

THE RESTITUTION HERALD

VOLUME 26

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NUMBER 1

Twenty-Five Years of Service

WITH this issue THE RESTITUTION HERALD enters upon its twenty-sixth year of publication. For a quarter of a century the paper has continued its weekly visits into the homes of God's people, bringing its messages of comfort, assurance, and hope drawn from the Fountain of Divine Truth, the Bible.

The good THE RESTITUTION HERALD has accomplished, the blessings it has brought, "the souls it has led to the foot of the cross," cannot be estimated today, but its complete fruitage will be measured and its value computed when the final sheaves from its sowing are garnered by the angels in the harvest "at the end of the world."

That the paper has accomplished in a large degree the purpose of its founders, which, as stated in the first issue, was to "give the brethren a good, clean, religious paper filled with the best that can be had on the fundamental principles of our faith," is apparent from the continued support it has received from the church at large. There are names on the subscription list today that were placed there when THE RESTITUTION HERALD was established in October, 1911, and thousands of letters have come from appreciative readers in all parts of the country attesting their approval of its editorial policy, a policy that has remained unchanged throughout its history, and declaring their belief that it would continue to faithfully promulgate their religious convictions in the years to come.

It is the earnest hope and fervent prayer of the present editors and management that THE RESTITUTION HERALD may continue to merit the hearty approval and the generous support of the entire Church of God until the Master comes and calls its writers and its readers to their eternal reward. To this end they solicit the prayers, the criticism, and the advice of the disciples everywhere.

Abreast of the Times

Prize Offered for Greatest Sin

"Sin is the transgression of the law."—1 John 3:4.

LITCHFIELD, Ill., Oct. 3.—Rev. L. A. Crown, pastor of the Christian Church in this mining town, has offered a prize of five dollars to the person who names the "most horrible" sin imaginable! His announcement has already brought a surprising number of replies from all parts of the country.

Terrorism in Palestine

"Esau . . . sold his birthright unto Jacob."—Gen. 25:33.

LONDON, Sept. 29.—The age-long contention between Jacob and Esau, Israel and Edom, Jew and Arab, which has resulted from a transaction made between twin brothers, one of whom lived only for the present, the other for the future, continues to stain "the glorious land" (Dan. 11:16) with fratricidal blood! (See "Jacob and Esau," by A. L. Corbaley, in THE RESTITUTION HERALD of September 1.)

Terrorism in the Holy Land has already cost more than two hundred lives since the "general strike" was declared by the Arabs in protest against further immigration and continued sale of land to the returning Jews. It now appears that many of the 700,000 residents of the country have never recognized the British mandate over Palestine and contend that administration has no right to encourage the Jews to settle there.

In a dispatch from Jerusalem tonight the Jewish Telegraphic Agency estimated that 428 lives had been lost in the rioting of the last six months and that the disorders had resulted in property damage to the extent of approximately \$14,000,000.

So critical has the situation become that the British Home Office has decreed martial law for Palestine and will invest General J. G. Dill, commander of the recently augmented military forces there, with virtual dictatorial authority. (See "Abreast of the Times," September 8.)

The present disorders are the third similar outbreak in the sixteen years of British rule in Palestine, but no previous demonstration on the part of the Arabs has produced the extreme violence and bloodshed that has come with the present developments. As the Jews raised their rate of immigration from the first few hundreds in 1922 to 61,000 in 1935, buying tremendous stretches of land and pouring tens of millions of dollars into the development of the country, Arab resistance has grown increasingly bitter.

In an interview which the editor had recently in St. Louis with a minister of the M. E. Church South who had recently returned from Palestine, the clergyman stated that an Arab Christian whom he had questioned said that it was his belief that the Jews were coming back at this time, not

for final restoration, but for punishment. The minister also observed that close inquiry indicated that the great majority of those who thus far had sought Palestine as a refuge from persecution were decidedly atheistic in their belief. All of which, of course, is in harmony with prophecy.

Witchcraft in Modern America

"Now the works of the flesh are manifest, . . . idolatry, witchcraft, . . . murders, . . . they which do such things shall not inherit the kingdom of God."—Gal. 5:19-21.

WOODBIDGE, N. J., Oct. 2.—That belief in witchcraft flourishes in modern America as it did in the early New England days was made apparent in a quiet family neighborhood in this city when several serious-minded housewives told eerie tales of black magic and accused a woman of the community of being a "witch." The women were brought before Recorder Arthur Brown on the complaint of the supposed "witch," who charged them with annoying her.

With all gravity and conviction these accusers amazed the court with testimony like this:

"I saw her change herself into a horse and walk on her hind legs."

"I saw her bend down and her head changed into a dog's head and she had big bumps on her back."

"One night I saw her at the window. She looked like a frightful animal. She seemed to be dressed in the skin of an animal. There was also a blazing stream above her head."

"Her head would shrink to the size of my fist. Her body would become large and horns would appear on her head and she would walk on all fours like an animal."

The alleged "witch woman" denied all knowledge of witchcraft and pointed out that the witch's brew, cited by her accusers, was a medicinal preparation she made for herself and her husband from herbs. As for the strange shapes the neighbors had observed, she put them down as flickering shadows on the wall.

The slimy "trail of the serpent" and the lie he told in Eden is still filling the minds of the credulous with horrible and useless fears.

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.

The Origin of The Restitution Herald

THE success of an enterprise does not depend so much upon the financial resources at the command of its founders and directors as it does upon the greatness of the idea that inspired its inauguration and the zeal and faithfulness with which it is carried into effect by its sponsors.

Like many another splendid effort, THE RESTITUTION HERALD is the product of a great spiritual conception. Throughout the long history of the Church of God in America able Bible students had established and maintained over periods of years independent periodicals through which they promulgated the truth of God as it was revealed to them in the Scriptures. On another page will be found a list of such publications and their editors.

These various journals were of inestimable value in the early days in spreading the glad tidings of the kingdom of God in regions where the reality of the Lord's second coming, the literality and importance of the resurrection of the dead, and the definite assurance that the eternal home of the saints was to be upon this earth had never before been announced. Hundreds, yes, thousands of honest seekers for salvation were instructed in the essential facts of the gospel and led to consecrate their lives to Jesus Christ in baptism. Bible classes were conducted, churches organized, and State and district conferences formed largely through the influence exerted by these publications, and much credit is due their self-sacrificing editors and owners for the zeal they displayed and the steadfastness they manifested under the most discouraging circumstances in continuing that work.

Early in 1910 a group of active leaders in the Church of God, men whose names were known and whose reputations were respected both from the standpoint of their knowledge of the Bible and from that of their Christian characters, after long consultation together reached the conclusion that the time was ripe for the establishment of a new weekly organ for the dissemination of the truth which was so dear to God's people everywhere.

They felt that such an effort, to be as effective as it ought to be, and as widely representative of the brotherhood as possible, should not be controlled by any one individual, but that the best minds of the entire church should be enlisted to provide the material that was to fill its pages and to govern its editorial policy. In the furtherance of this idea, The Restitution Publishing Company was incorporated.

The purpose and policy of the founders of that company was explained fully in the editorial which occupied the first column of the first page of the paper on the date of its

first issue. We quote the editorial in part as follows:

"The name, 'The Restitution Publishing Company,' was chosen as early as December, 1910, and a thousand dollars was subscribed before the end of that month for the purchase of machinery suitable to do a general printing business.

"After the work had progressed sufficiently to make it certain that the task would be accomplished, a suitable place for a location was sought. It seemed to be the consensus of opinion that Oregon, Illinois, would be the best suited for such an enterprise. Accordingly license to organize was applied for of the Secretary of State of Illinois and was received, bearing the date of June 1, 1911.

"The laws of Illinois are very strict with regard to the organization of corporate companies. Before we could organize we were obliged to sell all stock for which we were to be capitalized. This done, there still remained a great deal of 'red tape' to overcome.

"Now that the work is done, we are a company of brethren composed of about ninety persons, covering the States of Illinois, Iowa, Indiana, Ohio, Michigan, Missouri, Nebraska, Kentucky, Tennessee, Virginia, and Ontario, Canada.

"At the election held for the organization (of the company), the following board of directors was elected:

"Peter Jeffrey, E. F. Gesin, John E. Cross, Ezra C. Railsback, and S. J. Lindsay. Upon the organization of this board of directors, Ezra C. Railsback was chosen president and S. J. Lindsay was chosen secretary and treasurer.

"Upon further deliberation, S. J. Lindsay was chosen to act as editor and manager of THE RESTITUTION HERALD with instructions from said board to go ahead with the business of purchasing machinery and employing help to get the work started at the earliest possible date.

"The purpose of the management is to give the brethren a good, clean, religious paper filled with the best that can be had on the fundamental principles of our faith. There is room within our body for just such a paper and

in the outside world there is crying need for the truth. There are thousands of religious people the world over today that are groping in the dark and we should be sending some good literature to them to open their eyes to the truth instead of filling up the pages with material that at best can edify but little those who read it.

"With an array of contributors such as we have already promised us, we may expect some good things. Bro. and Sr. Woodward and Bro. Blakely of Michigan; Bro. F. L.

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Headquarters, National Bible Institution

Just a Bundle of Old Papers

OLD PAPERS! How they do accumulate! Day after day and week after week they come into our homes to be scanned carefully or carelessly for a moment and then cast aside. How little they mean to us after they have served their exceedingly brief purpose of informing us concerning the passing thoughts and happenings of the fleeting hours of time!

The preacher of old declared that "of the making of books there is no end." What would be his astonishment were he permitted to stand and watch the whirring presses of today turning out their millions of printed pages in a myriad of tongues to be scattered in a few hours to all quarters of the globe?

Books were highly prized in the days of that old-time commenter on the making of them! Each letter of each word of every line and page was drawn by hand upon a clay tablet, a stone slab, or a prepared skin, and all with the utmost care. Frequently a single copy of a book was the lifetime work of the scribe. It is not surprising that so few people sought to learn to read in those days. They had little incentive or opportunity to do so. In all Israel in the days of Josiah there seems to have been but one copy of the law of God and that was for a long time lost!

It is hard for us in these days of universal education and multiplied printing facilities to realize what the condition must have been back there when a single copy of the Word of God was worth a king's ransom!

We have in our files several bundles of old papers which thoughtful brethren have saved from the furnace during past years and have at our request sent on to us. What a story these old papers have for the thoughtful reader of today! What a record of faith, of zeal, of sacrifice, they present!

They all are associated with the work of the Church of God in the early days of our denomination and bear dates as far back as the "roaring forties." They tell of the attitude of the brethren regarding the Mexican War which was then raging, and the insane lust for gold that was sending men across the burning, Indian-infested plains to seek wealth in distant California.

They also tell of great and enthusiastic meetings held in East and West in which the coming of the Lord was announced as an imminent event and all people were urged with tears to forsake their sins and make their peace with God "before the great and notable day of the Lord" should come.

Among those early publications which flourished for a time and then died with the passing of their editor-publishers, the following are of special interest owing to the influence they exerted at the time of their issue and to the fact that the scholars whose writings appeared most frequently in their columns were men of keen intellect and

lasting value to the church, whose works have lived after them in the hearts of hundreds who knew them personally in life.

First in matter of time of issue was perhaps *The Voice of Truth and Glad Tidings of the Kingdom at Hand*. (They adopted long but expressive names for their papers in those days!) *The Voice of Truth* was "published every Wednesday at No 20½ State Street, Rochester, N. Y., by J. Marsh." The character and teaching of the paper may be gathered from the text printed under the title: "When ye see all these things, know that he is near, even at the door." The earliest copy of *The Voice of Truth* that is in our possession is dated April 1, 1846, and is the first number of volume 10.

In the next few years *The Voice of Truth* was succeeded by *The Advent Harbinger and Bible Advocate*, which was also published at Rochester, New York, by Joseph Marsh, who was one of the first among the reformers of his period to teach the premillennial coming of the Lord to reign over restored Israel and other existing nations which survive the destructive fires of the tribulation.

Speaking of "The Reign of Christ and His Cabinet," R. V. Lyon, writing in the early eighties, says, "The author's (i. e., R. V. Lyon's) attention was called to the doctrine set forth in this discourse some forty-five years ago . . . through the instrumentality of the lamented Joseph Marsh."

The earliest copy we have of *The Advent Harbinger* is dated April 20, 1850.

By 1857 *The Advent Harbinger* had been renamed the *Expositor and Advocate*. Still owned, published, and edited by Joseph Marsh, it continued to teach the great principles of truth for which the Church of God stands today as evidenced by an article which appears on the first page of the paper of June 1, 1857. The article is entitled, "The Blessing of Abraham," and was written by "George, Duke of Manchester."

At about the time *The Advent Harbinger* became the *Expositor and Advocate*, Benjamin Wilson, an accomplished biblical scholar of Geneva, Illinois, began the publication of the *Gospel Banner and Millennial Advocate*. Bro. Wilson was one of the most able writers the church has ever produced and although he has been dead for many years his splendid translation of the Greek New Testament, the *Emphatic Diaglott*, is still in great demand. The *Gospel Banner* continued to long advocate the gospel of the kingdom of God and the imminence of our Lord's return.

Many other papers arose from time to time which we can do little more than mention, such as *Herald of the Morning*, of which N. H. Barbour and C. T. Russell were the editors. The latter originally was associated with the Church of God but later established an independent organization, "Watch Tower Bible and Tract Society," which,

in turn, under the leadership of Judge J. F. Rutherford, became "Jehovah's Witnesses."

The Restitution, the first Church of God paper to bear that name, was, up to the time of the Chicago fire, published by Thomas Wilson in that city. After the fire it was removed to Plymouth, Indiana, where it continued under the supervision of A. R. Underwood until about the time when *The Restitution Herald* was organized, when it removed to Cleveland, Ohio, where it was first published as a weekly and afterwards for a time as a monthly magazine, Robert G. Huggins being its editor.

Sunshine, a monthly paper for children of the Church of God, was printed for a little while at Plymouth, Indiana, under the editorship of J. F. Wilcox.

The Last Days, Thomas Wilson, editor, an excellent little magazine devoted to the interpretation of prophecy, to the regret of its many friends came to an end a few years ago with the death of its beloved and accomplished founder.

The Millenarian, also a monthly journal, was published by G. M. Myers, an erudite Bible scholar, at Lanark, Illinois. Later the same publisher moved to Iowa, where he
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"We Believe and Teach—"

A CAREFUL comparison of the statements of purpose, policy, and teaching of the numerous publications issued through the long period covering the rediscovery of the apostolic faith of the Church of God reveals that the outstanding leaders of the movement were in essential agreement as to what constituted the saving principles of the gospel of Christ.

And not only that, but our later periodicals assure us that as time went on and scholars searched ever more diligently into the depths of divine revelation, these later investigators found but infrequent occasion to discard as unbiblical what those earlier students of the Word had affirmed as matters of saving faith. Nor with all their searching did they discover much additional truth of a vital character to be added to what had been already declared to be of a basic nature.

A few of those early outlines of faith will be of interest, and perhaps strengthen our faith that what the early Church of God taught was not only the same truths the church is teaching today, but the actual gospel as it was proclaimed with divine power by Jesus and the apostles.

We have before us as we write the first number of the first volume of the *Herald of the Kingdom and Age to Come*, of which Dr. John Thomas was the founder and editor. It bears the date line: "Richmond, Virginia, January, 1851."

As we are aware, Dr. Thomas, originally associated with Alexander Campbell, founder of the "Church of Christ" ("Disciples"), having after more prolonged study discovered the truth concerning the gospel of the kingdom of God and conditional immortality, found himself in general harmony with the teaching of Joseph Marsh, Benjamin Wilson, and other leaders of the movement which soon afterwards consolidated into the Church of God, and no longer in unison with Mr. Campbell.

The statement which Dr. Thomas made in the first number of his new *Herald of the Kingdom* reveals not only the progress he had made in the development of his religious thought, but also provides us with a definite outline of what was thereafter in its essential elements to remain the

truths for which he stood so firmly and so consistently.

Dr. Thomas had from the beginning of his religious awakening engaged in defending and advocating through the instrumentality of various publications of which he was the editor the truths he discovered. He mentions "eleven or twelve volumes of periodical numbers" he had previously issued under the titles, *Apostolic Advocate*, *The Investigator*, and the *Herald of the Future Age*.

Coming to the announcement of the purpose of the new paper, he says:

"From 1834 to '46 or '47 the editor had been bringing out and advocating great and important truths. . . . At that time he would not have said that the knowledge and belief of them was indispensable to a participation of the everlasting blessings of the age to come. He had not the testimony before his mind to justify such a conclusion; consequently could not venture to affirm it. But in process of time he came to see that they were *the gospel in ruins*—its integral parts lying as the fragments of a wreck all around. Having made this discovery he proceeded to rebuild the fabric—to bring the dismembered elements together, and to set them forth as one harmonious whole.

"His faith had now attained an amplitude it had not possessed before."

Please observe Dr. Thomas' statement of what he now looked upon as the true apostolic gospel by belief in which men may be saved!

"His faith (now) . . . embraced the hope of God's calling to His kingdom and glory in the name of Jesus as the future Lord and Sovereign of the world. He now perceived what the faith of the gospel was that was necessary to constitute (make) an immersion Christian baptism. It was nothing else than the gospel of the kingdom of God and name of Jesus as the Christ; and he discovered accordingly that if a man would inherit that kingdom he must believe with an honest and good heart the things concerning it."

The kingdom of God and the messiahship of Christ are still the basic facts of the gospel as taught by the Church of God.
(To be continued)

My Last Sermon

The Promises to Abraham

By Norman John Macleod

This sermon was delivered at the recent California Conference, Sunday, August 30, 1936.

IF WE should ask what thing in the world is most certain, many answers could be given. Answers would run the whole gamut of human affairs and matters in the world. But perhaps nothing is more certain than that the sun will set in the evening and rise in the morning. So many times has that series of events happened, so many millions of times, in fact, in the memory of mankind, that hardly could any other order of events be imagined by the most adept daydreamer. Commonly we hear the statement "as sure as you're alive"; but that is not nearly so certain as day and night. Life is fleeting, is "but a vapour" according to God's Word. But let us hear again from God's Word concerning the certainty of things: "Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them" (Jer. 33:25, 26). The same sentiments are expressed elsewhere in the same chapter, and many places throughout the whole volume of the Word of God. The rising of the sun in the morning and its setting at eventide may seem certain and sure, but they are insecure as compared to the promises of God to Abraham.

"Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the living Word of God I shall prevail,
Standing on the promises of God."

Had I but one sermon to preach, then I would tell of the promises that God made to Abraham. If this were to be the last time my voice should be raised in telling of the things of God, or should you wander away from this point never to return again, let this remain in your memory as my testimony to the things of God. And I can say this with some effectiveness beyond a mere theory, for to many of you this indeed will be my last sermon. Not many days hence I am leaving the pulpit for the schoolroom, and will be teaching of the things of this world instead of the next. Many circumstances have combined to force me to this situation, but nevertheless the results are the same. Let us feel then that this is my last sermon to you in this life.

Two passages of Scripture will suffice as basic textual

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."—Hebrews 6:13, 14.

material upon which to erect the superstructure of my valedictory to you. Other parts of Holy Writ will be used, but if I were forced to choose a few portions of evidence these two would be all that would be absolutely necessary.

They tie the whole of the Bible together into one continuous story of God's relationship to man, and of how much He loves His creation. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of 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" (Gen. 22:15-18). The other passage of Scripture explains the one, and tells the whole gospel story in three short verses: "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).

All that is essential for salvation, all that is necessary for Christian instruction, all that is embodied in what is commonly called "fundamentals" are found in these two quotations. Here is found the essence of the resurrection; the groundwork for repentance, baptism, and consecration; the basis for practical living, for by implicit obedience Abraham was able to achieve that attitude which was acceptable to God; the reason for the belief in the second advent of Christ; the goal toward which all prophecy is directed; and the doctrines of eternal judgment and the kingdom of God. All things that are absolutely essential for the new Christian to understand are there. The beauty and simplicity of God's Word are there, as well as the certainty. God does not require endless study of His Word to understand these basic elements. The complete gospel was "preached before to Abraham, saying, In thee shall all nations be blessed." "The grass withereth, the flower fadeth: but the word of the Lord shall stand for ever"; when God swore to His word it became the most certain thing in this world.

Baptism is seen to be one of those essential things in the

promises of God to Abraham. Why should it occupy so important a place? Because it teaches the whole gospel in a single enactment. It is the rite which admits the new Christian to the church. It is the gospel in symbol. It first of all teaches death. Death to our old life, death to the sins of the life we have lived before, death to the old habits that have made the individual at enmity to God. Also in that act is illustrated the death of Christ; the greatest sacrifice that God could make for mankind was made when Christ died for us. Burial is also portrayed in the act of baptism. That, a child can understand. If a child were told to go and bury a dead body he would know that it would have to be buried. If he went out and sprinkled a few grains of dust upon that body he would know and all of us would know that it had not been buried. Immersion, then, symbolizes burial. In the grave of water is also kept in memory the fact that for three days and three nights the Savior was in the tomb. And, most glorious fact of all, by coming out of that grave of waters, we come forth to represent in our new life a new relationship to God and the world. Whether we wish to or not, we must of necessity live a new life. Every act from henceforth will be gauged by the standard that the world applies to Christians. Everything will be judged on that basis. But the Christian, because he has ever in mind the greater resurrection day when Christ shall return, lives a new life now with a new fervor and zeal. He comes to desire a new kind of life. But the act of coming forth portrays the resurrection of Christ, and as we have just mentioned bespeaks that most wonderful day to come when that greater resurrection shall take place. What a host of ideas is contained in that act of baptism! That is why it is the token of the new covenant. A token bears within itself elements that connect it with the thing that it represents. If we refer to the Noahic covenant (Gen. 9) we see that in the token is embodied that hope that was promised, that the world would not be again destroyed by water. A rainbow cannot be formed without the sun shining through the water. Repentance; death, burial, and resurrection; the memory of Christ's death, burial, and resurrection; and consecration (the new life) are set forth in that one act of baptism. And then it makes us heirs of those promises that were made to Abraham and his descendants.

Upon the promises to Abraham are based the teachings of God's kingdom. In the promises are seen the Seed, which is Christ. In the promises later to Isaac and Jacob we see the rulership of the heirs given into the hands of the nation of Israel. And in the promises to Judah and later to David the Seed and Ruler becomes the conquering King. The hope that we may be rulers with Christ is also contained in the fulfillment of these promises.

Already we have mentioned the resurrection in connection with baptism, but as a separate teaching the resurrection is also contained in the promises to Abraham. The event about which we read in the 22nd chapter of Genesis taught the resurrection to Abraham and his posterity: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only be-

gotten 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" (Heb. 11:17-19). Also, Jesus took His basis for His teaching of the resurrection from the same source: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke 20:37, 38).

That these promises were not fulfilled to Abraham we can readily see. Abraham is dead, and so are those other worthies. The fulfilling of these things is yet in the future. "And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5). Prophecy comes then with its whisper of hope to tell the weary Christian that, if he will but renew his hope and keep steadfast in spite of all the temptations, trials, and hardships of life, beyond the grave there is that great hope. Prophecy tells then that Christ the Savior will come back some day to rule upon the earth. It shows that events which are happening about us are but harbingers of that glad day when the same Jesus who walked the streets of Jerusalem and struggled with wicked men in the region of Galilee will come back even as He went into heaven to bring to pass all that has been promised in the Word of God. Even all prophecy is contained within the promises to Abraham, and prophecy is largely based upon what is happening to the people of God, the people whom God selected to carry out His work: the Jews.

When all these things are considered, no wonder the writer to the Hebrews dwelt upon the promises to Abraham, and spoke of them as a thing that keeps us faithful in days of adversity, and though the other things of life fail we have those promises to give to us that security which governments fail to give, that security which has kept the faithful through all their trials in times past and will be a light to our path while we wander this vale of tears. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:17-20).

"That New York rector who proposes a two-year moratorium on preaching probably reasons that the human race is so stubborn, cussed, and contrary it would start going to church the minute it was told there wasn't any."—Clyde Moore in *Ohio State Journal*.

The Kingdom of God: Where Is It?

By R. H. Judd

VERY much has already been written on the above subject, and much controversy has frequently been the result, so that it may seem somewhat superfluous to write more. Yet it seems to me it might be helpful to some to give what has resulted from my meditation and study. Of late years I have grown in the belief that the Bible is a book, not for clergy only, but for everybody, rich and poor, high and lowly; and that in the main, its language is plain, straightforward, and not difficult to understand. I am also of the opinion that a knowledge of Greek and Hebrew is not necessary to the proper understanding of God's Word, as so many assert, and so discourage its real study by many who would otherwise do so. Many a young man is told to leave certain questions of Bible truths to those who understand these dead languages, and he is thus debarred from much interesting and profitable study. Surely there are very few students of these languages who would claim superior knowledge to those who accomplished the great task of translation of the Old and New Testaments. Therefore I maintain that any Bible subject may be studied in either the Authorized Version or the Revised Version with perfect confidence and with the best authority. (I do not mean that, where opportunity allows, various well-known translations and authorities should not be consulted. I myself use a Variorium Bible and find it helpful.) I would strongly emphasize the fact that under no conditions of any sort can a passage of Scripture be made to bear, in any sense, a meaning opposite to the dictionary meaning of the words it contains. Get this fact clearly impressed upon the mind, and it will then be seen how very unfairly the Bible is treated oftentimes in comparison to the treatment given to other books. No other book could have stood what the Bible has stood in this way, and still have maintained its position. This may seem to be a digression from the subject, but I have deemed these prefatory remarks necessary, and I trust the reader will ultimately concur.

"The kingdom of God" is a term frequently used in the Bible, and the allusions to it are numerous, and, for the most part, plain. This much cannot be said of many things given out as "Bible truth." When a subject cannot be expressed in Bible language, it can scarcely be called a Bible subject. That surely is evident. We are not, however, in that difficulty here. Our difficulty is rather that of limiting our topic to a few texts, and within the scope of a short paper. There are two or three verses that have dwelt much on my mind recently, which seem to indicate as clearly as possible the locality of the kingdom of God. The first is to be found in Matthew 6 in the very beautiful prayer our Lord taught us to pray. It is, indeed, a most wonderful prayer. Simply worded, yet every word seems to be loaded with truth, and seems to carry within its center one or more

of the cardinal truths of Christianity. One would fain take up this prayer (rightly called the Lord's Prayer, for none but He could have framed a prayer so fraught with meaning and teaching in every sentence) and seek to expound it word by word, but time and space forbid. The sentences to which I would draw particular attention are—"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven."

Our Lord was on earth, and He prayed to His Father which is in heaven—two distinct places, and two separate Personalities. "Thy kingdom come." Three short words, but they express much. It is reasonable to suppose, our Lord's thoughts were at least reminded of the promise given in Daniel, that "the God of heaven should set up a kingdom," and He longed and taught His disciples to pray that His Father's kingdom should come. All other kingdoms failed, and in time died away, but not so the kingdom of God. He left no doubt as to the locality of the kingdom, for, being on the earth, He prayed that it might come; and as if to avoid any further question as to its locality and nature, He immediately added—"Thy will be done, on earth as it is in heaven." So then in these few concise, wonderfully expressed words, we have volumes of truth contained; we get the glorious news that this sin-stained earth is yet to be full of the knowledge of the Lord, aye, so full that God's will shall yet be done here, as it is now done in heaven. No pen can describe that wonderful transformation; so we must leave it and consider our next proof text. Let us turn then to Matthew 13:41—"They shall gather out of his kingdom all things that offend, and them which do iniquity." This surely shows plainly the locality of the kingdom. As regards man and his sphere, the Bible only knows two places—heaven and earth. Heaven is God's dwelling place, and there, we have it on Christ's own authority—God's will is done. There can then be only one place where it is possible to "take out all things that offend, and them which do iniquity," and that is the earth, which is here designated as "his kingdom." The earth is beautiful now—exquisitely beautiful in many places; but when "all things that offend"—thorns and thistles, and them that do iniquity, are taken out of the way, it will be the kingdom of God, over which the Son of God will delight to reign. We can now enter somewhat into the request, aye, and the feeling, too, of the dying thief when he prayed—"Lord, remember me when thou comest into thy kingdom," for he had read the inscription—"This is Jesus, the King of the Jews," and that very day the Lord gave him the promise that he should be with Him then. The prophets are full of this glorious theme. Christ and His apostles reecho it. Peter tells us of the time of the third heaven and earth

wherein dwelleth righteousness, and Paul refers to the same theme when he tells of "visions and revelations of the Lord."

Friends, we have a grand Book; full of grand themes,

and most of all, from beginning to end, the Book rings with the glad message of a grand Savior. Let us not then be ashamed of the gospel of Christ, for it is the power of God unto salvation.

The Arab in Palestine

THE following taken from *Prophecy*, published by Keith L. Brooks, Los Angeles (October, 1936), is of interest in connection with an "Abreast of the Times" report in the present issue. Mr. Brooks says:

"We are permitted to quote from a letter just received from a missionary friend in Palestine, by Ralph D. Smith, founder of the Bible House of Los Angeles. The writer, W. L. McClenahan, is a close friend of the Christian president of the Jerusalem Chamber of Commerce. For thirty years Mr. McClenahan has preached the gospel to the Mohammedans. That which follows is taken from the letter received August 21." Mr. McClenahan writes:

"Not one who may be regarded as a real believer has, up to this time, been killed or suffered serious loss so far as we know (as a result of the Arab strike). None of us have lacked for necessities, although movement of supplies has been very difficult, sometimes affecting prices.

"The position of the High Commissioner is most difficult and we feel he has probably done all he could. He is a true Christian. Two of our friends, business men of Jerusalem, talked with him recently and had an opportunity of going over with him some of the prophetic scriptures having to do with the future of the land and its people. There has been much prayer for him by God's people here.

"The spirit of the Arabs, even the non-Moslem Arabs, toward the Jews is almost unbelievably bitter. We marvel at it. Even where hatred of the Jews does not possess the Christian Arab, fear of the Moslems, who are greatly in the majority, does, causing them to take the side of the Moslem Arabs, joining with them in creating disturbances.

"Bethlehem is almost solidly Christian but there have been serious disturbances there. We sought to go there to visit friends who were shut up there on account of the strike, but were told by the police that the road between Jerusalem and Bethlehem was not safe. One sees practically no one except police patrols and military convoys.

"The Arabs appear very unreasonable in their whole view of the situation and one has to be careful in conversation with them. They resent anything which may be taken as showing sympathy for Jews.

"Naturally, the Jews have not been without fault in their behavior, but on the whole, they have shown I think a commendable spirit. We have to deal with them principally, on account of the Arab stores being closed.

"A recent letter appearing in one of our local papers from Sir Flinders Petrie, the veteran archeologist, is il-

luminating. He says the real trouble is in the incapacity of the Arab to make use of his land. The horrible destruction of good land that goes on is all a criminal waste. In the rich Sheplelah the deep water courses are witnesses to the scandal. This is the real trouble, and is increased by an ancestral preference for the desert; leading to destroying trees by Arabs on Arab lands as well as on the property of others. Sir Flinders Petrie says he has improved Arab land fivefold, only to see it left to destruction. For 1,300 years the Arabs have kept the land desolate. Is that a title to have the right to keep it so?

"There is a fallacy that the land can be kept indefinitely for the Arabs. But the world is filling up as never before. If British protection were removed, the Italian, the Greek, Armenian, or Japanese would press in and the Arab would be nowhere. Cooperation with the Jew and *learning from him* will save more to the Arab than any other policy. In many other countries today those who do not make use of their land are pushed out. Landowners have been compelled to hand over what was not being properly used. Sir Flinders Petrie appeals to the Arabs to help themselves if they intend to make any claim to being treated as a nation and not as a horde. They must make better use of the land they have so long misused or make way for those who will.

"As to the Arabs, the spirit working amongst them is very strange. If an evil spirit from the Lord could trouble Saul and the Lord could stir up the spirit of Cyrus in order that His purposes might be accomplished, may He not be doing a similar thing amongst the Arabs in carrying out His purposes in getting the Jews back and settled in the land?

"We see but one ending to these troubles, and that is the submission and perhaps complete humiliation of the Arabs. These poor people may have to suffer much before that takes place. But, with Britain's power on the one hand and God's Word regarding the Jews on the other, it is difficult to see any other outcome.

"Ezekiel 35:1-6 seems most significant in view of present happenings, 'Thus saith the Lord Jehovah: Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and I will make thee a desolation and an astonishment. . . . And thou shalt know that I am Jehovah. Because thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end; therefore, as I live, saith the Lord Jehovah, I will prepare thee unto blood, and blood shall pursue thee.'"

Can the League Survive?

THE League of Nations, the postwar panacea for preventing war, is today facing the most critical period of its existence.

The League was founded for the purpose of bringing together the nations of the world in a conclave which would by parliamentary tactics solve all international problems without recourse to war. In order to succeed in its aims, all powerful nations must cooperate and abide by the decisions of the League. But such has not been the case thus far, and herein lies not only the weakness of the League of Nations, but also the possibility that the League may be a party to another general war.

The United States, perhaps the strongest nation in the world, is not a member of the League. During the Manchurian affair, China and Japan spouted their difficulties before the League, and as a result Japan disconnected herself from the group. Soon afterward Germany left the League.

The League was an ideal to which it was easy for nations to render lip service during the halcyon days of comparative calm. But situations have arisen in the past three or four years which have brought this idealism face to face with stern reality. The League seems impotent to take any concrete action in problems of aggression. A partial exception is the recent action on sanctions against Italy; but even this did not prevent Italy from acquiring the African territory she desired. If the League cannot prevent war, how can the world be assured of peace? On the other hand, if the League uses war to prevent war, then the world can be assured of war in the not-distant future.

Frank H. Simonds, late observer of world affairs, wrote recently in *The Los Angeles Times* that "the primary consequence of the League of Nations has been—not to settle disputes and avoid aggressions—but to make the quarrels between any two nations the business of all, and substitute the prospect of general wars for that of mere duels between the States directly concerned."

Peace societies of various nations are striving earnestly to arouse public sentiment against war and aggression; but public opinion is worth little in a crisis. In a recent book, entitled *On the Rim of the Abyss*, James T. Shotwell emphasizes the futility of public opinion in a crisis: "It is late, but perhaps not too late, for the lesson to be learned that public opinion is futile in times of crisis unless it is given something to do. When Japan went into Manchuria, public opinion in the United States and in most other countries was as nearly unanimous as it is likely to be in the judgment that that act constituted a violation of the pact. But when the great Powers started doing different things and failed to coordinate their policies or to secure united support for them, the advocates of imperialism in Japan could, with impunity, defy a world that had no agreed plan

of action, and therefore no continuing strength in its gesture of moral disapproval."

Suppose public opinion had been given something active to do in the Manchurian affair, might it not have precipitated a general war? And herein lies the crisis of the League: How can the League of Nations stop aggressive war without war?

HUGE ARMAMENT EXPENDITURES

While the nations are striving to maintain peace, they are at the same time spending billions of dollars annually in preparations for war. The recent London Naval Conference failed to make any progress toward peace. The United States has appropriated money for 84 warships, Britain is building or has plans for 50 new ships, Germany 48, France 42, Japan 40, and Italy 33.

Today the nations are spending more money in army preparations than ever before in their history. Even Belgium is making preparations in a big way. Holland, which for decades has been a neutral country, is now getting into the game. The Orient is making vast preparations for a coming conflict. The world, from one end to the other, is stirred with the feeling of impending war.

Newspapers and periodicals of the past few years have been fond of predicting coming wars. "So confident were these predictions," writes Mr. Shotwell, "that they won credence at the time from those who have forgotten them since. Again I do not venture to say that they will always be wrong in the future, as they have been in the past. The powder barrels of Europe are full."

So far as powerful nations are concerned, the League is largely a European group. Can this League work harmoniously and preserve peace in Europe where the largest war preparations are now being made? The Bible contains an answer.

Looking down the stream of time, Nebuchadnezzar in about the year 600 B. C. saw in a dream the rise and fall of world empires. Daniel, interpreting the dream, as recorded in Daniel 2, informed the King that four world empires would arise, Babylon, Medo-Persia, Greece, and Rome. Rome would not be succeeded by another world power, but, instead, "the kingdom shall be divided" (Dan. 2:41). Mightier than the sword of the greatest men are these five words of inspiration. From the days of Rome's fall in 476 A. D. to the present time the nations which grew out of the Roman Empire have been divided.

Furthermore, the Prophet said, "They shall not cleave one to another" (Dan. 2:43). If the Bible is true, and we believe it is, the League will be unable to preserve a lasting peace in Europe. Christ informs us that just before His second coming "nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7). We may live to see this prophecy fulfilled in the near future. Daniel's proph-

ecy is very plain in stating that during the days of the divided and quarreling nations, "shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44).

The hope of mankind in this present hour of impending war rests not in the League of Nations nor in the schemes and devices of men, but in the promises of the God of heaven, which are contained in the Bible.

The perplexity of nations today is an indication of the soon return of Jesus Christ. "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. And then shall they see the Son of man coming in a cloud with power and great glory."

Jesus then comforts His people by saying, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21: 25-28).

Mankind's hope lies in the return of Jesus. And He will return. He made His followers a promise just before He left them alone on that wind-swept hill of Galilee, and His promises are sure. In fact, the event to which Christians throughout the ages have looked forward with longing hearts is the great fundamental belief that has buoyed up their faith and stabilized their hope. It produces watchfulness; it brings consolation, hope, and joy.—George T. Smisor in *Signs of the Times*.

Then study the pages where prophets and sages
By heavenly power bring to our view
Word pictures of beauty, of glory and duty,
Our hearts to enchant, our faith to renew.
—G. E. Marsh.

JUST A BUNDLE OF OLD PAPERS

(Continued from Page Five)

established at Belle Plaine *The Christian Evangelist*.

The Evangelist was short lived and was sold to W. L. and C. E. Crowe, and renamed *Present Truth*. It speedily took on the guise of an arena in which all controverted religious questions were fought out "without fear or favor." *Present Truth* moved to St. Paul, Nebraska, where it continued its open editorial policy for some years. It is no longer published.

Day Dawn, established as the official organ of the Church of God Conference in Minnesota, had at different times some most able men in its editorial chair. Among them were Dr. Orrin Roe Jenks, now president emeritus of Aurora College; J. J. Schaumburg, present editor of *The Messiah's Advocate*, Advent Christian weekly of Oakland, California; and James A. Patrick, first president of the

General Conference of the Church of God. *Day Dawn* was merged with THE RESTITUTION HERALD when the General Conference was organized.

Word and Works, another excellent paper, was published in Texas for many years. It, too, was absorbed by THE RESTITUTION HERALD some years ago.

The Gospel Trumpet, the earliest copy in our possession bearing the inscription, "Published by the A. C. Conference in the Interest of the Advent Cause in the South," later came under the control of the Church of God and is now published by the Oklahoma-Arkansas Conference at Blackwell, Oklahoma, under the editorship of Mrs. Carrie Wile Chambers. *The Trumpet*, as was the case with *Present Truth*, is exceedingly liberal in its doctrinal teaching.

We have given but a very limited sketch of the publications of a periodical character that have guided the Church of God throughout the years. Many others, some of them of equal importance with those named, have circulated among the members of the body in the past and in the present.

We should not overlook the good that is being accomplished by the less pretentious papers, most of which are primarily designed for local circulation. The best known and most widely used of such publications is that edited by S. J. Lindsay in Tempe, Arizona. It is called *The Messenger of Truth*, and the Bible class lessons it provides for the weekly Bible classes are found to be exceedingly valuable wherever they have been adopted.

We hope in the near future to give a complete list of our present church publications, with a brief review of the special purpose and editorial policy of each.

ORIGIN OF THE HERALD

(Continued from Page Three)

Austin of Ontario; Bro. L. E. Conner of Cleveland, Ohio; Bro. Joseph W. Williams of Indiana; Bros. Jeffrey, Marsh, Cooper, and Hightower of Illinois; and Bro. Lucas of South Dakota, as well as many others, have promised to give us of their best along these lines. All we ask is that you give us your support to make this the best paper we ever had. . . . The machinery is all bought and paid for and we have money in the treasury. Our capital stock of \$2,500 is all subscribed and nearly all paid in. We start with a nice subscription list and hope to enlarge it materially soon. Miss Ida Ordnung of Burlington Junction, Missouri, has been selected to help in the work of the office."

(Signed) S. J. Lindsay, Editor and Manager.

Such was the humble beginning of THE RESTITUTION HERALD which for the past twenty-five years has been the constant friend and teacher of so many men and women, young and old, throughout the country. What the future may have in store for us we do not know. All depends upon the faithfulness and devotion of those who strive to carry on the work that was started so successfully in 1911, and upon the manner in which we merit the favor and blessing of God.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Sweet Peace, the Gift of God's Love

* * * *

By Bradley Crundwell

Sweet peace, the gift of God's love. Oh! that man might enjoy this gift to its fullest extent. That peace might "flow like a river" and fill the entire earth and that man might live harmoniously with his neighbor. This would indeed be, then, an ideal world. But such an idealistic plane of things is not to be reached in the world today. Man, as a mortal, is incapable of securing such peace. This incapability to secure real peace on the earth for man is not due, however, to a lack of desire on his part.

Great men in every age have striven to promote peace throughout the nations of the world. Woodrow Wilson, in the interest of world peace, caused to be established a World Court and a League of Nations to settle disputes between nations by pacific means. Thus he hoped to prevent the causes of war, and so the wars themselves. Herbert Hoover in an attempt to keep the United States out of foreign entanglements, and so maintain peace for this country, resorted to a policy of non-recognition. This doctrine proposed that we do not recognize the title to possessions gained in violation of the peace pacts.

All these and numerous other very sincere efforts on the part of our political leaders to stamp out war have been to no avail. In fact, they have only opened up new fields for controversy and misunderstanding between nations, and the menace of war is still as threatening as ever.

Likewise, in an attempt to promote peace the great nations of the world have met on several occasions and signed very elaborate peace pacts and disarmament agreements. Examples of such treaties are very, very numerous, the Treaty of Versailles, the Washington Conference, the Pact of Paris or Kellogg Peace Pact, and the Five Power Conference. The very fact that there have been so many such agreements shows their uselessness. These agreements were supposed to make war impossible, but at this very time we have just witnessed actual conflict in one part of the world, and the threatenings of war in another.

Why have all such valiant attempts to preserve peace on the earth been futile? Is it not because of the very fact that man is mortal? Because of this mortality he is selfish, narrow-minded, unthoughtful, and uncharitable toward his fellow men. His unthoughtfulness and uncharitableness, acting within a conscience which is seared over from constant abuse, permits him to see hundreds of thousands of the most noble and best fitted young men in the world slaughtered if he may profit in any way from it. His mind is so warped from a constant, never-ending, blinded scramble for material wealth that he is capable of resorting to any means, no matter how ignoble or injurious to his fellow man, to acquire greater material wealth. If peace could

be made a paying enterprise or investment, as modern warfare is a paying one, there would be very little trouble in preserving it.

If what I have said is true we shall never have absolute peace upon this earth, you may say. And that is exactly the case as long as man, in his mortal state, rules the nations of the world.

I do not advocate, however, that we should abandon all efforts to establish peace within the earth. On the contrary, I think such a policy would prove fatal to mankind.

I do say, however, that absolute peace and harmony cannot be maintained in the earth today. But all hope for the establishment of peace on this earth is not lost, and there is a light as well as a dark side to the picture of World Peace. For with the establishment of God's kingdom on earth, and the return of the Prince of Peace, we shall indeed enjoy a world of peace.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . . And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

"The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

In that kingdom peace *will* flow like a river and fill the entire earth and the inhabitants thereof. There will be no strife between nations because they will all be united under one common king, who shall rule with justice forever. The Golden Rule shall be the only law of the land, and men will live harmoniously together. Then, and only then, will we have "on earth peace, good will toward men."

Speech

Character is accurately read from the sounds that issue from your mouth. If you have no command of the language your opinion of everything will be superlative. Either it's wonderful or it's awful. If your mind is poverty-stricken you are quite apt to make it known by the amount of coarse, vulgar language you belch forth. This is also a sign of egotism. Using words that are uncommon to your hearers is another sign of egotism. It is also a waste of effort. And so it goes. Purify and replenish the reservoir of the mind and check the outlet gates. Mend your speech.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"They received the word with all readiness of mind, and searched the scriptures daily."

WHEN PEOPLE READ THE BIBLE

FOLLOWING the sad and yet happy experiences in Philippi, where Paul and Silas were imprisoned and then set free, these two busy workers for God stopped in the city of Thessalonica. Now this was a large city and an important harbor city, as well. Many classes of people lived there.

At once Paul hunted up the synagogue, or Jewish church, and there he began to teach the Bible to all who would listen. And the one thing he tried to get those Jews to see was that the Jesus whom they had crucified was the Messiah sent by God for their salvation.

This made the Jews very angry, and they gathered together a number of rough men who were always looking for trouble. They rushed to the home of Jason where they expected to find Paul, but they were disappointed.

Then these rough men took Jason and some of the other Christians who were there and brought them before the rulers and accused them falsely. They said they were teaching people to disobey the laws of the land, which, of course, was not true.

But some of Paul's followers heard of it, and they quietly sent him and Silas after nightfall to the city of Berea. Now in Berea they found a different class of people. And I wonder why they were different.

Look at verse 11. That is our great Berean verse, you know. It tells you what it was that made those people different. Why, it was reading the Bible that made them different!

Now the only Bible they had then was, as you know, the Old Testament. But, though it was written before Jesus was born, yet it tells of His coming. And so the people of Berea who read their Bibles were ready to listen to Paul.

Reading their Bibles had made them "noble." That is, they had high ideals in life. They searched for the truth about life and about themselves. They were ready to listen with courtesy to one who was able to answer their questions.

Do you know, there is no book just like the Bible? It is the most important book in all the world. We think bread is important, and we must have water to drink or we will die.

The Bible is even more important than these. It brings us the message of life everlasting. It tells us how to find that life. It is the message of Jesus, our Savior.

Once upon a time a ship was wrecked upon a lonely island. Some wicked sailors were cast ashore. The first thing they saw was a church, and they began to make fun of it, wishing it had been a place where they could get a drink instead.

There was a missionary among them, and he tried to show them how wrong they were to make such remarks. He showed them how that the Christians who had come there and taught those lonely people about Christ had changed them from cannibals to followers of Jesus.

"Why," said the missionary, "if it had not been for this church and the Christ we worship and the Bible we love, you would have been killed and eaten in a short time after you landed."

To go back to Paul and Silas, we read that they worked while they preached. And you all know, I'm sure, just what Paul's work was. He made ———. Can you fill in the space?

While he was at Thessalonica Paul received presents from his church at Philippi, a hundred miles away. That must have made him happy, knowing they loved him and had not forgotten him.

The two books in our Bible called 1 and 2 Thessalonians are two letters that Paul wrote to his church at Thessalonica. This was composed mostly of Gentiles who had left their old idol worship to worship the one, true God and His Son Jesus. Paul loved these brethren in Christ, as he called them, and they loved him, too.

The Bible has been printed for four hundred years, and in that time about 900,000,000 copies have been distributed. It has been printed in many, many languages, more than 950 in all.

There are many great Bible societies which give away copies of the Bible. No one needs to be without a Bible today. One society alone has given away over three million Bibles.

Don't you love your Bible? Doesn't it seem like a much dearer and more precious book than any of your school books? It has a place in our hearts all its own.

Read a little of it every night before you go to sleep, just as soon as you are able to spell out the words for yourself. Soon you will be able to read more of it. Soon you will be learning parts of it, and you will never forget them.

The Bible changes people. It brings love where hate dwelt. It makes the proud humble. It makes the cruel kind, and the false learn to be true. Reading the Bible still makes people "noble," even as in Paul's day.

AMONG THE CHURCHES

WHO MADE THE LAST VOLUME?

More than seventy different writers of the Church of God contributed 184 original articles and 10 original poems to the columns of The Restitution Herald during the last twelve months. This of course does not include the regular features which are prepared each week by the editorial staff, nor does it include the hundred or more selected articles and poems which appear in the paper during the course of the year.

To mention just a few of the writers outside of our regular staff who have labored so faithfully to make The Herald the interesting and valuable paper it has been, we will tell you that we have printed ten articles from the pen of S. J. Lindsay; eight from C. E. Randall; seven from Mrs. E. C. Railsback; seven from Norman John Macleod; nine from Lyman Booth; ten from D. G. Harvey; eight articles and three poems, in addition to the Children's Page which she has conducted weekly, from Mary A. Gesin; five from James A. Patrick; six from Lottie E. Young; four each from Sydney E. Magaw and Richard LeCrone; ten from R. H. Judd; and five from Cecil A. Smead.

Among other writers who contributed more than a single article were the following: J. H. Anderson, John O. Conrad, Lois Dismukes, A. J. Eychaner, Dr. Henry Fuehrer, N. H. Geiselman, A. E. Hoskins, Harvey U. Krogh, Jr., Lucille LeCrone, Evelyn Phillips, M. W. Perrine, E. O. Stewart, R. J. Browning, Gerald L. Cooper, A. L. Corbaley, John Donaly, M. W. Lyon, C. E. Lapp, O. J. Parker, and Lyle Rankin.

The vast amount of labor these contributors bestowed upon their productions entitle them to the most hearty thanks of our readers. Remember, please, this very great service was rendered entirely free. The Restitution Herald buys no manuscripts. All that we print is furnished without cost to the National Bible Institution. Were we obliged to purchase this rich literary material at even the lowest rates paid by commercial publications to their writers the cost would prohibit the issuing of more than a very few papers each year.

The amount of reading matter our subscribers receive in a single volume of 52 issues of The Restitution Herald is equal approximately to eleven 300-page books. To buy an equal amount of good religious reading in book form would require an expenditure of something around \$20. The Restitution Herald furnishes this splendidly instructive and inspiring matter to you for only \$2! Better renew your subscription at once and have the paper sent to a friend or two as well!

Extra copies of this and last week's (containing a picture of some of the ministers who were at conference in 1936 and the report of the Ministerial Association conference) issues may be secured at 5 cents each from the National Bible Institution.

According to Mrs. Anna Boyanovsky, meetings will be held October 4 at the Guy Selleck residence and October 11 at the home of Arthur Jones. No address is given for the Selleck house. Eagle Grove, Iowa, is the place for the other meetings. The quarterly conference will be held in conjunction with the meetings of the 11th.

REPORT FOR SEPTEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 4; Plymouth, 1; North Salem, 1. Baptisms, 5. Money received: Pleasant View, \$24.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$7.00; conference board, \$12.50. Expense, \$16.00.

The homecoming at Hillisburg was a success. We had good attendance and Elder Magaw of the Brush Creek, Ohio, Church gave us two fine sermons that day. Bro. Magaw remained with us until September 26, giving us five fine sermons. The writer spoke four times during the meeting. As a result of the meeting four were baptized and we are glad to introduce to the people of God Miss Opal Huffer, Miss Emma Bengé, Miss Frances Amos, and Mrs. Harold Anderson (my daughter-in-law).

J. H. Anderson, Indiana Evangelist.

CONTRIBUTIONS TO N. B. I.

S. E. Boyer (indebtedness fund)	\$25.00
H. S. Lasher	5.00
Mr. and Mrs. C. E. Mills	15.60
W. H. Lindsay	1.00
Etta L. Elton	10.35
Ontario	5.00
J. W. Sweet	2.00
Skelton, W. Va., Sunday School	5.00
Maybelle Hanson (indebtedness fund)	5.00
Maybelle Hanson	4.00
William M. Huffer	1.00
Maurertown, Va., Sunday School	2.30
Mrs. E. M. Hall (indebtedness fund)	20.00

ARKANSAS - OKLAHOMA - KANSAS

I began holding meetings the latter part of June by holding a short series of meetings near Little Rock, Ark. I baptized two from there.

I went to Driggs, Ark., and preached three discourses there, then held three meetings at different places near Driggs.

One place in the community where I have lived for many years I held a nine days' meeting and baptized eleven. I will give the names of those that obeyed the gospel: Lowell Mathews and his wife Billie, Little Rock, Ark.; Asbin Davis (married), Claudie Grigsby (married), Clasia Bengé (married), Laurence Cox, Clenton Cox, Dorothy Cox, Lola Cox, Mitchell Cox, Bessie Cox, Cleasia Cox, Sylvia Cox. The last eight named are all single. These have all accepted and obeyed the gospel in their young days.

The 14th of August I went to Bowling, Okla., and held a week's meeting, with no additions. From there I went near Peru, Kan., and held a week's meeting at a house where one of the brethren lives. Considerable interest was manifested at that place. From there I went near Caney, Kan., and held a week's meeting with a good interest.

The people at all three of those places wanted me to preach a few sermons more for them before I left that part, so I visited each place the second time and preached a few sermons at each place.

I came back to Arkansas near Driggs the 20th of September and will do some preaching in this vicinity and will soon close my preaching tour. Owen Jones.

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 X

THE WICKED TO BE ULTIMATELY BLOTTED OUT

Passages for Study: 1 Cor. 6:9; Gal. 5:19-21; Prov. 2:21, 22; 10:30; Psa. 104:35; Obad. 16; Mal. 4:1-3; Ezek. 18:4, 20; Rom. 6:23.

Here we learn that the wicked shall not inherit the kingdom of God, but will be ultimately blotted out of existence, become ashes under the feet of the righteous, and be "as though they had not been." If a man would obtain immortality or deathlessness, he must carefully "seek for" it by patient continuance in well-doing; and by such as do this it will be obtained through Christ alone, at the morning of the resurrection (Rom. 2:7; 1 Cor. 15:53). The phrase "immortal soul" does not occur in the Bible, for "God only hath immortality" (1 Tim. 6:16). Death is called "capital punishment." Hence, everlasting death would be "everlasting punishment," because never terminated by a resurrection or restora-

tion to life. When the last enemy shall have died, "death shall be no more, nor shall mourning, nor crying, nor pain be any more" (Rev. 21:4, American Bible Union's version). Remember, the Bible does not say that the wages of sin are endless torture, but "the wages of sin is death." Scripture clearly explains what is meant by "the fire that shall not be quenched," for in Jeremiah 17:27 we read, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The fulfillment of this threat is recorded in Jer. 52:13; Lam. 4:11. Of course that fire is not burning now. Compare the ever-burning altar fire that ceased long ago (Lev. 6:13). When we say that a fire in a burning house could not be quenched, we mean simply that it consumed the house. Notice that the fire shall burn "the carcasses" of the wicked (Isa. 66:24) and that a carcass is neither a disembodied soul nor a living body; but, according to Webster, "a dead body of an animal, decaying remains of an animal." The Hebrew word "pegerim" here

rendered "carcasses," occurs first in Genesis 15:11. It is rendered "corpses" in 2 Kings 13:34; Heb. 7:16; Col. 2:9; Dan. 7:14; Luke 1:33.

(3) That the redeemed will have immortality and incorruptibility, with bodies fashioned like unto the glorious body of the Redeemer who says, "Because I live, ye shall live also." When thus immortalized, "they cannot die any more," but will "be equal unto the angels," in body as well as character, "partakers of the divine nature," and, as "joint-heirs with Christ," their inheritance will be "a kingdom which cannot be moved," even "the everlasting kingdom of our Lord and Saviour Jesus Christ" that He will establish on earth at His second coming. 1 Cor. 15:53, 54; Phil. 3:21; John 14:19; Luke 20:36; 2 Pet. 1:4; Rom. 8:17; Heb. 12:22; 2 Pet. 1:11.

Lesson XI

THE SACRIFICE OF CHRIST ASSURES ETERNAL LIFE TO THE BELIEVER

Passages for Study: 1 Cor. 15:3; Heb. 9:15 (R. V.); Rev. 2:10; 5:9, 10; 7:14; John 3:16; Matt. 24:14; 28:20; Mark 16:16; 2 Pet. 1:10, 11; 2 Thess. 1:5.

This lesson shows that but for the fact that Christ has died for our sins, we could never obtain immortality or eternal life nor be made worthy to have an eternal inheritance with Christ in the kingdom of God which He will establish on earth at His coming. Beyond all estimate is the value of that inheritance which is obtained by "the precious blood" of God's only begotten Son. The holy, pure, and faultless Lamb, who "knew no sin," died for us, "the just for the unjust" (see lessons 12, 13). Luke 1:35; Acts 3:14; 2 Cor. 5:21; 1 Pet. 3:18. This lesson also teaches that in order to receive the benefits of the atoning death of Christ, you must (with and from the heart—Rom. 10:10; 6:17) believe and obey "the gospel of the kingdom."

Lesson XII

THE GOSPEL OF THE KINGDOM THE ONLY TRUE GOSPEL

Passages for Study: Mark 1:14; Matt. 9:35; 24:14; 4:23; Luke 4:43; 8:1; 9:2, 59, 60; Acts 1:3; 8:12; 20:25; 19:8; 28:23, 31; Gal. 1:8, 9.

This lesson proves that the Savior and His apostles in all their ministry preached only "the gospel of the kingdom." Also that a solemn curse is pronounced against man or angel who shall dare to preach "any other gospel." The word "euaggelion," translated "gospel," means "glad tidings," "good or joyful news," and the glorious truths abounding in these lessons constitute the glad tidings of that coming kingdom. It is only this one gospel that the Savior has commanded to "be preached in all the world," and hence it must be to this gospel that He refers when saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Matt. 24:14 with Mark 16:15, 16. "How shall we escape if we neglect so great salvation?"—Heb. 2:3.

Lesson XIII

BAPTISM IS NECESSARY FOR THE REMISSION OF SINS

Passages for Study: Matt. 28:19; Mark 16:16; Acts 10:48; 2:38; 22:16.

This lesson teaches that in order to be saved you must first believe "the gospel of the kingdom"; then be baptized "for the remission of sins"; and continue afterward to "walk in newness of life." Thus, at the resurrection

morning, "an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," even into that same everlasting kingdom which Daniel says shall be "under the whole heaven," shall fill "the whole earth," and shall never be destroyed, but "shall stand for ever" (Dan. 7:27; 2:35, 44; 2 Pet. 1:11).

Lesson XIV

BAPTISM IS IMMERSION AND ESSENTIAL TO SALVATION

Passages for Study: Mark 1:5, 9, 10; John 3:23; Acts 8:38, 39; Rom. 6:3, 4; Col. 2:12; Heb. 10:22; John 3:5.

This proves that baptism is immersion by saying they were "baptized in the river," went "down into the water," came "up out of the water." Also by the wonderfully plain symbols employed to describe it; as a burial, a planting, a birth, a resurrection. It proves, too, that baptism is essential, for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A believer of the gospel of the kingdom is born out of water ("ex hndatos") when he comes forth from it at baptism and afterwards born of the Spirit when the "mortal body" is quickened into spirit nature (divine nature) at the resurrection (Col. 1:18; Rom. 8:11; 2 Pet. 1:4). Through the merits of the blood of Christ, baptism is made the act in which a believer of the gospel of the kingdom obtains "the remission of sins" that are past, and certainly all must acknowledge that remission of sins is essential to salvation. We take medicine "for" a sickness not because we are well of it before taking the medicine; so when "baptized for the remission of sins," it is not because they have been remitted before baptism, but because we desire, like Paul, to "wash away" our sins in the act of baptism. So Naaman was not freed from his leprosy—a type of sin—until the act of dipping in the water; and this is written "for our admonition" (1 Cor. 10:11). Baptism, important as it is, will not save you unless you believe the gospel of the kingdom and walk in newness of life, nor would all these combined save you but for the atoning blood of Christ, for "without shedding of blood is no remission" (Heb. 9:22). Why take it for granted that the dying thief had never been baptized? His wonderful intelligence in acknowledging the Messiah, whom so many others had deserted, might lead us rather to suppose that he had—perhaps by John; and that on giving evidence of contrition, the Savior, who was then personally present, extended His pardoning mercy. James 5:19, 20 indicates that a somewhat similar restoration is not impossible—"brethren, if any of you do err." See also Gal. 6:1. Besides, it seems that the gospel ordinances were not fully established in place of the Mosaic before the death and resurrection of Christ: "He taketh away the first that he may establish the second."—Heb. 10:9. Baptism is also proved essential by the fact that it is a divine command—"Then commanded he them to be baptized." "Be baptized every one of you." "Be baptized and wash away thy sins." Acts 10:48; 2:38; 22:16. "If you love me, keep my commandments."—John 14:15. "Blessed are they that do his commandments."—Rev. 22:14. The pure and spotless Lamb, who knew no sin, humbly submitted to baptism; it is therefore utterly preposterous to think that persons in these days can afford to neglect it. Beware, I beseech you, of classing yourself among those wicked persons of old who "rejected the counsel of God" in "being not baptized"; for no one can be saved who rejects the counsel of God (Luke 7:30 with Prov. 1:24-33).

Honest reader, how can you resist the plain

and positive testimonies of Scripture contained in these lessons? Read them again and again, till familiar with them. Let no "fowls," by their arts of quibbling and sophistry, "catch away" from you this precious "word of the kingdom" (Matt. 13:4, 10, 23; Jer. 23:30). You must admit that we cannot be saved if we refuse to believe that gospel which the Lord Jesus and His apostles preached eighteen hundred years ago. And, as proved in lesson 12, they preached the gospel of the kingdom. Therefore, we cannot be saved if we refuse to believe the gospel of the kingdom. There is no flaw in this logic. And since the Savior and His apostles constantly preached the gospel of the kingdom, two penalties would be incurred by rejecting it—first, the penalty of refusing to believe the only begotten and dearly beloved Son of God; and "he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). Second, the penalty of rejecting the words of the apostles; and "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment" than for "one who rejects their words" (Matt. 10:14, 15; Acts 13:51). O then, do not, by unbelief, incur any of these fearful penalties; for the Lord is merciful and gracious, having no pleasure in the death of the wicked, but rather "that the wicked turn from his way, and live" (Ezek. 33:11). Belief and faith are the same; and what the Lord requires is, of course, not a "faith without works," which "is dead," but He requires a living faith—a faith which "works by love, purifies the heart, and overcomes the world" (Jas. 2:20; Gal. 5:6; Acts 15:9; Heb. 5:9; 1 John 5:4). Now, truly believing in the Son is, with such a faith, believing what He preached, namely, the gospel of the kingdom. This gospel—as plainly proved in these lessons—teaches that in the morning of the resurrection the Lord Jesus will personally return to the earth and establish here His eternal kingdom, in which He will give endless life and happiness to all that, in the faith and obedience, are redeemed by the precious blood of Christ, who died for our sins, was buried, and rose again the third day according to the Scriptures. If, still unbaptized, you believe this gospel and desire to be saved in that soon coming and blissful kingdom, "why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated; interlinear Greek-English translation; fabricoid 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.



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NATIONAL BIBLE INSTITUTION

Oregon, Illinois



THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, OCTOBER 13, 1936

NUMBER 2

Who Are Israelites?

By C. E. Randall

WE HAVE been experiencing a vigorous attempt by many throughout the English-speaking world to identify the lost ten tribes of Israel. While this effort has been stimulated in the last few months by a corresponding revival of pyramidal teaching, which has almost bordered on the idolatrous, yet the endeavor to locate these tribes is not a new venture.

The father of the movement and teaching according to the best authorities such as the Jewish Encyclopedia, Encyclopedia Britannica, Hasting's Encyclopedia of Religion and Ethics, and many others, was Richard Brothers (1757-1824) of England. In his *Revealed Knowledge* he styled himself as a "nephew of the Almighty." In 1794 he claimed he would be revealed as "Prince of the Hebrews" on November 19, 1795. Of course his pseudo-prediction failed of realization, as all such do when contrary to Scripture. So often men feel they are "come to the kingdom for such a time as this," and usually such psychic urgings lead them to unwarranted extremes. Brothers' outstanding contribution to the movement was entitled, *Correct Account of Invasion of the Saxons*, in which he tried to show the English people to be descendants of the ten tribes of Israel. According to the Dictionary of National Biography he published fifteen volumes in all.

It was his successor in thought, J. Wilson (1845), in his book, *Our Israelitish Origin*, who placed the subject upon its present basis. Subsequent writers such as W. Carpenter, who wrote on *Israelites Found*, and F. R. A. Glover, writing on *England the Remnant of Judah*, carried the agitation along until C. Piazza Smyth, royal astronomer, came forward with his extravagant work on *Our Inheritance in the Great Pyramid*, which gave impetus to Anglo-Israelism through his deductions from the pyramid.

It was upon Smyth's measurements of the pyramid that

The question of the identity of the so-called "Ten Lost Tribes of Israel" has drawn forth much vigorous controversy, during the past half century especially. Located in Canada, a British Dominion, the author of this article draws much of his historical evidence from British sources, but he also calls eminent Jewish authorities to the witness stand. Whether you agree fully with his conclusions or not, Pastor Randall has provided us with much valuable information on this widely discussed subject.

Pastor Russell made his predictions. As a matter of fact, they have been the received data upon which nearly all horoscoping of the end times has been based. Not only did Russell accept Smyth's pyramidal measurements in full and teachings in part, but Smyth in a letter to his friend, William M. Wright, December 21, 1890, endorsed Russell's manuscript on *The Testimony of God's Stone Witness and Prophet, the Great Pyramid in Egypt*, which had been submitted to him for examination before it was published in book form by Pastor Russell. Russell's endorsement of Smyth's views and measurements on the pyramid and Smyth's acceptance of Russell's manuscript place them in the same position on the time of Christ's coming set by Russell, which we now know hit the rocks in a most disastrous manner. The views now held by the followers of Russell relative to the secret reigning of Christ is a cover-up for the mistake made in time-setting according to the "Stone Witness" testimony.

We do not wish to discuss the pyramid in this article, but inasmuch as it is so closely associated with the teaching of Anglo-Israelism it seemed advisable to mention it in a small way and point out its past failures, for its present shortcomings are well known.

Rev. W. H. Poole, Detroit, and one G. W. Greenwood were the founding stars of the movement in America. Their line of reasoning follows those mentioned above, principally J. Wilson of England.

While the Encyclopedia Britannica is inherently British, yet it sums up its article on "Anglo-Israelism" as being "historically and etymologically unsound," and if this were the only argument against the teaching we would not raise a voice in objection, but it is decidedly fallacious scripturally.

(Please turn to Page Nine)

Abreast of the Times

Modernist View of the Kingdom

"The stone that smote the image became a great mountain, and filled the whole earth."—Daniel 2:35.

CHICAGO, Sept. 30.—"In view of the confusion and hostility prevailing among the nations of the world today, and the apparent breakdown of the hopes and activities promising peace, what is the attitude of the Bible toward the realization of the purposes of Jesus for a better social order and what indications are there that progress is being made toward an era of justice and good will?"

This question appears in the current issue of *The Christian Century* and is answered by the editor of its "Question Box" as follows:

"The expectation of the ultimate prevalence of the will of God in the world and the share of His people in that realization is a commonplace both of the Old Testament and the New. In the former case it was associated with the earthly supremacy of the Hebrew people, a dream that was frustrated by the events of history. Nevertheless it never wholly disappeared, and later took the form of apocalyptic expectations, which were partly shared and partly absorbed in the hopes of the early church. The entire program of the early Christian community was inspired by the belief that the powers of evil were to be overcome by the forces of the kingdom of God. . . . This hope was at first connected with the expectation of the personal and immediate return of Christ to the earth. Later, as this hope proved abortive, and a misinterpretation of the purposes of the Master, it took on the more adequate and extended meaning of the growing gospel enterprises throughout the world, and the consummation of the missionary passion of the church. . . . The early church, with its apocalyptic bias, held the view that the kingdom of which its leader had spoken would be established in visible form in the world, with its center at Jerusalem. This is the view of the writer of Revelation. This idea gave place later to the hope for a social order prevalent throughout the world in which the will of God should be realized and the program of Jesus should come to fruition. . . . And this is the Christian hope and anticipation today. . . . So rapidly and effectively does the kingdom come in the world, Christians are not permitted to doubt this ultimate realization of their hopes."

Not a very adequate answer to the question in our estimation! The early Christians who lived in the days of Jesus and of Paul did not understand what the Master meant when He spoke of the kingdom as well as do these Modernists who live nearly two thousand years later! If the view expressed by *The Christian Century* is right, and the only hope of the world is in the establishment of a new social order through the preaching of the gospel, after two millenniums of failure, how much longer will it be before the world enjoys lasting peace and universal prosperity?

Harnessing the Sun for Power

"The sun is risen with a burning heat."—James 1:11.

WASHINGTON, D. C., Oct. 8.—Scientists have been endeavoring for many years to discover some practicable method by which the heat of the sun may be transformed into usable power. Dr. C. G. Abbot, head of the Smithsonian Institution, has experimented along this line for more than twenty years. His latest device consists of a large curved mirror made of stainless steel which reflects 80 per cent of the sun's rays and focuses them upon a series of glass tubes containing a black heat-absorbing fluid. The concentrated rays of the sun raise the temperature of the fluid several hundred degrees. This hot liquid may then be used to convert water into steam and eventually employed in the operation of a steam engine.

While we pride ourselves in these days upon the progress our inventive minds have made in the discovery and utilization of natural sources of energy, their full development will not be accomplished until the One who conceived and created them in the beginning reestablishes personal contact with His earthly children through the everlasting kingdom of His returning Son.

Palestine and Prophecy

"They do make a covenant with the Assyrians, and oil is carried into Egypt."—Hosea 12:1.

LOS ANGELES, Calif., Oct. 1.—In the current issue of *The Jewish Hope*, a monthly magazine, Dr. A. U. Michelson, founder of the First Hebrew Christian Synagogue, calls attention to the prophecy quoted above and suggests that it might be translated literally, "They do make a covenant with the Assyrians, and oil is *caused* to flow into Egypt."

"The oil is forced by pumps through pipes, and thus is exactly 'caused to flow.' Whilst Kiruk, the source of the oil, is in the ancient country of Assyria, now called Iraq, and by arrangement or *covenant* with the King of Iraq, the oil is caused to flow across the Holy Land, and delivered to Egypt and many other lands."

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It Is to Laugh

By Arlen Marsh

IT IS my firm conviction that without a sense of humor no man could long remain a Christian. What with this and that, he sooner or later would succumb to the desire to tear all the hair out of his wife's head, or to go on a bender that would be the talk of the town for weeks on end. Even the staid old *Christian Herald* has fallen before this notion, and produces an excerpt from a letter written by one Ellen M. Lewis of Brooklyn:

"A Scotch deacon remarked that 'some one walked down the street on a Sabbath as happy as if it were a weekday; but oor lads air good Christians and nearly killed him.'"

At the request of a number who seem to want to know and of a number who seem to want others to know, a brief discussion of various nuggets which reach the editorial desk of *THE RESTITUTION HERALD* is herewith being presented. When it is understood that my job consists in reading at least three times everything that goes in *THE HERALD*, it becomes clear why the finger was particularly pointed at me.

No so very long ago, there arrived at the office this bit of information from one of our better known pastors: "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."

"Enough," thought the manuscript reader, beginning to bite off his fingernails to the elbow, "said." And the piece went into the paper as it read.

What really causes most of the editorial grief, however, is the apparent deliberate attempt to misquote Bible references. From the desk, it appears that not one in a thousand can copy a ten-word text exactly or, at least, leave room on his manuscript to have it written in exactly. When in doubt, runs the motto of most writers, use a dash. So commas and semicolons and question marks and periods all become dashes or dots to punctuate an assortment of words that never appeared in any version of the Bible. Which means, of course, that every reference quoted must be carefully checked.

Then there was the woman who blithely referred to the Republic of Iraq, while writing a piece about prophecy. Now Iraq never has been a republic, nor is there any likelihood that Iraq ever will be a republic. Unless a considerable knowledge of world affairs had been at the reader's fingertips, the author would have been made publicly responsible for another of those small, but strangely important, errors that creep now and then into the nation's press.

Glancing over the copy for the news pages of a week or



two ago, the reader (meaning the one who now is writing) felt dissatisfied with the ambiguous wording of the opening sentence of an obituary. Ultimately, he sent this gem to the printer: "When six months old, his parents moved with him to Idaho." Fortunately for the reader's peace of mind, this bit of brilliant editing was caught and corrected on the linotype by the associate editor.

The letter practically sizzled when it was opened. Somebody, it said, had spoiled the author's latest article. Somebody had stricken from the record a single word: "not." And so, said the letter, the article had been ruined. Turning to the original manuscript disclosed that double negative: "not never." The "not" had been taken out. The article had not been ruined.

"I am enclosing a clipping of an article from a recent magazine." It happened to be from *Liberty*. "Please reprint it in *THE HERALD*." *Liberty* is protected by that eminently just law known as the Copyright Act. Naturally, the article could not be reprinted. A review of it—yes; but not the article itself. Incidentally, no extended quotations from copyrighted versions of the Bible (such as An American Translation, Moffatt, Worrell, Montgomery, Lamsa, Torrey) can be reproduced in any form without the written permission of the copyright owners.

A short time after the request for a *Liberty* reprint was received, came this piece of work: "The pity of it was that he said it through a mouth full of false teeth, bald head, and a decrepit body." Believe it or not, Mr. Ripley, that actually was written and meant to be serious. Like most such errors, this one occurred largely because of thoughtlessness and lack of rereading. Dearth of education is not nearly the enemy of good writing that carelessness is.

What is more to be pitied than scorned, however, is the incomprehensible effort to write poetry with neither rime nor rhythm—nor, apparently, sense. Poetry, according to the best authorities, is supposed to have feet, or, in other words, a certain well-defined series of accents in each line. Yet the changing of a word or the rejection of a verse brings instant maledictions upon the editor, who forthwith conveys his respects to the manuscript reader. I never did like poetry.

Somewhat in line with the delightful remark about false teeth, bald head, and a decrepit body was the puzzling statement in regard to one of the dreams interpreted by Joseph: "Another dream was that seven good ears of corn grew on one stalk of that seven thin ears came in and devoured the seven year of plenty and the seven lean and their were the seven years of famine." (Yes, that's quoted exactly.)

(OVER)

And, almost simultaneously with that description of Joseph's problem, this arrived, embodied in a church report: "Our ladies' quartet will sing, with Sr. Peters at the piano. . . . These singers are Sr. Thomas, Sr. Unwell, Sr. George, and Sr. Peters. When the quartet sings, Sr. Black plays." And the manuscript reader clutched at his hair distractedly, pondering the mystery.

It's pretty annoying, too, to receive one of those long (comparatively speaking, of course) articles of two or three thousand words, written with a dull pencil on rough paper or pounded out, single space, on a typewriter in a way that makes one wish that Remington had never been born. Most such scripts have to be retyped, which means editing once, typing once, editing the typed script, and then reading the proofs of the thing twice after it's been put in type. The best of articles can pall when you've done that all within three days.

Once a manuscript has been edited with a care that is largely effaced by the necessity for speed, it goes to the

linotype with the reader's heartfelt prayer. There, as previously noted, the mistakes made by the reader are more than occasionally caught. However, humanity and machinery being what they are, new errors crop up with the greatest of ease; and, the type having been set, the finished product is read twice before it goes to the press, where, if all goes well, a line will not drop out of some page, leaving a space as blank as the reader's mind. Ultimately, the editorial reader has pointed out to him the fact that "freely" has gone into print as "feely" and that the name of Aloysius Jones has come into the public eye as "Adolphus."

Not that it is expected that all typewriting be letter-perfect, or that all handwriting be like that of an engraver. But it is wistfully urged that those who write for publication in these columns make some effort to quote exactly, spell and hyphenate with regard to the usual dictionary practice, and see that the happenings and theories to which they allude are actually happenings or are really theories.

Riches Now, or Hereafter

By Lottie E. Young

AS WE read the life of Jesus when on earth it would seem that the people with whom He came in contact were a very ordinary crowd, the type who took all they could get, and gave as little as they had to, ready to accept the blessing of good health which He so freely bestowed upon them, and quite willing to raise an insurrection to make Him King after the miracle of feeding the five thousand with the small amount of food which had been given to Him. Few saw the truth of His spiritual teaching, doubtless thinking that with such a ruler everyone could "sit under his own vine and fig tree" and the necessities of life would be supplied without manual work.

The story of the young ruler, as told in Mark 10, seems to indicate a different type of man. He realized, even though he had wealth and position, that he lacked something; he was dissatisfied with himself and what he had done, and the future was uncertain. In the first place he was young and rich; he was also in earnest, as he came running to the Master asking for advice, humble as he knelt at His feet, and reverent when he termed Jesus "good." All fine characteristics, and the record is that "Jesus beholding him loved him."

Then came the question over which he may have pondered for some time, possibly thinking he would be ready to do anything he was told in order that he might gain that eternal life about which he asked. He had been brought up in a faith which put work above all else, and, unlike the large majority of the people of today, he did not believe he had an immortal soul and that he would go to heaven at death, but was anxious as to his future. Jesus replied at

first that he should keep the commandments, which he assured the Teacher he had always done; but the real answer came when Jesus told the young man who had been so highly favored in a worldly sense to sell what he had, give it to the poor, take up his cross, and follow Him, the One who knew the hearts of men and could touch the vital spot, seeing the "one thing lacking." Mark tells us that when he heard these words he was sad and went away grieved, for he had great possessions. The word "choose" is often found in the Bible, and every one of us has a day of decision such as this young ruler had reached.

We would like to think that this singularly blessed young man took the advice of Jesus and became one of His followers, but we know nothing about his future. As wealth among the Jews was considered as a signal favor from God, it is probable that he was one who allowed "the deceitfulness of riches" to choke the good seed, and so the life, which might have rivaled even the Apostle Paul's as a worker for Christianity, passed out without further mention in the Bible.

Now these incidents in the Bible were not placed there just for the generation that knew Jesus, but for all who have ever read them. Even though nearly two thousand years have passed since this occurred there are many today in the same position as the young ruler. Reverence and humility, owing to many causes, are not striking virtues in this age, but there are some who would like to do something for the Lord who did everything for them, even to the giving up of life. The word "sacrifice" is a hard one,

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“We Believe and Teach—”

II

IN the preceding article treating of the historical teaching of the Church of God as expressed in our early publications attention was directed to the acknowledgment of Dr. John Thomas in the *Herald of the Kingdom* of January, 1851, that even after he came to believe in the truths concerning the coming and kingdom of Christ as they are now affirmed by the Christadelphians which he afterwards founded, and by the Church of God leaders with whom he was then associated, “he would not have said that the knowledge and belief of them was indispensable to a participation in the everlasting blessings of the age to come.”

This seems to have been the attitude of many pioneer investigators. The facts they discovered which had been lost in the dust of age-long apostasy first appeared to them as “forgotten” or “neglected” teachings of the Bible which it was their duty to give again to the Christian world. Seldom did they immediately realize the vast importance and essential character of them. When, for example, their attention was drawn to the fact that the eternal home of the saints was to be upon the earth and not in heaven, they felt bound to teach that newly discovered truth, but at the same time candidly expressed the thought that a belief that one went to heaven when he died would not in any way affect his salvation.

So it was with every other doctrinal idea they came to hold in opposition to accepted orthodox teaching. These plain biblical tenets of faith were true, they were interesting and valuable, but not vital to one’s final redemption. One could believe them or not and still be saved.

Later on, as was the case with Dr. Thomas, those early students of the primitive faith saw in these “neglected truths” the one true “*gospel in ruins*”! They became convinced that an intelligent understanding of the gospel of the kingdom and the life-giving power of Jesus Christ, accompanied of course by repentance, was a necessary prerequisite of the forgiveness of sin, and that baptism in any form was without value unless these elements of truth were first heartily believed.

The value which came to be placed on these basic truths cannot be more forcibly expressed than in the language of Dr. Thomas in the *Herald of the Kingdom* at the time of his establishment of the “Edinburgh (Scotland) Church of Baptized Believers” (1853), in which he said:

“The divine order (of salvation) is: First, understand the word of the kingdom and name. Then, believe it. Next, obey it in baptism. Who can improve on this arrangement—nay, who has any right to alter it? Or who, but one whose heart is not subdued by the truth, dare dispute against it? People of this class would have it thus: First, believe on Jesus. Next, be immersed. Afterwards, understand, perhaps, the word of the kingdom. Seek, say they in effect, righteousness, or remission of sins, first; and then

the kingdom of God. But Jesus Himself reverses this dictum and exhorts us to ‘seek *first* the kingdom of God,’ because no man can be the subject of ‘his righteousness,’ or justification, who has not found the kingdom; the righteousness being for those who believe what He has promised concerning it.”

The Restitution, published first in Chicago and later in Plymouth, Indiana, was recognized for many years as the leading exponent of the truths taught by the Church of God generally. One of its familiar and distinguishing features was a brief statement of purpose which always appeared in the upper right-hand corner of the paper. That statement read as follows:

“*The Restitution* advocates the final ‘restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.’ As a means to this end the establishment of the kingdom of God on the earth, with Christ as King of kings, and the immortal saints as joint heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief in the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as prerequisites to the forgiveness of sins, and a holy life as essential to salvation.”

This statement, which was never designed as a binding “creed” limiting the faith of anyone, provides one of the most direct and satisfactory outlines of the teaching of the Church of God which has ever been produced in so brief a form. It was sufficiently broad to permit the free discussion and investigation of any question which was not obviously opposed to the fundamental doctrines for which the church then stood and for which it stands today, and at the same time presented a logical arrangement of the principal tenets of faith believed by its supporters.

Other similar declarations have been published by various journals issued on behalf of the Church of God, but as these in the main expressed the same convictions as did *The Restitution* it will not be necessary to give them here. It is sufficient for us to observe that our more outstanding publications have been in remarkable harmony as to the subjects which should be most strongly emphasized in their pages and also in their interpretation of those subjects.

While such statements as the above have frequently been issued, the church itself has never officially adopted a common expression of its faith outside of the Bible. At our first General Conference the following resolution was passed: “Being desirous of honoring God, we accept as our sole rule of faith and practice His Word in its fullness and simplicity according to His mind therein revealed.” (Nov. 23, 1888.)

Women of the Bible

DIFFERENCES of opinion exist in the religious world as to the qualifications of women, and their mission in connection with the church, some being inclined to the view that *silence* is enjoined on them in the assembly, and obedience commanded and expected in all circumstances, 1 Corinthians 14:34 and 1 Timothy 2:12, 13 being advanced as proof that this is so, heedless of other directions which qualify these particular passages.

Keeping these prohibitory passages before our mind, we will refer to some directions given by the Apostle to the church at Corinth, relating to the order of their church service: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled" (1 Cor. 11:4-6).

There is no doubt that these directions were given in reference to the woman's appearance in public, in connection with the service of the church: for a woman to appear there unveiled was dishonoring to her husband, besides exposing herself to insult, by thus appearing as a public prostitute. The Apostle appeals to their sense of decency in verse 13—"Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?" concluding with verse 16: "But if any man seemeth to be contentious, we have no such custom, neither the churches of God."

Dr. A. Clarke, commenting on this passage, says: "According to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they might prophesy, *that is, teach*. And that they did prophesy or teach is evident from what the Apostle says in 1 Corinthians 11, where he lays down rules to regulate both men and women, while ministering in the church."

It seems necessary that we should understand the condition of the church at Corinth to which this letter was addressed. A noted writer on Bible history says: "Division seemed to be rife among them and all kinds of unseemly disorderly practices, their women chattering and interrupting the service with untimely questions. After Apollos had received instructions from Priscilla and Aquila, he having heard of Paul's labors at Corinth, resolved to go there to labor, and was so successful that it was like to produce a schism in the church, some saying, 'I am of Paul,' others, 'I am of Apollos.' When Paul was again at Ephesus Apollos went to see him, and was there when his first Epistle was written: there can be no doubt that the Apostle received from Apollos the information concerning the divisions in the church, which he so forcibly reproveth. The disorderly condition of the church was such that Apollos did not wish to return, but was urged by Paul to do so."

This state of things accounts for the minute directions given by Paul all through this letter. In chapter 14:34 the prohibitory passage before referred to appears: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church."

An exponent of this passage says: "The *silence* imposed here must be explained by the verb 'to speak' (*lalein*), used afterwards. It is used nearly three hundred times in the New Testament, and scarcely any verb is used with so great a variety of adjuncts."

The passage under consideration is one of those to which this writer refers as being "so modified by the context."

Greenfield gives the following meaning of *lalein*: "To prattle—be loquacious as a child; to speak in answer; harangue, plead, direct, command."

In Liddell and Scott's Lexicon we have the following: "To chatter, babble, of birds—to twitter, to chirp; strictly—to make an inarticulate sound, opposed to articulate speech, but also generally to talk."

"It is clear, then, that *lalein* may mean something different from mere speaking; and that, to use this word in a prohibition, does not imply that absolute silence or abstinence from speaking is enjoined; but, on the contrary, that the prohibition applies to an improper kind of speaking, which is to be understood not from the word itself, but from the context."

Further—"The context shows that it was not *silence* which was imposed on women in the church, but only a refraining from such speaking as was inconsistent with the words: 'They are commanded to be under obedience,' or, more literally, 'to be obedient,' that is, they were to refrain from such questioning and dogmatic assertions as would bring them into collision with men, and occasion an unamiable volubility of speech. This kind of speaking was the only supposable antagonist to, and violation of obedience."

Parkhurst, in his Lexicon, tells us that "the Greek word *lalein*, in our translation rendered 'speak,' is not the word used in Greek to signify to speak with premeditation and prudence; but is the word used to signify, to speak imprudently, and without consideration; and is that applied to one who lets his tongue run, but does not speak to the purpose."

This explanation enables us to take a common sense view of the matter, i. e., that the directions given concerning praying and prophesying referred to the devotional and religious exercises of the church. The restrictions are to inconvenient asking of questions or ignorant talking—"if they would learn anything, let them ask their husbands at

home." No woman, having either taught or prophesied, would have to ask her husband at home before she knew what she had done, or understood what she had said. Many women are mentioned by Paul in his various letters, and testimony borne to their services in the work of the ministry of the church. In Philippians 4:3—"I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel." "Salute Prisca and Aquila my fellow workers in Christ Jesus, who for my life laid down their own necks" (Rom. 16:3, 4). "Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord" (Rom. 16:12).

Dr. Clarke, on this verse, says: "Many have spent much useless labor in endeavoring to prove that these women did not preach. That there were prophetesses as well as prophets in the church, we learn, and that a woman might pray or prophesy, provided she had her head covered, we know. And according to 1 Corinthians 14:3, whoever prophesied, spoke unto others to edification, exhortation, and comfort. If women thus prophesied then women preached."

Presbuteros, a writer in the *Protestant Electoral Union*, in his reply to a priest of Rome, says: "Habituated for ages, as men had been to the diabolical teachings and delusions practiced upon them by the papal priesthood, it was difficult for them when they did get possession of the Scriptures, to discern therein the plain fact, that among the primitive Christians preaching was not confined to men, but women also, gifted with powers by the Holy Spirit,

preached the gospel; and hence the slowness with which, even at the present time, this truth has been admitted by those giving heed to the Word of God, and especially those setting themselves up as a 'priesthood' or 'clergy.' As shown previously, God had according to His promise, on the day of Pentecost, poured out His Spirit upon believers—men and women, old and young—that they should prophesy, and they did so. The prophesying spoken of was not the foretelling of events, but the preaching to the world at large, the glad tidings of salvation by Jesus Christ. For this purpose, it pleased God to make use of women as well as men. I would draw attention to the fact that Phoebe, a Christian woman, whom we find in our version of the Scriptures (Rom. 16:1), spoken of as only a common servant attached to a congregation, was nothing less than one of those gifted by the Holy Spirit for publishing the glad tidings, or preaching the gospel. The manner in which the Apostle speaks of her shows that she was what he in Greek styled her, a deacon (*diaconon*) or preacher of the Word. Other translators speak of her (because she was a woman) only as a servant of the church which is at Cenchrea, the men 'deacons' they style ministers, but a woman on the same level as themselves would be an anomaly, and therefore she was to be only the servant of men (ministers) who in the popish sense constituted the church."

We now turn to 1 Timothy 2:11-13: "Let a woman learn in quietness with all subjection. But I permit not a
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What Must We Do?

By J. B. LeCrone

WHEN people who once confessed their belief in Jesus as the Son of God, and indicated a desire to serve and obey Him, grow cold and indifferent—what must we do?

When inquiries bring the response that people have been so busy that they could not spare the time for Christian activities, but they hope from now on to be able to do more—and then they continue in the same old rut—what must we do?

When dissatisfied ones complain that the church work is not being conducted right, and then refuse to accept any responsibility themselves—what must we do?

When the suggestion is made that more special music would add greatly to the services, and then everyone asked to assist in providing that music offers us excuses instead of a response—what must we do?

When a member of the congregation allows fishing, hunting, visiting, threshing, fatigue, nervousness, mourning, celebration, rain, snow, heat, or cold to keep him from the services, and then points sadly to small attendance at services—what must we do?

The only possible purpose or excuse for a church to hire a pastor and pay him a salary is to have some one who will interest himself in, and hold himself responsible for, the spiritual welfare of the congregation, both individually and collectively. His job is to make the services both attractive and instructive. He must not only feed the sheep in the fold, he must at the same time be on the trail of the lost sheep. He is not a dictator or ruler placed over the congregation against their will, but one whom they have themselves chosen as being worthy to guide them and their loved ones into a closer walk with God.

We cannot imagine the thought processes of a man who would hire a carpenter to build a house and then hinder his work, either by consciously putting obstacles in his way, or by refusing to cooperate with him by providing him the necessary materials with which to work.

You have a pastor whose only reason for being your pastor is to serve you. Get your money's worth by cooperating with him and providing him with the necessary tools and materials.

WOMEN OF THE BIBLE

(Continued from preceding page)

woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression."

The Rev. J. H. Robinson, commenting on this passage, says: "It is primarily an injunction respecting her personal behavior at home. It stands in connection with precepts respecting her apparel, and her domestic position; especially her relation to her husband. No one will suppose that the Apostle forbids a woman to teach absolutely and universally. Even objectors would allow her to teach her servants, and children, and perhaps her husband, too. If he were ignorant of the Savior might she not teach him the way to Christ? If she were acquainted with languages, arts, or sciences, which he did not know might she not teach him these things? The teaching here referred to, therefore, which is forbidden by the Apostle, is not every kind of teaching any more than in the previous instance, his prohibition of speaking applies to every kind of speaking in the church; but it is such teaching as is domineering, and as involves the usurpation of authority over the man. This is the only teaching forbidden by the Apostle in the passage under consideration. . . . If this passage be not a prohibition of every kind of teaching, we can only ascertain what kind of teaching is forbidden by the modifying expression with which (*didaskain*) stands associated; and for anything these modifying expressions have done to the contrary her teaching may be public, reiterated, urgent, and may comprehend a variety of subjects, provided it be not dictatorial, domineering, nor vociferous: for then, and then only, would it be incompatible with her obedience."

Another writer remarks: "It will be found by an examination of this text with its connection: that the teaching here alluded to stands in necessary connection with usurping authority, as though the Apostle had said, the gospel does not alter the relation of women in view of priority, for Adam was first formed, then Eve."

This advice may have become a necessity at that time, seeing (as we do now) the extremes to which impulse may drive women when they lose sight of the restrictions set upon them by an all-wise Creator. The equality of the sexes when introduced into Christ by baptism, is taught by Paul in his Epistle to the Galatians: "As many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek; there can be neither bond nor free, there can be no male nor female; for ye are all one in Christ Jesus" (chap. 3:27).

Thus Paul asserted that men and women, when introduced into Christ through belief and baptism, are on an equal footing, so far as their acceptance with God is concerned, each being held accountable for his manner of life and work—women occupying an important place in our Savior's mission, they having the honor of carrying the

joyful news to His disciples, of His resurrection from the dead.

Their qualification for work that required fortitude and courage has been demonstrated in both secular and religious history. From the latter we select the most notable examples: First, in order of time, Sarah, the wife of Abraham, is presented to us as an example of modesty and obedience, and who, in return, received the honor due from one who was "chosen and faithful" (1 Peter 3:5-7).

The first woman named a prophetess was Miriam, the sister of Moses and Aaron, who took an active part in the administration of that time, when the people of Israel were being led out.

Again, in the time of the Judges, Deborah, the wife of Lappidoth, a prophetess in Israel (Judges 4:4), to whom the children of Israel came up for judgment, was obliged to lead out the armies of Israel to victory.

Then there was Hannah, the mother of Samuel, whose prayers and thanksgiving in the temple are recorded in 1 Samuel 1 and 2.

In the reign of Josiah (2 Kings 22:14), when direction was wanted, the priest, the scribe, and the King's servant were sent by the King to one "Huldah the prophetess, the wife of Shallum," to receive the word of the Lord, through this woman, which encouraged and stimulated them toward the cleansing of the land.

These records of noted women who were prominent in the service of God we will close by referring to "Anna the prophetess," who, in the temple when the Child Jesus was brought in, "gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem" (Luke 2:38).

We think the evidences are overwhelming, that both Jew and Gentile women were recognized by God as suitable instruments through which to communicate His will on many occasions.

Before closing we might refer to the case of a Gentile queen—"Vashti"—(commented on by a writer in the *Fraternal Visitor* of May, 1912) who, having refused to appear unveiled before a company of revelers, forfeited her position (Esther 1:10-12), for whom we have nothing but commendation. If Queen Vashti had appeared, as requested, before King Ahasuerus and his boon companions, who "were merry with wine," she would have "violated the decorum of her sex, and made herself the sport of debauchees" (Kitto). The lesson that the *Fraternal Visitor* writer meant to convey was the necessity for obedience, on every wife's part, to her husband's commands; but we object, on the ground that circumstances must always have a more or less modifying influence. That the reader may be enabled to judge of Vashti's action we cite the following from Kitto:

"The third Ahasuerus is the Persian king of the book of Esther. The chief facts recorded of him there, and the dates of their occurrences, which are important in the subsequent inquiry are these: In the *third* year of his reign he made a sumptuous banquet for all his nobility, and prolonged the feast for 180 days. Being on one occasion merry

with wine, he ordered his Queen Vashti to be brought out to show the people her beauty. On her refusal to violate the decorum of her sex, he not only indignantly divorced her, but published an edict concerning her disobedience, in order to insure to every husband in his dominions the rule in his own house."

In his effort to identify this "Ahasuerus," Kitto writes: "The joint testimony borne to his clemency and magnanimity by the acts recorded of him in Ezra and Nehemiah, and by the accordant voice of profane writers, prevents us from recognizing Artaxerxes in the debauched, imbecile, and cruel tyrant of the book of Esther.

"On the ground of moral resemblance to that tyrant, however, every trait leads us to Xerxes. The king who scourged and fettered the sea; who beheaded his engineers because the elements destroyed their bridge over the Hellespont; who so ruthlessly slew the eldest son of Pythius because his father besought him to leave him one sole support of his declining years; who dishonored the remains of the valiant Leonidas; and who beguiled the shame of his defeat by such a course of sensuality, that he publicly offered a reward for the inventor of a new pleasure—is just the despot to divorce his queen because she would not expose herself to the gaze of drunken revelers."—K. M. in *The Student*; selected by R. H. Judd.

RICHES NOW, OR HEREAFTER

(Continued from Page Four)

and is often misapplied. It does not mean the giving of ten dollars to some good cause, patting yourself on the back because of your generosity, and then spending five times as much on some piece of foolishness for yourself, or some evening of so-called "pleasure."

This young ruler wanted something badly, but he was not willing to give up his riches for it. Each one has to pay the price for what he greatly desires. We may not have many men and women in the Church of God who are what the world of today calls "rich," but I am sure we have many who spend dollars on themselves in comparison to pennies for the cause of Christ, or in the help of the distressed among their fellow men. We are apt to say, "So and so is ever so much better off than I, and he is doing nothing. Why should I bother?" Or, in the words of the foolish rich man mentioned in Luke 12 when he complacently took account of his goods, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

We are never quite satisfied with what we have, but are always thinking when we have a little more we will very substantially increase our offerings to the many good causes presented. *But do we?* I do not believe God means we should give up earning money, but that we should use what we have for helping along in every way possible. We sometimes hear 1 Timothy 6:10 quoted: "Money is the root of all evil." This is not true, as money is a necessity and much

good can be accomplished through its rightful spending. Three little words should be inserted before the phrase—"the love of"—and then it is a very true statement, as something we love we are not ready to part with. Let us truly believe the words of Jesus, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." There is no greater insult we can give to a man than to say, "I do not believe you," but many of the statements in the Bible are likely to be taken with the proverbial "pinch of salt" in spite of the fact that "the word of our God shall stand for ever." Let us do with our might what our hands find to do, and do it *today*.

WHO ARE ISRAELITES?

(Continued from Front Page)

The subject is approached from a strictly national and fleshly viewpoint. It is believed because the Anglo-Saxons are descendants of Israel blessings will and must come to them. Many of the prophecies applied to the Anglo-Saxon nations of today are prophecies which our very best students have always explained as belonging to the restitution age. The Jews in the days of John the Baptist were like-minded. To them John said: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9). The same spirit prevails with many individuals; because parents or grandparents were members of the church or knew the truth, they feel secure because of fleshly lineage. A strictly fleshly or natural application of Scripture is as wrong as it is difficult for the natural man to receive the Spirit or understand spiritual things (1 Cor. 2:14). Recently a representative of an organization devoted to the teaching of Anglo-Israelism said: "We look at the question strictly from a national viewpoint."

The origin of the teaching has been briefly stated; we now examine the principal views in comparison with Scripture.

The Jewish Encyclopedia strikes an important note when it says: "They make distinction between the ultimate fates of Israel and Judah, the former getting all the blessings and the latter all of the curses." This craving for the blessings, but shrinking from the curses, could well be adapted to those who believe the church is spiritual Israel; they, too, claim all the blessings promised to fleshly Israel, and with a song in their heart thrust all the curses pronounced against the same people for wrongdoing to the poor Jews! The Roadbuilder in his book, *Destiny of British Empire and United States*, says: "The Jews have not been a nation since their expulsion from Jerusalem and never will be." The Jews are not only placed at a present disadvantage by this writer, but are robbed of future heritage and blessing. Against this assertion, let us place the Word of God, as preached by the great Apostle Paul. "What advantage then hath the Jew? or what profit is there of cir-

cumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2). The Roadbuilder says the Jew has no advantage, Paul by inspiration says he has every precedence. Through the Jews, unto whom the oracles of God were committed, has come salvation (John 4:22). The Jews will be as much a part of the future restored kingdom of God as they were a part of the original kingdom of God when David and Solomon sat on the throne of the Lord over them. In that remarkable picture given by the Prophet Ezekiel of the valley of dry bones and their revivification, we have painted for us the finished scene when Judah and Israel shall be united in one kingdom in the land of Israel; furthermore, we are told that they shall not be divided into two kingdoms "any more at all," but that David shall be prince over them (Ezek. 37). When James wrote his Epistle, he addressed it, not to the ten tribes, but to the twelve tribes of Israel scattered abroad. God has made no such division between the tribes, that ten shall be glorified and two cursed.

This teaching places the responsibility for the crucifixion of Christ solely upon the Jews, and through their rejection of the Messiah the kingdom was taken from them and given to the ten tribes. The divine imputation of the crucifixion sin covers a much larger group. Peter in his divinely inspired sermon on Pentecost affirms in these words: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). That there may be no doubt in our minds as to whom "ye" includes, we need but refer to Acts 4:25-27. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." This scripture places the blame on the Roman soldiers, as well as on Pontius Pilate or the high priest, or any other Jew. In the sealing of the 144,000 in the Revelation, Judah is first mentioned. Instead of them being blotted out, we find them near to the heart of God and under His shielding power during the fiery days of tribulation. In the assigning of gates and portions of the city in Ezekiel 47 where the millennial reign is described, Judah has her rightful place.

Ephraim and Manasseh are about the only tribes that are dealt with out of the ten. Ephraim is supposed to be England and Manasseh the United States. Nearly all the blessings that have ever been promised concerning Israel and many that have not been promised are appropriated to Ephraim by these interpreters. To show what lengths they are willing to go to prove a point and establish their case, we again quote from the Roadbuilder, which will indicate of itself how careless the interpretation and what little thought is given to rightly dividing the Word. Quote: "Ask of me, and I shall give thee (Ephraim, my firstborn son) the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). He applies this verse, as he indicates by his insertion in brackets, to the tribe of Ephraim or England. This is repeatedly done. Could there be a greater misapplication of Scrip-

ture than this? Paul, in his Hebrew Epistle, quotes this Psalm and applies it to Christ (Heb. 1:5).

Instead of the tribe of Ephraim being a specially blessed people as proclaimed by the advocates of this theory, we find them under a distinct curse. This is not true of England! In Deuteronomy 29:18-20 God gave warning to Israel that the man, or woman, or family, or tribe that introduced idolatry into Israel would be cut off and the curses written in the book would fall upon them. In Judges, chapters 17 and 18, and 1 Kings 12:28 we find that idolatry was introduced by Ephraim and Dan and thereafter these people came under the curses. In the sealing of the 144,000 in Revelation 7 these tribes are not mentioned—they do not come under the protection of the heavenly Father during the time of the beast power. Why? Because they introduced idolatry into the nation of Israel. Thus we see the punishing hand of God upon these people. These two tribes after passing through the purgings of tribulation days are finally restored to their place among the tribes and share in the portioning of the land in Ezekiel 47. Instead of Ephraim being the good tribe and Judah the terrible one, we discover the reverse. "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints" (Hosea 11:12).

Another gulf between the claims of Anglo-Israelism and the Bible exists in regard to the throne of David. The former strongly claims that there has always been a man on David's throne and that the present King of England is on that throne. Sentimentally, we wish we could share in this conclusion, for we have high regard for the present King and a very deep respect for his deceased father, but we are bound by scriptural injunction to speak only according to the Word. "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). There is no unconditional promise made by God that there would always be a man on David's throne. We read, "That the Lord may continue his word which He spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel" (1 Kings 2:4). Did Israel walk before God with all their heart and observe and keep His laws? The same promise is made in 1 Kings 9:4-7 but with the warning that if they failed to do this, they would become a "proverb and a byword among all people." This was not just for the two tribes, but the whole house of Israel! All Israel were to become a hissing and a byword!

According to Scripture the last man to sit on David's throne was Zedekiah. Of him and David's throne, God said: "I will overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27). Now, there may be differences of opinion on just what is meant by "overturn" and when it was done, but there can be no quibbling on the saying, "And it shall be no more" until (when?) "he come whose right it is." If this statement is true, and we believe it with

all our heart, then David's throne is not in existence at the present time! The great mass of historical teaching confirms this scriptural statement, but if all the history in the world indicated otherwise, we would still believe God's Word! The throne of David after the division of the Kingdom of Israel was in the custody of Judah and for nearly two hundred years after Israel went into captivity for their sins Judah carried on. God chose to put His name in Jerusalem (1 Kings 11:36), and when their sins became so multiplied that God could no longer tolerate them, He overthrown the throne until Christ should come and sit upon it (Luke 1:32, 33; Matt. 25:41). The Prophet Hosea joins his voice to the chorus that sing of the coming King, but also adds that before the King comes Israel must abide without a king for "many days." These days are not twenty-four hour periods but indicate a prolonged time (Hosea 3:4, 5).

England and the United States are not great Powers because they are lineal descendants of David, but through their missionary efforts in carrying the gospel to all peoples and their succor of the Jews, the true Israel of God, they have called upon themselves the blessing of high heaven. There were several hundred years when England was not so fortunate and during this time the American colonies became independent through revolution. In 1290, under the reign of Edward I, all the Jews were driven out of England and for over three hundred years no Jews were allowed in the country. In 1665 Cromwell favored their admission and finally they were permitted to remain, but it was not until 1885 that they were admitted to Parliament; although Benjamin Disraeli was Prime Minister twice, yet this was due to the fact that his father, Isaac Disraeli, with his family in 1817 renounced Judaism and joined the Church of England. This extended persecution of the Jews was followed by a bending unto them and in her humiliation, England has made full restitution and has been called upon to bear the brunt of the burden to reestablish Israel back in the Promised Land (Isa. 60:14).

Most all of our Bible students understand the merchants of Tarshish and her young lions of Ezekiel 38 to refer to England and her Colonies. In this view, we can share. If this conclusion is correct, then instead of England being Israel or a part thereof, she comes to the defense of Israel when the hordes from the north countries come to the mountains of Israel to plunder and pilfer the real Israel that has been gathered from all countries where they were scattered. Distinct separation is made between the merchants of Tarshish and the children of Israel; why should not we do the same?

Each new tomorrow brings new joys,
 New unsolved problems and new fears,
 But this we *know*—all through the years,
 Whate'er the need or circumstance,
 As age falls back, youth will advance—
 The march maintain—the colors seize,
 And keep them whipping in the breeze.

—Selected.

STARS OR MUD?

A NUMBER of years ago, people who traveled along the great Lincoln Highway noticed numerous white crosses along the side of the road. When tourists inquired as to the reason these small crosses were staked along the sides of the road, they were told that each cross marked the spot where some life had been lost in an automobile accident.

The crosses became more numerous as the months passed. Some towns built platforms and on these placed demolished cars as a danger sign to motorists. Still the accidents increased. Toy skeletons were hung up along the highway making things look as gruesome as possible, but the death toll still climbed.

Towns along this beautiful highway noticed that traffic began to grow lighter. Business seemed to drop overnight. Smaller highways were being used instead and something had to be done. A questionnaire was sent out to a large number of motorists asking them why they were using the smaller highways when they had access to one of the finest highways in the United States.

The answers which were received told in a very few words the reason. The motorists did not enjoy looking at all the crosses. They did not like to be reminded that a life had been lost at each mark along the road. Skeletons and demolished cars are not pleasant to look at, and they were continually being reminded of danger and death. Thus they would rather drive on a smaller highway with less conveniences than to drive on a main highway with such an outlook.

The crosses were removed. The skeletons and wrecked cars were discarded. Signs and beautiful pictures were put up in their places. Things that were pleasing and interesting to all were placed where the white crosses once were. The traffic returned, business increased, and the accidents and death decreased.

So it is in our daily travel along life's highway. Do you see crosses and wrecks along the road or can you see flowers, pictures, and things beautiful? We see only the hard and ugly things in life if we make it so. We can think of nothing but trials and hardships or we can think of the reward which we shall have at the end of the road. "Heaven is cheap enough," but can we see it that way?

"Two men looked out through prison bars,
 The one saw mud but the other stars."

Are you looking ahead for the things that are to come? Can you see the blue sky above and heaven ahead or do you see nothing but mud under your feet and the hardships and trials beside you? Let's look ahead. It really pays.—Charles L. Paddock in *Signs of the Times*.

"How beautiful to walk in the steps of the Savior,
 Stepping in the light, stepping in the light;
 How beautiful to walk in the steps of the Savior,
 Led in paths of light."

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Speech

Fan mail:

"But really why take the viewpoint that you do, so antagonistic? After all, Christ's law is the law of love. We must lead people, not push them. We throw all kinds of daggers at the evils in the world, yet we know they will always exist. My idea is to make the good so appealing they won't be so attracted by the evils. For instance, we criticize the movies, saying, 'Will Christ find you there?' etc. One thing sure, the movies are here to stay, and they will be or are the greatest form of entertainment. If we teach our people just to take the good with them and leave the evil behind they won't even notice it."

Denominational college: "Wholly aside from the obvious impracticality of establishing a hundred thousand dollar school for less than three hundred Church of God young people, most of whom would go elsewhere anyway, there stands always the brilliant gesture that would have the church educate its people so the people could educate and support the ministry so the ministry could educate the people into educating more people to educate and support the ministry."

Editor's remarks: Instead of having a college of our own, why wouldn't it be a better idea to locate our Bible Training School in Aurora, and negotiate an agreement with Aurora College to allow our Bible students also to attend their college?

The squib on speech: "Excellently written. But I'm forced to disagree with your flat premise that 'using words that are unknown to your hearers is another sign of egotism.' Sometimes, it is altogether true; but if it stands true in all instances, then it becomes the very height of egotism for any inventor, for any scientist, for any writer to add a single word to the language; it becomes the acme of egotism for a writer to toss in a word that expresses his exact meaning rather than inserting a word that conveys a sense not exact; it elevates ignorance and deifies mental stagnation. I've had to go to the dictionary many a time just on account of a newspaper story about ordinary events."

Be Popular

Football captain to his team: "Play over toward those movie cameras, their quarterback always runs that way when he has the ball." Anything for publicity. Hero poison. Athlete's head.

We encourage young people to go for popularity when we encourage them to hear the popular churches instead of holding fast to the true but unpopular church.

Attention

This is Station SSCG calling all boys and girls. Calling all boys and girls. Good morning, boys and girls. This is the Sunshine Lady, who wants to tell you about the "Sunshine Scatterers of the Church of God." I feel sure that after hearing about them you will each one want to be a "Sunshine Scatterer." Of course, the Sunshine we want to scatter is God's Sunshine. Here is how it is done. The Sunshine Lady, or one of her helpers, will send a Bible lesson weekly to any boy or girl who will promise to study this lesson. Then here is where the scattering takes place. These boys and girls then try to find other children to study these lessons, also, therefore scattering God's Sunshine as we go.

Wouldn't you like to take a trip with me to visit some of our Sunshine Scatterers? Very well, here we go. First let's call on some found in a mining camp in West Virginia. We see them gathered together in a class here, for one lesson has been sent to a lady here each week, then she has made enough so that all may have a lesson. They look happy, and I know they are scattering sunshine, for when I visited them this summer they worked very faithfully to get others to come to their class.

Our next stop will be in Missouri. Here we meet a little lady who attended General Conference this year, and there expressed her willingness to become a "Sunshine Scatterer."

Let's skip on to Louisiana where we meet a young man who also attended General Conference, and at that time decided to be one of us.

And by the way, I guess I must have forgotten to tell you there are over one hundred of us.

Now to a very beautiful valley in the State of Virginia. Here if we search in the homes we find twenty-five girls and boys studying their lesson. And I want you to particularly notice two little girls here. These two have scattered God's Sunshine to nineteen of their schoolmates, whom they have persuaded to do these lessons.

On to Kansas and Oklahoma. See that little girl holding up her big scratch book. Hear what she says, "Daddy bought me this book to keep my lessons in, so I wouldn't lose them."

Now back again. Don't you want to be one of our Sunshine Scatterers? If so, just fill in the following blank and mail to "The Sunshine Lady," Woodstock, Virginia.

.....
 Name
 Address

 Age Birthday



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Be not afraid, but speak, . . . for I am with thee."

WHY PAUL WAS NOT AFRAID

OUR beloved missionary, Paul, came next to Corinth, a large and important city. Corinth was also a very wicked city, many people leading lives of drunkenness and sin of all kinds.

But Paul found Corinth a good field in which to preach the gospel, and he stayed there a year and a half. Many of those poor, sinful people were converted when they learned the gospel from Paul and turned to a new way of living.

It was hard, though, for Paul to keep up his courage with such wickedness on all sides. Do you know what happened that helped him? Listen, and I'll tell you about it.

Paul began preaching in the synagogue, as he usually did. But the Jews became so angry when he told them they had crucified the Messiah that he had to leave the synagogue. He found a refuge in a house right next door, the home of Justus.

Most of the people who believed and obeyed the good news that Paul preached were of the poorer class. It seemed that they realized they needed something in their lives to help them. But there were a few important people among them. The ruler of the synagogue, Crispus, was one. And Erastus, the treasurer of Corinth, was another.

Now God knew that Paul was going to find it hard to keep on here in this wicked city, and so one night when Paul was fast asleep God spoke to him. Paul thought at first he had been dreaming.

But no! God's voice had come so clearly and surely. "Be not afraid," were the words Paul heard, "speak, and hold not thy peace: for I am with thee."

Could anyone be afraid with God right by his side? No matter how hard a task you had to do, no matter how great the dangers you had to face, you wouldn't be afraid if God spoke to you like that. Would you?

Don't you think God is with us just as much today, if we try to do His will? Don't you think that God watches over boys and girls today when they try to do right, just as carefully as He did Paul? I do!

When you decide you will not follow some evil way that lies before you where others may be going, just that minute God says to you, "Be not afraid, for I am with you." Listen for His voice. You may not hear it in the same way Paul did, but He is there just the same.

Now Paul could go on with God's work, encouraged and cheered. No matter how much the Jews tried to stop him

or drive him from the city, he kept right on, trusting in the One who never fails.

However, God had not promised Paul that He would send him to an easier place to work. No, indeed! He told Paul He wanted him to stay there, for many would believe and obey if he did. And God kept His promise.

Suppose Paul had turned coward and run away. No doubt many of those wicked people would have gone on in their wickedness and would never have learned the wonderful story of Jesus. They would never have found the happiest and finest way of living. Much depended on Paul.

The books of the Bible that we know as 1 and 2 Corinthians are letters that Paul afterwards wrote to the ones he had baptized in Corinth. There were so many things about the gospel that they still didn't know, because it was all so new to them. And Paul explained a great many of their questions in these letters.

Notice the verses of our lesson taken from 1 Corinthians 13. In this part of Paul's letter he told them what the greatest thing in the world is. I wonder how many of you know.

Is it knowledge or education? Is it wisdom or experience? Is it money or power?

No, it is none of these things which many people think are great. It is love. Love for one's enemies as well as one's friends.

Now why is love so great a force? Because it has such a great power on one's life. It can change one's whole life as nothing else can. It can change those about us, too.

The story is told of a poor Armenian girl who saw her beloved brother shot down one day by a Turkish soldier. At first she lived just to "get even" with that soldier, to pay him back for shooting her brother.

Later she learned about Jesus and His life of love and sacrifice. She became a nurse, and a wonderful nurse she was. Her hands were so tender. Her voice was so soft and full of pity, her whole life so true to her task.

Caring for the wounded in a Turkish hospital, she was given charge of this same soldier who had killed her brother. Never once did she falter or neglect her duty. Tenderly she dressed his wounds, and faithfully she gave him his medicine. And the man lived.

Later on this fine nurse told him the story of how hate had left her heart and pity had entered. He, too, became a Christian and did his part to spread love where hate had been. And all because one little maid followed in Jesus' steps.

AMONG THE CHURCHES

'T WAS EVER THUS

The following, copied from "The Voice of Truth" of September 30, 1846, indicates that certain churches were being criticized for their ostentatious display, as, for instance, in supplying their worshipers with brass spittoons. We surmise the poorer churches used sandboxes.

"A church in 1802.—Plain pulpit—clerk's desk underneath—rows of benches with strips for the back. A plain, simple looking sexton, with a bunch of keys in his belt. Congregation rich and poor—no distinction, no partition. They assemble for one object, to worship their God.

"A church in 1842.—Splendidly covered pulpit. A large orchestra composed of twenty-five singers—the principal ones paid by the year. The floor carpeted—pews richly cushioned and carpeted—brass spittoons—richly bound doors. Sexton richly attired—his name on a tin sign, emblazoned against the side of the church. Congregation select and well dressed—and seated in their pews. The minister perfumed with otto of rose—Bible with red leather and gilt letters. All splendor. All show. No poor to be seen, if to be seen, stuck away in some obscure corner. The minister trims his discourse to suit his congregation, and they lavish their money upon him and in building fine churches, while the poor are starved. And this is what they call RELIGION."—Christian Herald.

IOWA FALL CONFERENCE

A fall conference was held at the home of Arthur M. Jones in Eagle Grove Sunday, Oct. 11. Bros. J. W. Williams and John Denchfield were present.

Bro. Denchfield is working at various places in Iowa. Bros. Williams and O. J. Allard have just returned from a preaching tour in Nebraska: Moorefield, Blair, and Lincoln. Good meetings were reported at all places. On their return trip they stopped at Stanhope for one meeting.

Esther Sealine, Cor. Sec.

PENNELLWOOD CHURCH, GRAND RAPIDS

Our special meetings were continued another week by request and closed on October 4 with the baptism of Mr. John Cole, brother of the first deacon, in the afternoon, and Communion following the evening sermon.

The sermons in both speech and song during these meetings were an inspiration to all.

After the services Sunday evening the congregation gathered at the home of Bro. and Sr. Arlie Townsend to bid farewell to our beloved pastor, Bro. F. L. Austin.

We have been greatly blessed in the privilege of having Bro. Austin with his fountain of knowledge of Bible truths, with us for the past year and a half. During this time he has assisted sixteen in putting on Christ in baptism.

It is with deepest regret that we part with him but feel as he does that "the harvest truly is plentiful, but the labourers are few," and that many more can be reached in his new field of labor than through a single pulpit. May the Holy Spirit in abundance guide and direct Bro. Austin and his assistant, Bro. McLain, in their labor in this new field, is the prayer of the members of Pennellwood.

Mrs. L. F. Slocum, Secretary.

ST. CLOUD, MINNESOTA

Bro. C. E. Lapp, pastor of the St. Cloud Church of God, writes:

"Our Sunday school has set aside the first Sunday of November for the annual Rally Day.

"Since we have been here the church has adopted a set of working rules.

"One of our elders, Bro. Thomas Savage, Jr., is rejoicing in the birth of a son, Thomas, Jr."

Bro. and Sr. Lapp are now settled in their new home at 340 30th Ave. N., St. Cloud.

Mrs. Margaret Donaly, Herrin, Ill., was painfully injured in an automobile accident about one month ago. Having left the hospital a short time since, she is now able to walk a little. She suffered a fractured hip and collar bone and a bad head laceration.

Rockford, Ill., Rally Day attendance, October 11, was 72.

MORA, MINNESOTA

Our first month's work at Mora was in every way satisfactory. Enthusiasm for the work was manifested by all the members and several others who are interested.

The most interesting feature of our work is our Wednesday evening service. This is a combination Berean class for the young people, prayer meeting, and Bible study for the adults. The average attendance at this service has been 14 for the three meetings we have had.

The fourth Sunday of September, the pastor spent with the brethren at Graytown, Wis. This group of faithful ones were first taught our truths by Bro. James A. Patrick, followed by Bros. Magaw, Randall, Austin, Maple, Hoskins, and others. As this was the first time services had been held there for over four months, the attendance and interest were very encouraging.

From Graytown we, meaning my sister Ednah and I, together with Bro. and Sr. Herman Ruhn and daughters Marjorie and Lois of Litchfield, Minn., journeyed to the northern part of the State of Minnesota to visit with Mrs. Ruhn's sister, Mrs. L. C. Kirkpatrick of Cass Lake, and her brother, Mr. C. A. Matheny of Blackduck. While at Blackduck two services were held at the White Pine Schoolhouse where a group of our people maintain a Sunday school. We are thankful to have had this opportunity of speaking to these people and of witnessing God's wonderful works in the northern forests of the State.

Sr. Lila Kirkpatrick of Milaca, Minn., visited Sunday, Oct. 4, with Bro. Emil Fredlund and family and also worshiped with us.

Several from Mora are planning to attend the Fall Conference to be held at St. Cloud October 16-18.

The death of Sr. A. R. Howard came as a blow to our brethren here. Bro. and Sr. Howard were instrumental in founding our church. While poor health has prevented her from actively engaging in church work, yet her loss will be keenly felt by our church.

May God bless our efforts here and everywhere.

Gerald L. Cooper, Pastor.

LOS ANGELES, CALIFORNIA

The Los Angeles church is taking a new lease on life. Much to our regret, there has been a steady decline in interest for some time in the past. Some families have moved away, others have grown indifferent, others have changed their views and gone to worship with other groups, and still others became so disheartened because of the stagnant condition that they sought and found a larger group, with a similar faith. The locality in which the services are held and the church building itself seem to be prominent factors in the decline of interest.

On October 4 the largest congregation which has assembled for some time came to hear Bro. E. E. Rogers give a very interesting and beneficial talk on "Discipline." He cited many biblical characters, showing the discipline by which they were developed into zealous workers for God. Bro. Rogers is an excellent reasoner and a new speaker with much natural ability. He was recently elected for Sunday school superintendent, and we are very grateful for the service he so willingly renders.

Having had many private expressions in favor of a change of location for our services, on the above date, while we had a good representation of the active membership present, we took a public expression, and to our decided satisfaction, not a hand was raised in opposition and the vote in favor showed that all had awakened to our great need if we are to survive. So now we have our minds centered on a location farther south, a newer district.

As the present pastor is not in need of a salary for living expenses, she proposes to turn over the major portion of it into a church fund which, with contributions from other sources, will be used in getting a place of worship for the congregation. We have purchased a used car and have put it into the hands of some of our members living in suburban towns to bring their children and neighbors' children to Sunday school.

Just recently two families have moved to Glendale from the Cashmere, Wash., church. We are happy to welcome them among us and we know they are going to be zealous workers in our new undertaking. Then still more recently a family of active, energetic workers from the Golden Rule Church of Cleveland, have come to make their home in Los Angeles.

We were happy last Sunday to greet Sr. Harriet Shepherd of Redlands, Bro. H. R. Hobart of Glendale, and a number of others who have not been with us for some time, also to receive greetings by letter from others from a distance who were with us in spirit and promised to be with us in person later on. We want to be found working when our Lord returns. Pray for us, dear coworkers, that this prospective change may be the means of reviving the interest of the disheartened and may bring the light of God's Word to many who are in darkness concerning the plan of redemption. We have read with interest the reports of the enthusiastic meetings of the General Conference and the Ministerial Association, and were so glad that the delegates were so wise as to retain Bro. L. E. Conner as the official head of our general organization. Viewing the situation from a distance, it seems to us that much progress has been made in the way of solidifying the body of workers in the last few years.

Emma C. Railsback, Pastor.

HILLISBURG, INDIANA

With Bros. Paul Jones and Fred Pensyl, Sr. Magaw and our daughter Norma, it was our pleasure to work with Bro. Anderson and the Hillisburg church from September 20-25. When a child, Mrs. Magaw had often attended services at this church and it was a special favor to her to again visit and worship with the Hillisburg people. Everyone enjoyed a good spirit of Christian fellowship and zeal at the meetings. Four were baptized by their pastor, Bro. Anderson, during the meetings, and another requested baptism the last evening, after many had left the church yard. Their names should appear elsewhere. We pray them the Lord's favor in their new life for the Master. We hope to again meet all the Hillisburg brethren, and to be ever united with them when Jesus Christ returns to the earth. May He come soon.

Sydney E. Magaw.

THE RESTITUTION HERALD

October 12, 1911

The brethren at Marathon, Iowa, are dedicating a new church building this fall.

Elder J. W. Williams, Frankfort, Ind., reports the arrival of a son on September 17. "Here is where Bro. Williams will get some downright experience in the exercise of his sermon on 'The Threefold Trial.'"

Baptisms announced in this number: A daughter of William Huffer, Hillisburg, Ind.; Mr. and Mrs. Potter and Mr. and Mrs. Brown, Ripley, Ill.; Ceona Ford, Millbrook, and Miss Lillian Peck, Coast Grove, Mich.; and Mrs. Isabelle Sale and Mrs. Jennie Bechler, Morse Mill, Mo.

MRS. A. R. HOWARD

Christina Caroline Graeber was born April 23, 1880, in Polk County, Iowa, and died September 19, 1936, at a hospital at Two Harbors, Minn.

She was married to A. R. Howard March 17, 1898, at Sac City, Iowa. They moved from there to Sioux Rapids, Iowa, and then to Nobles County, Minn. For the past 23 years the Howards have made their home in Brunswick Township, Kanabec County. Sr. Howard joined the Church of God about 25 years ago, being baptized by Bro. O. J. Allard.

Surviving are her husband; two daughters, Mrs. Adolph Sandberg and Mrs. Elmer Carlson; three grandchildren; four sisters; and two brothers. Two sisters, one brother, her parents, and a son, Frank, have preceded her in death.

Funeral services were held Wednesday afternoon, Sept. 23, 1936, at the Brunswick Baptist Church. Rev. A. Paulson, pastor of that church, and Bro. Gerald L. Cooper, pastor of the Mora Church of God, officiated.

May God's blessing rest upon the bereaved ones is my prayer. Gerald L. Cooper.

HERALD RECEIPTS

Kittie C. Humphreys; Mrs. F. M. Hoskins; Frank Smalley; Mrs. A. L. McMurtrie; Mrs. Claude Graham; Mrs. L. F. Slocum; Billy Cusey; Howard E. Drew; Lottie E. Young (for self and another); Clementine R. DeNise; Mrs. F. Moran; J. R. Shepard; Mrs. L. C. Anthon; W. H. Lindsay; Etta L. Elton (for self and another); Edna Arthaud; William M. Huffer; Leland T. Hanson; Lillian A. Greiner; Georgia Thompson (for others); Mrs. G. B. Sprinkle; Rufus A. Curtis; John W. Burget; Lillias Sweeney; T. M. Savage; Ella C. Boyer (for self and another); Ethel Johnson; Mrs. Allen Johnson; Margaret Burns; Emma C. Railsback (for another); J. D. Fyfe; Sarah Wilson; Martha M. Bristow (for others); Ida F. Orem (for self and another).

LENA BYER HANSEN

Lena Byer Hansen was born in Norway March 10, 1855, and died September 7, 1936, at the home of her son, Jacob Hansen, of Avery, Neb.

She was united in marriage to Iven Hansen in her native country. To this union was born one son, Jacob, with whom she made her home for 29 years. She united with the Church of God and was baptized by Bro. John Hammond. Sr. Hansen remained true to the faith to the end of her long life.

The funeral was conducted by the writer from the Brewer Korisho Funeral Home of Omaha.

She leaves her son and wife and the church and many friends to mourn her passing.

She was laid to rest in the Graceland Cemetery to await the call of the Master.

Almus Adams.

Bros. F. L. Austin and James McLain began a series of evangelistic meetings at the Eldorado, Ill., Church of God Sunday October 11.

THE STUDENT'S NOTEBOOK

Immortality of the Soul. "A consideration of the highest importance is that the natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures, and standing in no higher plane than that of an ingeniously sustained, but gravely and formidably contested philosophical opinion. And surely there is nothing as to which we ought to be more on our guard than the entrance into the precinct of Christian doctrine, either without authority or by an abuse of authority, of philosophical speculations disguised as truths of divine revelation. They bring with them a grave restraint on mental liberty; but what is worse is that their basis is a pretention essentially false, and productive by rational retrouction of other falsehoods. Under these two heads we may perhaps find that we have ample warrant for declining to accept the tenet of natural immortality as a truth of divine revelation."—Hon. W. E. Gladstone.

The Students' Christian Association of Aurora College is planning a two-day conference of colleges in the Aurora area to be held at an undetermined date. President Arthur Mills (Church of God) will be in charge of the meeting.

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.

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated: interlinear Greek-English translation; fabrikoid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Ill.

THE WALRUS SPEAKS

By Arlen Marsh

O. Henry gave us the idea. O Henry, quoting Carroll. Only O. Henry called his opus "Cabbages and Kings," after, of course, that ditty from "Alice in Wonderland":

"The time has come," the Walrus said,
"To talk of many things;
Of shoes and ships and sealing wax,
Of cabbages and kings."

New notions can pop up from unexpected places—that is, if you're the one to recognize them. George Horace Lorimer was. Now, concluding forty years as editor of the world's greatest magazine, The Saturday Evening Post, he resigns, said resignation to take effect January 1, 1937. So says Writer's Digest. Started from a little more than scratch. Leaves a magazine with a weekly circulation of three millions, a tidy figure. If a man with talent like that could be put on a religious paper. . . . An idle dream. Religious papers don't pay editors \$50,000 a year, nor do they have minimum word rates of 5 cents. Associate Editor Stout takes the baton from the exhausted Lorimer. One wonders if The Post will turn all religion to the forgotten transfer files as did The Ladies' Home Journal when it had a change of blood last year.

Colorful Columbia commentator Carter notes the proposal of the United States Government that nations of the two Americas bind themselves in a unit with a pact outlawing war. Agreeing again with the chromatic Carter, we hold that progress from a general League to minor and localized leagues will not be successful. War lies deeper than money, than pacts, than armaments. War lies in the roots of human character: greed, egotism, complacency, hate, love. No education and no green table can eradicate those roots.

Christian Century, interdenominational weekly of wide circulation among ministers and lay religious workers, carries in the issue of September 30 an article by Norman Thomas, abjuring one and all to "Vote Socialist!" Within its half dozen pages of "News of the Christian World" it includes one full page on the battle for District Attorney of Los Angeles County now going on between Buron Fitts and Harlan Palmer.

October 4 we covered the address of C. Wayland Brooks, Republican candidate for Governor of Illinois, given in a church in Dixon. This in our capacity as correspondent for a national news syndicate. The defunct Will Rogers' not too loving billet-doux from Beverly Hills on the politics of the pulpit came to memory. Sunday school attendance at the church in the morning had been 72; about 500 sat and stood and talked and wriggled during the Brooks oration. Candidate Brooks' father had been pastor of the church from 1901 to 1906.

Two things about which no man ever is entirely sane: politics and religion. Nothing so essentially made up of propaganda as these influences allows free use of what Thoreau called the "clear, cold logic engine." And unless the mind is capable of being Thoreau's engine, it is too subject to prejudice, environment, and training to judge anything accurately. It is this insanity that has led to all political and religious schisms.



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.

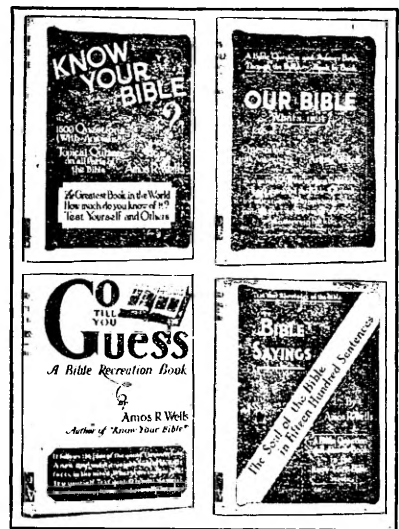
Finally, the International Bible Commentary, with its 25,000 textual references and its condensed but remarkably thorough word-for-word analysis of the two Testaments. Contrasting opinions of the best scholars are frequently used and discussed without prejudice. History and customs, peoples and geography, 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

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NUMBER 3

The Meaning of "Rally Day"

A Sermon by the Editor

ON RALLY DAY the church, the Sunday school, and the Berean society look back over the road they have followed and seek to count their gains and losses, their successes and failures, that out of these experiences they may draw helpful lessons for the future. To change our metaphor, Rally Day is the time for spiritual inventory. It is the time when decisions may be made concerning the value of methods employed in the past and decisions reached as to whether or not it would be wise to continue as these organizations have been doing or to try something new.

Of course in the course of such stock-taking the guardians of church, Sunday school, and Berean society look carefully over the flocks which God has committed to their care to note if any are missing from among them. If such there are, they must be searched out one by one and gently but definitely urged to take their places again within the safety of the fold. "How think ye?" asked Jesus, "if a man have an hundred sheep, and one of them is gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

Rally Day, then, should be the great ingathering day of the entire church. The word "rally" itself suggests the thought. It is the *homecoming* festival of God's family, when the prodigals return to join with the stay-at-homes about the Father's board that all may rejoice together.

Rally Day should also be Decision Day, and Revival Day—a day of spiritual awakening of both believers and unbelievers! Such a purpose, properly planned for in advance each year, and carried out with persistent but loving zeal, would soon make Rally Day the season of greatest joy of the whole year.

All this, however, but marks the approach to Rally Day. It but constitutes the preparation we should make for its coming. When we have done all this, the real work and the deeper meaning of the Day still await our labor and our medi-

tation, for Rally Day has for us many beautiful and helpful spiritual lessons which it presents in symbol and in type.

The definitions of the word "rally" provided in the dictionary are exceedingly significant to the Christian who understands something of the order of God's plan of redemption as it is outlined in the Bible.

The word "rally" means "reanimate; revive; call together; reunite; and restore." We will consider them in the order given.

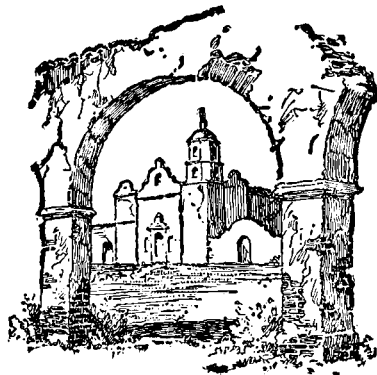
Reanimate. The word falls naturally into first place in the plan of God, both as it affects the present and the future. The prefix *re* means "again," and *animate* means "to live." Hence *reanimate* means "to live again."

"You hath he quickened," said Paul, "who were dead in trespasses and sins" (Eph. 2:1). The first exertion of the power of the gospel when it lays hold of a man through faith is to cause him to "live again" in a spiritual sense. He is *reanimated*. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11), is the admonition of the same apostle.

Revive. This definition of "rally" suggests the next step in the process of salvation. It goes a little beyond the thought of reanimation and puts the reanimated person to work. Life alone would be of no real value unless it was spent in the accomplishment of some useful purpose. Paul,

or Saul, as he was then called, was *re-animated*, made to live spiritually, on the road to Damascus, and then the Lord said to him, "Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Later, fully *revived*, he entered upon his life of active service.

Call together. Having been made to live anew, and been assigned certain duties to perform, the first of which is baptism, the disciple is permitted to assemble with his fellow Christians about the table (Please turn to Page Nine)



Abreast of the Times

Thousands Seek Admission to Palestine

"I will bring them . . . to their own land, and feed them upon the mountains of Israel."—Ezekiel 34:13.

JERUSALEM, Oct. 14.—Immigration into Palestine, which last year totaled more than 60,000, promises to exceed that figure in 1937. According to the Jewish Telegraphic Agency, the Jewish Agency for Palestine today formally asked for an allotment of 11,800 immigration certificates for the six months' period ending April, 1937. If the request is granted it will permit the entry of about 25,000 Jewish immigrants in the labor category alone.

This increasing demand for admission into the country is especially significant under the conditions which have prevailed during the past few months during the Arab general strike (now ended), in the course of which some 400 Jewish, Arab, and British lives were lost and property destroyed to the value of \$14,000,000.

JERUSALEM, Oct. 13.—The Government today ordered the curfew period shortened by two hours. For several months citizens have been forbidden to be on the streets between the hours of 9 in the evening and 4 in the morning, but owing to the approach of normal conditions as a result of the ending of the general strike, the curfew, which has paralyzed night life in the city, has been reduced and will probably soon be entirely discontinued.

"Where Will the Guns Be Used?"

"He shall set engines of war against thy walls, and . . . break down thy towers."—Ezekiel 26:9.

LONDON, Oct. 15.—In a magazine article, H. G. Wells, famous novelist and historian, asks some searching questions concerning the time, the place, and the circumstances under which the implements of war now being manufactured throughout the world in ever-increasing quantity are to be used. He calls attention, for example, to the mechanization of the British Army, the great war machines, the tanks and mobilized guns, and inquires as to just where these engines of destruction are to be employed and against what enemy they are to be arrayed. He wants to know over what nation the vast air force of Great Britain is to operate, what people it is to attack.

These are questions which no government can answer. The enemy of today may be the ally of tomorrow. So rapidly do the scenes of current history change that it is humanly impossible to foresee the developments of a single day. We only know that those massive guns, these poison gasses, these death-dealing airplanes, will be used for the killing of men—perhaps of women and children—in the next war, which the best minds of all races believe to be imminent and unavoidable.

Lloyds Refuse British War Insurance

"The sword of the enemy and fear is on every side."—Jeremiah 6:25.

LONDON, Oct. 14.—Lloyds, which is perhaps the oldest insurance company in the world and which is noted for its willingness to accept any kind of insurance, has broken all precedent in the announcement it recently made that it would issue no more war insurance to landowners in the British Isles.

For many years Lloyds has been ready to insure any landowner against war damage at a one-fifth of one per cent rate. Recently, it was explained, Lloyds was startled by a sudden increase in requests for war insurance and decided, according to the Associated Press, to refuse to issue such policies, "probably permanently."

One reason suggested was that there has been much publicity given to the construction of bomb-proof shelters on several English estates. A further reason may be found in the increase of military preparations throughout Europe and the growing fear of another great war coming in the near future.

Defends Religion

"Thou shalt teach them diligently unto thy children."—Deuteronomy 6:7.

COLUMBUS, Ohio, Oct. 17.—"There is a definite movement on foot to put the church out of higher education," declared Dr. Gould Wickey of Washington today, voicing a protest against the attacks on religion made by professors of state universities. "I believe that slurs, slams, and denunciations of religion by professors of tax supported schools are unconstitutional by the same barrier which prevents the teaching of religion at public expense," Dr. Wickey asserted in an address before the convention of the United Lutheran Church.

"Legal opinions back up this belief that such assaults are in violation of the constitutional provision separating church and state," he declared.

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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.

What Must I Do to Be Saved?

By Wiley Jones

THIS thrilling piece of apostolic history contains the most important question that can be framed by human lips. It is not, What must I do to obtain health, or wealth, or fame, or some high position of human power and grandeur? but infinitely more than all these, "What must I do to be saved?" And in proportion to the importance of the question is the plainness of the answer, "Believe on the Lord Jesus Christ." Belief and faith are the same; and what this answer requires is, of course, not a faith without works, which is dead; but it requires a living faith—a faith which "works by love and purifies the heart" (James 2:20).

I have called this a very plain answer, because, with the Bible before us, it is easy to discover what is meant by believing on the Lord Jesus Christ. The subject is placed before us in the clearest light. For example, we know that a message sent makes him by whom it is sent a messenger, and that to truly believe on the messenger is to believe the message which he brings. Now, among His other attributes, we find those of a messenger expressly attributed to Christ, and that He has been sent as the bearer of a message from God to man. Thus He is called the "messenger of the covenant" (Mal. 3:1), "the Apostle and High Priest of our profession" (Heb. 3:1). The word "Apostle" here applied to the Lord Jesus, conveys the same idea, for it means "a messenger, ambassador." And in the parable of the vineyard the Savior speaks of Himself in the same way—"last of all he sent unto them his son." Again He says, "I am sent to preach the kingdom of God." At the house of Cornelius, Peter called attention to "the word which God sent unto the children of Israel, preaching peace by Jesus Christ" (Acts 10:36). The Father says, "This is my beloved Son: hear him" (Luke 9:35). And Moses said, "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" (Acts 3:22, 23). To make the subject still clearer, we find the Lord Jesus placed before us also in the attitude of a witness bearing testimony. Thus He is called "the faithful and true witness" (Rev. 3:14). And He declares Himself, "For this cause came I into the world, that I should bear witness unto the truth" (John 18:37). Now the message or doctrine which He preached is "his testimony," and the Scriptures assure us that "he that hath received his testimony hath set to his seal that God is true"; but on the other hand, "he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:33, 36).

We have now shown, by varied illustration and over-

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:29-31.

whelming proof, that to "believe on the Lord Jesus Christ" in a true and scriptural sense, is to believe and obey that message or testimony which He has proclaimed to men.

What then is that message or testimony which is so essential to salvation? Our eternal destiny depends on a truthful answer to this question; and the Lord be praised that we are not left in the dark on a subject of such vast importance. Peter has with great precision pointed out the path by which we can find what that message was. He says that "the word which God sent unto the children of Israel, preaching peace by Jesus Christ . . . was published throughout all Judæa, and began from Galilee, after the baptism which John preached" (Acts 10:36, 37). With such "great plainness of speech" as this, how is it possible for us to miss that word or message for which we are searching? We are told, first, who sent it—"the word which God sent"; second, to whom it was sent—"unto the children of Israel"; third, by whom it was sent—"by Jesus Christ"; fourth, in what region it was published—"throughout all Judæa"; fifth, from what point it began—"from Galilee"; sixth, at what time it began—"after the baptism which John preached."

Such plain directions take us directly to Mark 1:14, which says, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God."

How accurately this answers to the language of Peter! John "was a bright and shining light," but his ministry had now come to a close. His voice had been hushed on the banks of the Jordan. Eager crowds no longer thronged its verdant slopes—all was silence and solitude there; for John had been torn away from his holy word and shut up in a dark and gloomy prison. And there he was put to death as the reward of a cruel young woman for dancing. Contrast her conduct with that of the pious Esther who fasted and prayed to save life. Who then can love dancing, after seeing that it caused the murder of one of whom the Savior said, "Among them that are born of women there hath not risen a greater"?

But although the Lord allowed His workman to be buried, He carried on His work; for after John's voice was hushed, the blessed Savior "began from Galilee" proclaiming "the gospel of the kingdom of God." Another portion of Scripture informs us that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23). Nor did He confine His min-

istry to that section, but published the same great message "throughout all Judæa," as we learn from Luke 8:1—"It came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." When the people of Capernaum urged Him to stay longer with them He refused, saying, "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43). And even in that solemn interval between His resurrection and ascension His theme was still "the things pertaining to the kingdom of God" (Acts 1:3).

Thus I have plainly and abundantly proved that "the gospel of the kingdom" is the great message or testimony which Christ has brought to men. It follows, therefore, that "the gospel of the kingdom" is what we must believe before we can be truly said to "believe on the Lord Jesus Christ." He has commanded us to believe that gospel. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, Repent ye, and believe the gospel" (Mark 1:14, 15). Of course He did not command them to believe "another gospel" than the one that He was preaching—"the gospel of the kingdom of God." Does anyone imagine that it is not essential to keep His commandments? "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46). "Ye are my friends, if ye do whatsoever I command you" (John 15:14). "Whatsoever he saith unto you, do" (John 2:5). "If ye love me, keep my commandments" (John 14:15). Keeping His commandments is a test of our loving Him, and certainly no one can be saved who does not love Him, for the fearful penalty has been pronounced, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," i. e., accursed when the Lord comes (1 Cor. 16:22).

Because the Son of God has set us the example and made the kingdom of God the great and constant theme of His discourse, we know this must be the wisest, noblest, and best theme that can occupy the minds or tongues of men. But it is well-known that multitudes of modern teachers, both in high and low positions, with a blind and fatal persistency refuse to either believe or preach that blessed gospel of the kingdom. For all the world, I would not be in the place of such teachers at the day of judgment. Surely they and their followers need to be affectionately and faithfully warned that "if the blind lead the blind, both shall fall into the ditch"; for in many instances, now as of old, "the leaders of the people cause them to err; and they that are led of them are destroyed" (Matt. 15:14; Isa. 9:16).

A prominent member of a popular denomination once told me that he had been attending his church twenty-five years, but did not remember ever having heard that expression—"the gospel of the kingdom"—used there, or to have heard a sermon preached on it. A preacher of another large and popular sect told me that he remembered the expression, "the gospel of the kingdom," and he believed that it occurred "somewhere in the Epistles." Another preacher, who said he had studied Greek and Hebrew, had graduated regularly in theology, and had been preaching six years, on being questioned by me as to whether the expression "the gospel of the kingdom" occurs in the Old or New Testa-

ment, said that he believed it occurred in the Old Testament, "perhaps in the Psalms," and that he had never preached a sermon on the subject. But according to Cruden's Concordance, that expression is not once found in the Epistles, the Psalms, nor in the Old Testament at all.

Do not these incidents prove that a great apostasy has taken place in the world, and that many have "departed from the faith," have lost sight of the ancient gospel of the kingdom, and fallen into the deadly error of preaching and believing "another gospel" than that which the Lord Jesus preached?

And not only did the Lord Himself preach the kingdom of God, but while His own personal ministry was going on "he called his twelve disciples together, and . . . sent them to preach the kingdom of God. . . . And they departed, and went through the towns, preaching the gospel" (Luke 9:2, 6). Here we discover that in scriptural phraseology, preaching the kingdom is the same as preaching the gospel. It follows, therefore, that those who do not preach the kingdom do not preach the gospel.

So important is preaching the kingdom that when a certain man requested leave to first go and bury his father, the Lord said, "Let the dead bury their dead: but go thou and preach the kingdom of God" (Luke 9:60).

But the gospel of the kingdom was not restricted to Palestine, for toward the close of His personal ministry the Savior said, "This gospel of the kingdom shall be preached in all the world" (Matt. 24:14). This language was both a prophecy and a command. By examining the record we discover that this prophecy was not to be fulfilled, nor this command obeyed, until after Pentecost; it is therefore the only true gospel of the present dispensation. I say the apostles did not go into all the world until after Pentecost, because until then the limits of their ministry had kept them in Palestine—"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. 10:5). This was before the Savior ascended. And when He was about to ascend He charged them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

While preaching in Judea they needed only to know the language of that land; but now that they were to go into all the world, they needed to be endued with power to speak the languages of the various nations to whom they were sent. This power was conferred on them in the gift of tongues on the day of Pentecost, about ten days after the Lord ascended. Thenceforth nothing hindered them from going into all the world and preaching the gospel of the kingdom to every creature, agreeable to the prophecy and command of the Savior, who had also said, "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).

Thus we perceive that the gospel of the kingdom was as universal in the apostolic preaching as the baptismal formula was in their baptizing. We rightly conclude that baptizing "into the name of the Father, and of the Son, and of the Holy Spirit," was practiced everywhere by the
(Please turn to Page Nine)

Practical Lessons

THE 10th chapter of John's Gospel abounds in practical instruction for God's people. If we recognize Jesus as the door of the sheep, we must not seek to minimize the significance of His position in this capacity, as is today being done throughout Christendom. To describe those who sought entry by some other way, our Lord used language of no uncertain sound—"the same is a thief and a robber." While we are bound to recognize the vast difference between our Lord and ourselves in the matter of forming opinions of others, and are to beware lest we in the least seem to usurp His position or any of His functions which are reserved to Himself, we should, as sheep, be able to recognize those who climb up "some other way," and should, with fear, "flee from him."

The love of the Good Shepherd for the sheep is contrasted with the mercenary spirit of the hireling—"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:11-13).

A picture altogether delightful is that of the intimacy of the Shepherd and 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. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. . . . I am the good shepherd, and know my sheep, and am known of mine" (John 10:3, 4, 14).

If the sheep are quick to recognize a stranger's voice as such, they should be equally quick to recognize the voice of their shepherd. Our Shepherd does not speak to us direct, but through His servants, the apostles and prophets. One of His first commandments after His resurrection was to Peter—"Feed my lambs." And again (twice), "Feed my sheep." By faithfulness in this Peter would show the depth of his love for his Lord and Shepherd. John 21:15-17.

Before he finished his own course Peter was inspired by the Holy Spirit to send a message of instruction and encouragement to the undershepherds (1 Peter 5:2-4)—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

And Paul, another faithful one, wrote (2 Tim. 4:8)—"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."

Even the apostles and prophets do not now speak to us

direct, except by their writings which have come down to us, which contain also some of the sayings of our Lord. But there are undershepherds—some of them faithful, and some of them not. None of these can speak with inherent authority, or even by direct inspiration of the Holy Spirit, as did our Savior and His apostles and the prophets of Old Testament times. The sheep have therefore to discern whether these undershepherds speak with the accents of the Chief Shepherd. By the Scriptures of the Old and New Testaments must each "voice" be tested and proved.

The care of the Good Shepherd for His sheep is manifested not only in His provision of undershepherds to consort with the flock and help them (Eph. 4:11-13; 1 Peter 5:1-5; Acts 20:26-31); His care is manifested also in the overruling providences which form no small portion of the experience of all His people. What sheep of the Lord's hand but can remember and recount to His praise a number of such items in his experience? But in order that the Good Shepherd may thus lead each individual member of His flock, He must know His sheep to be such; and in order that the sheep may follow confidently along all the way the Shepherd leads, they must know Him, and must be able to trust Him implicitly. Have we this knowledge of our Shepherd? Are we rejoicing in His tender care for us as members of His flock? Do we under His guidance go in and out and find pasture? Are we ready to follow Him through everything, trusting Him to bring us home safe at last as well as to provide for the necessities of the present?

Finally, the Lord's people have to recognize that their Good Shepherd has been sent by God, the Father. While meditating upon the love of the Savior in laying down His life for the sheep, it is also to be borne in mind that He said—"This commandment have I received of my Father" (John 10:18). Many have been misled by the one-sided thought that the sacrifice of Jesus, accomplished on Calvary, was a display of the vindictiveness of God.

Without doubt the severity of God was there manifest, but equally so was His goodness; for it was His love for the world that sent the Son to be the one, only sacrifice for the sins of all, "that he might sanctify the people with his own blood," "that he by the grace of God should taste death for every man" (Heb. 13:12; 2:9). It was not divine vindictiveness that caused the death of the Redeemer; rather, it was the loving plan of the gracious God, who desires to be generous, but who realizes that He must first be just. To the inviolability of divine justice is due the stability of the universe, the reliability of God's Word, and our confidence in His precious promises (Rom. 3:24-26).

Thanks be to God for sanctifying His Son, and for sending Him into the world to die for us, to be our Good Shepherd, the Chief Shepherd, the Great Shepherd of the sheep, through the blood of the everlasting covenant!—*New Covenant Advocate*.

Immortality in the Old Testament

IT WAS a terrible blow to the mind of the Hebrews to realize that God's hand was laid in affliction upon the righteous as well as upon the wicked. It completely disorganized all the former views and convictions of these people. How unwilling these Hebrews were to accept this view may be seen even as late as the days of our Lord (John 9:1, 2). But the book of Job brings out the Hebrew revulsion from the thought most forcefully. Suffering must mean God's displeasure; prosperity certainly shows God's smiles. Yet, there in the Old Testament is plainly seen the provision that through suffering the world is to receive the truth—the truth of the life of God among men—triumphant immortality. But the message must not have any geographical limitations, so God calls upon the islands to give attention to His promises, and invites the peoples from the far places of the earth to enter the halls of immortal hope (Isa. 49). But to get the message to all these widely separated peoples, He must scatter His own people. They think that God has thus cast them off from Him. Then it is that Jehovah cries out: "Fear thou not, O my servant Jacob, . . . neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the hand of their captivity" (Jer. 30:10).

Again, through Isaiah's lips God would comfort His people, assuring them that they were by no means forgotten: "Thou, Israel, art my servant, Jacob whom I have chosen, seed of Abraham my friend, whom I have taken from the ends of the earth, and called thee . . . and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away" (Isa. 41:8, 9).

The one great effort of Jehovah was to get the light of life before all people everywhere. And He sent His servant to carry that light. As the Prophet said: "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein; 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 out of the prison house" (Isa. 42:5-7).

But Jehovah's ancient people seemed wholly to misunderstand His message. They thought themselves to be a sort of storage reservoir for immortality, rather than a channel by which the promise of immortality was to be carried to the people of all the earth. On account of this selfishness God saw that it was necessary to send them into the school of suffering to learn the lesson of eternal life. But they would not learn. Their eyes were filled with their own

"The final conclusion" in this selection from the work of an unknown author is that "the Old Testament in its dim way taught what the New Testament teaches regarding immortality"; i. e., a bodily resurrection from the dead is the only means by which man may secure eternal life.

ideas so that they could not perceive the grander and universal provision which God had made for all mankind. Then it was that Jehovah spoke through His Prophet, saying: "Who is blind, but my servant? or deaf, as my messenger that I send? who is

blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19).

This people had witnessed their marvelous preservation and elevation as a nation; they had realized the very presence of Jehovah in pillar of cloud and in glorious brightness. Yet they construed the whole of God's wonderful revelation as simply meaning that *they* should absorb all the life of eternal joy, and leave the rest of mankind out in "the cold." And when exile was used to press home to the Hebrew heart that God had *other* peoples whom He loved and used, this peculiar people would not learn the lesson. Those ancient men of God seemed to stagger under the awful fact that sorrow, adversity, and captivity should come upon the chosen people of the Lord, when Jehovah had so frequently promised that they should be established forever. And the Hebrew mind seemed to interpret the promised establishment as meaning that the Jews only could know the delight of immortality in the presence of God. Yet the divine word had sounded in their ears such a message as this: "It is too light for thy being my servant, merely to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also set thee for a light of nations, to be my salvation to the end of the earth" (Isa. 49:6).

In all this controversy between God and His people, we must not forget that the prominent idea in the minds of the Jews was that immortality had to do with this world-order of things. The hills were "everlasting" (Gen. 49:26; Hab. 3:6; *et al.*). The covenant made with them, the kingdom established, the name given, the light revealed, and, indeed, every other striking phase of their distinctive life on earth were all declared to be "everlasting." And to the Hebrew mind that could only mean the present order of things. Theirs was not a philosophical, analytical mind; their intellectual methods were illustrative and syncretical. Hence, when they remembered that God's promise was that their people would increase to become like the stars which cannot be counted, and like the innumerable sands of the seashore, the only conception which they could form was that of an unending, peaceful, powerful, death-destroying existence here on earth. And if we read the Old Testament simply by the aid of its own light, dismissing from our minds the complementary instruction afforded by the New Testament, we must admit that the teaching concerning immortality, especially in the earlier books, makes this world the place of experience and death; that is, what we commonly under-

stand as dying and being dead—the element to be destroyed.

When, therefore, captivity and exile had blighted their early hopes, it is not strange that the Hebrews—the purest and best of them—should have looked longingly back to Jerusalem as the place to which they expected God to bring them to reestablish the kingdom. The very sufferings through which they were passing came to be looked upon as a means by which the immortal kingdom would at last become firmly fixed upon Mount Zion.

It is at this point in the study of the Old Testament that we came upon a promise of a personal Deliverer, who would restore God's people to their inheritance, and establish the kingdom forever. Or, perhaps, it would be more accurate to say that it was about this time in Israel's history when the conception of a Person to provide immortal conditions

began to crystallize. True it is that there has been from the days of Moses a dim line of promises which might have been understood as foretelling a great leader who would triumphantly conduct the people of God into the place of immortal glory. He would be a Prophet to whom the people would give heed; He would be a Prince, upon whose shoulders might securely rest the government of God; He would be a Priest, pronouncing the peace of God upon the people; He would be "the everlasting Father," dwelling among His faithful ones (see Deut. 18:15-18; Dan. 9:25; Isa. 9:6; Nahum 1:15).

But with the centuries of sacred tradition back of them, it was next to impossible for the Jews to think of these promises as being anything else than a certain prediction
(Please turn to Page Nine)

The Called, the Chosen, the Faithful

IT IS said of those who escape the perils of the last days, and who stand redeemed and saved before God, that they are the "called, and chosen, and faithful" (Rev. 17:14). We are living in the calling time, the time when universally the great invitation call is going forth throughout the entire world. While distress and perplexities are causing men's hearts to fail them for fear, the people of God are admonished by the Savior that when these things begin to come to pass, they are to lift up their heads and be glad.

"Lift up your head, despondent pilgrim,
Give to the winds your needless fears,
He who has said redemption nareth,
Has promised to reign one thousand years."

We are called to the highest calling on earth. It is to a seat with Jesus, and with the redeemed of earth, and to reign in kingly or priestly authority for one thousand years. See Revelation 20, also Revelation 5:9. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife (the church) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:7-9).

The great message of the hour is a call, "*Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). This message of calling people out of Babylon is spoken of also in Revelation 14:9, 10, for it is the same voice speaking from heaven, following the one that heralds the message of the fall of Babylon. In the latter place it is a special warning against worshiping the beast, with the decree that those who do so will drink of the wine of the wrath of God (the seven last plagues, Rev. 15:1, 7).

Babylon consists of the mother church and her daughters. See Revelation 17:4, 5. It is the church that once ruled the world with the so-called Protestant churches that have branched off from her, who have fallen. They have become abiding places for every foul spirit and cages of every unclean and hateful bird (Rev. 18:2, 3). This is why the message calling the honest of heart out of Babylon is timely, and constitutes the great message of the times.

The churches of Christendom are not what they once were. It has only been a few years since prayer meetings were well attended in the church, and when people would ride for miles to attend an old-fashioned house-to-house prayer meeting in the country districts, but now pleasure and feasting have taken the place of prayer.

In order to get an attendance at the city churches, the world has been invited into the church. You will find the poolroom, the billiard table, the card decks, and even the dancing halls in the basements of popular churches. No wonder the call to "*come out of her, my people*" is a timely message.

In order to attract people to prayer meetings, doughnuts are served, while coffee and sandwiches are served at other places. An oyster supper is given at another, and so on. We are truly living at the time of feasting which Jesus said would mark the closing period of this age, and the honest of heart, the real, true Christians, are disgusted with the present state and practice in the modern churches. Therefore, the message is in order to "*come out of her, my people*." Many are responding as the invitation call to the marriage supper of the Lamb goes forth. They are coming out of Babylon, and preparing to escape the seven last plagues.

In many city churches, if a poorly dressed man enters and seats himself, he will be invited to leave, and directed to services held for such as his class. If Jesus would enter barefoot, and in the common clothing worn in His time and

place, He would be refused entrance, or invited to leave.

I am informed by a leading evangelist whose business it has been to go from place to place and carry on revival meetings, that in most all city churches there are tolerated all kinds of vice and sin by people who have money with which to pay the pastor and help defray the church expenses. This man said that when he went into a new place, he was requested by the local pastor not to say anything against bootlegging because so-and-so made his living that way, and times were hard, and they must have his support. Also not to say anything against the dance because another person, a good supporter of the church, ran a public dance; and not to condemn the poker game because another person was much interested in it, and he was a good member; not to mention the card game, or the theater, for similar reasons. This particular man was himself so disgusted with present vice in the church, against which he was not free to speak, that he has resigned his work and entered another profession.

Babylon has truly become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird, as Jesus said it would be in the closing time (Rev. 18:2).

The very cream of modern churches, men and women, who are praying to God for light and understanding, have awakened to prevailing sins in the church, and are seeking for a people who stand whole-heartedly for God and for His righteousness. It is this class who are responding to the call, "Come out of her, my people."

THE CHOSEN

God is choosing such as have a contrite heart, and who yield to His pleading voice, following the "Lamb whithersoever he goeth." God says, "They shall walk with me in white, for they are worthy." It is only by the power of God through the blessed Holy Spirit that men and women will escape from the corruption of the age, and the pollution from contact with worldly people.

Jesus gave warning by saying, "Beware of the leaven of the Pharisees." So it is today: worldly company will affect anyone unless he prays, and thus becomes magnetized with a resistant power, and filled with divine virtue, that, instead of being leavened by the worldly conversation, aspirations, and desires of worldly people, he will have power with them and bring them back to God. The Lord is only choosing such to walk with Him in white. They are those who have a missionary zeal and who by following the footsteps of Jesus and a life of prayer are able to overcome this present wicked world and labor to save others.

Jesus says, "Many are called, but few are chosen." As the message of calling people from the confusion of Babylon goes forth, it will only be the portion of those responding to the call who pray for the Holy Spirit and who receive it that will be saved. The fruits of the Spirit are "love, joy, peace."

The love referred to means divine love. Everyone possesses natural human love, but the love that comes as a

fruit of the Holy Spirit is the love that God manifested when "he gave his only begotten Son" to save the lost and wayward men and women. It is that love that actuated Jesus when He gave His life and shed His blood to save the lost. Let each reader examine his own heart, and decide if he possesses divine love, which prompts him to give that which is dearest and worth the most to him, in order to save the lost and call the perishing ones out of Babylon, so they will escape the perils of the closing time, and the seven last plagues which are soon to fall.

THE FAITHFUL

The Lord says the redeemed and delivered ones from earth are the *Called*, the *Chosen*, and the *Faithful*. Faithfulness means much, and Jesus says if we are faithful in that which is least we are faithful also in much, and that it is required of a steward to be faithful. God has intrusted to us certain talents. To one is given more than to another, but if we dig in the earth, as it were, and hide the Lord's money, we are counted as a slothful servant. I fear that many are devoting the Lord's money to furnish bread to supply the physical needs of friends or loved ones, and are thus burying the Lord's money.

The portion of our lives that God requires, and which is plainly set forth in both the Old and New Testaments, is the *tithe*. God is testing men and women today as to their faithfulness. The *tithe*, "the firstfruits," is expressly to go for the spiritual welfare, and not for the temporal needs of humanity. The difference is so vastly great between the physical and the spiritual that no comparison can in reality be made. The physical is only for a few years, while the spiritual is for all eternity. It reaches throughout the countless ages and cycles of time. Christendom must be faithful if they are to be among the *chosen* and escape the seven last plagues and be received into the kingdom of God.

It is not necessary to produce any argument relative to the duty of every Christian in giving himself to save the lost. Neither is it in order to produce the many scriptures setting forth the biblical teaching in both the Old and New Testaments on *tithe-paying*. They are many, and it is a moral duty so firmly set forth that God called those who willfully neglected or refused to pay the tithe, robbers, and brought great curses upon the land for this sin.

Let not one Christian be deceived by thinking himself a Christian unless he possesses that divine love for saving the lost that will prompt him to sacrifice in administering to their eternal needs. Even if times are hard and incomes cut down, God is expecting faithfulness on the part of every one of His children. He promises to so bless the remaining portion that the giver of the tithe will be more than repaid temporally. This must not be the motive in being a faithful steward of the Lord. His great love will so permeate our very beings that it will be a joy to sacrifice, and give ourselves freely to carry the bread of life to earth's perishing millions. Then God will bless us a hundredfold in this life, and we will be among the number of the *Called*, the *Chosen*, and the *Faithful* when our short race here is finished.—A. N. Dugger in *The Bible Advocate*.

IMMORTALITY IN THE OLD TESTAMENT

(Continued from Page Seven)

that Jehovah would surely restore the Jews to their ancestral land which the divine finger had first pointed out as the everlasting abode of His own faithful people. So this emphasizing of a person who would provide immortal conditions by the exercise of his various functions, executive and mediatorial, only narrowed the expectation of the Hebrews to a looking for One who would fulfill the long-delayed promise of immortality; but the earth was the place within which the One was to come; and Jerusalem was the spot where the immortal glory was to first flash out.

That which constitutes the central feature of the kingdom to the Christian was the main feature of the kingdom to the Hebrew, viz., to be in the visible presence of God and enjoy communion with Him. But the Christian sees that privilege only within the sphere of the heavenly hereafter, while the Hebrew viewed it as taking place on earth within the realm of time. To the Jew, Jehovah was present, literally, in the cloud, the fire, the storm, the tabernacle, the temple. He must not be looked upon; but these garments of His are seen by all His people. Life meant the existence of a man as He had come from the hands of the Creator. Man was an entity, requiring the conditions of time and the environment of earth for His being. The Platonic idea of man's make-up never entered the mind of the Old Testament writer; he could never have accepted the scheme of which Wordsworth sang so confidently:

"Our birth is but a sleep and a forgetting.
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

The Old Testament knows nothing of that doctrine which views the body as a "prison house, and makes man freest and happiest only after he has been liberated by death." Death cuts communication off from God. Immortality was the continuance of fellowship. And the final state of the Old Testament doctrine was that which conceived of the promised Deliverer as one who should reassemble the scattered sons of the faithful, break the yoke of bondage and establish the kingdom of God again in the land of promise, with Jehovah as the reigning Sovereign in His King on the throne of David.

Such, in general, is the teaching of the Old Testament concerning immortality. Such was the general view of the Hebrews, even as late as the days of Jesus Christ. Note the question of the apostles: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). And it would seem that the Jewish people of today who are faithful to the Old Testament still maintain that Messiah must reestablish His kingdom upon Mount Zion, in Palestine, and then the realization of the promise of immortality will have been accomplished.

But, while the Jews strongly held to that idea, there are many references in the Old Testament that teach emphat-

ically that immortality would come through the promised "seed," and be given to *all* who accepted Him, whether Jew or Greek; and that such an immortality would be a *bodily* one, and cover the entire man. Such an immortality we will have at last as we put it on at the resurrection of the dead (1 Cor. 15), at the second coming of Jesus Christ, our Lord. The final conclusion is: the Old Testament in its dim way taught what the New Testament teaches regarding immortality.—*The Messiah's Advocate*.

WHAT MUST I DO TO BE SAVED?

(Continued from Page Four)

apostles, although we find that precise formula but once in the Bible; once being quite enough to render it a law (Matt. 28:19). On the same principle of interpretation we must conclude that "the gospel of the kingdom" was preached everywhere the apostles went, for the words of the Master—"This gospel of the kingdom shall be preached in all the world"—most plainly required them to preach it. And this is even clearer, if possible, than the universality of the baptismal formula; for we have frequent allusion to the preaching of the kingdom by the apostles. Thus we find Philip in Samaria "preaching the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). Also Paul in Ephesus, and other places, preaching "the things concerning the kingdom of God" (Acts 19:8; 20:25). In Rome he dwelt two whole years, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 28:23, 31).

THE MEANING OF "RALLY DAY"

(Continued from Front Page)

of the Lord and associate with them as common members of the body of Christ. The thought is brought out by Paul in many places but strongly in the 3rd chapter of Galatians and the 28th verse, where he says, "Ye are all one in Christ Jesus."

The word "call" also has significance in this definition of "rally." We are the "called out" people of God (Acts 15:14), having been "called out of darkness into his marvellous light" (1 Peter 2:9).

Reunite. This definition of "rally" reminds one of the words of Peter, found in his First Epistle, chapter 2, verse 25: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." We have been *reunited* with God from whom we had been separated by our sins.

Restore. This word, which is another definition of "rally," conveys the thought of complete restoration to divine favor. "Now are we the sons of God." (OVER)

So much for the present spiritual meaning of Rally Day. It reminds us of the entire progress and development of our Christian experience.

But we must also look into the future, for these definitions of Rally Day have an even more profound and glorious meaning when they are applied to the great final Rally Day appointed by the Lord. We will consider each word and its significance once more.

Reanimate. We said that this word signified "to live again." This first synonym of "rally" suggests that the one reanimated once lived, then died, and is now made to live again. That is what Jesus said of Himself after His resurrection: "I am he that liveth, and was dead" (Rev. 1:18). He expressed the same thought in His conversation with Martha before the resurrection of Lazarus: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

When the last Rally Day of the church universal shall come, "the dead in Christ shall rise first" (1 Thess. 4:16). They who once lived in Him, then died in Him, shall be literally *reanimated*—made to live again in Him and die no more! That is the Rally Day in which Martha believed and for which she looked when she answered Jesus' reassuring statement concerning Lazarus, "Thy brother shall rise again," by saying, "I know that he shall rise again in the resurrection at the last day" (John 11:23, 24).

Rally Day points with unerring finger to the coming of the Life-Giver and the resurrection of those who sleep in Him.

Revive. There is a shade of difference in meaning in the words *reanimate* and *revive*, and in that shade of difference is revealed another wonderful promise of the Lord.

Revive, like *reanimate*, is a synonym of "rally" and means "to live anew." But the importance of this word lies in the fact that, unlike *reanimate*, it does not of necessity infer that the one affected by it was ever really dead! "Revive" is defined as "to reinvigorate," to fill with new energy which was not known before. It is often used of one who has suffered a partial or complete loss of consciousness from any cause. When restoratives are applied the unconscious man is said to *revive*. Of course he was never really dead, neither was he properly alive. But after the stimulants were applied his condition, which closely resembled death and which constantly threatened death, passed, and he felt life in its fullness surging through his entire being.

At the great Rally Day of Christ, the mystery of which Paul speaks will be clearly revealed, and the saints of God who live always on the borderland of Death, shrinking ever from its dreaded approach, shall suddenly, "in a moment, in the twinkling of an eye, . . . be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:52, 53).

Rally Day thus points not alone to the resurrection of those who sleep in Jesus, but also to the immortalization of the faithful ones who are alive when He comes.

Call together is given as another synonym of "rally," and with its utterance we are reminded of the hopeful words of Job—the answer he makes to his own question:

"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 thy hands" (Job 14:14, 15).

In like manner the Master says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

The first purpose of the Lord when He comes will be to "call together" His disciples, which is what the word "rally" means. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31), "for . . . we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, . . . and the dead in Christ shall rise first; 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 shall we ever be with the Lord" (1 Thess. 4:15-17, A. R. V.).

What blessed reunions are pictured in the next definition of Rally Day that is given in the dictionary!

Reunite. The faithful of all ages will be brought together in one glorious company for the first time when the Rally Day of the Lord is ushered in. Abraham will be *reunited* with his beloved wife Sarah; Isaac with Rebecca; Jacob with Rachel! Friend will meet with friend again, brother with brother, saint with saint! Family ties long broken will be *reunited* and the faces of mothers wreathed with joy as they look once more upon the features of their sons and daughters, all safe at last in the eternal kingdom of our God!

And best of all, we shall see Jesus Christ, our Redeemer and our King, face to face, for "so shall we ever be with the Lord"!

Rally Day, with its homecomings and its happy but temporary reunions, points to that better and age-lasting Rally Day of God when God's children shall come home for evermore!

Restore! The last and most glorious synonym of them all! *Restore! Restitution! Restoration!* That is what Rally Day foretells! It reminds us vividly of the time when God our loving Father "shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until *the times of restitution* ("restoration," A. R. V.) of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21)!

The final definition of Rally Day means the grand consummation of all the plans and purposes of God for the eternal blessing of mankind. It includes the second coming of the Lord, the resurrection and immortalization of the righteous, the establishment of the kingdom, the regathering of Israel, and the ushering in of that millennial reign of universal peace, prosperity, and endless life for which we pray and watch and wait! Glorious Rally Day of God!

PRECIOUSNESS OF THE GOSPEL THE TOUCH OF A MASTER'S HAND

THE GOSPEL is the most valuable treasure the believer possesses. Everything else is shadowy, chimerical, transitory, passing away. Nothing is real, nothing substantial, nothing satisfying and abiding, save the "glorious gospel of the blessed God." It is the glorious gospel because it is replete with real glory, it reveals a glorious God, it makes known a glorious salvation, and it unveils the hope of a glorious immortality. And all other glory in comparison to the "glorious gospel of the blessed God" is as visionary and fleeting as a midnight dream. Nowhere does Jehovah appear so glorious as in the gospel of His grace. There He is revealed as a sin-forgiving God. There He is portrayed as a reconciled God in Christ and He is represented as standing in the relation, and exercising the love of a Father. Oh! glorious gospel that presents such a view of God to the sinner's believing eye! "God was in Christ, reconciling the world unto himself"; what declaration can more clearly indicate the love of God to us, as the moving, original cause of our salvation, than this? There is a marked and, we think, essential defect in the theology of many Christians touching this subject, which tends much to obscure the divine glory, and to lessen in our view the greatness of God's love in man's salvation. We refer to the statements which represent God as angry, incensed, and vindictive, and as appeased, pacified, and reconciled by the death of Christ. Is not this an essential misapprehension of God's everlasting love to His people? Would it not appear from this representation of God that the atonement of Christ was the original cause of His love, rather than that His love was the originating cause of the atonement? We think so. We look upon this notion of God as enshrouding the glory of redemption, by the palpably false view it presents of the divine character. But the correct statement is the converse of this. God loved us and, as a result, Christ died for us. The atonement of the Son of God was not the procuring cause, but the consequence of the Father's love. Christ did not inspire God with love to man, but expressed it. He did not die to originate the divine affection, but to expound and exhibit it. The love of God to His people was as eternal as the eternity of His being, as everlasting as His increate nature. "I have loved thee with an *everlasting love*." It panted, it yearned for an outlet. It sought and formed it in Christ. The atonement of Jesus, uniting and harmonizing all the perfections of the Deity, supplied the channel through which the ocean of divine love washed the shores of this earth, its soul-healing waves spreading like a sea of life over our sin-tainted, curse-blighted, sorrow-stricken humanity. When, therefore, the gospel speaks of divine reconciliation we are to understand the full expiatory satisfaction given to God's moral government through the atonement of Christ, by which His law is honored, His justice is satisfied, His holiness is secured, His truth is maintained; and He appeared upon earth walking among men, reconciling the world unto Himself.—*Bible Faith Mission Standard*.

'Twas battered, scarred, and the auctioneer
Thought it scarcely worth his while
To waste his time on the old violin
But held it up with a smile.
"What am I bidden, good people," he cried,
"Who'll start the bidding for me?
A dollar, a dollar, now two, only two;
Two dollars, and who'll make it three?
Three dollars once, three dollars twice;
Going for three?" But no!
From the room far back a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening up the strings,
He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice;
And going and gone," said he.
The people cheered, but some of them cried,
"We don't quite understand
What changed its worth?" Swift came the reply,
"The touch of a master's hand."
And many a man with life out of tune
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd
Much like the old violin.
A mess of pottage, a glass of wine,
A game, and he travels on.
He is going once, and going twice;
He's going and almost gone.
But the Master comes and the foolish crowd
Never can quite understand—
The worth of a soul, and the change that's wrought
By the touch of the Master's hand.

—Robert Fields.

Thessalonica, to which Paul addressed two of his Epistles, still exists. The modern city, known as Salonika, was made famous during the World War as the base for many troops of the American Expeditionary Force. A large colony of Jews, descendants of the refugees driven from Spain by the edict of Ferdinand and Isabella in the time written into history by Columbus, survives in the city. The entire colony speaks Spanish, corrupted but little from the pure Castilian dialect. The city looks up to Olympus, whereon Homer found the home of the gods, and Cicero found only snow and ice.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

The Story of Ruth

By Marilyn Weaver, 13, Brush Creek, Ohio, Church of God

In the time of the judges of Israel a man named Elimelech lived in Bethlehem. His wife, Naomi, and their two sons lived happily until the crops became poor for some years and food was scarce. So the family went to the land of Moab.

There they stayed for ten years. The two sons married women of Moab, Orpah and Ruth. But Elimelech and the sons died, leaving Naomi and the daughters-in-law alone.

Naomi heard that God had again given good harvests to the land of Judah, and so she decided to go back. Her daughters-in-law loved her and would have gone with her. But Naomi bade them return to their own parents, saying, "May the Lord be kind to you as you have been kind to me." The young widows said, "You have been a good mother to us and we will go with you and live among your people." "No, no," answered Naomi. "You are young and I am old. Go back and be happy among your own people."

Then Orpah kissed Naomi and returned to her people; but Ruth would not leave her, saying, "Nothing but death shall part us." When Naomi saw that Ruth was firm she ceased trying to persuade her, and the two women traveled on together.

During the ten years' absence of Naomi the people of Bethlehem had missed her greatly. For this reason she was gladly accepted back again. They asked, "Is this really Naomi, whom we knew years ago?" The name Naomi means "pleasant," and so she answered: "Call me not 'Naomi,' call me 'Mara,' " meaning "bitter," for she felt the Lord had dealt bitterly with her.

In Bethlehem lived a rich man named Boaz, who owned large barley fields. Boaz was related to Naomi's dead husband.

It was now the time of barley harvest. The reapers always left some grain stalks for the poor. So Ruth went out to glean, and it so happened she gleaned in the fields of Boaz.

At this time Boaz came to see his reapers. They said, "The Lord bless you." Boaz asked, "Who is this strange young woman gleaning here?" "The young woman from Moab who returned with Naomi. She has been gathering grain since yesterday." Then Boaz comforted Ruth, "Daughter, do not go to any other field but mine. No one shall harm you. When you are thirsty drink of my vessels of water." Ruth bowed and thanked him for his kindness to a stranger.

Boaz reminded Ruth of her kindness to Naomi in coming home with her, saying, "May the Lord reward you greatly." At noon when they sat down to rest and to eat, Boaz gave Ruth some of his food.

When Naomi heard of his kindness she said, "Stay in his fields as long as the harvest shall last."

At the end of the harvest Boaz held a feast on his threshing floor. After the feast, by the advice of Naomi, Ruth went to him and said, "You are a near relative of my dead husband. Won't you help us for his sake?" Boaz loved Ruth and soon took her for his wife. Naomi went to their home, and so her life was no longer bitter, but pleasant.

Boaz and Ruth were blessed with a son, Obed. In later years Obed had a son, Jesse. Jesse was the father of David, the shepherd boy who became king. So Ruth, the young woman of Moab who chose the people and the God of Israel, became the mother of Israel's kings and of Him who is to be the greatest King of all.

Go on Unto Perfection

I recall a house built on logs. A stump was left under the kitchen. Time went on, the logs rotted, the house tipped and settled. The old stump made a hill out of the kitchen floor. How could one enjoy the piano, or the stove, or anything when the whole house was apt to tumble? There might be momentary pleasure, but the real joy would be lacking. So it is with the foolish man whose life is not built on the sayings of Jesus the Christ.

Every one of the six foundation principles of Hebrews 6:1, 2 has a corresponding part of your life to uphold.

Repentance from dead works: Above this stone are the living works built. Living works bear good fruit into eternity.

Faith toward God: Upon this stone is built that precious communion with the Eternal, that fellowship with God, that knowledge that He is Creator, that "he is, and that he is a rewarder."

Baptism: Here comes the satisfaction of being completely washed from the stain and stench of sin.

Laying on of hands: The only one who can truly judge whether you are Christian or hypocrite is the one filled with the Spirit of God through a consecrated study of His Word. Non-Christians cannot do this. Here is built the happiness of Christian encouragement coming from our true brothers and sisters in Christ.

Resurrection of the dead: Here we have the only satisfying comfort in the presence of death.

Eternal judgment: Here we understand that sin shall not go on forever, but that some day God will wipe out all the offensive things of this world and in their place bring in everlasting righteousness and peace.

It is upon these stones that our Christian builds his life. Here he can have the abiding joys of a real home, bound together with that bond of perfectness (Col. 3:14), love.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

WHY WE KEEP RULES

IN THE HOMES of all the boys and girls who read this page there are certain rules. These rules are not written out and tacked up where you can see them in most cases. But they are understood, nevertheless, by each member of the family.

I wonder why there are rules in every family. You can all tell me, no doubt. One would give one reason, and another might give a different reason.

But in the end the reasons would amount to the same thing. And we might sum them up thus:

Every family has rules so that life will run smoothly for all and each member will be happy.

Sometimes we get a little grouchy and we think Father has set down a certain rule for us just to show us he is "boss." Or we feel grieved against Mother and think she tells us we must not do something we want very much to do just because she is "old-fashioned."

But after awhile our better self comes to the surface again, and we know that all these rules are for our good. We notice, too, that Father and Mother keep certain rules. And surely they wouldn't do that if it were not better so.

Now God gave Moses many, many, rules by which to govern the children of Israel. These rules were all for their good if they had been able to keep them. But they were continually breaking one of them.

So when God sent His Son, Jesus our Savior, into the world He gave Him just one rule to govern us. It was called the Golden Rule. All of you know it, I'm sure.

But let us turn the pages of our Bibles and read it. Where are the words of Jesus found at greater length than any other place? In the Sermon on the Mount. You remember that sermon takes up three chapters, Matthew 5, 6, and 7.

In Matthew 7:12 we find Jesus' rule of life: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law."

Now read the verse at the top of the page. That tells you how to keep the law. By love! There is no other way it can be kept.

The very first lesson all of us must learn just as soon as we are able to understand anything is obedience. It is the best lesson we ever learn but sometimes the hardest.

Those who have not learned to obey the rules of home will not obey the rules of school. And we know it would be a very poor school that didn't have rules and expect obedience to them.

Later in life we still meet rules, the rules of our country. If grown-ups obeyed the rules of life as cheerfully as some boys and girls do there wouldn't be so many accidents today. Shame on the grown-ups!

We obey our parents because we love them and we know they love us. We realize that the rules they lay down for us are for our good and our happiness.

God is our heavenly Father and His wisdom is very, very much greater than that of our earthly fathers. He, too, asks us to obey Him. And we will obey Him if we love Him.

We just can't help loving Father and Mother. Their whole lives are devoted to us. They continually look out for our welfare and happiness.

God is even better than they, for He has all power and all wisdom. There is no good that He need withhold from us, because everything in the world belongs to Him. But He wouldn't give us something that might not be for our good, because He knows everything. He is all-wise.

Can we help loving such a heavenly Father as that? Can we do less than obey a Father so loving, so wise, so powerful? He asks so little in return for all He gives. Just to love and obey Him.

It seems strange to some people, but we know that the person who loves God the best and obeys Him most carefully, also loves his country best and obeys its laws most carefully. For that person keeps God's law.

And God's law says we shall treat others as we want to be treated. No one wants others to do him harm. So he will not do others any harm. The Apostle Paul says the only way we can do it is to love one another, just as Jesus loves us.

"Jesus walks beside you
All life's journey through;
Let Him cheer and guide you,
Keep the goal in view;
In His service royal
Your reward is sure,
Faithful, true, and loyal,
He will keep you pure."

AMONG THE CHURCHES

"AWAY BACK WHEN —"

The following excerpts from a letter dated Daysville, Ill., September 29, 1857, will be of interest to the older ones in Illinois. Attention is called to the fact that the church was then known as "the Church of God."

"Bro. Marsh: The Church of God in this section met in Conference at Crane's Grove, according to appointment. Bro. George Craton of Monroe, Wis., was called to the chair."

Among the four resolutions passed by the gathering these will be of special interest:

"3. Resolved, That Robert Chown be appointed to wait in the Church at Paine's Point; Bro. House, Plum River Church; Bro. Wm. Renner, East Plum River Church; Bro. T. J. Whitesitt (later with E. A. Marsh the first evangelist of the Iowa Conference—Ed.), Mt. Pleasant Church; Bro. J. Craton, Twine Grove Church; and Bro. J. Spears, Crane's Grove Church."

"The Conference appointed Bro. F. Kenney of Crane's Grove and Bro. T. J. Whitesitt of Mt. Pleasant, and the writer (Robert Chown of Daysville),—to preach the Word (as evangelists?), having the confidence of the Church, their faith being the one faith of the Gospel."

BURR OAK, INDIANA

Our fall activities are taking form very rapidly, especially that of the undertaking to finish the church basement. The contract has not been given to anyone as yet, but we are making good progress to raise five or six hundred dollars toward it. Any who would like to assist in this project may do so by writing our treasurer, Sr. Mary Hatten, Culver. The first week we have raised over a hundred dollars. More Bible school room is needed, and we ask your prayers that we may accomplish the work.

The Morning Star Class meeting was held at the home of Bro. and Sr. Albert Overmyer. It is this class that started the idea of finishing the basement, and all others have pledged their full support.

We have a splendid group of young people here and they are coming together tonight (Oct. 15) to make further plans. We thank the young folks for their enthusiasm.

Bro. Dewey Overmyer and Bro. Albert Overmyer spent Sunday with their families and in attending services. These brethren are working at present at Springfield, Ohio.

The ladies are as busy as can be quilting. The last two weeks they have met with Sr. Dunn Weaver, with a good attendance.

The all-day meeting at Kokomo September 27, though raining all day, was very successful, with 94 attending. Bro. William Huffer of Hillisburg gave a splendid sermon in the afternoon on Christ's Sermon on the Mount. The children's choir and their good orchestra assisted well in the services. Bro. and Sr. Parker continue to give out bread, rolls, and doughnuts to the needy. They have given thousands of them during the last few months. This is a contact that benefits the Bible school, as they use their influence to urge all to attend. A splendid work, and we pray God will give them strength to carry on for the Master.

A. E. Hoskins, Pastor.

IOWA FALL CONFERENCE

The Iowa Fall Conference was held at Eagle Grove Sunday, Oct. 11. About 75 were present. Cedar Falls, Waterloo, Koszta, Stanhope, Gladbrook, and Marathon were represented.

John L. Denchfield, St. Cloud, Minn., conducted the morning service. This was held at the residence of A. M. Jones. The afternoon service, held at the Baptist Church, was in charge of J. W. Williams. Dinner was served in the church basement at noon.

The regular semi-monthly meeting in northwestern Iowa was held at the Arthur Carlson residence near Marathon on October 18.

Mrs. Anna Boyanovsky.

RIPLEY, ILLINOIS

Sunday, Oct. 11, was our Rally Day. The Sunday school attendance was 72 and church was well attended both morning and evening. We were pleased to have Bro. and Sr. Elza Robins of Peoria and Bro. and Sr. George Slagle and daughter of Dunlap, Ill., present for Sunday school and morning service.

Sr. Mallory of Mt. Sterling, who has been ill for the past several months, is able to be about, but as yet cannot resume her duties of caring for elderly people.

We plan to soon take up again our Sunday school teachers' meeting each week as we did last winter. We had a thorough study of the lesson during the week which proved to be a great help to the teachers and also the pupils.

Harvey Krogh, Jr., Pastor.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

SOUTH LAWN CHURCH, GRAND RAPIDS

We are happy to report that Bro. Harry Goekler of Marshall, Ill., is on the ground acting as assistant pastor for the time being, at least.

A Christian Endeavor Society is being organized, which plans to meet each Sunday night at six o'clock. We hope for a real interesting activity in this department for our young people. According to the set-up for the present Bro. Goekler will speak at the evening sermon hour.

Final preparations are being made for the anniversary week-end. A cordial invitation is extended. Entertainment will gladly be furnished those from a distance. Remember the dates—October 23 to 25.

F. E. Siple, Pastor.

HICKORY GROVE, IOWA

Bro. John Denchfield of St. Cloud, Minn., came to Maxwell, Iowa, on Friday, Sept. 25. On Sunday morning, Sept. 27, he preached his first sermon out in the country at the Hickory Grove Church. There was a good audience. At this time it was decided to hold meetings each evening until the latter part of the week.

We had a splendid meeting with a fair attendance. We all enjoyed very much the Bible discourses of Bro. Denchfield. The meeting closed on Friday evening.

Mrs. Earl Bowen, Secretary.

ROCKFORD, ILLINOIS

Sunday, Oct. 11, was Rally Day. In fact, it was but the beginning of Rally Day, as the remainder of October is Rally Month. We were favored with beautiful weather; and the services of the day were well attended. The Sunday school attendance was 72, which sets a new high mark for us; our average Sunday school attendance is approximately 35. The attendance at the morning service was 53 and at the evening service 32. As we have mentioned before, an attendance of 53 is quite an event as our total membership is only 17. We were glad to welcome brethren from Leaf River, Oregon, Rochelle, and Pearl City, Ill., and Beloit, Wis.

We were pleased to have Sr. Estella Kohl present at the morning service. She is a member of our Salem Church near Marshall, Ill., but is at present employed in Rockford.

We would appreciate it if the brethren would send us the names and addresses of friends or relatives living in Rockford who might be interested in attending our church services. We are in touch with some of these families, but there are others whose addresses we have not yet been able to obtain. Address the secretary at 624 Rockton Ave.

Our treasurer has been presenting a more confident and less worried appearance for the past few months. The reason: we have two more converts to tithing, and she is now able to take care of all expenses as they are incurred, and have a balance left over. This makes at least four new tithers since the first of the year; and we have almost reached the 100 per cent mark for tithers among our wage-earning members.

Our services are: Sunday school every Sunday morning at 9:45. Preaching services every second and fourth Sunday of the month at 11:00 a. m. and 7:30 p. m. The meeting place is the W.C.T.U. Hall, 1904 N. Main St. Bro. L. E. Conner is our pastor.

Esta L. Starbuck, Secretary.

LANSBERY - BODIN

Miss Kathryn Lansbery, daughter of Bro. and Sr. Vernon Lansbery of Casey, Ill., and Mr. Vernol Bodin of Rockford, Ill., were united in marriage August 15 at the home of the bride's parents. The service was read by the Rev. Leland L. Laurence, pastor of the M. E. Church of Casey.

The bride, who has been employed in Rockford for a number of years, is a member of the Rockford Church of God. The young couple are making their home in Rockford, and we pray God's blessings upon them in their new home.

Esta L. Starbuck.

"Whatever makes men good Christians, makes them good citizens."—Daniel Webster, Speech at Plymouth, Dec. 22, 1820.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; Eva H. M. Fletcher; W. A. Reid; Helen M. Chisholm; Dorothy Magaw; Silas M. Claypool; Mrs. Ray Maysilles; Margaret Donaly; Irena Margrave; Mr. and Mrs. E. C. Railsback; Mary J. Calkins; Ida F. Orem; Jessie M. B. Kauffman; Lydia Railsback; Jessie M. Shea; Mr. and Mrs. Levi Coffin.

THE STUDENT'S NOTEBOOK

Hebrews—Israelites—Jews. In the Old Testament the word "Jew" is applied to one who followed the Mosaic faith as practiced at Jerusalem after the return from the Babylonian captivity; and it is thus used in the book of Esther. In more recent times the word has been loosely applied to the Hebrew race. Under the theocracy the Jews were known as "Hebrews," under the monarchy as "Israelites," and during foreign domination as "Jews." The modern representatives of this stock call themselves "Hebrews" in race and language, and "Israelites" in religion, but "Jews" in both senses.—New Standard Dictionary.

It is interesting to note in connection with this recent (July, 1936) definition that Paul, although born of the tribe of Benjamin (Rom. 11:1; Phil. 3:5), called himself a "Jew" (Acts 21:39; 22:3; Gal. 2:15), indicating that at that time representatives of other than the tribe of Judah had come to be known as "Jews." Paul also denominated himself a "Hebrew" (Phil. 3:5) and an "Israelite" (2 Cor. 11:22).—Editor.

Strictly speaking, a "Jew" was a descendant of Judah; in latter times also an Israelite. In 2 Kings 16:6 this appellation is applied to the two tribes (Judah and Benjamin); in later days the twelve tribes.—Young's Analytical Concordance.

HERMAN P. RUHN

Herman P. Ruhn was born in Germany, September 22, 1878, and died at his home in Litchfield, Minn., October 6, 1936.

At the age of four years he came to America with his parents, who settled in the vicinity of Paynesville and Eden Valley, Minn. This community remained his home until two years ago, when he and his family moved to Litchfield.

On September 27, 1909, he was married to Alda Matheny. He is survived by his wife Alda and five children—Mrs. Leslie Hamilton of Litchfield, and Elton, Elna, Marjorie, and Lois, who are still at home; also one grandchild, little Joyce Darleen Hamilton.

Also mourning his death are two brothers and three sisters. They are William Ruhn of Eden Valley; August Ruhn of Cogswell, N. D.; Mrs. Annie Petzel of Wilmar, Minn.; Mrs. Bertha Newman of Minneapolis, Minn.; and Mrs. Minnie Haggberg of Isle, Minn.

In the spring of 1910 he was baptized into the saving name of Jesus Christ by Elder Henry Dingman. From that time forward he became an active worker in the Christian field. He served as a member of the official board of the Church of God at Eden Valley for many years, and was seldom missing from his place at any of the church services.

He will be sorely missed, not alone by his family, but by his brethren in Christ and a host of friends who had grown to know and love him.

J. R. LeCrone.

THE LITTLE PEOPLE

A dreary place would be this earth
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

No little forms, like buds to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling heart-chorus tender.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

—John Greenleaf Whittier.

THE WALRUS SPEAKS

By Arlen Marsh

Puzzle Department: "The Bible teaches that the Godhead consists in Father, Son, and Holy Spirit. Though we may not fully understand this doctrine, it provides for us a clearer setting for the mercy of God."—Signs of the Times.

There is today no foreign-language version of the Bible in normal use (except the Latin Vulgate and the Greek Septuagint) which is not in the common idiom. Only the English races cling to the archaic forms.

Quoth Politician C. Wayland Brooks, apropos of the ministers assembled at the 35th anniversary of the West Side Congregational Church, Dixon, Illinois: "Were it not for the ideals of religion which these men have preached so ably and effectively, how barren would be this world of ours. The very structure of our civilization rests upon these ideals. Take them away and society sinks back into anarchy, barbarism, and chaos."

"'The time has come,' the Walrus said,
'To talk of many things;
Of shoes and ships and sealing wax,
Of cabbages and kings.'"

According, observes Knudson, to the theory of circumincession, there is a "living reciprocal interpenetration of the three hypostases." We always did wonder what the Trinity was all about.

It isn't so surprising, at that, that so many ministers take up politics or writing. Politics may be a dog fight and writing may be a ton or two of critical mail, but compared with the storms the preacher has to ride they're the Jersey cream in anybody's coffee.

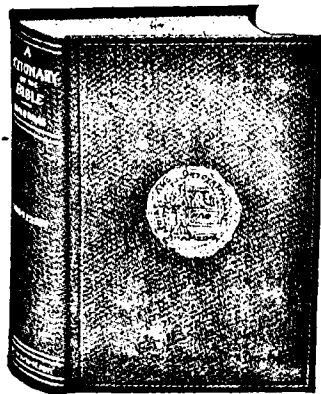
Connotes John Garland Pollard's "A Connotary": "Agnostic. (a) A man who doesn't believe anything and wants other people to share his beliefs. (b) One who says he knows nothing about God, and when you agree with him, becomes angry."

Prophetic sermon: An address to frighten people into believing something they haven't been told about.

What with the burst of enthusiasm over evangelism and training religious workers, care must be exercised that the essential purpose of these be not lost. Dogma, forgotten by the popular churches, is the sole excuse for the existence of any religious group, and its teaching should be the center of all preaching.

Three national church conferences either just have been held or are being held. In each, the principal subject of discussion is world peace. It's a sorry day for the internationalists who preach the brotherhood of man with reference only to education, politics, disarmament.

Came to our desk "The Plan of the New History Society for the Reconstruction of the Human Commonwealth." It does a Pearl S. Buck. To secure peace and unity, it advocates "the preparation of a Universal Bible drawn from the writings of the Prophets and masters, and the teaching of the same in all the schools of the world."



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Edited by John D. Davis, Ph.D., D.D., LL.D.

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

On the Shelves

By Arlen Marsh

SNOWDEN'S SUNDAY SCHOOL LESSONS

The sixteenth annual volume of James H. Snowden's comments on the International Uniform Sunday School Lessons represents no visible change from any of the recent preceding volumes. Rather than engaging in exhaustive and technical studies of the text of each lesson, Dr. Snowden prefers treating the subject by dividing the text into sections and presenting suggestive questions and paragraphic essays on those sections.

For the teacher who feels that the greatest value of a Sunday school lesson lies, not in a detailed word-for-word study of the printed text, but in a general survey of the lesson subject, Dr. Snowden offers what is probably the best in the Sunday school field. By owning the Snowden commentary, the teacher puts himself in a position to know well in advance the purposes and themes of all the lessons for the year, in this instance 1937.

The book sketches historical and geographical backgrounds briefly when they appear necessary; it touches all the salient points of each lesson; and it offers a wide variety of essentially practical ideas. It is intended for teachers handling young people and adults only, but it could be adapted to younger classes without great effort.

The text printed with each lesson is taken from the American Standard Version, as is true with all such commentaries except Arnold's.

Macmillan Company: \$1.35; \$1.45 postpaid.

AS A MAN THINKETH

"Thought and character are one" is the contention of James Allen in this minor classic. For a good many years, *As a Man Thinketh* has been one of the better known and certainly one of the better loved essays. This edition is specially authorized, and is printed on an excellent grade of paper between antique yapp covers (a type of leather that is exceedingly beautiful, but is rarely used on books).

The book is, of course, a short one, since it contains nothing except this one Allen writing. Its philosophy is salutary, its language simple. As a gift for anyone who likes to own fine books or who prefers to do his own thinking, this could hardly be excelled.

Thomas Y. Crowell Company: \$1.25.

IT'S IN THE BIBLE

To accompany the two series of crossword puzzle pads already released by them, W. A. Wilde Company of cultured Boston have bared to the public the third portion of the *It's in the Bible* blanks, this time concerning the cities, mountains, rivers, and living creatures of the Bible.

Each series (No. 1 is on the New Testament and No. 2 on the Old Testament) consists of six pads of ten crossword puzzle blanks. Each set of ten puzzles is the same throughout; i. e., there are, in every one of the three series, six different puzzles with ten sheets of each puzzle. Consequently, any of the series can be used for classwork, for recreation, for extra-curricular Bible class work, or for your own amusement. All puzzles are centered on the Bible, although, of course, necessity has occasionally driven their authors to turn to modern language and geography.

Here is an excellent way to learn about the Bible and at the same time to enjoy yourself thoroughly. Young people particularly will find them a gracious relief from the normal class routine. And they could save you considerable time, to say nothing of keeping wrinkles of worry from your face, when you're appointed to one of those entertainment committees.

W. A. Wilde Company: 50 cents each series.

THE LIFE OF OUR LORD

Why any syndicate should have paid \$15 a word for the tripe in this book is as far beyond our comprehension as the latest Einstein theory. Or perhaps you're so enamored of Charles Dickens that anything he wrote will pass without question.

There is more interest in the history of the book than in the book itself. Buried in the Dickens family for eighty-five years by the command of the author, *The Life of Our Lord* finally was resurrected and published in 1934 by a newspaper syndicate, which purchased its rights in the book for \$15 a word, the highest price ever paid for any manuscript. Simon & Schuster later brought out the first edition in book form, and, finally, a cheap edition has been issued.

We hold that Dickens' juvenile writing is neither up to the standard set by such modern artists as Egermeier and Hurlbut nor particularly biblical. It starts with the comment that the author is providing the story of Jesus for the benefit of his children, so that they may all go to heaven; and this theme runs throughout the whole. In many instances, it is far more of a commentary on the Gospels than a true narrative. For the strictly orthodox, it might be suitable (although even then the writing is archaic, dated, and somehow colorless); but for Church of God heretics it wouldn't do at all. Even the numerous colored illustrations are crudely done.

Grosset & Dunlap: 50 cents.

"The true University of these days is a Collection of Books."—Thomas Carlyle, *Heroes and Hero Worship* ("The Hero As a Man of Letters").

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, OCTOBER 27, 1936

NUMBER 4

Democracy Trembles!

A GREAT political campaign is in progress in our country. Our people are being moved by a sense of their personal responsibility for the conduct of their government as they have not been moved for generations. Excitement rages from Maine to California and from our northern border to the Gulf of Mex-

ico. Charges and countercharges are often repeated with "the shorter and uglier word" attached, as candidates and political spell-binders clash with each other within the hearing of the public ear. Appeals are being made by every possible means to induce the citizen to support this or that party in order that the country may be saved from utter ruin. Harsh, bitter, vituperative language is hurled back and forth in an effort to stir up partisan and sectional feeling. Sensational "revelation" follows sensational "revelation," only to be denied over and over again. Such is the tumultuous condition prevailing in the country during the closing weeks of this campaign.

But in a few days it will all be over! The American people of all political faiths will go back to their customary occupations, back to their corn fields and cotton fields, their mines, their factories, their stores and shops, and forget the entire matter for another four years! They will all be neighbors and friends just as they were before, as in fact they are now, and as they will continue to be so long as America remains the America it is today. For that is the spirit of a free people! That is America!

Not since the election of Abraham Lincoln seventy-four years ago has a change of administration brought with it even so much as a hint of armed resistance to the newly chosen leaders upon their entrance into office. How thankful we ought to be that this is true! What a splendid testimony it is to the quality and sanity of the American temperament! In most parts of the world a bitter political campaign followed by a close election spells *war*—terrible fratricidal civil war!

Wherever the democratic form of government exists,

Speaking before his congregation in Oregon, Illinois, the editor of THE RESTITUTION HERALD asserted that the followers of Christ should take a vital interest in all that is occurring throughout the world, as the countries concerned were soon to "become the kingdoms of our Lord, and of his Christ," and the faithful of this age were destined to assist in their future government.

the authority that was denied them at the ballot box. Yes, that is something for which every American citizen should be thankful, that he lives in a land of liberty but not of license, a land of freedom of speech but not of freedom of the sword!

It is assuring to know as this hotly contested campaign draws to its close that when it is over and the final vote is counted and the result of the election made known the bitterness engendered during its progress will quickly fade away, and leave us still,

"One flag, one land, one heart, one hand,
One Nation evermore!"

As we contemplate the blessings we enjoy under so beneficent a government, we are more deeply impressed with a sense of sympathy for countries less favored than our own and would pray for them that they, too, might sometime experience the security, the liberty, and the opportunities afforded us. And while we know the weaknesses of our government and acknowledge its many mistakes and its frequent miscarriages of justice, we still feel that no human political system has achieved so much for the peace, happiness, and prosperity of mankind as has this nation, a nation "conceived in liberty, and dedicated to the proposition that all men are created equal," and with our martyred President we pray that, until the Lord comes to establish His own glorious kingdom of righteousness in the earth, because of the present political upheaval, "this nation, under God, shall see a new birth of freedom—and that government of the people, by the people, for the people shall not perish from the earth." (Turn to Page 11)

Abreast of the Times

Japan Bans "Social Gospel" Missionaries

"Go ye therefore, and make disciples of all nations."—*Matthew 28:19, A. R. V.*

TOKIO, Japan, Oct. 18.—Japanese authorities have refused to permit Rev. Dr. J. Spencer Kennard, missionary for the American Baptists, to reenter Japan, charging that he is a Communist. The charge is thought to be based on the quasi-political activities in which he and other Protestant missionaries have engaged in their efforts to introduce social and civic reform in the Empire. It is reported that the younger missionaries look upon the action of the police as a serious blow to the "social gospel," the preaching of which has become their central purpose. Like their counterparts in America, they believe that the duty of the church is to preach political, social, and economic reform, rather than the simple gospel of a crucified Savior which the earlier missionaries presented.



The Government has indicated that no effort will be made to curb the efforts of the missionaries who confine their work to the preaching of Christian doctrine and the English language, which meets with the hearty approval of the older Christian workers in the country, who sum up their understanding of their duty in three words: "Preaching, teaching, philanthropy." Failure on the part of religious leaders to recognize that the work of the church in this age is not political or social reform but "taking out a people for (God's) name" has led to much disappointment and unnecessary trouble.

Catholics Plan Modern Language Bible

"They read from the book, from the law of God, translating as they went and explaining the meaning, so that the people understood what was read."—*Nehemiah 8:8, Moffatt's Translation.*

NEW YORK, Oct. 7.—Roman Catholic Church authorities announced today that the American Catholic Church plans soon to issue a new modern language edition of the Scriptures. The work will be placed in the hands of a select committee of theological scholars who will first direct their attention to the revision of the New Testament.

The Douay Version, which is the one that has been in general use among English-speaking Roman Catholics for the past four hundred years, contains many archaic and obsolete words and phrases which have little or no meaning to the modern reader, as is also the case with the King James Version used by Protestants for the same period.

According to Bishop Edwin V. O'Hara, of Great Falls,

Montana, "the object is primarily to provide a book which may be used more readily for study. Not only is it desired to bring the text into current English, but also to make physical changes—such as new paragraphing to indicate the beginning and the end of an expression of idea or truth."

Among the changes which have been suggested as illustrating the nature of the forthcoming version is that which will be made in the rendering of Jesus' words, "Suffer the little children to come unto me." This phrase will appear in the modern version, "Permit the little children to come unto me."

One of the many words the meaning of which has changed radically during the past four hundred years is the word "prevent" as found in 1 Thessalonians 4:15 in both the King James and the Douay Versions: "We which are alive and remain unto the coming of the Lord shall not *prevent* them which are asleep." When the two early translations were made the word "prevent" meant "to precede; to go before." It now means "to hinder; to restrain." Hence, the American Revised Version renders the passage, "We that are alive, that are left unto the coming of the Lord, shall in no wise *precede* them that are fallen asleep." The Emphatic Diaglott, Moffatt, and other versions agree with this rendering.

Arabs Call for Peace

"The way of peace, have they not known."—*Rom. 3:17.*

JERUSALEM, Oct. 10.—After 173 days of bitter rioting, during which hundreds of lives were lost and property damaged to the extent of something like \$12,000,000, the Arabs have at last made a definite move toward peace and declared the general strike they have been waging in opposition to Jewish immigration into Palestine at an end. The proclamation calling for the termination of the strike was signed by four kings and princes of Arabia. Thousands of dollars have already been raised in the United States and other lands to make possible the restoration of the orchards and other property that have been destroyed.

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What Must I Do to Be Saved?

By Wiley Jones

AS THE BIBLE teaches but one faith and one hope, so also it recognizes but one gospel, and pronounces a double curse on man or angel who shall dare to "preach any other gospel" (Eph. 4:5; Gal. 1:8, 9). And now, after the preceding testimonies, can you doubt what is that one gospel? Surely it can be none other than "this gospel of the kingdom," which the Savior said should "be preached in all the world," and which was carried to one place "as" to another, for Paul tells the Colossians that it had to come unto them "as (*hathos*, "just as") in all the world" (Col. 1:6, 23). And since there is but one gospel, it follows that it is "this gospel of the kingdom" of which the Bible says, "He that believeth not shall be damned" (Mark 16:15, 16). Behold, then, the awful penalty of either preaching or believing "any other gospel" than "this gospel of the kingdom."

Of course, to preach the gospel of the kingdom is not to merely repeat that phrase again and again in the hearing of the people; for what information could they possibly gain by such a procedure? The word translated "gospel" (*euaggelion*) means "a good message, glad tidings, joyful news." To preach the gospel of the kingdom therefore is to preach those things which constitute the good message, or "glad tidings of the kingdom." This is illustrated in the case of Philip, who in Samaria preached the gospel of the kingdom by preaching "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). And we know that the preaching of Philip in Samaria harmonized with that of Paul in Corinth, and with that of all the apostles in all places; for there was but one gospel preached by them all. As Moses did not give two or more opposite codes of laws for the Mosaic dispensation, so neither did Christ give two or more opposite gospels for the present dispensation. But as anciently there were some who perverted the law of Moses by their tradition, so now there are some who pervert the gospel of the kingdom by their tradition. Since, however, it was necessary for the Samaritans to believe "the things concerning the kingdom of God, and the name of Jesus Christ," it is just as necessary for us to believe the same things; for it is our duty to "hold fast the form of sound words," to "earnestly contend for the faith once delivered to the saints," to "ask for the old paths and walk in them."

We have now proved that the only way to preach or believe the gospel of the kingdom is to preach or believe those great truths of which that gospel consists. This brings us to the important question, "Of what truths does the gospel consist?" Those truths, according to the plain teaching of the Bible, are—

1. That it will be a divine kingdom, as its name implies—"the kingdom of heaven," or "the kingdom of God." It is called by these names because it is a kingdom which "the God of heaven will set up" (Dan. 2:44). It will be as far superior to human kingdoms as light is superior to darkness. But although its King and princes will be spiritual beings, yet they will be none the less really present in bodily and tangible form. If this audience were composed of angels instead of mortals, it would be strictly a spiritual audience, and yet visible and tangible, for the angels have tangible and visible bodies. Three dined at the tent door of Abraham, and he brought water to wash their feet. Afterwards, two lodged in the house of Lot, ate unleavened cakes, and grasped him and his family by the hands to hurry them out of Sodom. One wrestled with Jacob, and by a touch caused him to limp, "for a token," as Scott says, "that it was a reality, and not a dream, or vision, or delusive imagination." Of course, Jacob could

not lay hold on and wrestle with an intangible "ghost." Well, we know that the risen and glorified saints will be "equal unto the angels," yea, more, the blessed Redeemer will "change" (not annihilate) their bodies, and fashion them "like unto his glorious body" (Luke 20:36; Phil. 3:21). And we have many "infallible proofs" that His body was visible and tangible, for it came forth from the tomb after the stone was rolled away; it had "flesh and bones," and could be seen and handled; He did also eat and drink with His disciples after His resurrection (Luke 24:39, 40; Acts 1:3; 10:41).

2. The Scriptures also testify that the kingdom, although divine and heavenly or heaven-like, will be on this earth. The covenants with Abraham and David show that a gracious necessity exists for the return of Christ and His reign in Jerusalem over the land of Canaan and the whole earth. We see not how those "promises made unto the fathers" can ever be fulfilled (Please turn to Page Eight)

The Invitation

By Wiley Jones

Can you slight the invitation?
Oh, how can you turn away
From so great and free salvation,
Offered to you here today?

Hear the loving Savior pleading,
"All ye weary, come to Me."
See His form all pierced and bleeding
On the cross to ransom thee.

Angels, viewing from above thee,
Would rejoice to see thee come.
Saints on earth and friends that love thee,
Warn thee of the sinner's doom.

Can you slight the invitation?
Oh, how can you turn away
From so great and free salvation,
Offered to you here today?

My Last Sermon

Lost

By D. G. Harvey

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

SO MANY wonderful sermons have been given in this series of Last Sermons, it seems presumptuous that I should offer one. But deep in the heart of every servant of God is that question: "What would I say if we should never meet again?" There are so many wonderful truths in God's Letter to man, such wonderful "good news" to mankind, it is hard to decide one's last message. But we remember "that the goodness of God leadeth thee to repentance" (Rom. 2:4). It then becomes our desire in this our last sermon to bring to your minds some of His goodness, yes, God's great love for His creatures.

In our text our Lord declares His sole purpose is to "seek and to save that which was lost." The question then is what *was* lost. Note the past tense *was*, not *is* lost. Webster defines "lost" as "ruined, parted with, gone out of possession, or wandered away."

According to the popular theory, the human race has lost a home in heaven. Could this be true, without first having had such a home? Again some will say, "The race is lost." How could this be true? The race still exists, in fact the world population is greater each year. And Jesus came to seek and to save that which was lost.

Years ago, at the Highland Park in Kokomo, Indiana, a young couple attended a family reunion. How proud they were of their young son. Suddenly there was a cry of despair. The little son was lost. The young mother, wild with grief, rushed from place to place, crying, wringing her hands, looking for her baby. The young father dashed headlong down the steep bank of the small muddy creek, fully expecting to find the body of his son. Listen! A cry of joy; the boy is found. A kindly stranger has stopped the lad and cared for him, for he knew the child was lost, and that the parents would be seeking him.

That, my friends, is how the human race is or was lost. We wandered away from God. At the end of the creative week God said, "Behold, it was very good." Ah, think *how good!* Perfect harmony between all of God's creatures; perfect communion with the Creator, for God Himself talked with Adam.

But Adam lost this perfect condition by disobedience. Listen: "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" (Gen. 3:17-19).

Think of that great loss of that perfect condition, perfect food, health, and life, which resulted in trouble, suffering, death, away from God, a loss that all the human race, Adam's children, inherit. "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).

Jesus our Lord came to seek and to save that which was lost, came to rescue or restore that lost Edenic condition, came, as Paul puts it, "reconciling the world." Let us quote: "To wit, that God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). God never turned from the world; "God so loved the world" (John 3:16). But why? The world was helpless. All had lost that perfect condition, had inherited sin and death. "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49:7). *A dark picture.*

But God creates a new thing—"How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man" (Jer. 31:22). This is a prophecy of Israel and the new creation, Christ and His bride, the church. "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new."

Christ founded His church "upon this rock." It began at Pentecost. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. . . . Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:36, 38, 47).

How then could the church date back to Abraham? Consider Paul's words: after he considers all the faithful he adds, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us (the church), that they (the faithful ones mentioned) without us should not be made perfect."

Do you get the point? Without Christ and His church, all the faithful ones in the past were still under the penalty

of sin. This is in harmony with the prophecy of David: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (Psalm 45:16). And the words of Jesus: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11). Why? John, the last prophet, the forerunner of Christ, could not have been baptized into Christ, could not be of the bride of Christ.

But why should the church be so exalted? There is but one answer. God has a great work for that new creation which during this gospel age is in preparation. All who are overcomers of the carnal mind will be fitted for that work when they are raised to the exalted position of kings and priests. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). "And hast

made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). Kings and priests—yes, rulers and teachers in the kingdom.

What! teachers in the kingdom? Yes. "Good and upright is the Lord: therefore will he teach sinners in the way" (Psalm 25:8). "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:24). "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. 52:15). "But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand" (Rom. 15:21).

(Please turn to Page Ten)

Politics and True Christianity

THE United States is now in the midst of a heated political campaign. Within three weeks the general election will be held and the leaders of the country will be elected. We live in an age when almost everyone has some kind of a radio and the air is filled with political speeches, many of them made by church leaders. The headlines of the newspapers daily carry the latest news on the campaign. Everyone seems much interested in the outcome.

True Christians, children of God, members of the body of Christ—those who are seeking to make the Word of God their rule of faith and daily life, are again met with the question of what should be their attitude toward all these things. These questions are often heard: Should Christians vote? Should they try to influence legislation? Should they try by the use of the ballot to improve this present world? We would like to present a few personal thoughts on this, and to give what we consider is the Bible view of the situation.

The Church of God is classed by the Government statisticians as an "advent" body. That is, we are an organization which takes as an important part of its message the second advent of Christ, and the nearness of that event. We read in the Bible of the signs which are to come to pass just before that event, and we have observed them coming to pass. And so we believe the Word which says, "But when these things begin to come to pass, look up, and lift up your heads: for your redemption draweth nigh," and "Be ye also ready: for in such an hour that ye think not, the Son of man cometh."

And from our study of the Bible, we believe that one thing is certain, and that is that the world is not getting better and that it cannot be saved by political means. The depression was not caused by a certain man being Presi-

dent, nor will it be ended because another man is elected to that office. The great underlying root of all our trouble is *sin*. Sin and evil are on the increase in the land, and the Scriptures teach that this condition will continue until the Lord does come to set up His righteous rule on the earth. And so we will not expect to make the world a perfect place to live in by electing the right man.

In John 17, Jesus prayed for all His followers through all time. He did not pray that they should be taken out of the world, but that they should be kept from the evil that is in the world. This very thought recognizes that there is some good in the world, and there are some things better than others. We are to live *in* the world and carry the gospel *to* the world. Surely it is good to do all we can to make the conditions around us favorable to the preaching of the gospel. We want law and order and freedom of speech and press, and an opportunity to have some money and to be able to use it for the furtherance of the gospel, which is the most important thing in the world to us. Jesus taught us to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And so we pay taxes and abide by the laws of the land, as long as they do not conflict with the Word of God.

And so, though we know the country cannot be made much better—cannot be saved by an election, yet it is right for us to do what we can to help keep things as good as it will be possible to keep them. While we may not give funds to the support of any campaign, yet we will try to be informed about the various candidates and will vote for the men we feel are best qualified for the positions. And we will pray that God will direct whoever is in office, that our freedom may continue and that the work of the gospel may not be hindered.—*The Bible Advocate*.

THE BIBLE

THE importance of the position which the Bible occupies cannot fail to impress us when we consider that it constitutes the Christian's *only* textbook. Whatever other works he consults, his final authority is the Bible. Whatever helps he employs, they must be in every case merely helps to the understanding and use of the Word of God. True, we have many wonderful things revealed to us by God in nature which are able to exert a powerful and beneficial influence toward the proper development of man's character, but it is through the truth of God as revealed in the written Word, that the process of divine grace in the life of man is performed.

It is the Word of God that "quickens" (Psalm 119:50). It is the "entrance" of the Word of God that giveth "light" (Psalm 119:130). It is a penetrating, discerning light, like a flash of lightning, like a cleaving sword: "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 discernor of the thoughts and intents of the heart" (Heb. 4:12). The Word is the "sword of the Spirit" (Eph. 6:17) which Christ used with such telling effect against the adversary in the wilderness (Matt. 4:4), on the pinnacle of the temple (Matt. 4:7), and on the exceeding high mountain (Matt. 4:10). It is the "word of God which effectually worketh in you that believe" (1 Thess. 2:13); the "engrafted word which is able to save your souls" (James 1:21), which, hidden in the heart, keeps the believer from sin (Psalm 119:11), which is "able to make wise unto salvation" (2 Tim. 3:15), which 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" (2 Tim. 3:16, 17). It is the Word of God which is able to build up believers, and to give them "an inheritance among all them that are sanctified" (Acts 2:32). By the inward abiding of the Word of God the "young men" of the early church were made "strong" (1 John 2:14). Through the "exceeding great and precious promises" of the Word, believers are to be "partakers of the divine nature" (2 Peter 1:4).

If God's Word be so goodly and mighty a thing as these scriptures declare, no wonder that they who knew best their source and mission should account the truth they contain like "seed" (Luke 8:11), like a "fire" and a "hammer" (Jer. 23:29), like "rain" and "dew" (Deut. 32:2), like "honey" and the "honeycomb" (Psalm 19:10; 119:103), like "silver" (Psalm 12:16), like "gold" (Psalm 19:10), like "thousands of gold and silver" (Psalm 119:72), and finally, like "all riches" (Psalm 119:14). No wonder that the Psalmist made them his song in the house of his pilgrimage (Psalm 119:54), and that his "delight was in the law of the Lord" in which he meditated "day and night" (Psalm 1:2). No wonder that we are exhorted to

take earnest heed as to *what* we hear (Mark 4:24), and *how* we hear (Luke 8:18). No wonder that earnest Jews searched the Scriptures (John 5:39), and that the Bereans were commended as being "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

It is this wonderful Word that every individual, great or small, must learn to use aright if he is to be faithful to his trust. Parents at home like the mother of Timothy (2 Tim. 1:5; 3:15), men like Aquila, women like Priscilla, in their own places of abode (Acts 18:26); every member of the church of God, from apostles and prophets to the humblest disciple, is to set forth the "word of life." As Paul to Timothy, so the parting to the coming generation: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

In performing this duty, certain important facts must be kept in mind constantly, lest we be too easily disheartened in our efforts to faithfully acquit ourselves in the discharge of this trust which God has seen fit to commit unto us.

In the first place we must remember that the Bible is in one sense a human book, and there are many human marks about it. The divine treasure has been given to us in earthen vessels, God has revealed Himself through human eyes and ears, intellect and hearts, tongues and pens. He has put His lessons for us into long-drawn-out history, covering centuries of time and vast areas of territory. He did not begin with a book, but with the lives of men and nations. Then came the book. It was written by human observers, in human language. The divine oversight, guidance, and inspiration did not interfere with the individuality of each writer. It guaranteed truth, but left the peculiarities of the penman unimpaired. Multitudinous references to races, localities, structures, manners, customs, literatures, and religions fill the book. It is brimful of human nature at its best and also at its worst. It was given in ancient languages, now practically dead; and therefore translation has been necessary. From tongue to tongue the book has gone. Revision follows translation, and after revision, new revision. Research in the Orient, discoveries of monumental tablets, inscriptions and ancient manuscripts, render revision not only possible but desirable. The Book is God's book, but He has used men in the making and completing of it, and by this process man is immensely helped, and is still further to be helped, as the original gift of God in the most ancient tongues, is gradually unveiled and set forth through human investigation and scholarship.

The Bible is full of difficulties. The facts just cited show why it must be so. These ancient languages, these references to almost obsolete usages, the peculiarities of the

Bible writers, the Oriental imagery employed, the divine interpositions in miraculous deeds, the mysteries of divine providence, the severities and apparent cruelties of the divine administration, the gross inconsistencies of certain Scripture characters, whose lives are recorded, and who, in spite of their sins, receive proof in words and in official promotion of the divine commendation. Again, the Bible is, in fact, a book so different from the ideal revelation. It is not at all a systematic and carefully classified series of plain and applied principles. It is not like a dictionary or handbook conveniently arranged for reference. It is a book of ancient history, full of hard names, indifferent chronologies, unattractive genealogies, bloody battles, and transactions, some of which it is painful and almost impossible to read to little children. The Bible has been assailed for these and other reasons relentlessly and unceasingly. From the earliest centuries bold denials of its divinity and accuracy have been put on record and widely circulated, sustained by a show of wisdom and scholarship, science and high ethics. The literature of infidelity is varied and voluminous, and is the product in some cases of men of acumen and renown in the world of learning. The application to the Holy Scriptures of the principles of what is known as "higher criticism" has increased doubt in many circles. This no doubt has been the more widely spread by certain characteristics of our time, to wit: independent thought, a free press, an unrestricted lecture platform, and a popular protest against severities of teaching that would emphasize personal responsibility.

The ardent Christian in the discharge of his duty is sure to meet these embarrassments. In this connection the words of an old commentator concerning the difficulties of Scripture are of interest: "Plain places therein are for our nourishment, hard places for our exercise." The Bible as a true history of rugged times must reflect the features of the ages it represents. It was not meant to be "an easy book." While there is a general order in revelation, the Bible resembles the mountain rather than the pyramid. Flowers bloom and trees cast pleasant shadows on the sides of the hill, and from the summits are far-reaching and inspiring prospects, but in the deep heart of it are its best treasures—"the precious things of the lasting hills" (Deut. 33:15). Therefore the Bible student and teacher must search as for hidden treasure, systematically, persistently, patiently. To the man who really desires to know, love, and obey the truth, there are no insurmountable obstacles in the Holy Scriptures. Difficulties that there appear speedily vanish before his spirit of surrender to the will of God. He rises above the realm of doubt. "If any man will do his will," saith the Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

—*The Student*; selected by R. H. Judd.

"My creed," said Robert G. Ingersoll, "is this: Happiness is the only good. The place to be happy is here. The time to be happy is now. The way to be happy is to help make others so."

THE LAND OF JEHOVAH

Land of Jehovah, awake from thy slumber,
Rise from thy years of oppression and pain;
Rise from the bonds that thy soul did encumber—
Look! for the Lord smiles upon thee again.

Sad was thy soul when the Roman oppressed thee,
Sad when the crescent flew over thy land;
Long has the power of the conqu'ring distressed thee:
Tott'ring thy footsteps and feeble thy hand.

Strong were the nations who came up against thee,
Ruthless the tyrants who ruled on thy throne;
Oft on each side cruel foemen encircled thee—
Took from thy heart all that once was thine own.

Strong were thy foes, but the Lord God was stronger,
Strong was the arm that He bared in the fight;
Loud came the cry: "Ye shall tarry no longer,
For He who reigneth shall come in His might!"

There, O ye sons of the long-fallen nation,
There shall ye gather, on David's own hill;
Soon shall your troubled hearts beat with elation,
Praise to Jehovah thy courtyards shall fill.

Soon shall the Day by the prophets long spoken
Gleam on thy gladness and light every eye;
Rise, O ye people, once vanquished and broken:
Rise! for thy long-promised Savior draws nigh.

—*James Paton*; selected by R. H. Judd.

ON GIVING

SAID Robert E. Speer: "Financial support for the church is not simply a business proposition to be handled mechanically through schemes of budgets and apportionments; if it is to be permanently sustained at a high level, it has to rest back on a deep spiritual foundation."

Somewhat similarly, Charles Emerson Burton once observed that "what Christians do with their money is some indication of their spiritual life."

"He gives most," was the opinion of Arthur Warwick, "who gives the best. If I cannot give bountifully, yet I will give freely; and what I want in my hand, supply by my heart. He gives well that gives willingly."

And from Jowett: "We begin to operate with vital forces when we cross the border into the land of sacrifices. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves and are alive."

Finally, from Frederick A. Agar comes the dictum that "the need of the hour is for a church that lovingly pays to God at least the first-fruits of all time, energy, and money."

—*Selected by Lottie E. Young.*

WHAT MUST I DO TO BE SAVED?

(Continued from Page Three)

unless He shall return, take possession of the earth, and establish His kingdom here. When the Lord Jesus says, "My kingdom is not of this world," He does not mean that it will not be on the earth, but rather that it is not of this world as to origin or source; for the preposition *ek*, translated "of," is frequently used with reference to the origin or source of a thing. So the apostles and the baptism of John were truly and literally on the earth and in the world; and yet the baptism was not "of (*ek*) men," nor were the apostles of (*ek*) the world." Certainly those who say that the church is the kingdom admit that the kingdom is in the world, for the church is here. The territory or land basis of the kingdom is a prominent item of the gospel of the kingdom. Almost the first thing that a schoolboy finds in his geography concerning any human kingdom is a description of its whereabouts, its territory, its area, etc. Then he reads of the royal family, the capital city, the constitution, the condition of the populace, etc. And this illustrates, in some degree, the method in which the Bible treats of that divine kingdom which is the great theme of the Scripture, from Genesis to Revelation.

The Savior said, "The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field." He afterwards explained to His disciples that "the field is the world" (Matt. 13:38). This teaches most plainly that the kingdom, though a celestial germ, is to be implanted and to grow in terrestrial soil. And the same is taught "without a parable," when the disciples, though on earth, are told to pray, "Thy kingdom come." The New Jerusalem will be on earth, and "the throne of God and of the Lamb shall be in it"; hence, that throne also will be on earth (Rev. 21:2, 10 with 22:3). Could we desire any plainer language than the assurance that "his dominion shall be from sea even to sea, and from the river to the ends of the earth" (Zech. 9:10)? That it shall fill "the whole earth" (Dan. 2:35)? That "the kingdom under the whole heaven shall be given to the people of the saints of the most High" (Dan. 7:27)? That "the kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11:15)? That Christ shall have the heathen for His inheritance and "the uttermost parts of the earth" for His possession (Psalm 2:8)? Surely I have quoted testimony enough to prove, beyond the shadow of a doubt, that the kingdom will be on earth. The celebrated Dean Alford says, "That the Lord will come in person to this our earth; that His risen elect will reign here with Him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was of His primitive apostolic church."—Prologue to vol. 4 of N. T. And now is it necessary for me to remind you that your faith is utterly wrong unless it be the same as that of the "primitive and apostolic church"?

3. That it will be an everlasting kingdom, that shall not pass away, and of which there shall be no end. In proof of this I need only refer you to the following testimonies: "Of his kingdom there shall be no end" (Luke 1:33). "The everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11). "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14, 27). "The God of heaven (shall) set up a kingdom, which . . . shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

4. That Jesus is the Christ, the Son of God, and has been appointed by the Father to be the King in that kingdom. Nathanael confessed, "Rabbi, thou art the Son of God; thou art the king of Israel" (John 1:49). Peter also confessed, "Thou art the Christ the Son of the living God" (Matt 16:16). It is to Him that the Father says, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). It is of Him the Prophet says, "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). He is called "The mighty God," and will come in the glory of His Father to take His seat on the throne (Isa. 9:6, 7; Matt. 25:31). Accordingly, the kingdom is called "the kingdom of our Lord and of his Christ" (Rev. 11:15), "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11). Peter, in saying that an entrance shall be—not has been—ministered to the saints into the kingdom, shows that the kingdom is yet future; while Daniel (7:27), in saying of the very same kingdom that it shall be "under the whole heaven," shows that it will be on earth. Now, by adding together these two testimonies, we discover that God is hereafter to establish an everlasting kingdom on earth, into which all who hold out faithful are yet to enter. This argument alone proves that the kingdom is not the church, but the reward of the church. To His church the Lord has promised, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). And when will He give it to the little flock? Mark well the answer: "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. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom" (Matt. 25:31, 34).

5. That in order to obtain inheritance in that kingdom a person must become righteous; "for the unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9). It is "promised to them that love him" (James 2:5), to "the saints of the most High" (Dan. 7:18, 22), to the "little flock" (Luke 7:32), to "the righteous" (Matt. 25:34, 37). Therefore, the Savior directs us to "seek first the kingdom of God, and his righteousness" (Matt. 6:33). The kingdom is the aim and end; righteousness is the road to it. That righteousness comes only through Christ, and by the merits of His atonement, or at-one-ment, as the word implies. "By the obedience of one shall many be made righteous" (Rom. 5:19). "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). That righteousness

long ago purchased by the precious blood of Christ, is now individually applied to the believer of the gospel of the kingdom when he is baptized for the remission of sins; for such is the plain requirement of Scripture: "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"; "arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 2:38; 22:16). After the believer has been thus baptized, he is said to be in Christ; and if any man be in Christ Jesus, he is a new creature, for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit (2 Cor. 5:17; Rom. 8:1).

6. And that in order to inherit the kingdom a person must also obtain immortality; for flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50). That immortality is to be obtained through Christ alone, when He shall personally descend from heaven, at the resurrection of the just. "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" (1 Thess. 4:16). "Thou shalt be recompensed at the resurrection of the just" (Luke 14:14). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:53-55).

I have now proved that to believe on the Lord Jesus Christ is to believe the gospel of the kingdom, which teaches that, in the morning of the resurrection, the Lord Jesus will personally return to the earth and establish here that eternal kingdom in which He will give endless life and happiness to all the righteous—even to those faithful ones who are pardoned and redeemed by His precious blood. This is that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3). "How shall we escape, if we neglect so great salvation?" This is a solemn question which neither man nor angel can answer, for there is no escape for any who neglect it. You need not revile or oppose, but merely neglect it, to insure your destruction. You have heard the question, "What Must I Do to Be Saved?" Now, if you ask, "What must I do to be lost?" I answer, "Do nothing! You are rushing along the track to perdition; just keep your seat, you need not change cars at all; remain as you are, without hope, without Christ, and without God in the world; go away from here today just as you came; continue to neglect—only to neglect—so great salvation; and you cannot escape the consuming wrath of God." Do you protest that you have not committed any great sin to deserve such a fate? I answer that the sin of omission—the sin of not believing—is a great sin and worthy of death; for "he that believeth not shall be damned" (Mark 16:16). "Without faith it is impossible to please (God)" (Heb. 11:6). So you see that if your entire life until now could have been pure as the white lily in the morning dew, this would not

relieve you from the necessity of believing the gospel of the kingdom.

I have shown you that the Son of God preached the gospel of the kingdom, and that "he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Oh, think of the wrath of God! The wrath of Him of whose power and sublimity we have astonishing examples in the creation of man—of the starry sky—of the troubled ocean—of majestic rivers—deafening cataracts—lofty mountains—volcanoes—earthquakes—the solar system—the universe. The wrath of Him who is the source of happiness and the standard of perfection, whose wisdom is perfect, whose greatness is incomprehensible, whose goodness is without bounds. Of Him in whose path yonder great blazing sun is but a glittering sand; while the myriads of stars that form the Milky Way are but as trembling white lilies that fringe the pearly track of His chariot wheels. Of the wrath of Him with whom "the nations are as a drop in a bucket, and are counted as the small dust of the balance" (Isa. 40:15). Oh, "who can stand before his indignation? and who can abide in the fierceness of his anger?" (Nahum 1:6). Unless you believe, you will have to "die in your sins." Oh, how different is this from dying in Christ—from falling asleep in Jesus—from dying the death of the righteous and having your last end like His! Have you never thought of the kind of death you would prefer? When quite a young man I attended on several occasions at the bedside of a gentleman who was dying of dropsy; and the excruciating pain he suffered as the water rose higher and higher, and crowded around his heart, filled my mind with the horror of that disease, and caused me to inwardly pray that the Lord would never allow me to die that way. But what is that compared to the pain and horror of dying in your sins? Better die in the deepest and most fearful dungeon that the ingenuity and cruelty of man could invent, than to die in your sins. Better die in the pesthouse, reeking with smallpox and every other contagious disease, and avoided by your nearest friends, than to die in your sins. Better die in the devouring jaws of wild beasts, all mangled and torn to pieces, than to die in your sins. Better die in the flames of martyrdom, at the burning stake, surrounded by a hissing crowd of persecutors, than to die in your sins. Better die in a midnight storm, "far, far at sea," and sink down into its dark depths with no eye to pity and no arm to save, your cries of distress being drowned by the roar of the winds and billows, than to die in your sins. Better die in the appalling flash of a thunderbolt, without one moment's warning to say, "God, be merciful to me," and with no time to bid farewell to father or mother, sister or brother, wife or children, than to die in your sins. Better die in the fearful spasms of hydrophobia, when it would be considered an act of mercy to smother you between two feather beds, than to die in your sins. And yet surely you will die in your sins unless you believe and obey the gospel of the kingdom.

The object of making known the gospel to all nations is "for," or in order to, "the obedience of faith" (Rom. 16:26). To speak of becoming obedient to the faith, of obeying or not obeying the gospel, were expressions well understood

among the early Christians. Thus we have, "A great company of the priests were obedient to the faith" (Acts 6:7). "They have not all obeyed the gospel" (Rom. 10:16). Now, I see not how a message or proclamation which carries no command with it can be obeyed, for command and obey are correlate terms. Hence, the fact that the gospel can be obeyed or disobeyed proves that it carries with it commands to be obeyed as well as truths to be believed. What, then, is the first outward act of obedience after hearing the gospel, believing it, and resolving to become a Christian? Let the vivid examples of Scripture furnish the answer—"Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). "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). These examples answer exactly to the instructions given the apostles under the Great Commission—go, teach all nations, baptizing them: "He that believeth and is baptized shall be saved" (Matt. 28:19; Mark 16:15, 16). And thus it is that in the very first sermon preached by the apostles under that commission, we find them commanding their hearers to be "baptized for the remission of sins" (Acts 2:38). Also, when Peter preached at the house of Cornelius the believers were commanded to be baptized (Acts 10:48). In like manner the command was given to Paul, "Arise, and be baptized, and wash away thy sins" (Acts 22:16). I might refer to more instances, but these are enough to prove that baptism is one of the great commands of the gospel. And "what shall the end be of them that obey not the gospel?" This question is asked by Peter, and answered by Paul: "The Lord Jesus shall be revealed from heaven . . . in flaming fire taking vengeance on them that know not God and that obey not the gospel" (1 Peter 4:17; 2 Thess. 1:8). But it is a most precious privilege that, through the merits of the blood of the Lamb, you can go down into the cool and pleasant baptismal waters and wash away those past sins which, if never remitted, would hurl you into the dreadful and consuming billows of the lake of fire.

Yes, baptism is a command of God. Then, after baptism, should follow all the works of obedience pertaining to the new career that we have begun. For by that ordinance we voluntarily take upon ourselves all the obligations of the Christian life, together with all its glorious privileges and prospects. And now, why not be "baptized straightway"? Can you frame an excuse that will be sufficient in the sight of Him who knows every thought of your heart? Look at Calvary, and see the tender form of the loving Savior stretched upon the cruel cross, and bleeding from His head, His hands, His feet, and even from His heart—for you! Surely "the love of Christ constraineth us" to keep His commandments (2 Cor. 5:14). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Look forward to the resurrection morn, and those pearly gates of the New Jerusalem. See the white-robed and shining ranks of the redeemed; every face is like an angel's, and beams with unutterable joy, as with eager steps they press through those bright and pearly gates that stand wide open to re-

ceive them; while from within bright angel choirs hymn sweet welcomes, and strike their golden harps afresh to sing the triumphs of redeeming love. But who are those in outer darkness, weeping, wailing, and gnashing their teeth in hunger, thirst, hopeless woe? They were found unworthy to enter the beautiful gates, for neglecting to "do his commandments" (Rev. 22:14).

Oh, then "why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Hear the blessed Savior's tender and loving invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me: for my yoke is easy, and my burden is light" (Matt. 11:28, 30). The Father Himself invites you; yes, the great Jehovah Himself condescends to plead with you—"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). Angels rejoice over one sinner that repenteth. Saints on earth are glad to welcome you into the church of Christ. Begin today to live the Christian life. The Bible nowhere tells you to put it off until tomorrow, but "to day, if ye will hear his voice, harden not your hearts."

MY LAST SERMON

(Continued from Page Five)

Now we begin to understand the words of Jesus—"It is written in the prophets, And they shall be all taught of God" (John 6:45). Then when the race of mankind is in harmony with God, Edenic conditions will be fully restored. Read Isaiah 35 once more thoughtfully.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:4). "And 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" (Rev. 21:3, 4). "And the desire of all nations shall come" (Hag. 2:7).

All nations under the sun have desired justice, peace, happiness, and plenty for their people. Perfect conditions can only come with God's kingdom. Jesus, the second Adam, gave His life to buy that race, those sons and daughters of Adam, then bring them forth in the same condition as Adam.

Yes, Christ died not only for His church, but for the whole world. "And he is the propitiation (or atonement) for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:2). "Behold the Lamb of God which taketh away the sin of the world."

DEMOCRACY TREMBLES!

(Continued from Front Page)

We dare scarcely expect the granting of that petition, however, in the light of conditions we observe throughout the earth, for *Democracy Trembles* in all quarters of the globe! Russia, Germany, Austria, Italy, France, and Spain—the leading nations of Europe with the exception of Great Britain—already have seen the fall of their democracies. Absolutisms have swept democracy aside on all fronts. Dictators have usurped the seats of presidents in many lands. Manifestoes have taken the place of constitutional law and the will of the people as expressed at the ballot box has given way under the iron hand of dictatorship.

As a result of the settlements made at the close of the World War Russia threw off the oppressive hand of autocracy and became a republic. Germany overturned the militaristic throne of the Kaiser and established a republic. Austria elected to follow her example and transformed her government from that of an empire to a republic. France became a republic in 1871 and retained that system after the war. Portugal changed from a monarchy to a republic in 1919, and Spain did the same thing in 1931. Before the war Italy was a constitutional monarchy and retained that status after its conclusion.

Now let us notice the changes that have recently taken place in these seven countries.

Russia, the so-called Soviet Republic, while established as a democratic government just before the close of the war, is now ruled by a dictator, Stalin. German ceased to be a republic when Adolf Hitler became its dictator. Austria but a few days ago transferred all political authority into the hands of a dictator. France, while nominally a republic, is, according to the most recent reports, heading rapidly toward a dictatorship. Portugal, when its rulers recently (1934) assumed authority to name all candidates for public office, ceased to be a republic and became a dictatorship. Italy, under the absolute rulership of Mussolini, while democratic by profession, with a king-president, nevertheless gave up her democracy when she submitted to the sway of dictatorship. Spain, now in the horrors of civil war, languishes under the control of a composite republican-socialist-communistic dictator. And should the rebels who are now hammering at the very gates of Madrid succeed in gaining control of the government, it will mean but shifting from one dictatorship to another, this time a Fascist.

It is thus clearly seen that *Democracy Trembles* throughout the world and dictatorships are taking the place of them everywhere.

Now what does all this mean to the student of the Bible? What is its prophetic significance?

Those who have given much attention to the plans of God as they pertain to world affairs have come generally to believe in the future appearance of what is called in the Scriptures the Antichrist or "man of sin." They have

agreed that this strange and powerful person will arise in the last days and speedily conquer a major portion of the earth and become absolute dictator over many nations. All this they have seen clearly revealed in the writings of the prophets.

But the period that immediately precedes the coming of the Antichrist has not been so fully understood. We might call it the time of preparation, when the peoples of the earth are being made ready to welcome the coming of the man of sin, just as the church today is being made ready to receive Jesus Christ when He comes.

While the Bible describes the nature of the great anti-christian dictator who is to rule for a time as an impersonator of the King of kings, it provides little definite information as to the manner in which the world will be led into a state of willingness to receive him. That is what seems to be taking place now. Regardless of the differences that separate them in matters of political theory, Russia, Germany, Italy, Spain, and many other nations have submitted to the rulership of absolute dictators each of whom manifests some of the outstanding traits of character which the man of sin is said to possess.

All of these absolute dictators seek to increase the military power of the nations they govern. The Antichrist is to be a military conqueror of great ability. All of these European dictators have shown a disposition to restrict or to eliminate religion. This, too, is a noticeable characteristic of the Antichrist, who will oppose and exalt himself "above all that is called God, or that is worshipped" (2 Thess. 2:4). When the Antichrist comes he will appeal to the public just as the dictators who went before him appealed to them, through racial prejudice and anti-religious propaganda. And because they have been familiar with the dictators who are now exercising power over the nations they will readily accept the greater and mightier one who is to come.

Democracy Trembles, republics are passing, the will of the people is being more and more disregarded by those who have forced their way into positions of political authority. When all these shall have run their course and the people of the world are made ready to receive him, the greater dictator, the Antichrist, will come and work his evil will in the world for a little while, but the dramatic conclusion of his terrible reign is predicted, and "he shall come to his end, and none shall help him" (Dan. 11:45).

After all the dictators, great and small, have come and gone, another, mightier, wiser, more glorious by far than any that have preceded Him, shall "suddenly come to his temple" and to His kingdom and usher in the golden age of eternal peace!

RELIGIOUS INQUIRY

"It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the discovery of divine truths," wrote Lord Bolingsbroke in a letter to the poet Pope. "One follows Nature and Nature's God; that is, he follows God in His works and in His Word."

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Minnesota Does It Again

The editor just received a copy of the first paper to be published by any State Berean society. It is from Minnesota. Its name is *The Nobler*, from Acts 17:11.

The following poem taken from its pages well illustrates the spirit of the Minnesota Bereans:

“The man who sticks has his lesson learned;
 Success does not come by chance—it's earned
 By pounding away; for good hard knocks
 Will make stepping stones of the stumbling-blocks.
 He does not expect by a single stride
 To jump to the front; he is satisfied
 To do every day his level best
 And let the future take care of the rest.
 For the man who sticks has the sense to see
 He can make for himself what he wants to be,
 If he'll off with his coat and pitch right in.
 Why? Because the man who sticks can't help but win.”

For Evangelism

Not long ago an editorial on this page carried the announcement that the National Berean Society is to do evangelistic work. One hundred dollars was set aside for this use. One hundred dollars will do little work unless we can regularly add to it. We must keep a surplus in this fund.

Let me point out something. I hope the Minnesota Bereans will forgive my use of them as an example of what I believe to be true of most Berean societies. Each society sends one half its dues to the State treasurer, who in turn sends one half to the national. One society paid \$2.65, another \$1.20, another \$2.60. If you figure an average of fifteen members apiece, each society should have sent \$9.00. Instead of each member paying 10 cents a month dues, they actually averaged but from 1 to 3 cents. Or, only from one to four out of each fifteen paid dues in full.

Ten cents a month may seem to be a small item. It is. But when so many fail to pay, it amounts to a great deal by the end of the year. It retards the Lord's work immensely. If evangelism is to succeed each Berean member must do his part.

How about it?

Vivian Kirkpatrick, Associate Editor.

Little Things

A story that always fascinated me is about a little Dutch boy. He lived in the lowlands where the people had built great dykes to hold back the sea. One night this boy found a little leak in the dyke. The hole was rapidly becoming larger as the water tore its way through. The boy didn't have time to run for help. He put his finger in and

plugged up the hole. As the night wore away he stuck to his duty and when they found him in the morning his whole arm was in the hole. He had saved his people.

Little faults if neglected can do much harm. We are each like an island surrounded by a wall to keep out the sea. Christian character is the wall. Apostasy from God is the sea. Little imperfections in our character are the leaks that might grow until they let in the sea of apostasy to overwhelm our lives. Christian character has three fronts: Faith, Hope, and Love.

A man of faith prays. He is utterly dependent upon God. He tries to understand God, and in so doing keeps the little leaks of doubt plugged. He cannot doubt God, for he knows Him. Where the poison of bitterness would permeate the life of a lesser man because of present world-wide injustices, the Christian understands that the Lord will some day right all wrongs. Six thousand years are not too many to allow iniquity to have its season upon the race of Adam, for God knows what He is doing.

A man of hope rejoices in the promises of God. He loves to read the Scriptures to find out what God has in store for those that do His will. He hopes for the coming of Christ.

A man of love takes into consideration the probable feelings of others. He is good to all and hateful to none. He does not let that little fire, the tongue, kindle a great fire and burn away his love. A man of love tries to understand people. He cannot excuse sin, but he can have a soft spot in his heart for the sinner.

And thus the Christian's own life is filled with the fruits of the Spirit, for he is living in the Spirit. Let no one think that because he is a Christian he cannot be apostate. The price of your rejoicing in Christ Jesus is to watch always in little things. Don't let little things tear down a life's work of good.



Be Firm

You will no doubt be accused of being stubborn if you stick for a certain straight line of thought and action. But there is a big difference between being stubborn and being firm. A stubborn person is that way because he doesn't like to change. It hurts his egotism to admit he was wrong. Or else he can see but one side of a question; he has a small mind. The firm person has considered all sides of the question and has calmly decided that a certain course is right. He sticks to it because it is right, not just because he himself is right. “Be ready always to give an answer to every man that asketh you a reason for the hope that is in you.”



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Put on the whole armour of God, that ye may be able to stand."

WHEN PAUL PREACHED IN A SCHOOLHOUSE

TWO weeks ago we left our busy missionary in the city of Corinth. From there he went to Ephesus, which was the capital of Asia. Here there were many who worshiped idols, particularly the idol Diana. Paul found plenty of work to do in Ephesus.

This was Paul's third missionary trip, and he stayed in Ephesus longer than he did at any other place. About three years he preached the gospel there, and he had great success.

The first thing we notice about Paul's stay in Ephesus is that he was allowed to preach about Jesus for three months in the Jewish synagogue. That was a long time for those unbelieving Jews to listen to Paul.

At last they could stand it no longer, and they made things so unpleasant for Paul that he left. And where do you suppose he found a place to preach? Why, in a schoolhouse! There he held meetings for two years.

Many, many people heard about Jesus and the good news of His coming kingdom. Some did not believe, but very many did. And the word that Paul was preaching there spread all over the country.

Another thing we notice about Paul's stay in Ephesus is the mention of his working miracles.

Handkerchiefs and aprons were carried from Paul to many who were ill, and they were made well again. What do you think people would believe regarding Paul when that happened? It showed that he had power from God, surely.

The little story told in verses 13-17 shows that the people couldn't help but realize that Paul had some power they didn't have. It also showed them the difference between a real miracle and a "fake."

In the city of Ephesus were many men who made a great deal of money fashioning little silver images and selling them to those who bowed down to idols. When so many left their idol worship and came to believe in Jesus, these silversmiths became alarmed. They were losing business.

Then one day Paul's followers realized that their books of magic were worthless. So they brought them all to the public square and built a great bonfire around them.

When they counted up the cost of the books, they found that it would have taken one man fifty thousand days to earn the money to buy them. A day's wages were very small

in that time, and the value of the books was almost \$10,000.

No doubt some of us could find many bad books or magazines that had better be put in a bonfire. And I believe those Ephesians felt much better after their books were destroyed. They gave up their wicked ways and turned to ways of righteousness at last.

The book in our Bible that we know as Ephesians is a letter Paul wrote to his followers in the city of Ephesus. When he wrote it he was a prisoner in Rome, guarded day and night by soldiers. Perhaps that is the reason he wrote about armor.

He saw the soldiers wearing helmets to protect their heads. He told his followers to wear the "helmet of salvation" for their protection.

The soldiers also carried shields which protected most of their bodies from darts. Paul told the Christians to take faith for their shield. It would protect them in time of temptation and evil.

They wore breastplates, too, for safety. Paul said the follower of Jesus had a better breastplate than the soldier, and it was "righteousness."

About the soldier's waist and hips he wore armor, also. The Christian's protection is not found in metal, but in truth, the truth found in God's Word.

In those days the soldiers wore sandals on their feet. Paul told his Christian soldiers to be shod with the "gospel of peace." They should carry peace instead of war wherever they went.

The sword was the most important weapon carried by the soldier. With it he could defend himself and conquer his enemy. What would the Christian's "sword" be but the Bible? He can protect himself at all times and make a friend out of an enemy if he knows his Bible and obeys it.

You know, today we need the armor of God just as much as did those followers of Paul so long ago. And we need to pray, too, just as much as they did. If we are all as good "soldiers" as Paul was we will come out victorious over evil and win a crown of life.

"To be enrolled with those who fight
With courage bold for God and right,
What fit applause can mortals bring
To such a cause, to such a King?"

"Then keep the faith, resolved to win,
To overcome invading sin;
Thy Captain, Christ, depends on thee
To carry His flag to victory."

AMONG THE CHURCHES

THE MISSION WORK

Names of workers and places where work is needed are coming in, but these are not of much use unless more funds can be raised. At last report Bro. Lyon had received \$15.80. That will not go very far in an evangelistic campaign.

Remember to send names of workers and places where work is needed to the undersigned. Send all money to M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio.

James A. Patrick, Secretary
of the Mission Board.
Ashland, Ohio.

David Lyon Duval: Arrived October 13. Son of Mr. and Mrs. Richard C. Duval, 7405 Ridge Ave., Chicago, Ill.

"AWAY BACK WHEN —"

We gather the following from the columns of The Restitution Herald of twenty-five years ago—October 26, 1911.

"Bro. C. T. Stevenson of Clyde, S. C., is making good use of his spare hours breaking to a hungry people the bread of life."

Bro. H. V. Reed was called to South Bend, Ind., to preach the funeral sermon of Bro. Snoke, while Editor S. J. Lindsay rendered the same sad service on behalf of Sr. Libby Thatcher and Mr. C. S. Rossiter, both of Dixon, Ill.

An interesting report of the tenth annual conference of southern Illinois appeared in this issue, signed by Mrs. C. W. Weaver. The speakers at the meeting were L. E. Conner and G. E. Marsh.

The report of the Indiana Conference is also in this number. "The ministers present were D. T. Halstead, Jos. Williams, S. J. Lindsay, and F. L. Austin." The secretary, Sr. Flora Harris, records that the following officers were chosen: president, F. M. McCrory; first vice president, O. A. Roose; second vice president, L. M. Howell; secretary, Flora Harris; treasurer, E. C. Railsback.

BEG YOUR PARDON

I fear a wrong impression may have gone out from what was said in introducing the ministers in the picture on the front page of The Herald. It was said that I was retired.

It might be taken from this that I did not want work of any kind.

Since my health is better than it has been for years I feel that I would like to have some work to do.

James A. Patrick,
Ashland, Ohio.

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	\$ 6.00
W. A. Reid	2.00
Mr. and Mrs. J. E. Miller	1.00
Holbrook, Neb., Ladies' Aid	
(indebtedness fund)	10.00
Jessie M. B. Kauffman	4.00
Jessie M. B. Kauffman (indebted-	
ness fund)	5.00
Harriet E. Boice (indebtedness fund)	6.00

EIGHTY-FIVE YEARS AGO

The Advent Harbinger, edited by Joseph Marsh, October 25, 1851, ten years before the outbreak of the Civil War, contains an interesting article by J. Dingle on "The Restoration of the Kingdom to Israel" and another by Thomas C. Crane on "Life and Death."

Among the news items, we especially note these: Bro. J. S. Gardner, Busti, N. Y., writes: "Through the goodness of God I yet survive the pale nations of the dead. Though my health is very poor, and I am able to preach but little, yet my faith is strong, and I am daily confirmed that soon Jesus will come and mortality may be swallowed up of life. . . . I greatly desire health that I may run to and fro and publish the glad tidings of our soon-coming King, and warn the people to be ready to meet Him in the air."

Six brethren of Elyria, Ohio, J. P. Jacobs, L. B. Wilson, F. C. Rawson, P. Livingston, William Muklig, and M. S. Frary, write of the faithfulness of the little group of believers in that community, which met in the Mechanics' Hall, to teach the "literal advent of Christ, the restoration and the glorification of the earth, &c."

That the question of the Trinity was agitating the churches in those days is evident from the statement made by W. Patterson, Delhi, N. Y. "On the 12th of July the West Meredith Baptist Church withdrew the hand of fellowship from me because I could not believe that man in his present state is immortal, and because I believe that Jesus Christ is the Son of God: or in other words . . . that man in his present state is not in possession of an immortal soul, and that Jesus Christ is not equal with God the Father."

Arrived October 21: Thomas Glenn Birkey, son of Mr. and Mrs. Vernon Birkey, 2305 N. 72nd St., Milwaukee, Wis. Mr. Birkey is a member of the Oregon, Ill., Church of God.

WITH OUR STUDENTS AT AURORA COLLEGE

Aurora College, where several of our young people are preparing for the ministry and for other Christian work, last week celebrated its annual homecoming. Former students at the college were present from many parts of the country and even from the mission field of India.

All through the preparations and activities of the homecoming the Student Christian Association, of which Bro. Arthur Mills is president, did not neglect the spiritual work to which it is dedicated. On Thursday evening, Dr. O. R. Jenks, formerly associated with the Church of God in Minnesota, led in an Expectation Service. The service of song and prayer was in charge of Bro. Mills.

The Word

—is the savor of death unto death and life unto life (2 Cor. 2:16, 17);
—is magnified above God's name (Psa. 138:2);
—of God is quick and powerful (Heb. 4:12);
—will be the plumb line of judgment (John 12:48).

BURR OAK, INDIANA

A special announcement: November 23, Monday evening, following the township's union services, we will begin a "Spiritual Awakening" meeting, with Bro. L. E. Conner as evangelist. Preparation is being made for one of those old-fashioned meetings that will stir the hearts of our people as well as bring salvation to the unbeliever. No better one could be selected than Bro. Conner, and we seek your special prayers for him and the church that the gospel of the kingdom be preached and accepted by many.

We are happy to see the churches busy in their own way to promote the teachings of the Word with a sincere heart. We are praying for you.

The basement improvement fund is slowly creeping toward its goal. Bids are being received, and we hope soon to be able to distribute our school classes in the basement, as the place used, mainly the auditorium, is becoming very noisy. Last Sunday there were 72 in attendance. Any of our sisters or brethren over the nation who would like to contribute to the good work may be sure it will be appreciated. Send in your pledge or contribution to Mrs. Mary Hatten, our treasurer, Culver, Ind. We thank those who have already contributed. A list of the names will be published later.

Sunday, the 25th, will be our all-day rally services, with basket dinners. Bro. Parker and several Kokomo folks are planning to attend and have part in the service.

The Gospel Seekers' Class held their meeting last Wednesday evening at the home of Mr. and Mrs. Russel Heiser. This meeting was one of the best gatherings, even though it did rain. They are endeavoring to raise money for the new basement. This basement improvement will cost around \$500. All are working with plenty of interest to raise the necessary funds.

Bro. Melvin Osborn returned last week from a few days' visit in Iowa.

A. E. Hoskins, Pastor.

"The word of God is quick, and powerful, and sharper than any two-edged sword."—Heb. 4:12.

BITS OF THE MAIL

"The Berean page, which we have been passing up for a long time, seems to have taken on a much different tone, and we are glad to see it."—A. G., Winona, Ont.

"If only there wasn't such a thing as debts what a lot more could be done for the truth."—J. M. B. K., Riverside, Calif.

"Just a few lines to tell you how I enjoyed 'It Is to Laugh.' I am thankful I have not the sour nature of the dour Scot mentioned."—D. G. H., Kokomo, Ind.

"I note you mention tithing now and then. I think this is most important. . . . I have found no mention of any of the healing Bible references such as Matthew 10:8. It has always seemed to me the healing should be a part of the Christian life as well as salvation."—C. B. H., Detroit, Mich.

SARAH ELEANOR BRUSH

Sarah Eleanor Sharpe, daughter of John and Sarah Sharpe, was born November 29, 1861, in Livingston County, Ill., and departed this life at her home near Bartley, Neb., October 14, 1936.

In 1880 the family moved to Gage County, Neb. She was married to James M. Brush March 5, 1882, at Firth, Neb. In 1885 they established a pioneer home in Frontier County, later moving to the farm home just north of Bartley where the husband passed away March 30, 1927.

Five children were born into this home: Virgil, Mrs. Elsie Barnhart, Llewellyn, and Izetta of Bartley; and Mrs. Blanche Groves of Loveland, Colo.

In 1889 she was baptized into the Church of God and to this faith she was always true.

Her home and the church furnished an abundant life for this good woman, but she was also a helpful and sympathetic friend and neighbor. However, poor health the last few years has kept her from many of her usual activities.

She is mourned by her five children, sixteen grandchildren, four great-grandchildren, one brother (H. D. Huetson of Adams, Neb.), and several nieces and nephews.

Words of comfort were spoken by our pastor, Bro. Grover Gordon of Holbrook, Neb., from Isaiah 35 and the apostles' prayer, "Thy kingdom come." She was laid beside her husband in Bartley Cemetery to await the call on the resurrection morn.

Mrs. May Moore.

THE WALRUS SPEAKS

By Arlen Marsh

"What This Country Needs," observes John T. Flynn in the October 24 Collier's, is not fewer machines, but more modern equipment. By fact and argument, Mr. Flynn produces the evidence to show that replacing obsolete equipment in buildings, roads, and machines would not only produce a phenomenal boom but insure permanent prosperity. Ultra-conservatism driven by tradition forbids it, except in unusual cases. So with the church. The basic ideas of the industry remain the same, but the methods require changing. And the religious workers whose ideas have not progressed with the times would, if made to do a right dress, reach around the world four times.

Marc Connolly's "Green Pastures," since it came out in a motion picture, has excited even more comment that it did as a legitimate play. And that means some excitement. What too many who read or see the play fail to appreciate is the subtitle that Connolly has placed beneath the "Green Pastures": "A Fable." "Green Pastures" is not intended as the truth, nor for sheer entertainment, but for education; and it is only incidental that it happens to have been written by a man who's made several fortunes from it. The current negro conception of religion, God, the Christ, finds

place accurately and not at all irreverently (when one remembers the story's purpose) in the three acts. It all makes quite interesting reading even in its book form.

"The time has come," the Walrus said,
"To talk of many things;
Of shoes and ships and sealing wax,
Of cabbages and kings."

Tch, tch, tch. And after all that line about "It Is to Laugh" (Oct. 13) a typographical error leaped into the final paragraph when we weren't looking. Readers have not permitted it to hide its light under a bushel, either.

It's a good thing for church janitors that William Wrigley learned to manufacture gum. They'd have so little to do if there were no Spearmint to scrape off the bottoms of the pews.

An odd rime, but it had its place on the fly-leaf of a Bible that once belonged to a pitman in the County of Denham:

"God made bees, and bees made honey,
God made man, and man made money;
Pride made the Devil, and the Devil made sin;
So God made a cole-pit to put the Devil in."

"Landon says citizens of this country are living in a fool's paradise. Well, 'the greatest good to the greatest number' is one of the major objectives of a democracy."—Washington Post.

CHRISTMAS CARDS WITH SCRIPTURE TEXTS

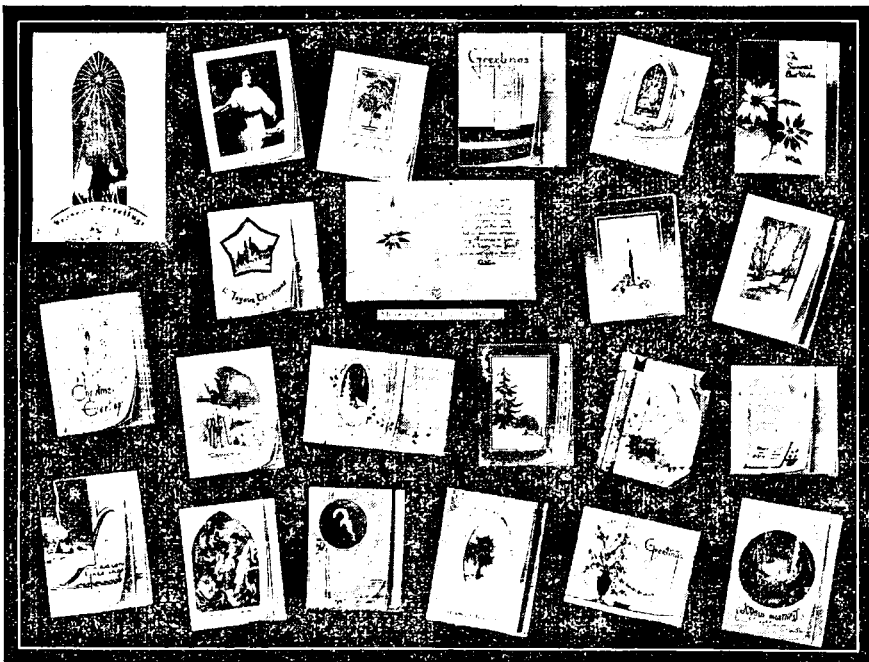
Let your Christmas be Christ-centered this year by using only biblical greeting cards. Both these assortments are remarkably varied and of exceptional beauty. Sentiments and Bible verses have been chosen with unusually good taste.

Assortment No. 621 (pictured): \$1.00. Purchased individually, the 21 folders in this lovely gift box would cost \$1.50. Besides this saving, the box can be used again for containing gifts to others. We offer this particular selection because we believe, after investigation of the market, that no better one exists. The price includes transportation charges.

Assortment No. 612 (not illustrated): 50 cents. There are only 12 folders and envelopes in this box, but their individual retail value is 80 cents. Like the box with Assortment 621, this box can be used as a beautiful container for gifts. The folders are quite as choice as those in the larger selection. Customers west of the Rockies add 5 cents to help cover postage.

The true and largely forgotten significance of Christmas points at the Christ. Help to recall this to your friends with cards based upon the Bible. The texts are not obtrusive, but they do convey a message.

In each assortment are eight different papers and eight different processes. There are two metal seal numbers and several beautifully embossed designs.



NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

GENTLEMEN: Please send me box(es) of Assortment No., for which I enclose my remittance.

Name

St. & No.

City State

On the Shelves

By Arlen Marsh

BIBLE TEXTS IN CROSSWORD PUZZLES

The third of a series of crossword puzzle books based on the Bible, this product of Charles S. Brown represents something unique in the book field. A whole swad of other volumes to keep the crossword puzzle fan from dusty brains has been issued, but almost none has been centered on the Scriptures.

Fortunately for those who like to cure their insomnia rather than aggravate it, the answers to the puzzles are printed in the back of the book. A study of those answers reveals that each puzzle is founded upon one Bible text, which appears at the top of the puzzle proper.

A large proportion of the word clues are simply the problem of filling in blanks left in partially quoted Bible verses. General reference to the chapters from which such verses are taken is made at the conclusion of each set of word clues. Some clues, of course, necessarily allude to un-biblical language; but by far the majority rest solely on the Scriptures.

There can be no doubt that the fan who solves all, or even part, of the fifty-two puzzles will know a great deal more about the Bible than he has known before; yet the problem of study and research is not so acute that the pure joy of finding solutions will be destroyed. Certainly a boon for the combination puzzle fiend and Christian.

W. A. Wilde Company: \$1.00.

INTERNATIONAL BIBLE COMMENTARY

A comparatively new volume in its field, the International Bible Commentary offers something not a great deal different from that offered by most of the other one-volume commentaries on the Scriptures. There is, however, this important distinction: the International Bible Commentary is considerably less expensive—and, to be sure, somewhat less complete—than most.

Every chapter in the Bible is given treatment by the book. Those flaws which the Church of God would normally find in any general religious work are, of course, to be found here, too; but they are not obtrusive, and on the whole the commentary is very acceptable.

It is not technical. Greek, Syriac, Aramaic, and Hebrew are left for other commentators. Twenty-five thousand textual references give the student ample opportunity for comparing scripture with scripture and drawing his own conclusions if he fails to agree with the commentary itself.

Unlike the majority of recent commentaries, this book appears to work on the assumption that God actually is a person and that the Bible is His inspired Word. A motivation of this sort is decidedly refreshing after such tomes as the Abingdon and Peake studies of the Bible.

The Apocrypha is granted space with the regular Canon, but the wordage about it is not nearly so voluminous as that on the Bible proper.

Numerous photographs and a number of full-color maps enliven the text. The photographs are modern, but the atlas, obviously based on that in the Winston Bibles, is not.

John C. Winston Company: \$2.00.

"A good book is the best of friends, the same today and forever."—Martin Farquhar Tupper (*Of Reading*).

THE LIVING BIBLE

After a three-year period of syndication of this material, Amos R. Wells, Litt. D., LL. D., gathered his 1,179 paragraphs together and incorporated them in *The Living Bible*. The result is intended to be a consecutive series of devotional comments on each chapter of the Scriptures, one chapter and one comment to be read each day.

No effort is made to be dogmatic, and the book consequently is well clear of objectionable matter for any church. The only obvious source of woe to a member of the Church of God is the comment on Genesis 1, and this source is nothing but a very evident misapplication of a New Testament verse to the story of creation.

For me, this type of thing has no special appeal. However, as *Forbes* recently said of hobbies, tastes in books may be divided into two categories: (1) mine; (2) those that are pretty silly. It wouldn't be at all surprising if you liked *The Living Bible* quite a bit.

W. A. Wilde Company: \$1.50.

REBUILDING PALESTINE

In less than a year, this book has gone through two highly successful printings of 25,000 copies each. And with reason.

George T. B. Davis is the author, and he has written from a first-hand acquaintanceship with Palestine. Up-to-date photographs scattered through the 126 pages give zest and color to the text.

Rebuilding Palestine According to Prophecy is essentially biblical. Many scriptures are quoted in full, and many others are mentioned; but there is not that stilted parenthetical allusion to multitudes of references which ruins so many religious articles. The tinge of authority touches the entire book. Without a doubt, this stands in the front rank of the releases on the effects of Zionism, the Balfour Declaration, and their prophetic significance.

Million Testaments Campaigns: paper, 25 cents; cloth, 50 cents; quantity prices available.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, NOVEMBER 3, 1936

NUMBER 5

The Kingdom of God

By T. A. Drinkard

I AM interested in the kingdom message because of its importance and its place in the plan of God, the blue-print plan of which God is the Author. He gave the message to His prophets, His Son, and lastly to the apostles. It was necessary that it be preached in the days of the kings, of the Son of God, of the apostles, and why not now, inasmuch as God has never restored it or withdrawn it?

Advice is often given not to reprove the religious world because of their false teachings, saying it will do no good. I find that Jesus Christ was the greatest militant soldier of the Word of God, and His work is a matter of record. He never failed to tell the people the truth regardless of whether the politicians, either civil or religious, liked it or not. He did not start His message with, "Now I don't know whether this is right or not," but, "This is the will of God." He spoke as one having authority, and we need some of that same "saith the Lord" just now. Why compromise the truth with error? It's the most precious treasure on earth.

Go outside the ranks of those advocating adventual truths and what do you hear about the kingdom of God? Just a lot of human rubbish that is fed to the starving thousands to build up and to foster human denominationalism that is a slander against God and His Word.

I had rather not preach if I must strangle the Word of God. Let it shed its rays of light in the dark places of sin and act as a reproof to those teaching error (2 Tim. 4:1-4).

God did not give His kingdom plan to that Gentile king (Nebuchadnezzar) just for himself alone, but for you and me. There are those who have sought to twist its meaning, but after their efforts to wrest its meaning it still stands. Thank God for that.

Time would fail me to mention every detail of this great image that represented so much, and the readers must go

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel 2:44.

and read the entire account themselves to fully appreciate it. Don't overlook these outstanding facts: It was to be established in the days of certain kings. It was to break in pieces kingdoms; and after it had done this, it was to stand forever on the earth.

Herein is a picture of the rise and fall of human empires, succeeded by the stone kingdom that stands forever. Has it been established? There are those who had it set up during Christ's personal ministry, and those who claimed it was set up on Pentecost, and last come those saying it was set up in April, 1878. By referring to the Word of God you will see that all of them were wrong. Why? Simply because facts do not bear them out.

Notice the outstanding, characteristic principle of the kingdom—its power of breaking to pieces human empires. Press those that say it was set up on Pentecost and they will say you are not in the everlasting phase of the kingdom—that is to come. And yet there is no such thing as two phases of the kingdom of God.

I would call your attention to Micah 4:1-3. This prophet is describing the same kingdom, and very ably and forcibly shows the outcome of the kingdom rule. In connection with this read Isaiah 2:2-4, which also is about the kingdom.

Notice at these two scriptures that the implements of carnal warfare are converted into implements of peaceful industry. Did this transpire in the days of Christ, on Pentecost, or in April, 1878? The characteristics will accompany the kingdom—don't forget this.

"These kings" of Daniel 2:44 are living at the time the kingdom is set up and according to Isaiah 2 that is in the "last days," and if I read the signs right we are in the last days now. That mighty kingdom of prophecy could not be set up until Christ comes again as the Scriptures clearly show,

Abreast of the Times

Jews Now Number 16,300,000

"I will . . . make thy seed as the sand of the sea, which cannot be numbered for multitude."—Genesis 32:12.

BERLIN, Germany, Oct. 27.—According to Dr. Erwin Rawicz, noted Jewish statistician who has just completed a survey of the Jewish population of the world in *Central-Verein Zeitung*, organ of the Central Union of Jews in Germany, the Hebrew population of the world has multiplied itself six times in the past 135 years, and now numbers 16,300,000.

The Jewish population, the report shows, is divided into three principal regions. Approximately 7,500,000 are located in Russia, Poland, Rumania, and the Baltic States. The United States comes second, with a Jewish population of 4,500,000. The third group includes some 1,333,000 Jews who make their homes in countries bordering on the Mediterranean.

The number of Jews now residents of Germany was given as 400,000, as compared with 550,000 when Adolf Hitler came into power in 1933.

Unemployment

"In all labour there is profit."—Proverbs 14:23.

NEW YORK, Oct. 29.—According to an estimate made by the American Federation of Labor there are 11,259,000 men and women capable of working who are now unemployed. The cause of unemployment is variously suggested. Undoubtedly increased mechanical efficiency may be named near the top of the list. Some observers dispute this assertion, however, affirming with Joseph Stagg Lawrence (in the current number of *Scribner's* magazine) that technological developments do not produce unemployment but lead to more work and higher wages. General opinion seems to disagree with this viewpoint.

Changes in public taste have the effect of throwing large groups of men and women out of work, even when such changes, by introducing new materials and styles, serve to open additional factories and provide new work for other groups.

An impressive example of the effect which changing styles have upon the labor market is found in the result that followed the invention and introduction of rayon. This silk-like material, which met with the immediate approval of the womenfolk of the country, quickly displaced such fabrics as gingham, for the manufacture of which enormous factories had been built, expensive machinery installed, and hundreds of thousands of men and women employed.

According to Boyden Sparkes (*Saturday Evening Post*, Oct. 31, 1936), a single factory engaged in textile manufacture, which in good years employed as many as 20,000

workers, who were paid a weekly wage that ran at times as high as \$300,000, has been closed for a lack of profitable market outlets during the past few years.

Of course the new rayon mills took on thousands of workers, but those whose only knowledge of textile manufacture had to do with cotton and woolen fabrics, owing to their lack of experience in the making of the new materials, could not be absorbed, even had their geographical location made them economically available.

Soviet Constitution on Religion

"From the rising of the sun unto the going down of the same the Lord's name is to be praised."—Psa. 113:3.

Moscow, U. S. S. R., Oct. 30.—The Government of Russia has now under consideration the adoption of a new constitution, which it is said guarantees religious freedom. Among other provisions bearing upon this subject is the following numbered "Section 124": "To ensure to citizens freedom of conscience the church in the U. S. S. R. is separated from the State and the school from the church. Freedom to perform religious rites and freedom of anti-religious propaganda is recognized for all citizens."

"Section 125" contains these further provisions: "In accordance with the interests of the toilers, for the purpose of strengthening the socialist system, the citizens of the U. S. S. R. are guaranteed: (a) freedom of speech; (b) freedom of the press; (c) freedom of assembly and meeting; (d) freedom of street processions and demonstrations."

All this appears at first sight to be very promising, but whether or not these liberal provisions will be finally adopted in the new constitution remains to be seen. It is evident, however, that religion is making some progress in Russia despite the efforts of the Government to suppress it, for recently the Soviet press was lamenting the advances being made by the Methodist and Baptist Churches and calling upon the authorities to renew their efforts to eradicate religious influence so far as possible.

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SOME MEDITATIONS

By James A. Patrick

EVER since coming home from General Conference, I have been mulling over the many things that happened there. There are many very pleasant memories.

One thing that has recurred to my mind a number of times is Sister Bell's plea for a better paid ministry; pay that would enable them to raise families and live as the average man lives. The answer that was given, it seems to me, was very unfair and misleading. Not that anyone meant to be unfair; and while everything that was said was true, it was the impression that went out from what was said that was wrong.

When Sister Bell had finished her very fine plea, some one asked Brother Conner if he was well paid when he first began to practice law, and the answer was something after this fashion: It is said if a lawyer can starve for four or five years, he will get along all right. Then it was said that doctors usually have a hard time to get started. These things are true in the affairs of men, but God has a different method.

Sometimes preachers do suffer for lack of things to make life what it should be. Paul did, but he asked the Corinthian church to forgive him for doing them a wrong in not being burdensome to them. I guess Paul was like most other preachers. He didn't like to talk about money matters. However, he acknowledged he had done them a wrong. Do we want to be found in the same position as these Corinthians?

Why do preachers not like to talk about church finances? Because there is always some one ready to say, "O he is looking after his own pocketbook." They do this to try to excuse themselves for not doing their duty.

It has been said of me that I am a high-priced man. I don't know why, unless it is because I have always contended for a living wage for our ministers. One of my first pastorates paid me the munificent sum of \$25 per month. It was said at conference that I looked on the Lord's work as a "job." Well, the work that I gave up to take my \$25 per month "job" paid me more for 180 days' work than my "job" did for 365 days' work. Besides if I had kept on with that work for seven years more, I would have received a certain amount of pension per month for the balance of my life, and if I had kept on twelve years more, I would have received a larger pension.

I can appreciate Brother John Denchfield's action in refusing to take good paying secular work to take church work that will probably pay him less. I pray God will bless him in the stand he has taken.

Why do preachers have to suffer privations? Is God at fault? Does He want it that way? No indeed. He has provided a plan whereby His work can and will be carried on, if His plan is followed. The priests of Israel were always well taken care of when God's plan was followed, but when it wasn't, then they suffered. Who was to blame? Nehemiah said, "I perceived that the portion of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the Levites and singers." Is that the way it reads? That is the way some people seem to think it ought to read, for a good brother used to contend that the minister should go out on his faith and take what he got. If he didn't get enough to live on, that was his lookout, the church was quit of any responsibility in the matter. This would be all right if it were God's plan. I would rather trust Him than any man or group of men, but He hasn't planned it that way, and we may try to improve on that plan with suppers, fairs, grab-bags, etc., but it will never work as well as His plan does.

We find fault with other churches because they are not teaching God's plan. Are we? O yes, we teach the mortality of man, Christ's personal coming to earth, the resurrection, the kingdom on the earth, etc., etc., *ad infinitum*. But he that violates in one point is guilty of the whole.

Let us finish the quotation from Nehemiah: "Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries" (Neh. 13:11, 12). Whom did Nehemiah blame? He did not contend with the Levites and singers, but he did contend with the rulers.

When we quote from the Old Testament, people so often say, "O that applied to the Jews, and we have nothing to do with that." Paul said of these things: "All these things happened unto them for ensamples: and they are written for our admonition."

(Please turn to Page Eleven)

The Dead Sea

I looked upon a sea
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told:
All that it got it kept,
And fast did hold.

All tributary streams
Found here their grave,
Because this sea received
But never gave.

O sea that's dead! teach me
To know and feel
That selfish grasp and greed
My doom will seal.

And, Lord, help me my best,
Myself, to give,
That I may others bless,
And, like Thee, live.

—Anonymous.

The Great Commission

God has given to His people in this generation the greatest commission that has ever been given to any people since the creation of the world. God's commandment-keeping people, although comparatively few in number, have been intrusted with the tremendous responsibility of warning the world of its rapidly approaching destruction and the end of all things. To them has been intrusted the great task of carrying the message of salvation to every nation, kindred, tongue, and people. Every member of the Church of God in these last days must be a witness for God and a messenger of salvation to a lost world. On that great day when each one must appear before the great Judge of all the world to give an account of his stewardship, no excuse will be accepted for a failure to do our duty. To every person has been given at least one talent and he is expected to use it to the glory of God and for the salvation of souls. Lack of education will be no excuse, for "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).

A college education is not required as a requisite for work in the vineyard of the Lord. The great Creator of the universe "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3) has placed all the resources of heaven at our disposal just for the asking if we "ask in faith, nothing wavering."

"O the depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33). Physical weakness will not excuse us. The Apostle Paul was beset with infirmities of the flesh. He says, "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:8, 9).

If we place ourselves unreservedly in the hands of the Lord for service He will turn our weakness into strength, for "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" (1 Cor. 1:27).

Let the weak one say in the language of the Apostle Paul: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Noah's message to the antediluvian world was a message of warning, proclaiming the destruction of the world in that generation and a call to repentance and the putting away of sin. John the Baptist preached a message of repentance, "for the kingdom of heaven is at hand" (John 3:2), and a warning to flee from the wrath to come in that generation. The message that God's people are to carry today is a message of warning, proclaiming the early destruction of the world, and the setting up of God's everlasting kingdom and a call for repent-

ance and reformation. The Savior has given us the signs that were to precede His coming, and He says: "Verily I say unto you, this generation shall not pass, till all these things be fulfilled. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:34, 36).

The message that we have to give is a vital one and the time in which we have to give it is very short, "for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

God's messengers have no time to spend in arguing over obscure points of doctrine or disputing over prophecies that are hard to be understood. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. . . . But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:14, 23-25).

The old, old story of redemption through the blood of Jesus, and a presentation of the great essentials of salvation will bring more lost souls to the foot of the cross and to an acknowledgment of the truth than all the arguments and debates on prophetic questions and points of doctrine that we can engage in. The message that is to be carried to the world in this generation is the greatest that has ever been intrusted to mortal beings, yet it is brief and to the point and easy to be understood. It is so plain that the most ignorant man can grasp the full import of it, yet it is the greatest and most wonderful thing that has ever been offered to mankind and the most far-reaching in its effects. "For it is the power of God unto salvation to every one that believeth." It is extending to man the last offer of mercy that will ever be extended to the human race. If the great adversary of souls can get our minds off the great issue and get us to wresting the Scriptures and magnifying less important things that are not essential to salvation, he is holding back the work of God just to that extent. The work was hindered in the days of the apostles in this same manner. Peter, speaking of the writings of Paul, says: "Even as 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, unto their own destruction" (2 Peter 3:15, 16).

As servants of God let us confine our efforts to preaching the straight message for this time, "sound speech, that

cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:8).

Let us preach Christ, and Him crucified. Let us teach men the necessity of true repentance that they may be accounted worthy of a home in the soon coming kingdom of God. We should not try to force our opinions upon others but "let every man be fully persuaded in his own mind." We are to speak evil of no man, to be no brawlers, but gen-

tle, showing meekness unto all men. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus 3:9).

There are millions all around us yet to be warned. Are we shirking our responsibilities, or are we doing our part in proclaiming the message? If not, "it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—L. D. Lane in *The Bible Advocate*.

The Christian Rite of Baptism

IT WAS night in a little city of inland China. The sound of traffic in the streets had died away. From a newly established Christian chapel, a group of men and women passed out beyond the ancient city gate, and through rain and mud wended their way to the river, where fourteen of the number were baptized by immersion. It was the first ceremony of its kind to be held in that district, and caution indicated that the service should not be conducted at a time when anti-foreign and antichristian elements might create a disturbance.

Three centuries ago in England, John Bunyan, the celebrated author of *Pilgrim's Progress*, passed twelve years in Bedford jail because he conscientiously believed in New Testament baptism, and would not conform to the creed and practice of the established church. During the sixteenth and seventeenth centuries, the Baptists of England and other European countries suffered severe persecution, many of them witnessing for their faith in the flames of martyrdom. It is fitting that we inquire, What valued truth had they found that was more precious than life itself? What precept of Scripture so gripped their conscience that, rather than surrender their faith, they resolutely chose death?

The story of Christian baptism begins with the ministry of that remarkable man, John the Baptist. The voice of the reformer "crying in the wilderness," stirred the multitudes of Palestine, and many "were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6).

Into a small carpenter shop of distant Nazareth, the tidings of the dynamic evangelist and the great spiritual revival penetrated. John was the forerunner of Christ, chosen to "prepare . . . the way of the Lord" (v. 3), and to clear the ground that God might introduce to the world "His new humanity." Recognizing that the hour had come when He was to begin His public ministry, Jesus bade mother and friends farewell, and joined a pilgrim band from Galilee that was traveling to the Jordan.

Although Christ and John were cousins, they had no intimate acquaintance with each other. As they now met, John recognized in Jesus a purity of character that was divine; and when Jesus requested baptism, the other exclaimed, "I have need to be baptized of thee, and comest thou to me?" (v. 14). Sensing his own unworthiness, John

felt that he should never baptize the sinless Messiah. Gently but firmly Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (vv. 14, 15). Together they walked down the banks of old Jordan, and the Son of God was buried beneath the flowing tide. The record says:

"Straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:10, 11).

Not as a confession of guilt, nor on His own behalf, did the Master receive baptism. As a member of our race, the divine-human Christ was treading the path that we are to walk; and left "us an example," that we "should follow his steps" (1 Peter 2:21).

After three and a half years of busy ministry, and just prior to His ascension, our Lord presented to His church as a parting legacy the Great Charter of evangelism: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

In Mark's vision of the same far-reaching commission, the vital truth is emphasized: "He that believeth and is baptized shall be saved" (Mark 16:16). The term "baptize" is an Anglicized word derived from the Greek *baptizo*; and in standard Greek-English lexicons, the original meaning is given "to dip," "to immerse," "to plunge," "to bathe." In New Testament times it was a familiar word in common use. The apostles of Christ understood it perfectly, and their practice in the early church was in full accord with the command of Christ.

When Philip the evangelist met the secretary of the treasury in the government of Queen Candace of Ethiopia, he was given the opportunity of unfolding to this prominent man the prophecies of the Old Testament and their accurate fulfillment in the advent, life, death, and resurrection of Christ.

(OVER)

"INTO THE WATER"

"As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:36-39).

Following the example of John the Baptist and Christ, "they went down both into the water, both Philip and the eunuch"; and the wondrous guidance of the Spirit in this incident is emphatic evidence of the divine approval. When a person understands the gospel and believes on Christ with all his heart, there should be no delay or hesitation. As God spoke to the penitent persecutor, Saul of Tarsus, so He speaks to every twice-born man today, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Paul's ministry followed the same divine blueprint. When God opened the hearts of Lydia and her friends, they embraced the message and were baptized. When the alarmed jailer of Philippi cried out in the anguish of his soul, "Sirs, what must I do to be saved?" the Apostle replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. . . . And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:14, 15, 30-33).

A MONUMENT TO THE RESURRECTION

In the New Testament, the beauty and significance of baptism are impressively set forth:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

Immersed into the death of the Son of God! What words of deep and vital import! Christ's resurrection is the miracle of miracles in which the entire plan of redemption centers.

And God would have the eyes of our understanding opened to behold "the exceeding greatness of his power, . . . which he wrought in Christ, when he raised him from the dead" (Eph. 1:18-20).

The miracle of Christ's resurrection includes countless other miracles of transformed, rejuvenated lives; for those who were dead in trespasses and sins "hath he quickened (made alive) together with him"; yes, "risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:13, 12).

Few physicians presume to operate upon the delicate

structure of the heart. But when the "old man of sin" dies, the old stony heart is removed while the Great Physician implants a new heart, and bids the individual arise to walk with his Savior-Restorer "in newness of life." All along the centuries these miracles, transformations, have been wrought; and today from many lands still comes the wondrous procession of redeemed, resurrected men and women.

Baptized "in the name" of Jesus Christ, born anew into the heavenly family, they inherit the family name, are called "Christians," and become heirs with Christ to all the treasures and benefits of the Father's estate (John 3:1-8; Rom. 8:15-17).

How highly should we esteem our birthright privileges! "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). In consequence of the natural birth, we inherit the disposition and characteristics of our earthly ancestors; as a result of the new birth, we become partakers of the divine nature, and inherit His name, His goodness, His forgiveness, His sacrifice, His infinite love, His spotless character.

It is an intimate blood relationship. Genuine Christians are "no more strangers and foreigners," but "made nigh by the blood of Christ," our Elder Brother. And this kinship assures us of complete victory over every inherited and cultivated tendency to evil. The believer verily exchanges the rags of his own righteousness for the characteristics of the royal family, and the court garments of meekness and purity. "He hath set his love upon us," His name upon us, His likeness upon us. Let us never dishonor that "worthy name" by which we are called, and into which we are baptized.

CHRISTIAN BAPTISM DOWN THE CENTURIES

Concerning the New Testament mode of baptism, there is general agreement among biblical scholars. The distinguished Dr. Philip Schaff declared: "There can be no doubt that immersion and not sprinkling, was the original, normal form of baptism."—*Church History*, p. 488. Mosheim, a standard authority, bears this witness: "In this (first) century baptism was administered in convenient places, without public assemblies; and by immersing the candidates wholly in water."—Vol. I, p. 87.

Concerning the baptism of babes or of children too small to understand the meaning of repentance, the following from Neander is explicit: "Baptism was administered, at first only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institutions." And again: "It is certain that Christ did not ordain infant baptism."—Vol. I, p. 311; also, *Christian Religion*, p. 360.

The brilliant scholar, Dean Stanley of the Church of England, wrote: "What is the justification of this almost universal departure from the primitive usage? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling already mentioned which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human

being who could be touched with water, however unconscious.

"For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western church it still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan; amongst Protestants, in the numerous sects of the Baptists. It lasted long into the Middle Ages. . . . But since the beginning of the seventeenth century, the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for

the ancient bath the ceremony of letting fall a few drops of water on the face."—*Christian Institutions*, pp. 21, 22.

A CHILD OF APOSTASY

In the great apostasy leading to the Dark Ages, when tradition was exalted in the place of the Bible, the "sprinkling" of infants and adults with "holy water" was substituted for Christian immersion. While darkness and rejection of Bible truth became almost universal, history shows that in every age from the founding of Christianity to the present, there have been loyal witnesses to the purity of the gospel, including Bible baptism. Today clear light shines upon the pages in Inspiration, and God sounds anew the call to loyalty, "Buy the truth, and sell it not." Like Pilate, many ask, "What is truth?" The Master replies, "Thy word is truth." (*Please turn to Page Eleven*)

THE LOST CHRIST

By D. G. Harvey

"And when they found him not, they turned back again to Jerusalem, seeking him."—Luke 2:45.

THE LOST CHRIST? Surely Christ was never lost. But we remember the story of old, how Joseph and Mary took the twelve-year-old boy Jesus to Jerusalem for the annual feast of the Passover, how when the party was ready to return to their homes the boy remained behind. After a day's travel, He was missed. They turned back to find the boy Jesus in the temple, discussing the questions of the day with the learned doctors, and all who heard Him were astonished.

But the strange part of the story was that Jesus was lost by the most unlikely person, His mother! The one who loved Him most, the one who understood Him best, but yet failed to fully understand her own son.

So today Christ is lost by the most unlikely persons! Not by the world, for the world does not know Christ. But by Christians, church members, church officers, yes, even by pastors and evangelists! And the sad part of the whole matter is that, like Joseph and Mary, they "*know not of it.*" They fail to realize their loss. When the loss first becomes apparent, they seek their loss among their companions, "their kinfolds and acquaintances," and fail.

Friend, if you are one who has begun to feel your loss, if you have that indifferent, spiritless desire of service, you have lost Christ. Why? "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:7-9).

The point is, if you no longer have that Spirit of God, that power which leads you, encourages you in your serv-

ice, your service will only be of an indifferent, spiritless, careless sort. And always the trouble rests with you and me alone. God's power has not been taken from you or me. No. We have thrown it aside. We then have lost Christ. Let us not look hither and thither for our lost Christ. Do as did Joseph and Mary. Turn back.

Go back where we lost our Christ. Joseph and Mary found the boy Jesus in the most unlikely place, where they left Him, in the temple. We, too, will find our lost Christ just where we left Him. Perhaps in the church! Perhaps a little misunderstanding has caused our loss. Let us turn back and seek Him.

But let us not make the mistake of Mary. Let us never blame our Lord. "Why hast thou dealt so with us?" cried His mother. She forgot that it was she who left her son. Her son had not left her. Oh, so often we make the excuse, "The Spirit seems to have left me," but fail to understand why. The answer of Jesus to His Mother is our answer: "I must be about my Father's business."

There we have failed. We have become slothful. To regain our lost Christ we must repent of our weakness, change our front, strengthen our effort. We must follow our great Example, our Lord, not only in baptism, but in work. Each must be able to say from the heart, "I must be about my Father's business."

Our Father in heaven: We thank thee, O God, that Thou rememberest we are but dust. Thou who knowest all our needs and our weaknesses, strengthen us according to our needs, guide our paths in Thy service, to Thy glory alone. In the name of Jesus, Thy Son. Amen.

Is Evolution Christian?

EVOLUTIONARY teaching has permeated the whole educational system of the land. In public and high schools, in universities and colleges, almost every subject is taught with an evolutionary bias. The daily press and current magazine literature assume evolution to be an axiom accepted by all. Even children's papers are saturated with an evolutionary conception of history and science, so that from earliest childhood the rising generation is being indoctrinated with its seductive teachings.

Little wonder, therefore, that when a college lecturer recently asked his class, "Do you believe in God? Do you feel any need to believe in God?" the students gave an almost unanimous answer in the negative.

Even more serious, however, than the capture of secular institutions of learning and the secular press has been the insinuation of these teachings into the Christian church, thus poisoning the fountains of truth at their source.

IRRECONCILABLE VIEWS

When the doctrine first gained prominence through the advocacy of Darwin, Huxley, and Spencer, it was admitted by them to be antichristian, and was recognized as such by leaders and laity in the church. Huxley declared most emphatically: "Evolution, if consistently accepted, makes it impossible to believe the Bible." Consequently the earliest attempts to introduce evolution into theological colleges and the Christian pulpit were more drastically dealt with.

But before long a profound change began to take place. It was urged by some within and without the church that Christianity and evolution were not irreconcilable. Attempts to harmonize the two began to be tolerated, then viewed with sympathy, and now but a few decades after the expulsion of Henry Drummond and others the heresy has become orthodoxy, and "Christian evolutionists" form the largest group within the organized churches.

Evolution has passed also into the Sunday schools, and even in the mission fields modernistic missionaries are inculcating it into the native converts in their charge.

But, one might ask, how has a system of philosophy so antagonistic to every principle of "the faith which was once delivered unto the saints" been able to subvert such a large section of the professed Christian church?

EFFECTIVE DISGUISE

When the wolf in the fable realized that he could not get near to the flock without a disguise, he covered himself with a sheepskin. And those are precisely the tactics which the Christian evolutionists adopted. They continued to use the familiar terms of traditional Christianity—inspiration, God, Christ, the cross, salvation, and the atonement—as if their acceptance of evolution left their belief in these fundamentals of the Christian faith unchanged. Yet actually

their mental reservations gave to them an entirely different meaning.

The teachings of evolution were advocated with evangelical fervor. It was grandiloquently asserted that truth was not static, but dynamic. They claimed simply to be expressing the Christian faith in modern terms, and thereby seeking to draw the younger generation of our scientific age into the fold of the church.

Little by little they weaned their congregations from belief in the Bible as the supreme rule of faith and guide of life, and they persuaded the unwary that this or that doctrine was not an essential part of the gospel of Christ.

Emboldened by their success, they spoke more and more plainly, until now it has become obvious that they have rejected the whole foundation of the historic faith.

The Christian evolutionist's god is not the beneficent Creator and loving Father of the Bible, but a fearsome, remote, and unapproachable being, if "being" he can be called, who is the source of evil as well as good, and who invented the monstrous system of development whereby higher and higher types would arise by trampling underfoot those weaker than themselves. The imperfections and horrors of the past and present in man and beast are all part of his deliberate plan.

A DAMAGING REPUTATION

The Christian evolutionist's Christ is not the historical Jesus of the New Testament, the "Word made flesh," but only the highest product of the evolutionary process of His time. His life was an example of virtue to His own and later generations, but no more. He died a martyr to principle, but His death had no vicarious merit. The biblical doctrine of the atonement, according to one Christian evolutionist, is "impossible."

Not only is the atonement impossible, but it is declared to be unnecessary, since man is no longer regarded as a creature fallen from original innocency, but one who has risen steadily from an original simian stock. And if there has been no fall, there is, of course, no need of a Savior or salvation in the scriptural sense. The left-overs of man's bestial ancestry will be perfectly well cared for by the evolutionary process. The evangelistic appeal has thus entirely dropped out of the Christian evolutionist's preaching, and intellectual enlightenment rather than conversion is assessed the first desideratum of spiritual progress.

As to the future, the Christian evolutionist believes in neither a resurrection nor a judgment, a heaven nor a hell. And he is not quite sure whether he can believe in immortality when he remembers that the Java man, the Peking man, the Neanderthal man, and other unsavory ancestors would have an equal claim to it.

Surely Bishop Barnes, one of the spokesmen of the Christian evolutionists, spoke truly when he admitted that

evolution had "destroyed almost the whole theological scheme."

The term "Christian evolutionist" is indeed a flagrantly false designation, for the "Christianity" of the Christian evolutionist has absolutely nothing in common with the Christianity of the Bible. As, Dr. J. M. Gray for the Moody Bible Institute has very forcibly declared, "Christianity according to fundamentalism is one religion. Christianity according to modernism is another religion."—*Moody Bible Institute Monthly*.

Certain it is that if the Apostle Paul could rise from the dead and listen to the modernistic preachers of our day, he would pronounce theirs to be "another gospel," entirely different from that which he believed and taught. And he would as vigorously anathematize it as he did the false doctrines which were entering into the church in his own day (Gal. 1:6-8).

A DECEPTIVE COUNTERFEIT

Without doubt he would repeat the counsel he gave to Timothy to avoid "profane and vain babblings, and oppositions of science falsely so-called" (1 Tim. 6:20), as also his message to the church at Colosse: "Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8).

"Christian evolution" is no more "Christian" than is "Christian spiritism." Both are counterfeits foisted upon an unwary church which has forgotten the divine admonition, "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).

In the light of Peter's great prophecy, one cannot but see in this complete reversal of the Christian witness one of the last great efforts on the part of the archenemy to frustrate God's gracious purpose of salvation, and obscure His last warning message and invitation of mercy to a doomed world. And sad indeed it is that the vast majority of professed Christians should have succumbed to the seductive anæsthetic.

But there is no need to be deceived. Through the word of prophecy the origin and development of this movement has been clearly portrayed so that those who have eyes to see, and ears to hear, and hearts to understand, may recognize and expose this subtlest of deceptions.

On his deathbed Henry Drummond, one of the first to introduce the evolutionary virus into Christian teaching, came to realize the terrible mistake which he had made, and in a letter to Sir William Dawson declared: "I am going back to the Bible to believe it and to receive it as I did at the first. I can live no longer on uncertainties; I am going back to the faith of the Word of God."

If any who read these lines have been similarly deceived, we would most earnestly urge that they, too, while there is yet time, may reconsider their position and seek the same refuge. For as the scoffing of the antediluvians did not hold back the predicted judgments of God in the days of Noah, so the roseate optimism of evolutionary philosophy will not prevent the speedy outworking of the final acts in the great purpose of God.

As "by the word of God . . . the world that then was, be-

ing overflowed with water, perished," so also, declares the Apostle, "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" (2 Peter 3:5-7).

That the end has tarried so long is only because God is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." But at the time appointed "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," Peter asks, "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" (2 Peter 3:9-12).

Answering his own question, he says: "Beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

As the shadows deepen and this modern delusion gains a greater and greater hold upon the minds of men, blinding their eyes, and closing their ears against the judgment-hour message of warning and mercy, the children of God are to give themselves more fully to seeking that preparation of heart and life which shall enable them to stand "without spot, and blameless," before the throne of God.—W. L. Emmerson in *Signs of the Times*.

PATHWAY OF CONTENT

When I am dead

If one can say:

"She helped the world upon its way;
With all her faults of word or deed
Her friends did have some little need
Of what she gave"—

Then in my grave

No greater homage shall I crave.

If they can say

It in their heart,

"She did her best; she played the part:

Her way was straight,

Her soul was clean,

Her failings not unkind or mean;

She loved her friends and ever 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,

Call me a knave,—

My life misspent,—

No matter, I shall be content.

—*Author unknown.*

God's Care Over His Word

AT A TIME when it has become popular to describe the Bible as a remarkable and interesting book but as being no more inspired than any other ancient history, the Lord God has brought to light fresh evidence of His watch-care over the Holy Scriptures. The preservation of the books of Moses and the writings of the prophets from patriarchal times was a great example of divine providence. The translation of the Old Testament books from Hebrew into Greek (B. C. 280), known as the Septuagint, affords Bible lovers down to the present day indisputable evidence of the then existence of the Hebrew Scriptures and of scholars and scribes among the Jews competent to make a trustworthy translation. Both the Hebrew Scriptures and the Greek translation were in use among the Jews right down to our Lord's day, and also in the years following His ascension. That the original Hebrew writers were inspired by the Holy Spirit of God is asserted freely in the New Testament as well as in the utterances of the prophets themselves (2 Peter 1:21; 2 Timothy 3:15-17; Acts 3:21; Dan. 2:16-23, 27, 28; Jer. 1:1-3; Ezek. 1:1-3).

The New Testament is similarly worthy of our confidence as an inspired book. The Gospels are a true account of our Lord's origin, His life and miracles and teachings, and of His resurrection, and of His commission to the apostles, with the promise that the Holy Spirit would lead them into all truth, and would bring to their recollection things necessary to be taught and written about.

In *Bible Talks for Heart and Mind* we have published a list of ancient Greek manuscripts which contain the whole or portions of the New Testament. This list is a valuable possession for any Christian who wishes to be able to meet objections to the antiquity and worth of the manuscripts. While the Lord desires and exhorts His people to walk by faith in their service to Him, nevertheless He has preserved for us very practical evidence on the reliability of the New Testament writings, by reason of what may rightly be regarded as His miraculous preservation of them, and His making them available by causing the discovery from time to time of manuscripts of unquestionable authenticity.

The discovery by Prof. Tischendorf of the Sinaitic manuscript in 1859 is within living memory. The Sinaitic manuscript has proved exceedingly valuable, for internal evidence shows it to have been written, according to Tischendorf's judgment, about the middle of the fourth century, certifying to the fact that there then existed a still earlier manuscript of which it is a copy. The Sinaitic manuscript contains the whole of the Bible—Old and New Testaments.

Now we are informed by the press of a new discovery of great interest. Evidently to uphold His people still further in their belief in the Scriptures as His inspired Word, the Lord has now brought to light another ancient Greek manuscript containing a portion of the New Testament. As we read—

"Recently Mr. A. Chester Beatty bought from an Egyptian dealer a quantity of manuscript which was found to contain a further part of St. Paul's Epistles, some leaves of which were already in Mr. Beatty's possession.

"*The Times* states that the whole of the manuscript, which comprises about five sixths of the text of the Epistles, is to be published in a few months.

"Sir Frederic Kenyon, formerly Director and Principal Librarian of the British Museum, who is preparing the work, explained to the London Press Association:

"In Mr. Beatty's collection were originally 10 leaves of the Pauline manuscript. Later 30 more leaves were acquired by the University of Michigan. Now Mr. Beatty has acquired 46 more, making a total of 86 pages. One can calculate that when complete the manuscript consisted of 104 leaves, of which some at the end may have been blank.

"It contains all the Epistles of St. Paul, except Timothy, Titus, and Philemon. The Epistle to the Hebrews is placed second in the whole collection, coming immediately after Romans. This is a novelty. There is no other manuscript with the Epistles so placed.

"The manuscript was found, with a number of others, by natives somewhere in Central Egypt. They disposed of them to dealers from whom Mr. Beatty purchased them.

"No one knows exactly where they came from; almost certainly from the ruins of some church or monastery. The Pauline papyrus quite probably belongs to the early part of the third century. That means it is about one hundred years older than the Codex Sinaiticus. It is the oldest manuscript, of any considerable size, of the New Testament.

"It is written in Greek in the ordinary ink of the time, and the hand is good and clear, and easy to decipher. The papyri generally are in good condition, except that a few lines on the bottom of each page have been rubbed away. There are a few variations in detail, as there are in all manuscripts, but generally it conforms to our existing text."

The opinion expressed by Sir Frederic Kenyon that the new manuscript conforms in general to our existing text is welcome; and we shall, with many other Bible lovers, await with what patience we must until the manuscript is published. In the meantime it is not beyond the bounds of possibility that more leaves will be found to supply the missing Epistles.

The book of Deuteronomy, from which our Lord selected passages to quote in answer to the three temptations in the wilderness, has long been a special object of the hostility of Satan, who was defeated on that occasion. But now there is fresh evidence in its favor, in that a papyrus containing four fragments from Deuteronomy has been found—

"The John Rylands Library at Manchester publishes the text of two biblical papyri that were discovered on a rubbish heap in Egypt. The most important one consists

of four fragments of the book of Deuteronomy, written in the second century B. C. It is thus three hundred years older than the oldest biblical manuscript previously known, and it is said to be the only existing pre-Christian evidence for the text of the Old Testament."

The great age of this papyrus (2,100 years) is a wonderful testimonial to the durability of the material and the ink used, to the preservative qualities of the dry Egyptian atmosphere, and to the overruling of divine providence in causing rubbish heaps to lie for centuries undisturbed in Egypt. And the great age of this manuscript, which has been in existence since 200 B. C., encourages afresh the confidence that some day there will be found New Testament manuscripts written while the apostles were alive, perhaps even the apostolic originals!—*New Covenant Advocate*.

SOME MEDITATIONS

(Continued from Page Three)

Yes, tithing was for the Jews, but was it for them only? Abraham paid tithes to Melchisedec; Christ is a priest forever after the order of Melchisedec. We are Abraham's seed, if we are Christ's; then we are under the Melchisedec priesthood. Is our responsibility any less than Abraham's?

Paul makes an argument in 1 Corinthians 9:9-15 that ought to convince us that tithing is the order of the day. Let us read a few verses: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope." Should he? or should he starve four or five years? Let us proceed. We will skip the 11th and 12th verses. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so (or in the same way) hath the Lord ordained that they which preach the gospel should live of the gospel." Should they? or should they starve for four or five years? If Paul isn't teaching tithing here, will some one please tell us what he is trying to teach?

Let us continue by reading the 15th and 18th verses of this 9th chapter: "But I have used none of these things: neither have I written these things, that it should be done unto me: for it were better for me to die, than that any man should make my glorying void. . . . What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." These texts are often used to prove that Paul never took wages for his work. But be careful. These Christians must have been terrible slackers. Turn to 2 Corinthians 11:8: "I robbed other churches, taking wages of them, to do you service." Who will get the reward in this case? Not the Corinthian slackers, but the churches that Paul robbed to do them service. Now turn to 2 Corinthians 12:13 and read, "For what is it wherein ye were inferior to other churches, except it be that I myself

was not burdensome to you? forgive me this wrong." How had Paul wronged these Corinthians by not being burdensome to them? They would have no fruit in his work.

Like Paul, I am not writing "these things, that it should be done unto me," but that none of my brethren should lose out in their race for eternal life. I realize that my days of gospel work are numbered, although I am in better health than I have been for many years, and feel more like doing work than I have for a long time. But if I knew this was the last article I would write you, I would not change it in any respect. Why? As I said, I am not writing this looking toward any gain it may be to me, but that none of my brethren whom I love may come to judgment and find themselves shut out, or rather that they may not be left behind when the Lord comes and calls His own.

The matter of supporting the temple and its services by the tithes and offerings was as much a part of the service of the temple as any other part, and when that was not done all the rest stopped. All these things were written for "examples" to us upon whom the ends of the world are come. And surely the end of the world is upon us today. One glance at world conditions shows us that things cannot go on as they are very long.

Are we ready for the shout and the trump of God? If not, why not?

THE CHRISTIAN RITE OF BAPTISM

(Continued from Page Seven)

To summarize: Christian baptism was instituted by John, the herald of Christ's first advent; was observed by Jesus as our example; was practiced by the Master's disciples during His personal ministry; was accorded dignity and strength of Christ's command in the Great Commission; was faithfully followed by all the apostles and evangelists throughout New Testament times; was established as a memorial of Christ's death, burial, and resurrection; was presented to new believers as an outward token of the death and burial of the old nature, and as a resurrection to walk with Christ "in newness of life"; was observed as the door to the church, the adoption ceremony into the Christian family; was performed by immersion only, and never by sprinkling or pouring; was administered solely to believers upon repentance and confession of faith, and never to babes or children too small to understand its significance; was exalted as a precept of Christ, obedience to which prepared believers for the baptism of the Holy Spirit.

As ambassadors for Christ, we would repudiate all tradition and stand upon the unshaken foundation of Holy Scripture.

"Have faith in God," and in the divine promises, a faith that will not shrink from duty, a faith that triumphs over all doubts, and a faith that accepts the Savior's welcome through the gateway of baptism to new life and service in the family of God.—*Hope of the World*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Does Prayer Mean Anything to You?

* * * *

By Elizabeth Ford

The word "prayer" to me signifies the foundation framework of a person's religious attitude. It is the core of his faith.

Prayer means thanksgiving and praise for God's kindnesses, and petitions for desired mercies and blessings (Phil. 4:6).

When you pray do you just repeat words, words, words, with no real meaning to you? Is prayer just a habit you have formed because you think it necessary to salvation? When you kneel at the feet (so to speak) of our Lord, is your mind away off on carnal pleasures? Remember the scribes, "which devour widows' houses, and for a shew make long prayers" (Luke 20:46, 47).

Think how our own dear Jesus bowed His head in the Garden of Gethsemane, how many times He asked for the power to perform miracles, how He pleaded with God even as He hung on the cross! Surely such an example is too blessed to pass by! Matt. 26:36-46; 27:46.

Through studying the Bible and prayer we are brought inexpressibly close to our Savior and to God. In the past people have been in direct contact with Jesus and in close access to God. Now, through daily prayer, we have the privilege of communing with God. We know our prayers are being heard because our Intercessor pleads with God in our behalf (Rom. 8:26, 27).

Our entire church organization needs, oh, so desperately, constant and sincere prayer. Pray, and thereby bring yourself close to God and His Son. Notice how contented and happy you become (James 3:15, 16)!

South Bend, Indiana

"The Young People's Christian Training Class" (the Berean class of South Bend) has been growing rapidly. The average attendance is 14. The interest is very good. Election of officers for the coming year resulted as follows: Elmer McChesney, president; Doris Rouch, vice president; Wilma Pierce, secretary-treasurer, 214 Brook St., Mishawaka, Ind.; Maude Stilson, pianist.

Wilma Pierce, Secretary.

Find Me a Loophole

1. Abraham paid tithes to his high priest, Melchisedec.
2. We are children of Abraham by faith (Gal. 3:29).
3. Therefore, we should pay tithes to our High Priest after the order of Melchisedec, Jesus the Christ.

Since being converted to tithing by the above line of reasoning several years ago, I have vainly searched for just one loophole. There isn't any.

At first I rather thought: this is the law of tithing; we are no longer under law but under grace, therefore it isn't necessary to tithe. But on consulting the record I find that Abraham didn't seem to be forced into paying tithes. Rather, he received a wonderful blessing; his heart overflowed with gratitude; he paid tithes. It is not the law of tithing. It is the privilege of tithing.

Then I thought, even though we are children of Abraham, times have changed, Christ brought in a different set-up. None of the apostles tells us to tithe. Therefore it is out-of-date. But Christ said, "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39). Paul said we are heirs according to the promise given to Abraham (Gal. 3:29). Our understanding of those promises is brighter than that of Abraham because Christ was a more revealing and understandable spokesman for God than anyone else had ever been. Can we who inherit with Abraham do any less to show our love for God than He did? And anyway tithing is one of the most wonderful promises of God. In it the windows of heaven are opened, and God pours out such a blessing that there is not room enough to receive it (Mal. 3:10).

Therefore I believe in and practice tithing, not as a duty, but as one of the most blessed privileges a child of God can have in his dealings with his Father. I tithe because it makes me happier.

Not Room Enough

What "yardstick" does the Lord use to measure such a blessing as He pours out to tithers according to Malachi 3:10?

It is not a financial yardstick, for there seems to be no limit to the capacity of a rich man nor to the riches he can amass. God does give goods on occasion, but there is a better and enduring substance that He is more concerned about.

It must be a spiritual yardstick that the Lord uses. He measures in terms of the true riches. His greatest gifts to us are the fruits of the Spirit. We are to have faith, hope, and love, than which riches there are no greater in this life. Our mortal capacity cannot measure up to all that God would give us. Does anyone say, "Look how far I have gone in developing a Christlike character," God answers, "But look at the measure of the stature of the fullness of Christ that I have promised. Go on to perfection."

The greatest gift of God is eternal life, and in the next life when we have received that, our capacity to receive other blessings will also have been increased. But even then the Lord can keep ahead of us. The things that God hath prepared for them that love Him are infinite in character. "Of the increase of his government and peace there shall be no end" (Isa. 9:7).



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord is the strength of my life; of whom shall I be afraid?"

PAUL PROVES HIS BRAVERY

A LONG and dangerous journey lay ahead for our beloved missionary, Paul. Because of the difficulties and hardships that he had met ever since he first began to preach the gospel, Paul knew there would be many on this trip.

Those who loved him tried to persuade him not to go on to Jerusalem, as he planned. They told him, with tears streaming down their cheeks, that the greatest danger awaited him. But Paul was so anxious to tell as many people as possible about Jesus that he wasn't a bit afraid.

Things were always happening wherever Paul went. One of the strangest, a sad and yet a glad event, occurred at the beginning of this long trip. It was at Troas, and you can find the story in Acts 20:7-12. If you think your preacher speaks too long sometimes, be sure and read that story.

Paul stopped at several places for a short visit, and when he got to Miletus he sent word to Ephesus for the elders of the church to come over. He wanted to talk to them.

When they got there Paul told them he had planned to return to Jerusalem, and he knew he would never see them again. He gave them some good advice about conducting their church work. He told them they should "feed the church of God."

Now we all know Paul didn't mean that they should give the church members bread and meat. But they should give them the "Bread of Life," which we know is what Jesus called Himself.

Paul told them he knew "bonds and afflictions" awaited him, but he was glad to suffer for Jesus and the preaching of the gospel. You know, sometimes we have to suffer for wrongdoing. That isn't so easy to bear because we have so many regrets. Paul had no regrets for suffering from preaching the gospel.

The last three verses in Acts 20 are three of the saddest verses, I think, that are found in the story of Paul's life. Can you see them all kneeling down while Paul offered his farewell prayer to God for them?

They would never forget him. They loved him dearly. He had brought into their lives the greatest blessing of all—believing and obeying the gospel. Now they would never see him again.

Never? O no! They knew they would meet Paul again on the glad resurrection morning. And we will, too, if we are true and faithful as long as we live, or until that happy day comes. May it come soon!

The elders followed Paul to the ship to see him safe aboard. And as he sailed away they stood on the shore, waving good-bye to him.

Paul had to change ships at Patara. Here he took another that stopped to unload its cargo at Tyre. There he found some good Christians and stayed with them a week.

They, too, tried to get him not to go to Jerusalem. And when they saw they couldn't frighten Paul, they followed him to his ship, just as the elders had done at Miletus.

Paul and the Christian workers of Tyre kneeled down on the seashore and prayed to God for courage and for safe-keeping. They knew God was the only one who could protect their beloved missionary. The next stop of any length was at Caesarea.

Boys and girls, can you see Paul as he traveled those wearisome days and nights? You know, they had no comfortable ocean liners, nor even smaller vessels, such as we have today. They were given only the barest necessities of life, yet Paul endured it all gladly.

It wasn't as though Paul could do no other work to earn a living. Why, he was educated as one of the best lawyers of that day. He could have been a wealthy man if he had followed that profession. But he gave up all worldly honor and position to preach the gospel to those who might otherwise have been lost.

Here at Caesarea the same things happened. Those who loved Paul begged him not to go on. One man did a very queer thing to get him to stay. Look in Acts 21:10, 11, and see what it was.

Paul's answer was the same as it had always been—he was ready to die for Jesus, if necessary. Do you think you could be as brave? It's hard for us to stand a little thing like people laughing at our faith sometimes.

From Caesarea Paul traveled overland to Jerusalem. The day after he arrived the elders of the church there had gathered together and Paul met with them. They had a long talk with him, telling him many things that the Jews were saying about him, which were not true.

All of which led to the great danger Paul faced in the lesson for November 15. If you read this page carefully you will be able to tell your Sunday school teacher some of the things that happened to Paul that are not given in the quarterly.

AMONG THE CHURCHES

CASHMERE, WASHINGTON

The members of the Cashmere, Wash., church have made plans for a series of twelve chart lectures, to be given by Bro. Cecil Sater, Spokane, beginning November 8.

The charts are of his own handwork, a splendid set of forty pictures on creation and prophecy.

All are welcome; those coming from a distance will be cared for.

Bessie Lawrence, Secretary.

NEW SUNDAY SCHOOL IN PEORIA, ILLINOIS

The two known Church of God families living in or near Peoria, Ill., have shown praiseworthy enterprise since they were made acquainted with each other at conference and have organized a Sunday school. For the present they are to meet each Sunday afternoon at two o'clock alternately in the homes of Mr. and Mrs. E. H. Robbins, 1710 N. Glendale Av., Peoria, and Mr. and Mrs. George H. Slagle, Dunlap. They hope, however, to be able soon to add to their attendance and to secure a meeting place where the general public will feel free to come. Regardless of the hospitality manifested by the owners of a private residence, strangers are always more willing to attend services of any kind in a public place.

The group at its meeting on Sunday, Oct. 25, selected Bro. E. H. Robbins as their teacher and Sr. Robbins as treasurer. This was a wise choice, we are sure, as Bro. Robbins has been an earnest student of the Bible for more than a quarter of a century and is well qualified to guide this zealous little company into further knowledge of the truth.

SOUTH LAWN CHURCH, GRAND RAPIDS

The tenth anniversary of our church was observed with a most enjoyable and inspiring week-end, October 23 to 25. Not only were our own young people present in gratifying numbers, but many guests were on hand to make the occasion doubly sweet. In addition to Bro. Harry Goekler of Marshall, Ill., there were six young folks from Aurora College, seven from the South Bend, Ind., church, six from Kalamazoo, and one from Cleveland, Ohio.

Besides the general inspiration of the occasion there was the happy privilege of inducting two of our young people into the household of faith. This was done at the Sunday afternoon service, following which the right hand of fellowship was extended and the Communion service observed. The names of these new members are: Vergene Conrad, Keyes Ave., S. E., and Eleanor Hamilton, Lorraine St., S. W. These young people have been brought up in our Berean and Sunday school work, and are well grounded in the teachings of God's Word.

At the Christian Endeavor meeting of young people Sunday night there were 45 present.

Bro. Harry Goekler is doing very acceptable work among our people, and has been retained to act as assistant pastor for the fall work, at least. All are rejoicing over the present upward feeling.

F. E. Siple, Pastor.

ILLINOIS EVANGELISTS' NOTES

State Evangelist F. L. Austin
Song Leader J. W. McLain

On October 10, the first regular State evangelism was started at Eldorado, Ill., with protracted meetings. The work started off with a success that surprised not only the members, but the evangelists as well. The interest was slightly lessened the second week because Bro. Austin was called away to Fonthill, Ont., to take care of a funeral. The services were conducted by the song leader in the absence of the evangelist. The third week of the work is now under way and promises to bring a real revival. It is the policy of the evangelists to make personal calls not only to each member's home, but to the homes of those who come and manifest an interest in the meetings.

On Monday, Oct. 26, the evangelists called on isolated members. A very pleasant visit was obtained with Srs. Ida Jeffries and her daughter Irena and husband, Mr. Loren Margrave, at 415 S. Park Ave., Herrin, Ill. Mrs. Jeffries is the widow of James Jeffries, who was the son of the late Peter Jeffries.

In the late afternoon, with Srs. Jeffries and Margrave, we called on Sr. Margaret J. Donaly at 503 N. Division St., Carterville, Ill. Sr. Donaly is a daughter of the late Peter Jeffries. She is confined to the boundaries of her home at present because of injuries sus-

tained in a car accident several weeks ago. She is improving nicely and is able to move about with the aid of a cane. Sr. Donaly is the youngest elderly lady we have had the pleasure of knowing for some time. Her cheer and optimism are quite constant.

We feel sure that these isolated members who are not in easy reach of one of our congregations would appreciate hearing from those of like precious faith.

The evangelists' calendar is not full as yet, so we urge those churches who are contemplating holding meetings to get in touch with either the evangelist, F. L. Austin, 5439 Ohio St., Chicago, Ill., or Sr. Leota B. Hanson, Lebanon, Ill.

Pray for a State-wide revival and for a successful evangelism.

J. W. McLain.

Man to Be Saved Must

- believe in Jesus and His resurrection (Rom. 10:9);
- show his faith in Christ's death by baptism (Rom. 6:1-6);
- be clothed with God's righteousness (Phil. 3:9);
- be made conformable to Christ's death (v. 10);
- attain unto the resurrection from the dead (v. 11).

BETWEEN YOU AND ME—

The Preaching Mission program suggested by the Federal Council of Churches is providing an incentive to several of our congregations to emphasize doctrinal teaching from the pulpit at this time. Men are hungering for bread but too frequently are being given a cold, lifeless stone by those who are appointed to provide spiritual food to the people. The gospel alone satisfies.

Ripley, Ill., one of our rural churches, has shown its interest in the work of the church at large by contributing a splendid "Moral Obligation Sunday" payment for the liquidating of the N. B. I. indebtedness. This loyal church was the first one to respond to the appeal made at conference that each congregation take up a special "Moral Obligation" offering on the last Sunday of each month. Others have since been heard from, however.

Encouraging reports from Eldorado, Ill., where Bros. F. L. Austin and James McLain, conference evangelists for Illinois, are conducting a protracted meeting, give us much satisfaction. The interest has been good and the attendance one night reached 88. Bro. Austin is one of the most effective speakers the church has, and we know from our own experience that Bro. McLain as song and musical director is second to none.

George T. Rennard, long-time elder of the Niagara Falls, N. Y., congregation, suffered a stroke of paralysis during early October and is still confined to Memorial Hospital in the city.

Leland Berry, Eden Valley, Minn., was baptized October 4 by J. R. LeCrone, pastor of the Eden Valley Church of God.

The poem entitled, "Pathway of Content," which appears in another place, was read by request at the funeral service of Sr. Flora Fish. It expresses the humbleness and devotion of our beloved sister with remarkable fidelity.

Elder John Denchfield delivered sermons on October 21 and 22 at the Ripley, Ill., Church of God. He was accompanied on his Ripley trip by Elder Gerald Cooper, Mora, Minn., whose former home was Ripley, and by Miss Ednah Cooper, who was returning to her Ripley residence.

According to The Bergen Beacon, published by J. R. LeCrone of Eden Valley, Minn., John Denchfield has accepted a pastorate in Iowa for the coming winter. Further details are unavailable.

The interesting information reaches us from Sr. Leota B. Hanson that the church in St. Louis, Mo., has rented the attractive little "Toy Theater" which they first used during the meetings held in St. Louis a few weeks ago. For the past nine years the brethren there have been laboring under the handicap of house-to-house meetings. They are to be congratulated on the forward step they have taken and we pray that much success may result from it.

SOUTH BEND, INDIANA

It was our privilege to administer baptism on Sunday, Oct. 25, to Mrs. John (Dorothy) Houser of 1120 S. Columbia St., South Bend, Ind.

With this addition five new names have been added to the South Bend church roll during the month of October.

On October 11 four others placed their membership at this place, three of whom were immersed during Bible school last June. The order of service was a fellowship service which followed our sermon on love and closed with the Communion.

Rally Day, on the first Sunday, was very much enjoyed by a fine attentive audience. The program committee, headed by Horace Pierce, well planned and carried out to the delightful satisfaction of all present a very interesting program. For our part of the service we used the words found in 2 Peter 3:18: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," as a basis for our remarks.

F. A. Stilson, Pastor.

MINNESOTA STATE CONFERENCE

The St. Cloud Church of God had the pleasure of entertaining the Minnesota State Conference October 16-18. Out-of-town guests were here from a number of different places in Minnesota and the fellowship and spiritual uplift we received by being together were certainly worth all the effort. On Sunday the Ladies' Aid served both dinner and supper in the church basement.

We have set November 1, the first Sunday of November, for our Rally Day program and have announced as our goal for attendance on that day 100. You may watch for our report to see if the goal was reached. It will mean faithful work for everyone, for we have at the present several inches of snow on the ground and icicles are hanging from the eaves of our houses. Brr! Now don't you folks in the South wish you might get a good whiff of this bracing Minnesota air.

Each Friday evening we are having a teacher's training class for all to give a basis for Bible study and Christian service. Pray for us.

C. E. Lapp, Pastor.

Comments the Kansas City Star: "Haile Selassie is pleased to report that he didn't lose all in the war with Italy, and that only one third of his kingdom was lost to the invaders. This, however, is purely hearsay on Haile's part; he hasn't been to Ethiopia lately to find out."

FORTY YEARS AGO

An item appearing in The Evangelist, published by G. M. Myers at Belle Plaine, Iowa, in October, 1896, says: "Bro. I. M. Vickery of Arkansas City, Kan., writes that five were immersed during their late meeting near Bitter Creek when L. E. Conner was with them."

When the item was referred to Bro. Conner, he mentioned the fact that upon his arrival at the place of meeting he was informed that it was expected that his sermons should each be of at least two hours' duration, and he spoke three times during the day and was asked to sing a solo! They sought to get full value out of their meetings in those days!

Bro. Conner also told of one man who came from his home in "the Strip" in Oklahoma some two hundred miles to attend the meeting, riding the entire distance upon an exceedingly poor horse and without a saddle. Those were the happy days!

LOUISA PLATTS

Louisa Platts, beloved wife of Ernest Platts of Welland, Ont., suddenly lapsed into death on the evening of October 18, 1936. Because of heart weakness she had been under the doctor's care for two or three weeks and was supposedly much improved, when without warning the breath of life ceased, on the 37th anniversary of her wedding day.

Sr. Platts was born to Hugh and Drenda Bailey on February 25, 1875. She was united in marriage with Ernest Platts, son of the late Bro. and Sr. William Platts of Fonthill, Ont., on October 18, 1899. To this marriage were born Alice, who died in 1922 in the youth of womanhood, Gladys, and Dorothy.

Early the deceased consecrated her life to Christ. For over seventeen years of the writer's pastorate there she was one of the worshipers, active in Christian service, of the Church of God of Fonthill. With faith toward Christ and hope in His promises she continued till death.

Besides her husband and two grown daughters there remain to mourn her death the large family of her parents, the large ancestral family of her husband, many fellow workers in Christ, and friends numerous.

Her loved ones laid her away in the silence of death, "not as those who have no hope." For, because of her life of faith and service, their hope and expectancy are that in a soon tomorrow this lifelong true wife, mother, sister, friend, will awaken to resurrection splendor at the call of the returning Lord and Savior. "Even so, come, Lord Jesus." Come quickly.

F. L. Austin.

FLORA FISH

Flora (Gearhart) Fish, daughter of Conrad Gearhart, was born in Story County, Iowa, April 16, 1867, and died at her home in Maxwell, Iowa, October 20, 1936. She was married to Isaac A. Fish December 29, 1886. The eight children born to them survive their parents' deaths. Most of Mrs. Fish's married life was spent on the farm not far from Maxwell to which they removed in 1918. Since coming here she has made a large place for herself in the hearts of the people of the community, being, as was the case throughout her life, never too busy to answer a call for help in time of need.

During her girlhood she joined the United Brethren Church. Later, having embraced the gospel of the kingdom of God, she was baptized into the faith of the Church of God, to which she remained loyal to the end of her life.

Her desire was to live in the affections of her family, and all that medical skill and kind hands could do was done to prolong her days, but after more than two years of failing health she fell asleep to await her Master's call at His coming. Her husband, Bro. Isaac A. Fish, preceded her in death two years ago.

In addition to the six daughters and two sons who survive her, all of whom are members of the Church of God, and live in central Iowa, she leaves twelve grandchildren, two brothers, and two sisters, besides a host of more distant relatives.

The many who attended the funeral service filled the Presbyterian Church at Maxwell and listened with sympathetic interest to the message of comfort and assurance delivered by the former State evangelist of Iowa, G. E. Marsh. He was assisted by the pastor of the church in which the services were held.

It is doubtful if any one person has exerted a more lasting spiritual influence on the community than has this faithful, efficient, and loving servant of our Lord.

THE WALRUS SPEAKS

By Arlen Marsh

Insurance rates on ministers are considerably lower than on any other type of life risk. They make us think of Archy the cockroach, who left behind him this brief item in Don Marquis' typewriter:

"live so that you
can stick out your tongue
at the insurance
doctor."

Trains have been named for her. In 1889, Nellie Bly dashed madly around the world in 72 days, 6 hours, and 11 minutes, by liberal use of special trains. "Even," said the New York World, "imagination's record pales before the performance of The World's Globe-Circeler." Nellie worked for The World, which made disparaging reference to Jules Verne's "Around the World in Eighty Days." Whereas Herbert Roslyn Ekins, ace reporter for the Scripps-Howard chain of dailies, did an October circumnavigation in a trifle over eighteen days. He used nothing but regularly scheduled transportation agencies.

Six hundred Mennonite families are being driven by the drought from their colonies in the Dakotas, Kansas, and Minnesota to new farms in Alabama fronting on Mobile Bay. These Mennonites are descendants of the old Anabaptists, who were severely persecuted at time of Zwingli because of their conviction that only believers should be baptized, and then by immersion.

Until Bunyan's "Pilgrim's Progress," John Fox's "Book of Martyrs" was the only book except the Bible which was printed in English. Consequently, it exercised a broader effect upon Christendom than any other single secular volume.

The world's greatest best seller, next to the Bible itself, has been Charles M. Sheldon's "In His Steps." The first editions were published without his permission or knowledge, and he subsequently has made very little out of the book. So far, something over twenty million copies have been sold.

The world is becoming pretty well cluttered up with Antichrists. After the Pope came Mussolini, after Mussolini NRA, and now after NRA this to The Literary Digest: "In the latest issue of The Literary Digest, under the heading 'Oracular Cheops,' you write: 'The leader, Robert J. Boyle, wasn't sure what was going to happen, but he hinted it was high time for the Antichrist, Mr. 666, to appear. To his way of thinking, several modern dictators might easily fit the role.' Only one dictator fits, as a simple examination of names and titles will show anyone who is curious as to the identity of your 'mysterious Mr. 666.' Count the letters in this: Fuhrer Adolph Hitler, and there you have six-six-six."

The war in Spain against the church, against Fascism, and against any other handy principles has its quirks. Censors yawn mildly beside news correspondents who drone things like this into the phone: "B for Benjamin, O for Otto, M for Mike." In London, those initials shoot out to the world as a headline: "Bombers Over Madrid."

On the Shelves

By Arlen Marsh

BOOKS—OUR TREASURED WEALTH

Who has written more nobly about reading than Henry David Thoreau? "Books are the treasured wealth of the world," he said in *Walden*, "and the fit inheritance of generations and nations." This is why, I think, a special quality of life pervades all that has to do with books. One feels it in the manufacture and publishing and vending of books, no less than in the writing and reading of them; there is a continuous undercurrent of excitement likely at any moment to rise to readers' throats in an exclamation of joy at discovery of an increase in the world's treasured wealth.

Your good readers, and I include publishers, are tireless prospectors. The motives are as various as men, but the object is permanent and single; it is to find the precious metals of life itself, the finer substances of the reason and imagination which will enrich the quality of our days. Explain otherwise if you can the impulse of Thomas Y. Crowell who on reading in a newspaper of the French publication of Tolstoi's *My Religion*, cabled for the book and thereafter brought out the complete works of Tolstoi. This was prospecting on the grand, time-honored scale. Genius blows when it listeth, and critics, publishers, and lovers of books are kept vigilant by that fact.

But talent is a constant. Never is there a dearth of good books. Never is there a list of new books which fails in promise of something to read that is amusing, thoughtful, informative, or instructive, moving or inspiring. Talent moves forward, season by season, like an irresistible army—and irregularly in its ranks appears a genius.

It is a sour attitude, a dull spirit of incuriosity, that says, "When a new book comes out, I read an old one." There is no time in literature. The old great books are contemporary, and the new books are their competitors. We should read them together, since we wish to be contemporaries of living men who are beneficiaries of the "fit inheritance of generations and nations." We should be eager to see with *our* eyes the torch passed on.

To strike a balance of this kind between the classics and the moderns is to me essential to a full reading life. There is another balance to be achieved, and that is in the variety of one's reading. The pleasures of so-called light reading are not to be shunned. The Greeks had a word for the specific virtue of "jollity" or "good cheer," and no less grave a man than the Angelic Doctor has advised "absurd talk and acts" as the recreation of the soul. If we are balanced, and not what St. Thomas Aquinas called "clownish bores," we shall read not only for creation of fine values in ourselves but for pure unashamed recreation. We shall not despise *vers de societe* or humor or the light novel but find a place for them. In fine, we shall in our reading give our-

selves the range from frivolity to the sublime which life itself spans.—*Gorham Munson in the catalog of Thomas Y. Crowell & Company.*

THE FOOL HATH SAID

It is difficult to form an adequate appraisal of this book. Beverly Nichols wrote it, and Beverly Nichols has been everything from a reporter to a violent pacifist. His current product carries more than a little of both the two extremes.

The writing is staccato, now and then cynical, not at all devotional in the accepted sense of the word. Yet the prime purpose of Mr. Nichols is to establish devotion and faith in a personal God as a deeply seated part of the reader's thought.

The writer swings from cocktail bar to Westminster Abbey without noticeable difficulty. His newspaper experience has given him a versatility sadly lacking in the majority of writers on religion. And from cocktail bar to Westminster Abbey the Nichols purpose runs in a continuous stream.

By the application of science, history, and common sense to the assertions of the Huxleys, the Darwins, and the Shaws, *The Fool Hath Said* neatly manages to present a somewhat exceptional argument in favor of the personality of God. If the book had stopped with this, a judgment of it would have been easy.

But the book went on. It went on, in fact, to consider pacifism, sex, prayer, the Oxford Movement. It went on to talk about Socialism and labor and capitalism, about a deep devotion, about miracles and the resurrection.

The Nichols conception of the Pauline Epistles and the teaching of the Christ is not particularly surprising, but for many readers it will be entirely new. Paul, it would seem from Mr. Nichols, injected his own bitterness into the Epistles, and so cast shade upon the beauty of the Christ.

The Nichols conception of the Oxford Movement stamps the movement as the temporary savior of mankind.

The Nichols conception of the Christ goes back to *Cry Havoc*, the Nichols attack on war. The Christ in the hands of Mr. Nichols becomes preeminently a pacifist.

Finally, the Nichols conception of Christianity and sex strikes not only a new but a definitely reasonable note.

Whatever one may say about its attitude toward Paul, *The Fool Hath Said* will make salutary reading for either orthodox or heretic, for either fundamentalist or rationalist. And it will not be boring reading, for the style is one of quasi-humor with language frequently unique in a book on Christianity.

Doubleday, Doran & Company: \$2.00.

THE RESTITUTION HERALD

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Prayer for America

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

Here lies our fathers' sacred dust,
And here our kindred dwell,
Our home is here,—how should we love
Another land so well?

O guard our shores from every foe,
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth, and Thee;
And let our hills and valleys shout
The songs of liberty.

—*John Reynell Wreford.*

Abreast of the Times

Houdini's Ghost Remains Silent

"I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."—1 Samuel 28:8.

HOLLYWOOD, Calif., Nov. 1.—"He has not come, I turn out the light." These words came sadly from the lips of Mrs. Beatrice Houdini last night as she turned the switch controlling the electric light which had burned for ten years before the picture of her dead husband, the famous magician. In the presence of two hundred persons the final test had been made in an effort to get into communication with the spirit of the man who had solemnly pledged himself to answer the call of his wife after death if it were possible for him to do so, and the test has brought no result.

Mr. Houdini, who successfully duplicated every feat of spiritist mediums by natural means, had before his death prepared a secret code which was carefully memorized by himself and his wife, and the two agreed that the one who survived the other should, on the anniversary of the death of the other, make an earnest attempt to get into communication with the one who was dead. Mr. Houdini died October 31, 1926, and on each succeeding Hallowe'en his widow has invited the best mediums of the world to aid her in establishing definite contact with her husband, but every attempt, including this, the last and final one, has utterly failed.

LONDON, England, Nov. 1.—The ghost of Houdini would not respond to the plea of Harry Day, a Member of Parliament and close friend of the dead magician, when he held a spiritist seance in the fulfillment of a pact he had made with Houdini years ago. "I am still keeping an open mind on the subject," Day said when no result followed the attempt to get into communication. "I kept my part of the bargain anyway."

It is strange that the lie the serpent told in the Garden of Eden should so long survive—"Ye shall not surely die"—when observation, experience, and scientific experimentation have proved the truth of the Bible throughout the ages, which says that "the dead know not any thing" and that "their love, and their hatred, and their envy, is now perished" (Ecc. 9:5, 6). Only the voice of the Son of God can call forth those who sleep in the darkness of the tomb and enable them to speak once more.

Youth Bandits

"Whoso keepeth the law is a wise son."—Proverbs 28:7.

CHICAGO, Ill., Nov. 2.—Last week's crime record in this city furnished startling evidence in support of the United States Government's crime investigation report published by the Department of Justice in 1935, which declared that crime was rapidly increasing among the young,

A gang of more than a dozen boys, whose ages ranged from 15 to 19, were arrested the early part of the week, all of whom confessed to the police that they had committed a series of burglaries stretching over several months. They had originally organized as a "sand lot" ball club, but soon degenerated into a gang of youthful bandits.

Two other Chicago boys, accompanied by another lad from Beloit, Wisconsin, and a fifteen-year-old girl who was seeking a "thrill," were arrested in Memphis, Tennessee, after staging a holdup. A fourth member of the gang, a twenty-year-old young man, also of Chicago, killed himself rather than face capture when they were surrounded by police officers. The ages of the other boys were 15 and 16. They drove to Memphis in a stolen automobile. The three youthful criminals were sentenced to serve five-year terms in institutions for juveniles.

According to the Department of Justice report on crime, to which reference has been made, examination of persons arrested in the United States in 1934, distributed according to age groups, indicates a rapid increase from ages 15 to 19, the numbers being as follows: (15) 1,512; (16) 6,046; (17) 10,318; (18) 15,174; (19) 17,304. The number of nineteen-year-old persons arrested exceeded the number for any other age group. A large proportion of them were charged with major crimes, as indicated by the following figures taken from the World Almanac of 1936: Criminal homicide, 219; robbery, 1,086; assault, 780; burglary, 2,411; larceny, 2,940; auto theft, 1,145; for carrying weapons, etc., 259.

According to Warden Lawes of Sing Sing Penitentiary in New York, Sunday school training is one of the most effective means of combating crime. Almost none of the prisoners in his charge have ever attended any kind of church service.

May God help our pastors, parents, Berean and Sunday school workers to keep our young people in the church and under the influence of that youthful Friend of youth, Jesus Christ, who was only 33 when He was raised from the dead to become no older throughout eternity.

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We Face the Future

By John Donaly

WHOLLY aside from internal political aspects, the tremendous vote given to President Roosevelt and the New Deal cohorts in the recent American election will have repercussions which cannot be measured until many years have passed.

The problem is not so much financial, not so much social, not so much political, as religious. No man in history has deliberately been given by more than 125,000,000 people the supposedly divine right of kings; yet this apparently will be the ultimate result of the landslide which carried nearly every State in the Union.

Not that it is anticipated that the President will take it upon himself to have a self-coronation. But it is certain that no man, in a presumed democracy, will be able to assume the authority vested in him by the acclaim now given to Roosevelt without seizing, legally or illegally, the autocratic powers of a dictator.

That the Constitution has largely been ignored during the past four years has been obvious, not from mere theory, but from the decisions handed down in rapid succession by the United States Supreme Court. In a short time, more New Deal legislation, including the social security tax act, will go before the court for adjudication.

In view of the enormous plurality of votes given the New Deal policies, it becomes apparent that, should the Nation's highest court declare those policies to be unconstitutional, the Government will be entirely justified and may be expected to take immediate steps either to suppress the court, to limit its power, or to annul or amend the Constitution.

It is thus that the problems raised by the November 3 landslide are religious. For, by the Constitution and by the Constitution only, are churches guaranteed the right to worship as they please. In no country of the world operated by dictatorships is there true freedom of speech, press, and religion. Nor will there be in this or any other nation if written basic guarantees are destroyed for the sake of writing a new form of government into existence.

This is no time for partisan politics; it is no time for regrets; it is no time for anything except a cold analysis of what may lie in the future. That the Bible has predicted

the coming of dictatorships throughout most, if not all, of the world is undeniable; but that to have the United States fall victim to an anti-religious oligarchy would be both painful and deleterious, is also undeniable.

Since the World War, the trend in all governments has been definitely away from religion. Not even Mohammedanism has the hold it once possessed on its people. In Christendom, religion has become little more than a society for the abolition of hard liquor, war, drugs, and other social evils. The church has come to occupy no place except that of an adviser to the Government.

Hard on the heels of this trend have followed the inevitable consequences. In Spain, the church has been almost completely suppressed; if it arises on the ruins of what once was a prosperous and powerful country, it will do so subject to every whim of the ruling powers. In Russia, the church only recently has been accorded either rights or privileges. In Italy, the Pope is bound by Mussolini, and was obliged to make a peace pact with him not many years ago. In Germany, the results of antichristian governmental propaganda are still making havoc. In the United States, during the past three years, a number of experimental towns have been erected to which the powers that be have denied churches on the ground that such towns

are economically unable to support religious organizations. On the other hand, every such town has been supplied with a theater, a recreation hall, and complete facilities for fun and frolic.

No better time for consolidating the forces of the church on maintaining its freedom from governmental interference could be secured than the present. And this statement cannot be construed to mean that the church as a Christian organization should insert its spoke in the wheel of politics. What is necessary is that each Christian should consider that, according to human rights and, more, according to the divine rule of God almighty, he has the eternal power to worship as he pleases, and to object to any efforts to curtail that power.

All the world has been watching the trend in the United States to determine inter- (Please turn to Page Eleven)

FROM MATTHEW 24

"And you are to hear of wars and rumours of wars. See that you be not alarmed, for such things must be; but the end is not yet. For nation will rise in arms against nation, kingdom against kingdom, and there will be famines and earthquakes in various places; but all these are but like the earliest pains of childbirth..

"At that time they will deliver you up to punishment and will put you to death; and you will be objects of hatred to all the nations on account of my name. Then will many turn against me, and they will betray one another and hate one another. Many false prophets will rise up and mislead many; and because of the spread of lawlessness the love of the great majority will grow cold; but he who stands firm to the end shall be saved. And this gospel of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the end will come."

—Weymouth, New Testament in Modern Speech.

Universal Resurrection

Is It Scriptural?

By R. H. Judd

"If a man die, shall he live again?"

SCRIPTURE DEFINITIONS of death are so numerous, and in many instances so detailed, as to exclude possibility of misunderstanding. The first occurs in Genesis 3:19, and in every respect is in accordance with the facts of the actual experience of mankind. Another typical passage is found in Psalm 104:29, and still another in Psalm 146:4; but probably the most pithy and irrefutable is that of Isaiah 38:1, where Hezekiah is told, "Thou shalt die, and not live." Language could not be more definite. The pronoun without question represents the actual person, and life and death are placed in direct antithesis. The popular idea of a person being both dead and alive at one and the same time is thus shown to be impossible.

Job's question follows as a natural sequence, and can only find its answer in the Bible doctrine of the resurrection. "Abel, Enoch, Noah, and Abraham . . . all died . . . not having received the promises." Therefore, redemption from "the power of the grave" as expressed by David in Psalm 49:15 becomes an absolute necessity for the promises to be fulfilled.

The next question demanding an answer is: Will all—men of all time—be resurrected? "Orthodox" Christianity generally proclaims that they will, basing its teaching on the single passage of John 5:28, 29. The writer believes such an exegesis to be illogical, for it ignores earlier statements on the subject the language of which cannot by any method of syntax be brought into harmony with the idea of universal resurrection, and which must have been understood by contemporaries quite apart from New Testament statements written centuries later. He further believes that there is no doctrine of vital importance in the New Testament that has not its beginning in the Old Testament. If, therefore, any doctrine is definitely absent in the Old Testament, interpretation of New Testament passages in its favor must obviously be reserved. This is more apparent still when Old Testament passages can be cited which directly deny the doctrine in question. We are thus brought to two very important considerations, viz.:

First. Are there any passages in the Old Testament which can without question be said to teach universal resurrection? We mean, of course, passages the translation of which is beyond dispute. We are unable to recall a single instance.

Second. Are there any Old Testament scriptures which

A somewhat novel idea of the resurrection is presented by Mr. Judd. Although opposed to the conception of a universal resurrection, he holds that a portion of the wicked as well as all the righteous will be resurrected.

will not rise? We think there are many such, and herewith quote a few in substantiation: Exodus 14:13 says, "For the Egyptians ye have seen to day, ye shall see them again no more for ever." Isaiah 43:17 is evidently inspired comment on

that very incident. Uttered some eight hundred years after the event, it has some very notable points of interest. The Revised Version very correctly omits the first "shall": "they lie down together" instead of "they shall lie down together," thus removing one item which might perhaps cast a doubt on its reference to the Red Sea passage. It also brings it into harmony with the tense of the remaining portion of the verse. How is it possible, in the face of the emphatic statement, "They shall not rise, they are extinct, they are quenched as tow," to support the idea for one moment that they will be resurrected, any more than tow (or wick; see margin) can be restored after it has been consumed? To deny language so definite one might with equal reason deny John 3:16 or John 17:3.

In Psalm 49:12-20, David compares man "to the beasts that perish," and says, "They shall never more see the light." That these statements apply to what we term "natural death" is made abundantly clear in verse 17 by the expression "when he dieth." The fate of past generations ("his fathers") is also included, and as if to make doubly certain the statement of verse 12, quoted above, is repeated in verse 20.

Psalm 119:119 (R. V.) tells us, "Thou causest to cease all the wicked of the earth like dross." Proverbs 10:25, "As the whirlwind passeth, so the wicked are no more." Did ever a whirlwind come up the second time? Never! Psalm 88:5; Job 24:19, 20; Isaiah 26:14. What language could more forcibly state the utter end of the ungodly than is used in these passages? "They are dead, *they shall not live*, they are deceased, *they shall not rise*." Further, each of these passages declares, in different wording, that they shall be remembered no more.

Jeremiah 51:39 is, if possible, even more emphatic. The same is true of Amos 8:14; Proverbs 21:16; and others.

One cannot for a moment think that when our Lord uttered the well-known words of John 5:28 (upon which so many build universal resurrection) that He had overlooked these explicit didactical Old Testament scriptures. Rather, the writer thinks that He had in mind such scriptures as Psalm 88:5; Job 24:19, 20; and others where it is said that

the wicked will *not* be remembered. Had the Christ used the word "hades," then universal resurrection would have been an unanswerable argument if the words of Christ are to be given precedence over Old Testament affirmation. He came, however, not to destroy, but to fulfill. That "graves" is not the correct thought is evidenced by the change in the Revised Version from "graves" to "tombs." To the average person such a change would seem to be insignificant, indeed unnecessary, but to the student it indicates that the revisers recognized an essential difference they could not well express, hence their choice of the word "tombs" to show a difference existed. Other scholars have suggested "memorial tombs," or "memorials" conveys the correct thought (see *Words of Life* for September, 1936), thus showing selection rather than universal resurrection. Viewed in contrast with Psalm 88:5, and others quoted al-

ready, such a thought seems reasonable.

So numerous and so emphatic are the scriptures that many, with considerable reason, teach that resurrection is the only hope for those "accounted worthy." That such is the *main purpose* of resurrection would appear to be beyond dispute. There are, however, to the mind of the writer several passages of Scripture that would seem to point to the resurrection of a portion of the unregenerate. For instance that in Luke 13:28, "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out," reads like a specific message to a class within Jesus' hearing. Paul's statement of a resurrection of both the just and the unjust also seems to bear this out. As in most things, the middle ground between two extremes would seem more probable to be correct.

SIN

By D. G. Harvey

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

ALL our lives we have been urged to avoid sin, but what a strange thing our conception of sin sometimes is. Often we condemn sin all acts of others who do not conduct their lives according to our own ideas. If we as Christians would fight against sin, we believe it best to first find the thing we wish to avoid. The Bible can and will answer our question.

What is sin? "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). The above citation is the one so often recited in class without comment, but with a satisfied expression, as if to say, "There! That settles it." But wait; does it entirely satisfy?

We might perhaps ask, "What law is referred to?" John surely does not refer to the law of Moses, and conflict with Paul's teaching—"But now we are delivered from the law" (Rom. 7:6). Perhaps John refers to what we sometimes call the law of nature. It is but natural that if one goes against all rules of health, he invites disease and early death. But we believe John refers to the great law of Christ. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40).

The great law of love calls for complete love of God. "with all thy heart," *all our emotional nature*; "with all thy soul," *all our life and personality*; "with all thy mind," *all our thoughts to the glory of God*. That is love,

complete love for God. And the second commandment is, "Love thy neighbour as thyself." How easy it is to transgress this law, how easy to sin.

But we urge we are members of the church. Membership in church may not mean you are a Christian; even prayer can be sin. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). Without love of God and our fellow men, our prayers mean nothing. But like the Pharisees, we pray to be heard of men. For without love, there is doubt and lack of confidence in His Word.

Listen: "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Rom. 14:22, 23).

There is the answer to our question. Anything that lacks *love* and *faith* is sin.

"Every way of man is right in his own eyes: but the Lord pondereth the hearts. To do justice and judgment is more acceptable to the Lord than sacrifice. An high look, and a proud heart, and the plowing of the wicked, is sin" (Prov. 21:2-4). How could plowing be sin? "The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Psalm 10:2-4). He breaks the law of Christ.

Where Are the Dead?

WHILE the leaders of the various denominations differ greatly in their interpretation of Scripture, yet they are remarkably agreed on one point, namely, "soul immortality" with its consequent evils of "eternal torment," etc. It is evident that they have drunk deeply at the fount of Platonic philosophy, which undoubtedly has its source in the lie of the Devil uttered in the Garden of Eden: "Thou shalt not surely die."

I have before me two articles, one entitled "Where Are the Dead?" and the other "After Death?" The writers belong to different denominations, poles apart in doctrine, yet on this subject they are agreed.

Both commence by seeking to prove that "sheol" is a place of departed spirits. The writer of "Where Are the Dead?" commences thus: "Jacob, we will remember, said he would go down to 'sheol'; while the writer of "After Death?" says, "Prior to the resurrection of Christ the departed spirits of men went to 'sheol.'"

The question might be asked: "Did Jacob believe that 'sheol' was a place of departed spirits?" In Jacob's words referred to, the writer omits a very important point. Jacob says, "For I will go down into sheol (correctly translated "grave" in A. V.) unto my son mourning" (Gen. 37:35). He believes that Joseph is dead, and the same verse tells us that not only did he mourn, but he refused to be comforted. Surely if sheol is a place of departed spirits where the righteous live in conscious bliss, Jacob would have derived some solace from this. He would most surely have comforted himself after the manner of the poet:

"Yonder's the land where the loved ones are,
Soon will the mists roll away!
Joy soon to rest in the realm afar,
Soon will the mists roll away!"

When we also consider the several references Jacob made to death and the grave, it will be increasingly evident that both writers are sadly in error in their definition of "sheol." In Genesis 42 we read of Jacob's sons going down to Egypt for corn, and of Simeon's detention. In verses 36-38 we see how Jacob reacts to this further bereavement, and also to the possible loss of Benjamin. He closes his lament with the words, "Then shall ye bring down my grey hairs with sorrow to the grave (sheol)." Surely no one would seriously suggest that a spirit has grey hairs, and yet one cannot logically escape from this conclusion, if "sheol" is a place of departed spirits. Again in Genesis 45 we read how he greets the news of Joseph being alive. He cannot at first believe that Joseph is alive (v. 26), but when at last convinced, he says, "It is enough: Joseph my son is yet alive: I will go and see him *before* I die" (v. 28). Surely it is evident from these statements that to Jacob "sheol" meant nothing more than the grave, and that he had no hope of living after death in a spirit world.

The next stage of the two writers is to prove that "sheol" had two compartments, the lower compartment containing the spirits or souls (neither writer correctly defines "spirit" and "soul," and each confuses one with the other) of the unrighteous, and the upper compartment, called "Paradise," containing the spirits or souls of the righteous. They also locate this mythical "sheol" as being in the heart of the earth. Now one would naturally assume that a doctrine of such importance would be plainly stated by the Old Testament saints, and that their references to this intermediate state would be quoted by the writers. It is rather surprising then to find that neither writer bases his statements on any Old Testament scripture, but rather on one solitary portion of the New Testament, and that a parable, "The rich man and Lazarus."

Now it is evident that whatever standing these men may have in their own particular denominations, they have either forgotten, or ignored, two essentials in Scripture exegesis. Firstly, that no Scripture is of private interpretation. A doctrine cannot be built upon one portion of Scripture, unless all other Scripture will agree. Secondly, a doctrine cannot be built up on a parable, but must have plain statements of Scripture for a foundation. The writer of "After Death?" does later in his article give six references in the Old Testament where "sheol" is located as being *down*, but this does not necessarily prove that it is a place of spirits. He makes much of the incident recorded in Numbers 16, but it is to be noted that he only quotes part of verses 30 and 33. If he had quoted verses 30, 33 in full, they would have probably proved too much for him. These verses tell us plainly that not only the men went down to "sheol," but also their houses and their goods. The "new thing" was that they were buried first and died afterward, in contrast to the common death, i. e., dying first and being buried afterward.

Returning to the subject of the rich man and Lazarus, we are told by both writers that this is not a parable. The writer of "Where Are the Dead?" says, "Some contend that the story of the rich man and Lazarus is a parable, but the Lord did not say so, and when we consider that the name of the poor man is given, and that the number of the rich man's brethren are given as five, these particulars change the possibility of parabolic teaching. To say that it was not real is to imply that it was fiction." To say the least this reasoning is very weak. The preceding stories in chapters 15 and 16 are not said to be parables and yet they are always referred to as such. And to say they are not true because they are not real history is foolish in the extreme.

If Luke 16 is not a parable, and does in fact reveal the state of the dead, there are several resultant difficulties. In the first place it would appear that our Lord contradicted the Old Testament Scriptures, and we know He did not do

so, but He rather confirmed them. How then can we reconcile such statements as the following if we accept Luke 16 literally? "For in death there is no remembrance of thee: in the grave (sheol) who shall give thee thanks?" (Psalm 6:5). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). "The dead know not any thing; . . . there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol), whither thou goest" (Ecc. 9:5, 10).

Secondly, it is a contradiction of New Testament doctrine. According to Hebrews 9:27, the next event after death is judgment. If Luke 16 is referring to the state of the dead, then the next event after death is not judgment, but punishment or reward according to the spiritual condition of the dead person.

We have, however, good grounds for believing that Luke 16 is a parable, and has no bearing on the subject of the death state. Much has been said in these pages on the matter and there is no need to go over old ground. Sufficient is it to say that most able Bible scholars give it as their considered opinion that it is a parable. Some tell us that it was already well known to the Jews, and is to be found in the Talmud. It is also to be noted that when Christ was not addressing His disciples He always spoke in parables (Mark 13:34), and on this occasion He is addressing the Pharisees (vv. 14, 15).

We are not concerned in this article as to the true meaning of the parable. The present purpose is to make clear the fact that it has nothing to do with the state of the dead. Men are not divided in death, "all go unto one place, all are of the dust, and all turn to dust again" (Ecc. 3:20). The division between men takes place at the first resurrection, as is so beautifully brought out in Psalm 49:10-15. It was not in death that the upright had dominion over the unrighteous—as they would have undoubtedly had in this Paradise of orthodoxy—but in resurrection. The "out" resurrection is the true desire of the Christian (Phil. 3:11), for this is the time of his reward (Luke 14:14). For the sinner, "God hath appointed a day in the which he will judge the world" (Acts 17:31). This is the great day of judgment, one thousand years after the resurrection of the saints (Rev. 20:4, 12-15). How then dare anyone intervene between death and judgment, a period of conscious bliss or torment?

Now it is commonly stated that the Old Testament saints knew little or nothing concerning the state of the dead. In fact the writer of "Where Are the Dead?" goes so far as to say that in the whole of the Bible "very little light is thrown on the state of the dead, between death and resurrection, and the agents of Satan have taken advantage of this to promulgate false teaching on the matter." We cannot, however, be accused of using Satan's lie to promulgate false teaching. The fact of the matter is that the Bible has a good deal to say concerning an intermediate state, but it is not the intermediate state of orthodox theology. The resting place of all men between death and resurrection is clearly revealed as being the grave. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"

(Dan. 12:2). Daniel's statement agrees with that of the Lord Himself: "Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear his voice, and shall *come forth*; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28, 29).

Surely no one, except he be tainted with the heathen philosophy of soul immortality, would say that these scriptures only refer to the body. They are clearly in line with the sentence passed upon Adam, "Dust *thou* art, and unto dust shalt *thou* return" (Gen. 3:19; Job 34:14, 15; Psalm 146:4; Ecc. 3:20).

Job also asks another important question in the 14th chapter, "If a man die, shall he live again?" (v. 14). Unless death is real the question loses its force, and is in fact illogical. If men do not die, they obviously cannot live again. As we, however, have sought to prove, death is a terrible reality, and therefore the question is of vital importance. Now the answer is given in the same verse as the question: "All the days of my appointed time will I wait, till my change come." By resurrection, and by resurrection only, did Job hope to live again, and this is the true Christian hope. Perhaps why so many do not realize this is because it is one of the divine mysteries. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). The time of the change is here distinctly stated: not at, or in, death, but at the last trump. This is the same trump as mentioned in 1 Thessalonians 4: "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 (not come down from heaven): then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (vv. 16-18).

No wonder Jacob refused to be comforted. He had no false hope of "fording the river one by one," nor yet had he the true hope of the resurrection from the dead. Let it be noted that these scriptures speak of the resurrection of dead saints, and the translation with them of living saints. It is not a resurrection of *dead bodies*, but of *dead persons*.

In conclusion we ask the reader not to accept what we have written, but to search the Scriptures and see if these things are so. If the reader will seek diligently he will find that much of the phraseology of popular preachers has no scriptural foundation. One often hears them speaking of "immortal souls," "never-dying spirits," "eternal torment," "the caverns of the damned," "the worm of an undying conscience," and similar phrases, but none of them is to be found within the Book they profess to reverence. Surely, they are guilty of the sin of the lying prophets: "Ye say, The Lord saith it, albeit I have not spoken" (Ezek. 13:7). The nature and destiny of man and his condition in death are not a matter of metaphysics or vain philosophy, but are clearly revealed within the pages of Holy Writ.—W. Bates in *Words of Life*.

Behold, He Cometh!

A Brief History of the Advent Movement

AS EVERY religious movement of history has had its forerunners who have prepared the way, so the Advent movement of the early part of the nineteenth century was preceded by the sporadic preaching of the doctrine of the second advent by such men as Martin Luther, Bishop Newton, Mede, Faber, Cunningham, and others in Europe. In 1667 Samuel Hutchinson, of Boston, published the first premillennial work in this country, and in 1796 Elder Joshua Spaulding, of Salem, Massachusetts, published a series of nine sermons "concerning the coming and kingdom of our Lord Jesus Christ, and the restitution of all things." This met with considerable opposition by the ministry generally and had no wide circulation. In 1800 Benjamin Farnham, of East Windsor, Connecticut, published a work of 150 pages on the second advent of Christ, and a little later a minister named Titcomb of Brunswick, Maine, set forth his views of Daniel's prophecies, claiming that the time periods would end in 1866.

It is worthy of note that the first religious newspaper in the world, *The Herald of Gospel Liberty*, published in Portsmouth, New Hampshire, in 1808 by Elder Elias Smith, advocated the premillennial, personal, and soon coming of Christ.

About this time several students of prophecy in different parts of the world, each independently, came to the conclusion that the 2,300 days' period of Daniel would end about 1843-1847, and bring the return of Christ. Among these were Edward Irving of England, and Joseph Wolff, a Jewish missionary in Asia. The latter was a very remarkable man. In one of his journals, published in 1835, he says he had "proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkestan, Bokhara, Afghanistan, Cashmere, Hindostan, Tibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, on shipboard in the Mediterranean, and in New York City, to all denominations."

Among the peoples and races he had visited he lists Turks, Mohammedans, Parsees, Hindus, Chaldeans, Syrians, Sabeans, the kings of Organtsch and Bokhara, the Queen of Greece, also pashas and sheiks. *The Investigator* said of him: "No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory."

It would seem from this that he took seriously the Lord's last commission, to "go into all the world, and preach the gospel to every creature." He literally covered almost all the world in his journeyings. He was indeed a most remarkable man. Rev. Lewis Way, a close friend and

fellow-traveler of Wolff, has given the following description of him:

"A man who, at Rome, calls the Pope 'the dust of the earth,' and tells the Jews at Jerusalem that 'the Gemara is a lie'; who passes his days in disputation and his nights in digging the Talmud; to whom a floor of brick is a feather bed, and a box a bolster; who finds or makes a friend alike in the persecutor of his former or present faith, who can conciliate a pasha, or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pays without money;—forgiving all the insults he meets with and forgetting all the flattery he received; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offense to any; such a man (and such a man is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manners has remained undisturbed for centuries. . . . By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing."

And this is the man whom God used to preach the gospel of the coming King and kingdom to peoples whom no others could reach. He was a sort of John the Baptist of the Advent message, preparing the way for the missionaries who should follow later.

In view of his prodigious labors and remarkable talents, why was not this man given a more prominent place in the annals of the Christian church? The reason is, that he bore an unpopular message which the nominal church was not prepared to receive. He was a man who cared not for fame, but whose life was dedicated to God and His truth. The Lord evidently chose him, as He did the Apostle Paul, because of his talents and devotion to truth. Born in Bavaria, the son of a rabbi, Wolff early became interested in Christianity and entered the Roman Catholic Church. While studying theology in Rome, he observed the conditions in the church that were revolting to his ideas of piety and he protested so vigorously against them, he was banished from Rome by Pope Pius VII. He went to England and was recommended to the London Society for Propagation of Christianity among the Jews, and in 1821 was sent by that body to the Orient, carrying the message of the coming of Christ everywhere he went.

It was about this time that William Miller and others in this country were studying the prophecies of God's Word, and beginning to proclaim here the same message that Wolff was carrying to the nations of the East.—*Herald of Life*.

History records that in 1844, the year set by Mr. Miller for the second advent of the Christ, New York City busi-

ness was almost totally disrupted on the day the coming was expected. Financiers and newsboys, aristocrats and water front rats, dashed madly about the city seeking to salvage what possessions they could before the awful blast of fire which would destroy the world should overtake them. Clarence Budington Kelland, in his historic novel, *Hard Money*, has painted a vivid picture of the conditions pre-

vailing in the Bowery, on Wall Street, and along the river fronts as William Miller's day drew to a close. Business houses closed, to reopen with vast sighs of relief on the following day. But through the madness ran the solid thought that something was wrong with the world, and that it behooved men to prepare at once to face a judgment sterner than anything that humanity devised.—A. M.

Liberal Giving—How to Secure It

MORE liberal giving to the cause of Christ seems to be a great necessity. From every quarter comes the cry for money. All around, noble Christian enterprises are languishing for lack of money. In our own and in other lands, whitening fields call for reapers, and on every side willing hearts are saying, "Here am I, send me"; but oh, the money! the money! it does not come.

What shall be done? What can be done? Well, we can all certainly go to work with ourselves. Instead of looking around and thinking what this one and that one ought to do or has failed to do, let each one ask, "What ought I to do? Wherein am I to blame for the scarcity of money? How much could I have given, and ought I to have given to prevent this scarcity? How much might I have made for this purpose by greater industry? and how much might I have saved for it from my pleasures, from my luxuries, it may be from my hurtful indulgence? And now, how much can I give? nay, how much ought I to give, and will I give, to help to fill the empty treasuries of the Lord?"

To stir our hearts, and stimulate our zeal—

1. Let us bear in mind that though we do all we possibly can, our utmost will be as nothing compared with what we have received. God spared not His own Son for us; and that Son spared not Himself, but freely poured out His very heart's blood that we might live; and shall we spare such a thing as money, when Jesus calls for it? It ought to flow as free as water.

2. Consider that giving is not optional with us. Jesus is our Lord, as well as Savior. We are His; our money is His; all is His, and must be for Him. This conviction, taking full possession of our hearts, and becoming a constant and controlling principle with us, as it ought, it will assuredly move us to greater industry in making money, greater economy in saving it, and a greater liberality in giving it.

3. Let us look out over the world and see how great and pressing the necessities of Christ's cause really are; then let us remember that as we treat that cause, so He counts that we treat Him.

In comparing the necessities of Christ's cause with our own and those of our families, and considering which shall have superior recognition, let us not forget who said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Is Christ first in our hearts? Then let

His cause be first; and let us be more ready to spend our money to relieve its necessities than to meet our own.

5. Let us be very sure that, in providing for ourselves and our families, we do not rob God, and so bring down upon both ourselves and them a curse instead of a blessing. The Scriptures clearly teach that if we spend for other purposes that which should go into the Lord's treasury, we are so far robbing God—truly an awful thing to do!

6. Whenever the question of giving comes up, let us "take heed, and beware of covetousness." Jesus gave us this warning, and He knew our danger. Under various guises, covetousness is ever ready with its suggestion, and if we only give what it approves we shall be sure to give little, and perhaps nothing.

7. Seeing that we shall all soon have to give an account of our stewardship, let us try to realize beforehand how the various uses to which we are putting our Lord's money will look in the light of the great day.

8. Remember that giving is a channel of blessing. So far from suffering loss by giving, the more we give it from right motives, the more we shall be blessed. In pleading with God for His favors, we often tell Him that giving will not impoverish Him, nor withholding enrich Him—He says the same to us. But let us not forget that to be blessed in giving, we must give in accordance with the law of giving; and one of these laws is that we must give liberally. The man who gives one dollar when he ought to give ten, is outside of the promise.

9. Let us consider that the salvation of the gospel has come to us through the gifts and sacrifices of others. We need not, and cannot, send it back to those through whom it came to us, but we can help to send it to those who, as yet, have it not, and they to others still, and so the heavenly tide shall flow on and on to the end of time.

Finally, and especially, let us seek for ourselves and for others an increase of love—love for Christ, who first loved us, and love for the souls of men. The question is often asked, "Why so great a lack of money?" The true answer is, "Because of the antecedent lack of love." And so, after all, the grand necessity for an increase of money is an increase of love. This will set everything in motion, and nothing else can. Is information needed? Love will seek it. Is organization needed? Love will organize. Are plans necessary? Love will devise them; and in the absence of plans,

will give anyhow. Has love no money? It will go to work and make it.

Oh, for more of this love! more hearts in which love dwells, and more love dwelling in those hearts! So shall the choicest gifts and treasures of earth be laid in willing offerings at the feet of Jesus.—*J. H. Kilpatrick for the American Baptist Publication Society.*

THE MEDIATOR OF THE NEW COVENANT

By Henry Dauterich

A MEDIATOR is one who stands between two extremes. Moses was the mediator of the old covenant, he stood between the Lord and the people, to speak unto them and to teach them all the commandments and the statutes and the judgments of God (Deut. 5:5, 31; Gal. 3:19). In the economy of Moses, the people looked to him and desired instruction at his mouth. When they saw the lightning and the mountain smoking, and heard the thunders, and the noise of the trumpet, they were afraid and said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Ex. 20:18, 19).

The office of Moses was typical of the official character of Jesus our Lord. Moses was the head of the children of Israel, and they looked up to him as their governor. Moses was a wonderful prophet, and there arose not a prophet in Israel like him, with whom the Lord communed face to face (Ex. 33:11; Deut. 34:10). Moses predicted that the Lord God would in due time raise up a prophet from the midst of his brethren, like unto him, that is, in an official capacity, and Him they should hear in all things (Deut. 18:15, 16).

The Apostle Peter applied this prophecy to Christ, and adds, "And it shall be, that every soul, which will not hearken to that prophet, shall be utterly destroyed from among the people" (Acts 3:22-26; R. V.). Thus we understand that Jesus the exalted One, is the Mediator of the new covenant, a "better covenant," which was established upon "better promises." The old covenant was dedicated with the blood of calves and goats; but the new covenant was dedicated with the precious blood of Christ. By Moses came a legal and temporal relationship; but by Jesus Christ came "grace and truth" and a spiritual relationship. The temporal relationship under Moses was to the Jews in the flesh, who were a typical people, but the spiritual relationship extends to "all nations" (Acts 10:35; Gal. 3:28, 29). God designed that in the new covenant all mankind shall be blessed and understand His laws and know His will, and to this end He hath established the man Christ Jesus as the *only* Mediator between God and men, and duly qualified Him to make known the principles of the new covenant, in order that man may enter into a covenant relationship with Him, and become spiritual-minded and ultimately "bear the image of the heavenly (spiritual) body" (1 Tim. 2:4, 5;

Rom. 8:1-35; Heb. 8:10, 11; 1 Cor. 15:44-58; Phil. 3:21; 1 John 3:1-3).

Christ Jesus is the only way into this grace and fellowship; through faith in Him we have access to this heavenly relationship, which will be fully consummated in the kingdom of God, at the presence of Christ. The mediatorship of Jesus the exalted One is a vast theme, as it is linked with His priestly and kingly office. Jesus the Christ is not only the Mediator of the new covenant, but He is also our High Priest and King after the order of Melchisedec, which order is explained by the Apostle Paul as a divine order. All the types or figures of the Old Testament which stood in a reciprocal relationship to Christ were manifold, and are fully met in Jesus of Nazareth, the antitype. Therefore the Apostle declared that "in him (*now*) dwelleth *all* the fulness of the Godhead bodily," and that He is the Head of all principality and power.

Jesus our Lord is also the guardian of the sanctuary, or holy things, and in Him are treasured up all wisdom and knowledge, and He is the *source* of all spiritual blessings, and we are complete in Him (Heb. 8:2; Eph. 1:3; Col. 2:3, 9, 10).

Jesus is the beginning of all *eternal* things; that is to say, *in* the Son the Father created all *eternal* things, even the things *future* (Heb. 1:2); because He vested Him with power to create them in their order respectively, when due, in strict accord with the design of God, as it is written; for *in* Him were all things created, in the heavens and upon the earth, things visible and thing *invisible*, whether *thrones* or *dominions* or *principalities* or *powers*, etc. (Col. 1:16). Jesus is the "firstborn" after an eternal order; "the beginning of the (*eternal*) creation of God." There is no creature like Jesus, who is *now* "the express image of the Father's person," and all things are upheld by the word of His power, which power was given unto Him when God raised Him from the dead, and admitted Him into the order of Melchisedec (Matt. 28:18; Eph. 1:20-23; Heb. 1:3).

This transcending truth is dwelt upon in all the Epistles of the apostles, who constantly exhorted the saints to look unto Jesus, the author and finisher of our faith.

Through *faith* in Christ Jesus, righteousness is *imputed*, and we are thus sanctified in Him, and receive the reconciliation purchased by the blood of the Mediator.

WE FACE THE FUTURE

(Continued from Page Three)

national action. As one English observer declared, "President Roosevelt looks at things from the European point of view, and Mr. Landon does not." The election, then, has not been limited in its effects to the United States, but has spread its consequences throughout the earth.

November 11 is Armistice Day. And nearly every nation is preparing for another war. The largest peace-time appropriations in history have been made by every great

Power to increase its military forces. The United States is no exception.

When dictators come, wars follow as a matter of course. Personal ambition fostered by finding himself in the seat of absolutism leads the autocrat to rush in where angels would fear to tread, and for the same reason that fools do. None but an ambitious Mussolini would dare even today to challenge the mightiest empire in the world; yet Mussolini has done it thrice within two years. None but a Stalin would care to challenge France and Italy and Germany and Portugal in a single day; yet Stalin did this, and added Great Britain to his list of challengees.

Without bias, it may be stated that the President today possesses more authority than any other living man. He may be, as yet, without the power to condemn men to the executioner without a trial; he may be unable to send Gestapos throughout the Nation; but the fact remains that, as constitutional President, he is commander-in-chief of the Army and the Navy, and that as representative of the acclamation given him by the American public he possesses supreme power over sums of money, sweeps of general government, and human rights at large that are too huge to be imagined.

The national debt of the United States now stands at the colossal figure of thirty-two billion dollars. And, unless an immediate change is made in the form of government, it will increase at a corresponding rate during the next four years—and perhaps beyond.

No nation can long endure such forays on its pocket-book, regardless of the intrinsic value of the expenditures. Raids made on the treasury by Roman rulers were as much responsible for the downfall of the mighty Western Empire as the reception into the Roman Army of barbarians. In Italy and Germany, taxes have so risen to support the national socialistic plans of the rulers that business is now dependent for its life upon the State, subject to confiscation at the word of a dictator. France faces national bankruptcy. English finances are giving Whitehall many headaches. And some Governments have abrogated their solemn word of honor, canceled their debts, or refused to pay in gold.

In the midst of such economic and social upheaval as that indicated by the current political trends in the United States, wars are inevitable. People, driven to desperation by the need for money, for food, for more trade, plunge into war without stopping to consider the disastrous consequences that always follow hard after the great god Mars.

The United States is only typical. Every nation swings in the direction of the absolute rule of a single individual. Whether the pendulum will go all the way in the Anglo-Saxon, Celtic, and Nordic races remains for the future to determine. It is certain, however, that a definite and ever-growing tendency to depend upon a single man for rulership is sweeping even these phlegmatic races, races accustomed to individual initiative and freedom for more than eight centuries.

The position of the church in a world gone mad with autocracy will be immeasurably hardened. What the Fed-

eral Government may do with the constitutional guarantees in the United States is largely immaterial, except to the citizens of that Nation; but what the combined governments of the world will do to Christianity may, within the next half decade, nearly wipe the church from the map of earth.

The Bible has, it is true, predicted this. But it is the bounden duty of the church to stem the tide as far as possible. It remains for every Christian to warn the world of the disasters to befall it; to fight against every effort to annihilate, to limit, to work change within, the church. To permit the world to vote itself or to rule itself into destruction, without endeavoring to preach the gospel that may hold back the storm for a brief time and so allow still others to be saved, is not God's way of performing the tasks laid upon the church.

“IF WE WOULD”

If we would but check the speaker
When he spoils a neighbor's fame;
If we would but help the erring
'Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame!

Ah, the wrongs that might be righted
If we would but see the way!
Ah, the pains that might be brightened,
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray!

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brother;
Let us strengthen, 'ere we chide;
Let us, 'ere we blame the fallen,
Hold a light to cheer and guide.

Ah, how blessed—ah, how blessed
Earth would be, if we'd but try
Thus to aid and right the weaker,
Thus to check each brother's sigh;
Thus to walk in duty's pathway
To a blest life, by and by.

In each life, however lowly,
There are seeds of mighty good.
Still we shrink from souls appealing
With a timid, “If we could”;
But God, who judgeth all things,
Knows the truth is, “If we would.”

—Author unknown; selected
by R. A. Curtis.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Worry

"If you had your life to live over, would you make any changes?" They all said yes. One girl said she would if she knew as much as she does now. What will she say a few years from now when she knows twice as much? I am not satisfied with the way I lived the last few hours. If our foresight were only as good as our hindsight. . . .

But why spoil the day with such thoughts? One never knows as much until he has been through the experiences of life. There is no other way to learn some things. It is part of the art of living and developing character. "To err is human, to forgive divine." "Make your mistakes stepping-stones to success."

The Bible is against worrying over past mistakes. But there is only one way to put it away forever. "The blood of Christ" shall "purge your conscience from dead works" (Heb. 9:14). "Casting all your care upon him; for he careth for you" (1 Peter 5:7). Faith in God is the only true way to overcome worry. Psychologists tell patients afflicted with worry and its attendant physical diseases to read the Bible. In so doing they are cured.

Let us make a practical use of our Bibles, searching the Scriptures daily. We will attain more success, more happiness. Worry is a disease that can be cured.

Testimony

The bells around the bottom of his robe rang as High Priest Aaron moved about his duties within the veil of the Holy of Holies. There was no other soul in the entire structure, and so Aaron jingled his bells loudly to assure the waiting men of God outside that he was still alive. He didn't tarry long, for he knew his weaknesses. He didn't want to die for making a mistake.

High Priest Jesus arrived within the veil of the True Tabernacle on the resurrection morning. He sat down to remain, for His life had been without a blemish. He can endure to live in the divine atmosphere without being fearful of punishment. He has done no wrong. In that marvelous condition wherein He finds Himself, He has wonderful power with God. All power is given into His hand. Figuratively speaking, He also jingles the bells to let His waiting people know He still lives after being within the veil for nineteen hundred years.

Passing over such prominent sights as the rebuilding of the Holy Land and the preparation for Armageddon which we see going on about us in the world of affairs, what is the one thing that proves to us here on earth that our Savior still lives and enjoys the favor of God? It is the regenerated lives of men. We see Faith, Hope, Love being built up in the mortal lives of men, and we know that our Savior lives.

Paul Pleads Guilty

They accused Paul in Thessalonica of turning the world upside down. He escaped by night to Berea. There he found a refreshing willingness to listen to the evidence and to weigh it in the light of eternal truth. The Bereans are called "noble."

But did Paul turn the world upside down? He came into a world of Jews filled with forms of worship but no righteousness of heart, of pagans filled with sensuality. Such a world should be turned upside down and the vile contents emptied out.

Paul pleads guilty to the charge. He did turn the world upside down. Listen:

God "commandeth all men every where to repent."

"The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"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."

Yes, Paul turned the world upside down. It was wrong side up.

Minnesota Berean Conference

The quarterly Berean conference was held in St. Cloud, Minnesota, in conjunction with the State Conference. Saturday afternoon, October 17, was given over to the Bereans for program and business meeting.

The meeting was called to order by President *pro tem*. John Denchfield in the absence of the regular officers. The minutes of the last conference were read and accepted.

Discussion of the official publication, *The Nobler*, was held. Bro. Richard LeCrone reported that he, his wife, and the corresponding secretary had attended to the first and only issue, owing to the resignation of Vivian Kirkpatrick. Bro. LeCrone, however, felt that he could not do justice to the paper in addition to his other duties. Accordingly, a staff of three was appointed to manage the paper: editor, Gerald L. Cooper, Mora; pressman, C. E. Lapp, St. Cloud; circulation manager, Marjorie J. Ruhn, Litchfield. We feel that our paper will be the source of much good to all our Bereans and any others who receive it.

Our next conference will be held at Eden Valley some time in December. Watch for the date.

Marjorie J. Ruhn, Corresponding Secretary.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

A PRISONER SPEAKS FOR CHRIST

LAST WEEK we left our missionary, Paul, in the castle in Jerusalem. Two days later he was taken to Cæsarea by night to be tried before Felix, the Roman Governor. But Felix neglected him, and he was left in prison for two years, awaiting trial, though not losing his faith in God.

In all these stories of the Apostle Paul, you must never forget, girls and boys, that it was not for any wrong that he had done that he was punished. "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ"—that was how Paul spent his entire time, and for which he suffered all these hardships.

But before Paul got safely to Cæsarea a very exciting thing happened one night. You will find the story of it in Acts 23:12-24. I wonder if Uncle Paul was afraid of those evil men and also just when they began to eat once more.

Two hundred soldiers, seventy horsemen, and two hundred spearmen—a strong guard for one innocent man!

Do you know how Paul's preaching affected the great Governor Felix? Look in Acts 24:25, and see. What do you suppose made him tremble? Do you think he ever called for Paul?

The next Governor, Festus, was more prompt in doing his duty. But he was a coward, for though he found nothing worthy of death in all the things Paul had done, yet he did not free him. But, never fear, God was watching over Paul all the time and making the evil work out for good. Just so does He oftentimes do for us.

Next Paul had a chance to speak before the King, Agrippa. Paul always had the courage to speak the truth, and the most important men in the whole country couldn't frighten him. God was with him, you see.

If you would like to know what the King thought of Paul's words, look in Acts 26:28. Those were humble words for such a great personage to say to a prisoner. Too bad it wasn't "altogether" instead of "almost."

Now King Agrippa was a Jew and had read and believed the Old Testament writings. What do you think kept him from believing that Jesus was the One promised by the prophets so long ago?

One governor trembled when Paul preached. Another

said that much learning had caused Paul to lose his mind. A king was almost converted.

But we must hasten. Much was yet to happen to Paul, and we want to learn about it. Shipwreck, a bite from a poisonous serpent, two weeks with very little, if anything, to eat! These were some of the dangers through which Paul passed. But in it all his courage was strong and his faith in God was unshaken.

Do you think any of us could have thanked God in the midst of it all, as Paul did? I am afraid we would have complained bitterly and would have added to the fear of those about us instead of cheering them.

The story of the shipwreck is much more interesting than any of the stories you read outside of the Bible about shipwrecks and danger. The best thing about the Bible stories, girls and boys, is that they are all true. They really happened, just as they are written down.

In those days they had their winds named, and the one that wrecked the ship Paul was on had a very odd name. Can you find it and pronounce it? The story is in Acts 27, you know, and the name is in the first half of the chapter.

As you read this page, it would be nice for you always to have your Bible handy so you can find out these different things of interest. What you learn now, you see, you will remember for years and years.

Isn't it queer that the only man on board that wasn't frightened to death and the one that they all depended upon to tell them what to do was a prisoner? Paul told them not a life would be lost and only the ship would be wrecked. How did he know all that?

It was Doctor Luke, you know, that wrote this story. Being so sympathetic with people's ills caused him to write it so clearly and forcefully, no doubt.

How many people were on board? Can you figure it out from verse 37? How did they finally get to land?

Don't you believe that island upon which they were cast looked very good to them? The people were not civilized people, as they were. How did they treat them? And what was the first thing they did for these poor shivering, shipwrecked ones?

Then it was that the snake bit Paul. You will surely want to find out how he came out of that. For three months they had to stay on the island until winter was past. You may be sure Paul talked to them constantly about Jesus and His Father God.

AMONG THE CHURCHES

BRUSH CREEK, OHIO

Elder E. O. Stewart of Texas will preach at our annual fall meetings November 15-29. Services will begin each evening at 7:45. Some of Bro. Stewart's sermon titles are: "God, Our Creator"; "Purpose of Christ, First Advent"; "Purpose of Christ, Second Advent"; "Rapture and Revelation"; "The Time of the End"; "Suffering and Glory"; "Forgiveness."

A cordial invitation is extended to those far and near who are interested in the truth that saves.

S. E. Magaw, Pastor.

MORA, MINNESOTA

In the evening of October 14, after our regular midweek meeting, held at the home of Mr. and Mrs. Joe Irene, the brethren at Mora pleasantly surprised their pastor with a "shower," of edibles, money, and linen. It was all very acceptable, and was appreciated greatly. Thank you very much.

Beginning November 1 we are having our Sunday evening services at a funeral chapel in Mora. As our church is inconveniently located, we feel that this change of location will greatly aid our work here. Our Sunday school and morning worship will continue in the McKinley Schoolhouse for the present at least.

The services at Graytown, Wis., were very well attended over the week-end of October 25. Bro. John Denchfield spoke on Saturday and Sunday evenings. We are truly thankful for this faithful group, and pray that it may be enlarged and strengthened.

A pleasant visit was enjoyed with Bro. and Sr. H. S. Bell at their home in LaCrosse, Wis., on the night of October 23. We note with thankfulness the willingness of those who are not permitted to attend services regularly to talk of scriptural happenings, and of the soon coming of Christ.

The brethren here, who knew him, were much pained by the news of the death of Bro. C. A. Matheny of Blackduck, Minn.

Pray for us in our efforts to serve God here in Mora, and at Graytown.

Gerald L. Cooper, Pastor.

KENNARD, NEBRASKA

An all-day meeting will be held in Kennard on November 15 in an attempt to create interest in regular Sunday evening services here. Sunday morning services will be continued in Blair as usual, but we have had no evening services for quite some time. There are two churches in Kennard, neither of which has a resident pastor, so we are starting these Sunday evening services in hopes that they will cooperate with us.

The meeting will be held in the R.N.A. Hall starting at ten o'clock with Sunday school. Preaching services will be held at 11, 2:30, and 8 with the writer doing the speaking. We extend a hearty invitation to all within driving distance to meet with us that day. Bring your basket lunch and stay all day if you can. If this is impossible, come and stay as long as you can.

If you feel as we do that the fields are white unto harvest and that now is the time to do evangelistic and missionary work, then help make this a successful effort by your presence and your prayers,

Lucille LeCrone.

NORTHWEST CONFERENCE

The Northwest Conference held its October meeting at Felida, Wash.

Bro. Horace J. Prosser of Newport, Ore., delivered many interesting sermons, including the following subjects: "Christ's Enemies and His Friends," "Constitution of Righteousness," and "Let the Whole Earth Be Filled With His Glory" (Psalm 72:19).

We are glad that Bro. Prosser was able to attend these services. Speaking of him, the reporter wrote, "There surely was a fine spirit of brotherly love throughout the meetings. Love for God and for the brethren seemed to fairly radiate from his face while he was speaking. It must have been contagious, for the members seemed to feel that way, too."

Lessons were led by Srs. Rogers and Kerr. Bro. A. W. Darby spoke on "The Kingdom."

A short business session (no report received) was held Sunday afternoon, followed by a social hour during which Bro. Darby gave a short talk and Bro. Prosser had charge of the Communion service.

Out-of-town members present were: Minnie Rogers, Eugene; H. J. Prosser, Newport; Mr. and Mrs. T. J. Ellis, Mr. and Mrs. Edward Bark, Eldridge Ellis, and Jay V. Fike, Gladstone; Mabel Dickinson and mother, Mrs. Fike, Portland; A. W. Darby, Gresham; Mrs. H. D. Hathaway, Minnie Kerr, and H. B. Hathaway, Corvallis.

Word has just been received that Bro. Prosser is recovering from a cold, which is no doubt the reason why he has not held meetings at Corvallis.

Watch these columns for notice of the next meeting to be held at Corvallis.

Gladys E. Barber, Secretary.

HERALD RECEIPTS

J. E. Miller; Harriet Reed; Mrs. H. E. Shepherd; E. A. Titus; J. H. Williams; Levi Coffin; Edna Arthaud (for another); Richard E. Powell; Carl Bunch; Flora E. Hogue; Mrs. H. S. Bell (for others); Harriet E. Boice; Mary A. Chapman; Mrs. Roy C. Juden; John Saylor; James Kessler; Hattie Gearhart; W. E. Wharton; Fred C. Smith (for self and others); Mrs. B. F. Cook; Mildred Somers; Mrs. J. F. Richardson; Mrs. Ed. Tomlin; C. T. Roades; Mrs. Allen Claypool; Almeda Glotfelty; Mrs. Bert Sheets; Laurence Chaplin; Josephine Engbretson; Frank Laning; Susan T. Long; Mrs. Austin T. Spindler; H. S. Hunt; Elmer H. Magaw; Mattie Benjamin (for self and others); Irene Holland (for self and others); Eva H. M. Fletcher; J. H. Adams; W. H. Boyer; Julia Ordnung (for self and others).

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Paul C. Johnson; Fannie LeCrone; Flora E. Hogue; Golden Rule S. S.; Golden Rule S. S. Adult Class; Harriet E. Boice; Maybelle Hanson; Mr. and Mrs. Delos Andrew; Mr. and Mrs. J. H. Williams; Mr. and Mrs. C. L. Netts; E. Dorothy Magaw; Mr. and Mrs. M. F. Fetters; Eva H. M. Fletcher; Helen M. Chisholm; Albert Siple; Ella M. Siple.

EVANGELISTIC STANDARD OF TEACHING

When a congregation finds it necessary to seek an evangelist to carry on a special series of meetings, the committee in charge, if it is wise, will endeavor to learn as much as possible about the belief, the teaching ability, and the Christian character of the men who are available for such work.

To supply such necessary information concerning himself, T. A. Drinkard, well-known evangelist of the Church of God of Handley, Texas, has issued the following statement under the heading:

I Believe and Teach

That there is one God. 1 Tim. 2:5; Deut. 6:4.

That there is one mediator. 1 Tim. 2:5.

That Jesus Christ was God's Son. Matt. 16:16; John 20:30, 31.

That Jesus Christ tasted death for every man. Heb. 2:9; 1 Tim. 2:6.

That there is but one church spoken of in Scripture, the Church of God. Matt. 16:18; Acts 20:28; 1 Tim. 3:15; 1 Cor. 1:2; Eph. 1:22, 23; 2:19-22; 4:4; Col. 1:18.

That man is wholly mortal, and is unconscious from death until the resurrection. Eccl. 9:5, 10; Psalm 6:5; 146:3, 4; Isa. 38:1; Job 10:20-22; 14:10-14; 17:13; 3:17-19.

That only through faith (Rom. 10:9), repentance (Acts 2:38), baptism (Mark 16:16), and a holy life can we hope for immortality. Rom. 2:7; 12:1, 2; 1 Peter 1:15, 16; Gal. 5:19-21.

That the kingdom of God will be established in the earth. Ezek. 21:25-27; Isa. 9:6, 7; Dan. 7:27; Rev. 11:15; 2 Tim. 4:1, 2; Luke 1:31-33; 19:11-15.

That Christ will be King in that kingdom, and the saints joint-heirs with Him. Jer. 23:5; Isa. 3:1; Acts 2:29, 30; Matt. 25:31; Rev. 3:21; 2:26, 27; 1 Cor. 6:2.

That the dead shall be raised, the righteous being immortalized at the coming of Christ. Isa. 26:19; Dan. 12:2; John 5:28, 29; Acts 24:14, 15; Rom. 8:11; Phil. 3:20, 21; 1 Thess. 4:13-17; 1 Cor. 15:51-54; 1 John 3:2.

That Israel as a nation will be restored in the land of Palestine. Ezek. 34:11-13, 28, 29; 37:21, 22; Amos 9:14, 15; Rom. 11:25-27; Luke 13:31-35.

That the wicked will be destroyed. Rom. 6:23; Psalm 37:20, 38; 145:20; 104:35; Isa. 13:9; Phil. 3:18, 19; 2 Thess. 1:7-10.

CLIFFORD A. METHENY

Clifford A. Metheny was born in Mosher County, Minn., in 1872 and died at his home near Blackduck, Minn., on October 23, 1936.

Bro. Metheny is survived by his wife, Alzora, and nine children, namely: Mrs. Lois Lindsey and Mrs. Bill Brownlee of Grand Rapids, Minn.; Ronald of Hines, Minn.; Mrs. Bill Swarthout of California; Keith of Fargo, N. D.; and Mrs. Jim Jensen, Kenneth, Bruce, and Ralph of Blackduck. In addition, he is survived by four sisters and fourteen grand-children.

Bro. Metheny will be sorely missed by his family, his community, and by the little Sunday school at the White Pine Schoolhouse where he was superintendent.

Gerald L. Cooper.

BETWEEN YOU AND ME —

The editor was called to Welland, Ont., last week to conduct the funeral service of Sr. Tryphena Ball, widow of Bro. David Ball and daughter of Peter Bouk, founder of the church at Fonthill, Ont. The obituary of this beloved sister will appear next week.

A new arrival at Golden Rule Home is Mr. August Kaney, a former resident of Forreton, Ill. Mr. Kaney has entered the Home as a regular resident and makes an agreeable addition to the Home family.

Sr. June Nagle, daughter of Bro. and Sr. Romine of Golden Rule Home, is making a short visit with her parents.

All contributions intended for general evangelism should be sent to M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio. Please do not send them to the National Bible Institution. It requires, including postage, check costs, and clerical work, 15 cents every time a transfer of funds is made.

Corinth, 45 miles from Athens in the lower part of the Greek peninsula, was the center of commerce for that entire area and had constant connection with Rome. Consequently, introducing Christianity into this city would automatically carry it throughout the entire known world. Wicked with the wickedness of water front and adulterous idolatry, Corinth nevertheless was responsible for much of the rapid growth of the early church.

THE WALRUS SPEAKS
By Arlen Marsh

Speaking of errors, this actually appeared in The Herald not long since: "In the first chapter of his Gospel, John says on seeing Jesus, 'Behold the Lamb of God, which taketh away the sin of the world.'"

"The time has come," the Walrus said,
"To speak of many things;
Of shoes and ships and sealing wax,
Of cabbages and kings."

Now that the nation has indicated its approval of churchless experimental towns, it remains only to move for the abolition of the first amendment to the Constitution and the establishment of a State-controlled sociological religion.

The trend in every government now is toward absolutism. Naziism gains influence in England, the United States prefers presidential fiat to constitutional Congresses, Spain destroys herself to create an autocracy, New Zealand has socialistic riots. No more effective proof could be found of the truth of biblical comments regarding world political developments.

A recent writer of some fame had this bit in a recent Writer's Digest: After you've

done your story, cut out two thousand words; then you'll have something that's pretty good. He spoke of stories. The same is true of articles. Power is built on condensation, not on poetic verbosity. Witness the success of Reader's Digest, Religious Digest, Time, The Literary Digest.

Dedicated to evolutionists:

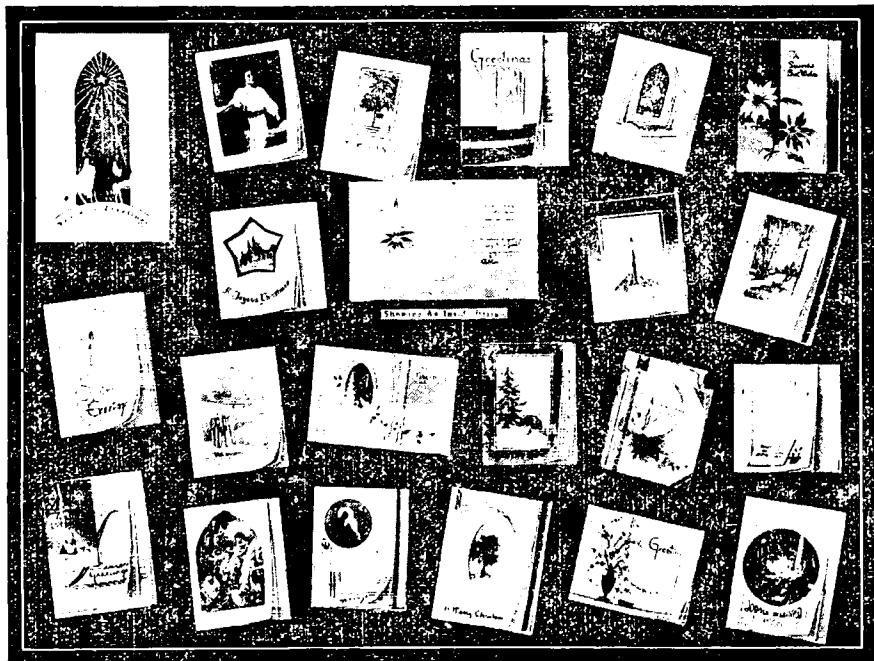
"Nature abhors imperfect work
And on it lays her ban;
And all creation must despise
A tailless man."

That, in case you don't know, is from David Law Proudfit's "Prehistoric Smith."

Add odd designs for churches: Popular Mechanics narrates that patents have been issued for an architect's plan to build a church around and under a huge figure of the Christ kneeling in Gethsemane. At night, floodlights would ring the figure's head with a halo and bathe the cement walls of the building in color.

The only rural National Preaching Mission to have speakers from the international circuit will be Forreton, Illinois, November 21. Doctors Holt and Henriod, president of the Federal Council of Churches and secretary of a European church alliance respectively, will be the speakers.

Now that the United States election is over, the world can safely settle back to wonder if King Edward actually will marry Mrs. Simpson. . . . When gossip is on a national scale, it's news; when it's purely local, it's slander.



CHRISTMAS CARDS WITH SCRIPTURE TEXTS

Let your Christmas be Christ-centered this year by using only biblical greeting cards. Both these assortments are remarkably varied and of exceptional beauty. Sentiments and Bible verses have been chosen with unusually good taste.

Assortment No. 621 (pictured): \$1.00. Purchased individually, the 21 folders in this lovely gift box would cost \$1.50. Besides this saving, the box can be used again for containing gifts to others. We offer this particular selection because we believe, after investigation of the market, that no better one exists. The price includes transportation charges.

Assortment No. 612 (not illustrated): 50 cents. There are only 12 folders and envelopes in this box, but their individual retail value is 80 cents. Like the box with Assortment 621, this box can be used as a beautiful container for gifts. The folders are quite as choice as those in the larger selection. Customers west of the Rockies add 5 cents to help cover postage.

The true and largely forgotten significance of Christmas points at the Christ. Help to recall this to your friends with cards based upon the Bible. The texts are not obtrusive, but they do convey a message.

In each assortment are eight different papers and eight different processes. There are two metal seal numbers and several beautifully embossed designs.

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

GENTLEMEN: Please send me box(es) of Assortment No., for which I enclose my remittance.

Name

St. & No.

City State

On the Shelves

By Arlen Marsh

THE HOUSE OF PRAYER

The precise reason that Florence Converse should have written this piece eludes me. Certainly she and Laura Jean Libby should have gotten along very well together. And John Bunyan.

The House of Prayer seems to be a religious fairy story after the order of *Pilgrim's Progress*, but written recently enough to have modern language. Simple words and simple writing make the book suited to children of 10 on up to 90.

Timothy—we are kept in the dark as to his last name—has a variety of Hans Christian Anderson experiences by meeting an angel in a little chapel in the woods of his grandfather's estate. Timothy is a small boy of the amazing qualities of Little Orphan Annie, one moment evincing an astonishing intelligence and background and the next moment making the reader expect him to chatter seriously of Santa Claus.

It all starts when Timothy won't say his bedtime prayer after the departure of his mother for parts unknown. His miraculous travels with the angel are all Roman Catholic in character, but their teaching is of a generally acceptable quality. The book specifically is intended to be "the story of a little boy's picturesque 'tour' through the teaching and life of the church."

The whole has an exceedingly sweet tone, and would do no harm to any child. Not much can be said for the story's plot. It seems positively amazing that the thing has sold thirty thousand copies with no advertising.

E. P. Dutton & Company: 90 cents.

STORY OF THE BIBLE

Here is a book which, like Egermeier's *Bible Story Book* and Bowie's *Story of the Bible*, covers the entire Bible with a series of short stories. This *Story of the Bible*, however, unlike Bowie's, is intended for children. It is based upon the experience in Bible story-telling gained during two generations by Jesse Lyman Hurlbut, author of a number of other similar books.

The style is fascinating. Many adults will find considerable appeal in it. It is non-doctrinal, and as far as detailed reading of key stories can tell, free from important errors. Illustrations, in which the volume abounds, occasionally show signs of adherence to tradition rather than to fact, as in the case of the picture of the ark.

Bible quotations are sprinkled liberally throughout the text, but they all are reduced to the modern language of childhood. Those of 8 to 12 will be particularly interested, although a few younger and quite a number of older readers will likewise enjoy the book.

There are many full-page color plates, and many more smaller black-and-white photographs and drawings. No portion of the work is without adequate picturization. Many of the photographs are modern.

That Hurlbut has done an excellent piece of work in his time is undeniable, but we scarcely are prepared to go as far as the publishers and call it "the best of all books." Egermeier's is quite as readable, and apparently as complete, although Egermeier's does seem tinged a bit more with the orthodox viewpoint.

John C. Winston Company: \$2.00.

"Worthy books

Are not companions—they are solitudes;
We lose ourselves in them and all our cares."

—Philip James Bailey.

IN THE STEPS OF THE MASTER

Don't confuse this with Charles M. Sheldon's *In His Steps*. For this magnificent work by H. V. Morton has nothing to do with human-made heavens; it is a travelogue of Palestine.

And what a travelogue! In lo! these many years no book its equal, with the one exception of *The Battleground: Syria and Palestine*, has been issued. The reader who joys just in the rush and swing of language, the one who prefers facts to fancies, and the one who prefers fancies to facts will find here something to satiate him.

Customs recalling Abrahamic days, costumes, agriculture, folklore, scenery, industries, climate—everything has its place in this inimitable book. And through it all runs the thread of deep devotion to God and to the Christ which inspired Mr. Morton to perform his task as writer.

Photographs, modern, up-to-date photographs, hide here and there among the pages. Where there are no photographs, written description is so vivid that characters, scenes, events stand out like the one-time red flag on the Supreme Court building's flagpole.

The last chapter alone is worth the price of the entire book: a fictionalized, but biblical, account of the betrayal, the trial, Peter's denial, the crucifixion, and the resurrection that has been equaled only by *Ben Hur*. Other portions of the book are written in semi-fiction form, and make the lands where the Christ once walked live as no mere description could.

For once, previous reviews of the book err only on the side of depreciation. I do not often become truly enthused over a religious book—most volumes on religion are so stodgily dull—but this thing is worthy of rhapsodies,

Dodd, Mead & Company: \$3.00.

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Let other lands, exulting, glean
The apple from the pine,
The orange from the glossy green,
The cluster from the vine ;

But let the good old corn adorn
The hills our fathers trod ;
Still let us for His golden corn
Send up our thanks to God.

—Whittier.

Abreast of the Times

Expanding Jewish Borders

"The east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan."—Ezekiel 47:18.

CHICAGO, Ill., Nov. 1.—Palestine proper covers an area of about ten thousand square miles, a little greater than the State of Vermont, and has a population of more than 1,000,000 compared with the 360,000 who live in that New England State. It is not strange, then, that Daniel O. Hastings, Senator of Delaware, who has been making an unofficial survey of the Holy Land, believes that it will be impossible to find in Palestine a home for the millions of Jews who seek a place of refuge from oppression. In a copyrighted article in *The Chicago Herald and Examiner*, he expresses the opinion that while several hundred thousand more Jews could be received without overcrowding in Palestine proper, the final solution of the problem of finding all of them who desire to migrate to the land of their fathers a permanent homeland lies in the opening of Trans-Jordan to them. According to this observer, it was believed by the Jews when the Balfour Declaration was made in 1917 that Trans-Jordan was included in Palestine, as it had been a part of the Turkish province before the war. Trans-Jordan is also under British mandate and according to Senator Hastings it would not be difficult for the Government to incorporate with Palestine and open it up to Jewish settlement.

Prophetic students generally agree that not even Solomon ruled over all the area which was promised to Israel, and that when the ten tribes and the two tribes are united under the Messiah (Ezek. 37:15-23) the promise of God will be fully carried out and Israel will occupy a much larger territory than ever in the past.

Where Mercy Is Unknown

"Do good to them that hate you."—Jesus.

NEW YORK, Nov. 14.—According to the *New Times and Ethiopia News*, the following alleged orders issued to the Spanish rebel troops are said to have been found on captured insurgent officers. Should the particular orders not have been issued, they may well have been, for they express the cruel and relentless purpose of war as it has ever been. The alleged orders follow:

"The first thing to gain victory is to annihilate the morale of the enemy. Therefore, . . . it is necessary to obey strictly the following orders:

"First, when advancing, in order to make sure of the rear, it is necessary to terrorize the population. For this reason, when our columns reach a village, all the local authorities must be shot. If they cannot be found, . . . we must treat in the same manner the members of their families. To these executions we must give as much publicity as

possible, making it known that we shall act in the same manner towards all who stand against us.

"Very private. It is proved that what, above all, greatly demoralizes troops in action is to see that hospitals and medical ambulances are attacked. It is necessary to remember this experience of the Great War. . . . If, despite all anticipations, Madrid should offer us a stubborn resistance, we shall consider as our principal and most urgent objective the cutting of water and electric supplies. . . . When we reach Madrid . . . our first duty will be to put Maxim guns on the church towers. From there our troops will fire on the people of the adjoining streets without being hindered by distinction of sex."

(*Editorial Note:* Last Sunday night it was reported by radio that, as the rebel troops entered the outskirts of Madrid, women poured scalding oil and boiling water from the roofs of buildings upon the heads of the advancing men. One side seems to be as inhuman as the other.)

"Important and private to officers above the rank of Lieutenant: Officers in command of columns shall not permit the rank and file to know that ordinary bullets have been soft-nosed and converted into dum-dum bullets." (Dum-dum bullets, being softer at the point, crush or "splash" on coming into contact with the person shot, and make a great gaping wound, much more painful and dangerous to life than the injuries inflicted by steel bullets. The use of dum-dum bullets is forbidden by international agreement.) "Privates must be told that such bullets are used by the Government forces, and their indignation must be aroused by showing them the ghastly wounds caused by such bullets."

Russia Plans New Anti-Church Acts

"Who opposeth . . . all that is called God."—Paul.

MOSCOW, Nov. 12.—Firmer measures against religion were approved today and it was decided to open anti-religious schools immediately to counteract the growing influence of the church, whose leaders have praised farm women who violated "labor discipline" by attending church.

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The Kingdom of God

Number 2

By T. A. Drinkard

"In the days of these kings shall the God of heaven set up a kingdom."—Daniel 2:44.

AS PREVIOUSLY shown the King of the Babylonian Empire gazed upon a great metallic image that stood for the then existing and the succeeding empires of earth. He was permitted to dream all of this. He forgot just what he had dreamed, but he, in some way best known to God, realized that it was a matter of great importance and he determined to ascertain just what it was. Therefore he called for the several agencies of his time to reveal what he had dreamed, not only so, but what it meant. They petitioned that the King reveal what he had dreamed and then they would tell him what it meant.

God knew just how to confound those astrologers and soothsayers of that day, just as He knows today (1 Cor. 1:19-21). God saw to it that human power could not give a true interpretation, and made it possible for His servant, even Daniel, to reveal it to the King.

Why "set up a kingdom"? Why not leave it to "other people" to control? Why set it up in the days of these kings? There are two ways to ascertain the time for the setting up of this kingdom, viz., (a) by determining who the kings are mentioned herein, (b) by finding the definite time for its establishment; and inasmuch as "these kings" will be living when it is set up, if I can adduce Scripture that shows clearly when the kingdom is to be set up, I have proved when the kings are to rule.

Many writers have taken us through pages of history seeking to prove who they are and to name them, much of which is far beyond the understanding of the general reader. I feel that we should take the other way of determining just when the kingdom is to be set up.

The reason for its establishment is clearly taught by the Scriptures, and that is the inability of human governments to bring about a rule, or rather, a system, of righteousness on the earth.

Let us first take the evidence of Ezekiel 21:25-27, especially the 27th verse, which reads, "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."

Here is the first passage of Scripture which I adduce to

prove that there is a definite time set when the kingdom will be set up on the earth.

The expression "until he come" is equal to saying that when the one whose right entitles him to the kingdom comes, then the kingdom will be set up. In other words, the thought is: "I will overturn it, until he come whose right it is; and I will give it (to) him." Do I misuse the Word of God when I express the truth in this way, a way which even the young in our midst may clearly understand?

The downfall of the kingdom referred to at Ezekiel 21:25-27 is spoken of by even David, the second king to rule on its throne, who said, "Thou hast made his glory to cease, and cast his throne down to the ground" (Psalm 89:44). The third witness which I bring forth is Amos 9:8, which reads, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth."

Has God overturned that kingdom? Has He destroyed it from the earth? Has He cast the throne to the ground? He caused His prophets to say that He would, and the fact those things do not exist is proof positive that His word was fulfilled.

Inasmuch as these scriptures point out that a kingdom did exist, that it was destroyed, and that it would remain in that overturned condition "until he come" who has a title to it,

let us determine what is meant by "until he come."

To me the word "until" denotes that when a certain time comes, then something will take place. By Romans 11:25, this fact is proved by "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." This is equal to saying that when the fullness of the Gentiles *be come in* the blindness will be removed; therefore when Jesus Christ appears, or comes, the kingdom will be set up.

The Scriptures clearly teach that there are only two advents, or comings, of the Lord. Paul says, "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . And unto them that look for him shall he appear the second" (Please turn to Page Nine)

Praise to the Lord

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let Thy praise our tongues employ.

For the blessings of the field,
For the stores the gardens yield;
For the vine's exalted juice,
For the generous olive's use:

Flocks that whiten all the plain;
Yellow sheaves of ripen'd grain;
Clouds that drop their fattening dews;
Suns that temperate warmth diffuse.

All that Spring with bounteous hand;
Scatters o'er the smiling land;
All that liberal Autumn pours
From her rich o'erflowing stores:

These to Thee, my God, we owe,
Source whence all our blessings flow;
And for these my soul shall raise
Grateful vows and solemn praise.

—Anna Letitia Barbauld.

Our Heritage of Liberty

IT IS generally admitted that the Pilgrim Fathers were the first settlers in America to plant the seed of religious freedom. Unlike the explorers and adventurers who had previously come to America, the Pilgrim Fathers and their families came to make America their permanent home. They came with ideals and purposes far in advance of their age, though they did not discern the light of religious liberty as clearly as did Roger Williams, who followed them to America ten years later. They advocated religious freedom only for themselves and their own religion, and for those whom they considered reasonably orthodox, even if they were of another religious persuasion. But the Pilgrim Fathers had not yet learned that religious liberty is a gift from God to every man—an inalienable right which governments should not abridge but defend and preserve for all men. They did not realize that it was contrary to the divine plan of the Author of Christianity to use force in religious matters and that the civil government should remain neutral in the realm of religion. Even so, the Pilgrim Fathers were far more charitable and lenient in their punishment of unbelievers and heretics than were the Puritans who later came to America.

Forty-one of the fifty-three men on board the *Mayflower* entered into a contract memorable as the first recorded civil compact giving equal rights to all men. This social compact in this infant colony became the foundation upon which the free republican institutions of America were reared.

A NEW GOVERNMENT

These men served as an advance guard for a new civil state and an advanced civilization which was to mark a new epoch in human history. They planted the beginning of a new government among men which was ultimately to extend its vast domain from the Atlantic to the Pacific, embracing the richest and perhaps the most influential country in the world. The ideals they planted on the shores of New England, and which were still further matured by Roger Williams in the Rhode Island Republic, founded by him to deal "with civil things only," were in fact the beginning of a new civilization which was ultimately to affect the political administration of civil government and of human rights in all the world. These Pilgrims, as they stepped on Plymouth Rock and bade adieu to the past, severed the connecting link in the chain of events which ultimately freed the New World from the tyrannies of the Old World.

"Here on its rock, and on its fertile soil,
Began the kingdom not of kings, but men;
Began the making of the world again."

"They did the work they had to do,
They builded better than they knew."

Divine Providence designedly led them in their voyage contrary to their plans and to their sovereign's patent, to a place outside the territorial limits and jurisdiction of their proposed and designated settlement, and thus presented to the Pilgrim Fathers the unparalleled opportunity of organizing a body politic, establishing a civil government of the people, for the people, and by the people.

It was the noble ideals of the Pilgrim Fathers—ideals of which they themselves did not fully comprehend the ultimate influence—that have made America the great and glorious nation that it is today in the family of nations. If the selfish purposes of the earlier adventurers and settlers had prevailed in the making of America, very likely the people of America and Europe would be still suffering civil oppression and religious persecution at the hands of tyrannical kings and religious despots, as in mediæval times.

The Pilgrims had suffered indescribable persecutions at the hands of the Anglican church-and-state dignitaries in England before they left Scrooby in Nottinghamshire for Amsterdam and Leyden in Holland. While Holland granted them complete religious liberty, yet the Pilgrims lived as people in exile. They longed for a country where they might rear their children in their own manners and language, and they were actuated by "a hope and inward zeal of advancing the gospel of the kingdom of Christ in the remote parts of the New World; yea, though they should be but as stepping-stones unto others for performing so great a work."

The Pilgrim Fathers obtained a title from King James to land in "the most northern parts of Virginia," and in harmony with their request were granted the privilege "to live in a distinct body by themselves." They promised the King of England, as they would have done to the Babylonian Nebuchadnezzar of the Roman Nero, "obedience in all things, active if the thing be not against God's Word, or passive if it be."

QUEST FOR TRUTH AND FAITH

Only "the youngest and the strongest" of the Pilgrim congregation in Leyden offered themselves for the experiment in the New World. Their venerable Pastor John Robinson, anticipating their high mission and destiny, as they left the Old World to plant the seeds of truth and liberty in the founding of a new nation in the New World, gave them a farewell address which sets forth the Pilgrim's creed of civil and religious freedom in the search for truth and the free exercise of religious faith such as the world had never heard except from the lips of Christ and His apostles. "I charge you," said he, "before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His holy Word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present

no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their time, yet they penetrated not into the whole counsel of God. I beseech you, remember it,—'tis an article of your church covenant,—that you be ready to receive whatever truth shall be made known to you from the written Word of God."

FORERUNNERS OF A GREAT REPUBLIC

The Pilgrims were all Protestants of equal rank and rights, and bound by no code but the claims of conscience, religion, and the public will. They formed a solemn, voluntary compact, which constituted the first "proper democracy" in America. It was the first popular constitutional government where all its citizens stood on an equality before the law, and is perhaps the only constitutional document that has been ratified without a dissenting vote. In the cabin of the *Mayflower* American liberty and constitutional government by the people were conceived in germ, and in the fullness of time these great principles were brought forth in Independence Hall, Philadelphia.

The Pilgrim Fathers were the forerunners and harbingers heralding the coming of a great republic. They instituted a miniature republic on the basis of "just and equal laws," "for the general good," fortified with a "con-

stitution" which provided that the people should be governed "by the consent of the governed."

When the Pilgrims first stepped upon the soil of the New World, they bowed their knees and uncovered their heads, giving thanks to God for bringing them safely to a land where they could worship according to the dictates of their own conscience without fear of molestation. They felt that they had at last come to a land which they could call their own—a land as bright as the promises of God, and as free and as resourceful as the opportunities of the best Utopia that the human mind had ever pictured. They landed full-fledged Americans, with their Ship of State perfected for the use and enjoyment of freemen. Democratic liberty, equality of rights, and the free exercise of religion for themselves and their children, immediately came into existence in America.

They were really not Puritans, but Separatists, often called Independents and Congregationalists. As Separatists and Independents they were persecuted by the Puritans as well as by the Anglicans. The Pilgrims as Separatists had openly withdrawn from the national, or state, church, and in theory favored a church separated from the state. But they found it difficult to carry this out in prac-

(Please turn to Page Eleven)

Thanksgiving and Sacrifice

Ry R. H. Judd

GIVING thanks in singing of praises to the Most High is surely an outstanding characteristic of worship. The Psalms of David abound with praise.

As the writer was looking up Bible references on the subject he began to wonder how much any of us have realized that throughout Scripture thanksgiving and sacrifice are almost inseparably linked together. For instance, turn to Deuteronomy 23:23; Psalm 50:13, 14. In these passages of thanksgiving and sacrifice we find that not only the will expressed, but the act to do, is required. Note also in this same Psalm that in the 23rd verse the word "praise" in the Authorized Version is rendered "sacrifice of thanksgiving" in the Revised Version. In Psalm 27:6 we have the expression "sacrifices of joy" as an accompaniment to "singing praises unto the Lord." In Hosea 14:2 the same thought is somewhat strangely given in the phrase "we will render the calves of our lips." The Revised Version makes it somewhat clearer, "So will we render, as bullocks, the offerings of our lips." There can be no doubt that sacrifice is here alluded to.

The same thought of sacrifice with thanksgiving is carried into the New Testament. The writer of the Hebrews in the 13th chapter and the 15th verse says, "Through him (i. e., Jesus) let us offer up a sacrifice of praise to God continually." The sacrifice of thanksgiving was to be freely

given, nothing to be left over and nothing expected back; therefore, it must be continual.

Paul sums up the whole when he says, "Giving thanks at all times for all things in the name of the Lord Jesus Christ, to God even the Father" (Eph. 5:20). Giving thanks with that which cost us nothing is really not giving at all. King David felt this in one of the most trying circumstances of his life when he said (2 Sam. 24:24), "Neither will I offer unto the Lord my God that which cost me nothing." Our Lord Himself gave thanks when the arch-enemy Death had Lazarus low in the grave, and the shortest verse in the Bible records the fact that "Jesus wept."

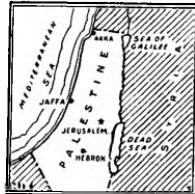
And what of the present time? Can we raise our hearts in thanksgiving for the present outlook of world unrest, of wars and rumors of wars, and death? "Giving thanks at all times," says Paul, for said his Master, "When ye see these things begin to come to pass, look up . . . your redemption draweth near."

"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). Have we not here *thankfulness* for God's mercies, a willing and *living sacrifice* of ourselves, and as a consequence reasonable service to God in the name of our Lord Jesus Christ?

FUTURE EVENTS

ARMAGEDDON lies in the future. In it Satan's man makes a great endeavor to stamp out everything that savors of God. His special effort will be directed against that nation which God has chosen to be His witnesses in the earth.

The battle gets its name from the locality in which it takes place. "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16). Armageddon is connected with and related to the great Plain of Esdraelon. This plain is in the northern part of the land, and unites the Jordan Valley with the Maritime Plain. It breaks the great central mountain.



MacCoun briefly describes it: "Before you lies the flat expanse of loose red and black loam, extremely fertile, covered with corn, millet, cotton, tobacco, or the castor oil plant, one of the richest natural fields in the world. Dotted the plain and the surrounding hills are the white houses of numerous villages, and at periods when the Arabs have come to plunder its harvest or graze their camels and herds upon its grass, it has been thickly strewn with Bedouin tents."

It is surrounded by mountains. The city of Megiddo is located on the slope of the mountains south of the plain, and the plain is sometimes called the Plain of Megeddo. In fact, George Adams Smith, in his matchless work, *The Historical Geography of the Holy Land*, speaks of it as the "Great Plain of Esdraelon or Megeddo."

Here Barak battled the Canaanites; here Gideon won a victory over the Midianites; here Saul and Jonathan were slain by the Philistines; here Israel met the saddest defeat that ever was hers when her young king, Josiah, was slain by Pharaoh-Necho of Egypt; Jehu raged his chariots up and down this valley; here the Maccabees fought, and the Crusaders; here Napoleon, in 1799, fell back in the first great retreat of his career; here you have the marches and countermarches of the Syrians, the Egyptians, the Saracens, the Persians, the French, the Turks, and the Romans. To this place the last Caesar of Rome will gather his army to war against God's people.

In regard to the Antichrist we know that he will use his power against the hosts of the Lord. It is really the whole kingdom of God against the whole kingdom of Satan. This battle is spoken of as the "great winepress of the wrath of God" in Revelation 14:7-20. Revelation 19:11-19 also speaks of it. No conflict in history compares with this one.

There is no doubt as to the issue of this battle. It is fore-announced. When all seems lost, the Lord will come forth in power to execute judgment in the earth.

The power of the Antichrist will be immediately broken. "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).

He and the false prophet will be cast into the lake of fire and brimstone (Rev. 17:8). "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20). The

armies assembled against the people of God will be destroyed (Rev. 17:14; 19:21). It is at this time that Satan will be bound and cast into the bottomless pit (Rev. 20:1, 2). Notice the different destinations of Satan and the Antichrist at this time. The Antichrist is cast into the lake of fire, but not Satan. The Antichrist goes into the lake of fire forever; Satan, into the bottomless pit for a thousand years.

At the end of a thousand years, as we shall see, Satan shall be loosed; the Antichrist never again will be loosed. This marks his final doom. This is the phase of Christ's second coming spoken of as His coming "with" His saints. This coming of Christ is, we are told, immediately after the tribulation. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29-31).

This descent is seen in Revelation 19:11-16. This passage in Matthew is sufficient to establish the fact that there can be no millennium before Christ's coming; that is, His coming must be premillennial.

The reader will understand that by the millennium we mean the thousand-year reign of Christ on the earth. "Pre" means "before," and "post" means "after." A premillennialist believes that Christ will come before the millennium; a postmillennialist believes that Christ will come after the millennium.

We agree with Sims, who says, "The word 'postmillennialist' is frequently heard; but are there any postmillennialists? They who profess to be such are really anti-millennialists. They deny that Jesus will reign for a thousand years on this earth, really and personally. They are, therefore, anti-millennialists, and should wear the label that belongs to them."

According to the postmillennialists, the world will be saved through the preaching of the gospel, and then, after the world is saved, there will be a "millennium," and following that there will be a pell-mell resurrection, a general judgment, and eternity. Because of their belief they must close their eyes to the truth, and declare that the world is steadily growing better. With the worst war in the history

of man just a few years past, with the greed and graft of the present, and with the almost unnumbered multitude of unevangelized pagans in the world today, this is optimism, indeed a blind optimism. The past war should have scrapped postmillennialism.

Dr. Wishart of Grand Rapids said this: "If the Bible is true, then every preacher ought to preach the premillennial coming of Jesus, because it is in the Book. If the Bible is true, there is no excuse for not preaching it. The only reason why preachers say they believe the Bible, and don't preach it, is that they don't believe the Bible, but dare not say so."

Bishop Newton says: "The doctrine of the millennium, as held by the millennialists, was believed in the first three and purest ages."

The premillennialist believes that we are living in an age when God is calling out a people for His name, and that when that calling is completed, Christ will return. He believes that the world itself will go on from bad to worse until its terrible condition will necessitate the intervention of God.

He believes that "as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). The days of Noah were godless days, not days of "world conversion."

He believes the statement made by Paul, in 2 Timothy, the last letter he wrote, in which he declared that "in the last days perilous times shall come," for men shall be lovers of their own selves, lovers of money, lovers of pleasure more
(Please turn to Page Ten)

The Hope of Immortality

By M. W. Lyon

AT NO POINT is the confusion in present-day religious beliefs so apparent as on the question of the future life. It is commonly believed that all men have an immortal soul, that cannot die, and that lives on in some form after the death of the body. This belief pervades all the literature of the day, it is taught in the creeds of the churches, it fills our hymns, it is voiced by poet and philosopher everywhere, until it has come to be taken for granted even by non-Christians.

There is one place, however, where the belief in the immortality of the soul is not found, and that, of all places, is the Bible! Not that the Bible does not teach immortality, for it does, very emphatically, but not that all men are immortal. The Bible doctrine of immortality is stated very simply in John 3:16: "God . . . gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus immortality, or eternal life, according to the Bible, is made conditional on belief, and is not the common property of all men.

Now, if all souls be immortal, then in the very nature of things it would be impossible for a soul to be killed or even be subject to death. Yet the Bible repeatedly and specifically speaks of souls dying and being killed, being destroyed and cut off, as in Ezekiel 18:4, 20. "The soul that sinneth, it shall die." Men will tell you that the soul that sinneth will be tormented forever and ever, but can never die because it is immortal (a pure assumption). On the contrary, "none can keep alive his own soul" (Psalm 22:29). "He which converteth the sinner from the error of his way, shall save a soul from death" (James 5:20). "Joshua . . . utterly destroyed all the souls that were therein" (Joshua 10:28-39; 11:11). Can a man destroy anything that is immortal? If so, what advantage is it to be immortal? Or if the bodies only are meant here, why does

the writer take pains to specifically mention the soul in each case? Again, Jesus said, "Fear him which is able to destroy both soul and body in hell" (Matt. 10:28). If even God is able to destroy the soul, then it certainly cannot be immortal!

The word "soul" occurs 488 times in the Bible, yet in all those hundreds of times it is never once called immortal! In fact, the word "immortal" is used but once in the whole Bible, and then in 1 Timothy 1:17, when it is applied to God. If you doubt the accuracy of this, turn to your Bible at once and, like the noble Bereans of old, see if these things are so.

This, then, is the difference between what is popularly believed and what the Bible teaches: The popular belief is that all men are immortal, while the Bible holds that immortality is a gift reserved alone for believers. The popular belief is in universal immortality, the Bible teaches conditional immortality. Witness Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." If immortality be the natural possession of all, then in what sense can it be the gift of God through Christ? In Romans 2:6, 7, we are told to "seek for . . . immortality." Why seek for what we already have? 1 John 2:7 says that only "he that doeth the will of God abideth for ever," and 1 John 5:12, "He that hath the Son hath life, and he that hath not the Son of God hath not life."

Reader! You are a poor, helpless, dying sinner! You have no life within yourself. Christ is your life (Col. 3:4) if you believe. Only through Him can you hope for immortality, for "this mortal must put on immortality" (1 Cor. 15:53). Choose the Bible hope of immortality, rather than the unfounded theories of men!

The Life-Giving Touch

WHILE I was itinerating among Arab villages in Morocco some years ago, I climbed into a low-spreading fig tree in a neglected garden early one beautiful morning in June, for a quiet time of Bible study and prayer. The tree promised an abundant crop, for it was full of figs. But as I sat there, I heard the sound of continual dropping, and I noticed that the ground was strewn with fallen figs. When I descended, I examined them. Some were very small, others were larger, and some were more than an inch in diameter, but all were dry and leathery. When I reached the tent in which I lived I asked one of the villagers whom I found there why the figs were falling. "Oh," said he, "those figs will all fall off, every one of them." "Why?" "Because they have not been fertilized." And then I understood.

The fig tree is peculiar in that its buds simply swell into figs, with no visible blossom. The blossom is on the inside of the fig. Pollen-bearing figs grow on one kind of a tree, figs that develop into fruit grow on other trees, and the pollen is carried to them to fertilize them by tiny gnats that are attracted by a sweet liquid that oozes out of a hole in the bottom of the figs. The gnats enter inside the fig that bears pollen, are covered with it, then enter the other figs, carrying to them the necessary element for their continued life. There were no pollen-producing fig trees in this garden, and all that abundant promise of luscious fruit was doomed to fail—these trees had not received the life-giving touch.

The incident illustrates a deep truth that explains, I think, why so many who seem to start in the Christian life soon fall away entirely, or else, if they maintain something of a Christian profession, are so lacking in spiritual life and vigor. They never received the life-giving touch.

And what is the life-giving touch? A ruler of the Jews, impressed by the miracles and teachings of our Lord Jesus, came to Him by night for instruction. He was startled when told that he needed, not more of what he already had, but something entirely new, imparted to him by the Spirit of God through an operation as definite as was his natural birth. Jesus said to him, "Ye must be born again." Then our Lord said: "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."

To others He said: "He that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life. . . . And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." And again in Peter we read: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature . . . being born again . . . by the word of God that liveth and abideth for ever." And again: "I am the living bread which came down from heaven: if any 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. . . . Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." And again: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Let us analyze these simple statements. A very religious and excellent man (Nicodemus) was told that neither he nor anyone else could enter the kingdom of God without the new birth, a change wrought in his nature by the Spirit of God; that without it he (and everyone else) would perish; that all need to pass from impending judgment and from death unto life, made alive by an act of Christ that is like His act of raising corpses from the dead so that they live again; that thus we become partakers of the divine nature, *shall be raised* again at the last day, and shall live forever. Moreover, believing on the Son of God, that is, trusting Him, relying upon Him, hearing His words regarding Himself and ourselves, seeing Him, apprehending what He is and what He has done; eating His flesh, that is, laying hold of Him by the heart as the sacrifice for sin, as the body lays hold of bread in eating it; believing the promises of God, receiving Christ in the capacity in which He offers Himself—this is our part in that receiving of new life. And though spoken of in various figures, it is all the same thing.

How does the pollen, entering into the budding fig, bring new life? No one knows but God, but it does, and without it, the fig falls, a dry, useless, dead thing. Nothing else can quicken it. So simply receiving into the heart the Word of God as it testifies of ourselves and of our lost condition and of Christ, brings life, and nothing else can.

You may have ever so much religious activity, and zeal, and doctrinal knowledge, yet never have received the life-giving touch.

Let me illustrate it by four examples from real life. A little more than two hundred years ago a young man in New England became deeply impressed with his sinfulness and need of forgiveness. He set to work diligently to pray, to read God's Word, and to cultivate those frames of heart that he believed were necessary in order to be saved. Sometimes he seemed to make progress and was filled with hope; but again, he seemed farther from it than ever. After years of such agonizing efforts he finally saw that they were worthless in God's sight, of no more value than paddling his hand in water. Soon after this there was revealed to his mind a view of Christ as Mediator and Redeemer, for whose sake alone God freely forgives all sin. That day David Brainerd received the life-giving touch, and his abandonment to the will of God and his zeal for the glory of God made his ministry among the debauched Indians of New Jersey the inspiration of much modern missionary effort.

About the same time the son of godly parents was a

student in Oxford University. He became very serious in religion, came to have clear views of the breadth and depth of the requirements of God's law, and he determined to give himself with all his might to meeting them, finally persuaded that in that way he could be saved. After years of ardent toil as a missionary and utmost effort to keep God's law he was awakened to the fact that he was unsaved by a terrible storm at sea. His Moravian companions were serene and calm in the face of death and he wondered at the reason. Finally through conversation with them and others John Wesley was led to look to Christ alone as the hope of his soul, and he, too, received the life-giving touch.

A youth in England, likewise the child of godly parents, tried often to make himself a Christian, and of course failed. He finally concluded that salvation was not for him, and he attempted to console himself with infidel views. One day, having a half-holiday, he went into the library of their home to pass away the time. He saw a tract and picked it up, intending to lay it aside when it got dull. He was struck with the expression, "The finished work of Christ." Why, he asked himself, "does not the writer say, 'The atoning work of Christ' or something like that?" The dying words of Christ, "It is finished," came to his mind. "What was finished?" The Spirit of God suggested the reply, "He finished an atonement for sin." "If Christ finished the work, what remains for us to do?" And as the joyful realization entered his soul that all he had to do was simply to accept the work that Christ finished for him, he fell on his knees and poured out his heart to God in grateful thanks. Thus J. Hurson Taylor received the life-giving touch.

An old Chinese lady, with her daughter, for some time had attended a Bible class held by Mrs. Argento, a missionary of the China Inland Mission, but she seemed entirely unresponsive. One morning Mrs. Argento felt an urgent impulse to go to call upon the two ladies. But it was not her calling day, so she purposed to go the next calling day. The impulse persisted. "Well, I will go this afternoon." The urge was insistent, so she called her Bible woman and started out. After the usual salutations and drinking of tea, she began to read and to speak. Suddenly the old lady's face was lighted up as if a window had opened in her soul. "Say that again," she said. "'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.' What does that mean?" "It means that Christ died for you, and if you trust Him your sins are all forgiven." "Oh," she said, "I have had a burden of sin all my life. I have been a vegetarian for years in order to gain merit, so that I might be forgiven. I have made long, weary pilgrimages to many shrines. I have done everything I ever heard of but all in vain. And now you say that God's Son died for me, that I might be forgiven." That fact was rooted in her heart, and brought her joy. She was so old she could learn little else, but on that joyful testimony she was baptized, and as long as she lived, bore glad testimony to Him who died for her. Old Mrs. Liu had received the life-giving touch.—George C. Reed in *Christian Victory*.

THE KINGDOM OF GOD

(Continued from Page Three)

time without sin unto salvation" (Heb. 9:26, 28).

Jesus came and died upon the cross in the end of the Jewish world or age. At the time Paul wrote, the Lord's second appearing was still a future event. The expression "until he come" referred either to Christ's first advent or to His second advent. If I can adduce Scripture to show that it was not set up during Christ's personal ministry, then I have proved "until he come" refers to Christ's second advent.

There are several ways to reach the same conclusion in the study of the setting up of the kingdom. For instance, the kingdom to be set up will have certain outstanding characteristics that will be inseparable from the kingdom. They are clearly revealed in Daniel 2:44; Isaiah 2:2-4; Micah 4:1-4.

First, the breaking power of the kingdom causes the implements of carnal warfare to be changed into implements of profitable industry; it destroys war, and the preparation for war; it brings peace to earth, it brings a fulfillment of Matthew 6:10.

A few years ago while engaged in a public discussion with a defender of the theory that the kingdom was set up on Pentecost, I asked him if these characteristics of the kingdom accompanied the kingdom when it was (?) set up on Pentecost. He saw how foolish his position was, and trying to make it better, he made it worse by saying that they were not there when it was set up, but appeared some time later; but he was unable to say just when.

Let us see whether it was set up during Christ's personal ministry. Matthew 3:1, 2 says that John the Baptist preached a message of "the kingdom of heaven is at hand." I note that Jesus also taught, "The kingdom of heaven is at hand" (Matt. 4:17). And when Jesus sent out His twelve disciples He commanded them to say, "The kingdom of heaven is at hand" (Matt. 10:7). There was nothing wrong with the message, but facts to be adduced clearly show that they failed to understand that "God . . . calleth those things which be not as though they were." And failing in this, they thought that Christ would set up the long-looked-for kingdom of God.

In the interest of our brethren, and to help strengthen the faith of those that are young in the work, I must solemnly affirm that according to God's blueprint plan it was impossible for Him to set up the kingdom during Christ's personal ministry. During Jesus' work on earth, as He neared the cross, and *because the disciples thought* that the kingdom of God should immediately appear, He spoke a parable unto them (Luke 19:11, 12). They *thought* the kingdom would be set up immediately, but He spoke a parable to *correct* their impression.

Coming to Pentecost, the Apostle referred to Joel's prophecy, saying, "This is that which was spoken by the prophet Joel," but not once did he say it was a fulfillment of Daniel 2:44; Isaiah 2:2-4; and Micah 4:1-4. According

to Acts 1:6 it was not set up, and according to Acts 14:22 it was not set up long after Pentecost. And from Acts 15:14-17 we further learn that God had no intention of setting it up during Christ's personal ministry, nor on the day of Pentecost. Let me read it as it is: "Simeon hath declared how God at the first did visit the Gentiles (why?), to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

According to Amos 3:2; Romans 3:1, 2; and Ephesians 2:12, God only recognized Israel as a nation, and when Jesus began His message it was to Israel (Acts 10:36), and when He sent forth His disciples they were commanded to go only to the "lost sheep of the house of Israel" (Matt. 10:6).

In view of these facts, I ask you frankly, When did God through the gospel first visit the Gentiles? From Acts 10:11-12-14; 13:42-49, we learn that He started that *visit* at the house of Cornelius. Why did He visit the Gentiles? The record says, "To take out a people for his name." At this point He calls our attention to Amos 9:11, and says, "After this" (which to me means after the work of taking out the people, or church, for His name is accomplished) He will return and build again that kingdom about which the prophets have so often spoken. Here again the time is definitely stated—at the return of the one who holds a divine title to it (Ezek. 21:27), which beyond doubt refers to the second coming of Jesus Christ.

Paul surely had the same understanding when he wrote, "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" (2 Tim. 4:1).

I note that there are only seven trumpets to sound, and under the sounding of the seventh "the kingdoms of this world are (to) become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). I note, too, that it is under this same trumpet that "the time of the dead, that they should be judged" (v. 18) occurs. As there are but seven trumpets to sound, the seventh trumpet is the last one, and "at the last trump . . . the dead shall be raised" (1 Cor. 15:52).

Whether we are able to name "these kings" of Daniel 2:44 or not, we know this, that the kingdom is to be set up in their time. We have found the time plainly given, and to be after the people from among the Gentiles have been gathered. At that time Christ will return and build again the tabernacle of David that is fallen down. What could be plainer? He will set it up and build it as in the days of old.

The kingdom when set up will do a work which no other kingdom has ever done. Jesus Christ is to be the King as Isaiah 32:1 shows, and with Him will be His helpers. See Isaiah 9:6, 7; also see Psalm 72:8, 9. In this capacity He rules upon His father David's throne, according to Luke 1:31-33. Rejoice in the promise of Isaiah 16:5.

Matthew 25:31 clearly shows just when Jesus ascends the throne, "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." Before Him appear all nations for judgment, and what a judgment that will be! What a day!

PEACE AND WAR

A pleasant river, clear and blue,
Went singing to the sea,
The sunbeam joined them hand in hand
To dance the melody.
The courtly rushes bowed their heads
As nobles to the Queen,
And saw, reflected in the wave,
Their coats of Lincoln green.

God made such horrors? Count that word a lie.
God made the pleasant river, clear and blue,
Peace is His handiwork, and love, and joy,
While men make sewers—and artillery,
Grim bayonets, and howitzers and shell,
The battle-squadron surging through the tides,
Ten thousand hecatombs of reeking red
And all the vile magnificence of War.

—Jesse Edgar Middleton.

FUTURE EVENTS

(Continued from Page Seven)

than lovers of God (3:1-4). Paul also states, in the same chapter, that evil men shall grow worse and worse. He is talking about perilous times, not peaceful millennial days, in the last days of this dispensation, and then he goes on in the next chapter to speak of the appearing of Jesus Christ.

The premillennialist believes the word of James concerning the persecution and oppression of the last days, which will only be relieved by the coming again of our Lord, who will usher in righteousness (James 5:1-6).

He believes the 2nd chapter of 2 Thessalonians, in which the sin of man is seen headed up in the man of sin, who is destroyed by the brightness of the Lord's coming. This chapter emphasizes the fact that the day of the Lord will not come until after these events take place.

The premillennialist believes the teaching of the Lord, as recorded in Matthew 24, in which He speaks of the trend and end of the days that precede His coming. Those are days of war and trouble, of cold-blooded betrayals and persecutions of the Lord's people, which culminate in the "abomination of desolation" (man of sin) spoken of by Daniel the Prophet, and "the tribulation, the great one." It is "immediately after the tribulation of those days" that "they shall see the Son of man coming in the clouds of heaven with power and great glory." Certainly there is no place in the Savior's teaching for a millennium before His coming.

He believes the declaration of Peter in Acts 3:19-21,

that if Israel would then repent, not only would their sins be blotted out, but God would send once more their appointed Messiah—Jesus. Not until His return from heaven would come the long-expected blessing for the earth.

The premillennialist believes that there can be no millennium until Satan is bound, which is just what Revelation 20:1-6 teaches; no righteousness until the Righteous One sets up the throne of David to rule with a rod of iron; no peace until the Prince of Peace takes the government upon His shoulder.

The millennium will not be a period of absolute perfection, but a period of cessation of idolatry and sin, because of the iron-rod rule of our Savior.—R. L. Mayer in *The Jewish Hope*.

We search the world for truth, we cull
The good, the pure, the beautiful
From gravestone 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.

OUR HERITAGE OF LIBERTY

(Continued from Page Five)

tice when they assumed the reins of government. They still believed that religion should be supported by the state, and that the civil magistrate should punish heresy and certain offenses against God and the accepted customs of religion.

When they were still suffering oppression from the hands of the civil magistrates for the free exercise of their religious convictions, the pastor of the Pilgrim Church at Amsterdam, the Reverend Smith, wrote the "Confession of Faith" of that church, Article 84 of which reads: "That the magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force and compel to this or that form of religion or doctrine; but to leave the Christian religion free to every man's conscience, and to handle only civil transgressions (Romans 13), injuries and wrongs of man against man; in murder, adultery, theft, etc., for Christ only is the king and lawgiver of the church and conscience (James 4:12)."

PERSECUTION DESPITE THEORIES

But when the Pilgrims secured the power to rule, they failed to carry out their own splendid theories of government. They, too, enforced religious obligations under duress of the civil magistrate, and persecuted dissenters for non-conformity to their ideas of Sunday observance and other church requirements. But religious persecution among the Pilgrims, during the seventy-one years of the separate and independent existence of their colony, manifested itself in

the mildest forms, all sects and religious beliefs being tolerated except the Quakers. They failed to carry their theory of religious liberty and equal rights for all men into practice because the full light and realization of the meaning of religious liberty for all men had not yet dawned upon their minds.

Nor should we wonder at their failure to comprehend the fullness of religious liberty, when there are so many today who still lack the ability to grasp the idea that religious liberty is for all men, irrespective of what race, creed, or nationality the dissidents may be. There are many sects and religious organizations today that believe in theory in a total separation of church and state, and in the free exercise of the conscience of the individual in all religious matters; yet these same sects are ardent advocates of compulsory Sunday legislation; they believe that religion should be taught in the public schools, and that it is proper to receive gratuities from the public tax funds of the state for the carrying on of religious education in religious institutions under the control of religious denominations. Entrusted power is very intoxicating, and public gifts are enticing and blinding even to the eyes of equal justice!

It is true that the ideals of the Pilgrim Fathers finally prevailed at the time of the founding of this Republic, so far as the Federal Constitution was concerned. Then our nation became the home of the persecuted and oppressed of Europe, and has gained its greatest prosperity under this reign of equal opportunity for all, equal rights for all, and universal freedom of religion for all sects and beliefs. But this glorious heritage of human freedom is in grave danger, and is being vigorously and insidiously assailed from many sources today. The battles of freedom for the individual as fortified in our matchless Constitution will have to be fought all over again if we are not to lose what we gained in the past. Both our civil and our religious liberties are in jeopardy, and unless certain present-day tendencies are checked, our liberties are doomed. We may yet witness a religious fascism in our land. American citizens need to bestir themselves at every invasion of their constitutional prerogatives; they need to take alarm at every encroachment upon their civil rights. For a destruction of constitutional civil rights always is followed by an invasion and destruction of religious freedom.

These are ominous times. Startling things are happening in rapid succession. America, while geographically isolated from the Old World, is nevertheless in grave danger of invasion from the Old World's theories of government, theories which in many lands have destroyed every semblance of that democracy and religious freedom that seemed to presage the hope of better things in Europe.

Our priceless heritage of civil and religious liberty handed down to us by our forefathers in America, we believe, is still the hope of better things not only for America but for all countries; and if these fundamental principles of civil and religious liberty for the individual are to be discarded for theories which would make the state supreme over the consciences of its citizens, the hope of the world for political and religious freedom is doomed.—Charles S. Longacre in *Signs of the Times*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Conscience

"Let your conscience be your guide." That's one extreme. "Pay no attention to your conscience, but take the Bible as your guide." That's the other.

When the hypocritical scribes and Pharisees were convicted of their sin at Jesus' saying, "He that is without sin among you, let him first cast a stone at her," it was their own conscience that convicted them (John 8:9). Conscience means "a knowing with oneself." It can be said of these wicked men that Jesus awakened their slumbering consciences. Each one in spite of his priestly trappings knew in his heart that he was guilty of sin.

There are two kinds of conscience: the evil conscience, seared with a hot iron, defiled; and the good conscience, void of offense toward God and men, pure.

Jesus Christ can clean up the conscience of man. "Shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" (Heb. 9:14). "Having our hearts sprinkled from an evil conscience" (Heb. 10:22).

That pure conscience is the constant goal of every Christian. It needs to be developed and cared for according to God's commandments. It needs daily feeding upon the Word of God or it might become seared.

Let no one scoff at the true Christian who "lets his conscience be his guide." The true Christian conscience is the result of knowing God's righteousness. A pure conscience can be of great help to you in meeting the problems of life. Let us say with Paul: "I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16).

A few of the other important conscience references follow: "Their conscience also bearing witness" (Rom. 2:15). "My conscience also bearing me witness in the Holy Ghost" (Rom. 9:1). "Ye must needs be subject . . . also for conscience sake" (Rom. 13:5). "For our rejoicing is this, the testimony of our conscience" (2 Cor. 1:12). "Holding the mystery of the faith in a pure conscience" (1 Tim. 3:9). "God, whom I serve . . . with pure conscience" (2 Tim. 1:3). "The answer of a good conscience toward God" (1 Peter 3:21). "Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18).

Testimony Meetings

"And let us consider one another to provoke unto love and to good works."—Hebrews 10:24.

You may provoke some one to anger, or you may provoke him to love. You may provoke him to evil works or to good works. In other words, you excite the other person to some emotion, good or bad, or to some action, good or bad.

We hold it in our power to provoke our friends. What shall it be, to good things or bad?

Shining examples of real Christianity in everyday living will provoke more good in the beholders than will the most eloquent sermon in the hearers.

Nevertheless, the verse following our text reads: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

Testimony meetings should not be places for boasting how bad I once was and how good I am now. They should be places where praise goes up to God for His having promised and fulfilled in us already some of the promises. They should be places where the weaker brother comes to have his cup filled by seeing the examples of his fellow Christians. The good is not to be measured by the number of times I speak, but by the spiritual uplift we all receive. They should be places for arousing enthusiasm. Every member of the church should attend and be provoked to love and good works.

Righteousness Exalteth a Nation

Americans can truly be thankful to be living in a land that never forgets to send up once a year a cloud of the incense of gratitude to the loving heavenly Father. It is a paying proposition. In the midst of a world torn by strife our own Nation has just witnessed a great political battle the intensity of which if found in other countries would have ended in much bloodshed. But here it is ballots, not bullets, and the citizens then settle down confident that business will go on as usual. The citizens who announced they would leave the country if the election didn't suit still are to be found at the old stand. America will continue to be blessed in accordance with the sincerity of its thankfulness on Thanksgiving Day and its righteousness all the year.

Thanksgiving

It would be hard for a person to be thankful only once a year. Real thanksgiving on Thanksgiving is certainly prefaced by daily thanks all year long. Returning thanks at the table is one of the niceties that build up Christian character in the ones who participate. The participators are not only the ones who say the words but also all whose hearts are lifted toward God in gratitude. If you are the one that leads, speak out plainly, with clear thoughts and words. Let it not be said of you as of some Corinthians: "For thou verily givest thanks well, but the other is not edified" (1 Cor. 14:17).



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Ye are all the children of God by faith in Christ Jesus."

A SLAVE BECOMES A BROTHER

LONG, LONG ago in the city of Colosse there lived a wealthy man named Philemon. As was the custom with other rich people of that time, Philemon had many slaves to do his bidding. They kept the homes of their owners very neat and comfortable. They worked in the gardens so that beautiful flowers grew in abundance. Many, many tasks were done by these busy slaves.

Some of the rich men who lived near Philemon were very cruel to their slaves. They beat them for the slightest mistake the slaves might make. They mistreated them terribly in return for a lifetime of devotion.

But not so Philemon! He was ever a kind and a considerate master. Most of his slaves loved him devotedly and would have given their lives for him if need be.

Do you know why Philemon was so different from some of the other slave owners living near him? Philemon was a Christian.

You see, Philemon wasn't a Christian in name only, but in action as well. He knew the Golden Rule that Jesus had laid down for all to use in dealing with others. And Philemon used that rule in the treatment of his slaves.

If you had to be a slave, I hear you say, you wouldn't mind being a slave of Philemon's. Yes, a slave was better off being a slave for him than he would have been if some one had set him free.

But there was one foolish slave who was not wise enough to see that. His name was Onesimus. And strange to say, that name means "profitable." Well, we shall see if he was profitable to his master or not.

One day Onesimus did something very wrong. We do not know exactly what, but most likely he stole some money from his master. Then he ran away.

Far, far away he went from the good home he had enjoyed as the slave of Philemon. He took passage on a ship that was sailing for Italy. He left behind all he had ever known and loved. He had to hide, no doubt, so as not to be caught.

After weeks of dangerous sailing, suffering sometimes from cold, perhaps, Onesimus, the runaway slave, arrived in the great city of Rome. Here he thought, no doubt, he would never see anyone who knew him, and he would be free.

Free! free! the very waves must have whispered it to him as the ship sailed over the great ocean.

Free! free! the very sounds of the city must have shouted the words in his ear as he made his way through the strange streets. But let us see.

This part of the story we must write from putting other parts of the story together, and thinking what was probably the most likely thing to happen.

As Onesimus walked the streets of the great city, one day he heard through an open window a man preaching. Just because he had nothing to do he followed some others who were going into this house.

There may have been something in the tones of that preacher's voice that reminded the runaway of his old home. It may have been that Onesimus was just a little homesick. But anyway he stopped to listen to the preacher.

I'm sure all you girls and boys know the name of the preacher. Yes, it was our own missionary, Paul. He was a prisoner, but was allowed to live in a house he had rented himself. And though he was guarded by a soldier he was allowed all the visitors who cared to come and see him.

Evidently Onesimus came often to hear Paul as he spoke to those in the room of the wonderful love of God. Paul may have spoken the very words we find in our golden text one day as Onesimus listened.

Finally Onesimus told Paul he believed the gospel Paul was preaching. He confessed the whole sad story of how he had run away from such a good master as Philemon. He was sorry for his sin.

Now, strangest of all, Paul knew Philemon, was indeed a very dear friend of his. Philemon, in fact, had become a Christian through Paul's preaching on one of Paul's missionary journeys.

And now Philemon's slave was about to become a Christian under the same teacher. Don't you think God must have guided that runaway's steps to the house of Paul in that great city of Rome?

The first thing Paul wanted Onesimus to do was to go back to his master. And that is just what Onesimus wanted to do, too. The words, "Free, free," didn't sound so enticing to him now.

Dear, old Paul! He knew it wouldn't be the easiest thing in the world for Onesimus to go back and confess his wrongdoing. So he wrote this fine letter to his beloved friend, Philemon, asking him to take the runaway back, not as a slave, but as a brother in Christian faith.

In doing so Paul left us an example and a lesson in brotherly love that all of us may learn from, even though we do not own any slaves.

AMONG THE CHURCHES

BRUSH CREEK, OHIO

By the time these lines are in print the local fall meetings should be well started. Bro. E. O. Stewart of Texas is the speaker. His sermons on prophecy and Christian living will help you—if you hear them.

Sydney E. Magaw, Pastor.

EVANGELISTIC SERVICES TO BEGIN AT CASEY, ILLINOIS

On Sunday morning, Nov. 22, the Illinois evangelists, F. L. Austin and J. W. McLain, will begin a series of evangelistic meetings at the Restitution Church near Casey. Everyone in that vicinity is urged to attend whenever possible.

"The Lord has come," or "The Lord is coming": which of these ideas should be the more strongly emphasized in our Christmas number? We solicit your advice.

ST. CLOUD, MINNESOTA

November 1 was our Rally Day and there were in attendance 60. Although we did not reach the goal that was set we feel it was better to strive and miss the mark than never to try. A very nice Rally Day program was given by the children and the special musical numbers were given by the junior choir. We trust that by the time another Rally Day comes around we may have a number twice as large as this time. Remember us in your prayers.

C. E. Lapp, Pastor.

RIPLEY, ILLINOIS

There will be no services at the Ripley church Sunday, Nov. 15, as Bro. and Sr. Krogh are going to Sherrard, Ill., to hold services.

The Sunday school teachers' training class is held on Tuesday evenings and Bible study and prayer service on Thursday evenings.

Sr. Nora Mallory of Mt. Sterling, Ill., is ill. We pray God's blessing upon her.

Bro. and Sr. Leonard Robbins are the parents of a second son, born October 31. He will answer to the name of James Martin.

The fifth Sunday in this month, Bro. Krogh and Bro. G. E. Marsh will exchange pulpits.

During my visit with my brother Gerald, it was my privilege to visit several churches in Minnesota and also the brethren at Clear Lake, Wis. It is encouraging to see the church work at these places moving forward. The Minnesota Fall Conference was inspiring and spiritually uplifting.

Ednah Cooper, Secretary.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$ 4.00
Maurertown, Va., Sunday School	6.17
Ripley, Ill., S. S. (indebtedness fund)	17.00
J. W. Sweet	2.00
Oregon, Ill., Church (ind. fund)	10.11
R. H. Judd	1.00
Mattie Benjamin	4.00
Irene Holland	3.00
E. M. O.	3.00
Leila E. Whitehead (ind. fund)	25.00
W. A. Reid	2.00
Mrs. C. Seely	5.00

BURR OAK, INDIANA

A "spiritual awakening" is taking place among the churches of this township. This is the continued spirit of the Preaching Mission. We are capitalizing on this advantage, and when Bro. Conner begins his meetings November 23 we expect our folk to be ready for a great time.

The writer spoke last Wednesday evening to a large crowd in Culver in the Evangelical Church. We have been invited to preach at two other churches. These opportunities are golden, when we can present the gospel.

The week previous to our revival, we will have over the community several cottage prayer meetings. While we pray, we ask you to pray for us. And any who read this notice of our meetings may feel that it is a personal invitation to attend.

November 30 Bro. Conner will address our county ministerial association.

The Morning Star Class held their meeting at the home of Bro. and Sr. Samuel Woods in Knox.

Little Paul Overmyer, baby boy of Bro. and Sr. Albert Overmyer, is ill with a bad cold.

Bro. Joe Bender, one of our early members here in the church, has been seriously ill. He was operated on a few weeks ago, but is home now recovering slowly.

The basement improvement fund is slowly creeping toward the top of the mountain. We have raised \$278. We need more to be able to accomplish this work. Any who can assist, send your pledge or offering to Mrs. Mary Hatten, Culver, Ind. We want to thank the many friends that have already done this, it gives us courage.

Sr. Cochran has returned to her daughter's home in Knox for the winter. We miss her in our services, and hope she may come at least part of the time.

Our trip to Kokomo last Sunday was enjoyed. We found, however, Bro. Harvey ill again, also Sr. Hazel Maroney and Sr. Hand. May their recovery be rapid, we pray. Our folk here have not forgotten Bro. Parker's two splendid sermons given on our all-day meeting. Lord bless him in his work.

Our son, Carlton Hoskins, wife, and daughter arrived Wednesday. They are here ready for service for the Master. So at this time we are ready to hold revivals anywhere the Lord may call us. These young people are leaders in music, and a very profitable meeting will be assured. Write us, if in need of help.

A. E. Hoskins, Pastor.

REPORT FOR OCTOBER

Sermons: Pleasant View, 2; Rensselaer, 1; Hillisburg, 2; Plymouth, 1; North Salem, 1; Brumfield, Ky., 1; Dana, N. C., 1. Funerals: 1; marriages, 1. Money received in Indiana: Pleasant View, \$20.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$7.00; conference board, \$15.00. Expense, \$15.00.

I have just closed a meeting at Dana, N. C., and at present am engaged in one at Guthrie Grove, S. C. A report of these meetings will be given in the November report of the work.

J. H. Anderson, Indiana Evangelist,

HONOR TO WHOM HONOR IS DUE

Being persuaded that the coming of the Lord draweth very nigh, and that the evangelistic field affords opportunity to reach greater numbers of people with the gospel of salvation than does the local field, I recently consented to undertake this more strenuous labor of service. In doing so it became necessary to discontinue labors for the time with the Pennellwood Church of Grand Rapids, Mich. This I did with much reluctance, and only because I felt it a Christian duty to enter the larger field. I now feel that I would like to say a word to the readers of The Restitution Herald concerning this group of noble Christian people who are working so faithfully, and that under fearful handicap.

When I first began working with them in the spring of 1935—their number was between thirty and forty—I did so because of the deep adversity under which I found them. I hoped that I might encourage them, with the cooperation of others, to regain their former status. But the longer I labored among them the more I realized that the adversity placed upon them from without was but material. And, even by these vicissitudes, their Christian fortitude and hope and devotion were not lessened. Rather, their experiences in their wilderness of temptation evidently made them stronger in faith and service toward God.

Having continued with them long enough to "learn their number" (as slang states it), and to learn it quite well, I want to heartily commend the brothers and sisters of the Pennellwood Church to the brotherhood.

I honor them for their constant efforts to correct their own weaknesses, to forgive the weaknesses of others, and to maintain lives consecrated to the Master.

I hope to meet with the Pennellwood Church—now numbering about seventy—whenever it may be mutually convenient. And I am sure that any message of encouragement addressed to them through their elder, Myron Van Port Fleet, Webster St., S. E., or through their secretary, Mrs. L. F. Slocum, 635 Alexander St., S. E., would be greatly appreciated by all of them.

In His service,

F. L. Austin.

SKINNER-BECHTEL

On the evening of October 24 in the presence of a few intimate friends and relatives, Mr. Earl Bechtel and Miss Beulah Skinner stood at the altar of the Church of God at St. Cloud, Minn., and exchanged the vows that made them man and wife. The bridal party stood beneath a beautiful white arch surrounded with palms and flowers. Two candelabra with five candles each gave light for the occasion. After the wedding a reception was given at the bride's home.

The young people will make their home in Minneapolis where Mr. Bechtel is employed and as they leave us we pray God will bless them with a long and happy life and eternal life to come.

C. E. Lapp.

TRYPHENA BALL

Again there devolves upon us the sorrowful task of recording the passing of a faithful "mother in Israel." Tryphena Bouk, daughter of Bro. Peter H. Bouk, founder of the Church of God in Fonhill, Ont., and his wife Mary Ann Bouk, died at the farm home near Welland, Ont., to which she had been taken as a bride more than half a century ago.

Her marriage to Bro. David Ball was solemnized January 31, 1882. Of the three daughters who came to grace the home, one died in infancy, and the other two, Mrs. C. B. (Etta) Elliot and Mrs. Ernest (Martha) Shute, both of Fonhill, Ont., mourn the absence of a devoted Christian mother. She is also survived by five grandchildren; two great-grandchildren; two sisters, Mrs. Lydia Lent and Mrs. Priscilla Clark, also of Fonhill; and one brother, Jesse Bouk, of Niagara Falls, N. Y.

Mrs. Ball was baptized by R. V. Lyon in her girlhood and, like her parents and her brothers and sisters, some of whom preceded her in death, she has remained throughout her life an obedient and useful servant of her Lord.

Her husband, who was likewise a firm believer in the gospel of the kingdom of God, has been awaiting in the land of shadows the Master's call for the past eight years.

Sr. Ball was born in Thorold Township, near Welland, Ont., June 1, 1851. During her long life in the community she has endeared herself to a large circle of friends by her quiet manner and the self-sacrificing service she so willingly rendered to all who were in need.

The funeral sermon, which was given by G. E. Marsh, a former pastor of the Fonhill church, emphasized the far-reaching influence which a godly grandmother may exert over succeeding generations and held out the assurance of a joyful reunion when the Life-giver comes. The principal text was from 2 Timothy 1:5.

BERT E. EASTON

Bert E. Easton was born in San Bernardino, Calif., April 17, 1913, and died October 29, 1936, in a Los Angeles hospital, just eight days after he was seriously mangled by a hit-and-run driver while riding his motorcycle through Hines, Calif. Everything that was possible was done to save his life. Blood transfusions were given by friends, but loss of blood and exposure before he could be gotten to the hospital soon resulted in double pneumonia.

Bert was a young man of very commendable habits and morals. His sudden death is a great shock to his parents, Bro. and Sr. Easton of North Long Beach, and the other members of his family, as also to his many friends.

At the time of his death, his father, Bro. Albert D. Easton, was in the mountains in northern California for his health, while the mother, Sr. Ruby R. Easton, with Virginia, Margaret, Mary Jane, and Duane, the other children, was at home.

The large gathering of relatives and friends who attended the funeral services November 3 at the McFadyen Funeral Parlors of Long Beach attested to the high esteem in which he was held. Words of comfort from the Scriptures were extended in an explanation of why death is in the world, man's condition in death, and the promise of escape from death. The pallbearers were Bert's boy friends. Interment was in Sunnyside Mausoleum Cemetery in the northeast section of Long Beach.

Emma C. Railsback.

DANIEL KELLAR LEHMAN

Daniel Kellar Lehman, oldest son of Henry and Catherine Lehman, was born near Union in Montgomery County, Ohio, September 23, 1855. When he was about two years of age they moved to the Lehman home place where he grew to manhood.

He was married December 25, 1878, to Algierose Louise Haines of Argos, Ind. To this union seven children were born of which six survive.

In the fall of 1880 he moved from Indiana to Iowa, living there about twenty years. In 1901 he returned to Ohio with his family, where he lived until death.

Death came on November 5, 1936, at the home of Mr. and Mrs. Ray Jones, where his daughter, Mrs. Jones, had cared for him the past two years.

Those who mourn his death are the six children, Mrs. Dessa Benn, Ashford Lehman, Mrs. Edna Brewer, Mrs. Alice Jones, Misses Ethel and Martha Lehman; one brother, John Lehman; one sister, Mrs. Anna Eidemiller; twelve grandchildren; four great-grandchildren; and a host of friends.

Funeral services were conducted by the writer from the Ray Jones home and the Brush Creek Church of God on Sunday, Nov. 8. Burial was made in the Curtis Cemetery.

On January 16, 1873, Bro. Lehman was immersed by Elder Wagner, and became a staunch member of the Brush Creek Church of God, remaining true and faithful to his pledge until death. He lived worthy of his given name, Daniel. While quiet and retiring he exemplified the life of his Savior, was a man of prayer, and died in hope of the resurrection when Christ returns.

Sydney E. Magaw.

EMMELINE E. DAVIS

Emmeline E. Elton was born in Cleveland, Ohio, October 9, 1869, and died October 30, 1936, at Omaha, Neb.

She was united in marriage with Dr. J. W. E. K. Davis June 12, 1907. He died December 5, 1913.

Sr. Davis came to Omaha with her parents, Mr. and Mrs. Jacob Elton, in 1870. She united with the Church of God and was baptized by her uncle, George of Cleveland, the year of the General Conference in Chicago.

She leaves to mourn two sisters, Mrs. George Haggard of Irvington, Neb., and Mrs. J. V. Hinsman of Omaha; and five brothers, Charles, George, William, and John of Omaha, and Enos of Tustin, Calif.

Sr. Davis has been deaf for several years, unable to carry on a conversation except by writing; but notwithstanding this handicap, she never failed to be present at church and Sunday school.

The funeral took place from the Kremer Funeral Home. Although it was a bad day, the auditorium was filled. The writer based his remarks on 2 Chronicles 16:9, and Sr. Davis was laid to rest in Mt. Hope Cemetery to await the call of the Master.

Almus Adams.

HERALD RECEIPTS

Sarah Kerr; Edith Burchell; Elizabeth Oakley; Louise McRoberts; C. B. Compton; Mary Goodyear; Frances Walls; Emma E. Upton; Mayme and Nancy Penrod; W. A. Reid; Ira E. Bever; E. M. Moran; Mrs. William Lausbery; Lila Kirkpatrick (for self and another); Samuel Metheny; R. E. Griner (for self and another); James R. Moore; Percy Murphy; Lawrence M. Howell; William Laning; James W. McLain (for another); Anna E. Drew; Fred Huber.

THE WALRUS SPEAKS

By Arlen Marsh

"that stern and
rockbound coast felt
like an amateur
when it saw how grim
the puritans that
landed on it were"
—"certain maxims of archy"
according to Don Marquis.

Although the American Bar Association insists that no ratifications received after January 2, 1933, would hold under the scrutiny of the Supreme Court, the States go merrily on their way approving the proposed child labor amendment to the Constitution. One half the States have ratified. Under the amendment, Congress would have full power to "limit, regulate, and prohibit the labor of persons under eighteen years of age."

Ninety per cent, our debate coach told us, of our audiences wouldn't think. He was wrong. None of them think. We haven't found one that agrees with us.

Simon & Schuster, New York publishers of best-selling odd books, have brought out an edition of the King James paraphrased, versified, and punctuated with respect to the poetry, conversation, drama, and oratory of the original. According to Dorothy Canfield Fisher (Ladies' Home Journal, December, 1936), the Simon & Schuster idea makes the Elizabethan Bible much more interesting and intelligible. It sells for \$3.50.

"Lord, for the erring thought
Not into evil wrought:
Lord, for the wicked will
Betrayed and baffled still:
For the heart from itself kept,
Our thanksgiving accept."
That was the novel notion of William Dean Howells.

If you really must cut down on the barber's bill, try the suggestion of Prof. W. T. Astbury of Leeds University, England: "Expose your head to X-rays for six hours, then to steam for two hours. Your hair will contract to two-thirds of its original length and you won't need a hair cut for a considerable time." We wonder what that would do to whiskers.

The Sunday school papers haven't mentioned it yet, but the Lowell, Massachusetts, Park Commission refuses to place either lights or policemen in its Fort Hill Park on the grounds that "it's the people's park and the people's prerogative to pet." . . . And two months ago, somebody was arrested on Long Island for kissing his wife good-bye on the railroad station platform.

If you do like this column, tell us. We won't have to ask you if you don't.

Strenuously praying Moslems today are trying frantically to create a world union of the forces of Islam, with a single leader who can return to their faith the power it once had.

One really should read Scribner's book reviews if he wants to marvel at what language a man can spawn. The reviews sound like something out of Michelson's addresses to the American Academy. Word, words, words.

On the Shelves

By Arlen Marsh

GETTING HELP FROM RELIGION

Three principles are extended by James Gordon Gilkey in this book as being the fundamental doctrines of the Christ: that there is a God who loves each individual; that each human being is a child of God and consequently is of infinite value; that, because of the second principle, every human being owes kindness and respect to every other human being.

Miracles, modern and ancient, are discarded by Dr. Gilkey as one of the delusions of the ignorant. That Paul taught the Trinity, he accepts; that John taught that observance of the rites of baptism and the Communion was essential, he accepts. But in each case, Dr. Gilkey holds that the teaching was an uninspired addition to the basic doctrines of Jesus.

Obviously, the Gilkey work takes its tone from what the author calls "liberal Protestants." However, in spite of the book's congenital modernism, there is considerable about it which will be of interest to the most militant fundamentalists.

The primary object of *Getting Help From Religion* is that suggested by the title, to propose methods by which the Christian can learn to give God an active place in his everyday life. A careful build-up is given the idea that God is quite as interested in the individual as He is in the conglomerate mass, and thereafter the book proceeds to a discussion of the means by which that interest can be found and practically applied.

The good Doctor makes no effort to explain precisely how one receives direction from Jehovah, but he is insistent on the point that, although God is in no sense responsible for the evil in the world, He is responsible for the frequent conversion of apparent evil into good. A number of case histories drawn from the Gilkey experience and from the great and near-great is used to confirm the Doctor's interpretation of life and the Bible.

Trust in God, regardless of one's personal position in life, is the keynote of the book. The existence of social evils, of natural disasters, and of disease Dr. Gilkey attributes to the desire of God to surround man with a rigorous environment in order to develop human character. These disasters and these evils he believes to be "faith's greatest obstacle."

A peculiar contradiction seems to exist in the Gilkey notion that the army of David was not divinely guided even though it sought instruction from Jehovah, but that Dr. Trudeau did have special help from God in learning how to cure tuberculosis. The author denies the power of the Israelitish high priest to summon help from God in determining Hebrew action, but he blandly accepts the statement of Sir Ernest Shackleton that, while crossing the un-

charted antarctic mountains of South Georgia, the Shackleton exploratory expedition was accompanied by an inspiring and helpful Presence.

Whatever one may think about the ideas on essential Christian doctrines as set forth in *Getting Help From Religion*, he will find a considerable portion of the work well worth reading. And if he is inclined to wonder if God actually does take a vital interest in the affairs of individual members of humanity, he certainly will find the book a blessing despite its flaws.

The Macmillan Company: \$1.75.

JUNIOR BIBLE CROSS-WORD PUZZLES

Those Wildes in Boston seem to spend all their weekends producing new Bible cross-word puzzles. Every time they issue a catalog, another page of the list is devoted to books or pads or sets of these brain-teasers.

This propensity to increase the sale of aspirin has even invaded the realm of children's literature. *Junior Bible Cross-Word Puzzles*, series 1, on the miracles of Jesus, is the first group of what apparently is to be a series after the order of the *It's in the Bible* blanks.

These puzzles on the miracles of Jesus, however, are simple, small. Adults won't enjoy them, but children may. (Now that children grow up at 10, they like so many crazy things.) Every puzzle is founded on some one miracle done by the Christ. There are twelve different puzzle blanks to each set, and the answers are printed on the inside of the wrapper so that parents won't have to expose their ignorance too much when Susie wants to know what's a five-letter word meaning "drink."

W. A. Wilde Company: 15 cents.

THE VALUE OF A BOOK

Only by the exchange of opinions can the world progress. Collaboration among scientists has developed the electric light, the radio, the telegraph and the telephone, the automobile and the airplane. And collaboration among students of religion has corrected misinterpretations, added to the fund of world knowledge and to the joy of life.

So it is that a book is helpful. It preserves opinions, the aggregate opinions of countless writers of the past whose work, through gradual assimilation, has become a part of that author whom you now may read. The true university lies in experience and literature, and not in either one alone.



THE RESTITUTION HERALD

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My Last Sermon

Progressive Christianity

By Sydney E. Magaw

AN ABANDONED half-built house is an eyesore. It is no home, and a poor shelter in any storm. It mocks its builder, mars the beauty of near by dwellings, and is an expensive failure.

There is no glory in a half-developed man. He is a weakling, a runt. He complains of competition. He cannot win. He, too, is a costly failure.

Progress is imperative. Growth is a part of success. Christianity moves. An idle Christian is a Christian with an idol. Meditate Christ's "Go ye," "This do," and "Go, and do thou likewise." Meditate Paul's "Be ye stedfast, unmoveable, *always* abounding in the work of the Lord." A half-hearted, half-trained Christian is worse than an eyesore. He makes hearts bleed, he edifies none and offends many. If he refuses to grow he is an expensive failure.

Yesterday's start without today's continuance does not qualify for God's kingdom. Virtue of today is not so grand that it dismisses tomorrow's duty. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Looking back, the plowman would make a crooked furrow, and walking in his own crooked furrow he would miss the "strait gate." "Let thine eyes look right on, and let thine eyelids look straight before thee." "Remember Lot's wife." "He that endures unto the end shall be saved." "Forgetting those things which are behind . . . press toward the mark for the prize." Only crabs go backward.

All people desire physical growth; few desire spiritual growth. Physical growth is natural; spiritual growth is against nature. Yet spiritual growth is more to be desired. It is better to be a physical runt than to be a spiritual runt. "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "Godliness with contentment is great gain." The physical growth of man is as inferior

to his spiritual growth as bread is to God's Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Are you as hungry for God's Word as for the food on your table? For which are you paying the more? If your physique needs food thrice daily will an annual revival or even Sunday worship make you "strong in the Lord"?

Though Paul loved his Corinthian converts when they were "*babes* in Christ," he pleaded, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." A parent's love for his babe is no objection to his child's growth. Joy accompanies growth. God's grace abounds when His children creep, totter, stagger, and fall, but God wishes His children to "grow up into him . . . even Christ," that they "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." Winds of false doctrine blow spiritual runts into slippery places.

Doubt, indifference, and short vision are enemies of Christian progress. God's reality is doubtful, His Book is doubted, and His people doubt their own possibilities. Doubt is a dam that blocks the intended stream of Christian works. Doubt is akin to denial. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." God has said, "I will never leave thee nor forsake thee." Christ has said, "Lo, I am with you alway, even unto the end of the world." Paul has said, "I can do all things through Christ which strengtheneth me." Where is there any room for doubt? "Dissolving of doubts" was a characteristic of Daniel. Is your life so well ordered that you dissolve doubts in other lives and plant faith where the doubts have been? To do a questionable deed when you doubt if it is correct is to flirt with damnation. The Bible says so. Study Romans 14:23.



Indifference is a sly (*Please turn to Page 11*)

Abreast of the Times

Wants More Boys for War

"Let all the men of war draw near."—Joel 3:9.

LONDON, Nov. 12.—Following the example set by Premier Mussolini in Italy and Reichsfuehrer Hitler in Germany, Great Britain is planning a definite drive to encourage an increase in its birth rate for the purpose of insuring the "maintenance of the Nation's defense forces."

Signs of concern over the falling birth rate have been increasingly evident for some time past, and it is said that the Cabinet is considering issuing an appeal to childless couples and to those who have but one or two children to take the needs of the Nation into account and make the rearing of more children a matter of patriotism.

A drastic drop in population is predicted by Prof. D. V. Glass of the London School of Economics unless more children are born of British parents in the near future. The Professor declared that the population of Great Britain which now numbers 48,000,000 will decrease within the next century "to a mere 6,000,000 sterile old men and women," and that "a vast industrial depression will follow (and that) the economic fabric of the Nation will collapse in ruins."

The immediate problem is military rather than economic, however, the most pressing question being, how can Great Britain secure enough men to man its guns and at the same time manufacture the munitions necessary to carry on successfully the war which all authorities foresee is soon to involve all Europe and perhaps all the world?

The problem is especially pressing at the present time as English statesmen realize that the Empire's distant Dominions are manifesting disinclination to engage in European warfare in which they are not themselves directly concerned.

The British people would find much assurance if as a whole they understood and placed greater faith in the promises of God. The prophets seem to clearly predict that the flag "upon which the sun never sets" will continue to fly undefeated in the face of its enemies until the Lord comes and that the Government it represents will survive the fires of tribulation and pass over weakened, but intact, into the new age.

A Boy's Game

"Men shall be lovers of their own selves, covetous, . . . disobedient to parents, unthankful, unholy."—Paul.

WASHINGTON, D. C., Nov. 21.—Analyzing the 343,132 arrest records sent in to the Department of Justice during the past nine months by police departments all over the country, J. Edgar Hoover, head of the Federal Bureau of Investigation, has made the shocking discovery that of each 100 persons arrested 17 were boys under 21 years of age.

One of every four persons arrested for robbery during that period was under 21, while close to half of the automobile thefts reported for which arrests were made were charged against those under 21 years.

Nearly 60,000 boys were arrested in the nine-month period covered by the report and fully 526 of the boys were charged with criminal homicide, which is in most cases murder. In addition to the graver crimes perpetrated by boys, which are the only ones reported to the Department of Justice, tens of thousands of lesser crimes committed by the youth of the country are not included.

An editor of a metropolitan daily in commenting on the situation, says, "The answer? We do not know. We suspect it is discipline. But from where? Home, school, fraternity, semi-military unit? Certainly a civilization as clever as ours should find the answer."

No cleverness of men or of man-made civilizations will solve the problem of delinquent youth! In a measure it can be met by the power of the gospel operating on the individual hearts of boys and girls, but for the great mass of young people the coming of Jesus Christ offers the only hope of deliverance from the allurements of crime.

Eight Million Men Under Arms

"Even a great company with bucklors and shields, all of them handling swords."—Ezekiel 38:4.

GENEVA, Switzerland, Nov. 11.—It is significant that on the eighteenth anniversary of the signing of the armistice that marked the ending of the war that was "to make the world safe for democracy" the League of Nations, the international body that was created to prevent the coming of future wars, should issue a statement declaring that there are at the present time 8,200,000 men now permanently under arms throughout the world!

The figures released today show that since 1931-32 the soldiers of the world have increased by the addition of 1,700,000 men. In Europe the total armed forces are now 4,800,000, compared with 3,600,000 in 1931-32, the statement of the League said. It further asserted that these figures included only the admitted permanent armed forces.

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The Tabernacle in the Wilderness

By H. L. Hastings

IN THE book of Leviticus there are minute directions given for the making of the "tabernacle of the congregation," or "the tent of meeting" as it is sometimes translated. In the center of the encampment of Israel was an enclosed and curtained area, in which was the altar of sacrifice, and the brazen laver for washing. Within this enclosure stood the tabernacle, which the Apostle describes (Heb. 9:1) as a "worldly sanctuary." The term "worldly" here signifies "world-like," or as Josephus expresses it, this tabernacle was a *representation of the universe*. In this tabernacle there was first an apartment containing the golden candlestick or lamp stand, having seven branches, each branch having a socket for the holding of a lamp. Representations of this lamp stand are common, all of them being copied from the sculptures on the arch of Titus, where there still remains a representation of this ancient candlestick and the utensils of the Jewish tabernacle which were carried in the procession by the Romans at the triumph of Titus and Vespasian. A heavy veil, beautifully embroidered, divided the sanctuary into two parts, and behind this splendid veil was "the holiest of all." Within was the golden censer in which incense was burned; the ark of the covenant, overlaid round about with gold; and within the ark were the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant or Ten Commandments, and over it were the cherubim of gold with outspread wings overshadowing the golden mercy seat.

Into the outer court came the Israelite with his offering; and through the first veil, into the holy place, the priests went daily, accomplishing the service of God. First, within the enclosure, at the altar of sacrifice, sins were confessed and the offered victims slain that the guilty might be pardoned. Then there was the brazen laver for washing and purification; then past the first veil, within the holy place, were the lamps of the golden candlestick, kept constantly burning, by the altar of incense and the table of shewbread—the candlestick representing the church of God constantly giving light; the incense of the altar representing the prayers of God's people as they went up like incense before the Lord; and the bread, perhaps, being a symbol of

the bread of God, the broken bread of the body of Jesus Christ.

Here the priests came to perform their daily duties, trimming the lamps, renewing the bread upon the table, and offering up the incense with their prayers to God.

Behind the inner veil, in that most holy place, was contained the ark of God; and no man dare enter there except the high priest, and he once, alone, every year, bearing the blood of a slain victim, which he offered for himself as the

representative of the people, and for the worshiping congregation. No other person but the high priest could enter that place under pain of death, and he was allowed to enter only on the great day of atonement, when the sacrifice for sin was to be offered, and the blood of sprinkling was presented before the Lord.

All this was a type of other things. The outside world has now its opportunity to gather around the sacred camp of Israel, and the worshipers may come nearer, even within the enclosure; but the people of God, being a holy generation, a peculiar people, a royal priesthood, have the right and privilege of *drawing nigh to God*, coming where the great sacrifice for sin is offered, and being permitted to partake of the washing of regeneration and the renewing of the Holy Ghost, which makes them acceptable worshipers in the sight of God. Then they may draw near with a true heart, in full

assurance of faith, having their hearts sprinkled from an evil conscience and their bodies washed with pure water, and offer up prayers and supplications in the holy place, their prayers being set forth as incense before the Lord, and the lifting up of their hands like the evening sacrifice. There they shine as lights in the world, and there they partake of that bread of God which has been given for the life of dying men. As priests of God they have a right to join in the worship and unite in the prayers; but in the great work of *atonement and reconciliation* they have no part. Only the high priest, the chosen and anointed representative of the people, had the right to pass that sacred inner veil and enter the holy place; for anyone else to do it would be to provoke the wrath of God. And while the priests, worshipping there, represented the condition of the church now on earth, Jesus our

(Please turn to Page Ten)

Effect of Example

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful shore.

The deeds we do, the words we say—
Into still air they seem to fleet;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

—John Keble.

Scientific Accuracies in the Bible

RELIGION and science are in their very nature allied. Religion professes to know the truth of God concerning His universe and salvation. Science seeks to know the truth contained in the universe. From this it follows that science cannot afford to overlook scriptural references to the natural world; but neither can Christians consistently divorce their natural interests from their spiritual ones. God's truth is one; and it is the sole truth. In order to correlate scientific findings with the Bible, experience requires that four general principles of caution be observed.

First, as Prof. Townsend declared some time ago, distinction should be made between what the Bible says and what is said in the Bible. The Bible records accurately the utterances and activities of fallible men, but it does not thereby condone them. In Romans 3:8 may be found the statement: "Let us do evil, that good may come of it." Obviously to accept this as divine precept is unscholarly and unjust.

Again, a valid analysis of the biblical teaching may be made only by trained scholars. Not just anyone is qualified to sit in judgment on the Bible. A lumber dealer once was interested enough in Noah's ark to compute the amount of lumber needed to construct it. Later on he read that "the children of the Levites bore the ark of God upon their shoulder." Thereupon, remembering the enormous size and tremendous weight of Noah's ark, he pronounced the Bible to be "a pack of lies!"

Third, it is well to bear in mind the fact that many of the alleged inaccuracies in the Bible have been judged according to scientific theory, not fact. Prof. Lydell once stated that "in the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of these theories is held today."

Finally, scientific terminology is the language of the few, while biblical terminology is understood by all. Written for the common race of men, the Bible speaks plainly and naturally in language which has been and will be understood throughout the ages. With this fact, too, we must reckon in determining the scientific accuracy of the Bible.

As to the Christian thinker, he must remember that the primary purpose of Scripture is not to be a scientific record, but rather to reveal the will of God concerning His creation and His creatures. But the Christian at once recognizes that the Bible posits many truths which fall within the realm of science; and these truths he accepts on a par with scientific data. In case of conflict, biblical declaration supersedes scientific theory.

Two hundred specimens of plant life are mentioned in the Bible, of which the cedars of Lebanon and the clinging vine are but the two extremes. Botanical classification is also suggested in Genesis 1:11: "Grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose

seed is in itself." The Hebrew *deshe*, which is translated "grass," means simply "greenness without visible seed or stalk."

A strikingly similar classification is given by a textbook widely used today (*Textbook of General Botany*, by Smith, Overton, Gilbert, Dennison, Bryan, and Allen, p. 484): "... simple water inhabiting forms . . . the primitive seed plants; and finally the angiosperms." In both accounts we have first, plants which are simply green, the seed not being evident; second, plants in which the seed is prominent and exposed; and finally, the forms "bearing fruit" with enclosed seed. This is only one instance of scientific accuracy in the Bible.

It is hard to demonstrate the presence of bacteria in forest areas, writes Dr. Paine of the London Imperial College of Science and Technology, because "the leaves of trees seem to act as efficient bacterial filters" (Vol. II, p. 305, *Encyclopedia Britannica*, 14th Edition). When I read that, I reflected that the vacationer's penchant for forest regions is based on a sound instinct. And then I recalled the passage in John's Revelation which speaks of the "tree of life" in the Holy City, and "the leaves of the tree were for the healing of the nations." John's "tree" may be symbolical, but it is then an accurate symbol from the scientific standpoint.

Equally scientific are the Bible's references to animal life. It is unfortunate indeed that the Greek translation of the Hebrew *reem* should be "monkeros" or "unicorn." It was through this erroneous translation that the English Bible also contains reference to the unicorn, which is now supposed to be a fabulous and mythical animal. The American Revised Version rightly reads "wild-ox"; for the Hebrew text reads (Deut. 33:17), "His horns are like the horns of *reem*." But *reem* here is singular; hence the animal could not be a one-horner, or a "unicorn." The text itself thus contained a caution against misinterpretation of the nature of the animal.

The ancients confidently estimated that the heavens contained about a thousand stars. Today telescopes reveal an incalculable number of stars. But Genesis 15:5 anticipated modern astronomy when Jehovah enjoins Abraham to "look now toward heaven, and tell the stars, if thou be able to number them . . . so shall thy seed be." It was well within the scope of Abraham's powers, surely, to count a thousand stars! Jehovah's promise was a significant one, to which the number of Abraham's seed bears testimony.

How was the earth supported? queried the ancients. Perhaps by pillars; or by a huge tortoise which stood on a coiled serpent; possibly huge elephants upheld it; the giant Atlas might be supporting it. Modern science knows now, however, that the earth is suspended in space, but Job in antiquity stated, "He . . . hangeth the earth upon nothing" (Job 26:7).

The rivers flow constantly into the sea; yet the water is not concentrated there. Modern science can easily explain the process today, but long before they had an inkling of it, Job proclaimed (Job 36:26-28), "Behold, God is great, and we know him not; the number of his years is unsearchable. For he draweth up the drops of water, which distil in rain from his vapor, which the skies pour down." That God is responsible for the process scientists would question, but scriptural writers saw no reason for alienating their science from their theology.

In the field of physics, one of the most absorbing subjects is *light*. From Hero of Alexandria to Michelson of Chicago, the basic hypothesis concerning light is that it is a form of energy. The logical sequence, it is agreed, is: first energy, then light.

But this very order is given in the first three verses of Genesis, in which Moses records that as "darkness was upon the face of the earth" characterized chaos, the "Spirit of God" brooded, or moved upon, the face of the waters. Now the word used for "moved" is the nearest the Hebrew language can come to express our word "oscillation." Following this "moving spirit," God said, "Let there be light; and there was light." There it is plainly ordered: darkness, energy, light. Science in its tested hypotheses confirms the Bible; it does not contradict it.

Incorrectly the Bible is criticized for teaching a flat earth. Scientists should be cautious when they read Isaiah 40:22, "It is he that sitteth upon the circle of the earth." A circle is round, not flat. But criticism should be softly
(Please turn to Page Ten)

"Go Ye Into All the"—Churches

By Mrs. Clarence E. Lapp

"WELL open our service by singing hymn number 78," announces the minister as he industriously looks for page 78. Glancing expectantly over the rim of his spectacles to see if the pianist is ready to start, he states complacently, "We'll sing the first, second, and last verses." (Some congregations are so well trained that they sing those verses without being told.) Many times they do sing "page 78" instead of "'Tis So Sweet to Trust in Jesus." Thus it goes on through the regular routine and everybody knows what is coming next. Afterwards if you should ask some one what he learned at church he would have to stop and meditate a few minutes to recall what it was all about. He has "been to church" and so has fulfilled his religious duty.

Jesus told His disciples, "Go ye into all the world and preach the gospel," but how can this command be made *living* and quickened to our hearts unless our worship at home is "living" and real? We get so in the habit of a certain routine that our minds just go to sleep and we sing songs we don't mean and we hear things that don't move us. It is the same attitude we have when we do our daily tasks such as washing dishes while our minds are a million miles away.

Everybody likes surprises and unexpected things. They give us a shock and wake us up. That old saying, "Variety is the spice of life," is still true. I don't imagine everything was so scheduled when Paul preached until midnight but he had a fire and zeal for God that very few of us possess. God's Word needs to be "quickened" to our hearts and then we will worship Him "in spirit and in truth."

As we look about us and see the unhappiness in the world, surely there is a crying need for the "living bread." Some one has said, "There is more pleasure in the world today and less happiness." We need a religion that exists

in "deed" as well as "dogma." A Christianity that touches the heart-strings makes the step lighter, softens the voice to kindness, fills the heart with song, and makes the eyes glow with the sunshine of God's love. A Christianity that keeps the mouth closed and the boneless tongue between the teeth when it fain would utter "idle tales" or hastily exclaim the harsh words that cut those dearest to us; a Christianity that comes into the home and keeps Father sweet when the potatoes are burned, keeps Mother sweet when Johnny accidentally spills his glass of milk all over the nice clean tablecloth; a Christianity that makes us humble ourselves and ask forgiveness of one another; a Christianity that knows how to get in touch with God, is far more precious than any earthly treasure.

How can this change be wrought in the lives of men and women? God's Word is still "quick and powerful" but we cannot help to quicken it to some one else unless it has been quickened to our own selves first. I once heard a man say that he had gone to church all of his life and still he didn't know anything about the Bible. Why should such a condition exist? Where is the fire of Paul? the zeal of the apostles? Most people get the majority of their religious education at church. How important it is then that our worship should be "in spirit and in truth," coming directly from the heart with our whole minds centered upon God. Not to see who can sing the loudest or pray the best prayer or watch for mistakes the minister makes, but to worship together "in spirit and in truth." Forget about "the cares of life" for a brief time and think upon the goodness of God.

When we come to this place in our home churches then we will not lack for young men who will be willing to heed Christ's command, "Go ye into all the *world*, and preach the gospel."

The Revealing of Revelation—When?

By W. R. Young

WHAT is termed the historical interpretation of the book of Revelation places most of the fulfillments of its symbolic predictions in the long past, commencing soon after the visions were given to the Apostle John, and from that time extending over many centuries since.

Another interpretation, quite popular nowadays, is named the futuristic, because it regards the entire book, except the first few chapters, as yet unfulfilled and advances quite an elaborate program for this fulfillment in the future.

A third, however, avoids each of the extremes connected with the others and regards most of those figurative prophecies as applying to the "time of the end," i. e., to a comparatively brief space previous to the end itself, and therefore to recent and current events which clearly indicate that the predicted consummation must be very near.

To the present writer the last of these three suggested interpretations furnishes fewer difficulties than either of the others; not that every point is yet perfectly clear, but remaining obscurities are fast disappearing before the efforts of diligent and prayerful research, so that the general plan appears to fit more closely to present circumstances than does either the historical or futurist view, the latter of which consists of almost pure speculation, while the former, although providing a better basis, appears to conflict with the statements made at the outset in this book of Revelation. See chapter 1:1, where only a short space of time is allowed between the clear understanding of the following symbolic language and the completed fulfillment of the same. How otherwise can we interpret the statements, "To shew unto his servants things which must *shortly* come to pass," and "The time is at hand" (v. 3)?

We should note carefully the preliminary promise of blessing in that 3rd verse upon those who read, hear, and keep in mind what is written in this book, and then decide whether the words "shortly come to pass" had their complete and manifest fulfillment soon after the prophecy was written; because, if this was the case, what need has there been for all this long-drawn-out controversy during the many centuries since then? The only explanation of this which the writer can think of is that the time had not yet arrived for a clear understanding of the symbolic language.

Some blame has been attached to the suggestion that world events of the past twenty-two years, admittedly in "the time of the end," have fitted better to the symbolic utterances of Revelation than any group or series of oc-

Among the students of prophecy in the Church of God there are some who place the book of Revelation largely in the past and others (who are probably in the majority) who believe that its predictions are entirely of future fulfillment. Mr. Young attempts in this article to strike a "golden mean" between the two extremes. Though we may not agree with his interpretations, the author provides us with some interesting and timely suggestions for further study.

currences in all past history, on the ground that this is visionary; but why will not this charge apply equally well to the other attempted interpretations? Is it not, therefore, the part of wisdom to compare them with one another and select the one which presents the least difficulties in view of current events? Anything visionary is not thereby necessarily untrue.

As one example of the greater fitness of the view here advocated to present conditions, take the language of Revelation 16:14-17 and look for a better fulfillment in all history of what is there depicted than what we are witnessing today and than what is evidently impending. Was there ever before such an extensive mobilization of vast armies, so well equipped with new and more destructive implements of warfare than have previously existed? Do not even secular writers recognize the Bible word "Armageddon" (v. 16) as applying better than anything else to what is now feared to be inevitable? And how perfectly this also accords with chapter 7:1-3, where we find four great Powers endeavoring to restrain the winds of universal warfare, even while preparing for it, resulting in the fact that by God's overruling wisdom their action may have a sealing effect upon His watching and waiting servants by enlightening their minds concerning the prophetic situation. Is it not easy to identify those four Powers at this time?

Where in all history can we find a place where not only universal warfare is seen to be impending, but in which the principal feature of such a conflict will be distinctly and definitely aerial, or, as intimated in verse 17, "upon the air"? Was there ever a time until now when the prediction concerning the outpouring of the seventh vial "upon the air" was so perfectly in evidence?

And can we obtain a more complete fulfillment of 1 Thessalonians 5:1-5 than what we are witnessing at present, a combination of "peace and safety" talk or negotiation, with the possibility of the momentary outbreak of destructive warfare? Mere wordy safeguards are in process of erection by both statesmen and widespread peace organizations, but their efforts to reconstruct broken-down peace pacts or create new ones are manifestly futile because they are building above a magazine of explosives.

Returning for a moment to Revelation 16:15, where else in the Bible can we find such a clear intimation that our Lord's coming "as a thief" upon the unwatchful will occur between a vast preparation for war and its actual out-

break? The position of that 15th verse is undoubtedly God's arrangement, in this inspired book, to give His watching and waiting people a perfect clue to the prophetic "hour" during which Christ may come at any moment. If not, why insert that statement in this place, just where unbelief might say it does not belong?

Many more examples might be furnished, showing that present conditions and circumstances apply perfectly to every prophecy of Scripture, both figurative and literal, concerning the situation which immediately precedes the advent of Christ, but the above-mentioned instances are sufficient to establish the fact that the book of Revelation with its remarkable symbolic statements possesses a closer relation and application to the "time of the end," in which we are now living, than it has to anything in past history or to speculative programs concerning future events which would require years to bring their accomplishment.

The writer is willing, and even eager, to surrender any

view he may hold for one which presents fewer difficulties of explanation, but thus far he has failed to find such in the historic or futurist interpretations. The fact that those are older and have many able advocates and defenders does not prove them to be correct, any more than are the doctrines concerning the deathless nature of man and salvation by our own good conduct, which also have many learned and devout supporters. The best test of any doctrine or teaching is, Will it harmonize with the *whole* of Scripture? because an interpretation of one part of the Bible which brings it into conflict with various other parts cannot be the true one.

To the present writer the entire book of Revelation resembles the keyboard of an organ or a piano, from which either discords or harmonies can be produced; but to secure the latter much study and practice are required. And even the Holy Spirit cannot teach us unless we keep humble and teachable.

THE GOSPEL

By D. G. Harvey

"Praying 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."—Ephesians 6:18, 19.

AN OLD colored evangelist, as the story goes, had been holding a long series of meetings in the South, and like most ministers, was at a loss just what subject to speak upon next. So on Sunday morning he offered to speak in the evening on any subject requested. As he stepped to the desk for the evening service he said, "Brothers and sisters, has any of you-all got a subject in mind fo' dis evenin'?" A young wag in the back of the church, thinking to stump the old deacon, called out, "Preach on pills." The old fellow rubbed his head a second, then said, "Brethren, dat's a big subject. Dey is lots of pills, big pills, little pills, sweet pills, bitter pills, white pills, blue pills, green pills, yellow pills, but de bes' pill dey is, is de gos-pill." He then launched into a gospel sermon.

So often we are mistaken in what a gospel sermon means. Many think the word "gospel" means the Bible, so that if a mere text is read, they have listened to a gospel sermon.

It is not needed that we common people should understand just how the word "gospel" was derived from the Anglo-Saxon *godspel*, which meant "good tidings." No, we need but to turn to Luke 8:1 and read, "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him." Compare the above with Matthew 9:35, "And Jesus went about all the cities and villages, teaching in their synagogues, and

preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

There are two points we wish to emphasize here: first, that the "gospel of the kingdom" in Matthew is identical with the "glad tidings of the kingdom" in Luke's record; second, that the "healing of every sickness and every disease" was the evidence of kingdom conditions Jesus was "shewing" in Luke's account. For Isaiah's prophecy of the kingdom of God says—"And the inhabitant shall not say, I am sick" (Isa. 33:24).

Then if this be true, a gospel sermon would be one showing the good news of the kingdom of God. It was this good news that Jesus taught His disciples. It was this same good news His disciples were sent forth to preach, when He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It was this good news that Jesus said must be preached. "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).

Let us briefly sum up this good news by pointing out just a few citations from the Galatian letter.

"Know ye therefore that they which are of faith, the same are the children of Abraham. 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. So then they which be of faith are blessed with faithful Abraham" (Gal. 3:7-9). That

was good news to Abraham, an old man without a child. God had said—"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). And Abraham believed this good news. "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" (Rom. 4: 20, 21).

It remained for Paul to explain how this good news would affect us. Listen—"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. . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have

put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:16, 26, 27, 29).

Good news. Yes. It is great news to know that when Jesus, the Son of God, returns to the earth soon, we, if faithful, will have a part in that great work of blessing the nations. Do I believe Jesus will come? How could I doubt it, when the last forty days, after He rose from the dead, yes, the last forty days on the earth, were spent speaking of this very event? "Until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:2, 3).

How the Girls Kept Christmas

By Mary A. Gesin

(A short play of one act, designed to be given prior to Christmas. Scene in living room of Suzanne's home, gifts and wrappings strewn about; time, the present.)

Enter Suzanne, muttering to herself; finds Betty Lou, her younger sister, awaiting her arrival.

Suzanne: "Oh, dear! I don't think I was ever so tired in my life! When did you get back, Betts?"

Betty Lou: "Just a few minutes ago. There's such a jam down town I couldn't get a thing I wanted. So I thought I might as well come home."

Suzanne: "Don't I know it! I've been trying to find two identical gifts that would be suitable for Judy and Joyce, and do you think I could? I wish Christmas never came at all!"

Betty Lou: "I wish Christmas didn't mean exchanging gifts. I'm so tired of trying to remember what each of the girls gave me last year and matching them up with my gifts this year."

Suzanne: "So am I. There's Marj, she's sure to give me something much grander than this little inexpensive-looking bottle of perfume, though I did give a dollar for it. Wish now I'd chosen something that would show up more."

Betty Lou: "And Patty! she always thinks of the most unusual gifts. All I have for her is this little comb. It looks nice in my hair, doesn't it, Sis? Maybe I'll keep it for myself and get her something else."

Suzanne: "I saw the girls down town and they said they'd come over awhile. So we'd better get these gifts wrapped and out of the way."

Betty Lou: "I'm so weary I can't wrap another package. Christmas! Season of good cheer! Season of bad temper, I'd say."

Suzanne (hearing knock on door): "There they come now, Betts, and look at this room!" (Suzanne opens door and Judy and Joyce enter.)

Suzanne: "Come in, girls, but don't get tangled up in all this paper and cord."

Judy: "Oh, we're used to this. We've just wormed our way through the stores, and nothing can scare us."

Joyce: "Do or die, that's our motto, and we almost did both. I didn't get Patty's gift yet. What shall I get her, Betty Lou? Can't you give me an idea?"

Betty Lou: "It's more than I can do to think up ideas for my own gifts without lending you my brains. Use your own if you have any."

Judy: "Girls, I counted up my gifts this morning, and I have only twenty-four. I ought to have twenty-five, and for the life of me I can't think who it is I've forgotten."

Suzanne: "Well, if you can't think I guess it isn't important. Forget it!"

Judy: "I have it; it's Miss Markel! And here I am just about broke. You know last year she gave me that lovely pair of clips for my new formal. What can I get her? Something from the dime store? I'd feel grand!" (Joyce and Betty Lou are seated together, while Judy and Suzanne talk on opposite side of room. Marjorie and Patty burst unceremoniously into the room.)

Marjorie: "If I see another package all tied up in gift wrappings I'll scream."

Patty: "And then look at this room!"

Suzanne: "Sit down, girls, if you can find a spot. All finished shopping, Marj?"

Marjorie: "Finished, did you say? Yes, I'm finished, if that's what you mean."

Suzanne: "How about our quiet little Patty; is she all done up in tissue and tinsel, too?"

Patty: "Oh, girls, I was looking forward to Christmas with so much joy this year, and here I am, counting packages and pennies to make them come out even, just the way I did last year."

Marjorie: "Instead of Peace on Earth, Christmas seems to bring just the opposite. Hurry and bustle, trying to keep up with the Joneses in gifts, or giving them one better."

(Strains of a violin, playing, "Silent Night," are heard in the distance. The girls pause in their conversation.)

Betty Lou: "Listen girls, what's that?"

Patty: "It's the girls singing carols outside."

(The music grows louder. At close of "Silent Night," girls, accompanied by violin, sing, "O Little Town of Bethlehem," verses 1 and 2. Suzanne opens door and invites them in at close of song. They sing next, "Keep Christ's Name in Christmas," verses 1 and 2. Singers leave at end of song. Girls look thoughtful.)

Suzanne: "Girls, we've lost the true spirit of Christmas, haven't we?"

Patty: "Yes, Suzanne, we have forgotten that the Babe of Bethlehem had anything to do with the day."

Judy: "It's been the spirit of give so you will get with most of us, I guess."

Joyce: "I, for one, am ashamed of myself. I forgot all

about that beautiful story of the angels singing at Jesus' birth."

Betty Lou: "Just the mention of it seems to bring rest and peace, doesn't it?"

Marjorie: "Yes, and the thought of that lovely hymn, 'Silent Night,' is like a blessing coming down from the sky, something like the falling snow covering up the ugly spots in this old world."

Suzanne: "I tell you what, girls, let's chuck this whole business of getting and giving. Take off all the cards from our packages and get together tomorrow to see if we haven't forgotten some of those who aren't able to give gifts this year."

Other girls all together: "All right, let's do it."

All join hands and repeat in unison verse 3 of "Keep Christ's Name in Christmas." If the song, "Keep Christ's Name in Christmas," is not available, another Christmas song may be used. The last verse, to be recited in unison at end of play, is given here:

"Peace, good will, and glory,
Friendly hands stretched wide,
Light and song and beauty
Should mark our Christmastide;
Grateful hearts receiving,
God's gift, His choicest gem,
Thus we'll keep the birthday
Of the Child of Bethlehem."

"Having a Desire to Depart"

Philippians 1:23

By Henry Dauterich

FROM the context of our selected text we learn that the Apostle was a prisoner and in bonds for the gospel. While in confinement he was anxious about the saints at Philippi and wished them to know that even his imprisonment had fallen out rather unto the progress of the gospel; hence he wrote to encourage them, saying that "many of the brethren in the Lord" were bolder to speak the word without fear, being greatly encouraged through the firmness of the Apostle, who cheerfully endured imprisonment. The Apostle earnestly desired to magnify the Lord in his own person or body, whether it be in life, or by death. "For Christ," said he, "is my life, and death is my gain. But since to live in the flesh" (remain alive), "serveth unto more fruit, I therefore know not which I shall choose." (Translated from German Version.) The Apostle was perfectly willing and ready to die for the defense and confirmation of the gospel; but he was not certain whether by his death the Lord would be more magnified than should he continue to abide with the brethren for their furtherance

and joy of faith; hence he said, "I am in a strait betwixt (the) two." He did not know which to choose, that is, to die as a martyr or to continue in the flesh and thus magnify his office as the Gentile Apostle, which would serve unto more fruit; but of one thing he was certain and that was, should he abide with them, it would be of great service and benefit to them, which, said he, was more needful for them. "And having this confidence," he said, "I know that I shall abide with you for your furtherance and joy of faith."

Now as to the text, "*Having a desire to depart*, and to be with Christ; which is far better." What did the Apostle mean? It would be inconsistent with the general tenor of the Scriptures to interpret the desire of the Apostle to signify that death is a passport into the presence of Christ; because he taught that "death" is a sleep—an unconscious sleep (1 Thess. 4:13-18). We might here point out the case of Lazarus, who had died, and the Master said, "Our friend Lazarus *sleepeth*, but I go that I may awake him out of *sleep*. Then said his disciples, Lord, if he sleep, he shall do

well. Howbeit Jesus spake of his *death*." The Apostle used the term "asleep" in the same sense in 1 Thessalonians 4:13 and 1 Corinthians 15:18.

The Apostle Paul believed in a *literal* resurrection from the dead, and taught that no one shall *precede* the other in glory, not even the saints who shall abide the coming or presence of the Lord; even they shall in no wise *precede* them that are fallen asleep, or are dead. But all the saints shall together, simultaneously, be caught up in the clouds, to meet their descending Lord, at His coming (1 Thess. 4:15-18).

Thus it is evident that the Apostle intended to convey the idea that he preferred death to *continual* imprisonment, being perfectly willing rather to die and thus seal his testimony with his blood, knowing that he would then be at rest ("asleep in Jesus") and next in order would be the resurrection, when he would be with Christ, alive at His coming, and not any sooner. Compare 1 Thessalonians 4:14 with Colossians 3:4 and Philipians 3:20, 21. That the Apostle did *not* believe that death would usher him into the presence of Christ is *very* plain when he witnessed the good confession of his faith, when the time of his departure (decease) was at hand. "For I am now ready to be offered," said he, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: *henceforth* there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*: and not to me *only*, but unto *all* them also that love his appearing" (2 Tim. 4:6-8).

In conclusion, let us remember that some things which the Apostle Paul wrote were hard to understand (2 Peter 3:15, 16), and it is, therefore, necessary to regard the general tenor of the Epistles written by him in order to get a correct understanding of the difficult passages.

SCIENTIFIC ACCURACIES IN THE BIBLE

(Continued from Page Five)

spoken, indeed, when Matthew 24:27, 40 and Luke 17:34 are studied. A round earth which revolves produces the phenomenon of day and night in different places at the same instant. The man in the eastern hemisphere may suffer sunstroke while the man in the western hemisphere is resting in bed. Yet they work in the field at the same hour of day. When God speaks, His word is a statement of fact to whatever branch of knowledge it refers.

Ruskin says that "blue, purple, and scarlet, with white and gold" are the "fixed base of all coloring with the workmen of all ages." And when Moses received instructions for Aaron's priestly robe, which was to be fashioned for "glory and for beauty," God selected "gold, and blue, and purple, and fine linen (white)."

With this comment on biblical reference to coloring we may close. It is reasonable to suppose that Jehovah wanted His high priest's robes to be of certain colors for the defi-

nite reason that they typified something of divine attributes. Gold perhaps was to signify the infinite value of His Son; blue as a symbol of His heavenly home; purple to indicate His kingship; scarlet for His precious blood; and white to signify His spotless purity "as of a lamb without blemish."

Proceeding on just principles of analysis and comparison, we might multiply instances of scientific accuracies in the Bible in the fields, as we have shown, of botany, biology, astronomy, meteorology, physics, geology, and art. "God is great; and we know him not; the number of his years is unsearchable."—Alva J. McLain; condensed by *Religious Digest* from *The King's Business*.

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THE TABERNACLE IN THE WILDERNESS

(Continued from Page Three)

great high priest has *passed into the heavens*, the most holy place, and there, behind the blue veil that hides the glory of the eternal God, He has entered the "greater and more perfect tabernacle not made with hands," not with the blood of goats and of calves, but with His own blood, having obtained eternal redemption for us. There He remains within the veil, appearing in the presence of God for us.

To the Pharisees of old He said, "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and *where I am, thither ye cannot come*" (John 7:33, 34). But again He said to His disciples, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, *ye cannot come*; so now *I say to you*" (John 13:33). The faith and hope of the people of God reach to "that within the veil" whither Jesus our forerunner has for us entered.

When the Jewish nation had rejected Christ as their Savior and Mediator, then that tabernacle was no longer the sanctuary of God and the special dwelling place of His glory; and when the great crime of His rejection was consummated on Calvary, as the Savior said, "It is finished," the veil of the temple, some thirty feet in height, was rent in twain, not *from the bottom* as by human hands, but "from top to bottom," as though the divine hand had rent it and torn it away. The lesson of this rent veil is that Israel were no longer to worship at that shrine or look for atonement to the Jewish high priest, but "by a new and living way, . . . through the veil, that is to say, his flesh," were to draw nigh to God, and find peace through Jesus Christ.

The earthly tabernacle is gone. The *world-like* sanctuary is no more. The brazen altar of sacrifice has passed away, for Christ has offered one sacrifice for sins forever, and has sat down at the right hand of God. Behind the blue veil, and in the presence of an unseen God, there is One who is bone of our bone and flesh of our flesh, who was a man of sorrows and acquainted with grief, tempted in all

points like as we are, yet without sin. And as the Israel of old waited until the high priest who passed within the veil should array himself in garments of beauty and glory and come out to bless the waiting people of God, so today the church of Christ is looking upward toward that dimming veil, and calmly awaiting the day when Christ who is our life shall appear, and we shall also appear with Him in glory; for as it is appointed unto men once to die but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation (Heb. 9:27, 28).

“Be not conformed to this world: but be ye transformed by the renewing of your mind.”

MY LAST SERMON

(Continued from Front Page)

foe. He makes you lazy—and it feels good to be lazy. However, lukewarm service is not acceptable to God (Rev. 3: 15, 16). Being “not redeemed with corruptible things, but with the precious blood of Christ,” Paul beseeches you to “present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Let the careless hear, “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.” Such love will rouse a slumbering faith to action. An I-don’t-care spirit dries the bones. Indifference never feels the throb of victory. “Be fervent in spirit.” “Fight the good fight of faith, lay hold on eternal life.”

Poor or no vision is a barbed wire entanglement that retards Christian progress. The vision must be clear for progress. What is your goal, Christian? What certain works do you plan to finish before you die? Are you dedicated to your own spiritual growth and to the making of a better church of God? What are you leaving for your children and much-loved grandchildren? They deserve and need your best. Don’t waste your life! Pray more, judge others less, forgive more quickly, cleanse your life of any offenses. Make your religion your most important business. Christ did, and He started at twelve years of age.

What vision is yours of the church after you are gone? Help it while you have that privilege. Plant a tree, prepare a flower garden, or set out a hedge. Make a walk. Enlarge and beautify your church building and grounds. Redecorate the interior. Put modern equipment in the Sunday school rooms. Is the old furnace worn out? Stained glass windows encourage the spirit of prayer and quiet, heartfelt worship. Does your church have a little room just for the pastor where he can take a friend for personal consultation? Will your children be edified by the forty-year-old chairs? True, it is correct to pray even in a private

closet, or out in a howling wilderness, but the place of public worship must have an attraction for the world. Beauty is not devilish! Remember Solomon’s temple. The gospel is more often heard and accepted when delivered in a frame of beauty and warmth than when shouted from a stump.

Christian, look about you! Dedicate yourself to the progress of Christianity. “Occupy.” Build your life into the life of the church of the living God, and both you and the church shall have a more abundant life. Will the church have a place in your will?

“Watch ye, stand fast in the faith, quit you like men, be strong.” “Stand fast, and hold the traditions which ye have been taught,” “and having done all, to stand.” “God hath made man upright; but they have sought out many inventions.” “Draw nigh to God, and he will draw nigh to you.” “Ask of God, that giveth to all men liberally.” “Covet earnestly the best gifts.” “Desire spiritual gifts.” Whether minister or layman, “whatsoever thy hand findeth to do, do it with thy might.” Be strong. Be progressive.

Mary, the mother of Jesus, gave a commandment concerning her son. The secret of Christian progress is in the obedience of her command,

“Whatsoever he saith unto you, *do it.*”

What does the Christ say to you?

A LITANY OF JOY

For the gift of life in this wonderful world;
for days of health, and for nights of
quiet sleep,

We thank Thee, our Father.

For the beautiful face of the year; for the
glory of the seasons and the sure and
bountiful harvests,

We thank Thee, our Father.

For our home and our friends, for the humble,
the faithful, and the loving people of
the world,

We thank Thee, our Father.

For the faith that makes us faithful, for Thy
gifts to every child of earth, for the
privilege of sharing and helping others to
obtain their share of Thy bounty,

We thank Thee, our Father.

For the good at the heart of the world, for
the faith in the eternal Goodness, for all
the gladness of life, and for the heart’s
assurance of Life Eternal in Jesus Christ,
our Lord,

We thank Thee, our Father.

—Anonymous.

An old Chinese proverb says: “He that standeth on a pinnacle hath no place to step but off.”

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Attention!

The Minnesota Bereans are having their quarterly conference at Eden Valley November 28 and 29. "The Gospel Foundations" is the theme that is to be carried out by classes and sermons throughout the conference.

The Eden Valley Bereans invite all who can to attend.
Marjorie Ruhn, Minnesota Berean Cor. Sec.

Concerning the New Berean Books

The publishing committee is very glad to state that the new Berean books probably will be ready for distribution within a few weeks.

We suggest, therefore, that societies or individuals wanting these books write to the National Berean Society, Oregon, Illinois, and state how many they will need.

In the meantime, watch this page for further announcements regarding the books, such as the price and time of completion of the books.

Harry Goekler, Arlen Marsh, Lucille LeCrone, Publishing Committee.

St. Cloud, Minnesota

At 6:30 Sunday evening, November 8, fifteen of the intermediate young people of the St. Cloud church met together and organized a Berean society. All but one or two of these young people are new in Berean work. We are looking forward with great hopes for the future. The following officers were chosen to lead the society:

President, Dorothy Stone, 1026 30th Ave. N.; vice president, June Hopkins, 321 28th Ave. N.; secretary-treasurer, Joy Hopkins, 321 28th Ave. N.

Will other Bereans please write to any of these officers and tell what your society is doing and thus encourage them in the work.

C. E. Lapp, Pastor.



He Careth for You

"The hireling fleeth, because he is an hireling, and careth not for the sheep." "I am the good shepherd. . . I lay down my life for the sheep. . . No man taketh it from me, but I lay it down of myself." In these words of Jesus in John 10 the cause of the death of Christ is seen to be His care of His followers.

Many Bible students now recognize that the direct cause of the death of Christ could not have been crucifixion, for no mortal injury had been inflicted. Time in which to suf-

fer is the essence of death on the cross. Victims have been known to remain alive in agony for several days. Our Savior's mortal body was a perfect specimen of mankind. It took something even more than that hellish six-hour period of physical agony and humiliation to kill Him.

Medical men point out that He appears to have fallen victim to a very rare malady. They point to the mental agony in the Garden of Gethsemane during which "his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). What intense mental anguish must have wracked that precious heart for it to force blood from the very pores of His skin! And finally, after the agony of the cross was over, when the soldier pierced His lifeless side, out came blood and water (John 19:34). What had happened to the heart to cause this mixture? His heart had ruptured! Literally, *He died of a broken heart.*

But why should His heart be broken? Does one's heart break for what one's enemies do to him or for the wounds of a friend? Truly, the wounds of a friend are worse. What had Jesus' friends done to Him? Judas Iscariot had sold Him for thirty pieces of silver! The multitude among whom He had gone preaching the glad tidings and healing their sicknesses had turned against Him! His disciples forsook Him and fled! A faithful handful of women and one disciple were all that came to Him in His hour of need. Why shouldn't His heart be broken? God must have strengthened Him or He couldn't have endured so long as He did.

But was it the humiliation they heaped upon Him that broke His heart? No, He cared for His friends more than for Himself. He was thinking of what was going on inside those He loved. It broke His heart that His friends had gone wrong. He cared for them so much!

We are His friends if we do whatsoever He commands us (John 15:14). *He careth for you!*

Jesus' Joy

Some call Jesus "The Man of Sorrows." They say He never smiled. True, there is no record of Him smiling, but does it stand to reason that a man attractive to the chief men of His day, One often invited to be a guest of publicans, would be a Jeremiah? Where would His long face be when He turned water into wine for an anxious hostess at a wedding feast? Where was His sadness as He played with the little children and blessed them? He must have smiled. Therefore, He couldn't be entirely a man of sorrows.

In Hebrews 12:2 it mentions the joy set before Him. Even on the cross, His heart broken, there was an abiding joy that stayed with Him, that couldn't be removed from that bleeding heart. It was a joy of faith in God. A man of faith in God can never be a man of sorrows.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Be thou faithful unto death, and I will give thee a crown of life."

AT THE END OF A LONG LIFE

OUR beloved missionary had come at last to the end of his life. He sat thinking of some of the things that had happened since that day more than thirty years before; that day when he had seen a vision of the resurrected Christ beside the dusty road that led to Damascus.

He could still hear the echo of the voice that spoke to him. The words were engraved on his memory: "I am Jesus, whom thou persecutest."

Ever since, Paul had followed the directions which told him to go into the city and it would be told him what he should do. A life of wealth and ease was not what lay before him, but "great things he must suffer" for the name of Christ, whom he was going to serve.

He began at once to preach about Jesus, showing all who would listen that He was the promised Christ, the Messiah, the Son of God. And though he might have gained great fame and wealth for himself because of his fine education in the law, he gave up all thought of himself to serve God truly and faithfully.

The great Apostle had no family of his own, having devoted his life fully to others. But there was one whom he loved as he would have his own son. Timothy was his name.

What more natural thing, boys and girls, but that Paul, thinking how close he was to the time when he could no longer preach, should write some letters to this young man he loved so well? He wondered if he had taught him all the things that it was important he should know.

These letters of Paul's written to Timothy, are preserved for us through all these hundreds of years. We find them in our New Testament, and we call them 1 and 2 Timothy, and they are the fifteenth and sixteenth books.

Old as these letters are, they are full of good things for us also to know. And some of these wise words from Paul's pen are particularly good. It would be nice for you to read all of these two letters. The first letter, or book as we call it, has 113 verses. Can you figure up how many verses the second letter has?

Now let us pick out some of the good things written by our missionary to Timothy in his second letter. He says he remembers Timothy's faith, the same faith that his mother and his grandmother had and that they had taught to him. See if you can find that.

The next one our eyes fall upon is the desire Paul has

that Timothy should be a certain kind of workman. I'll tell you this much—it's in the 2nd chapter.

If you have brothers and sisters you might make a game of this, seeing who can find the places first. You might have Mother or Father reading the directions to you. Then see who can find the most.

Now see if you can find the place where Paul refers to Timothy's childhood. There are two verses that go with this. One verse tells Timothy to keep on in the way he had been taught. The other tells him what will happen if he does. We know what two women were his teachers.

All right, now if you have found them, look for the verse that tells Timothy what Paul was expecting as a reward for the life of service he had given to God. He held out this same hope to Timothy and to all others as well who serve God, even to you and me. Isn't that fine?

This is a wonderful verse, and I hope all of you can find it. It tells so many things in just a few short words. It even tells when Paul could expect his reward. How many of you know when that was?

Is it possible Paul expected to receive his reward immediately after death? Oh, no, you say; on the day of the appearing of the Lord. And we know that the Lord has not yet come the second time.

We have come to the end of our study of the life of Paul. Not one lesson has been dull or too difficult. A little study at home through the week makes the lesson so much more interesting for both yourself and your teacher.

Pick out a convenient time, a regular time each week, and ask some one in the family to study with you. You will be surprised how much more entertaining it is to study with some one. Each of you will get different ideas on the lesson to bring to your class on Sunday.

We picture Paul in prison, an old and weary man, knowing that he is soon to die for Jesus. Is he unhappy or discouraged for all of that? We know he couldn't have been, writing the wonderful words of hope and faith to his "son," Timothy. Those words have cheered many, many readers from that day to this and will continue to cheer until the glad day for which we all wait. Then if we are faithful, we will meet our beloved missionary, Paul, face to face.



AMONG THE CHURCHES

CORVALLIS, OREGON

Sr. Anna Cady, 336 N. 12th St., is resting at her home after spending ten days in a local hospital where she was taken after a fall which resulted in a broken arm and cracked shoulder bone. She will celebrate her eightieth birthday soon.

Sr. Minnie Rogers and her son-in-law and daughter, Bro. and Sr. Ray Smith, and Burdena Smith spent Sunday afternoon with Sr. Rogers' son and daughter-in-law who were stopping here. The Rogers whose home is in California were to purchase livestock in this locality.

Sr. Sarah E. Smith, who has made her home in Portland for a number of years, has moved to DeLake, Ore. She has had as a recent guest, Mrs. M. C. Joseph of Salina, Kan., a sister.

Sr. Minnie Kerr returned recently from a trip to California.

Gladys Barber, Sec., N. W. Conf.

PENNELWOOD CHURCH, GRAND RAPIDS

Mr. and Mrs. Durwood York are pleased to announce the birth of a son, Clifford Roger, on October 29.

We were more than glad to have Bro. Austin with us over the week-end. He spoke to a full house both Sunday morning and evening. Sunday afternoon he officiated at the baptismal service for Mrs. Wilma Matson of Rockford, Ill., and Miss Ruth Simpson.

Bro. Austin remained to preside at the wedding of Mr. George Kilmer and Miss Freda Merrifield, on November 17.

Mrs. L. F. Slocum, Secretary.

CONTRIBUTIONS TO N. B. I.

Ontario	\$10.00
Harold Hardesty	9.00
Mr. & Mrs. G. E. Marsh (indebtedness fund)	25.00
Enos Elton	8.00
Eden Valley, Minn., Church (ind. fund)	3.19
William H. Moore	12.00
Elizabeth Montross	10.00
Frank C. Montross	20.00
Emma W. Scott	1.00
George C. & K. A. Coats	16.00
Ruchie Alexander (ind. fund)	5.00

ST LOUIS, MISSOURI

Two weeks ago we met at Mrs. Littleton's home to hear a lecture given by a converted Jew who is working with Pastor Dugger. He said there are a number of Jews in Palestine awaiting a business of their own so they may be baptized, as they are not allowed to work if they are baptized unless they have their own business. He has obtained a printing press and machinery to make some kind of cereal out of grain that is raised in Palestine and is shipping some to those people. He expects to pass through St. Louis as he starts to Palestine, which will be around the first of the year, and to show us pictures of various places over there.

Mrs. Claude Graham.

WHAT WOULD YOU DO?

Suppose you have a friend whom you regard highly and in whose salvation you are deeply interested. Your friend is a young man of excellent character, honest, industrious, and respected by all who know him, but he is entirely indifferent to religion. His family background, while not irreligious, was not religious. He is not given to reading, either of books or newspapers, and much less the Bible. You know you cannot induce him to study for himself, to read tracts or other religious literature. It is a bore for him to attend church or Sunday school. He is interested in mechanics and enjoys being out-of-doors. While kind in his attitude toward all, he is very decided in his refusal to talk on religious subjects.

What would you do under such circumstances? Would you forego all further efforts to bring him to faith and obedience to Christ, or would you try new and different methods to arouse his interest in spiritual things?

To the one submitting the most scriptural and logical answer to this question before January 1, 1937, The Restitution Herald will give a copy of Goodspeed's New Testament, which is one of the best of the modern language versions yet produced.

Your answer need not be a literary masterpiece in order to compete successfully in this contest. It is a clear and biblical answer to the question we desire rather than a polished piece of literature. So tell us in your own words what you would do under the circumstances suggested and we, if it should be thought advisable, will condense, revise, and prepare for publication the solution at which you arrive, submitting our edited work to you for your approval before it appears in the paper.

A committee of three competent judges will be selected to pass on the answers sent in, and their decision will be final.

ANOTHER TOMBSTONE INSCRIPTION

Here is another inscription to add to your collection. (See article entitled "Gravestones" in our issue of Dec. 31, 1935.)

"Tombstone inscriptions are sometimes curious," remarks the Religious Digest. "Surely there are few more extraordinary than the one placed on the monument to an old Indian fighter. The epitaph reads:

"To Lem S. Frame, who during his life shot 89 Indians whom the Lord delivered into his hands, and who was looking forward to making up his hundred before the end of the year when he fell asleep in Jesus at his house at Hawk's Ferry, March 27, 1843."

ILLINOIS EVANGELISTS' NOTES

Evangelist . . . F. L. Austin
Song Leader . . . J. W. McLain

Bros. Harvey Krogh and McLain and their wives spent November 14, 15, and 16 at Cable, near Sherrard, Ill. Bro. Krogh spoke Saturday evening and Sunday morning. The writer spoke in the evening, Sunday. We had a very pleasant visit with Mrs. Clara VeNard and her daughter, Mrs. Helen Unterkircher. They are both members of the Ripley church. They are working faithfully in the Cable Community Church. Because of their foundation work and the need of pastoral work there, there is a unanimous request for our people to take hold of the work there and provide a speaker.

On the way to Sherrard, we stopped at Bro. Jesse Pestles' and enjoyed a good visit with them. They receive mail at Good Hope, Ill.

November 17 was spent in Macomb, Ill. Those visited were: William C. McGraw, Mrs. Mae Mercer, S. T. Kee. There is a desire on the part of these and their sons and daughters to renew their worship together. For Friday, Nov. 20, a meeting is advertised in the Moose Hall to organize a Berean study class. It is thought there are about ten families who are interested. A group from Ripley plan to meet with them on that evening to encourage their effort. There is an immediate need for a meeting of an evangelistic nature here. There are some who have been waiting for such an event in order to be baptized.

Casey, Ill., protracted meetings start Sunday, Nov. 22.

The meetings at Eldorado closed Sunday evening, Nov. 8. There were no additions, but there are several who are studying seriously for baptism. The predominant tone of thought through the latter part of the meeting was the consideration of all pulling together to obtain a pastor and to surge forward in the work of Christ. We feel sure that God will bless a united effort along those lines, and feel the Eldorado church will appreciate your prayers for their success. We found very much appreciation among the brethren for the patient pastoral work of Bro. C. E. Lapp, who worked among them one week out of each month for several years.

Bro. and Sr. Harvey Krogh and the writer and family spent the day of November 12 in calling on Ripley church members who are at a distance that makes regular church attendance hard. In the course of our calling we came upon several members of the old Camden Church who have not had speaking for several years and who have neglected to place membership in the next closest church. There are ten or more families of our faith living very near Camden. A portion of these hold membership in the Ripley church. It is hoped that a meeting can be arranged in or near Camden in the near future.

Let's all work and pull together for a State-wide revival and a pastor for every group. Your prayers will help.

J. W. McLain.

Additional copies of Mrs. Mary A. Gesin's play, "How the Girls Kept Christmas," may be secured from the National Bible Institution at 5 cents each or 50 cents a dozen, post-paid.

THE STUDENT'S NOTEBOOK

Baptism in One Name. Dean Stanley of Westminster (that prince of apologists), has his to say in his "Christian Institutions":

"In the early ages it was Baptism which was [THE special sacrament (sacramentum), the oath, the pledge in which, as the soldiers enlisting in the Roman army swore a great oath on the sacred eagles of allegiance to the Emperor, so converts bound themselves by a great oath to follow their divine Commander wherever He led them. And this was further imposed upon them by the name in which they were baptized. It was, if not always, yet whenever we hear of its use in the Acts of the Apostles, in the name of the Lord Jesus. . . . The form of the name of the Father, Son, and Holy Ghost, though found in early times was not universal. Cyprian first and Pope Nicholas afterwards acknowledged the validity of Baptism 'in the name of the Lord Jesus.' (See Dr. Smith's Dictionary of Christian Antiquities, Vol. I, page 162.) Doubtless the more comprehensive form in which Baptism is now everywhere (?) administered in the threefold name of the Father, the Son, and the Holy Spirit, soon superseded the simpler form of that in the name of the Lord Jesus only."

A recent letter from Bro. S. J. Lindsay, Tempe, Ariz., closes characteristically with the remark: "We are well, weather cool, fishin' good!" We are glad that Bro. Lindsay's "bobber is bobbin'" to his satisfaction.

"Be strong in the Lord, and in the power of His might."—Eph. 6:10.

THE WALRUS SPEAKS

By Arlen Marsh

In case you've ever wondered how the national magazines keep themselves so free from typographical errors, let it be said that The Saturday Evening Post, for example, is proof-read seven times after its manuscript is set in type. The Restitution Herald is read twice.

"The time has come," the Walrus said, "To talk of many things; Of shoes and ships and sealing wax, Of cabbages and kings."

A movement now is afoot among Illinois State women's clubs to sever certain of the cheap magazines (technically known as "pulp") from public newsstands. . . . In magazines, the stuff the women disapprove is salacious; in books, clothed with a grander dialect, it's best-selling literature.

From Arthur Gilbey of Winona, Ontario, comes this clipping from the classified news section of the Hamilton, Ontario, Spectator: "I Found Relief by trusting in the Lord Jesus Christ. He is able to deliver you from mental anguish, physical pain, financial worry, and what have you. All you have to do is trust Him, 'Casting all your care upon him: for he careth for you' (1 Peter 5:7)."

Walter Winchell overheard this, he says, in the Riviera, New York: "It's all over now, He saw her in the daytime." We are reminded of that definition of the modern girl: a vision in the evening; a sight in the morning.

CHRISTMAS CARDS WITH SCRIPTURE TEXTS

Let your Christmas be Christ-centered this year by using only biblical greeting cards. Both these assortments are remarkably varied and of exceptional beauty. Sentiments and Bible verses have been chosen with unusually good taste.

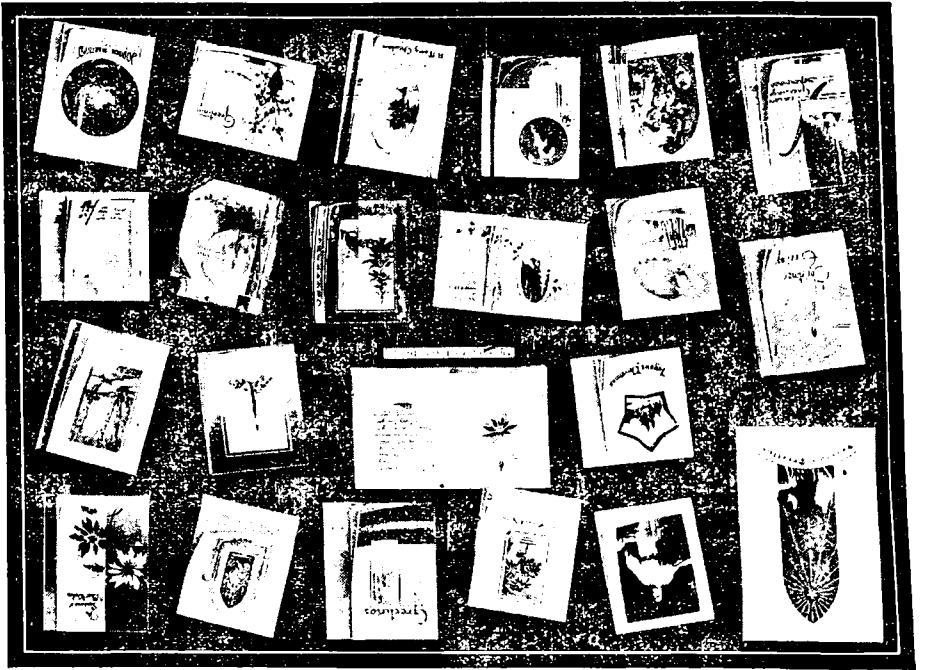
Assortment No. 621 (pictured): \$1.00. Purchased individually, the 21 folders in this lovely gift box would cost \$1.50. Besides this saving, the box can be used again for containing gifts to others. We offer this particular selection because we believe, after investigation of the market, that no better one exists. The price includes transportation charges.

Assortment No. 612 (not illustrated): 50 cents. There are only 12 folders and envelopes in this box, but their individual retail value is 80 cents. Like the box with Assortment 621, this box can be used as a beautiful container for gifts. The folders are quite as choice as those in the larger selection. Customers west of the Rockies add 5 cents to help cover postage.

The true and largely forgotten significance of Christmas points at the Christ. Help to recall this to your friends with cards based upon the Bible. The texts are not obtrusive, but they do convey a message.

In each assortment are eight different papers and eight different processes. There are two metal seal numbers and several beautifully embossed designs.

NAME _____
ST. & NO. _____
CITY _____
STATE _____
NATIONAL BIBLE INSTITUTION
REGON, ILLINOIS
(GENTLEMEN: Please send me _____ box(es) of Assortment No. _____ for which I enclose my remittance.)



On the Shelves

By Arlen Marsh

THE ROMANCE OF ARCHAEOLOGY

Originally *The Romance of Archaeology* was published under the much more enticing title of *Magic Spades*. We have had so many of these romances, and so many of them have been of a far from romantic caliber, that one wonders why another should be foisted upon a long-suffering public.

The book is the product of two writers: R. V. D. Magoffin, president of the Archaeological Institute of America; and Emily C. Davis, staff writer of Science Service.

The Romance of Archaeology is a volume not so exceptional as to deserve pæans, but exceptional enough to have been a best seller during its *Magic Spades* days. The writing, thanks, apparently, to the Davis influence, is clear, easily understood, and although no more interesting than that of most such books, packs much material into a very condensed space.

The collaborators have made no effort to include the exceedingly vast field of Oriental research, but have adhered strictly to the dead civilizations which have had their direct pressure on the current Occidental life. The book roams easily through ancient Egypt, the Near East, Greece, the British Isles, the Nordic nations, and the Americas. There is a considerable quantity of illustrations, all photographs.

Emphasis has been placed throughout the book on the sheer excitement—if excitement it seems—of digging into forgotten mounds and ruins of antiquity and revamping the histories of the world. But the book is altogether too objective, too reportorial, to allow the reader to share in the excitement to any great extent. The layman finds it hard to become enthusiastic over a recital of the lares and penates (household gods, to you) found in the dilapidated residence of some ancient Greek.

Considerable attention has been given in the section on the Near East and adjacent lands to the historic narratives recorded in the Bible. Evidence of the Deluge—dated, with the usual scientific reservations, about 5400 B. C.; proof of the accuracy of the description of Paul's experiences on his missionary tours; and observations about Ur of the Chaldees are given a fair treatment.

The Romance of Archaeology is not intended to be exhaustive, nor to be a meticulous work of scholarship that properly documents every statement; but it may be taken as authoritative and as complete as necessary for ordinary use. A broad coverage of the history of the human family from prehistoric eras to the comparatively recent totem pole carvings of Northwest America is included in the book. Reading it provides a sort of *Reader's Digest* course in the ancient history branch of the liberal arts.

Garden City Publishing Company: \$1.59.

THROUGH SCIENCE TO GOD

There will be a good many who will not appreciate the work of Nathan A. Smyth, producer of this piece of speculative philosophy on the physical sciences in their relationship to religion. But the unappreciative will be those who cannot understand, first, the value of learning new opinions and, second, the lack of dogma inherent in any expression of science.

"We can, it would seem, come to a better understanding of our universe by ceasing to attribute it to a man-like Creator and studying the nature and trends of the creative changes that come to pass in the courses of events." Such comprehensions as this form the core of the entire book.

Smyth, of course, accepts evolution as an established fact. On this one point he is essentially dogmatic. But even here, his dogmatism is not insistent, and is used merely as a basis for discussion of his concepts of the universe.

That God has had an almost unlimited number of definitions is certainly true. Smyth finds his objections to the casual interpretation of the Deity on this fact. He feels, and perhaps rightly, that there is altogether too little accuracy attached to the public understanding of the Lord. *Through Science to God* is his effort to delimit the individual or power which commonly is denominated God.

It is so that he advances what in reality is a modified pantheism. Lord Buddha himself could have produced no more universal an understanding of the Deity. Smyth discards the idea that God may be anthropomorphic, personality in the shape of man, and offers the notion that God is "all the realities that we know and all the actualities that go on behind and beyond them." After which Smyth adds with what seems like a touch of humor, "Then (that is, after accepting his previous definition of God) God at once becomes to us immediately real and yet remains ineffably mysterious." Certainly ineffably mysterious.

The average reader will not be particularly interested in *Through Science to God*. The book has too much of the philosophical, too much of the speculative, too much of the overtone of difficult language. But the average reader need not be warned, for he would not be inclined to touch the Smyth work anyway. For the man who is willing to take his reading with his thinking, however, *Through Science to God* will have considerable value. One need not accept all the Smyth conclusions as gospel; but he can accept the Smyth idea that the existence of perpetuated souls is contrary to fact. One may understand that Smyth has an erroneous conception of what the Bible actually tries to teach; but he may also understand that Smyth is right when he insists that we do not know the origin of God.

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THE RESTITUTION HERALD

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Will the Old Book Stand?

By H. L. Hastings

THE BIBLE is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up; and when you overturn it again, it is right side up, still. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet, and runs faster than ever through the world.

THE MISTAKES OF MOSES

For a book that has been exploded so many times, this book still shows signs of considerable life. I have heard of a man traveling around the country exploding this book, and showing up "the mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said, found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

THE BIBLE MAKES THINGS SAFE

Years ago a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night, they agreed that the young man should sit with his pistols and watch until midnight, and then awaken his uncle, who should watch until morning. Presently he peeped through a crack, and saw their host, a rough-looking old man, in his bearskin

suit, reach up and take down a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the *Age of Reason* have thus quieted this young infidel's fears?

THE BIBLE FORETELLS THINGS

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This book foretells things. You cannot do that. You cannot tell what will be next year or next week. "The spirits" cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are *past*. They may tell you who your grandmother was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many things in the past—for the Devil knows about the past—but they cannot foretell the future.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all the nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course—just so long we have proof that one Omniscient Mind dictated the predictions of that book, and "prophecy came not in old time by the will of man."

A WONDERFUL AUTHORSHIP

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets,
(Please turn to Page Ten)

Abreast of the Times

A New Church in California

"We have no such custom, neither the churches of God."—1 Corinthians 11:16.

LOS ANGELES, Nov. 28.—California, which is said to possess "more religions to the square mile than any other State in the world," has become the birthplace and the headquarters of still another religious body. An application was recently made to Secretary of State Frank C. Jordan to incorporate "The International Universal Sign of the Equatorial Triarchy of Truth, Mother Tabernacle of Constructive Applied Spirituality." For convenience in referring to the new sect the initials only will probably be used—T.I.U.S.O. T.E.T.O.T.M.T.O.C.A.S. This name is said to be the longest ever recorded in California.

The purpose of the organization as given by its sponsors is to "spread the gospel of manifested, constructive, controlled spirituality universally, God's self-consciousness, self-acceptance, and manifested constructive brotherhood." Other activities to be carried on by the new body include: the operation of a chain of hotels for the better housing of travelers generally; the maintenance of a licensed employment agency; the establishment and operation of beach, lake, brook, and river resorts; the organization and management of a baseball league; and the conducting of a manufacturing plant where robes for religious purposes will be made.

The head of the church will be known as the "Bishop General Manager." The Rev. H. A. Hilton heads the board of trustees.

Personal pride in high-sounding titles and elaborate sacerdotal garb has led to the establishment of many similar unbiblical and unchristian sects which have a tendency to bring reproach and discredit upon true religion.

Church to Fight Evolutionary School Books

"Let God be true, but every man a liar."—Rom. 3:4.

SOUTH BEND, Ind., Nov. 25.—Textbooks which teach the theory of evolution in the public schools will come under fire Tuesday at a meeting of Lutheran ministers and laymen and school officials. A delegation, headed by the Rev. Immanuel F. Hodde, pastor of St. Paul's Lutheran Church in this city, will demand that certain textbooks used here which discuss the creation of the world by whirling gasses which solidified later into a planet, and also the development of man from the lower forms of life, be taken from the school curriculum. These teachings, according to the delegation, are "diametrically opposed to the scriptural account of creation." The book specifically denounced is *Our Wide, Wide World*, written by Craig and Baldwin.

In these days of unbiblical teaching in the public schools and colleges the greatest safeguard parents can provide to protect their children against skepticism is a firm grounding in the *doctrinal truths of the Bible* while they are still small. Such teaching can be implanted in little minds as easily as Mother Goose rhymes or the story of Santa Claus. There are many attractively illustrated inexpensive books that relate the story of creation, of the birth and life of Jesus, and similar primary facts of the Scriptures in a most interesting way.

THE RESTITUTION HERALD will be glad to help you make a selection of books for your children's Christmas gifts.

Hopeless Criminals

"The day of grief and of desperate sorrow."—Isaiah.

CHICAGO, Ill., Nov. 27.—Warden Frank Sain of the Cook County jail revealed yesterday that William Miller, 18, who, with his brother-in-law, Frank Talach, 17, was sentenced Monday to 199 years in the penitentiary for the murder of Martin Mamanskas in a robbery attempt, attempted to commit suicide in his cell a short time ago. Miller tied a handkerchief about his neck and suspended himself from the cell door.

CHICAGO, Ill., Nov. 26.—John Early, 52, paroled from the Joliet penitentiary less than three weeks ago with the usual \$10 gift from the State, returned yesterday and pleaded with Warden Joseph Ragen to be taken in again.

"I'll be glad to come back if you'll let me stay," he told the warden. "Life on the outside is too tough for an ex-convict. People just don't want to hire a guy with a record."

Warden Ragen gave the man permission to return to his old prison job on the outside detail and serve four years more.

Few would enter upon a life of crime if they realized in advance the hopelessness of the ex-convict's outlook upon life. O that the "crooked paths" might be made straight for the feet of old and young alike!

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The Word Became Flesh

I

By J. Cameron

"IN THE BEGINNING was the Word, and the Word was with God, and Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made" (John 1:1-3).

This much-expounded passage forms the real introduction to John's Gospel, and we might

also say to his three Epistles, especially the first. If a satisfactory explanation of this brief statement of the Apostle can be arrived at, much light will be thrown on his Gospel and letters, as well as on other portions of the sacred Volume.

The key appears to me to be found in the figure of speech known as "personification." This is defined as a "change of things to persons"—giving an inanimate thing the figure, sentiments, and language of a person.

The Holy Spirit operating in the writer of these verses seems to have given here a condensation of ten verses in the book of Proverbs, in which Solomon, also inspired, gives a personification of the wisdom of Jehovah in a bold yet beautiful manner. This passage forms an amplified counterpart of John 1:1-3. The only difference consists in the use of "wisdom" in Proverbs, and the term "the Word" in John's Gospel.

In the first clause of John 1:1—"In the beginning was the Word"—we have a statement which by itself is capable of being accepted as plain testimony in the most strictly literal sense. If we ask the question, "What word was in the beginning?" we have the answer—The word of command. God said, "Let there be light," "Let there be a firmament," "Let the waters be gathered together," "Let the earth bring forth grass," "Let there be lights in the firmament," "Let the waters bring forth abundantly," "Let the earth bring forth the living creatures," etc. (Gen. 1). "God . . . commanded the light to shine out of darkness" (2 Cor. 4:6).

There is no evidence that this word here was either a person or as yet a subject of personification. Being or existence, expressed here by the verb "was," is predicated of inanimate or abstract things—"there was light" (Gen. 1:3). So also in 2 Peter 3:5 and 6—"by the word of God the heavens were of old," "the world that then was," and in 1 John 1:1—"eternal life, which was with the Father."

Logos, rendered "word" in the first chapter of John's Gospel, bears a wider meaning in Greek than "word" does in English. It is defined as signifying *ratio*, as well as

The following is the first of a series of articles treating of the Logos or Word of God, and is based on the Gospel of John, especially the first chapter. It is believed that this series will be of particular interest and value at this time owing to the fact that the next quarter's International Sunday School Lessons will be taken from this book. The articles first appeared in The Evangelist, published by G. M. Myers, in 1896.

oratio, ratio being the Latin for "reason." *Logos* is defined by Liddell and Scott as "the power of the mind which is manifested in speech."

(EDITOR'S NOTE: Mr. Cameron's quotation, while expressing in substance the definition given by Liddell and Scott's Greek-English Lexicon, does not give the exact language of that

authority. For the benefit of the critical student we make the following verbatim excerpt from that renowned work: "*Logos, the word or outward form by which the inward thought is expressed and made known: also the inward thought or reason itself, so that logos comprehends both the Latin ratio and oratio.*")

Logos seems nearly allied to *wisdom*.

In the New Testament *logos* is most frequently rendered "word," and with the article, "the word." Sometimes the equivalents, "saying" and "utterance," are used. "Reason," "intent," and "cause" are also rendered for *logos*. (See Acts 18:14, where "reason" is derived from this Greek word.) This meaning is substantially equivalent to the attribute of wisdom as used in Proverbs, and is doubtless included in the idea intended to be conveyed in John 1:1-3.

The phrase *ho logos*, although masculine according to Greek grammar, is properly rendered into English in ordinary circumstances by "the word," which is neuter. In cases where the pronoun is used in English it is also neuter, as in Matthew 13:20 and elsewhere.

Ho logos as a term applied to our Lord by John, is alleged by scholars to have had its origin from the Gnostics and not from the Apostle. Professor Burton of Oxford University, in his *Inquiry Into the Heresies of the Apostolic Age*, says we "may say with truth that . . . the whole learned world at the time of our Savior's death . . . was beset with philosophical systems, in every one of which the term *logos* held a conspicuous place."

"John was as far as possible from being the first to apply the term *logos* to Christ. I suppose him to have found it so universally applied that he did not attempt to stop the current of popular language but only kept it in its proper channel, and guarded it from extraneous corruptions," continues Professor Burton. "It is plain that the term (*logos*) itself was borrowed from the school of Plato; and if it had not been for the Gnostics it would never have been applied to Christ, nor would John have used it in his Gospel." (See

(Please turn to Page Eleven)

PAX OR CHAOS

By D. G. Harvey

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."—2 Peter 1:2.

WE SO OFTEN hear many wonderful sermons on peace, so many beautiful thoughts. But when we ask ourselves the question, "How does he say this peace may be obtained?" there is no answer. In this world torn with strife and confusion, our question is of vast importance. How may I obtain peace? There is but one true source of knowledge, the Bible, God's letter to His children. Listen: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). How then may this knowledge be obtained? How obtain this peace which Paul says "passeth all understanding" (Phil. 4:7)? Because all the world is torn by strife, for one then to be at peace is strange, almost unbelievable.

If we can picture in our mind a set of stairs, with a broad landing, with seven steps upward and four steps downward, or better still draw such a sketch, and as we continue the study write the name of each step, we may better understand the answer to our question.

Let us start with the landing. Any child will tell you it is much less effort to race downstairs than to climb up; therefore, we will consider first the upward steps.

Let us label our landing "Faith," for faith is the foundation of baptism, and baptism the very beginning of Christian life. We are baptized for the remission of sins, forgiveness of sins in the past. But does baptism end the matter? Can we stand still on our landing of "faith and baptism"? Let us see.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Is it possible for one to stand still and walk? Again: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). Surely Paul implies that action is needed. Not that he means we should literally walk or wander about, nor should we run amuck, but that the activity should be mental, which is but reason, for the mind controls the acts of the body.

"And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2). "Be renewed in the spirit of your mind" (Eph. 4:23). How then, may the mind be renewed? Let us turn to 2 Peter 1:5-7 and consider these upward steps.

"Add to your faith *virtue*." "Virtue" here means strength of character, courage, not the false bravery of the boy with a chip on his shoulder, but the brand of courage of the apostles, who would advance over all obstacles. Such courage is needed even today if one will mount the steps to

Peace. Let us label our first step as we climb "Courage."

"And to your *virtue knowledge*." Mere courage without knowledge would be of little or no value. We would have no idea of God's plan or what we as His servants were expected to do. Second step, "Knowledge."

"And to *knowledge temperance*." Courage and knowledge without the self-control to go on would gain us nothing. Third step, "Self-Control."

"And to *temperance patience*." Without patience who could overcome the disappointments without becoming bitter? Fourth step, "Patience."

"And to *patience godliness*." Oh, no, not divine or immortal now, but godlike in purpose, always ready to do God's will as was our Great Example. "Thy will be done," fifth step.

"And to *godliness brotherly kindness*," that tie that binds all believers into one. "Bear ye one another's burdens" (Gal. 6:2). Sixth step.

"And to *brotherly kindness charity*," the highest form of Christian love, the love shown by Stephen: "Lord, lay not this sin to their charge" (Acts 7:60); yes, the true love of all which will include even the worst enemy. The seventh and last step up should be labeled, "Love your enemies" (Matt. 5:44).

Hear the sum of the whole matter: "For 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 1:8).

The steps are steep and hard for the natural mind to overcome, but when the top is reached, so is the great peace, the hope of future glory. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

But let us notice the failure: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9). A sad picture of the one who at one time had a portion of faith, or why was he baptized? He lacks courage, knowledge, self-control, patience, godliness, brotherly kindness, love. He would not climb up, he could not stand still, so took the easy way.

Let us turn to Romans 1 for a few verses to find a label for our downward steps. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish

heart was darkened. Professing themselves to be wise, they became fools" (Rom. 1:21, 22). They had known God, but gave Him no glory or thanks. They had ideas of their own, thought themselves wise, but became fools. "The fool hath said in his heart, There is no God" (Psalm 14:1). Our first step down then should be labeled, "Unthankful and Foolish."

Second step: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections" (Rom. 1:25, 26). They changed God's truth to lies. Let this step be "Self-Worship."

Third step: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). They were not interested in God. They had turned

from Him, He could but let them go. And as we read the list of "not convenient" things, we do well to consider where we stand on the stairs as Christians. Space does not permit the full quotation. Read Romans 1:29-31.

But the end of the downward stairs—"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:32). These on the downward stairs are not of the world, but church members, indifferent, unconcerned, unthankful, selfish, bound only to chaos, "or unorganized state of matter before created in orderly forms." Paul gives us the definition of them: "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8, 9).

The Oracles of God

TO THOSE who would witness to their friends, neighbors, and associates about the Lord who redeems from sin, who brings peace in this life and eternal security in the life to come, there are continually brought questions and opinions about the many false prophets who claim to have revelations from God superseding the Bible and adding to the Bible. So many and varied are these questions that at first thought it would seem that a person would have to have at his fingertips a score or more of references to cover these situations or perhaps that all these situations would not be covered by Scripture. But the Divine Mind which dictated His revealed Word knew in the dim æons before Time began that just those situations would arise. And He knew that His children were going to need a weapon, simple and sharp, to combat them. And so once and for all He settled the question of revelation superseding the Bible.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:15, 16). This passage gives us warning. And as we study these cults, isms, and "off-brand" interpretations of the Word which certain false prophets claim they have received from Heaven, we note that none of these things come from Jews. It may be that an apostate Jew has taught curious things, including refusal of the New Testament, but I have never yet heard of a Jew who claimed to have an especial revelation from Heaven superseding the Bible.

Outstanding among the receivers of these so-called revelations are Mary Baker Glover Eddy, Pastor Russell, Mohammed, Joseph Smith, Swedenborg, Mrs. Besant, the Southcott sisters, Aimee Semple McPherson, and many others. None of them are Jews or pretend to be. They all forgot a most important thing before they went out seeking

divine revelation which they never got, but instead satanic revelation. They forgot to look in the Scripture and see what scriptural authority they might have for seeking and receiving such revelation. Let's see now. Can we find a verse or passage that says in the years to come God shall pick out of various corners of the world individuals without any definite imprint on them of being divinely guided to reveal Himself to?

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2). Certainly that says very definitely that there are no more revelations to come. And again, "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5, 6).

"For God is not the author of confusion, but of peace, as in all churches of the saints." So we find that, He being a God of peace and not confusion, His mental processes must be orderly. If they were not orderly He would say that when He had finished His revealed Word He would again take up the thread of thought later on and amend His first statement and add something to it.

So the question of the authority of these latter-day prophets is forever settled in Romans 3:1, 2, "*What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.*" Now the term "oracles" means in the Old Testament not only the Word of God in the printed form as we now have it but it means in a larger sense the revealed word which is the shrine or sanctuary of God. And in the Greek use of the word in the New Testament it means the eloquence of the Word. And

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Hints and Helps for Teachers

By Norman John Macleod

IN TEACHING, enthusiasm covers a multitude of sins. If you are enthusiastic it will cover up many of the other 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 a thing that is almost an unknown thing in your life. If religion does not mean a thing 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 make 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, 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 found that in my class in Los Angeles I had some hotel workers who were up early and late: they would go to sleep in a minute if I taught 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 to study.

Avoid undue criticism. Do not raise the issue of things too sharply. Cast the burden of the proof onto the other

To a generation permeated with the notion that it must be continuously bored and that a display of enthusiasm is a bit passe, Mr. Macleod's exhortations to inspirational teaching will come as something of a shock. Personally we vote, Away with dullness, and leave the indifferent alone!

person: do not give your own opinion or view of the thing until everybody else has stated his. 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 I have used, 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 for most of our students. When I took up the subject, however, in these lessons the students were so enthusiastic they were utterly astonished to find that nine 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 put on 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 intel- *(Please turn to Page Eleven)*

When Temptation Comes

WHEN TIGRANES ransomed his wife from the victorious Roman general, Pompey, people wondered what the beautiful woman had thought of her splendid captor. She had witnessed his might and show, standing close to the victor as he reviewed his army. "Why, I did not even see him," she replied in surprise to those who questioned how she had resisted Pompey's charms.

"Where were your eyes?" her friends inquired.

"Upon him who said he would give ten thousand talents for my ransom—my husband, Tigranes."

Like this steadfast woman, we, too, may resist the glitter of the world and the lure of the flesh by looking, in the time of temptation, to the One who has redeemed us, even to Jesus. He has ransomed us, not with corruptible silver and gold, but with His own precious blood, which was shed for our sins.

Man at conversion has forsaken the Devil; but the tempter has not forsaken his escaped victim. Self has been crucified, yet ever and anon it will strive for the mastery. The fruits of the Spirit have appeared in the life; they, however, are no insurance against tares that will spring up if the husbandman sleeps. Faith rejoices in its newly found powers; but it will be constantly tried.

Therefore we must be on guard, understanding how to resist the snares of temptation. Moses, we are told, resisted "the pleasures of sin," "the treasures in Egypt," and "the wrath of the king," "for he endured, as seeing him who is invisible." Read Hebrews 11:24-27.

At the age of twelve, severed from his mother's influence, the young Hebrew refused to indulge in "the pleasures of sin." He withstood the temptation of laxity in moral relations and the feasts, dances, and drinking of his heathen companions. So well had his mother instructed her son in the science of salvation. Thus Moses became a landmark in history, not because he molded the world to his will, but because he kept himself altogether unspotted from it. But while Moses, no doubt, from his training and observations knew that—

"pleasures are like poppies spread;
You seize the flow'r, its bloom is shed;
Or like the snow falls in the river,
A moment white—then melts forever;
Or like the borealis race
That flits ere you can point the place;
Or like the rainbow's lovely form,
Evanishing amid the storm,"

yet this knowledge alone did not save him. He withstood, we are told, in the crisis hour, because "he endured, as seeing him who is invisible."

Also, Moses rejected "the treasures in Egypt." Under the tutelage of his foster father, Moses was trained for an army career. Under his command he had, very likely, chariots and horsemen, and possessed a fine home, servants,

and the possibility of one day being the Pharaoh of Egypt. But while he soared in prospect like the skylark, Moses never looked down upon his early training. Always throughout the years spent in Pharaoh's courts, he was "true to the kindred points of heaven and home."

THE WISEST CHOICE

Consequently, when the clock of providence struck, and it was time to make a final choice between Egypt and the cause of God, the young man chose a humble position of leadership in Jehovah's ranks, "esteeming the reproach of Christ greater riches than the treasures in Egypt." This he did, Inspiration reveals, because "he fixed his gaze on the coming reward" (Weymouth), looking away from the attractions of sin.

Moses' example was such a contrast to the courtly lives of the "insane misers, stuffing into the priceless coffers of their once-irreplaceable lifetime a senseless accumulation of trash, odds and ends of sensations, experiences, fads, and enthusiasms," that his "peculiarities" drew upon his head the "wrath of the king." Some of us know what that means. When father has been planning for you a place in the sun, and you deliberately decide, in spite of his fondest desires, to devote your life to the cause of God, you, too must often endure a wrath similar to that of the King. Or if you have had to forsake a lucrative career because your work meant the transgression of God's law, your apparent idiosyncrasy may have brought a storm of opposition from loved ones, friends, and business associates. The hurricane is doubly furious when it comes from a man's own household, for, as Coleridge wrote,

"to be wroth with one we love
Doth work like madness in the brain."

If you have had to withstand the fury of friends, you can sympathize with Moses. If you have not, take a lesson from his example. For "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Moses "forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible."

What does this mean? Just this. Moses possibly realized that God, the author of psychological law, has placed man's ability to resist temptation upon a reasonable, scientific basis. The mind cannot dwell upon two topics at once. Its attention may flicker between the two attractions, considering first one object and then the other. But it is physically impossible to concentrate on two things simultaneously. The mind, like man, cannot serve two masters at the same time. Either it "will hate the one, and love the other; or else . . . hold to the one, and despise the other" (Matt. 6:24), according to its affinity for either.

Now if man prostitutes this principle, attempting to resist evil in his own strength, he will fail every time. Not to mention the deceitfulness of the human heart, he will be conquered in his struggle for righteousness because sin is

stronger than he. Probably knowing this from his own sad experience, Moses refused to battle the world's allurements, turning rather to the most gripping, constraining theme, "Jesus Christ, and him crucified" (1 Cor. 2:2). This held him in the moment of sudden stress. Thus, being victor in the daily battle, it was not hard for Moses to stand for principle in the grander conflict when he forsook Egypt.

Moses' example is for you and me.

"There's life in a look at the sacred cross,
Jesus has said, 'Look unto Me';
Earth with its riches is only dross,
Bright treasures beyond in the cross I see."

You and I must determine to

"look to the cross every day and hour,
Trusting the promise God has given;
None ever fall 'neath the tempter's pow'r,
Who trust and obey in the strength of Heaven."

The contemplation of Jesus outstretched on the cross for our sakes has keeping power. We may shut our eyes to the enticement of evil, and by prayer focus the soul on the loving Savior. Keeping the attention on Christ until sin has

lost its charm for us, we shall be overcomers, for "nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Savior. God would send every angel to the aid of such a one rather than allow him to be overcome."

So in temptation, "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. 4:25) to Jesus. For He has bidden, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22).

When the sinner has truly placed his affections on the altar, as did Moses, then he, like him, will "look to his Maker, and his eyes shall have respect to the Holy One of Israel" (Isa. 17:7).

In summary: Accepting God's forgiveness, we are persuaded to surrender self for mortification on the cross. Then we experience new impulses and desires. This is the new life. It is sustained in the midst of trials, by faith; and is developed by Bible study, prayer, and the doing of Christian service. Thus when temptation comes, there is a genuine desire to escape its wiles, and we may indeed escape by looking away for strength to the Invisible One.

—Ashley G. Emmer in *Signs of the Times*.

Christian Love

ONE of the most heart-searching of the parables of Jesus is that of "The Barren Fig Tree." There was a man who had a fig tree in his garden. It was a good tree at which to look. Its trunk was sound. Its leaves were healthy. The soil in which it was planted was good. The sun of heaven shone upon it and the rain and the dew watered it.

More than this, the owner had lavished care and labor upon it. There was no other part of his garden upon which he had bestowed more pains. But it bore no fruit. For three precious years it had been barren. "Cut it down," was the advice of those who passed by. "Why cumbereth it the ground?" Not only did it bear no fruit itself, it robbed the neighboring plants and vines of sunlight and sustenance. But the vine-dresser is longsuffering. He said to the owner, "Let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down."

A tree's excuse for existence is the fruit it bears. It has no claim to live if, after God and man have given to it of their love and labor, it yields no harvest.

Jesus' teaching is very plain here. A Christian's duty in life is to bear fruit in his day and generation. He may be soundly orthodox in his beliefs. He may belong to the church and occupy a prominent place in its councils. He may be morally without reproach. But if he bears no fruit, he is a total loss.

In the 5th chapter of Paul's letter to the Galatians he enumerates nine fruits that Christ has a right to expect in

one who is called by His name and animated by His Spirit. The first is love.

If we study closely the teachings of Jesus, we will find that He puts love first in the life of a Christian. "A new commandment," He said, "I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Not only did Jesus set love in the first place in His teaching, but He showed us by His example that love must permeate the life. From the Nativity to the crucifixion love was the actuating motive of His ministry. He loved not only His kindred and those who loved Him, but He loved the unthankful and unholy, those who hated Him. If we are to follow Him, if His Spirit is to shine out from us into a needy world, then we, too, must love.

First, the love of the Christian should encompass the things that God has made. Jesus loved nature. One has only to read His parables, which have to do, many of them, with the most familiar objects in nature, the trees and the flowers and the animals, the wind and the storm and the soil, to know how He loved the world into which He had come.

We find an interesting story in the life of David Henry Thoreau, who lived in Concord nearly a hundred years ago. This good man had such a love for nature that he decided in 1845 that he would live all by himself in the forest. So he built a little cottage in the woods at Walden, where he lived for over two years. Going freely to and fro among the wild

things of the forest with love in his heart, they soon discovered that he would not harm them. As one has said, "The news seemed to go through all the wood that a man had come to live among them who would not kill them." A tender sympathy grew up between Thoreau and the birds and animals. Birds came at his call. Animals drew near for him to caress them. Even the snakes were his friends. The fish in the river would permit him to take them in his hands. His affectionate friendship with nature has never had its equal in modern times. Here is where the spirit of love begins—in nature.

If we are to have the spirit of Christ, moreover, we must love our enemies. The King of France, Louis XII, had many enemies before he became King. When he succeeded to the throne, he had a list of these drawn up, and after each was set a black cross. When this became known, the enemies of the King fled, convinced that this was a sign of his intention to punish them. The King, hearing of their fear, recalled them and gave them an assurance of his good will. He told them that he had placed a cross after their names to remind himself of the cross that made possible pardon for all, and he urged them, by his good example, and especially by the example of Him who forgave His enemies, to go and do likewise.

This is the gist of the whole matter. Christ forgave His enemies and He plainly said to His disciples that if they were to expect forgiveness, they also must be willing to forgive.

In one place the Apostle Paul said, "Love is the fulfilling of the law." He never spoke a truer word. If a man has the love of Christ in his heart, it becomes impossible to break a single commandment.

Love teaches us, further, that what we have is not our own. We are given it in trust to be used for the good of others. If we are strong, our strength is to be used for the support of the weak. If we have more of this world's wealth than we need, we are to devote it to the relief of bodily and spiritual distress the world over. If one of us has influence, we are to dedicate it to lead other men and women in the way of God's will. Love transfigures what we possess and shows us our solemn responsibility.

"In truth many of us are little more than insects," a wise man retorts. "Your selfish man can be hurt only in his own person and is fairly secure. He has so small an area to guard. But as we rise in the scale of being, the vulnerable surface becomes ever larger. We can be wounded now in our wife, our children, our family, our friends. And God's plan seems to be that the circle of those who matter to us, and through whom we can be injured, should widen out, until it is coextensive with humanity."

We see Christ on the cross suffering the agonies of the crucifixion, with the weight of the world's sin and woe upon His heart. He might have been excused in that hour if He had forgotten everything and everyone but His own terrible suffering. But He seemed to forget His own sorrows and pain in the need of those whom He loved and who loved Him.—Stuart Nye Hutchison, D.D., in *The Presbyterian*.

THE ORACLES OF GOD

(Continued from Page Five)

what more high tribute could be paid to anyone's word than that through its eloquence a new soul is born? That is the highest test or tribute of eloquence that the mind of man will ever know. So eloquent is the Word of God, that through it and it alone a man may be born again, may have a new soul.

The Jew is a called-out race whose history of five thousand years has been the strangest racial history ever recorded. Why with his shortcomings, his failures, his disobedience, God has been patient with him is known only to God, but God called him out and delivered His oracles to him and Romans 3:2 forever settles any latter-day claims for a superseding revelation. The oracles were delivered to the Jews and to the Jews alone. The Jew in turn has handed on the printed format, which, praise His name, has retained in supernatural power its original eloquence, the greatest of all eloquence. There are no other revelations. The Holy Spirit teaches and enlightens believers everywhere. But the revelations were delivered to the Jews once and for all.

Two years ago I did not know that the oracles of God were delivered once and for all to the Jews—the Holy Spirit enlightened me. Three years ago I was not saved. The Holy Spirit enlightened me. The Word of God is His sign to this generation, the miracle authenticating believers before men, His complete revealed will to men. "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).

—Virginia Nesbit in *The Bible Advocate*.

MY BIBLE AND I

We've traveled together, my Bible and I,
Through all kinds of weather with smiles and with sigh,
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my psalm.
So now, who shall part us, my Bible and I?
Shall ism or schism or new lights who try?
Shall shadow or substance or stone for good bread
Supplant its sound wisdom, give folly instead?
Ah, no, my dear Bible, revealer of light,
Thou sword of the Spirit, put error to flight,
And still through life's journey until the last sigh,
We'll travel together, my Bible and I.

—Selected by Glenn M. Birkey.

If Jesus would come tomorrow you would be surprised beyond measure but you shouldn't be. He has warned us sufficiently by these words: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

—Harvey Krogh, Jr.

WILL THE OLD BOOK STAND?

(Continued from Front Page)

by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained at the feet of the rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the taxgatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a *library*, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men! Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all the other "pathies," bind them all together, and then undertake to doctor a man according to that book!

ONE MIND, ONE PLAN

But again, it required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who began it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old; but this book lives on through the ages and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who have never seen one another, chisel out that beautiful statue?" You say: "That is easily explained. One man planned the whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspired the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

A DIVINE HARMONY

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan

and purpose of the Almighty concerning the world which He has made and the church which He has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists. At the beginning of the Bible we find a new world: "In the beginning God created the heaven and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, there "shall be no more curse; but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in Paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are cast into the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the Garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

UNFOLDS THE DIVINE PURPOSE

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshadows the destiny of the world which He has made and the church which He has redeemed.

When we look at these facts, we see that this is no man's book. When Columbus saw the River Orinoco, some one said he had discovered an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love, and grace. It is the unfolding of the divine purpose, the revelation of the divine will. God help us to believe it, and be saved through Christ our Lord.

"How precious . . . are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand."—Psalm 139:17, 18.

THE WORD BECAME FLESH

(Continued from Page Three)

pages 215, 220, and 223 of above-named work.)

Be all this as it may, however, it does not affect the fact of the substantial identity of the two utterances through the Holy Spirit contained in Proverbs and John's Gospel to which reference already has been made.

I may mention here that Professor Burton is of the opinion that the popular language of which he speaks sprang up in the interval of thirty years that may have elapsed between the date of John's Gospel, assumed to be A. D. 96, and any other of the apostolic writings, assumed to extend to A. D. 66 or 68.

The fact that the term *logos* had thus been applied to Christ by the Gnostic errorists is sufficient to account for the Apostle John dealing with it in his Gospel and applying it in a sense in accordance with Scripture truth, and yet connecting it with the person of our Lord.

Let us now consider how the matter stands viewed in relation to the language employed by John and Solomon, noting several points of identity between the two statements.

First, "in the beginning was the Word" has a counterpart in Proverbs the 8th chapter. (Quotations are made by the author from the Revised Version without textual reference.) Compare "in the beginning was the Word" with "Jehovah possessed me, Wisdom, in the beginning of his way . . . I, Wisdom, was set up from everlasting, from the beginning."

Second, "the Word was with God" has a counterpart in "then I, Wisdom, was by him, Jehovah, as one brought up with him; . . . as a master workman."

Third, "all things were made by him," the Word, has a counterpart in "Jehovah possessed me, Wisdom, . . . before his works of old . . . before the hills was I, Wisdom, brought forth . . . while as yet he had not made the earth . . . when he prepared the heavens, I, Wisdom, was there . . . then I was with him."

It may be objected here that it is not stated in so many words that through or by Wisdom Jehovah performed all these works. This is so strongly implied, however, as to be irresistibly certain. Besides, it was expressly declared by the same writer—"Jehovah by Wisdom hath formed the earth; by understanding hath he established the heavens" (Prov. 3:19).

Fourth, "the Word was God"—a god or ruler—has a counterpart in "by me, Wisdom, kings reign and princes decree justice." The term "God" occurs twice in John 1:1—the first time with the article in the Greek, the second time without the article. It is often applied without the article to rulers. (See John 10:34, 35.)

Fifth, the masculine pronoun "him," applied to the Word in verse 3, indicating personality or else personification, has a counterpart, not only in the whole drift of the passage in Proverbs, but especially in the expressions, "I was brought forth," which occurs twice, and also "as one brought up with him."

The foregoing remarks, I submit, warrant the conclusion that "the Word" in John 1:1-3 does not import a person, but only a figure of speech. It is allowed on all hands that in form at least Proverbs 8:22-30 treats of the personified attribute of divine wisdom. A writer in Kitto's *Cyclopedia* says—"The personification of Wisdom in these chapters, including Proverbs 8, is universally regarded as one of the most beautiful examples of *propopopeia* to be found in the Bible."

HINTS AND HELPS FOR TEACHERS

(Continued from Page Six)

ligence. 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 are trying to pump water out of a dry well. It thus becomes the "pump" method. The question and answer are 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 of the skillful teacher.

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 parallelism, anecdotes, comparisons, similitudes, and the like. They always add zest to an otherwise dead class.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Let's Talk Shop

* * * *

By Elna Ruhn

There are four boarders, besides my brother and myself, living in our home. All work at the same mill. Our work interests us; we like it a lot, and we're constantly "talking shop." One day while a friend was here visiting I apologized for the way we kept talking on a subject that was probably of no interest to him whatsoever, and he replied, "Please keep on. I'm learning a lot by just listening."

The work of our Master ought to be even more interesting to us. It ought to be so fascinating that it would creep constantly into our daily conversation. I know that if we would talk more of our Master's work there would be many that would "learn a lot by just listening."

We aren't all gifted to preach the Word of God, neither can we all lecture or debate, but we can all "talk shop," so let's talk shop!

Let's Talk Shop—With Whom?

A few weeks ago I received a letter from a young man in Iowa asking if I would help him find a correspondent of our faith. He was isolated from all of our own church people, and wanted the friendship of one his own age and faith. It brought to my mind the fact that there are likely many such young people that feel that they are standing alone because they are isolated from other Christian young people. Through my correspondence work I am acquainted with quite a number of young people throughout the United States and Canada. If any of the above-mentioned would like a friendship through correspondence I will be glad to help them all I can. My address is: Miss Elna Ruhn, 329 E. 4th St., Litchfield, Minn.

Noble

A noble greatness of heart is evidenced by the attitude the Minnesota Bereans have shown in a matter that might have aroused resentment had they been moved by petty and ignoble motives, as witness the following words from their official and truly named publication, *The Nobler*:

"As perhaps you noticed on the Berean page of THE HERALD, issue of October 27, the Minnesota Bereans received a 'bouquet' in regard to our paper. In the very next paragraph we received a 'black eye' . . . Thought only of service to God, in place of earning a reputation for ourselves, will correct our errors."

The following items are clipped from *The Nobler*: "There is a great election coming, greater even than this one through which we are passing. It doesn't matter much, as far as eternity is concerned, who wins this election, but in the Great Election it matters greatly. It is the election

of ourselves to the office of priests and kings in the kingdom of God. We are casting votes daily for ourselves by our actions. In 2 Peter 1:5-7 we find some of the things needed. Faith, virtue, knowledge, temperance, godliness, brotherly kindness, and charity all are mentioned. The 10th verse says, 'Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.'"

"If your Berean society is 'dead,' perhaps it is because you have permitted it to become a 'buryin'' society."

"It is my sincere belief that the Christian Thanksgiving should be celebrated every day, but this special day, set aside by our Government, helps us to ponder more fully the blessings God has given us. Let us as a State Berean society be thankful that through our direct efforts some twelve persons came to a fuller knowledge of Jesus Christ and were baptized."

Radio

There are many good programs on the radio. And there are many not so good. It is up to you to turn the dial. The sort of programs we listen to in our leisure time is a good indication of the sort of persons we are.

Radio, like the automobile, has been the means of both good and evil activities. Both are used by both crooks and police. Both have changed the characteristics of the people. You all know how an otherwise perfect gentleman seems to lose all courtesy when driving a car. It leads to discourtesy in other matters. So with radio: we get accustomed to talking at the top of our voices to be heard above the noise of the radio going full blast. Then we go a step further and interrupt when other people are speaking. Children grow up with never a thought that it is discourteous to interrupt. It is up to you to regulate your radio. Use it, before it uses you.

Our lives are like the radio. We can tune in good people—or bad, good places—or bad, good thoughts—or bad. And in so doing we tune in or out all sorts of influences to make us what we are.

Let no one think to blame the influences that make him what he is, for remember, *you turn the dial*. You are a free moral agent.

The biggest question of your life is: Will you dial God in or out? You may have fellowship with God if you please.

God is always on the air. You may reach Him through Station PRAYER, Station BIBLE, Station CHURCH, and Station SERVICE.





THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

WHEN JOHN SAW JESUS AGAIN

HOW many of you remember that there was one among the twelve apostles of Jesus who seemed to be a little dearer to Him than the rest? There was one who was spoken of as "that disciple whom Jesus loved." There was one who always stood or sat closest to Him when he was in Jesus' company.

Do you remember his name? The very same name that, no doubt, a boy who reads this page has, John! Some Bible names we do not hear nowadays at all. But there are many Johns. Somehow that name has such a dependable sound, as though the boy who bears it can be trusted.

Now I wonder how many can remember how Jesus called John to be one of His apostles. If you cannot recall, do you know where to find the story? Look in Matthew 4:21, 22; and Mark 1:19, 20.

Do not confuse the Apostle John with John the Baptist. You know, the latter came before Jesus, was His "fore-runner." That is, he ran before and told the people to get ready for Jesus. God chose him for that work.

John, the one of whom we are studying today, was chosen by Jesus to go with Him, to learn His ways and His message. So after Jesus was ascended to heaven he could help carry the gospel to others.

It was this same John who wrote the books of the Bible called, "St. John," "1, 2, and 3 John," and "The Revelation." John the Baptist did not write any of the books of the Bible, though he was a great preacher.

Now that we have the two Johns straightened out in our minds, let us see where John was when he wrote the words of our lesson for December 13. It was many years after Jesus had ascended, about sixty years, in fact.

John, you see, was an old, old man. He probably lived longer than any other apostle. At this time he was more than ninety years old, and had been driven from his home and loved ones to a lonely island.

It was not for any wrong that he had done, though this island was the same place to which criminals were sent. But John's only offense was teaching the love of God and the story of Jesus. The wicked ruler of Rome treated all Christians with the utmost cruelty.

Here was John, on this strange island; no doubt wondering how all his friends back home were getting along. Other prisoners had to work very hard in the stone quar-

ries on the island. But John probably was too old for such hard labor.

So the time must have been long. He must have thought often of the days when he had walked and talked with Jesus. Suddenly one day something happened.

As John sat there alone, he heard a voice behind him, and the voice told him to write down in a book the words he would hear and the things he would see. For all of this was to be for others to know.

As you can imagine, John was almost overcome with fright, knowing he was alone. But the voice continued, "Fear not; . . . I am he that liveth, and was dead; and, behold, I am alive for evermore."

Then he knew who it was. It was Jesus, his beloved Lord and Master, and John was afraid no longer. For that was the voice he had heard many times, the voice he loved, the voice of the ever-living Christ.

It really isn't surprising that Jesus appeared to John in that vision. For John was lonely and sad and needed cheering, and Jesus had a message He wanted to give him so that he could give it to the world.

The message concerns seven churches, said to be those often visited by John when he was younger. But we can take the words to ourselves and perhaps find our church described there if we look carefully.

Notice the beautiful words used by John in describing the appearance of Jesus. He had on a long, flowing garment and a golden girdle. His hair was white as snow, and His eyes were brightly shining. His face was like the sun, and in His hand He held seven stars. No wonder John was dazed!

After that John must have felt much encouraged. No longer was he sad and lonely. He felt that there was still work for him to do for Jesus. And he wrote it all down for us to read and study.

Though boys and girls such as you are cannot understand some parts of the book of Revelation (nor can some grown-ups), yet you can understand what kept John from losing his courage entirely on that rocky island. It was his faith in God and in the ever-living Christ he loved.

And though you are not in danger of being banished to an island, yet there are difficulties you must face today that seem just as hard to you. You, too, must keep your faith in Jesus and continue loyal to Him no matter what others around you may do. Only in that way can you conquer the temptations that come to you every day.

AMONG THE CHURCHES

MICHIGAN FALL CONFERENCE

Blanchard, Mich., December 1-6, are the place and date for the Michigan Fall Conference. Bro. J. Richard LeCrone, pastor of our church at Eden Valley, Minn., will be the guest speaker.

All Michigan churches and isolated members are urged to enjoy the hospitality of the Blanchard people. Come and stay all week. Others that can come also are cordially invited.

Cecil A. Smead, Pastor.

HOLBROOK, NEBRASKA

The resignation of Grover Gordon from the pastorate of the Holbrook church leaves an opening for a new man. Anyone interested in the position should communicate with the secretary of the church, Clyde M. Long, Cambridge, Neb. Bro. Gordon resigned because he felt the place requires a full-time pastor.

When the church was opened for services on November 15 it was discovered that there had been a fire there sometime after the service of Thursday evening. The fire had done considerable damage before it had burned itself out. All the silverware, part of the kitchen utensils, and part of the work tables were destroyed. The walls also were damaged. The loss was partially covered by insurance. Repair work is being done now.

Clyde M. Long, Secretary.

BURR OAK, INDIANA

We this hour arrived from a Thanksgiving service held in our church with the United Brethren folks cooperating. It was a happy occasion. With prayer, song, and testimonies, and Bro. Conner's splendid address, our getting together for an hour proved to be very helpful.

The spiritual awakening under Bro. Conner, our evangelist, is creating an interest. The first evening he spoke on "Faith," presenting this needful subject in a way that was different from what we have heard before. Last evening his message was suitable to the occasion, pertaining to the "Christian's Thanksgiving." The attendance has been good and so far increases.

The writer was absent Wednesday evening, being called to speak at the Methodist Protestant Church at Walnut. Our son Carlton and wife went along to bring them their well-arranged choruses.

Many are having had colds in this community, and this interferes with many activities. Grandma Mamie Currens, 80, mother of Bro. J. W. Currens, fell and broke her left leg and will be confined to her bed for many weeks. It does one good to visit her, for she meets you with her smile and words of encouragement. We pray for her early recovery.

We have gone past the halfway mark in raising the needed funds to improve our church basement. The fund is going a little slow at the present, but we hope this will pick up soon, for we will not let loose until it is completed. So if you are contemplating to help in this work, please send your pledge or offering to our treasurer, Mrs. Mary Hatten, Culver, Ind. We thank all those who have assisted.

A. E. Hoskins, Pastor.

BITS OF THE MAIL

"The dear Lord is merciful to me in providing many blessings and among them vision to enjoy your paper with its interesting articles. Sr. Calkins has beaten me by a few months to the ninety mark."—Mrs. J. F. R., Hudsonville, Mich.

"I have deeply appreciated the sermons that have been sent in by many different ones."—N. J., Briggsdale, Colo.

"I was 84 November 2. I keep house for my brother. He is 91 but active as a man of 60. He is the son of the late John O. Woodruff. My brother is a veteran of the Civil War."—Mrs. C. M., Elizabeth, N. J.

HERALD RECEIPTS

Mrs. S. J. Stedman; June DeWitt; Enos Elton; Belle Hartman; J. W. Sweet; Mrs. O. J. Dorsey; William H. Moore; Nellie Blakely; H. H. Hawkins; M. Fetters; May Williams; R. J. Browning; Frank C. Montross; Mary F. Wolf; K. A. Coats; George C. Coats; Nora Johnson; William Kruiswyk; Mrs. A. M. Scroggs; June Macy; Lillian S. Railton (for self and another); Mrs. Frank Rogers; Mrs. C. Moore; Margaret Donaly; Ida Jeffrey; Mrs. Fred Austin; Bertha Lesh; Mrs. C. P. Morgan; Harvey Krogh, Jr. (for others); Elizabeth Dauterich.

CONTRIBUTIONS TO N. B. I.

Lillian S. Railton	\$16.00
A Friend	10.00
Lillian Dauntler (ind. fund)	5.00
Dixon, Ill., Church (ind. fund)	5.00
Oregon, Ill., Church (ind. fund)	7.14
Niagara Falls, N. Y., Church (ind. fund)	7.74
Ontario	5.00
J. W. Sweet	2.00
Clyde M. Long (ind. fund)	10.00
Ripley, Ill., S. S. (ind. fund)	6.00

ILLINOIS EVANGELISTS' NOTES

Meetings are well under way at Casey, after a week of effort. The average congregation is approximately 50 to 60. Newcomers and those from a distance are just beginning to attend.

Bible study is being held each afternoon in various homes. Much interest is being manifested in this endeavor.

To those who are not acquainted in Casey, a bit of information concerning the church might be of interest. The building is located six miles south of two miles east of Casey. There are about 25 active members. Many who have been baptized here and are members listed with this church are at considerable distance. We have tentative plans for two meetings at about the first of the year. If you contemplate meetings early in the year, plans should be considered soon and the evangelist consulted as to probable open dates. There are several speaking appointments to be kept during the holiday season that will be reported as they are filled.

Address all business requests for the evangelist to F. L. Austin, 5439 Ohio St., Chicago, Ill. Contributions for the evangelistic work in the State should be sent to Leota B. Hanson, Lebanon, Ill.

We need your prayers and support all the more as new fields are entered.

J. W. McLain.

THE WALRUS SPEAKS

By Arlen Marsh

According to The Presbyterian (Nov. 19), Charles M. Sheldon has written the editors thus: "I have seen the preview of the picture called 'In His Steps,' made by the Grand National Distribution Corporation, and cannot find any resemblance between this picture and the story that I wrote. The picture as made does not convey the ideals that I intended to portray in my book nor to carry the object lessons that I had in mind in writing it."

Mercy killings, commented Boake Carter recently in one of the finest short sermons we have heard, have been considered wholly from the viewpoint of cold practicality and the human definition of cruelty, whereas, thought Mr. Carter, their chief implications are spiritual. A law to legalize mercy killings of those suffering from agonizing and incurable diseases is being introduced to the English Parliament.

E. A. Freeman, Yuma, Arizona, justice of the peace who has married 25,000 couples during the ten years of his service, will retire to private law practice January 1. He has married some of the most famous twosomes in Hollywood, and he reports that over 99 per cent of his marriages have been permanent. Now he anticipates going in for divorce business.

"The time has come," the Walrus said,
"To talk of many things;
Of shoes and ships and sealing wax,
Of cabbages and kings."

And this was a want ad in a Missouri paper: "Wanted—an ear trumpet so I can get bigger and better gossip for distribution."

In California, public school teachers are forbidden to teach evolution, although they must explain the theory if a student asks about it. They always can laugh, though, when some dumb scholar says he believes in the Bible.

"There is more to be feared from unspoken and concealed, than from open and declared, hostility."—Cicero. The Roman must have been a minister with a gossip in his congregation.

And that recalls Scott's definition of calumny: "Cutting honest throats by whispers."

Speaking of evolution, there's that bit from John Garland Pollard's "Connotary": "Darwin—the man who made a monkey out of Adam."

Now that the Red Cross has taken your dollar, it's about time to be getting the pennies out of the children's bank to buy tuberculosis association seals.

LIVING BY INSIGHT

By Theodore P. Stephens

"For I have to lead my life in faith, without seeing him."—2 Corinthians 5:7, Moffatt.

THIS is a startling confession to come from the pen of Paul. Surely he had seen Christ in a remarkable way. His conversion on the road to Damascus was a result of his vision of Jesus. At another time so vivid was his mystical experience that he describes himself as having been caught up into Paradise. Yet he states that he must walk the Christian path "without seeing him."

"I have to lead my life in faith." That is, my dependence is not upon isolated mystical experiences, as wonderful as they may be, but upon an abiding confidence in Christ. I believe in Him; in His way of life; in His love; in the triumph of His cause. Therefore I can walk and not faint.

Some of us need that word. We have been expecting to find some magic key to vital Christian experience in some obscure corner. We read books. We attend conventions. We hang on the words of great Christian leaders. Somewhere we expect to find an open vision of Christ that will solve all our problems.

It reminds one of the cry of Philip, "Lord, let us see the Father: that is all we want." Jesus said to him, "He who has seen me has seen the Father." Philip's need was not for a new revelation, but for a fuller appropriation of the truth already given him.

So it is with many Christians. Useful and victorious service for them does not hinge upon some new vision of Christ but upon a persistent and aggressive confidence in Christ. They need to remember that most great Christians, despite their mountain-top experiences, have walked most of their days "in faith, without seeing him."

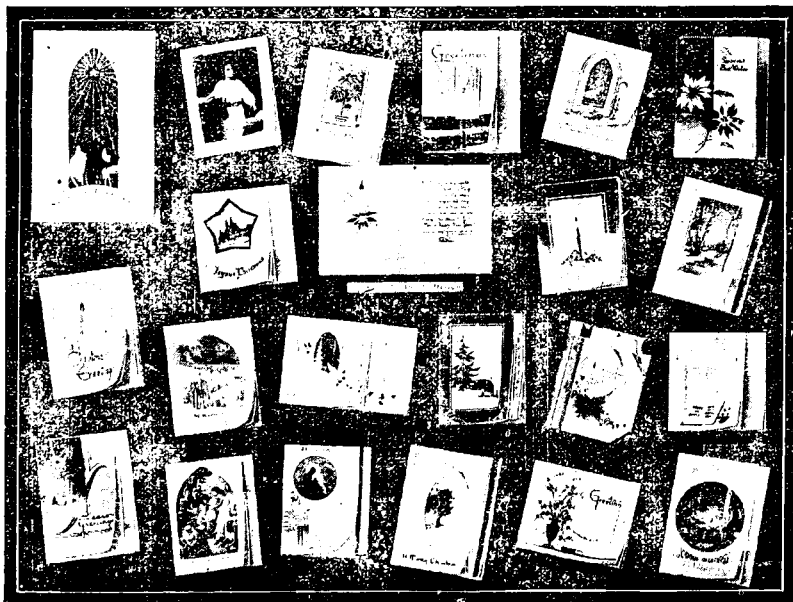
GRACE BEFORE MEALS

We thank Thee, Lord, for daily bread
 With which our table now is spread;
 We thank Thee, Lord, for friends and home,
 And may Thy Kingdom quickly come.
 So, hear our prayer and bless us now.
 We humbly in Thy presence bow. Amen.

—Anonymous

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

—Proverbs 22:1.



CHRISTMAS CARDS WITH SCRIPTURE TEXTS

Let your Christmas be Christ-centered this year by using only biblical greeting cards. Both these assortments are remarkably varied and of exceptional beauty. Sentiments and Bible verses have been chosen with unusually good taste.

Assortment No. 621 (pictured): \$1.00. Purchased individually, the 21 folders in this lovely gift box would cost \$1.50. Besides this saving, the box can be used again for containing gifts to others. We offer this particular selection because we believe, after investigation of the market, that no better one exists. The price includes transportation charges.

Assortment No. 612 (not illustrated): 50 cents. There are only 12 folders and envelopes in this box, but their individual retail value is 80 cents. Like the box with Assortment 621, this box can be used as a beautiful container for gifts. The folders are quite as choice as those in the larger selection. Customers west of the Rockies add 5 cents to help cover postage.

The true and largely forgotten significance of Christmas points at the Christ. Help to recall this to your friends with cards based upon the Bible. The texts are not obtrusive, but they do convey a message.

In each assortment are eight different papers and eight different processes. There are two metal seal numbers and several beautifully embossed designs.

NATIONAL BIBLE INSTITUTION
 OREGON, ILLINOIS

GENTLEMEN: Please send me box(es) of Assortment No., for which I enclose my remittance.

Name

St. & No.

City State

On the Shelves

By Arlen Marsh

WHEN HOLIDAYS COME

This department has concerned itself with books, good books, bad books, indifferent books. Believing with Carlyle that "all that mankind has done, thought, gained, or been is lying as in magic preservation in the pages of books," I have endeavored to give fair judgment of that literature which is both current and ageless. Books of considerable years have been mentioned here, and so have books fresh from the advertising departments of some of the largest publishing houses on earth.

These reviews have been, as all book reviews must be, essentially personal. They have not tried to give opinions coming from the erudite Chamberlain, who writes reviews for *Scribner's*; they have not tried to discuss books from the viewpoint of the literary technician; their effort has been to give my own ideas of books which may be met by anyone who reads.

So now, as the Christmas period moves closer through a barrage of parades and tinsel, I give my personal recommendations for gifts that lie in that beautiful, that horrible, that kaleidoscopic realm ruled by the authors and editors and publishers whose task it is to instruct, to edify, to explain, and to perform that equally valuable job of entertaining. Any of the books hereinafter mentioned, together with any of the magazines, may be secured for the prices quoted from the National Bible Institution.



FOR ADULTS

Ben Hur (Lew Wallace). Large type edition. About Ben Hur, prince of Judah; about the Christ; about Miriam and the Roman Messala. The greatest religious story ever written. \$2.50.

Christmas. Sixth annual volume of Christmas literature and art. Beautiful color work and photography. Songs, stories, poems, articles. In a lovely gift box. Bound in paper, with a multicolor Christmas cover. \$1.00.

An American Translation. Popular edition of the most modern version of the Bible. Written for Americans, but not in any argot that does away with the solemnity of the Scriptures. \$2.00.

Religious Digest. Monthly. Condenses the best articles from a large number of the better religious periodicals. \$3.00 a year; \$5.50, two years.

Reader's Digest. Monthly. One of the most valuable

magazines published. Condenses articles on all subjects from practically all magazines and book types. \$3.00 a year; two gift subscriptions, \$5.00.

Columbia Encyclopedia. One volume. Most modern American encyclopedia published. Condensed, but authoritative. Recommended by all writers' magazines. Backed by Columbia University. \$17.50.

The Battleground. A beautifully written history of Palestine and Syria and their significance to the world, from prehistoric eras to 1935. Illustrated. \$4.00.

American Magazine. Entertainment for the entire family—clean entertainment. Buys the best fiction available on the open market. Personality articles. \$2.50 a year.

Saturday Evening Post. The most important periodical in the country. Stories, articles, humor, semi-fiction. Weekly. \$2.00 a year.

Standard Bible Dictionary. Most complete one-volume Bible dictionary on the market. Revised to 1935. Illustrated. \$7.50.

Parents' Magazine. For the parents of growing children. Authoritative. Illustrated. Monthly. \$2.00 a year.

Literary Digest. Weekly. Oldest news magazine in the United States. Is broadening the scope of its religious department. \$4.00 a year; two years, \$7.00.

Story of the Other Wise Man. Van Dyke's classic short book about the search of a magus for the Christ. 75 cents.

In the Twinkling of an Eye. Novel about the coming of the Christ. *The Mark of the Beast* is its sequel. Biblical. Fictionized prophecy. Each book, \$1.25.

FOR CHILDREN

St. Nicholas. Monthly. Stories, articles, pictures. \$3.00 a year; two years, \$5.00.

American Boy. For those in the early teens, or for bright children of 10 to 12. Monthly. Stories, articles, pictures. \$1.00 a year.

American Girl. Same as *American Boy*, but for girls. \$1.50 a year; two years, \$2.00.

Aesop's Fables. Illustrated edition. \$1.10.

Bible Text Stories. Short stories based on golden texts of Sunday school lessons. For small children. \$1.50.

Key to the Bible. A Bible dictionary for children. Simple language. Condensed. Illustrated. \$1.25.

Pilgrim's Progress. The old classic in large type. For children over 10. \$1.50.

Hurlbut's Story of the Bible. Short stories of the Bible from Genesis to Revelation. For children of 6 to 12. Illustrated. \$2.00.

Popular Mechanics. For the boy mechanically minded. Illustrated. The best of the science monthlies. \$2.50 a year.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, DECEMBER 8, 1936

NUMBER 10

The Kingdom of God

Number 3

By T. A. Drinkard

"In the days of these kings shall the God of heaven set up a kingdom."—Daniel 2:44.

YES, it is God's plan to set up a kingdom, and I suggest that it pleased Him to reveal the same unto those interested in such a plan. God was dissatisfied with humanized governments and proposed to set up one that would bring peace and prosperity to a troubled world. Its conquering power is superior to all and goes forward in the accomplishment of the Father's will, and in that day men will say God's "kingdom ruleth over all" (Psalm 103:19).

Jesus Christ represents the Father in the judgment (John 5:22; Acts 17:31). The judgment will begin "at His appearing" (2 Tim. 4:1). And, too, the kingdom will be "under the whole heaven," hence on the earth (Dan. 7:27). In that day "he shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). Having that judgment power and dominion authority, He will break in pieces the oppressor (Psalm 72:4; 2:9).

David, the sweet singer of Israel, seeing a better day coming for the groaning creation, said, "Give the king (Jesus Christ? Yes: Psalm 2:6; Matt. 25:31) thy judgments, O God, and thy righteousness unto the king's son" (Psalm 72:1). In other words, You have judgments; give those judgments to Your Son, let Him execute them upon the people of earth in Your own way. They are for a purpose. They will tend to dissolve the oppression system of earth, but will bring a happy ending after all.

In that day the "abundance of peace" will be enduring (Psalm 72:7). In that kingdom day "his enemies shall lick the dust," and "all kings shall fall down before him" (Psalm 72:9, 11).

These many prophecies cannot possibly refer to the church and her work during the present age. So many try to so apply them and only confusion is the result. There is no scriptural excuse for

such a blunder. The church has a work to do now, but that work and her power and her authority cannot and does not equal the power of Christ when He ascends His throne at His appearing (Matt. 25:31).

The church can hardly adjust her own internal trouble, much less that of the sin-mad and money-crazy world. Always it is written that the kingdom will break to pieces and consume all kingdoms, breaking to pieces the oppressor, but never is the church said to break to pieces other so-called churches—but let both grow together until the harvest. Then what? Why, then they will be gathered and disposed of as God sees fit to do.

Looking across the years, David saw Christ sitting upon His throne in Mount Zion and said, "Yet have I set my king upon my holy hill of Zion" (Psalm 2:6). Isaiah foresaw the same grand event, and seeing it, said, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

Jesus Christ is to reign in Mount Zion, and in Jerusalem, *not in heaven*. There is no Scripture to prove that Jesus Christ is to reign over the nations of earth upon His throne until He ascends that throne at His appearing.

I know the human philosophy used to prove that Christ began to reign on the day of Pentecost, but there is such a thing as deceitfully handling the Word of God, and I do not fail to challenge such a theory. I daily come in contact with those who hold this view.

Such a view misleads those desiring to know the truth. It teaches that the church and kingdom are the same. The leaders of this thought have done much toward undermining belief in the literal reign of Jesus Christ in Jerusalem on this literal earth. They (*Please turn to Page Nine*)



Abreast of the Times

Nazis Plan New Anti-Jewish Measures

"I will turn your feasts into mourning, and all your songs into lamentation."—Amos 8:10.

BERLIN, Germany, Dec. 2.—Nazi authorities today were preparing new measures against Jews to "prevent clashes" as the trial in Switzerland of David Frankfurter, a twenty-seven-year-old Jew, draws near. The young man is to be tried for the killing of Wilhelm Gustloff, a Nazi leader, in Davos, Switzerland, last February. When the trial starts next Wednesday it is planned to ban all Jewish meetings.

Unfortunately the time set for the trial coincides with the Jewish celebration known as Hannukkah, a feast commemorating the establishment of the new altar and the purification of the temple of Jerusalem, as related in the apocryphal book of the Maccabees.

Among other new persecutions that have recently been directed against the Jews is the requirement now being made by several cities in Germany that shopkeepers display signs indicating that they are Aryans. This measure has been put into operation to prevent the Jewish merchants from profiting from the increased holiday business.

The finance ministry has warned officials that they cannot hope for promotion if their wives shop in Jewish stores. Jewish groups must apply to the GSP (secret police) for permission to meet and must await its decision before issuing invitations. In addition to stating the purpose of such gatherings, a blank is provided which must give the name, birth date, birthplace, nationality, and addresses of all speakers who are to be present, together with the number of persons attending and the number belonging to the group.

World Turmoil

"On earth dismay among the heathen, bewildered at the roar of the sea and the waves."—Luke 21:25, Am. Tr.

LONDON, England, Dec. 3.—The civil war which is now devastating Spain is but one manifestation of the turmoil that now prevails throughout Europe and which threatens to engulf the whole world. The constitutional crisis through which Great Britain is now passing, repercussions of which are being felt throughout the Empire and even in countries which are not numbered among the British Dominions, has introduced another cause for widespread concern. The attitude of Japan, Italy, and Germany toward Russia seems to be leading rapidly to a most dangerous situation in the Far East and also in the West. Trouble has been threatening the French regime in Syria and the Arab riots in Palestine are not yet settled satisfactorily. Apparently the only hopeful happening on the horizon of international affairs is the

conference now being held in Buenos Aires, where the nations of the New World are engaged in a promising effort to secure a lasting peace on the Western Continent.

Discouraging, indeed, would be the prospect if it were not for the assurance we have of the coming of the Prince of Peace.

Not So Amusing at That

"Preferring pleasure to God."—2 Timothy 3:4, Moffatt.

GRAND RAPIDS, Mich., Dec. 2.—According to the *Religious Digest* the people of the United States spent more last year for tobacco than they did for the support of their churches and other welfare institutions. "They gave \$551,000,000 to the churches, and spent \$850,000,000 for narcotics and drinks, and \$890,000,000 for amusements."

For years the amusement bill of America has been increasing far more rapidly than has the amount spent for the maintenance of religion. If it were possible to give authoritative figures as to the amount of money professed Christians spend for gasoline used in taking pleasure trips on Sunday when they should be engaged in the worship of God, the comparison would be even more significant.

May Revive Jewish Sanhedrin

"The high priest came, and they that were with him, and called the council together."—Acts 5:21.

CHICAGO, Ill., Dec. 6.—A movement which may lead to the revival of the ancient Jewish Sanhedrin has been inaugurated throughout the world. An international poll is being taken to determine who are the seventy greatest living Jews, the "Elders of Israel." The work is being carried forward largely by the youth organizations, according to an announcement made yesterday by Ben Aronin of this city. Hundreds of names have already been submitted out of which the preferred seventy will be chosen. When the original members of the seventy "Elders of Israel" die, new ones will be selected to take their places. The object at the present is to encourage Jewish culture.

THE RESTITUTION HERALD

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L. E. Conner Business Manager

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Bible or Barbarism?

WHAT is before us? Where is our world tending? The clouds of the future seem to grow darker even as we contemplate them. For our civilization has gone awry. The nations are angry. In a recent issue of the *Sunday Express* (London), Mr. Lloyd George, in an article entitled "Why Can't Europe Be Frank and Open?" said that "the nations of Europe are today feverishly engaged in preparing themselves for a final suicide of war. They are piling up new armaments and seeking out new alliances in readiness for that insensate carnage toward which they are heading.

... No calm reasoning, no sane reflection, seems to be able to deflect them from the path of death."

A similar conclusion was drawn by Mr. H. G. Wells, as quoted by the *Daily Herald* (London): "Soon there will be no future to prophesy. . . . We won't need any invaders from Mars to destroy us, . . . because we are going to commit suicide soon. Another war will sweep the world, . . . and will find all nations equipped to annihilate civilization with armaments."

Supporting these statements, there is a growing general impression that there are great perils ahead, toward which the human race is surely drifting. These perils are foreseen in almost every sphere of life. There are perils of war that will destroy civilization; perils in social life, where crime of a violent order is seriously on the increase; perils in the world's economic systems, in which upheavals of a devastating character are frequently threatened or experienced; perils in the church, where there is a marked abandoning of the standards of the Reformation; perils menacing the home life of the nation, where often there is little regard for the sanctity of marriage, and where children rebel against parental authority.

And all dangers have come, strangely enough, at a time when human knowledge and scientific progress have reached unprecedented heights.

Sir A. Ewing once gave the warning, when speaking of the great advance of science, that there was a danger in man's learning to control nature before he had learned to control himself. Today it is easily observed that man's moral fiber is weakening and degenerating, while his access to power is being greatly widened by scientific discovery. It is a serious question, then, to inquire, For what purpose

will he use that power? For good or for evil? In the book of Jeremiah, chapter 6, verses 16-19, God makes an appeal to the nations today, just as He did centuries ago, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein. . . . Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore, hear, ye nations, and know, . . . what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

God has set before the nations a good way, wherein they may find rest and security. This is conveyed to the peoples by the communicating of His word and His law; and as this is rejected and human wisdom is substituted, trouble is the unhappy harvest reaped by the nations. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). Here again is revealed the cause and cure of world distress.

The Bible reveals that it has been natural for men and nations to turn away from the counsel of God ever since the entrance of sin, which produced a wrong bias in man. The natural heart of man is described by Jeremiah as being "deceitful above all things, and desperately wicked" (Jer. 17:9), while the Savior declares that from the heart proceed "evil thoughts,

murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19)—all condemned by the law of God. Paul also reveals the rebellious condition of the carnal heart when he says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6).

At the time of the Flood man's mind was shown to have greatly deteriorated, as far as morality and goodness were concerned, since his creation in the likeness of his Maker. The record of that time states, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

This natural evil bias in the heart and thoughts of men should lead all to distrust (Please turn to Page Ten)

The Word of God

The heavens declare Thy glory, Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy Word;
We read Thy name in fairer lines.

The rolling sun, the changing light,
And nights and days Thy power confess;
But the blessed volume Thou hast writ
Reveals Thy justice and Thy grace.

Sun, moon, and stars convey Thy praise
Round the whole earth, and never stand;
So when Thy truth began its race,
It touched and glanced on every land.

Nor shall Thy spreading gospel rest
Till through the world Thy truth has run;
Till Christ has all the nations blessed
That see the light or feel the sun.

Great Sun of Righteousness, arise!
Bless the dark world with heavenly light:
Thy gospel makes the simple wise,
Thy laws are pure, Thy judgments right.

—Isaac Watts.

The Coming Era of Pauline Christianity

ONE NEED not travel far afield to discover that many churchmen and particularly many leaders in the field of religious education have somehow or other reached an impasse in their program. The current movement of religious education within the church came out of the warm atmosphere of Christian souls of a generation or so ago. It has been the means of stirring thousands of otherwise inactive Christians into new effort and has produced some rich loyalties. That first group of educational prophets was permeated with the regenerative power of the gospel of the living Christ. But that initial group of creative leaders has almost completely passed from the scene of leadership and in its place have arrived leaders who are imbued with the ideals of their predecessors, but lack the dynamic of their religious experience.

A DEADENING DRIFT

Resulting from such a shift in leadership, the religious educational program within the church has gradually become externalized and mechanized to the point where wide-awake churchmen are noting with alarm its deadening effect upon the spiritual power of the entire church. Moreover, the underlying philosophy of a secular education has entrenched itself in much of the program and often dominates it from beginning to end. The assumptions of this philosophy are in many instances unchristian, if not anti-christian, in the sense that they reflect an imperfect assessment of human personality. Thus, it comes to pass that with the educational leadership of the church accepting such assumptions, decay and death face the larger spiritual life of the church. Until such an unhappy domination is challenged by new leadership and new foundations are laid the Christian church should not place very much reliance upon programs of education to carry the gospel into the hearts of youth and adults.

NOT EDUCATIONAL AT ALL

Now it seems to me that it stands to reason that, historically speaking, the Christian religion is not a religion of education at all in the ordinary conception and meaning of this term. It is, on the contrary, a religion of redemption through and through. Not through any system of education does a person first of all become a Christian in heart, but this does ensue through an act of faith which involves the whole personality. Our common knowledge of early Christian history clearly substantiates such a view. The first Christians were won to discipleship through the proclamation of a "message" rather than by any system of religious teaching. In fact, the major factors in many of our current religious educational programs in the Christian church were non-existent when as many as three thousand souls were added to the church in a day. The hearts of those people were touched with the message of the risen Lord, delivered by people who were aflame with the gospel of a con-

quering and living Christ. I am doubtful whether these people heard very much about the Sermon on the Mount, the parables, and the organized teachings as embodied in the Gospels as such, except as these were used to substantiate the major message which centered in the resurrected Christ. It was this redemptive message that won the pagan world to the new religion.

CENTRAL MESSAGE SET ASIDE

Now the strange thing about so many of the programs of religious education today is the fact that this central message has all but been set aside and attention is centered upon a system of ethics and a code of morals drawn largely from secular sources, and when thus dominated, nothing but defeat and disaster follow in their wake. In the early years of the liberal theology, certain distinctions were manufactured which have done yeoman service in many arenas of Christian thought and practice. But, during the advancing years, the world of Christian thought is being gradually plunged into the abyss of an onrushing paganism, and today Christian leaders are beginning to take stock and are discovering that some of these distinctions have opened the doors wide for leaders to enter and murder the message itself. Take as an illustration those two phrases, "The Historic Jesus" and the "Christ of Faith." Most of us can appreciate why it was that such a distinction was set up to begin with. It is not necessary or needful for us to list these reasons. But with just a little knowledge of the apostolic age, illuminated by the results of historical research, one understands that the early Christians did not make any such distinction at all. On the contrary, their faith was based upon the conviction, expressed in the phrase, "Jesus the Christ." That phrase represents a "unit" belief and when cut up into seemingly separate parts the Christian message is itself emasculated.

CENTRAL MESSAGE DISCARDED

Much of our religious education today is based upon the so-called principles of Jesus, the teachings of Jesus, to the utter exclusion of the message of a risen Lord. And yet our religion is based fundamentally upon such a conception. It stands to reason, therefore, that a Christianity as embodied in much present-day Protestantism is devoid of religious and moral power, because that central message has been set at naught and a system of ethics and secular morals substituted therefor which so often is controlled by a pagan philosophy.

A "LAW" INSTEAD OF GRACE

Now these ramified principles of Jesus, these modern moralizings and modern systems of ethics are the present-day counterparts of "the law" against which St. Paul thundered his mighty sermons, and as such are a terrible weight rather than a release for the souls of men. And those reli-

gious educational leaders who have substituted such moralizings and such teachings are the modern counterpart of the Judaizers with whom Paul fought his historic battles. These modern Judaizers have won the battle on a wide front, and are rapidly turning our churches into synagogues, instead of perpetuating them as Christian altars. All the arguments of the great Apostle to the Gentiles against the "law," all his reasonings against the necessity of rites and ceremonies, are not only valid today against this modern counterpart of "the law," but will be quickly utilized by a new group of prophets who see the havoc wrought through the loss of the central message of the church by the substitution of a system of education for the gospel of redemption.

PAUL'S OLD PROBLEM AGAIN

It is just as impossible today for a person to be "good" by attempting to govern his conduct in its minutest details by the principles and the teachings of Jesus as it was in Paul's time for a person to be a Christian through a meticulous adhesion to the minutest detail of the Jewish law. And what is more, instead of bringing life, it produces death. People just cannot experience the freedom with which Christ makes them free when they are called upon to bear the terrific burdens of "the law." In fact, one can see

that a new leadership will again arise to free us all from such an intolerable weight that has been thrown upon the backs of Christian people all over Christendom.

RELIGIOUS EDUCATION AT A CROSSROAD

The Protestant Christian church is now facing an epochal decision. Either our present program of religious education must be radically changed or it must be eliminated altogether. Christianity cannot continue to function through historic Protestantism unless it moves forward to the place where it sets the message out in front. It cannot continue long to live as merely a system of ethics and a correlated code of morals any more than it could throughout the centuries of its dynamic life. If it continues to follow a "dead Jesus," its issue is clear, and that issue is spiritual death. It must shake off this weight of a deadly pagan culture and a secularized philosophy of education, and take to the highways and byways in the preaching of a religion of redemption through the message of the "resurrected Christ."

NEW MARTYRS

But this will mean a keen and bitter struggle just as it meant in the days of the great Apostle. His encounter with
(Please turn to Page Nine)

"The Dispenser of Bread"

MANY of our words are used so frequently that their real meaning and significance are lost to us. How many of us give any consideration to the word "Lord," which we use so often? There is a wonderful beauty in it. Throughout the Old Testament we find this word used in reference to God, and in the New Testament we find it referring to Christ.

Our English word "Lord" does not convey to our minds the thought which it held for the Englishman of a few centuries ago. "Lord" is a contraction of two Anglo-Saxon words, *hlaf*, loaf, and *weard*, guardian. It became changed to *laverd*, *loverd*, and finally to *lord*. The word "Lord," therefore, implies "the giver of bread," or "he who deals out the necessities of life." Ancient English noblemen were wont to keep open house, where all their servants and tenants, and also strangers, had full privilege to enter and eat as they desired. Hence, these noblemen came to bear the name "lords," the dispensers of bread.

So in the Bible we have God, the "Good Being," as the Saxons first called Him, and Lord, the dispenser of bread. He is the "giver of every good and perfect gift," the One who willingly deals out to His own the necessities of life.

Jesus said, "I am the living bread. If any man eat of this bread, he shall live for ever." For "I will raise him up at the last day" (John 6:51). Jesus is the "bread of life." In everyday life bread is used figuratively. We call it "the

staff of life." In like manner Jesus spoke figuratively of His "broken body" as the "staff of life." To Martha He said, "I am the resurrection and the life; he that believeth in me, though he should die, yet shall he live (again). And whosoever liveth and believeth in me shall not die forever."

Yes, Jesus Christ is the "staff of life," future life; but without partaking of that bread no man shall ever have life. The promise is to "him that believeth in me." "He that believeth not shall not see life," said the Life-Giver. "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).

The world lay in darkness. Man was perishing. God sent the One who died and rose triumphant over death, to give to all "the necessities of life," a *new* life. Thus God became "Lord," the "dispenser of bread." Jesus said: "I came not to do mine own will, but the will of him that sent me." Then He could say: "The bread that I give is my flesh, which I give for the life of the world." "This is my body, which is broken for you." Thus He became the dispenser of good things, the Lord who deals out bread. Like the ancient English nobleman, our Lord keeps continual "open house," where His servants, the wayfarer, and the stranger may enter and find a royal welcome and that "bread" which some glad day will cause the partaker to live forever!—Arthur E. Conant in *The Herald of Life*.

Printed Sermons

FOR many years I have been interested in printed sermons, without much regard as to who was the author or to what class or sect the preacher might belong. A certain sense of sociability goes with the printed sermon not met with in other kinds of literature. Feelings of personal interest, almost of kinship, are aroused that yield a quiet and hopeful satisfaction, and a spirit of goodness creeps into my soul. Politicians, in their speeches, lack the high-grade candor which pervades the preacher's utterances. There is a craftiness, sometimes beguiling, which seems like a warning signal of caution. He has an ax to grind. So in the historian's narrations. It is his business to make a continuous story, even if he has to bridge some quite considerable chasms between the actual events. Sometimes these bridges are too frail, even though the piers are good and strong. Writers of essays presume to instruct, to solve problems, and at the same time amuse and provoke sympathy for their endeavors. They call in science, assume a convenient philosophy, and even take sides in questions of opinion and probability. Now and then they attempt to discover the hidden depths of curiosity, or scale the walls of dubious conjecture. But the true preacher has a message of life. His appeal is to the people of this world, in all their varied callings, to help them to overcome their difficulties and advance their endeavors for a better tomorrow. In short, he strives to make every experience of today a stepping-stone upward toward a grander future.

When we read a printed sermon, we enter the sanctuary of a human heart; we are communing with the author in the very best mood. There is no parleying with fancy and the fictions of the day. That printed page is going to be passed on to the ages, if it be worthy of such glory. Sincerity, utter devotion to the truth and the worth of the theme, this printed appeal, this unfolding of the values of life, this heart-to-heart communion with his fellows, gives an inspiration unknown to the grosser things of today and tomorrow. It is the passion of enduring love of God. It is sanctified by faith; it is dedicated to truth; it is glorified in everlasting hope. His spirit moves upon the anxious soul, and the grace of Jesus Christ amplifies a new creation. The printed sermon is not the toy of an hour; it should be the voice of eternity.

At my hand are two books, bound copies of sermons of a hundred years ago or more. One is devoted to the *Evidences of Christianity* by Archdeacon Paley; and we quote the first sentence: "I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that, even under the Christian revelation, we have too much light, or any degree of assurance that is superfluous. I desire, moreover, that in judging of Christianity, it may be remembered that the question is this religion or none: for if the Christian religion is not credible, no one with whom I have to do will

support any other." We of the present day are meeting with the same contention. In a review of a book entitled *Christianity Confronts Communism* Mr. Matthew Spinea says: "The only thing to pit against integral communism is integral Christianity; not rhetorical, tattered, decadent Christianity, but renescent Christianity, working out its eternal truth towards consistent life, consistent culture, consistent social justice." These sermons in their origin are one hundred years apart: but their message is the same; their major proposition is the same; their argument is the same, and their conclusions are equally evident—renescent Christianity, exhibited in practical living, is its own defense. Change the dates and no appreciable change in the truth is apparent.

We now turn to our second book. This is by William Wilberforce, who died in 1833, an English statesman. He proposes "to point out the scanty and erroneous systems of the bulk of those who belong to the class of orthodox Christians" and he says: "View their plan of life, and their ordinary conduct and, not to speak of the things of a religious nature, we ask wherein can we discern the points of discrimination between them and professed unbelievers." This was two hundred years after the Puritan revolution, and the author continues: "Often has it filled me with deep concern to observe . . . scarcely any distinct knowledge of the real nature and principles of the religion which they profess." We turn to another quotation from a sermon by Henry M. Edmons, published last August, entitled "Do Something About It." Listen: "And as we should never know ourselves, neither could we ever know God, without action. He stands by, daring us to undertake and to trust Him with the issue. We are afraid, and we draw back, and we are in the shallows forever." Man's supine fear, or neglect, to step out on the promises of his Maker and his Savior, even after they have proved true through centuries of experience and triumph. Had Wilberforce written in the year 1936 A. D. his words would have been woefully true.

Time has not blurred the truth, nor exhausted God's grace. Neither has the salt lost its savor. And human nature seems to have continued the same. There is the same lack of faith, the same want of confidence in God and mankind, the same indigence in spiritual enterprise, the same sloth and love of ease which caused Israelites to long for the fleshpots of Egypt, all these are still in the world. The printed sermons of generations past reveal this. Yea, they reveal more: they reveal that there are still Joshuas and Gideons and Daniels, Deborahs and Hannahs and Elizabeths among the sanctified. Prophets, too, are still with the church, as in the days of Isaiah and Hosea and Zechariah and Simeon. Their writings, like those of Moses and Solomon, the four evangelists and the apostles, help to make up

the printed sermons of the ages. They remain as the harbingers of a new day. What has been done among the children of God has been written for our edification, our encouragement. What has been promised is given to stimu-

late faith, and to guide the Christians of today and tomorrow along the highway of holiness which leads to the final revelation of the kingdom of God.—Dr. George H. Dewing in *The World's Crisis*.

Visions of Today

By D. G. Harvey

“Where there is no vision, the people perish: but he that keepeth the law, happy is he.”—Proverbs 29:18.

THROUGH the ages in the past God revealed Himself and His plan through the prophets in dreams or visions. God spoke to Moses, Aaron, and Miriam thus: “Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream” (Num. 12:6).

We have the example of God's dealing with His prophets all through the Scriptures. Paul reminds us of this fact in Hebrews 1:1: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.” But let us continue to the next verse—“Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.”

Does Paul here imply that all visions ended with the prophets? Did not God speak to Peter by visions? How then can we explain the great sheet let down from heaven, full of all sorts of beast and fowl? Does not Peter himself call it a vision (Acts 11:5)? Would we deny Peter was of the church? Did not Paul himself see a vision (recorded in Acts 9) when he was blinded by the light from heaven on the road to Damascus? Surely Paul could not be mistaken, for he called it so, in his plea before King Agrippa. “Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision” (Acts 26:19). Was not Paul of the church?

Another of Paul's visions: “And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.” We know that the man did not literally stand and speak so to Paul. But Paul saw the need of the gospel going to Europe. He obeyed. Today many have the vision of evangelism. Like Paul, they have a vision before them. They seem to hear the cry, “Come over into Macedonia, and help us.”

We see the need of the gospel going into new fields. Thousands have not heard. How then can they believe? “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?” Four questions for us to answer.

But some one will say, “They must be sent by God.” We agree. But is not the church God's representative? Listen to Paul: “Now then we are ambassadors for Christ,

as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God” (2 Cor. 5:20). Further, we have the example of the early church after the conference at Jerusalem. Notice: “Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas” (Acts 15:22). Who did the actual sending? Notice also the harmony between the preaching brethren and the whole church.

Is there any reason for an evangelist to feel exalted? Let Paul answer our question. “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). And yet we have heard evangelists say of a poor field, poor in this world's goods: “That would be a wonderful field, but they can't pay.” No vision there, and little hope of future reward.

But so many are asleep. Speak of the need, of the great need, of evangelism. Try to say we are deep in the “rut” and these sleeping ones will jump to their feet, these leaders of falling churches with small attendance, no Sunday schools, no Bereans, few services of any kind. “*I don't see! I don't see!*” is their cry. Sadly we think of the Master's words, “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Matt. 15:14).

The church must awake, must have vision, or perish. God teaches us some wonderful lessons in nature, even by His small creatures. Look at the ant. The wise man says, “Consider her ways, and be wise,” then points out her foresight: “Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?” (Prov. 6:7-9).

What is true in nature, is true also in our carnal life, and must also be true of spiritual things. The church with no plans, no vision, drifts along with a mere form of worship and fails.

Just one thought on the last line of our text—“But he that keepeth the law, happy is he.” Let James explain: “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 1:25).

Resurrection and Resurrection Changes

THE hope-inspiring doctrine of the reliving of the dead is absolutely essential. In order for deceased people to be judged and rewarded they must be raised from the dead. The Bible unequivocally teaches a future resurrection of all the dead of every age. Jesus died, was buried, and rose again to redeem man from sin, death, and the grave. Christ was raised from the dead to "the power of an endless life"; therefore, He possesses the divine authority and might to revive the dead. "Marvel not at this," said the Redeemer: "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).

Glorious and eternal transformations await the saints and children of God in the glad morning of their resurrection. Sin has infected the entire race, mentally, physically, and morally. When we commence to live we commence to die. Our mortal bodies have been greatly depressed, distorted, and defaced by sin. Not so the radiant and immortal bodies of the revived saints as they are raised from their dusty couches. Complete perfection will crown those celestial forms. Every feature will be invested with divine beauty and glory. Not a trace of infected sin will be found in the resurrected and glorified beings. First, then, there will transpire in the resurrection of the just, a transcendent change of the physical man. Comparing his present state with the revealed future, we learn: from a mortal being, he will be raised immortal; from a corruptible man, he will be changed to an incorruptible one; from a terrestrial creature, he will become a celestial being. St. Paul makes this very plain in his incontrovertible argument for a resurrection of man: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Cor. 15:42-44). What a supernatural and marvelous change! How it thrills one's heart to contemplate it!

The saints of God will be made like Jesus. He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Ecstatic and amazing thought, and certain as that the Christ of God exists! This will be the consummation of our Christian hope and holy longings. Made like Jesus, abounding in exuberant and increasing life. Perfected in every particular. Filled with perpetual felicity and surrounded with fadeless splendor. This will be the final transmutation to the changeless state.

Secondly, there will be no aged people in the kingdom of God. Senility will be expunged by the resurrection change. There will be no bowed forms nor palsied limbs; no gray hairs nor facial wrinkles; no wasted bodies nor faded eyes; no feeble hearts nor weakened minds. The dotting ones will be brought back to the likeness of Jesus. They will be restored to the stature and fullness of Christ. Their aged, decrepit forms will be crowned with physical perfection and

filled with immortal vigor. Their broken-down, worn-out bodies will be refashioned in an angelic symmetry.

Sin is the primeval cause of feebleness, old age, death. The saint grows old and becomes weak as well as the sinner. No one is personally to blame because he is forced to become aged, but this lamentable condition is the direct result of Adam's transgression. It is unthinkable, at least to the writer, that the all-wise Father will awake the elderly saints in the resurrection and seal them with immortal life in all their senile weakness and mental fatuity. No! no! They will be brought back to perfect physical, mental, and spiritual being. Christ died and rose from the grave in the very zenith of His manhood. His followers have the precious promise that they shall be "like him."

The patriarchal children of God in the resurrection will be in the same immaculate state that Adam and his posterity would have eventually attained, had they never violated the command of Jehovah. Jesus died and issued from the tomb to bestow eternal redemption upon penitent man. He is a complete Savior and will fully restore sin-cleansed man to an unblemished corporeal condition. His final salvation will not be incomplete in any sense, but perfect in every particular. Glory to God! My dear venerable parents are sleeping the peaceful sleep of the righteous, but I expect to greet them in the coming morning, shining in godlike perfection and beauty. Our divine Lord will utterly obliterate every last vestige of the ravages and consequences of sin. Praise His holy name!

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Jesus was the first-fruits of the dead to rise to an unending life. The grand resurrection harvest of God's children will be like the first-fruits. The little children, matured persons, and aged people who have fallen asleep in Jesus will be raised in His likeness, at the last day. They probably will not all look alike and be of the same proportions, but there will be a strong family resemblance of the resurrected and divinely metamorphosed children of the Father in heaven.

What about personal recognition in the world to come? Will the saved know each other in the resurrection state if they undergo such wonderful changes? Without a doubt they surely will. But they will not know and love as they knew and loved here. Associations will be altered. Human nature will be spiritualized. No parental, filial, or conjugal love will prevail among the residents of the everlasting kingdom. Yet I believe the heavenly acquaintance will be far sweeter and the divine love more intense and ardent than what the most godly now possess. The supreme knowledge and godlike affections will be intuitive or God-given. All will be children of God and will love each other as a pure and holy family. Praise the Lord for the hope of endless life and the Christlike perfection which will crown the resurrection people of God!

Through earth's dark night of gloom we can see the gleams of the resurrection morning. World-wide omens proclaim the dawning of the eternal day. What a rapturous and celestial change is coming! "But we shall all be changed," writes Paul, "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:51, 52). Are you ready?—E. B. Arnold; condensed from *The Messiah's Advocate*.

STORIES OF GREAT HYMNS

By Mary A. Gesin

"THE GRANDEST hymn in the English language"—thus did Matthew Arnold designate, "When I Survey the Wondrous Cross," composed by Sir Isaac Watts.

As a child the author, born in Southampton, England, in 1674, lived in an atmosphere of religious sacrifice and strife. Possessing the frailest health, he nevertheless began the study of Greek, Hebrew, and French when only eight years of age and pursued his studies until in early manhood he was an eminent scholar. He complained to his father that the hymns sung by the Nonconformists were meaningless. To this his father answered, "Make some yourself, then." An entire hymnbook of his own writing was the result.

Sir Isaac Watts wrote the beautiful hymn, "When I Survey the Wondrous Cross," especially for the Communion service, and took the text of Galatians 6:14 for his inspiration. The original title was, "Crucifixion to the World by the Cross of Christ." In the light of the author's scholarly attainments the words of the first verse are full of meaning:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

ONE day Jesus walked along with two men and explained the Scriptures to them but they didn't know Him. How many times has He, walking with us, given us a blessing and we gave the thanks to "Luck"?

—Harvey Krogh, Jr.

THE COMING ERA OF PAULINE CHRISTIANITY

(Continued from Page Five)

the Judaizers of his day was but a drop in the bucket in its intensity when compared with the pitched battles of the oncoming years. An era of Pauline Christianity is thus in the making, if it has not already begun. The weapons for that struggle are the same weapons which the great leader

used several thousand years ago. When the smoke of this battle is cleared away, many of us will bear about in our bodies and our souls the marks of the Lord Jesus, for it will mean much bitter persecution. And who knows but that when the record is complete, it will include the names of a multiplied number of actual martyrs for the faith once delivered to the saints? However, as in the olden time, it doubtless will be said again that the "blood of the martyrs is the seed of the church."

And I have the feeling that this National Preaching Mission away down deep has come into being because some of the observations of this article have already made a deep impression upon other minds as they have made their impression upon the mind of the writer. The beauty about it all is that there is no need to manufacture a message: all we need to do is to respond to the words of that famous old hymn, which runs: "Tell me the old, old story of Jesus and His love."—Leroy C. Hensel in *The Presbyterian*.

THE KINGDOM OF GOD

(Continued from Front Page)

use what they call logic, or the science of reasoning. But logic can be made to falsify if based upon false premises.

They argue: (1) Solomon sat on David's throne (1 Kings 2:12). (2) David sat on the Lord's throne (1 Chron. 29:23). (3) The Lord's throne is in heaven (Psalm 11:4).

This argument was offered to me a few years ago in public discussion, and I added the fourth line to it to make the argument rime, viz., (4) Therefore David sat upon the Lord's throne in heaven; but such act threw the whole deceptive plan open to exposure.

All Scripture is true, but deception can be practiced and thus the unsuspecting be led into error.

True it is that Solomon sat upon David's throne, and David sat upon the Lord's throne, but to infer that this throne was once on the earth, and "is now back in its original place," is the very height of human folly. The kingdom to be set up is just as literal and as real as those destroyed by it. Even so is "the throne" to be "established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5).

You will recall that according to Ezekiel 25:27 and Psalm 89:39 the kingdom and throne were overturned and cast down to the ground, but here you find the throne being reestablished and Jesus Christ seated thereupon; and the place of its establishment is in the tabernacle of David. Allow the Scriptures to interpret themselves in the way they were intended and their beauty and harmony will be seen.

To spiritualize Zion and say it is the church is but to err, as such cannot be. Let me carry you back to Psalm 48:2 and read. "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." And, too, read Psalm 132:13-18, where it is said the "Lord hath chosen Zion," for there it

is He will "make the horn of David to bud." Then turn and read Matthew 5:34, 35. Literal kingdom? Yes. Literal throne? Yes. Literal city where the throne will be established? Yes, indeed. Thank God for such promises, that give to our hearts a full measure of inspiring hope.

The intention of God is again referred to by the inspired Apostle, who says, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:30). God raised unto Israel a Savior (Acts 13:23). He raised Him from the dead (Acts 13:30). And "the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again" (Acts 13:32, 33).

Here is the promise to which this writer refers: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch" (Jer. 23:5). He has been raised for a very definite purpose, and the time will yet come when that Son of God will sit upon the throne of David in Jerusalem, which will be the capital city of the greatest kingdom of all time. David will be there in person to behold the grand work to be done. Not only will he be there, but other prophets as well, especially Abraham, Isaac, and Jacob (Matt. 8:11).

I know that David will be there, because it is written, "Thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). How could the kingdom be established *before* David unless he was there in person to witness the good work?

Another deceptive feature of the teaching that the kingdom has already been set up is this: All those scriptures referring to the establishment, to the power and longevity of the kingdom are applied to the present age. When and if you are doubtful and challenge such a view, you are answered about like this: "O we are now in the first dominion, or first phase of the kingdom, and when we die, or whatever happens, we will be in the everlasting phase of it." And those versed in their theory will often take you to Micah 4:8 about "the first dominion," as if the Lord had two dominions, one on earth and the other in heaven or wherever fancy might try to locate it. They don't seem to know that there never was but one dominion and Adam received it (Gen. 1:28), but by his transgression he lost it; and I read where Jesus Christ, "the second man" or "last Adam," will come into possession of a "dominion" that reaches "from sea to sea, and from the river unto the ends of the earth" (1 Cor. 15:47, 45; Psalm 72:8).

There will be a day of reckoning for those who deceitfully handle the Word of God, thereby misleading those who otherwise could and would be blessed by the truth (John 8:32). God grant that His people fully realize that we are rapidly approaching the midnight of this age through which we cannot go without His guiding hand and sustaining grace. There is yet work for the church to do before the coming of the kingdom. "Occupy till I come" were the words that the Master left, and to me that means to preach the gospel to those who need it and that is the world (Matt. 28:19, 20; Mark 16:15, 16).

BIBLE OR BARBARISM?

(Continued from Page Three)

their own reasoning and inclinations until they are approved of God. But how may we know the will of God? "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5). The knowledge of God constitutes a standard of true wisdom, which is always profitable, and brings forth the "peaceable fruits of righteousness." This is found in the law of God.

Man must, therefore, have a true knowledge of God or he will be deceived by his own thoughts, to his destruction. The admonition is, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). The mind of man is to be renewed according to the terms of the new covenant, which was ratified by the death of Christ. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:10, 12).

This law of God was in the heart of Jesus, who delighted to do His Father's will, and gave us an example that we should follow in His steps. He it was who said it was necessary for a man to be born again before he could see—that is, comprehend—or enter the kingdom of God. The reception of Him and His word constitutes the basis of the new birth. Man is to "receive with meekness the engrafted word, which is able to save" his soul (James 1:21).

Thus the Bible is the only safeguard to civilization.

Since the Reformation, and for several centuries, the Bible became a revered book in Protestant lands, and has been circulated over the world in a thousand languages and dialects. It has been regarded as a necessary revelation, supernaturally given to human beings, and its declarations as the standard of doctrine and practice.

Unhappily, during the lifetime of a single generation a change of attitude has taken place. The one-time confidence in the Scriptures has been undermined by pagan philosophy. Christian believers, many of them, scarcely know what they believe. The rise of modernism is weakening the last stronghold of the church. Another form of paganism is arising by the spread of various political creeds which would exalt the state above all. This is noticeable in several countries of the Continent. Christianity in Germany, for instance, has been regarded as a source of weakness to the Nation, and therefore as a hindrance to her progress. This was expressed by Dr. Herbert Schneider recently: "Our highest ideal is not Christ the king, but the German people. We do not seek the eternal kingdom, but the everlasting kingdom of Germany."

But commenting on the state of affairs in Germany, Lord Wolmer, in speaking at an annual meeting of the British and Foreign Bible Society, remarked: "We ought not to be under any delusion that we are less menaced than the people of Germany or any other country in the challenge to Christianity which is now being presented; Germany is not the only place in Europe where paganism has raised its head. I believe that Christendom today is threatened with one of the great crises in its history. We see paganism rising its head at home as well as abroad, in a manner which our fathers and grandfathers would not have believed possible. We see the elementary tenets of Christianity publicly flouted and derided."

The situation among the nations of Europe is well defined by the Prophet Jeremiah in these words: "Your educated cause shame, terror, and disgrace, for they reject the word of the Everliving; and what can their education do for them?" (Jer. 8:9, Fentian). He must be born of the Spirit, if he is born at all. His religious experience must begin by the Spirit of God, by the power of the Father, working upon a sinful and unregenerate heart, and transforming that heart into a temple fit for God to dwell in.

And it is by the Spirit that the Christian life continues. "That he (God) would grant you," says the Apostle, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3:16-19). Apart from the Holy Spirit, we cannot continue to be Christians. "But we have our Bibles!" Yes, but your Bibles are not enough. The Scriptures are important, and they are God's word to our souls. But we can and will find ways to evade that word, unless day by day the Spirit is bearing its witness to our souls. We need our Bibles, and in addition we need the witness of the Holy Spirit to make that printed word a living and true word in our own souls.

Have you ever seen persons professing to be Christians, yet withal so gnarled and withered and ugly in their souls that they must make the holy angels weep? There are such. They are persons who try to live the Christian life without the Spirit of God. Often they are very meticulous concerning the letter of the faith; but they have lost its spirit. Now "the letter killeth, but the spirit giveth life" (2 Cor. 3:6). The most flawless orthodoxy concerning what the Bible teaches will not really make a Christian. It will only make a Pharisee, unless that same flawless orthodoxy is sustained and ennobled by the love and grace which can come only from the Spirit of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-25). "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—what is Christianity without these? Yet these qualities can come only through the reception of the Holy Spirit into the heart.

Doctrines, to be sure, are important. They may be compared to the strong bones which support our bodies. But a skeleton is an ugly thing, unless it be covered with the living flesh and blood. So there can be nothing beautiful about the most correct creed, unless all around it there is the living flesh and blood of true Christian experience; and this is the work of the Spirit of God.

Do you recognize the workings of the Spirit of God in your heart and life? If you are in doubt on this point, let me draw your attention to what D. L. Moody once said: "I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is full already with something else."

"Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). This is warning to us all, that though we may have many things related to Christianity, though we may approve of religion and morality, though we may think that the church is an excellent institution and may even contribute to its support, we cannot justly call ourselves Christians save as we partake of Christ's Spirit.

The Old Testament has many things to say concerning the Spirit of God, and one of the most interesting is a prophecy found in one of the minor prophets: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . . And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:23-29). Long afterward Peter quoted these words, and applied them to the outpouring of God's Spirit in the Christian dispensation. "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-18). This passage has no reference to a disordered fanaticism. But it is a clear statement that the Spirit of God would work with unwonted power "in the last days," and it attained a remarkable fulfillment in the triumphant witness of the early apostles.

Who shall not say that now in the very end of time, when we are close to that hour when the heavens shall dissolve and Christ Himself be revealed as King of kings and Lord of lords, we may not pray and confidently expect a rich and abundant outpouring of the Spirit of God, to aid His people in warning men and women everywhere for the greatest of all events, the second coming of Christ?—F. C. Bailey in *Signs of the Times*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Dancing in Church

A newcomer to town, a certain girl was lonesome. Purely for social reasons she went to dances held in a church, sponsored by the church. The next thing she was going to the worship services. Then she was converted and joined the church. Countless other young people have gone the same route. By church dances, card parties, to Christ. The social life has become the power of God unto salvation.

With others it is the architecture of the building that draws them to Christ and keeps them coming. With many, it is the personality of the minister or teacher. It is everything but the gospel of Christ that seems to be the power of God unto salvation.

My Christian brother, would you go to church anyway if it were a tumbled-down shack, if the preacher stumbled with his English, if there were absolutely no social parties? Would the gospel of the kingdom of God be enough to hold you to Christ? If so, then you are converted. You depend on God.

A lovely building, a good talker, social activities, these all are niceties that no church should remain content to be without, *as secondary attainments*. But the *primary object* of the church, before which all else must wait, is to give the people the gospel of the kingdom of God.

In the day of trouble the dancing and card playing you have done in church do not bring relief. Only the gospel can help. A religion that keeps is not made up of social activities. It is made up of the promises of God.

Why didn't Missionary Paul go about holding dances, and when everybody was in shut the doors and preach to them? Because Paul played the game with the rules of God to guide. Dances and cards lead away from Christ even when held outside the church. How much worse in church. God doesn't need the Devil's tools in constructing His holy temple. Any hewn rocks could not be used to build the altars of God. God can bring a holy people to perfection by His own methods and by none other. The gospel is the power of God unto salvation.

You

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. 2:1).

"Who will have all men to be saved, and to come unto the knowledge of the truth" (v. 4).

"Who gave himself a ransom for all, to be testified in due time" (v. 6).

The many times that the word "all" is given in this chapter certainly indicates the individual appeal of the gospel. God is not saving people *en masse*, but individually.

Right now forget about the person sitting beside you, and think: "God knows me personally." Although there are millions of people living God knows each one individually. He is infinite. He is closer to you than anyone else can be. He knows and understands you.

God has certain plans made for your life. You were not put here just to live, eat, sleep, and die. For each one of the teeming millions of earth God has drawn up a plan. This is not predestination, however. We are not forced to follow the plan. God has it for our use if we so desire. The word "will" in the 4th verse of our text is a translation of the Greek word meaning "desire." It is God's desire that each one will follow the plan God has for him. But it depends upon you whether or not His wish is granted. As you may remember, there is mentioned joy in the presence of the angels over one sinner that repents. If God is joyful when you go right, what would He be when you go wrong? My friend, God is concerned most individually about you. You are face to face with God.

What does it matter what your friends think about you on this subject? When you shut everybody else out, and you and your God deal with each other, then you can see what matters.

My friend, what you need is more vision of what your God wants of you.

Although we do not agree with Longfellow's ideas on the state of the dead, since we know the dead are really asleep and waiting for the resurrection, yet we can see an inspirational truth in his poem, "A Psalm of Life," excerpts from which follow:

"Tell me not in mournful numbers,
Life is but an empty dream!

"Life is real! Life is earnest!
And the grave is not the goal:

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Find us farther than today.

"Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!"



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Beloved, if God so loved us, we ought also to love one another."

THE BEST GIFT OF ALL

GRANDFATHER BROWN was dearly beloved by a large circle of relatives—sons and daughters, nieces and nephews, grandchildren and great-grandchildren. Always they gathered together in the home of the son where Grandfather lived, and he was the center of the circle.

Now Grandfather was very old and so frail he was not able to leave his chair. His eyes were dim and his hands trembled. But he loved them all just as much as he had when he was younger. They knew that.

How did they know Grandfather loved them all so much? And wasn't it because they brought him such nice gifts and cared for him every day, that he loved them?

No, indeed! They knew Grandfather loved them because when he was younger he was always doing something for one of them. They had always taken all their problems to him because he was such an understanding sort of person. Nothing had made him happier than to be able to do something for some one who needed a helping hand in any way.

The last years of Grandfather's life had settled like a crown of gold upon his head. The kindness of all his past life was reflected in the lives of those about him. At Christmas time each one tried to think of a beautiful gift to give to Grandfather.

One little grandchild, Beth, puzzled her curly head for weeks over the selection of her gift to him. As soon as she thought of something especially nice she discovered that Grandfather already had that. There didn't seem to be a thing he lacked.

Here it was the morning before Christmas, and she hadn't made up her mind! She could have taken Mother into her confidence, but each one liked to choose Grandfather's gift without asking any other person about it. Grandfather was so very special, you see.

Beth went upstairs to make her bed and to straighten up her room as she always did. As she lifted her pillow her eyes fell upon the little Bible she always kept there. Every night before she fell asleep she read a few verses from it. Some verses she had read over and over.

She opened it now at the first page and read again the words written there: "To My Granddaughter, Beth, From Grandmother Brown. May she learn to love this Book."

How she did love it! And how often she turned to this page to read the loving words written in Grandmother's own trembling hand. It was her very dearest possession.

Suddenly she knew what she would give Grandfather for Christmas. She would give him her little Bible, the one given her by Grandmother, whom Grandfather had loved also.

Beth got her pen and wrote under Grandmother's lines these words: "To My Grandfather From his Granddaughter, Beth. I know he loves this Book." Then she wrapped and tied it very carefully in pretty paper and bright ribbon.

The strangest thing happened Christmas morning when all the relatives gathered to give Grandfather their gifts. Shyly Beth presented her little worn Bible, as gaily decorated as if it had been a new gift, and received Grandfather's gift to her in return. It was a new Bible, larger and more beautifully bound than the other one.

Beth opened it and read almost the same words that Grandmother had written in the old one, except that it was from Grandfather. Then she looked up and saw the tears of joy in Grandfather's eyes as he recognized the little Bible Beth had given him.

God's Gift to us, girls and boys, long, long ago in Bethlehem, was truly a Gift of Love. God knew that there was nothing this old world needed so much as One who could mingle with the people of earth and teach them His Father's love. So He sent His own beloved Son to be the world's best Christmas Gift.

Though the few, short years of Jesus' life on earth were filled to overflowing with deeds of love for mankind and messages of hope, yet it is in His coming again that we will realize fully the value of God's Gift to us. Then it is that the entire world will come to know Him personally.

Jesus will bring such blessings to this suffering and sorrowing world that we never have realized before. He will bring everlasting peace for one thing. And with that many other wonderful gifts for all.

There will be no little children who are lame or sick or blind, nor big people either. There will be no hungry or cold boys and girls, nor grown-ups either. All because Jesus will be here on earth with us to bring us all these things.

Isn't He the world's best Christmas Gift? The best Gift of all is Jesus.

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to Thee."

AMONG THE CHURCHES

POMONA, CALIFORNIA

A board meeting of the California Conference of the Churches of God was held at the home of the president, Bro. Norman Macleod, in Pomona, Sunday, Nov. 22, 1936, at 3 p. m. Others present were Sr. B. G. Bleasdale, Sr. Gertrude Johns, Bro. J. E. Adamson, Sr. Grace Adamson, Bro. William Reid, and Bro. George Rahn.

The purpose of the meeting was to lay plans for the conferences to be held during the coming year. The first one-day conference is announced for Sunday, Jan. 17, 1937, in Los Angeles. Sr. E. C. Railsback will speak at the morning service. Bro. Macleod will have charge of the afternoon service. An effort is being made to secure at least one other speaker for the afternoon service.

A second conference will be held in the spring about the last of April or the first of May, the definite time to be set later. It was suggested that this meeting be conducted by the young people.

Grace Adamson, Secretary.

BRUSH CREEK, OHIO

On Sunday, Nov. 29, Elder E. O. Stewart of Sweetwater, Texas, gave his closing sermon to a large and interested audience. His two weeks of evangelistic work have been "meat in due season" to the congregation, and all are stronger than before. We pray the Lord's blessing upon our brother wherever duty calls, and that it may be our favor to work with him again.

Special Thanksgiving Day services were held at 10:30 in the morning, when many testified of the true Thanksgiving Day spirit. Following this meeting it was the pastor's pleasure to unite in marriage Alden Overholser and Esther Good of the Lawrenceville congregation.

S. E. Magaw, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our early morning Thanksgiving service on Thanksgiving Day was extremely well attended. When more than sixty adult members of a church are sufficiently thankful to gather at 6:30 in the morning for a worship and devotional service we feel very proud of the group, and thankful to God for their loyalty.

Bro. Harry Goekler has been doing good work here as assistant pastor for the past two months. His sermons are well presented, and our people have learned to like him. On the past two Sunday mornings he has assisted with the work at Dutton church at the invitation of Bro. Owen Barney and the Dutton brethren.

Work on our Christmas music has been progressing for several weeks. The cantata "Babe of Bethlehem" will be presented at the Godwin School gymnasium on Wednesday night, Dec. 23. The music is under the direction of Miss Evelyn Barr, and the other part of the program is being given by the various Sunday school classes.

A carload from South Lawn Church enjoyed the opportunity of motoring a round trip of 150 miles to attend services at Blanchard, Mich., December 2. Bro. J. R. LeCrone gave a good sermon which we enjoyed being able to hear.

F. E. Siple, Pastor.

CASHMERE, WASHINGTON

November 18 brought to a close a series of very instructive lectures by Bro. Cecil Sater. He very ably illustrated and presented many things from the Word of God, speaking of the creation and of the prophecies recorded in Daniel, also of things recorded in the Revelation letter.

Much interest was shown and I believe much good has come because of this added effort in the spreading of the Word.

Not only did this strengthen the brethren, but the following Sunday evening we rejoiced to have three young people, Mildred Watts of Deer Park, Wash., and Alta Brisky and Donald Drake of Cashmere, make it known they wished to be obedient in baptism and have a part in the promises of God.

They were baptized the same evening and immediately after took part in the keeping of the ordinances as commanded by the Master. May God give them the strength, courage, and wisdom to be overcomers.

A goodly number attending from out of Cashmere came from Chelan, Deer Park, Wenatchee, and Puyallup, Wash., and Oroville, Calif.

Lyle Rankin, Pastor.

REPORT FOR NOVEMBER

Sermons: Hillisburg, 2; Plymouth, 1; Dana, N. C., 4; Guthrie Grove, S. C., 10; Brumfield, Ky., 1; St. Louis, Mo., 2; Blush, Mo., 2. Baptisms, 4. Funerals, 1. Marriages, 1. Money received in Indiana: Hillisburg, \$20.00; Plymouth, \$15.00; North Salem, \$7.00; conference board, \$4.34. Expense, \$5.50.

We are glad to report the baptism of Miss Ethel Merrill and Hamilton Stepp, both of Dana, N. C.; and of Miss Hazel Hammond and Mrs. Celey Anderson of Pelzer, S. C.

On Thanksgiving Day it was our pleasure to unite in marriage Mr. Clarence Jennings and Miss Alice Graham, both of St. Louis, Mo. Sr. Jennings is one of our faithful members at the Blush Church. They will make their home in St. Louis, where both are employed. We wish for them the best of life.

While we were in the pulpit in Plymouth last fourth Sunday, word came that Jimmy Clark, our daughter Maggie's son, had passed away. The baby was only one month and three days of age. Its stomach had closed and an operation had to be performed. The child could not stand the operation, so passed away. How we long for that day foretold by Isaiah when nothing will hurt the little babes (Isa. 11:8, 9).

J. H. Anderson, Indiana Evangelist.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

C. B. Compton; W. A. Reid; Mary J. Calkins; Mr. and Mrs. E. C. Railsback; Lillian A. Greiner; Mr. and Mrs. C. L. Netts; H. H. Hawkins; Mr. and Mrs. M. Fetters; Marian R. Richards; A. Friend; Mr. and Mrs. J. H. Williams; Mr. and Mrs. Delos Andrew; Maybelle Hanson; Golden Rule Church of God; Mr. and Mrs. J. Don Swartz; Mr. and Mrs. H. J. Stadden; Eva H. M. Fletcher; Helen M. Chisholm; Silas M. Claypool.

FONTHILL, ONTARIO

Sr. Tony was taken suddenly ill during the services at Welland two weeks ago. She was rushed to the hospital where she is gradually recovering. Several hemorrhages weakened her, but it is thought she will soon be her normal self.

Just before the close of the regular evening services November 22, some one opened the outside door of the Fonthill church and stepped inside. Bro. W. H. Holland, Sunday school superintendent, went into the vestibule and there stood a well-dressed young man. Asked if he were waiting for some one, the stranger replied that he was. He then inquired if services were nearly over, and was invited to the church basement to wait. Bro. Holland returned to the congregation. At the end of services, it was learned that apparently the young man had made his exit with the overcoats belonging to Irvin Barnhart and John Spry. Police are investigating.

C. E. Randall, Pastor.

Copies of the short play, "How the Girls Kept Christmas," by Mary A. Gesin, may be secured postpaid from the National Bible Institution at 5 cents each, or 50 cents a dozen.

GOOD-OVERHOLSER

At 11:30 a. m., Thanksgiving Day, Nov. 26, Mrs. Esther M. Good became the bride of Alden Earl Overholser. Both are of Springfield, Ohio, and attend the Lawrenceville church. They will make their home about four miles south of Springfield. We hope they will have many Thanksgiving Days as happy as the one of '36.

Sydney E. Magaw.

Robert Mattison, of the younger set in the Oregon, Ill., congregation, combined the business of life with pleasure when he visited the Casey, Ill., church November 21 and 22. . . . He will leave Oregon in February to spend some time with his grandfather, S. J. Lindsay, in Tempe, Ariz.

CONTRIBUTIONS TO N. B. I.

Maybelle Hanson	\$ 4.00
Anna M. & Almeda Wertz (ind. fund)	5.00
Lottie E. Young	25.00
Frances Wynne	8.00
Mr. & Mrs. C. E. Lapp (ind. fund)	12.50
Jennie Baker	1.00
Mrs. Charles A. Harris (ind. fund)	4.00
Gertrude M. Logan	4.50
Jessie W. Donaldson (ind. fund)	5.00
A. C. Boyer	1.00

According to the Church of God Messenger, bulletin of the Fonthill, Ont., and Niagara Falls, N. Y., churches, Mr. and Mrs. James Moore of the Niagara Falls group have reached Coulee Dam, Wash., where they will spend the winter with their son, Earl L. Moore.

George Rennard, long-time elder of the Niagara Falls, N. Y., church, shows slight improvement from a paralytic stroke suffered some weeks ago. His address is 356 8th St., Niagara Falls.

THE WALRUS SPEAKS

By Arlen Marsh

Jascha Heifetz, virtuoso, has solace for the devotees of the new rhythm in swing music. "It's the same old music," he barked at Leopold Stokowski, orchestral conductor. "It's just music with enthusiasm." And then Heifetz tuned his violin for a Mozart concert.

The power of the press was responsible for the tremendous influence exerted on the health of the world by the annual Christmas seals of the Tuberculosis Associations of the Nation. The North American, Philadelphia paper, championed the new cause of a Wilmington, Delaware, group in 1907 and by the end of 1909 had raised receipts from the sale of tuberculosis association seals to \$135,000 annually. Last year, the figure totaled more nearly \$83,000,000.

The columnist who promoted the campaign for the North American has produced a vivid account of the causes and results of the association stamps, and Reader's Digest (December) has printed it. Once the most prolific cause of death in the United States, tuberculosis has been so vigorously attacked by the research furnished through the sale of seals that only 57 deaths from t. b. are recorded in this country each year for every 100,000 in the living population. Children formerly doomed, today are healthy; breadwinners once forced to quit their jobs forever, now are assured rapid recovery.

By buying tuberculosis association seals, one gives something more than a toy to a child ill-favored by the gods of wealth; he provides that child with the opportunity to have the health that will enable him to fight his own battles with life. The purchase of a hundred seals, like the purchase of a Red Cross membership, gives life where there was death, gives happiness for sorrow, turns illness into health.

If this continues, some one will have to start publishing a magazine for others to copy. To date, we know of Christian Reader's Digest, Religious Digest, Fact Digest, Current Digest, Fiction Parade, Reader's Digest, Literary Digest, Digest and Review.

Alois Stephen is probably the world's blue-ribbon husband. He's a young Austrian who's just been arrested in Vienna for marrying 61 girls for their dowries.

The Dionnes nearly—not quite—had rivals. Presses stopped in London newspaper offices. Newsmen and photographers roared from Fleet Street to a Southend-on-Sea nursing home. A telegram had reached London from the home: "Betty gave birth to five." Chastened reporters interviewed the small girl who had sent the message. Betty, it seemed, was an Alsatian dog.

Bloodthirsty, these Chinese. General Pen Yu-hsiang proposes that his people stop using buttons. This would, he insists, save enough yearly to buy 400,000,000 bullets, which could kill 50,000,000 enemies.

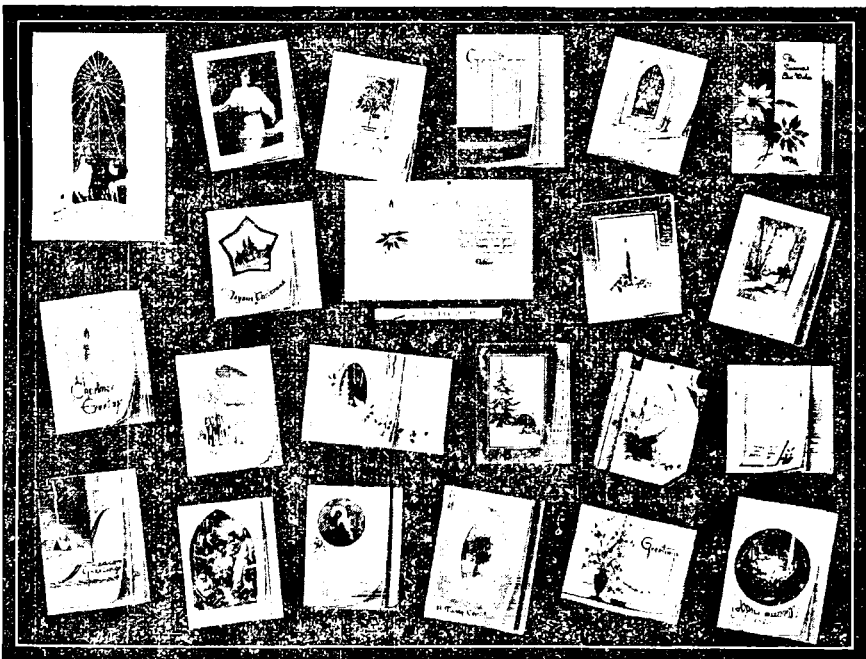
**THE RESTITUTION HERALD
National Bible Institution
Oregon, Illinois**

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.

Arlen Marsh filled the Dixon, Ill., pulpit on the morning of December 6 during the absence of L. E. Conner, pastor of the church. Elder Conner is conducting a series of evangelistic meetings at Burr Oak, Ind. Details of the Dixon evening service will be provided later.

All except six of the members of the last Training Class have been married. And if our correspondents have it right, two more are succumbing rapidly.

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.



CHRISTMAS CARDS WITH SCRIPTURE TEXTS

Let your Christmas be Christ-centered this year by using only biblical greeting cards. Both these assortments are remarkably varied and of exceptional beauty. Sentiments and Bible verses have been chosen with unusually good taste.

Assortment No. 621 (pictured): \$1.00. Purchased individually, the 21 folders in this lovely gift box would cost \$1.50. Besides this saving, the box can be used again for containing gifts to others. We offer this particular selection because we believe, after investigation of the market, that no better one exists. The price includes transportation charges.

Assortment No. 612 (not illustrated): 50 cents. There are only 12 folders and envelopes in this box, but their individual retail value is 80 cents. Like the box with Assortment 621, this box can be used as a beautiful container for gifts. The folders are quite as choice as those in the larger selection. Customers west of the Rockies add 5 cents to help cover postage.

The true and largely forgotten significance of Christmas points at the Christ. Help to recall this to your friends with cards based upon the Bible. The texts are not obtrusive, but they do convey a message.

In each assortment are eight different papers and eight different processes. There are two metal seal numbers and several beautifully embossed designs.

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

GENTLEMEN: Please send me box(es) of Assortment No., for which I enclose my remittance.

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City State

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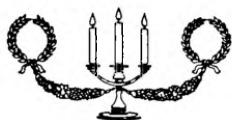
By Arlen Marsh

CHRISTMAS SPIRIT

"Keep Christ in Christmas" is a slogan adopted by a number of the religious publishing houses and dealers which, like Little Lulu of *The Saturday Evening Post*, tells its own story. The rapid degeneracy of the church has inevitably led to the greater degeneracy of Christmas.

That the day is intended to celebrate the birth of the Messiah is lost sight of in the galaxy of parades, false snow, hirsute Santas, and advertisements of the perfect gift. The Bible has an exceptionally large sale; but this may justly be accredited to the fact that the human imagination weakens ultimately in conceiving of the proper present, and the Bible can always be used.

In an effort, therefore, to aid the readers of this department in choosing their gifts, a selection of books and magazines centered in Christianity, but as entertaining as any piece of secular literature, is hereinafter offered. Reading, of course, is altogether a matter of personal taste; and so if you disagree with the conclusions suggested by the list, lay it to the pitiful prejudices of the reviewer.



Ben Hur is, I repeat from last week, the greatest religious story ever written. First published in 1880, it still has a very considerable annual sale. With the exception of the Bible, it has been the second in the line of English-language best sellers. Historically accurate. Writing the book converted the author (Gen. Lew Wallace) from agnosticism to Christianity. The story itself is pure fiction; but the background and the characters are authentic. This is the only edition printed in large type. \$2.50.

Christian Herald, a somewhat innocuous journal of ethics and sociology, spends a good share of its time advertising for money, but you needn't pay attention to that unless you wish. It doesn't pay the word rates the regular commercial magazines of equal circulation pay, and consequently its fiction isn't quite up to par; but its articles will do you no harm and may convey a bit of information now and then. \$2.00 a year; if another magazine is ordered at the same time, \$1.75.

The Husband of Mary also was mentioned last week. It ranks, I think, with *Ben Hur* and *The Story of the Other Wise Man*. It's the tale of Joseph and his betrothed, of the fierce pride of the Jews, of gossip and unholy suspicion. And it's a tale of beauty, of Christian sympathy, of biblical accuracy. \$1.10.

The Story of the Other Wise Man is Henry van Dyke's

immortal contribution to the world of Christian fiction. Like *Ben Hur*, this book has marched through many years and a multitude of editions, and its popularity still runs on. A search for the Christ, bitter disappointment, self-sacrifice—these are the theme. 85 cents.

Religious Digest condenses the best (according to its editors) of the articles and books appearing from religious publishing houses. Strongly in favor of the Oxford Movement, it seems to smack more of bias than its great god-father, *Reader's Digest*. \$3.00 a year. It's monthly.

The Fool Hath Said will be an excellent gift for your friend who doesn't altogether believe in God. I've read a considerable quantity of trash on the subject of the existence of God in personal form, but this book is outstanding. If you're easily shocked, however, prepare yourself. For this was written by a reporter. \$2.00.

Hurlbut's *Story of the Bible* will be very good for children, and not too young for you. Even I liked it, and I don't go in very strongly for juveniles with the exception of the Thornton W. Burgess yarns. It covers the entire Bible by a selection of short stories. \$2.00. Of course, it's illustrated. What children's book isn't?

The *Standard Bible Story Readers* (there are six of them) are graded in text and illustration for six different ages. A circular containing full information about them will be sent on request. I've strained the brain for over twelve hours today, and I've run out of adjectives. Ergo, the *Readers* are swell. They're cheap, too.

In the 25-cent lines, I've seen nothing better than Thomas Nelson & Sons' output of little books for small children. There's a picture in full color on the right-hand page, a dash of narrative text to help make up a complete story about a Bible character on the left-hand page. And there's a circular about these, if you want it.

Thomas a Kempis' *Imitation of Christ* is issued by half the book publishers in the country. The gift edition by Collins, however, is inexpensive and lovely: large type, limp blue cover, stained edges. The book is a long essay and a famous one about Bishop Kempis' ideas on Christianity. It's written in archaic English, and it's one of those things a lot of people give because they think it's the thing to do. 85 cents.

Then there's the sixth annual volume of *Christmas*, containing the most beautiful color work and printing these weary eyes have ever seen. Stories, articles, carols, poetry (which I haven't read, although I bought a copy of the book), and sundries fill its pages. And the photography and art work are magnificent. It comes in a special gift box, wrapped in cellophane. \$1.00.

Which leaves enough room to mention that the National Bible Institution can supply all these items.

THE RESTITUTION HERALD

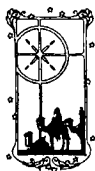
VOLUME 26

OREGON, ILLINOIS, DECEMBER 15, 1936

NUMBER 11

“A Saviour, Christ the Lord”

Our Christmas Editorial



THE DARKNESS that crept across the hills above Bethlehem and filled the deep valleys with impenetrable gloom at the approach of night was typical of the spiritual darkness that shrouded the entire earth in hopelessness and fear before the glory of the heavens fell upon the startled shepherds and the angel's voice intoned the message:

“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.”

The glory, the beauty, the heavenly splendor of these words can be fully grasped only after devout and earnest searching of the prophetic Word. For they announced the coming of the One in whom and through whom all of the rich promises of God were to be accomplished. And how few are familiar with the magnitude of those promises!

THE HOPE OF ISRAEL

First of all, the message was addressed to those who “waited for the redemption of Israel.” “For unto you,” the Jewish shepherds and their long-suffering brethren, “is born this day in the city of David a Saviour, which is Christ the Lord.”

For centuries Israel had waited and wept and prayed for that day to dawn, the day of Messiah's coming, the day when the predictions of the prophets and the promises of the Lord should be fulfilled: “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 of the Mighty God and Everlasting Father, The Prince of Peace.” He of whom it was said that “of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.”

(Please turn to Page Nine)

Abreast of the Times

King Edward VIII Abdicates

"Thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge."—2 Chronicles 1:9, 10.

LONDON, Dec. 10.—The House of Parliament, the magnificent structure that has witnessed the enactment of so many important historic events, heard today an announcement that was absolutely unique in the annals of Great Britain and that was of political importance the extent of which cannot be estimated at this time.



House of Parliament

Amid a solemn hush the House of Commons listened as Prime Minister Baldwin read the following Empire-shaking declaration which had been drawn up and signed by King Edward and witnessed by his three brothers, their Royal Highnesses the Duke of York, the Duke of Gloucester, and the Duke of Kent:

"I, Edward VIII, of Great Britain, Ireland, and the British dominions beyond the seas, King and Emperor of India, do hereby declare my irrevocable determination to renounce the throne for myself and for my descendants and my desire that that effect should be given to this instrument of abdication immediately.

"In token whereof I have hereunto set my hand this tenth day of December, 1936, in the presence of the witnesses whose signatures are subscribed.

"(Signed) Edward R. I."

In these simple terms the ruler of nearly one fourth of the earth's surface and nearly one fourth of its inhabitants expressed his renunciation of that authority. This is the first time in history in which a British sovereign has voluntarily given up his throne.

What effect King Edward's abdication will have upon the future of the vast empire of which he was the titular head only the distant future will reveal. But that it will influence the trend of events throughout the Empire to a pronounced degree is the concerted opinion of observers everywhere. Not only this, but whatever changes of a major nature occur in the British Empire have a positive effect upon practically all other countries of the world.

Editorial comment must of necessity be brief and subject to the limitations of definite knowledge. This, however, we venture to say on behalf of Edward VIII, the most democratic and generally popular sovereign of modern times: One cannot help but admire the determination of a man in such a position who will give up a throne in order to place his union with the woman of his choice upon what he considers to be a moral basis.

With the people of Great Britain and the Empire at large we join in the prayer that the new King, who assumes the heavy obligations of rulership at once, may be given the knowledge and the wisdom for which Solomon prayed when he was called upon to succeed David.

Mormons Would Ban War Toys

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

SALT LAKE CITY, Utah, Dec. 6.—The Latter Day Saints, generally referred to as Mormons, the church founded on the purported "revelations" of Joseph Smith contained in the Book of Mormon, has issued an appeal to parents that they purchase only non-military gifts for their children at Christmas. In a general letter sent to their churches throughout the world from their headquarters here, the women's auxiliary, known as the Latter Day Saints Relief Society, pointed out:

"How inconsistent it is on the holiday honoring the birth of Christ to put into the hearts of children, by means of their toys, the very opposite of the message that heralded His birth—'Peace on earth' . . . Counters of some toy stores are covered with tanks, cap pistols, soldiers, machine guns, and cannon. The merchants provide toys that sell. If, this Christmas, parents do not buy this type of toy, on another Christmas they will not be placed in stock."

"At a time when the whole world is troubled with talk of war, a peace attitude even in gift-giving is particularly important," said Mrs. E. M. Empey, trustee of the Relief Society. "We intend to do everything in our power to induce not only members of our church, but all other thinking Americans as well, to put an end to the production of toy armaments. We want the Nation's children to understand that war is not a game."

The Associated Press calls attention to the fact that in 1932 a measure was introduced at the League of Nations' disarmament conference to prohibit the manufacture of warlike toys. The motion was referred to a committee, where it died.

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The Meaning of the Grail

By Arlen Marsh

IT WAS A NIGHT to make another superstition. Thirteen men were in the room, and thirteen was to be thereafter the mark of all bad luck.

It was Passover.

Tension flicked across the twelve and stayed. The thirteenth, surrounded by the others, somehow remained aloof. Sad retrospection filled his eyes—that, and a dignity that seemed far more than human. The Christ was holding His Communion.

"This," said the Nazarene, "you should do in remembrance of me."

The words were strange. Puzzlement covered up the tension. Was not this the Messiah? Was He not the Son of God? Was He not to establish a kingdom through which Israel would rule the world? Then why should He be speaking of their remembering Him? They were to be with Him—always.

The Master was staring at Iscariot. His voice was sharp: "What you intend to do, do quickly." It snapped out as a command.

And Judas wrapped his cloak about him, passed out into the night. Greed stormed across his face. Now was the time to earn thirty pieces of silver. Jesus was Israel's Messiah. He could never be destroyed. He had escaped the priests before. Judas was poor. He left the twelve behind, moved alone through the narrow crooked streets. He had need to hurry. The Passover supper generally was over, and many were now walking. It would take time to batter through the crowds. The temple, where Caiaphas was waiting, was some distance.

Huge bolts of fire swept through the night. Here and there, along the wall, fell screaming torches that were men. They sizzled as they struck the water in the moat. Flame licked along the water's surface, fed on pools of still-hot oil.

This was Tyre, and the war machines were throwing blazing, oil-soaked balls into the city. But the machines

themselves were burning. The defenders could use fire, too. There was no quarter in this war to seek the Grail, the Cross, the Sepulcher. The first of the Crusades was marching on Jerusalem, and Tyre must be taken.

New centuries dragged by. The church, wearied by Crusades that had cost two million men, again turned itself to rest. Mutterings from priests and Popes were the sole disturbing note.

And then came Luther and the German Reformation. John Knox swept Mary from her throne in Scotland. The Inquisition rose and perished within Spain, its methods having gone as far afield as Holland. The Armada was defeated. There were two Napoleons, a Bismarck. The church, stirred from its lethargy by the birth-pangs of Protestantism, went back once

more to slumber.

Today, the Grail is practically forgotten. Legends about Richard Coeur de Lion, about Lancelot, about Galahad, about Arthur, about Launfal, are read daily in the public schools, are taken daily from the libraries. Harold Lamb writes histories of the Crusades and stirs the pulses of the people with the dormant memory of glory and the lust to fight in Asia. But vague flutterings, too faint to cause serious disturbance to its peace, are all that mar the slumber of the church.

Communion's purpose, origin, and destiny have been too long neglected ever to be successfully revived. Communion, represented in tradition by the Holy Grail, that cup that Jesus used in establishing the Supper, has come to evil times. Communion is a ritual, no more.

It was Simon the Rock, upon whose effervescent faith the church itself was built, who paralleled the doctrine of the Christ's Communion with his two Epistles. They were written, so said Peter, first named Simon, to stir up the minds of his readers by way of remembrance. And the Communion was instituted for precisely the same purpose.

Peter intended that his readers should remember the gospel that he, Peter, had been preaching. He intended that they should exercise their memories with thoughts of Jesus, God, the kingdom. He meant that they should recall their Christian duty to live exemplary lives.

Peter's purpose is one needed for today. The church, for several causes, has lost sight of its original aim, has changed its character, has degenerated. Those rites once held important, the Communion, baptism, marriage, are considered lightly, as one considers the wierd rituals of voodoo.

Out of Germany, which has spawned a vast number of philosophies as it has wars, came, during the last century, what first was known as higher criticism, and which later, through the process of eternal change, came simply to be known as modernism. Under its new title, higher criticism was hardly criticism at all, but rather a vague form of skepticism of the Bible and its works.

Higher criticism had had a lofty aim. It had been intended that it should

(Please turn to Page Ten)

The Lesson of Bethlehem

GENEVA, London, Shanghai, New York, Paris, and Washington, D. C., represent great centers of our twentieth century civilization. In them are to be found libraries, banks, art galleries, churches, stock markets, universities, political arenas, hospitals, and marts of business; but none of these cities contains an answer to the problems facing a confused and disintegrating society. From these metropolitan areas we must turn to a lowly village "among the thousands of Judah" for the lessons which humanity needs to learn today.

Like the shepherds who watched their flocks upon the hills while the angelic host appeared at night, we must say, "Let us now go even unto Bethlehem." It is difficult for the modern man or woman to leave the materially measured success of life and return to the simple Bethlehem of nineteen hundred years ago. The beauty and mystery of the story seem almost incompatible with streamline trains, swift airplanes, lofty skyscrapers, complex international affairs, race hatreds, millions on relief, and the lust for wealth and power. Bethlehem confounds the thoughts of the wise and of the proud.

From this city of David comes a lesson in spiritual values which is the only answer to a careless, pleasure-loving generation. Almost twenty centuries ago throngs of people had traveled far to enroll in their own city, according to the decree of Augustus Cæsar. On that night the inns were crowded with merchants, traders, lawyers—the rich and poor alike—whose only thought was the attainment of material wealth. Probably there was no one in Bethlehem who was talking of the coming Messiah, for the age was a corrupt one. Vice had become a science, and crime was prevalent. Graft in the religious rites and practices in the temple at Jerusalem was becoming so flagrant that in a few years Jesus Christ would cleanse the temple and rebuke its violators.

Within a barnyard hovel Jesus Christ was born of Mary; "and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke 2:7, A. R. V.). How many a hostelry door was closed against Him that night no one can tell. The real issue for us today is, How many doors would be shut against Him should He come in like manner tonight? There was no place for the humble approach of the Son of God. There was no room in the inn where the throngs of merry-makers held festive sway. "He came unto his own, and his

own received him not" (John 1:11). They were too busy. They were concerned about many things, but not about Him. They had no room for Him even in their hearts.

To some of the humblest souls have come the eternal truths of the kingdom. God has stooped low to touch humanity, and the proud and arrogant, the rich and noble, have been many times passed by. The thief on the cross received salvation when the priests and rabbis were rejected. The leper was cleansed when many a rich man's guilty soul remained black with sin. Jesus Christ called fisher folk to proclaim the gospel of the kingdom. And the announce-

ment of the Messiah's birth was heralded to shepherds guarding their flocks by night.

The message of the angelic choir cannot be passed by carelessly. It is the essence of Christianity, and it aims at the greatest problem of a disillusioned world—the problem of the world today.

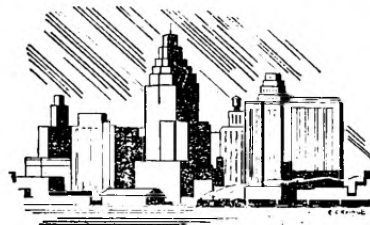
"Glory to God in the highest, and on earth peace among men in whom he is well pleased" (Luke 2:14, A. R. V.). How often do I give glory to God for all my benefits? Like the nine lepers healed by Jesus who never returned to give Him thanks, so we pass by His providences and blessings without a prayer of thanksgiving.

But with our love to God must come a relationship with our fellow men. "And on earth peace among men." A war-weary world hastens

its preparations for another death agony. There is no world court to solve the discordant problems of harassed statesmen. Geneva councils of the League of Nations have proved futile, and wars move on apace. The world must return to Bethlehem to find the Prince of Peace.

As one writer has beautifully stated the relation of God to man: "Heaven and earth are no wider apart today than when shepherds listened to the angels' song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near."

Until man establishes this direct communication with heaven there can be no peace. Jesus Christ said, "These things I have spoken unto you, that in me ye might have peace" (John 16:33). This relationship, broken by sin, will be restored when Jesus Christ returns again. This man "shall be our peace."



"These are the men that devise mischief, and give wicked counsel in this city: which say, It is not near; let us build houses; this city is the caldron, and we be the flesh. . . . But I will judge you. . . . and ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you."—Ezek. 11:2-12.

The human mind is incapable of fathoming the relationship established between earth and heaven by the birth of Jesus Christ in Bethlehem. "They shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). No more precious promise has ever been given to mankind than this announcement made by the angel to Mary. From the time that Adam and Eve sinned in the Garden of Eden there had been a promise of a coming Redeemer (Gen. 3:15). The relation between heaven and earth had been broken, and man had gone farther and farther from God; but Jesus Christ restored that relationship, and "God with us" could truly be said to be the relation of the Son of God to man. The Messiah came that He might show man what the heavenly Father's character was. He was the thought of God in human form that could be understood. It is to Bethlehem that we must return if we would find the most precious relationship between heaven and earth. As we pray, "Our Father," we acknowledge the unity of all men. There is no "forgotten man" with God, for He so loved the world that He gave the gift of eternal life to all men through His Son.

With Jesus Christ came the "more abundant life." It is not a new thing in our day. Jesus gave the true meaning of the term when He was here among men. "I am come," He said, "that they might have life, and that they might have it more abundantly" (John 10:10).

Bethlehem is not only a place to learn the lesson of humility, the theme of peace on earth, good will toward men, or the relationship of God to man through Jesus Christ; it is also a message of salvation. The birth of Christ in Bethlehem was for one purpose, and that was clearly stated in the message to Mary: "He shall save his people from their sins" (Matt. 1:21). This was the great purpose of the Son of God. In childhood, youth, and manhood He lived an exemplary life. At the age of thirty He took upon Himself a public ministry of teaching the people, healing the sick, and raising the dead. This would have been a noble work, but it would not have saved mankind from their sins. It was necessary that He should take upon Himself the death for sin which belonged to every man. "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" (1Heb. 9:28). *(Please turn to Page Eight)*

The Spirit of Christmas

By Jeannette Rovine

ONCE we get into the real spirit of Christmas we can find nothing like it. There is a kinder feeling in our hearts, and the whole world is a better place in which to live. It takes no diamond bracelet nor expensive new model of the larger cars to make our Christmas a happy one. The small gifts which are made by loving hands and that half fill the stockings are the ones appreciated the most. And it's not what we give but why we give. The love that prompts us is too great for any Christmas bough to hold.

Christmas is very old. On the first Christmas, gifts were given. The star of Bethlehem guided the three wise men to the birthplace of the baby Christ. The wise men came from far away. They brought gifts of rarity and gifts which only the wealthiest could buy. Long ago the spirit of Christmas was born and it has lived through the long, long years. Christmas is the broad-embracing love which we feel for our friends and comrades.

Christmas was not made a festival until the fifth century. Often other dates besides December 25 were set aside for Christmas. But after many years the whole world set aside December 25 as the date of the Nativity. There is no evidence that this date is absolutely correct. However, this is not important; the important thing is the feeling behind it.

Christmas has been celebrated in many different ways. In parts of our own country it sometimes is celebrated by whole communities. In a central location a large evergreen

tree is set up. It is decorated with colored lights, tinsel, and glass ornaments. Then the whole community is gathered together. The group sing Christmas carols and Santa Claus comes for the little children. He gives gifts of toys, candy, and fruits.

In French villages the homes are the center of the festivities. A holiday supper is eaten on Christmas Eve. The ceremony of burning the yule log takes place the same evening. At midnight the bells of the various churches ring. The merry-makers then become solemn and each one lights his Christmas candle. They take these candles with them when they go to church and there celebrate the birth of Christ. Here, too, small children are not forgotten. Their wooden shoes are filled with sugar plums.

In merry England, a blazing plum pudding, yule logs, and red-cheeked carolers are symbolic of Christmas.

The Spanish and Italians are more religious. Decorations represent the Nativity. Christmas is a great and holy day.

All over the world Christmas is celebrated. Good cheer is spread and the true meaning of Christmas is kept. Christmas is a day of universal love and great joy.

"For Christmas is a-comin' in. That great day, that high day, that day when the busy world is stopped and the heart is mellow and life is at its crest" (*Ladies' Home Journal*, December, 1935).

The Decline of Millenarianism

By A. H. Zilmer

MILLENARIANISM is the belief that Christ will reign personally upon the earth with His saints for one thousand years, or an indefinitely long period before the end of the world (Standard Dict.).

There is an abundance of evidence showing that for several centuries immediately following the days of the apostles the belief prevailed in the church that there would be a literal reign of Christ upon this earth lasting a thousand years, that the saints would reign with Christ, and that the coming of Christ and the resurrection of the just would precede such millennial reign. Likewise it can be shown by an abundance of evidence when this teaching began to fall into discredit, through whose influence this was done, and to what extent.

This is just as true of other doctrines taught in Scripture. We mention here the doctrine of the absolute oneness of God, the nature of man, the destiny of the wicked, the scriptural teaching concerning sin, the form and design of baptism, and many others which fell under the baneful influence of speculative minds not content with "the simplicity that is in Christ" (2 Cor. 11:3).

The famous historian Edward Gibbon, who cannot be justly charged with being biased in favor of Christianity, had this to say as touching the millennium: "The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr (A. D. 105-167) and Irenæus (130-202), who conversed with the immediate disciples of the apostles, down to Lactantius (260-325), who was the preceptor of the son of Constantine." Gibbon styled the millennial doctrine "the ancient and popular doctrine of the millennium," and said that it was "intimately connected with the second coming of Christ" (*Decline and Fall of the Roman Empire*, Vol. I, pp. 397, 398). "This witness is true," as we know from original sources. The ecclesiastical historian Mosheim said that "long before this (the third century) an opinion had prevailed that Christ was to come and reign among men a thousand years." He further said that "this opinion . . . had hitherto met with no opposition, but in this century its credit began to decline, principally through the influence and authority of Origen (186-253), who opposed it with the greatest of warmth, because it was not compatible with some of his favorite sentiments" (Mosheim, *Ecccl. History*, page 68).

Prof. A. Harnack of the University of Berlin says that Jerome (340-420) "already feels himself emancipated from 'Jewish opinions,' and he ridicules the old anticipations," and then significantly adds, "It was reserved for Augustine (354-430) to give a direction to Western theology which carried it clear of the old millenarianism. He himself had at one time believed in it; he, too, had looked forward to the holy Sabbath to be celebrated by Christ and His people on earth. But the signs of the times pointed to

a different prospect. The church had attained a position of supremacy. . . . Under these circumstances Augustine was led to grasp and elaborate the idea that the church is the kingdom of Christ. He was the first who ventured to teach that the . . . church in its empirical form was the kingdom of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's the old millenarianism, though not completely extirpated, was at least banished from the realm of dogmatic. For the official theology of the church it became a thing of the past" (*Enc. Brit.*, 9th ed., Vol. XVI, p. 317).

We shall now give extracts from the writings of the "fathers" of the first three centuries which establish the truth of the foregoing statements, and as nearly as possible give them in the order in which those men lived.

"To Him who is able to bring us all by His grace and goodness into His everlasting kingdom, to Him be glory and honor and majesty forever. Amen" (Polycarp, 69-166, *Ante-Nicene Fathers*, Vol. I. p. 43).

Papias (70-155) testified, "'For He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death.' For in the time of the kingdom the just man who is on the earth shall forget to die."

"Other things also the same writer (Papias) has set forth as having come down to him by unwritten tradition, some new parables and discourses of the Savior. Among these, he says, that there will be a certain thousand years after the resurrection of the dead, when the kingdom of Christ will be established visibly on this earth" (Taylor's *Reign of Christ on Earth*, p. 56).

"If therefore you fall in with certain who are called Christians, who confess not this truth, but dare blaspheme the God of Abraham, Isaac, and Jacob, in that they say that there is no resurrection of the dead, but that immediately when they die their souls are received up into heaven, avoid them and esteem them not as Christians. But I and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged according to the prophets. For thus hath Isaiah spoken of this one thousand years, 'For there will be a new heaven and a new earth,' " etc. (Justin quoting Isa. 65).

"And when you hear that we look for a kingdom, you suppose, without making inquiry, that we speak of a human kingdom; whereas we speak of that kingdom which is of God, as appears also from the confessions of their faith who are charged with being Christians, though they know that death is the punishment awarded to those who so confess. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain, and we would strive to escape detection that we might obtain what

we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since death also is a debt which must at all events be paid" (Justin, 110-165. *Ante-Nicene Fathers*, Vol. I, p. 166).

"But I and others who are right-minded Christians are assured that there shall be a resurrection of the dead, and a thousand years at Jerusalem, which will be rebuilt, adorned, and enlarged, as the Prophets Ezekiel, Isaiah, and others declare.

"We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years,' is connected with this subject. And, further, there was a certain man with us whose name was John, who prophesied by a revelation that was made to him, that those who believe in our Christ shall dwell a thousand years at Jerusalem" (Justin, *Ante-Nicene Fathers*, Vol. I, p. 239).

"If, therefore, the great God showed future things by Daniel, and confirmed them by His Son; and if Christ is the stone which is cut out without hands, who shall destroy temporal kingdoms, and introduce an eternal one, which is the resurrection of the just, as he declared, 'The God of heaven shall raise up a kingdom, which shall never be destroyed'" (Irenæus, 130-202, *Ante-Nicene Fathers*, Vol. I, p. 555).

"Thy kingdom come" has also reference to that where-to "thy will be done" refers—in us, that is. For when God does not reign, in whose hand is the heart of all kings? But whatever we wish for ourselves we augur for Him, and to Him we attribute what from Him we expect. And so if the manifestation of the kingdom pertains to the will of God and unto our anxious expectation, how do some pray for some protraction of the age, when the kingdom of God, which we pray may arrive, tends to the consummation of the age? Our wish is that our reign may be hastened, not our servitude protracted. Even if it had not been prescribed in the prayer that we should ask for the advent of the kingdom, we should unbidden have sent forth that cry, hastening toward the realization of our hope.

"Nay, Lord, Thy kingdom come with all speed, the prayer of all Christians, the confusion of the heathen, the exultation of angels, for the sake of which we suffer, nay, rather, for the sake of which we pray" (Tertullian, 160-220, on "Prayer."—*Ante-Nicene Fathers*, Vol. III, p. 683).

"After a little space the stone will come down from heaven which smites the image, and breaks it to pieces, and subverts all the kingdoms, and gives the kingdom to the saints of the Most High" (citing Dan. 7:13, 14). "All these things then are in the future . . . Moreover, concerning the resurrection and kingdom of the saints, Daniel says, 'Many of them that sleep in the dust of the earth shall rise, some to everlasting life.' And John says, 'Blessed and holy is he that hath part in the first resurrection.' These things I have set shortly before thee, O Theophilus, drawing them from Scripture itself, in order that, maintaining in faith what is written, and anticipating things that are to be, thou mayest keep thyself void of offense both toward God and men, 'looking for that blessed hope and appearing of our God and Savior,' when, having raised the saints among us, He

will rejoice with them, glorifying the Father" (Hippolytus, 170-236. *Ante-Nicene Fathers*, Vol. V., p. 209).

"Two advents of Christ are foretold: one in humiliation, which He has accomplished; the other in glory, which is hoped for to be accomplished, when He shall come to give the kingdom to those who believe in Him, and who observe all things which are commanded" (Clement, 250).

We now briefly summarize the teaching contained in the foregoing extracts:

1. Polycarp, living very close to the days of the apostles, with others, was hoping to be brought into the everlasting kingdom of God.

2. According to Papias the just man living on the earth, at the time of the kingdom would forget to die, i. e., he would be immortal.

3. The thousand years spoken of in Revelation 20 would be after the resurrection. This would be the time of the kingdom.

4. It was considered to be orthodox to believe in the millennial reign after the resurrection, and unorthodox to believe otherwise.

5. The Christians of the second and third centuries were looking for the kingdom—not a human but a divine kingdom to be set up on this earth.

6. The expectation of such a kingdom was based upon the prophecies of Isaiah, Ezekiel, Daniel, and others, as well as the Apocalypse of John.

7. The Christians during the first three centuries were praying that the kingdom of God might come, using the formula, "Thy kingdom come, thy will be done in earth as it is in heaven."

8. They were expecting that the kingdom, when set up, would break in pieces all existing kingdoms.

9. To those Christians all this was in the future.

10. In order to obtain an entrance into the kingdom the believers must do those things which were commanded.

11. The doctrine of the millennial reign was both ancient and popular long before the third century, and met with practically no opposition until the time of Origen (186-253).

12. Augustine, the great Latin theologian, was the first to conceive the idea that the church was the kingdom, that the millennium had commenced with the appearing of Christ, and was therefore an accomplished fact.

13. This was due to the fact that by the time of Augustine the church had become wealthy and powerful, and was able to sway theological opinion in the western part of the Roman Empire.

14. This caused the ancient doctrine of the millennium to become, for the official theology of the church, a thing of the past.

We now transcribe the doctrine of Augustine with reference to the kingdom as contained in his work, *De Civitate Dei* (*The City of God*).

"The church now on earth is both the kingdom of Christ and the kingdom of heaven . . . The saints reign with Him now. Thrones (Rev. 20) may not be understood of the last judgment, but by the thrones are meant the rulers' places in the church, and the persons themselves by

whom it is governed . . . The church which is now is the kingdom of God. Thus then the church reigns with Christ . . . Christ's kingdom is the church" (Augustine, 354-430, in *The City of God*, Vol. II, p. 256).

Here we see the gradual decline of millenarianism from the days immediately following the apostles down to the full development of the Augustinian doctrine that the church is the kingdom of God or of Christ. Not only did Augustine seize and elaborate this idea but, owing to the tremendous power he wielded in the church, he "gave a tendency to Western theology which carried it clear of the old millenarianism" (Harnack), and the Western church became the most outstanding and resolute proponent of the idea that the church is the kingdom of God. Others before him, such as Origen and Jerome, had opposed the idea of a millennial reign of Christ, but it was reserved for Augustine to develop and introduce into the church the doctrine that the church is the kingdom. The twentieth century teachers who advocate this theory are but following in the wake of Augustine, and upon this point are in complete harmony with the Western church.

We give herewith extracts from two of the published works of Mr. Alexander Campbell, a prolific writer of great ability, and founder of a religious group with various ramifications. Mr. Campbell sets forth the idea that the church is the kingdom of God. The extracts follow:

"The first act of His (Christ's) reign was the bestowment of the Holy Spirit, according to the prophecy of Joel and His own promise . . . Thus commenced the reign of heaven on the day of Pentecost, in the person of the Messiah, the Son of God, and the anointed Monarch of the universe. Under Him His people, saved from their sins, have received a kingdom which cannot be shaken or removed . . . Every immersed believer of good behavior is by constitution a free and full citizen of the kingdom of heaven . . . Such . . . constitute the present kingdom of God in the present world. So far the phrases 'kingdom of heaven' and the 'congregation' or 'body of Christ' are equivalent in signification" (*The Christian System*, pp. 145-147).

"Some of the disciples not only saw the Son of Man enter upon His reign and the kingdom of God come on the day of Pentecost, and carry its conquest over Judea, Samaria, and to the uttermost parts of the earth, but they saw the Lord come with power and awful glory and accomplish all the predictions on the deserted and devoted temple, city, and people" (*Christianity Restored*, p. 174).

As the well-instructed reader will see at a glance, this view overlooks an array of scriptural testimony which is not inconsiderable. The writer of these extracts saw Christ as King, and the saints as the citizens or subjects of His kingdom, whereas, according to the scriptural teaching, the saints are to reign with Christ. This is stated often, and with slight variation. "If we suffer, we shall also reign with him" (2 Thess. 2:12; Rev. 2:26; 3:21; 5:15; 20:4-6). Those who shall "enter" into or "inherit" the kingdom must first "do" or forbear doing certain things (Matt. 25:34; Acts 14:22; 1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:5; 2 Peter 1:10, 11).

There were some in the church at Corinth who imagined

they were reigning as kings. To such the Apostle Paul wrote: "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you" (1 Cor. 4:8). Such an attitude was an evidence of being "puffed up" (v. 6). Their reigning as kings was "without" the Apostle Paul and Apollos (v. 6), as well as "Sosthenes our brother," whom Paul associated with himself in the composition of this letter (chap. 1:1). But more than this, the Apostle expressed the ardent wish, "I would to God ye did reign" so that Paul and his associates "might reign with" them. This was a most effectual way of denying that the brethren at Corinth were in any manner reigning in the kingdom of God. The saints have been promised a kingdom (James 2:5), as also a crown (chap. 1:12), but they will only receive the crown at Christ's appearing (2 Tim. 4:1-8; 1 Peter 5:4). No one would think of reigning without being crowned.

Thus the idea of a present church kingdom is proved both historically and scripturally to be erroneous. Better be a "disciple" such as was Joseph of Arimathea, and be "also looking for the kingdom of God" (Matt. 27:57; Mark 15:43; Luke 23:51; John 19:38).—*The Faith*.

CHRISTMAS CAROL

On the sad and the lonely, the wretched and poor,
The voice of the Christ child shall fall,
And to every blind wanderer open the door
Of a hope that we dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod.
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

THE LESSON OF BETHLEHEM

(Continued from Page Five)

The coming of Jesus Christ gave direction and purpose to a chaotic world. As one scholar says, "When we ask what idea of world process was held by the thinkers and teachers of Greco-Roman society, we find that they all thought of it as, in one way or another, a vain eternal recurrence, leading nowhere." It was an age which had many characteristics like our own. The intellect had been highly developed in Greece, and the culture of the Greeks had been disseminated through the Roman Empire. Disillusionment seized the minds of men. Yet into such a world came the Son of God, declaring, "I am the way, the truth, and the life." This is the complete answer to the world in travail.

At this season of the year the heart of humanity must turn again toward Bethlehem. The Christ of the manger is the hope of the world. Without Him there shall never be

peace or good will among men. His first advent is the promise of His second coming. When Jesus Christ ascended into heaven He left the promise, "I will come again." The preparation for the return of Jesus Christ in power and glory is the final lesson of Bethlehem. As the world was not ready to meet the Son of God at His birth in the city of David, so it will not be prepared to stand in the day of His second advent. "Be ye . . . ready" is God's message to a careless and indifferent age. Christ comes; do we receive Him? Or is there yet no room?—Merlin L. Neff in *Signs of the Times*.

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"A SAVIOUR, CHRIST THE LORD!"

(Continued from Front Page)

With sorrow the children of Jacob remembered the fateful words which Jehovah sent to Zedekiah their King by the Prophet Ezekiel, words which condemned them to twenty-five centuries of national living death, but which also assured them of eventual deliverance:

"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.*"

Simeon, "waiting for the consolation of Israel" through sleepless nights of prayer in the temple, thought of the coming Messiah, the Christ of God and the Redeemer of Judah, as the One of whom it had been said:

"I will take you from among the nations, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean. . . . A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

The regathering, the cleansing, and the eternal redemption of all Israel were the hope that centered in the coming of the Messiah to sit upon the throne of His father David in Jerusalem.

THE HOPE OF ALL NATIONS

The blessedness that was to flow from the Savior's birth was not limited to Israel—for "in that day there shall be a root of Jesse, which shall stand for an ensign of the people; unto him shall the nations seek: and his resting place shall be glorious." The clangor of battle shall no longer reecho anywhere upon the earth, for men "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."

More glorious still, those races that have had no access to Jehovah, "being aliens from the commonwealth of Israel,

and strangers from the covenants of promise, having no hope, and without God in the world," would be brought into closest unity with the heavenly Father through the "blood of Christ"; both Jews and Gentiles through Him would "have access by one Spirit unto the Father," because in Christ there "can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female: for ye are all one man in Christ Jesus."

In Christ is made possible the spiritual unity of all races today, and in Him will be centered the social and political unity of all nations when He comes again!

THE HOPE OF A SIN-CURSED EARTH

Blighted by the curse pronounced upon them because of sin, vast areas of earth are covered with burning desert sands or fathoms of ice and snow—incapable of supporting life in any of its myriad forms. But all these deserted regions are brightened with the prospect of renewal by the Savior of whom the angel spoke to the trembling shepherds on that midnight so long ago.

For when His great work is finished, when He comes the second time and completes His God-given work of redemption and restitution, "there shall be no more curse" in all the earth, but "the throne of God and the Lamb shall be in it; and his servants shall serve him." Then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . 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."

THE HOPE OF A DYING RACE

Countless ages of bitter experience have taught us the lesson that "tomorrow we die." As some unidentified poet has said:

"Our days begin with trouble here,
Our life is but a span;
And cruel death is always near,
So frail a thing is man."

Ever before us are the certainty and the fear of death. We cannot escape from it. "The living know that they shall die." There is no question about it! Let the poet sing as he will, "There is no death," we know he but deludes himself with dreams. "Death is still the ugly fact which Nature seeks to hide."

But, glorious thought! unto us was born that day "in the city of David, a Saviour!"—*a Savior from Death!* And He who came so long ago under the glory-filled skies of Judea, He whose birth sent the glad echoes ringing throughout the corridors of heaven and earth, "Glory to God in the highest, and on earth peace, good will toward men," is not only the Redeemer of Israel from age-long degradation and misery, He is not only "the Desire of Nations" and the Prince of universal Peace, He is not only the Restorer of earth's lost beauty and productiveness!

Above and beyond all this, piling all this with the great glory of more marvelous accomplishment—Jesus Christ, the Savior of Bethlehem's manger, is the mighty Conqueror of

Death, the last enemy of mankind, and that forever! He who "tasted death for every man," is He who said in truth, "Do not be afraid; I am the First and Last, I was dead and here I am alive for evermore, holding the keys that unlock death and Hades!"

"This same Jesus" is coming again to finish the work of grace and glory He began two thousand years ago. We may welcome Him back, if we will!

THE MEANING OF THE GRAIL

(Continued from Page Three)

discover the presumed flaws in the Bible, correct them, and give the world again a "perfect" work. Emendations in the text of Scripture, historical "corrections," and assertions as to the uninspired origin of the Bible were made rapidly.

Schools took up the system. Universities, first in Germany, then in France and England, then in the United States, seized upon the higher criticism as a means to relieve the world of its misconceptions of God and of His Word. Ingersoll gave frequent lectures on the mistakes of Moses, and men like Bryan snorted their defiance. Kel-land produced his one religious story on the subject, which was then one of the chief apples of the public eye.

The church, however, was a sleepy thing. Human inertia is natural, and the church was only human, only trying to make itself divine. Bryan could debate, but it was far easier to laugh with Ingersoll than to be serious with Bryan, especially since Ingersoll had a smattering of fact at his command and Bryan was lacking in information about anything except the Bible and free silver.

The church, sleepily, went modern. A little knowledge had been, for it, a dangerous thing. Darwin had propounded evolution as a theory, and the world had accepted it as fact. Darrow had argued Bryan into his grave in Tennessee. Education had poured a veneer of information over intellects incapable of distinguishing true facts from false. Wars brought credit, mass production, spewed automobiles over the world. Motion pictures moved from nickel street arcades to transplanted European palaces. Harlem popularized the more sensual of jazz. It was a time for laughter, not for solemn silence, thought. Only the scientists were thinking, and they were immersed in work, not caring what the public did or said.

November, 1929. Headlines leaped across newspaper pages, told in three-inch type of the second greatest financial disaster in the history of the world. (The greatest was in 29 and 30 A. D., and nearly bankrupted the entire Roman Empire.) Men committed suicide. The world went mad with a kind of palsied grief.

Depression hardened. Church attendance rose. Men who once had been too busy playing golf returned to Sunday church. They had no money to play golf. Religion could be had for nothing. Slogans were pasted about the stricken country: "Prosperity Is Just Around the Corner"

and "Wasn't the Depression Terrible!" Business bureaus pled for prayer.

Communion meant something in a time like that. Men were seeking solace for the loss of the riches that had wings. Promise of a kingdom to be established on the earth, in which prosperity would never end, was sweet to hear. Any rite which would recall the sacrifice that made that kingdom possible was worth consideration, solemn practice.

The March of Time recorded the outpouring of borrowed wealth by the Administration. Governments elsewhere in the world were finding conditions somewhat better, economically. Gradually, the United States came to find them that way, too.

Church attendance dwindled. The church had roused a little, but not enough for its own good. Modernism, which occupied nearly 90 per cent of the Nation's pulpits, had taught that men would build a perfect home for men, and without the aid of God. So men went back to building.

Spiritually, the country, and every other country, was as bankrupt as a Scotchman at the time for paying income taxes. Class fought, and still fights, class; labor unions struck, with or without cause; capital found itself the nucleus for governmental and popular attack, and promptly showed hesitancy about putting more money into business. Religion, as in the palmy days of '28 and early '29, was forgotten.

Church leaders had slept, had tried to be too brilliant. It all was the same thing. And the world had suffered for it.

But the so-called fundamentalists, who clung stubbornly to belief in the inspiration of the Bible, had also slept. Blind prejudice had governed them, and prejudice accomplishes nothing but division. No medium between the humanized religion of the modernists and the fictitious fundamentalism of their opponents had been struck.

Modernism had preached that when man died, he died. Fundamentalism, sticking through prejudice to the fly-papery philosophy it had garnered from Persia and environs, continued to teach that, despite the mediceos, the psychologists, post mortems, and the surgically revived, man, when he died, didn't die. It was far more logical to accept the superficially true statements of the modernists than to swallow the impossible assertions of the fundamentalists, particularly since the latter preached a hellendation which everyone knew didn't exist. So the world returned to modernism, or accepted it more generally.

The Communion service was designed to counteract the sleep of both these schools of thought—those who sleep because a little knowledge is a dangerous thing, and those who sleep because of prejudice. Like Peter, it recalls the death and resurrection of the Christ—both, regardless of the modernists, historically authenticated wholly aside from the biblical narratives. It recalls why Jesus came into the world, it recalls what He taught and what He did. Communion, in short, represents that medium which almost no Christian denomination has yet struck, that medium between fundamentalism and modernism which is the true religion of the Christ. Communion is the center of our faith, points backward to the institution of the service, and its cause, and forward to the second coming of the Christ.

On the Shelves

By Arlen Marsh

THIRTY PIECES OF SILVER

Clarence Budington Kelland, probably the most prolific writer in the magazines today, has long been my favorite author; but it was not until reading *Thirty Pieces of Silver* that I suspected him of having a religious bent.

Normally, Kelland's style is staccato, ultra-modern. *Hard Money*, *The Jealous House*, and some few of his earlier books are rare exceptions. *Thirty Pieces of Silver* combines the best points of all his literary career—a long one—and does nobly in approaching such classics as *Ben Hur* and *The Husband of Mary*.

Despite my prejudice, I am unable to hold that *Thirty Pieces of Silver* is the equal of *Ben Hur*. But it does not require prejudice to say that the book is one of the best religious stories that has ever been produced.

As its title suggests, *Thirty Pieces of Silver* concerns Judas Iscariot. It is based upon the idea of a militant atheist who, through his mania for collecting coins, has a vision of the betrayal, the trial, the crucifixion. Judas, weak, horrified, finally a suicide, plays a villainous and tragic over-tone in the entire piece.

The story is short; the language is exceptionally readable, if not parallel to the simple narration of the other modern Christian classics. *Thirty Pieces of Silver* would do quite as well for an Easter story, or for a story for any time of year, as for the Christmas season.

Harper & Brothers: 75 cents; 85 cents postpaid.

THE UNUSUAL

Although not technically concerned with a book review department, the scriptural thermometers manufactured by the Gospel Trumpet Company merit some consideration during the Christmas season. For, after all, not everyone likes to read, nor is everyone, owing either to health or to education, able to read, and these thermometers make religious gifts that are both practical and beautiful.

The one illustrated here measures approximately 5 x 7 inches, is lithographed in full dull color, framed in glass, and has an appropriate religious motto. The thermometers are accurate (I've checked them myself with others to test their adjustment), and, because of their being under glass, they are not likely to slip down on their scale or break.

Full information as to the complete line, which includes two sizes and a number of styles, will be furnished promptly on request. The size illustrated sells at 75 cents, postpaid.



POPULAR COMMENTARY

This first volume of an entirely new commentary on the International Sunday School Lessons represents something unique in its field. For the *Popular Commentary*, covering all the lessons for 1937, ignores the comprehensive departmental idea (from kindergarten to adult) in favor of an extensive commentary on the printed text of the lessons.

In addition to the commentary feature, which appears to be unprejudiced although naturally tinged with orthodoxy, there is a large number of suggestive questions for each lesson. Most books on the International Lessons furnish a half dozen questions, several pages of pointless essays, and allow the teacher to figure out the balance for himself. Not so, *Popular*, which gives the teacher specific help that all the other commentaries combined don't furnish.

There are blackboard illustrations, poems, quotations, and outlines for teaching the lessons. Space is given to illustrations of the golden texts, and to discussion of methods and subject matter for senior and intermediate departments. All told, the content makes the book one of the most valuable additions to Sunday school literature that has appeared in many years.

Fleming H. Revell Company: \$1.00; \$1.10 postpaid.

STORY OF THE GOSPEL

This is, in reality, an abridgment of the longer *Story of the Bible* by Charles Foster. One of the most remarkable things about it is that it concludes by describing with great accuracy the second coming of the Christ to judge the world, and the resurrection of the dead.

As in the case of *The Story of the Bible*, this book is composed of a series of short stories couched in language suited for children of about 5 to 12. *The Story of the Gospel* is particularly aimed at interpreting the teachings and parables of the Christ. The chief error seems to lie in the conception that Jesus came down from heaven, the old idea of preexistence. This notion, however, is mentioned rarely, and the fault may safely be disregarded.

The type is large, and there are many line drawings. Only one illustration is in color—the frontispiece.

A. J. Holman Company: \$1.00 postpaid.

Richard De Bury said this: "Books are delightful when prosperity happily smiles; when adversity threatens, they are inseparable comforters. They give strength to human compacts, nor are grave opinions brought forward without books. Arts and sciences, the benefits of which no mind can calculate, depend upon books." De Bury was the pen name of Richard Aungervyle.

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

The Book of Joshua

By Alberta Lorena Puterbaugh, 15, Brush Creek, Ohio

After the death of Moses, Joshua was appointed by the Lord to lead Israel to the Promised Land. He sent two men to spy on Jericho. They got in trouble and were protected by Rahab, a woman who believed in the Lord. The spies showed their gratitude by promising to save her and her household when the city was taken. The scarlet cord was to hang in the window to save all that dwelt in the house.

Israel came to the Jordan River. After three days the people saw the priests bearing the ark of the covenant. They followed a long way behind. When the soles of the priests' feet touched the waters the waters parted, and the people of Israel passed over on dry ground. Twelve stones were taken from the river bed as a memorial to prove Israel had passed over on dry ground. They were now in the Promised Land. They renewed the circumcision, kept the Passover, and then the manna ceased.

The city of Jericho was given into the hands of Joshua. Rahab and her kindred were saved.

Then they went to take Ai. But Ai smote Israel. One man had disobeyed the word of the Lord and taken spoil from Jericho. When he had been punished Ai was captured. The children of Israel continued in war until all the cities around about were taken.

Cities of refuge were appointed so that a man that killed another accidentally could find refuge. Forty-eight cities were given to the Levites. The land was divided among the twelve tribes according to God's will.

The Lord gave Israel a rest from war when He gave them all the land He had promised unto their forefathers.

In Joshua's old age he called together all the children of Israel and commanded them to follow the Lord.

Why Not Do This?

Mrs. Emory Macy tells how she "stimulates interest in the young people's class of Berean and adds to their understanding of God's Word" in her class in the Brush Creek Church, Ohio, Berean Society. The Berean society gives a Bible to those who complete the following requirements:

- Memorize the names of the books of the Bible in order.
- Give orally ten Old Testament character sketches.
- Give orally ten New Testament character sketches.
- Memorize the 23rd Psalm.
- Memorize any fifteen verses of the New Testament.
- Write a 1,500-word thesis on any book of the Bible.
- Be responsible for three visitors.
- Get one subscription to THE RESTITUTION HERALD.

Thus far three girls and one boy have received their Bibles.

Procustes' Bed

Like the man who, when a traveler spent the night, fitted him to the bed, it is necessary for your editor to fit the articles that come to us. The page holds only 1,040 words less the headings, and unlike the travelers in the old story all must occupy the same bed at the same time. So please excuse me when we find it necessary to lop off a few words. On some occasions I have found it necessary to condense to a fraction of the original length. I find in my own writing that I am apt to be too wordy and need a good condenser. It really improves my articles to have some one go over them ruthlessly with a blue pencil. The same is true of most writers. Please write on only one side of paper. Leave spaces between typewritten lines. And please condense your own articles as much as possible.

Minnesota Berean Conference

"Gospel Foundations" was the theme followed in the quarterly conference at Eden Valley, November 28 and 29. The meeting opened Saturday morning with devotionals led by Bro. C. E. Lapp. Bro. G. L. Cooper then led a class in discussing "Why the Name—Church of God." In the afternoon Bro. Lapp taught a class on "Baptism," and Bro. J. R. LeCrone spoke on the question, "Where Are the Dead?" In the evening, after a song service led by Bro. Cooper, Bro. Lapp brought a message, "The Regathering of Israel."

Sunday morning Bro. LeCrone took as his subject, "The Location of the Kingdom." The business meeting was called to order in the afternoon by President Lester Mills. After a worship period and reading of the minutes, a report was given by Editor Cooper pertaining to *The Nobler*. The former Berean treasurer having moved out of the State, Lillie Berry of Lester Prairie was elected to fill the vacancy. Reports of local societies were given, and Mora invited the next conference. A report was given on the matter of presenting a radio to Bro. Ronald Thoms of Whipholt, who is confined to his home with a serious illness. We ask all Bereans to join us in remembering him in prayer and deeds of kindness. A program followed the business session.

Miss Lucille Grossard and Mrs. J. R. LeCrone were in charge of the evening song service. Bro. Cooper closed the conference with a sermon on "Be Ye Separate."

Fifty Bereans had registered. Many visitors attended. The isolated members outnumbered any of the visiting societies. Entertainment was furnished by the Eden Valley Bereans in their homes and in the church basement. We feel that much good was rendered from this conference. We pray that the knowledge gained by these studies will help us to so live that we will be better prepared for the coming of the great day of the Lord.

Marjorie Ruhn, Corresponding Secretary.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Thy kingdom is an everlasting kingdom."

MANY LANDS LEARN THE GOSPEL

LET US SEE how much we can remember of the lessons we have studied during the past three months. The gospel or good news of God's kingdom, with Jesus as King, was not at first preached outside of Asia, that large continent wherein Palestine is located. But with the first lesson in October we began to learn how the good news spread to Europe.

Do you recall what it was Paul saw in his dreams one night that caused him to cross over into Europe? Remember the voice saying, "Come over and ——." Can you finish the sentence? What sort of help did they need?

Then do you still know the name of the woman who sold beautiful materials, who was the first one to believe what Paul preached? And can you tell where it was those first believers met and prayed?

In lesson 2 we learned about a young woman who was a sort of fortune teller. See if you can tell what Paul did about that and what the "owners" of the girl did to Paul. What happened when Paul was thrown into jail? And who was it that said, "What must I do to be saved?"

Paul immediately taught that man and all his household that if they believed Jesus was the only One who could save them, they should be baptized. And this they did.

Lesson 3 tells us about the first Bereans. Remember that? They were more noble, you know, than those of Thessalonica because they studied their Bibles every day. Studying the Bible makes people noble even today, if they obey it.

Paul was in Corinth in lesson 4, establishing a church and teaching the members to love each other as Christ loved them. You remember, Paul wrote that wonderful letter to the Corinthians, the 13th chapter of which we like so much to read, the Faith, Hope, and Charity chapter.

In lesson 5 the great Apostle tells all those who would listen to him it is a Christian's duty to obey his country. Of course if one's country commands him to disobey God, then God comes first. But a good government would never do that. He wrote that to the church at Rome, but it is a good rule for all of us today.

Paul started a church at Ephesus, too, and the letter he wrote them is called Ephesians. In it he declares the life of a Christian to be sort of like that of a soldier. Do you remember, he said our sword is our Bible, our shield is faith? Can you recall any other likenesses he made? What did he say about our sandals? That was lesson 6.

Can you recall some of the dreadful things that happened to Paul in Jerusalem? You know, he was warned not to go there, but he felt it was his duty, and so he went. Look in lesson 7 and see what happened to him.

Now you begin, I'm sure, to remember more about what Paul was doing. You will recall better some of the lessons, for they are those we have had more lately. Lesson 8, Paul, a prisoner, in his own hired house, but guarded by a soldier! Did he stop preaching? Could anything but death stop Paul, do you think?

Lesson 9 was that most interesting story of the runaway slave. I think every one of you can tell that, for it is so full of exciting events. That story shows how kind and loving Paul was, better than any other lesson, I think.

Timothy was a young man who was very dear to Paul and helped him much, Paul wrote two letters to him, teaching him some important things he wanted him to know. For this young man became a great preacher. Can you tell the names of his mother and his grandmother? That is in lesson 10.

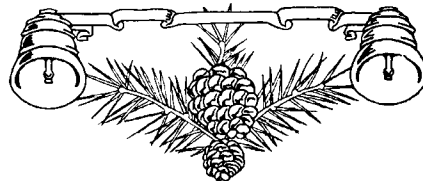
Lesson 11 leaves Paul and goes to the story of John, another great worker for Jesus. This lesson concerns the time when John was very old. Do you remember where he was and why he came to be there? Can you tell something about the beautiful vision God sent to John to comfort him? In what book of the Bible do we find it?

The last lesson of the three months' study is the Christmas lesson. There is no need for me to recall any of it to your memory. All of you know the beautiful story of the birth of Jesus.

As you celebrate the Christmas season this year, stop often to think of the reason for it. We do not observe Christmas merely to see how many gifts we will receive or how many we will give.

God's great Gift to the world was Jesus, the Savior. If we had never been given a Savior we would have no hope for the future. But because Jesus came the future looks brighter than the present.

Soon, soon, we hope, Jesus will come again to earth. And this time He will be crowned King in reality, and all who love Him will receive a blessing from Him.



AMONG THE CHURCHES

"WHAT WOULD YOU DO?"

Responses are beginning to come in to the appeal that was made in The Restitution Herald of November 24, under the above title. Remember, "to the one submitting the most scriptural and logical answer to the question" (as given in the "Among the Churches" department of that issue) "before January 1, 1937, The Restitution Herald will give a copy of Goodspeed's New Testament."

The question in effect is this: If you had a friend whom you wanted to interest in the gospel, but he did not care to read tracts, books, or papers, nor even to talk on religious subjects or attend church or Sunday school, "WHAT WOULD YOU DO" to arouse his interest and influence him to investigate the truth pertaining to the kingdom of God?

This is an important question and your answer to it may result in helping some one to lead a friend to believe and obey the gospel.

CELEBRATE GOLDEN WEDDING

Fifty years are a long time under present conditions, but it will be as a moment when the Lord comes and "life flows on in endless song" and youth is renewed as the eagle. Bro. and Sr. Frank L. and Ida Marsh of Ames, Iowa, passed the half century mark in their lives together December 14. The celebration of this happy event, however, will be postponed until Christmas Day, when they will meet with their children at the home of their eldest son and his wife, Mr. and Mrs. Orland Marsh, in Mt. Morris, Ill.

Congratulating friends will be received in the afternoon on Christmas from three o'clock onward.

Bro. and Sr. Marsh, like their parents before them, have been actively concerned in the advancement of the gospel throughout their lives and their steadfastness for the truth is being reflected in the lives of their children.

It is of interest to call attention to the fact that Bro. Levi Marsh, father of F. L. Marsh, gave the land and furnished the material for the construction of the Church of God in Irving, Iowa, in 1873. This was one of the earliest houses of worship dedicated in Iowa by this denomination. And Sr. Marsh's father was Elder James Prime, a pioneer evangelist of the church in the Middle West.

The Restitution Herald joins with their many other friends in extending to Bro. and Sr. Marsh most hearty congratulations.

HERALD RECEIPTS

Mrs. W. H. Poole; Fred Williams; William I. Hunt; William J. Halls; W. H. Klindt; H. J. Stadden (for self and another); Frances Wynn; James Maggard; Jennie Baker; Leroy Hiott; William Platts; A. C. Boyer; Mrs. William Lansbery (for another); Mrs. L. E. Marston; H. W. Patterson; Jessie L. Groves; Rose Barton; Seraphine R. Cleek; Lucy Robinson; Mrs. S. E. Hodges; Sarah E. Smith; Fred N. Patterson; Sherman P. Baker; Clarence Poland; D. F. Beck; Elna Ruhn; Mattie H. Scott; Maude Hickox; James A. Patrick (for others); Mrs. Howard Huey; R. E. Griner (for others); Mrs. Edwin Crosby.

POMONA, CALIFORNIA

There will be a one-day conference held in Los Angeles, Calif., Sunday, Jan. 17, 1937. Sr. E. C. Railsback will speak at the morning service and Bro. Norman Macleod will speak in the afternoon. An effort is being made to secure at least one other speaker for the afternoon.

Grace Adamson, Secretary.

GOLDEN RULE CHURCH OF GOD Cleveland, Ohio

December 20, the pastor's morning Christmas message will be "Gold and Frankincense and Myrrh"; in the evening, the sermon will concern "Our Coming Messiah." The morning topic for the last Sunday of the year (Dec. 27) will be "Life's December," and the evening topic "At the End of the Trail." M. W. Lyon is the pastor.

The young people of the Sunday school will present at 8 p. m., December 23, a playlet showing the fulfillment of prophecy. The playlet is entitled "The Sign of Peace."

Mr. and Mrs. Nelson R. Hicks will leave Cleveland soon to make their home in Orlando, Fla. Mrs. Hicks has been a member of the Golden Rule Church of God from childhood, and has served on the Sunday school teaching staff and in the Ladies' Aid. Both Mr. and Mrs. Hicks have been members of the choir. The Ladies' Aid gave the couple a farewell party on December 1.

The Golden Rule News, monthly bulletin of the church, is publishing each month a church honor roll, listing those members who have attended every service of the church during the month.

Christmas parties are being held by the Ladies' Aid (Dec. 10), and by the Beacon Class of the Sunday school.

Mrs. Frank T. Rogers, long-time organist for the Oregon, Ill., church, is recuperating from a serious operation at the Rockford City Hospital, Rockford, Ill.

MICHIGAN FALL CONFERENCE

The Michigan Fall Conference convened at Blanchard from December 1 to 6, with Bro. Richard LeCrone as guest speaker.

Much local interest was shown and many enjoyed Bro. LeCrone's sermons on "The Great Commandment," "The Profitable Servant," "Resist the Devil," "Who Crucified Christ?" and "The Kingdom." Bro. C. A. Smead, the local pastor, spoke Sunday morning.

Because of the lateness of the season and inclement weather, only a few from away attended. One carload from Grand Rapids attended Wednesday and another carload attended Sunday.

Following a sumptuous chicken dinner on Sunday, a short business meeting was held.

This was Bro. LeCrone's first visit to Michigan as a speaker. We liked him very much and hope the feeling is mutual and that he may be with us again.

Mrs. L. F. Slocum, Secretary.

LOS ANGELES, CALIFORNIA

Sickness has been quite prevalent among the members the latter part of November. The pastor was compelled to call off both the Wednesday and Friday night classes recently, on account of contracting the flu herself. Among those affected more recently, are Sr. Laura and Marie Bleasdale, Sr. Mildred Stantial and little Barbara and Tommy, Bro. Roy Juden, Sr. Emily Blackwell, and many of the younger ones.

We were happy to have Sr. Dora Courtney of Norco with us at services on December 6. It had been a long time since she could be with us. Sr. Thelma Moore and son Dean of Red Bluff, Calif., spent Thanksgiving week with relatives in Los Angeles and Pomona, spending two Sundays in worship with us and participating in the worship with vocal solos.

Encouraging letters have been received from a number of our isolated members. We are grateful for the hearty support of the work by those who can seldom attend services with us. They help with encouraging words and in a financial way as well. May God especially bless these true and faithful ones.

Sr. Jessie Kauffman, Y.W.C.A. worker of Riverside, Calif., comes sixty miles to worship with us every first Sunday.

Bro. Alexander Nichols of Cashmere, Wash., is spending the winter in southern California. He is a devout student of the Word and demands a "thus saith the Lord" for every argument produced. We wish every member would adopt this rule. Other newcomers from Washington are Sr. Bernice Alley and husband and Sr. Helen Ridley.

Sr. Effie Farmwold and family have moved to Riverside. We miss them at our services.

Sr. Jessie Seroggs was recently elected to serve as pianist for the Sunday school services. Long years of idleness in this capacity did not affect her accuracy. Bro. and Sr. Carlson and family, recently come from Cleveland, Ohio, are adjusting themselves to the conditions of this locality and particularly to taking hold of the work with a smaller group than they are used to working with. They are the kind who try to be helpful and we appreciate them.

In a few days the deed for the church lot will be in the hands of the church officers. Architectural plans are being prepared for the new building. Early in the new year the trustees hope to take out a permit and begin the work of construction. Anyone desiring to contribute to this work, please send his contribution to our church treasurer, Sr. (Miss) Betty Blackwell, 2804 Phelps Ave., Los Angeles. We are glad to report that contributions have been increasing and we are asking not only your financial help, but your earnest prayers that God may bless our efforts and much good be accomplished in this section of His vineyard. We want to be found working and earnestly contending for the faith when the Master comes.

Emma C. Railsback, Pastor.

During the absence of Pastor L. E. Conner, who was holding a series of evangelistic meetings at Burr Oak, Ind., the Dixon, Ill., congregation joined in a union service with other Dixon churches on the evening of December 6. Dr. Holland of the Little Brown Church of the Air was the speaker.

SOUTH LAWN CHURCH, GRAND RAPIDS

The annual church business meeting was held on the first Friday in December. General plans for the work of the coming year were considered, and officers elected to carry out the work. One new elder was added to the working staff.

The church as a whole feels very optimistic, and very grateful for the guidance of the heavenly Father through these past trying years.

F. E. Siple, Pastor.

BURR OAK, INDIANA

We are happy to report the meetings held by Bro. L. E. Conner from November 23 until December 6 were very successful. The meat given us was palatable, and we feel it will be nourishment to our spiritual needs. Our prayers are that Bro. Conner will be able to carry the gospel many years to come.

Attendance at the services was gratifying, averaging fifty for each night. No conversions, but the seed was sown, and we believe it will in due time bring forth a fruitage.

The choir will give a Christmas cantata Sunday evening, Dec. 20, and the following week a pageant, "The Golden Flame," will be presented.

Bro. Butler has been confined to his home with an illness that demands quietness. Sr. Shearer is better than she was, also Bro. Joe Bender is improving. May we hold them before the throne of mercy for their early recovery.

A. E. Hoskins, Pastor.

THE WALRUS SPEAKS

By Arlen Marsh

The Walrus, the Carpenter, and Alice stood by the sea in Wonderland.

"The time has come," the Walrus said,
"To talk of many things;
Of shoes and ships and sealing wax,
Of cabbages and kings."

And there was the title for this column, ready made by Lewis Carroll. We had thought it was all quite clear. But apparently Alice and the Cheshire Cat and the Queen of Spades are not so familiar as we had believed. Readers queried. Now we answer.

Forbes, one of the country's leading business magazines, allows that "Thoughts on the Business of Life" are important enough to fill a full page in each issue. It even gives a book to each reader who submits a favorite Bible text that is accepted for use in the department.

So the Machine Age destroys prosperity, induces unemployment. Bunk! observes Colby M. Chester, business man. For, says he, between 1870 and 1930, while the population increased 218 per cent, those engaged in gainful occupations increased 290 per cent.

Here's a recipe for longevity that we could go for in a big way. Bill Keler, 91, Pasa-

dena, California, informs his public that the secret of his long life lies in his eating blueberry pie for breakfast. He's had a pie every morning for twenty-five years.

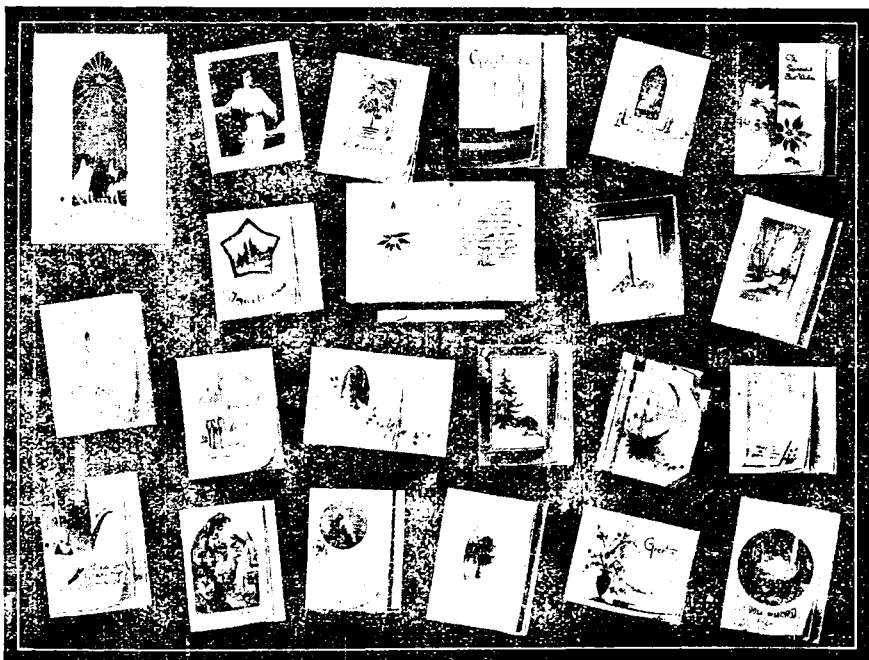
Now that feminine skirts are fashionably shorter, the old-timers can go back to talking about how much nicer it was when Mother was a girl. . . . As, for instance, the period of sheath skirts, split to the hip?

A good many citizens are getting hot and bothered about the military toys now on the market. Personally, we'd as soon believe in fairies as believe that the sons of Hapoo, the Stone Age man, didn't play with wooden hatchets. And most of the pacifists played either Indians or cops and robbers.

Reading Clergyman Evans' reports in The Chicago Tribune of the recent eight-day preaching mission sponsored by the Nation's second city leads us to wonder if the Prophet of Nazareth had anything to do with Christianity.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. B. F. Cook	\$3.00
Seraphine R. Cleek (ind. fund)	3.00
Lucy Robinson	1.00
Maurertown, Va., S. S.	2.62
Mrs. R. A. Robinson	1.60
Mrs. H. E. Shepherd	3.00
Jessie M. B. Kauffman	4.00
Jessie M. B. Kauffman (ind. fund)	5.00
D. F. Beck	8.00
Etta Loudenslager	5.00
W. A. Reid	4.00
Emma Eaton	2.00



CHRISTMAS CARDS WITH SCRIPTURE TEXTS

Let your Christmas be Christ-centered this year by using only biblical greeting cards. Both these assortments are remarkably varied and of exceptional beauty. Sentiments and Bible verses have been chosen with unusually good taste.

Assortment No. 621 (pictured): \$1.00. Purchased individually, the 21 folders in this lovely gift box would cost \$1.50. Besides this saving, the box can be used again for containing gifts to others. We offer this particular selection because we believe, after investigation of the market, that no better one exists. The price includes transportation charges.

Assortment No. 612 (not illustrated): 50 cents. There are only 12 folders and envelopes in this box, but their individual retail value is 80 cents. Like the box with Assortment 621, this box can be used as a beautiful container for gifts. The folders are quite as choice as those in the larger selection. Customers west of the Rockies add 5 cents to help cover postage.

The true and largely forgotten significance of Christmas points at the Christ. Help to recall this to your friends with cards based upon the Bible. The texts are not obtrusive, but they do convey a message.

In each assortment are eight different papers and eight different processes. There are two metal seal numbers and several beautifully embossed designs.

NATIONAL BIBLE INSTITUTION
OREGON, ILLINOIS

GENTLEMEN: Please send me box(es) of Assortment No., for which I enclose my remittance.

Name

St. & No.

City State



Now after the birth of Jesus, which took place at Bethlehem in Judaea in the reign of King Herod, there came to Jerusalem certain Magi from the east, inquiring, "Where is the newly born king of the Jews? For we saw his Star when it rose, and have come here to do him homage." . . . After hearing what the king said, they went away, while, strange to say, the star they had seen when it rose led them on until it reached and stood over the place where the babe was. When they saw the star, the sight filled them with intense joy. So they entered the house; and when they saw the babe with His mother Mary, they prostrated themselves and did Him homage, and opening their treasure-chests offered gifts to Him—gold, frankincense, and myrrh. And then being forbidden by God in a dream to return to Herod, they went back to their own country by a different route.—Matthew 2:1-12; Weymouth's New Testament in Modern Speech.

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NUMBER 12

The Rich Man and Lazarus

By Margaret E. Bylsma

SINCE the interpretation of the parable of the rich man and Lazarus, with which we are already familiar, is so complete and entirely consistent with the balance of Scripture, it would seem that there is little that could be added to our present understanding of this passage.

A new interpretation is not the purpose of this study, but rather, a new approach and presentation of the subject, which adds authority to the views already possessed. There is also the further advantage in this presentation, that other important truth is brought to light, having a close relation to the completeness and unity of thought of the whole discourse, to which the parable forms the close and summary.

Particular attention is given the three verses of Luke 16:16-18, in the belief that much of the force of the Master's teaching is lost by a failure to recognize their importance as a connecting link between the discourse and the closing parable, which they preface. These verses are usually omitted from consideration in connection with a study of this parable and its context, and many times are represented as an apparent interruption of the discourse. They are sometimes thought of as an inexplicable confusion, having no relation to teachings of Jesus at this time, neither leading up to nor following their use, and not even bearing a relation to each other. This view is expressed in the footnote in the *Emphatic Diaglott* concerning this passage. Such conclusions are far from satisfactory, and when fully considered, not even acceptable. The authenticity of these verses is apparently not a matter of doubt, but only that they have any meaning or purpose as used. It would seem that beyond question these words must not only have definite meaning and purpose because of their use by Jesus, but, owing to their

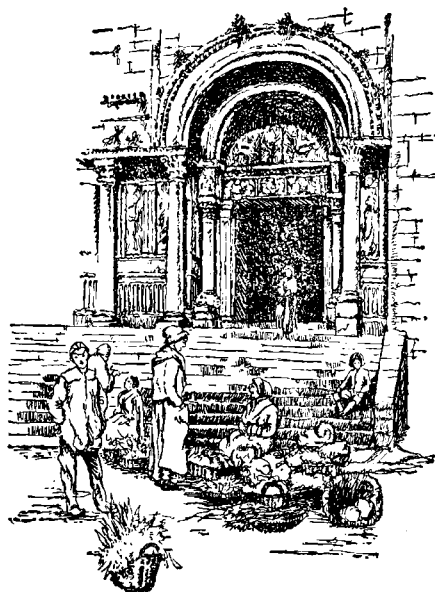
position, that purpose would be of importance to the unity and harmony of the whole.

No doubt there are many others who have felt that a study of this short passage is greatly needed, and these thoughts are ventured as a possible explanation, hoping that where other views exist they may be brought to light.

By a study of all that leads up to and which follows these verses, the continuity of thought seems more to be preserved than broken by their inclusion in this particular place. In order to gain a comprehensive view of the whole scene, it is necessary to read from the beginning of the 14th chapter of Luke and continue to the end of the 16th chapter. There is an unbroken sequence of parables and teachings, which run through all three chapters.

Jesus, dining with a chief Pharisee and this man's friends, encounters the usual hostility and hypocritical interest of such a gathering. There is none of the friendliness and hospitality which should be present, and it is easily seen that the watchfulness noted is not prompted by real interest or desire to learn, but by the hope of finding opportunity of belittling Jesus publicly. The greater part of the teachings which follow are directed at these scribes and Pharisees, teachings suited to their needs, as perceived by Jesus in observing their actions, their words, or in reading their unspoken thought. A crowd of the humbler class, sinners and publicans, is drawn by the teachings; and as these gather around, there is a murmuring among the Pharisees in criticism of such association.

Three parables are then told, which we find in the 15th chapter, the teaching common to all three being the value of that which is lost and joy in its regaining. This reproof for their class distinctions and scorn for these lost (Please turn to Page 9)



Abreast of the Times

"We May Only Hope"

"In his days . . . abundance of peace so long as the moon endureth."—Psalm 72:7.

NEW YORK, Dec. 17.—Speaking on "The Futility of Imperialistic Expansion," in a review of world conditions with reference to the Christmas message of peace, a radio commentator said that we may only hope that some day the message of Bethlehem will fall upon more receptive ears than those of the present generation. It would seem, the speaker observed, that "we have out-Heroded Herod" in our efforts to win territorial and economic expansion. "The world will not realize the peace it professes to desire for hundreds of years to come." Was the speaker right?

Industry and War

"Israel shall go forth, and shall set on fire and burn the weapons . . . seven years."—Ezekiel 39:9.

WASHINGTON, D. C., Dec. 10.—A new drastic plan of industrial mobilization in war time, which would confer upon the President power to draft industrial management, commandeer manufacturing plants, fix prices, ration and distribute commodities, and regulate or close exchanges, was recommended today by the War and Navy Departments.

The new plan does not take into consideration the so-called "take the profit out of war" tax bill, which the House passed last session and which was reported with amendments by the Senate Finance Committee. Referring to the bill, War and Navy Departments recommended, however, that no law be passed which would have a tendency to "hinder, hamper, or destroy the more important mission of producing munitions as required in war."

There are two outstanding features in the proposed legislation that are of interest to the Bible student. First, the concentration of power in the hands of a single individual, here the President. While it is true that in time of war, Congress can confer any power upon the President without regard to constitutional limitations, to do so in time of peace, or to make provision for doing so in time of peace, is significant of the centralization of power tendency which is developing throughout the world and resulting in the assuming of absolute power by individual dictators. The final outcome of this policy will be the acceptance by the nations of the "man of sin," the Antichrist, as supreme ruler.

The second feature that is of particular interest to us is that such legislation will subject every man and woman in the country to "involuntary servitude" to the Government.

No "conscientious objectors" will or can be recognized under such a system. The disciple should take this eventuality into prayerful consideration immediately that its coming may not take him unawares and find him unprepared to take a definite stand as to what his attitude shall be in case he is required to submit to a military dictatorship.

Ezekiel describes the enormous quantities of munitions of war that will remain after the last great conflict is brought to a close. The nations are now engaged in preparing for the manufacture of those munitions.

The Breath of Death

"Thou shalt not be afraid of the terror by night."—Psalm 91:5.

LONDON, England, Dec. 16.—Everywhere in Europe preparations for the inevitable general war are in progress. Switzerland is constructing a line of "pill-box" forts along the border that separates the Alpine land from Germany and plans to man them, not with regular army troops, but with local residents of the vicinity who will be always ready and at hand to repel an attack.

France at the same time is constructing a second line of defense fortifications on her territory between herself and Switzerland as a protection in case Germany should succeed in fighting her way through Switzerland as she did through Belgium in the early weeks of the World War.

In England defensive preparations are taking many different forms, but special attention is being given to guarding against possible gas attacks from the sky. English firms which employ a large number of workers are drilling their employees in the use of gas masks, and one company, at least, has installed a self-sustaining refuge which, according to *Popular Mechanics*, is equipped with protective means against every known form of poison gas. Air filters, first-aid equipment, food, and water supplies are provided, together with radio and telephone to connect those confined within it with the outside world. It is said that a long siege could be successfully borne by means of this new "house of refuge."



President Roosevelt

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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.

Entered as second-class matter October 16, 1911, at the Post Office at Oregon, Ill., under act of March 3, 1879.

What Form of Government Next?

IN HIS royal palace, a great king of ancient Babylon pondered this question, "What next?" And God revealed the answer by the inspired word of prophecy, spoken through Daniel the Prophet. King Nebuchadnezzar knew that a divinity above all the gods of Babylon had answered the question. He said to the Prophet, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets" (Dan. 2:47).

From of old, divine prophecy foretold the order and course of earthly empire to our own day—and history records the unerring fulfillment. These historic prophecies are found only in the holy Scriptures. No other sacred books so speak; only the living God could tell the end from the beginning. The Author of holy Scripture says, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand" (Isa. 46:9, 10).

The "sure word of prophecy" reveals a living God overruling in the kingdoms of men, waiting the time when, in spite of sin and Satan, His original purposes of good for mankind shall be wrought.

The evidence shows that the day dawn of the era long foretold is now near at hand. The Apostle Peter urges us to give attention to this evidence: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

Let us turn, then, to the earliest prophetic outline of universal history, leading on through the centuries to the day dawn of a new and glorious era.

We go back 2,500 years, to the time of Babylon's splendor. Its greatest King, Nebuchadnezzar, was thinking of "what should come to pass hereafter." He was given a dream the solemn import of which he felt he must know. But he could not recall the dream. He called in his wise men. Do not picture the Babylon of that day as uncultured and ignorant. As Prof. Rogers says:

"Here were the great libraries of the Semitic race. Here were the scholars who copied so painstakingly every little omen or legend that had come down to them out of the hoary past. Here were the men who calculated eclipses,

watched the moon's changes, and looked nightly from observatories upon the stately march of constellations over the sky" (*History of Babylon and Assyria*, vol. 2, p. 575, 6th ed.).

But all the Chaldean wise men and the priests of Marduk's shrine and the astrologers were helpless. The King saw the falsity of their claim to supernatural wisdom. Then came forth Daniel, a young Hebrew captive, a worshiper of the living God. The Holy Spirit had revealed to him the dream and the interpretation. This, he said, was the dream: "Thou, O king, sawest, and behold a great image, . . . and the form thereof was terrible. 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 his 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" (Dan. 2:31-35).

"This is the dream," said Daniel; "and we will tell the interpretation thereof before the king." And

straightway he showed that the four parts of the image represented the four great universal empires of ancient history from Babylon to Rome.

BABYLON, THE GOLDEN KINGDOM

Daniel's interpretation ran on: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold."

In yet more ancient writings Babylon has been called "the glory of kingdoms" (Isa. 13:19). Not the King personally, but the kingdom he represented, was symbolized by the head of gold. Gold was a fit symbol. The Grecian poet called it "Babylon the Golden." With its palaces and temples, its lofty gardens, and its massive walls and gates, Babylon impressed itself upon the minds of men for generations as the chief symbol (*Please turn to Page Eight*)

As the Year Ends-- So Does Man

Like as the damask rose you see,
Or like the blossom on the tree,
Or like the dainty flower in May,
Or like the sun, or like the shade,
Or like the gourd which Jonas had,
E'en such is man; whose thread is spun,
Drawn out, and cut, and so is done.
The rose withers, the blossom blasteth;
The flower fades, the morning hasteth;
The sun sets, the shadow flies;
The gourd consumes—and man he dies.

Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here today,
Or like the pearly dew of May,
Or like an hour, or like a span,
Or like the singing of a swan,
E'en such is man; who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended;
The bird is flown, the dew's ascended;
The hour is short, the span is long;
The swan's near death—man's life is done!

—Simon Wastell.

What's Wrong With the Church?

IT IS NOT an uncommon experience to meet people who lament the conditions which obtain in their church, sometimes because of the type of minister lately called to become their pastor (more or less modernist), and sometimes because of the appalling lack of zeal and enthusiasm for spiritual things on the part of the membership.

Conferences of church lay-workers and of ministers are held for the purpose of endeavoring to discover and, if possible, remedy the conditions which are making the membership disinterested, and the church weak and powerless!

Can the reason be ascertained? Well, some of us think it can!

The church today is powerless because it is voiceless! And it is voiceless because it is lifeless! And it is lifeless because it is careless! By that, we mean this: the church at large has no conviction, and therefore no distinctive message. Instead of being propelled with burning zeal and enthusiasm in proclaiming a gospel message of salvation from sin, it apologetically begs men and women to join its ranks on the strength of good morals and character, irrespective of whether they have been "born again." It is anxious to add to its membership "such as it can by any means persuade to join."

In contrast to the picture given by Peter (1 Peter 2:5), "as living stones, (ye) are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices," the church today endeavors to build itself up with members "dead in trespasses and sins." It is thus fast becoming a dead institution! Is it any wonder that a dying church has become a voiceless church?

When its ministers doubt whether there is anything from which man needs to be saved (thereby making of no effect the death of Christ), is it any wonder that laymen come to disbelieve the gospel? And without belief, where the need of a voice warning men of a danger that does not actually exist?

Can a group that is without hope offer hope to those who are lost? If the church were more concerned about "quality" than "quantity," it would still be a medium through which God could work.

A salvation that is real gives joy. A joyful religion attracts! A joyful church would also attract. As I attend services in different churches in various places, I marvel at the coldness and lack of joy in the worship. Jesus, through John, gave the prophetic picture of the church in the last days: "Neither hot nor cold"—lukewarm! Saying, "I am rich, and increased with goods, and have need of nothing," and knowing not that "thou art wretched, and miserable, and blind, and naked."

The prophetic picture which the Apostle Paul saw was somewhat similar, for he saw in the last days perilous times because in the church would be men with all the traits of the unrighteous, "having a form of godliness, but denying the power thereof" (2 Tim. 3:1-4). In other words, "nei-

ther for nor against," that is, lukewarm. Not "denying" by word, but in their lives.

I doubt not that when he said: "From such turn away," he saw an association of churches—those "fundamental" and those "modern"; some affirming the "divinity," others denying it; some honoring the sacrifice on Calvary's cross, others scoffing at the efficacy thereof. Ministers extremely modern are meeting with those fundamental for the purpose of discussing ways and means by which to produce a growth in the churches. Men of the pulpit are meeting on a common platform to confer as "brethren" with those who declare and admit that they dare not or will not preach the gospel, and those who still believe it is the message of the church.

At Pentecost the disciples were thought to be "drunken." Today there is nothing about the church to cause a like suspicion, unless it be thought that the ordinary congregation were in the advanced stage of intoxication, which is "drowsiness"!

Early Methodism had not only "amen-corners" but fervent "Amens!" were heard throughout the congregations. The same was true of Adventists. But this is in the past. If some one in the audience now utters a fervent "Amen!" he is looked at by the congregation as one out of place. Also if some one should be affected by the message to the extent that he should rush to the altar as in the days of yore, well, I know not what would happen. At any rate, the fact is that many churches no longer witness old-fashioned, genuine conversions.

One of the greatest preachers of the last century, Dr. A. J. Gordon, had a most wondrous experience in relation to the power of God, which he relates in his book, *How Christ Came to Church*. The church had a choir (at the cost of three thousand dollars a year) to sing the praises of God. The larger portion of this group were not Christians. There came a time when conviction came to Dr. Gordon. He saw these non-Christian choir members, standing above the Communion tables leading a divinely appointed ministry of song. Conviction continued in his heart until he felt that he could "no longer have a ministry where the worship appointed by God was so perverted by men."

To the consternation of the church the paid choir of professional singers was replaced by volunteers from the audience. The majority of the membership predicted ruin for the church. At Dr. Gordon's request special seasons of daily prayer were set apart, sometimes extending over several weeks. To the surprise of all, the circle of those praying continually increased. "Then," says Dr. Gordon, "the result appeared in the whole church. Ecclesiastical amusements dropped off, by the displacement of a deepening life. The service of song was quietly surrendered back to the congregation, and instead of the select choir, the church took up the sacrifice of praise anew, and filled the house with song."

I, for one, am simple enough to believe that God will work in the same manner in any church that may desire to have the temple cleansed. If we were more careful in our selection of those to whom church duties were assigned, from the pulpit to the janitor, we would have a spiritual and powerful church. When viewed in a sensible manner, the performance of spiritual duties by non-spiritual persons is the height of absurdity. Likewise, the admittance into a "living body" of "non-living" members is foolishness.

When shall we, the church, wake up to these pertinent facts? Dare we face them and seek God's help in an earnest endeavor to rectify and amend our transgressions? Or shall we continue on in the same old rut?

The power of God is still unlimited. The working of it

in the church is limited only by ourselves. Surely it must be plainly evident to all, that the church is not the powerful body that it should be.

Personally, I believe that, all unconsciously, we have changed the program. Jesus founded the church, a group of witnesses to proclaim His message. At Pentecost, and afterwards, it was a group, the business of all being to proclaim the glad tidings. But, in succeeding ages, something has obscured our vision. The result is that we prefer one-man churches. By this I mean that it is easier for us to employ a person to carry on our whole service for us! His duty is to select our praises in song, to select the scripture for us, and to read it, to do the praying for us, to do all the talking (or preaching), and then to ask God's blessing on his attempt to do our worshipping for us. (*Turn to Page 9*)

The Coming of Christ

By M. W. Lyon

OF ALL the vast multitudes the world around who will celebrate this month the coming of the Christ child, it is quite unlikely that more than a handful will have even the slightest conception of what His birth really means!

How does it happen that, in spite of the fact that Jesus came to redeem the world, the world is still unredeemed? Why is it that, though He came to usher in everlasting righteousness, there is more sin and hatred and crime and wickedness than ever before? Why is it that, notwithstanding He came to bring life eternal, men still die as before? And how is it that, in spite of the fact that He came to bring peace on earth, now after two millenniums the earth is still full of war and rumors of war, arming madly to the teeth and threatening to banish the very thought of peace from the earth with a return to mediæval savagery? Why?

Because only half of Jesus' prophetic work was accomplished in His life on earth which began as a Babe in Bethlehem. The first coming of Christ is relatively meaningless unless we understand the import of His second coming! If we look backward to His birth and not forward to His coming again, we have not discerned the real meaning of Christmas. What, then, does it mean that Jesus was born in Bethlehem of Judea almost two thousand years ago?

It means that He is coming back to this earth to finish the work begun and to take control of the kingdom that is rightfully His! For "the kingdoms of this world are (to) become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). This does not mean a symbolic coming, or a figurative coming, or a representative coming, or any such thing. Those who thus emasculate the Word of God are false prophets. It means a literal, visible, personal coming. "If I go . . . I will come again" (John 14:3). "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). "This same Jesus . . . shall so come in like manner as ye have seen him go into

heaven" (Acts 1:11). "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). "When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31).

There are literally hundreds of similar prophecies of Jesus' second coming. Why should we not take them just as literally as those of His first coming?

These scriptures do not have reference to conversion, for that is only a mental change, but this is a bodily. "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). They do not mean death, for some are not to die. "We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). They cannot mean the spread of the gospel through the world, for when Jesus comes, the world will be filled with wickedness as never before. "And then shall that Wicked be revealed, whom the Lord shall . . . destroy with the brightness of his coming . . . in flaming fire taking vengeance on them that know not God . . . who shall be punished with everlasting destruction . . . when he shall come" (2 Thess. 2:8-10; 1:8-10).

No, none of these subterfuges will do! "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). When that blessed day dawns, and the Master is in control, then tyranny and injustice and war and depression and sickness and sorrow and death shall be banished from the earth! Then, but not till then, shall be fulfilled the song of the angels over the Bethlehem hills, "Peace on earth, good will to men."

This is the meaning of Christmas in all its fullness. This is the Christian's "blessed hope" (Titus 2:13). There is no other. Is this hope yours?—*Golden Rule News.*

The Jewish National Home in Palestine

THE HEARINGS before the British Royal Commission, headed by Earl Peel, now in session in Palestine, have already confirmed the salient findings of the unofficial Senatorial Commission sent to Palestine last summer by the Hearst newspapers.

The facts brought to light by the Royal Commission on the two major issues of the crisis in Palestine—immigration and purchase of land by Jews—are strikingly identical with those unearthed and reported by Senators Copeland, Austin, and Hastings.

While the Royal Commission is empowered to investigate the causes of the recent Arab strike and reign of terror, and to recommend changes in the policy of the Palestine Government, it has not been endowed with the right to alter the basic law of the mandate for Palestine aimed to establish a Jewish national home. Indeed, it could not be otherwise, for the mandate is a trusteeship given to Great Britain by all the civilized nations of the world.

American interest in Palestine is in no sense a matter of meddling in foreign affairs.

It is an interest grounded in a solemn treaty concluded between the Government of the United States and the Government of His Britannic Majesty on December 3, 1924.

According to the American-British Convention, the United States has given its consent to the British trusteeship over Palestine and has stipulated that its assent is required for any modification in the terms of that trusteeship.

It is noteworthy that it was the British Government which solicited America's active interest in the establishment of a Jewish national home in Palestine, as expressed in a formal communication from the late Lord Balfour to Secretary of State Hughes.

It follows that any inquiry into the situation in Palestine by Americans is fully warranted.

The observance of the treaty concerning Palestine is a matter of proper concern to the people and the Government of the United States.

The Jewish tragedy in Central and Eastern Europe, which is so interwoven with the upbuilding of a Jewish national home, makes it imperative to find a constructive solution for the crisis in Palestine. That such a solution can be found is indicated by the findings of the members of the unofficial Senatorial Commission, which may be summarized in the following six points:

1. The crisis in Palestine has two mainsprings: First, the lack of a consistent and firm British administrative policy. Second, the political conflict between Jewish and Arab aspirations.

As for the policy of the mandatory Power, Great Britain as trustee assumed the obligations to place Palestine under conditions "as will secure the establishment of the Jewish national home" and to "facilitate Jewish immigration under suitable conditions and encourage . . . close settlement by Jews on the land," without impairing the rights

of other sections of the population.

These are plain duties. Admittedly they are difficult to carry out. A steady and definite policy is required in their performance.

Yet it is an open secret, as shown by Senator Copeland, that certain elements of the mandatory civil administration in Palestine are not in sympathy with the trust of their office, and look with disfavor upon the establishment of the Jewish national home. This accounts for the vacillating policy pursued by the mandatory Administration, which in turn cannot but encourage lawlessness and strife.

2. The mandate definitely promised security to the Jewish settlers in Palestine.

The failure of the British trustee to provide such security is manifest. According to all the members of the Commission, there can be no adequate excuse for the patent violation of this elementary provision of the mandate. There can be no justification for the outrages committed against innocent Jewish men, women, and children in recent months in the Holy Land.

The injuries suffered by many American nationals, who had settled in Palestine under the protection of the American-British Convention, serve but to emphasize the deplorable failure of the mandatory Government to maintain law and order in the land under its care. No compensation for their damaged property can adequately make up for months of exposure to a reign of terror.

3. The basic cause of the Arab-Jewish discord is political. Certain Arab agitators, who are identified with the Pan-Arab nationalist movement, seek the establishment of an Arab state in Palestine, and make much of the fear that certain Jewish elements may seek the establishment of a Jewish state in Palestine.

Now there is nothing in the mandate to justify such ambitions on either side. The responsible Jewish leaders have offered the Arabs a mutual parity pact, which would ensure both sides against domination by either. If Great Britain would reaffirm her declared policy under the mandate in a manner making it unmistakable that Palestine can become only a Palestinian state, the road would be clear for an understanding between the Arabs and the Jews.

4. The Arab demand for the suspension of Jewish immigration into Palestine is an issue of life and death to the persecuted Jews in Central and Eastern Europe. It also goes to the root of the mandate, for the stoppage of Jewish immigration would reduce the terms of the mandate to an absurdity. Only the economic incapacity of Palestine to absorb such immigration could serve as a cogent reason for its suspension.

The inquiry by the Senatorial Commission has demonstrated that there is no economic reason for suspending or curtailing Jewish immigration now.

Palestine has no unemployment problem. The large stream of Jewish immigrants and Jewish capital has not

only raised perceptibly the standard of living of the entire population; it has increased the capacity of the country to absorb more immigrants.

As for the Arab fear of an eventual Jewish majority, numbers of population need not determine control. Control can be maintained through implements of government regardless of numbers. Fear of subjection of Arabs to Jews and vice versa should be terminated by the establishment of a legislative council in which Jews and Arabs would have parity of elected representation.

5. The Arab demand for the prohibition of the sale of land to Jews, like that for the suspension of immigration, is political in nature.

The findings of the Senatorial Commission have clearly shown that there is no just economic ground for the stoppage of Jewish land purchases. No Arab landowner is obligated to sell his property to Jews. Moreover, the Government requires that Arab squatters must be provided with other grants before a deal for any tract of land is closed.

The Jews now own no more than 5 per cent of the land of Palestine, although they form 30 per cent of the population.

The members of the Commission were profoundly impressed by what the Jewish pioneers, hailing from the ghettos, have done with the barren and rocky and sandy soil of the Holy Land. They have elevated agriculture to the position of the leading industry of Palestine and raised the level of the Arab peasantry.

There is still enough cultivable land in the country to take care of several hundred thousand additional agricul-

turists.

6. The practical question, however, of finding an immediate refuge for the several million Jews who are forced to flee or to emigrate from their native lands can be solved, in the opinion of Senator Hastings, if Trans-Jordan were to be opened to Jewish immigration.

Trans-Jordan was originally comprehended in the area of Palestine covered by the Balfour Declaration, but was severed from present-day Palestine in 1922 and set up as a separate Arab kingdom under the supervision of the British High Commissioner for Palestine.

The Arab ruler of Trans-Jordan is understood to be eager for Jewish enterprise and settlement. His country is backward and sparsely populated, but potentially it offers opportunities for development just as great as Palestine on this side of the Jordan.

All friends of humanity will concur with the Senatorial Commission that it would be an act of great wisdom on the part of Great Britain to bring about a friendly arrangement between the Jews and the Arabs of Trans-Jordan.

The opening of the latter territory to Jewish immigration would relieve the tension in present-day Palestine. It would be an act of justice in the face of the plight of millions of homeless Jews, which would gain for Great Britain the approbation of American public opinion and of the great civilized nations of the world. At the same time, it would assure for her the additional prize of a greater and more prosperous Palestine, which would serve as a bulwark for peace and progress at the vital junction of the British Empire.—*Chicago Herald and Examiner*.

The Brazen Serpent

By Henry Dauterich

THE LIFTING up of the brazen serpent in the wilderness was very significant, because it was a sign of salvation, an evidence of the abundant mercy of God, who healed the Israelites by His power.

The fiery serpents sent among the people were an affliction for speaking against God, and against Moses. To be bitten by a fiery serpent was sure death, for nothing but the power of God could have healed them.

Now after the people saw their folly, they came to Moses and confessed the error of their way, and asked Moses to pray unto the Lord to take away the serpents. Moses prayed for the people and the Lord provided a salvation. He told Moses to make a fiery serpent (an image of brass), and set it upon a pole (for a sign). And the Lord said, "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Thus they were saved by faith in the word of God: for it was not the brazen serpent on the erected pole that healed them, which was a mere piece of

brass, and was afterwards destroyed by King Hezekiah, because the people idolized it (2 Kings 18:1-4).

From the application of this scripture by our dear Savior, it appears that it had reference to His death on the cross, and its effect—compare John 3:14 with chapter 12:32, 33. Through His death the new covenant came into force, of which "he is the mediator" (Heb. 9:14-16). And under the new covenant God mercifully ordained salvation by "grace, through faith" (Eph. 2:8, 9).

All are under condemnation of death (Rom. 5:12, 18) and there would have been no hope in the death of mortal man, if God in His infinite wisdom and unbounded love had not raised up a Savior, even Jesus (John 3:16; Acts 13:23) and vested Him with power to save—"Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22; Acts 4:12). All upon whom the light shines, and who still love darkness rather than light, and thus refuse the salvation that God provided in His "only begotten Son," must inevitably perish (John 3:16-19).

WHAT FORM OF GOVERNMENT NEXT?

(Continued from Page Three)

of human grandeur and pride and power. Nebuchadnezzar, the great builder, had inscribed on the burnt clay record, "Thus I completely made strong the defenses of Babylon, may it last forever!"

But here stood the Prophet of the living God to tell the King that his empire was soon to pass to another people.

MEDO-PERSIA, THE SILVER KINGDOM

"After thee shall arise another kingdom inferior to thee."

The breast and arms of silver of the great image denoted another empire to follow. And in the days of Belshazzar (who evidently was a grandson of Nebuchadnezzar) the Medes and Persians, under Cyrus, took the kingdom. One of the most dramatic scenes of history is the picture of Belshazzar's last feast, as he shut himself in the inner citadel and defied the Persians at his gate. He had brought out the golden vessels taken from the sacred temple at Jerusalem, as if to drink defiance to the God of heaven. It was in the midst of the impious feast that the mystic hand wrote the words of doom on the wall of the banquet hall.

Daniel was called to interpret the writing on the wall—the same prophet who had borne that witness to Nebuchadnezzar: "After thee shall arise another kingdom inferior to thee." Now he told Belshazzar that God had numbered the days of Babylon—it had been weighed in the balances and found wanting; and finally the message ran: "Thy kingdom is divided, and given to the Medes and Persians."

History tells us how, under Cyrus the Great and his successors, the Medo-Persian Empire exceeded Babylon in extent, reaching farther west into Egypt and farther to the northwest toward Europe, invading, though unsuccessfully, even Macedonia and Greece in Europe. Larger in extent, yet this second kingdom was, as the prophecy foretold, "inferior" to that of Babylon in grandeur and glory.

THE "BRASS-CLAD GREEKS"

"And another third kingdom of brass, which shall bear rule over all the earth." Thus the sides and thighs of brass, in the metallic image, stand for the kingdom that followed Persia. All history tells us that it was Greece, under Alexander the Great, who overthrew the empire of the Persians. Here again the metal, brass, is appropriate to this empire. Homer often sang the praises—

"Of Trojan warriors and of brass-clad Greeks."

"Shall bear rule over all the earth," the prophecy had said. Long, now, the Prophet had been sleeping in death. But true to the word written ages before, Alexander's brief empire stretched over the ancient world from Europe into India. Eschines, the Greek, says that Alexander assumed the title "Lord of all People, from the Sunrise to the Sunset." "Asia and Europe constitute one state," Alexander said, in explaining his plan to merge the people of the West and the East. "Ambassadors came to Alexander almost from all parts of the world," said Diodorus, the ancient his-

torian. But at the height of his conquests Alexander died; and soon the fourth great empire, represented by "the legs of iron," was to follow and act the part foretold on the shifting stage of history.

ROME, THE IRON KINGDOM

The Prophet Daniel, interpreting Nebuchadnezzar's dream, had said that "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."

It is written across all history that the Roman Empire succeeded Grecia in world dominion. "Legs of iron," said the Prophet, of this fourth part of the great image. How fitly iron stands for its character! "The iron monarchy of Rome," Gibbon calls it. And the Roman Empire did "break in pieces" the nations. No line of history describes the fact more clearly than this prophetic outline spoken centuries before, in the days of Babylon. Students of Scripture who lived in the days of Rome's march to supremacy over the prostrate nations recognized the picture of the prophecy. Hippolytus, who began to write near the end of the second century, declared:

"Rejoice, blessed Daniel! thou hast not been in error: all these things have come to pass. . . . Already the iron rules; already it subdues and breaks all in pieces. . . . We see these things ourselves. Now we glorify God, being instructed by thee" (*Ante-Nicene Fathers*, vol. 5, p. 210).

It is one of the objects of prophecy that men shall recognize in their own time the fulfillment of what is foretold of that time, so that they may know that the God of Holy Scripture knew the end from the beginning, and that still He is overruling, even in a turbulent, warring world, to bring the final triumph of His purposes of mercy and love to the children of men.

Next, the prophecy passes on to the division of the Roman Empire: "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided."

And the Roman Empire of Western Europe was divided by the invasions of the tribes from the north. Thus were set up the various kingdoms or states of modern Europe that to this day fill the old territory of the Western Roman Empire.

The prophecy in the days of Babylon had said that this fourth empire, Rome, was to be "divided." Vergil, the famed poet of the Augustinian age, predicted for Rome, "Dominion without end." And later, even when the invasion from the north had begun, Claudian wrote of the Empire:

"Away let trembling fears of age be cast;

As long as both the poles, thy sway shall last."

But the divine prophecy declared, "The kingdom shall be divided." The prophecy was fulfilled to the letter.

NEVER TO BE ONE AGAIN

These kingdoms of modern Europe—some of them now being called republics—were not to be welded into one em-

pire again. The prophecy said: "They shall mingle themselves with the seed of men (by intermarriage): but they shall not cleave one to another, even as iron is not mixed with clay."

In the days of general monarchy, the ruling families of Europe were often pretty nearly all related to one another. But with varying history, these "kingdoms," as the prophecy calls them after their original character, have never been joined into one empire again. Imperial ambitions have sometimes dreamed of union. Charlemagne, Charles V, and Napoleon pondered the idea. "In five years," said Napoleon in 1811, "I shall be master of the world." But in a few brief years he was an exile on St. Helena. He had, he said, planned to "fuse all the nations into one"; but nearly 2,500 years before Napoleon "the sure word of prophecy" had foretold that the fourth great monarchy, Rome, would be divided unto the end. And before our eyes today are the various kingdoms, or countries, which arose out of the division of the Roman Empire of the West.

To us who live today come the next words of the prophecy, with an arresting, a challenging, appeal. After describing the division of the Roman Empire into the kingdoms or countries of Western Europe—now acting their part before our eyes—the prophecy closes: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

That is the answer to the question, What next? The next thing will be the coming of the everlasting kingdom of our God! When? "In the days of these kings"—the countries of Western Europe acting their tremendous part in human affairs today.

The coming kingdom of God that is to displace the order of earthly kingdoms is represented in this prophecy of Daniel 2 by the stone "cut out without hands," that smote the great metallic image, breaking it in pieces, and then filled the whole earth. "Without hands" surely signifies that God's kingdom is no political order to be set up by human forces. It is established by divine intervention from heaven. The new order to be ushered in is beyond the power of mankind to inaugurate. Human governments are recognized in Scripture as agencies of God's providence in the present order of this world. Civil government is a gift of God to men for the preservation of some measure of peace and order in a sinful world. "The powers that be are ordained of God" (Rom. 13:1).

But no human power can do what God's purpose calls for. It will be done "without hands." An end is to be put to sin and death, and a kingdom of righteousness and peace to be set up that will never pass away. It brings us face to face with the judgment, the coming of Christ in power and glory, the resurrection, and the consuming of sin and death and the grave forever by the fires of the last day that shall purify this old earth and bring it forth a "new earth," wherein the eternal kingdom is to be set up.

"WHAT MANNER OF PERSONS?"

No wonder Inspiration cries out to us by the Apostle Peter: "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?" (2 Peter 3:11, 12).

The essential thing today for every one of us is to know that we are made ready by the grace of Christ to have a part in that eternal kingdom soon to be set up. The Lord of that kingdom pleads with us, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:44). And He who says, "Be ready," can make us ready.

The prophecy of Daniel 2 has traced the history of mankind down through the ages to our own day—Babylon, Medo-Persia, Greece, Rome, the division of the Roman Empire into the kingdoms of Western Europe that are living today and acting their part in the history of our time. And the great historic prophecy says that "in the days of these kings" shall the God of heaven set up His everlasting kingdom. That is the next thing.

"The dream is certain," said the Prophet Daniel to the King, "and the interpretation thereof sure" (Dan. 2:45).

Not one word has failed in the history of 2,500 years. The next thing is certain and sure.—*Hope of the World.*

WHAT'S WRONG WITH THE CHURCH?

(Continued from Page Five)

I venture the question: Is it any cause for wonderment, that, in the face of these conditions, we, the church, have lost the power of "proclaiming" the gospel, after we have demanded that one person do our job? Dare we throw aside some of the so-called "spiritual conventions" in an endeavor to regain the lost power of the church?—Arthur E. Conant in *The Herald of Life*.

THE RICH MAN AND LAZARUS

(Continued from Front Page)

ones, added to the words in the beginning of the discourse concerning self-exaltation and motives of selfish gain, serve to increase the unpopularity of Jesus with this self-approving class. His next parable, which is addressed to His disciples, is openly ridiculed. The thought with which this parable is closed, as given in Luke 16:13, is especially distasteful to the covetous Pharisees. They consider themselves to be proof of the nonsense of teaching that God and mammon cannot both be served, for in their own estimation they are examples of outstanding success in serving both God and personal ambition of a worldly order. They are the recognized leaders in spiritual as well as in material affairs. From such a superior position ideas such as these are considered so foolish and impractical as to merit their contempt and derision, more to be laughed at than angered by,

especially when advanced by this young teacher of humble origin and no influential following, as compared with their own high standing. The next words of Jesus are clearly directed at this attitude of self-satisfied superiority, pride of position, and their contempt for others, showing the true value of high position founded upon man's approval; there is no sign of favor with God in gaining man's high estimation.

The puzzling words which follow, as read in verses 16-18, are less puzzling if the whole situation is kept in mind. The scene has been one of mounting tension from the very beginning. Antagonism has grown from unspoken criticism to murmuring, and then to open derision. Christ, and all He represents, have been in constant opposition to these Pharisees, representative of false pride, scornful exclusiveness, and a sense of security in high position based on man's valuation. So far Jesus has directed attention and teachings entirely at the attitude shown, with no apparent result except the bringing of this attitude more to the surface. It would be natural for His closing words to be a stronger treatment of the same problem. Such a change in method seems to be the case, beginning with the 16th verse, the balance of the teachings not being directed at the attitude as before, but at the very foundation of that attitude; not at the effect now, but at the cause. What was the foundation of the Pharisaical attitude of haughty pride, contempt of others, and feeling of security in superior position? The whole attitude was based on ecclesiastical supremacy, and that supremacy itself based upon the Mosaic law and its strict observance by the Pharisee. If this fact is kept in mind, and the circumstances from the beginning of this discourse, it will seem only logical that the balance of these teachings should have an especial application to the passing of the Mosaic dispensation and its law as a basis of any kind of supremacy.

In the first two of these three verses which precede the parable, the passing of the Mosaic order, being replaced by the Christian order, is too clearly shown to doubt. The thought is stressed that, although this passing of the old order and law began with the message of John the Baptist, no failure of the law was indicated by that. Not the smallest part had failed or could fail; so the passing denotes accomplishment of the purpose of the law. Considering the purpose for which the law was given, as stated in Galatians 3:23-25, it can be seen that this had been fulfilled for all who would learn under such a schoolmaster. The application of the last of these three verses in Luke is not as readily seen, for apparently there is no relation to the same subject. But if Galatians 4:21-24, 30, 31 is read in connection with this verse, it appears in a different light, and becomes one of the most important links in this chain of evidence that the passing of the Mosaic dispensation with all its structure of selfish exclusiveness is the thought Jesus seeks to impress upon His hearers at this time. In the Galatian passage the old or Mosaic covenant is represented by a woman put away from her husband, and in Luke it seems very appropriate that the same figure should be used, the Mosaic covenant again being the woman put away—marriage to her being adultery. To be wedded or joined to the old put-

away covenant and keeping its law are represented as spiritual adultery, a union not sanctioned by God. If this is the purpose of these words, they are strongly prohibitive of any adherence whatsoever to the Mosaic law; for no more serious condition can be pictured than spiritual adultery, the sin of Israel.

The words of Paul in Romans 3:31 are sometimes advanced as evidence that the Mosaic law cannot be set aside in its entirety by the gospel, for it is said to be established thereby, which surely indicates some kind of permanence, even though partial. Such conclusions seem logical when the word "establish" is considered only in the sense of "making fixed," or "firmly placing." If the word is considered in its equally correct sense of "proving," or "establishing the truth of," and the verse is read with this in mind, the difficulty is entirely removed. The thought it conveys is clearly that, since the law pointed forward to Christ and to the gospel, the Christian faith establishes or proves the truth of the law is its fulfillment.

The parable of the rich man and Lazarus is a quite complete summing up of the teachings which characterize the whole discourse: such teachings as the abasement of those who are self-exalted; the value of and rejoicing in finding that which is lost; the reversal of man's valuation by the true valuation of God, showing the insecurity of any greatness dependent upon the valuation of man. Although it has not been the purpose of this study to take up a complete consideration of the parable itself, it will be necessary to consider its details, if only briefly, that the perfect harmony observed from the beginning of the discourse may be completely revealed.

Parables are purely imaginative in conception, designed to illustrate and convey a truth in a more effective way than mere statement of fact could do. Forcing a literal construction upon figurative language can result only in a misfit and confusion. This is clearly shown when this passage is presented as a narrative of actual occurrence, as is sometimes attempted. We know that historical narration was not a part of the teaching method of Jesus; but the results of such an application to this parable are enough to convince any unbiased student that literal acceptance is entirely impossible in this case. If it is maintained that the story is actual, then Christ, the master teacher, is credited with mixing the literal and figurative in one sentence. Lazarus is meeting literal death, but is being carried to a place which can be taken only in a figurative sense. There are many other difficulties equally absurd and impossible to avoid, if the people and happenings of this parable are taken literally. The purpose at present is more to reveal the harmony resulting from the figurative construction, than to show the confusion and lack of harmony in the literal interpretation.

According to the nature of parables, the two men of the story are used as representative of two different groups of people, the happenings narrated also being illustrative of actual experience of these groups. Do these two men and their experiences lend themselves to such use?

By the indication of the verses immediately preceding the parable, we would expect the opening scenes of this

story to center about the change from the Mosaic to Christian dispensation as to time. At that time did just such a complete reversal take place, between two classes of people, as would correspond to that which is related of these two men? In the very beginning of the Christian era such a reversal took place, between Jew and Gentile, in regard to religious leadership and spiritual condition.

There is a very striking correspondence, between the rich man and the experiences attributed to him, and the Jewish people and their actual experience prior to and after the gospel call. The clothing of the rich man is that which was characteristic of the religious leaders of Judaism. In the beginning all spiritual riches had been given into their hands (Rom. 9:4, 5); they were the highly favored ones. Was the Jew's attitude toward those not as blessed as he at all generous?

There is just as perfect a representation of the Gentiles and their experiences, before and after the Christian era, to be seen in Lazarus and the experiences narrated of him. The actual condition of the Gentile, as regards spiritual blessings, is well illustrated in the hopeless beggared state of Lazarus (Eph. 2:11, 12). Did they not also humbly crave even the crumbs of the spiritual riches so freely given the Jew? Gentiles, even when proselytes to Judaism, were not regarded as on equality with the Jew. They were of two classes: temple proselytes and proselytes of the gate. Those of the temple were few in number, had full worship privileges, were held accountable for keeping the whole law, but were not considered as heirs of the promises. Gentile converts to Judaism were for the greater part classed as proselytes of the gate, and were allowed very few religious privileges. This larger class of Gentile proselytes were not required to keep the whole law, and were only allowed to worship in the outer court, called the court of the Gentiles. There is a very great similarity between these proselytes of the gate, grateful for even these small privileges, in which the Jews were so rich, and Lazarus, who also was at the gate, craving even the crumbs from the rich man's bountiful supply.

Are the experiences attributed to the two of the parable as typical of actual Jew and Gentile experience as the men are of these two opposite classes? What correspondence is there between the actual experience of the Gentile and that which is related of Lazarus? Can it be said that the Gentile died in any sense and was carried to Abraham's bosom by angels? The Gentile died to his old condition and life, and the step that marks the ending of the old and the beginning of the new life, which is baptism, is often likened to death in Scripture (Rom. 6:3, 8, 11). This figurative death in baptism brings the Gentile into a changed relationship, which is very appropriately expressed as being carried into the bosom of Abraham. He has been received into the family of Abraham as an actual heir of all the Abrahamic promises (Gal. 3:27, 29). The expression "in the bosom of the family" is a very common one, which is still used to convey the idea of being within the family circle. Angels, having the primary purpose of messengers, are the means by which this change was accomplished in the story; and in actual experience this change was accomplished for the

Gentile by the aid of gospel messengers or angels.

In all that is related of the rich man a perfect illustration can be seen of what is now recognized as actual Jewish experience. The rich man also dies, but, unlike Lazarus, his death is followed by a burial, torment, and a cry for relief at the hand of Lazarus, relief which cannot be given because of a great chasm, a void space, dividing them. The counterpart is found in facts of Jewish history. The Jew and Judaism died to the former condition of spiritual leadership; clinging to dead institutions, the Jew became buried with them, both spiritually and nationally. His place of burial has been among the nations, and from this place of burial his cry has gone up constantly for relief, and, just as in the parable, this has been asked at Gentile hands, the Lazarus class. Like the rich man, the Jew also looks up from Hades, the simple meaning of which is the state or abode of the dead, and beholding the Gentile now in the place of favor, while he is cast out, his plea has been constant for relief from his intolerable position. The Gentile has even had possession of the land and sacred places, all that is most dear to the Jew. Since the national death and burial of the Jew among the nations, no people have suffered greater trial and persecution. Torment in flame is not too strong an illustration of their experience, and would no more be understood as real than the fiery trial of 1 Peter 4:12, if it were not for preconceived ideas concerning eternal torment as the fate of the wicked, and the attempt to force literal interpretation on figurative language.

Has there been a great chasm or void space separating the two classes represented by these men? The Mosaic law, with its void institutions, is just such a barrier, which makes meeting upon common ground out of the question. As long as the Jew clings to the Mosaic law and its empty rites for his salvation, and rejects Christ, can there be a real understanding between Jew and Gentile? There is proven truth, when applied to the Jew, in the words in answer to the rich man's plea. While Moses and the prophets are not heard, or as long as all previous light is rejected, no new light can be received; even resurrection can carry no conviction in that case. Were the leaders of Judaism, or the Jews as a people, convinced by the resurrection of Lazarus? They plotted his death instead, because some did believe because of it. Did the resurrection of Jesus carry any greater conviction to these leaders and the bulk of the Jewish people? Instead of this, the guards were bribed to give a false account of the happening. How true are the words, "If they hear not Moses and the prophets, neither will they believe if one rise from the dead." If Moses had been truly heard and believed, they would have been prepared for the coming of Christ and the passing of the old order (John 5:46, 47).

As Paul asks in his Galatian message, "Ye who wish to be under the law, do ye not hear the law?"

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EVERY good work must spring from faith in the name, being, and goodness of God; and every work that is truly good must have love for its motive, as it has God for its end.—*Adam Clarke.*

Berean Department

Cecil A. Smead, Editor, Blanchard, Michigan

Religious Freedom

Religious freedom has come to mean for some, not what it truly is, the right to worship God in the way we believe right, but the license to worship Him not at all. Our forefathers gave their all to obtain that freedom. Shall we become so careless of this glorious privilege as not even to bother to exercise it?

Look at the religious developments unfolding in the world today. The freedom to worship God according to the dictates of a Bible-inspired conscience is everywhere being denied or abridged.

It is one of the laws that God incorporated into the rules of the universe, that whatever is not used shall be taken away. Eyes that are not used become blind. A limb that is not used loses its strength. A talent that is undeveloped leaves its possessor. And our much-vaunted religious freedom unless we exercise it will be taken away from us.

God never intended, when He gave us this liberty, that we should cease to worship Him and so turn every man to his own way. He provided a way of salvation for us, and He expects us to take advantage of it. Hear the warning of the Apostle: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost."

Let us resolve that we will take full advantage of our liberty and never will pass up an opportunity to gather with others of like precious faith for the purposes of studying the Word of God and worshiping Him.—J. R. LeCrone in his pastoral bulletin, *The Assistant Pastor*.

Abdication

Two Bible men loved their wives so much that they abdicated. The happiness of the Garden of Eden, the favor of God, life without end, meant nothing to Adam if his wife couldn't share it all with him. His wife had fallen from grace and awaited only the hand of God in judgment. Adam gave up all he had to join her. How he must have loved her!

The second Adam, the Christ, gave up His perfect life for His bride, the church. He couldn't be satisfied with life for Himself without her. The difference lies in that Adam, in disobedience and lack of faith toward God, was drawn down to the under-condemnation-of-death level to share with his wife, while Christ was sent down in obedience to God to bring back His wife. Why couldn't the first Adam eventually have done the same had he obeyed God?

They each were moved by a great love. One didn't trust God, the other had faith. Which one brought the greater happiness to his dear one? Which one then had the greater love?

If you have absolute confidence and trust in God, your love for your Christian brethren will be perfect. Your love for your own husband or wife cannot help but be more pure. You both will reap the benefits of the real peace of God which settles into your hearts to stay. Let your love be tempered with faith. Then the many abdications you must make will bring true happiness.

Gold, Frankincense, Myrrh

Being *wise* men, they presented gifts. So does the world today at Christmas time. They presented gifts to the Holy Child, we to each other as unto Him. They gave themselves with the gifts. So must we, to be wise men.

Being *wise* men one tenth of their income would be offered to God's High Priest, even as Abraham paid tithes to Melchisedec. But being wise men, they would consider that a payment and not a gift. Therefore, these were not tithes they brought, but expressly are said to be "gifts."

The special offerings we make to God's High Priest at Christmas are to be over and above the regular tithe. As you love your Savior, so do not let Christmas go by without making an expression of your love. With every gift, give that which is without price, give yourself.

December 25

People are troubled to think that this date is not really the birthday of the Christ but really a pagan festival date to commemorate the birthday of Horus, son of Isis, Queen of Heaven. When so many pagans flocked into the early church they brought the old associations and December 25 was looked upon as the Lord's birthday. But what people forget is that December 25 was looked upon as a holy day by the apostolic church even before the pagans were admitted. If it is not the Lord's birthday, what then is it?

The early church also looked upon September 29 as a holy day, "the Festival of Michael and all Angels." A great angelic celebration took place the night our Savior was born. September 29 is 280 days, the period of human gestation, after December 25. See also the comments of the Companion Bible on "the course of Abia" which prove that September 29 is the birthday of the Christ and that December 25 is the date of the miraculous conception of the Virgin Mary. John the Baptist was conceived June 24 following his father's service in the temple, and born about March 29. Jesus' birth, being six months later according to Luke's record, verifies the above dates.

So, my dear friend, you do not need to fear that you are observing a pagan festival in setting aside December 25 as a worship day. You are commemorating the blessed event of John 1:14, "the Word became flesh." It "tabernacled among us" on the Feast of Tabernacles 280 days later, when Christ was born.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Behold the Lamb of God which taketh away the sin of the world."

JESUS SHOWS US WHAT GOD IS LIKE

WE READ many things in the Bible about God. We know that He is Ruler over all. We see all about us the signs of His power. But it is hard for us to imagine what He is like.

God is the One who created all the wonderful things about us. He did it merely by saying the word. When God wanted light to shine upon the earth, He said, "Let there be light," and there was light. Just like that!

Then God looked at the earth and realized how much more beautiful it would be with grass and flowers and trees. So He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit," and it was done. The earth was made beautiful.

In just the same way God spoke, and the golden sun appeared in the sky. The silver moon and the twinkling stars shone forth at night in the beginning by the same power. And they have been over us ever since, bringing life and health and beauty to all the people of earth.

The last and the greatest creation of all by the power of God was man. God used dust and breathed His own breath into the man He had formed, and the man lived and moved. What a wonderful God! How powerful!

God gave all the grand things He made to man for his use and for his enjoyment. Only one thing that God made was kept away from the first man, and that, as all you boys and girls know, was a certain tree. Everything he could enjoy but that.

It seems as though we would have been contented with so many fine things, and we think we would have left that tree alone—that tree with the odd name, the tree of the knowledge of good and evil. But I wonder. Perhaps we would have been no better than Adam and Eve. Who knows?

At any rate, they disobeyed God, and down through the years men continued to disobey. Then God, wanting above all else that men should learn to know Him and to love and obey Him, gave His Son, Jesus our Savior, to be His greatest Gift of all.

God felt that if One came as a Babe, growing up into a Man—One who was His very own Son—men would learn better what God was like. Thus they would serve and obey God because they had learned to love Him through His Son.

You often see a boy among your acquaintances of whom

people say, "Isn't he the image of his father?" They mean he is just like his father in all his ways, as well as his looks. And if you know the boy, then you know the father, too.

It was something like that with God. Jesus was so much like God, so full of power and love for men, that they began to appreciate God more. And John, the disciple whom Jesus loved best, tells us about it in his book, called "The Gospel According to John."

John tells us in his very first chapter how God spoke the word and light came; how He brought life on the dark, cold earth, just as we have been talking it over. Then John says God sent His Son to live among men, "and we beheld his glory, the glory as of the only begotten of the Father."

Now the John that is mentioned by name in this book is not the John that wrote it. He never mentions his own name, just calls himself "the disciple whom Jesus loved." The John in the book is John the Baptist. But you all know that, for you learned the difference last quarter, if you did not know it before that.

This John the Baptist says that, though he wasn't good enough even to unlatch Jesus' shoes, yet he was chosen to run before Him and tell people He was coming. John was very proud to be the "forerunner" for Jesus, and he worked hard at the job, you may be sure.

In this same first chapter we read about the calling of some of Jesus' disciples. Peter and Andrew, two brothers, and James and John, two other brothers, the last one the writer. Also Philip and Nathanael were called.

Jesus needed helpers in the great task He had of showing men just what His Father was like. And so, in all, twelve were chosen. The names just given were the first six chosen. I wonder how many of you can name all twelve apostles.

During the first three months of the new year we are going to study the book written by that disciple Jesus loved so much—John. As we read the stories of Jesus that we find on its pages we will learn to love Jesus more, if possible. And learning to know and love Him more, we will know more about His Father, God. We will want to serve and obey such a wonderful God.

Can we do any less for the One who has given us all things to enjoy?



AMONG THE CHURCHES

POMONA, CALIFORNIA

There will be a one-day conference held in Los Angeles, Calif., Sunday, Jan. 17, 1937. Sr. E. C. Railsback will speak at the morning service and Bro. Norman Macleod will speak in the afternoon. An effort is being made to secure at least one other speaker for the afternoon.

Grace Adamson, Secretary.

As a memorial to his wife, Edith, Charles Miller of the Dixon, Ill., congregation has contributed \$25 to the fund for meeting the indebtedness of the National Bible Institution.

George H. Slagle, Dunlap, Ill., records that the Dunlap Sunday school, recently organized, started with five members, now has eight, and is ordering fifteen quarterlies.

The author of The Walrus Speaks thanks his fans. One has threatened to pull his whiskers; another has furnished him with clippings of Mr. Bootkins ripped from a Sunday paper. Mr. Bootkins is a sort of human walrus who also talks on occasion of shoes and ships and sealing wax, et al. The Herald columnist still wonders if he's been insulted.

ILLINOIS EVANGELISTS' NOTES

Evangelist	F. L. Austin
Song Leader	J. W. McLain

Meetings closed at Casey Sunday evening, Dec. 13. A business meeting was held to consider enlarging the work and hiring a pastor for part time. Final decision was postponed until a later meeting.

Average attendance throughout the three weeks might be estimated at 50. The house was rather full on the last evening.

There is a fine group of young people becoming interested in the work there. A Berean group was organized and will be conducted by Sr. Maude Hickox.

Bro. Austin is speaking at Grand Rapids Sunday, Dec. 20, while the writer is speaking at Cable and Macomb, Ill.

J. W. McLain.

GRAND ISLAND PROVES NOT SO GRAND

Editors, The Herald:

We have been living across the river from Bath, Ill., on an island. We were told we would have plenty of work at good wages at the Grand Island Gun Club. We moved there the 17th of August, but December 3 the work ended; so we rented a house at Ripley, Ill., got a truck, loaded it. We had to cross the river on a ferry. The road was slick and the ferry too far to the right. A man on the ferry told the driver to come on. He did. The ferry went under and the truck turned over in the river, drowning 160 hens and ruining our household goods. We got some out; some we never found. The driver's truck is costing him a lot to put in running order. We were lucky that no one was hurt, and are so thankful.

Mrs. Isabelle Smith,
Ripley, Illinois.

BURR OAK, INDIANA

Last Sunday in my absence there were seventy present at the Bible school hour. Bro. Melvin Osborn gave the morning address at the eleven o'clock service.

Sr. Louise LaMunion preached in the evening at the Evangelical Church in Culver. We hear splendid reports of these meetings.

Our people here are anxious to carry the gospel into other places. We feel that we will be held responsible if we do not.

Carlton Hoskins and his wife Lola went with the writer to Kokomo, Ind., for the day's services December 13. They sang their choruses and duets at both services. The attendance was exceptionally good. Monday morning they also sang at a funeral Bro. Parker had. They love to sing, and folks love to hear them. Any church that wishes their service can have same by writing us at Burr Oak.

Wednesday evening the Morning Star Class held their class meeting at the home of Sr. Margaret Weaver.

So many of our people are having bad colds. However, we "keep on keeping on" as the Christmas season is upon us.

The folks at Kokomo are busy with their programs and getting the Christmas baskets ready for the needy. Bro. and Sr. Parker are continually doing something for the less fortunate. Lord bless them, for surely they are not laying up treasures on earth, instead are nobly carrying the gospel to the poor, unfortunate homes.

A. E. Hoskins, Pastor.

"I do not," warns Mrs. Lulu Johnson, author of "Thoughts From a Sermon," "state these things as actual facts. They are only my own meditations."

That old and trifling subject for debate, "the pen is mightier than the sword," is well established by the Pauline Epistles. The might of Rome was insufficient to stem the tide of Christianity, and the religion of Jesus (Christ advanced more rapidly in proportion to its original extent during the Roman persecution than at any time since, for Christianity meant more to people under such circumstances.

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.

THE WALRUS SPEAKS

By Arlen Marsh

Thanks to the editor of this sheet, we have learned that even the glamorous South Seas aren't free from antichrists. In 1828, a native established a sect called the Mamaia, established himself as Jesus Christ. Missionaries were much troubled by the organization for a good many years.

There's an American translation of the Bible that no living man can read. John Eliot gave the Mohicans a dialect Bible in 1661. And today there aren't any Mohicans. See James Fenimore Cooper.

Page Hetty Green, the Witch of Wall Street, who moaned that she had never made over \$200,000 in one day. George A. Ball, Muncie, Indiana, manufacturer, mildly told a Senate investigating committee recently how he secured control of three billion dollars' worth of railroads for a total outlay of less than two millions.

So now we'll move to Chicago. The Tribune bares the fact that only 69 per cent of the city's taxes ever are collected.

We always thought that women were all alike. Now The Presbyterian advises that "an ivory rod found in ruins of Lachish, Palestine, is believed to be a hair curler of the sort used 3,200 years ago."

Hello, Hollywood. The Walrus Speaks speaking. . . . Yes. . . . We'll be very glad to substitute for him if Prince Edward doesn't care to sign that contract. . . . That one you offered him. The one calling for a million a year. . . . We just wanted you to know.

Which reminds us that there are only 367 more days till Christmas after next.

WANTED: Good collection correspondent. Experienced. Steady work. To secure payments on outstanding war debts of England, France, Greece, Italy, and others. Apply Treasury Dept., Washington, D. C.

Measurements, comment a General Electric ad, to 3-100,000 inch made possible the all-metal radio tube. We've been wondering who took the ruler off our desk.

The grand gesture has been made by Yvon Delbos, French Foreign Minister, who vigorously informed the Paris Chamber of Deputies on December 3 that La Belle France would cheerfully go to bat for England in the event John Bull was attacked. Delbos, of course, didn't mention that the chances of England's ever being attacked without a simultaneous march on France are about one to one million. But the speech sounded very well in the newspapers.

THOUGHTS FROM A SERMON

By Lulu Johnson

WHILE I was listening to this very interesting sermon, my thoughts kept reverting to other sermons I had listened to many years ago. Sermons on prophecy—how they have made their mark. No other subject is so well remembered.

Bro. E. E. Giesler's sermon on prophecy (preached at Moorefield, Nebraska, October 25, 1936) was the same in substance as one I had heard twenty-five years before. Still there was a vast difference. Then we tried to picture in our minds what the fulfilling of those prophetic words would be like. Now we have them developing and casting their shadows before them until the thing of imagination is become a reality. There have been great wars and many changes since that first sermon on prophecy was preached, yet through the light of prophecy the minister could tell as accurately what to expect as Bro. Giesler.

It was the thoughts expressed concerning the general trend of all churches that impressed me most. The fact that all churches of the world would unite and form one church has been the theory of many in times gone by, but now we see this trend increasing in various ways. Ministers, some holding high positions, pastors of smaller places, prominent people, and much printed matter are advocating that very thing. We can now begin to see how this is going to take place. Soon will be formed, as Bro. Giesler says, a federation of churches to be known as the world church.

Later I came upon these scriptures and, as it seemed to me, they point to a time when a great organization under one head will be a very important development in the last days. Isaiah 23:17 tells us, "And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth." Also note Jeremiah 51:7: "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."

Then again in Revelation 17:2: "With whom (speaking of Babylon, the mother of harlots) the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

Who is the woman of verse 5 upon whose forehead a name was written? There are more than one name written, but they are all one and the same, as they are called "a name." "Mystery, Babylon the great, the mother of harlots and abominations of the earth."

Just what influence can old Babylon have upon our present-day world? Who is the woman who has caused the inhabitants of the earth to err? What are the contents of the cup which causes nations to lose their reason? The contents of the cup are the adulteration of God's pure Word, and to join the one who presents the cup is to commit for-

nication. It is error in the truth which has caused the confusion and uncertainty in the religious world today.

Verse 9 tells us who the woman is. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Rome is built on seven hills, or mountains, and Babylon is the mother of her. Catholicism had its origin in Babylon; therefore, Babylon is the mother of Rome religiously.

Right here it might occur to one just how much God values His pure truth, and also to answer the oft-asked question, Does it make any difference what we believe? If in doubt about it, read the final condemnation of those who dare to pervert His Word.

So thoroughly confused are the religions of the world that there is very little truth left. In reality there is little, in doctrinal belief, to hold the majority of the church apart. Many contend that a difference of belief is of no importance, so it seems that we may expect to see in the near future a consolidation of churches. When they do consolidate, it will be under one head. And whose head will it be? Undoubtedly that one from whose hand they have been made drunk. Then all will be taxed and from this general fund all ministers and other workers will be paid. Then many, who with their thimbleful of wisdom have so faithfully worked to bring about this condition, in the hope of a better paying position, will find themselves ejected and jobless.

The woman of Revelation 17:9 in whose hand is the greatest power will give to her children the places of favor. I believe it will be necessary for everyone to pay into and recognize the world church, or face starvation, for those who refuse will be unable to buy or sell.

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BLESSED ARE THESE —

THE other day in New York Ethel Barrymore told a class in dramatics that the Bible should be the textbook for aspiring actors and, at her command, her pupils read aloud the Sermon on the Mount. "Be simple," said Miss Barrymore, "in everything."

We are inclined to go further and to say that the Bible should be the textbook for aspiring writers of all sorts, including newspaper reporters. The world has grown too much adjectival, and one has only to study the fulsome advance notices of movie films which one occasionally encounters at theaters to realize that unnecessary adjectives destroy their own purpose.

There are no unnecessary adjectives in the Sermon on the Mount:

"Blessed are the poor in spirit: for their's is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth."

If one read the Sermon on the Mount every morning before leaving the house it is quite likely that one would catch some of the essential simplicity of that great prose, and if everybody did so a great deal of unnecessary conversation might be eliminated from the world.—*Hamilton (Ont.) Spectator*; selected by Arthur Gilbey.

On the Shelves

By Arlen Marsh

A GENTLE CYNIC

It's the bunk.

A Gentle Cynic, Being the Book of Ecclesiastes, is the entire cognomen. Prof. Morris Jastrow, Jr., who kept university boards in a dither for years giving him degrees, wrote the thing.

Outside of the fact that the Bible isn't inspired, it's a very fine book. And, furthermore, Prof. Jastrow can't quite understand why modern men should be so foolish as to speak of Isaac and Samson and Aaron as historical characters when every sensible person knows they were only myths.

It's higher criticism brought to its acme and centered on a single book. It's modernism carried to the ultimate. And it's the most illogical drivel I've read for a long time.

Ecclesiastes, better known to the Professor as Koheleth (the pen name under which Ecclesiastes was written), was only a late Hebrew effort to do something like the quatrains of Omar Khayyam. It has so many contradictions that reason alone would indicate that only three fourths of it was the product of the original author. The remaining fourth was added by a flock of pious commentators who were displeased with the irreverent cynicism of the book.

About the only valuable feature of the Jastrow masterpiece is its translation of what the author calls the "authentic" parts of Ecclesiastes. The Pennsylvania LL.D., Ph.D. leaves about half the biblical book after his slicing and emending are finished. But the half that's left does contain a translation that's different and, consequently, interesting.

J. B. Lippincott Company: \$3.00—and I can't imagine who, besides Morris Jastrow, Jr., would ever pay that much for the bilge.

SENIOR BOOK IV

The chief distinction of this newest of the series of lesson outlines for senior Berean societies is the readability of its cover.

It has fifty lessons. Nine of them are by Sydney E. Magaw, pastor of the Brush Creek, Ohio, Church of God, and have to do with the perennial problem of social behavior. A considerable to-do is raised about dancing, card playing, smoking, drinking, swimming, motoring, and quite a quantity of other items. There'll be a mite of argument engendered by these lessons. They're pretty long to be jammed into one class session.

The remaining forty-one lessons are the preparation of a number of Bible students—Miss Lucille LeCrone, Harry A. Goekler, Mrs. Mary A. Gesin, Norman John Macleod. These forty-one stagger from length to length and cover practically everything in the Bible.

Owing, apparently, to complaints about the monotony of former books of this series, Senior Book IV shows little planning as to sequence. You could take a lesson from any part of it, with one or two exceptions, and have your night's study without reference to any other lesson. This may have its advantages; however, lack of anything definite by which to tie reviews and future assignments to current lessons will, I think, be the cause of some confusion.

The principal flaw in the book is one common to all the old-style Bible lessons: Rather than providing problems that will induce thought, the outlines state a question, list a number of texts which provide the answer, and permit the whole affair to drop. There is little in the book to provoke any great amount of mental exercise.

This very fact makes it easy for the inexperienced teacher to use the lessons. Most teachers, like most students, have neither the experience nor the desire to do a great deal of cerebral gymnasium work, and this book makes it wholly unnecessary. One reads a question, one reads a text, and the lesson is practically ended.

The primary advantage of the Berean publications is the fact that they are Bible-centered. There is, therefore, a sharp contrast between them and the corresponding outlines issued by the young people's organizations of the majority of denominations.

National Berean Society: 25 cents; 5 or more, 20 cents each.

FUN FOR ALL

You've been appointed on an entertainment committee. And your class has had a lot of entertainments, and they've been held by talented directors. Or you want to stage a party of your own. So you start to think, and presently the head begins to buzz, and somebody suggests you get a book from the library, and by that time the library's closed or the book you want has been lent.

Your troubles are ended. What's more, they're ended inexpensively. *Fun for All* is Dennison's answer to the need for a book of games, of suggestions for favors and prizes and accessories and menus and everything else that goes with a good party. None of the suggestions would cost much to put into effect—a little crepe paper, a spot of two of time, and a few pins. The book has everything from how to tell fortunes to elephant soup. Besides all of which, it's well illustrated with drawings and photos.

What with stork showers, engagement parties, farewell parties, Big Jack Horners, bridal showers, simple banquet table arrangements, Mickey Mouse ideas, and parties of the seasons, *Fun for All* covers just about all you'll need if you give a party a month for a year.

Dennison's: 10 cents; 15 cents postpaid.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, DECEMBER 29, 1936

NUMBER 13

Condemned to Die!

By the Editor

THE PRISONER at the bar stood with downcast eyes facing the court. The jury had just returned its verdict, "Guilty of murder in the first degree," and the pallid-faced man before the bench waited for the pronouncement of the sentence.

Each juror had been questioned, "Is this your verdict?" and each had answered in the affirmative. Addressing the cringing man before him, the judge asked:

"Have you anything to say before sentence is passed upon you?"

Dazed by the terrible situation in which he found himself, the prisoner did not immediately respond. It was as though he had not heard the words directed to him. His attorney touched his arm and whispered briefly in his ear. Slightly aroused, he glanced toward the man upon the bench, shook his head, and mumbled indistinctly, "Nothing."

The jury was still upon its feet. The crowd in the courtroom stood at attention. Not a sound was heard as the people waited expectantly for the next act in the tragic drama that was to determine the fate of a human being like themselves. A man's life was at stake!

What would the outcome be?

That was the question that agitated the minds of the men and women who filled the room to overflowing. As for the condemned man himself, he remained dumb, apparently uninterested and unconcerned in the events that were taking place around him. Had his mind been clear enough to reason logically, no doubt he would have said in his heart:

"What difference does it make? If I go to the electric chair my suffering and my apprehensions will be

over in an instant. If the judge gives me a life sentence in prison it will mean that my misery will be dragged out over a period of years instead of continuing for a few days or weeks."

And could such a fate be given the inspiring name of "hope," his hope would have been for an immediate execution of the extreme penalty, death.

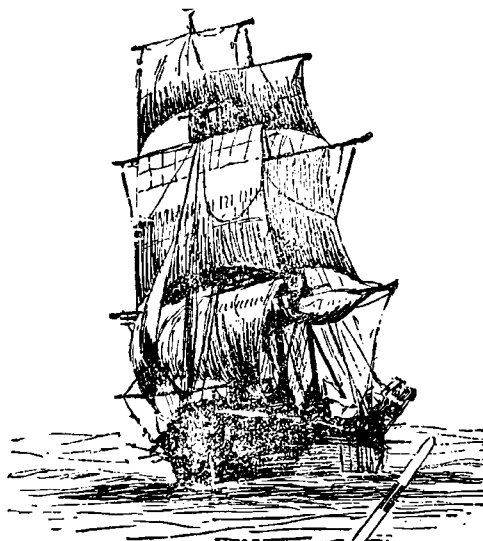
The judge glanced down at the papers before him. He surveyed the jury attentively, searchingly, individually. His gaze passed over the expectant crowd of morbid curiosity-seekers that packed the courtroom. Last of all he turned his eyes upon the figure that slumped dejectedly before him.

"The jury has found you guilty of murder in the first degree," said the judge impressively. "You have indicated that you have nothing further to say in your defense. It therefore becomes my painful duty to pronounce sentence upon you in harmony with the findings of these twelve men who have weighed the evidence presented.

"Every opportunity has been given to you to prepare a defense if such you had. An able lawyer has conducted the case on your behalf. There can be no question as to the fairness of the trial. You have been found guilty according to the law and evidence presented here.

"In the light of these facts I, therefore, am compelled to sentence you to death in the electric chair, the date of said execution to be determined at a later session of this court. Officers, take the prisoner away!"

Death—sure and inexorable—hovered over the slinking figure as he was led away by his guards. Just when the stroke would fall he did not know. (*Please turn to Page 11*)



Abreast of the Times

Building the Kingdom (?)

"We shall reign on the earth."—*Revelation 5:10.*

CHICAGO, Dec. 16.—The church is not so much concerned with increasing its membership in these days, as it is in "building the kingdom of God in the life of the city," declared Rev. Harrison R. Anderson, pastor of one of the largest and oldest churches in this city.

"Jesus seldom talked about 'the church,'" he said, "but He talked often of 'the kingdom of God on earth'; not as a remote Paradise, but *on earth.*" The minister, in defining the new concept of church duty, asserted that it had more to do with the developing and maintaining of a higher standard of moral living today than in dealing with abstract problems concerning a future world.

One cannot help but sympathize with the modern interpreter of religion in his recognition of the need for moral and political reform. There can be no question about the crying need for such improvements being made. The only question is, in our estimation, whether or not the church of Jesus Christ should center its campaign on the effort to overcome the moral and economic weakness in our social fabric or, without ignoring the need for such reforms and doing all that it can do consistently to encourage them, direct its major energies to the task of evangelizing the world from an individual standpoint. Which method will produce the more lasting and beneficial results?

Churches Plan War on Reds

"Behold a fourth beast, dreadful and terrible, and strong exceedingly."—*Daniel 7:7.*

CHICAGO, Dec. 16.—Recognizing the appeals that are being made to preachers of all churches to join with Socialist and Communist groups in waging warfare against what is termed the evils of the capitalistic system, and how exceedingly dangerous such an alliance would be as far as the church is concerned, the American Forward Movement, composed of laymen and clergy of Catholic, Protestant, and Jewish congregations, is planning a nation-wide campaign against all such propaganda.

"Our purpose," declared Rev. Ralph Nollner, Methodist president of the organization, "is to present a united front against Communist and Socialist agencies working through the churches. Many sincere clergymen have 'fallen' for the buncombe and propaganda sent out by radical groups under the guise of social gospels. We will furnish every preacher in America with a regular information service with documentary proof to set them right."

The Rt. Rev. John Francis Noll, Catholic Bishop of Ft. Wayne, Indiana, and head of his church's anti-Red drive and a leader in the American Forward Movement, added: "Preachers are deluged with propaganda professing a sure

cure for evils of poverty and economic insecurity, but the price paid for this specious bargain is slavery."

Speaking on behalf of the Jewish section of the Movement, Dr. Felix A. Levi, president of the American Reform Rabbinate, declared: "We are no apologists for the inequalities of fortune that still mar our social order, but we are deeply convinced that our American principles offer a better opportunity for correcting what is amiss than any sort of dictatorship which must surely grow out of Communism."

Catholics, Protestants, Jews! How times and circumstances do change human relationships! A century ago, or even half that long ago, such an alignment of religious leaders would have been considered utterly impossible. We have observed a rearrangement of religious groups developing for several years. Those church leaders, Catholic, Protestant, and Jewish, who look for world regeneration by political means rather than by individual conversion or by the coming of the Lord, are being drawn into closer unity, while those men and women who still look to the Christ and to the Bible for inspiration and guidance are being brought more into harmony with each other. Is this in preparation for the fulfillment of Jesus' prediction found in Matthew 13:30?

Modern Religious Persecution

"Ye shall be hated of all nations for my sake."—*Jesus.*

NEW YORK, Dec. 21.—In many parts of the world it is as dangerous to live and worship as a Christian as it was in the days of Nero. It is estimated, according to *The Living Church*, that 187,000 men and women have died because of their faith in modern times. Russia alone probably has had as many martyrs as the entire Roman Empire from Nero to Constantine. Add to this the martyrs of Assyria, Armenia, Greece, China, Mexico, and Spain and it seems a fair assumption that the number who gave their lives for Christianity since the World War far exceeds the number who died in the so-called ages of persecution.

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The Kingdom of God

Number 4

By T. A. Drinkard

AND, too, this portion of Heav-
en-given law should forever
settle or be the end of all con-
troversy as to the location of the
kingdom, its duration, and to
whom it shall be given.

The kingdom, when "set up"
(Dan. 2:44), will bring new con-
ditions altogether. They will be
the opposite to those now existing under the kingdoms of
this world. Each nation and kingdom is having its own
plans and so-called new deals to bring prosperity to its
people, but in the end there are only poverty and want on
every hand.

The establishment of the kingdom of God on the earth
means a real new deal. It means for a surety that man's
rule has come to an end, and that God through Christ takes
over the powers of government, and from henceforth a new
system that brings an era of peace and plenty to earth is
inaugurated that will destroy not only war but the prepara-
tions for war (Isa. 2:2-4), and will bring an abundance
of peace. It's to be what we term a literal kingdom, just as
literal as those that it destroys.

And why not? When we study the kingdoms of man we
see about seven parts, and I note that God has revealed that
His kingdom has just seven parts and those interested can
easily understand them. But should we spiritualize those
many scriptures about the kingdom and seek to apply them
to the church and her work during this age, we lose sight of
the plan and purpose of God.

Men have sought to twist and wrest the Scriptures, and
to spiritualize the meaning of the kingdom until the rank
of the people know very little about the kingdom, and
many of them care less. So much is written about the king-
dom that I often wonder why more is not known about it.
As previously stated, the kingdom will be something that
the church is not. It will do a work that the church is not
doing. It will do a work that the church cannot do. Why?
Simply because God did not plan for the church to do the
kingdom work during this age. And the sooner we see that,
the sooner we will learn a most valuable lesson.

When God speaks once, yea, twice, and refers to His
kingdom as an everlasting kingdom it should end all con-
troversy; but no, the world is partly made up of those who
seek to have their own way, by wresting Scripture to "their
own destruction" (2 Peter 3:16). And hence people are
misled and blinded.

Leaders today as always are optimistic. They plan to
do this and that in order to bring plenty and prosperity to
the earth, and the very God of heaven declares in thunder-

*"And the kingdom and dominion, and the great-
ness of the kingdom under the whole heaven,
shall be given to the people of the saints of the
most High, whose kingdom is an everlasting
kingdom, and all dominions shall serve and obey
him. Hitherto is the end of the matter."—Dan-
iel 7:27, 28.*

ing tones in Daniel 2 that they
cannot, and will not, do it.
Why? Simply because, should
plenty and prosperity come, it
would mean that the money
mongers of this earth would
have to lose their wealth, and
just so long as money controls
governments, just that long the

money mongers will fight to retain their hold upon the
people. Note the condition in our own nation. Why not
plenty and prosperity here when so much money exists?
Only a few years ago there was too much, and they de-
stroyed it! And this, too, when suffering, want, and need
stared the people in the face.

The kingdom of God will bring plenty and peace to
the earth. When Jesus taught His disciples to pray, it was
for a kingdom that would fulfill all the requirements of
prophecy. God foresaw the inability of human government
to establish and retain a righteous system on earth, hence
His plan to set up a kingdom upon earth with Jesus Christ
as its King and His church as His associate rulers (Isa. 32:
1; 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:9, 10; 20:4; Psalm
149:5-9).

Yes, I am looking for a real, visible, personal Christ
who will yet sit upon the reestablished throne of David, and
"reign in mount Zion, and in Jerusalem" (Isa. 24:23;
16:5). The record so states these truths in plain terms, and
I believe it so firmly that I can't find words that will make
my affirmation too strong.

One of the outstanding facts about the kingdom of God
is this: When it is set up or established, it will begin to
bring in *immediate* results; and instead of sin and oppres-
sion continuing on, they will begin to come to an end. You
will note by the Scriptures (Rev. 20:4; 5:9, 10) that a
great change takes place on the earth during the period of
a thousand years after the kingdom is set up; and it would
seem to me that at the end of the thousand years Christ
can gladly and triumphantly say that He has "put down
all rule and all authority and power," as Paul clearly in-
dicates by 1 Corinthians 15:25, 24.

Behold the result of a thousand years' reign of Christ
upon David's throne on the earth! Compare this work to
the so-called reign of Christ since Pentecost. I submit that
in affirming that Jesus Christ has been reigning since the
days of His personal ministry upon earth or since Pente-
cost, every passage of Scripture referring to His reign up-
on earth must be spiritualized, or given a special spiritual
meaning so as to refer to the church, and thus the truth be
hidden from the people. (Please turn to Page Ten)

Keeping the Faith

"I have kept the faith."—2 Timothy 4:7.

IN THE 4th chapter of 2 Timothy we have the triumphant testimony and parting admonition of Paul, the victorious Christian soldier, the tireless worker, matchless preacher, and heroic sufferer in the cause of Christ. The speaker is fully aware of the impending death approaching: "I am now ready to be offered, and the time of my departure is at hand." Calmly he states the fact. There is no manifestation of fear, regrets, or anxiety—only the confident assurance of well-grounded hope. For years he had been preparing for the event, and when the time arrived he was ready and glad to go.

Paul was a prisoner at Rome under the power of a merciless, cruel tyrant. He was under arrest for the "crime" of preaching the gospel of Christ. He was cut off from the fellowship of his brethren. All had forsaken him in his hour of peril—save Luke, his "beloved physician." But his mind was unfettered and his pen free. Having nothing especially to do, he sat down in his prison and took a review of his past life. Then, with the telescope of faith, he took a preview of the future. Then, with pen in hand, he gave Timothy and all of us the conclusions of his meditations and a glimpse of the things he saw beyond the reach of mortal eyes.

A GOOD FIGHT

As the Apostle let his mind dwell upon the stirring events of his stormy career, knowing that life on earth was drawing to a tragic close, he issued a solemn warning to Timothy to carry on in the same desperate warfare in which Paul had set the example. This impressive charge and warning still rings and echoes across the centuries, inspiring evangelists and missionaries of the cross to emulate the great Apostle and demonstrate the same loyalty and devotion to the high calling of ambassadors of Heaven.

Then, as his mind passed to his personal experience and frightful sufferings, he shouted triumphantly, "I have fought a good fight!" And what a bloody warfare it had been! Foes without and fears within. First, Paul had to fight his own carnal nature which gave him deep concern! "I fight, and keep myself under, lest, after I have preached to others, I may myself become a castaway."

Paul never got away from the fear of apostasy. He never deluded himself, or tried to delude others, with the idea that it is impossible to fall from grace. His constant warning was, "Let him that thinketh he standeth take heed lest he fall! . . . Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

William G. Burleigh, whose article we here condense from Apostolic Review, has made no effort to be specific in his definition of faith, but has chosen to offer inspirational exhortation in the stead of ironclad creeds. Owing to its length, the original Burleigh work has been considerably abbreviated.

From without, all the powers of darkness were hurled against him. He was in perils by land and sea, from pagan rulers and apostate Jewish church, wild beasts, robbers, false brethren, hunger, cold, and nakedness. In addition to all this he was chained, like a wild beast, for many weary months in gloomy dungeons. (Jesus was showing him what "great things he must suffer for my name's sake.") Yet with high courage and unfaltering steps Paul marched straight forward, bearing in his body "the marks of the Lord Jesus," determined to finish his course with joy.

THE FAITH

In our text Paul reveals the motivating power that held him to his course and enabled him to win the fight. He kept faith with his Lord, and the Lord kept His promise to provide the grace sufficient for all his needs. "This is the victory that overcometh the world, even our faith!"

"I have kept the faith." What faith? Why, the only faith there is. There is but one Christian faith. Opinions and speculations are not faith. One may hold a thousand opinions, true or false, on a thousand different subjects, and still be destitute of faith. This seems to be the chief trouble with this modern, muddled, bewildered, blundering world.

Faith comes by hearing the Word of God. Christian faith can come in no other way. Faith is belief of testimony. Christian faith is belief of divine testimony. Where there is no gospel of Christ there can be no Christian faith. Paul believed the Scriptures which testify of Jesus. His faith was in a person, and not in opinions concerning a person. That Jesus is the Christ, the Son of the living God, was the creed in which his faith centered. That is the faith that saves! This is the Rock of Ages on which all else rests! That is the faith which Paul mentions in 2 Corinthians 13:5 when he says, "Examine yourselves, whether ye be in the faith." The Corinthian church had obtained the faith when Paul went to them, determined to know nothing among them "save Jesus Christ, and him crucified." This is the faith Jude referred to when he exhorted the brethren to "earnestly contend for the faith which was once delivered unto the saints."

A DARK PICTURE

In discussing the same subject in 1 Timothy 1:19, Paul admonishes Timothy of the perils of unbelief. "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck."

We live in a world made sad and dark by sin. Sin has

wrecked the world! The far-flung "seven seas" are strewn with battered hulks and bleaching bones, victims of countless shipwrecks. But of all the unhappy, hopeless shipwrecks in the annals of recorded time, none is to be compared with the wreck of a Christian faith. It is a wreck from which there is no recovery. These willful sinners against conscience and divine illumination are adrift on

the stream of time without chart, compass, pilot, or port in view—the melancholy victims of a seared conscience and shipwrecked faith. In his farewell address Paul mentions by name one of these doomed souls. It sounds like a funeral dirge and the tolling of a bell: "Demas hath forsaken me, having loved this present world." Here is one of the short-
(Please turn to Page Nine)

The Mediator of the New Covenant

By Henry Dauterich

A MEDIATOR is one who stands between two extremes. Moses was the mediator of the old covenant; he stood between the Lord and the people, to speak unto them and to teach them all the commandments, and the statutes, and the judgments of God (Deut. 5:5, 31; Gal. 3:19). In the economy of Moses, the people looked to him and desired instruction at his mouth. When they saw the lightning and the mountain smoking, and heard the thunderings and the noise of the trumpet, they were afraid and said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Ex. 20:18, 19).

The office of Moses was typical of the official character of Jesus our Lord. Moses was the head of the children of Israel, and they looked up to him as their governor. Moses was a wonderful prophet, and there arose not a prophet in Israel like him, with whom the Lord communed face to face (Ex. 33:11; Deut. 34:10). Moses predicted that the Lord God would in due time raise up a prophet from the midst of his brethren, like unto him, that is, in an official capacity, and him they should hear in all things (Deut. 18:15, 16).

The Apostle Peter applied this prophecy to Christ, and adds, "And it shall be, that every soul, which will not hearken to that prophet, shall be utterly destroyed from among the people" (Acts 3:22-26, R. V.). Thus we understand that Jesus the exalted one is the Mediator of the new covenant, a "better covenant," which was established upon "better promises." The old covenant was dedicated with the blood of calves and goats; but the new covenant was dedicated with the precious blood of Christ. By Moses came a legal and temporal relationship; but by Jesus Christ came "grace and truth" and a spiritual relationship. The temporal relationship under Moses was to the Jews in the flesh, who were a typical people, but the spiritual relationship extends to "all nations" (Acts 10:35; Gal. 3:28, 29). God designed that in the new covenant all mankind shall be blessed, and understand His laws, and know His will, and to this end He hath established the man Christ Jesus as the *only* Mediator between God and men, and duly qualified Him to make known the principles of the new covenant, in order that man may enter into a covenant relationship with Him, and become spiritual-minded and ultimately "bear the image of the heavenly (spiritual) body" (1 Tim.

2:4, 5; Rom. 8:1-35; Heb. 8:10, 11; 1 Cor. 15:44-58; Phil. 3:21; 1 John 3:1-3).

Christ Jesus is the only way into this grace and fellowship; through faith in Him we have access to this heavenly relationship, which will be fully consummated in the kingdom of God, at the presence of Christ. The mediatorship of Jesus the exalted one is a vast theme, as it is linked with His priestly and kingly office. Jesus the Christ is not only the Mediator of the new covenant, but He is also our High Priest and King after the order of Melchisedec, which order is explained by the Apostle Paul as a divine order. All the types or figures of the Old Testament which stood in a reciprocal relationship to Christ were manifold, and are fully met in Jesus of Nazareth, the antitype. Therefore the Apostle declared that "in him (*now*) dwelleth *all* the fullness of the Godhead bodily," and that He is the Head of "all principality and power."

Jesus our Lord is also the guardian of the sanctuary, or holy things, and in Him are treasured up all wisdom and knowledge, and He is the *source* of all spiritual blessings, and we are complete in Him (Heb. 8:2; Eph. 1:3; Col. 2:3, 9, 10).

Jesus is the beginning of all *eternal* things; that is to say, *in* the Son the Father created all eternal things, even the things future (Heb. 1:2); because He vested Him with power to create them in their order respectively, when due, in strict accord with the design of God, as it is written, "For *in* him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers" (Col. 1:16). Jesus is the "firstborn" after an eternal order, "the beginning of the (eternal) creation of God." There is no creature like Jesus, who is now "the express image of the Father's person," and all things are upheld by the word of His power, which power was given unto Him when God raised Him from the dead and admitted Him into the order of Melchisedec (Matt. 28:18; Eph. 1:20-23; Heb. 1:3).

This transcendent truth is dwelt upon in all the Epistles of the apostles, who constantly exhorted the saints to look unto Jesus, the author and finisher of our faith.

Through faith in Christ Jesus, righteousness is imputed to us, and we are thus sanctified in Him, and receive the reconciliation purchased by the blood of the Mediator.

The Lost Book

THE topic on which I am to speak to you this morning has to do with Christian education. Personally, I know no greater subject in the light of its full significance and its potentiality for help to our Nation at a critical time than this one. The hope of any people must always be in its youth; sound education is the only basis of national greatness. And nations are very much like individuals. One has but to read the great prophets of the past, such as Isaiah or Jeremiah or Amos, with their tremendous insistence upon the accountability of nations as well as individuals to almighty God, to see one of the missing elements in national and international life today. Yes, education is the hope of the future, if—and that “if” cannot be too strongly emphasized—if it be education in spirit and in morals, in character as well as mind and body. A certain remark of President Theodore Roosevelt has been oft quoted, yet its meaning is by no means worn out: “Show me,” he said, “a man trained in intellect and not in religion and morals, and I will show you a menace to society.” There you have in brief compass one of the fundamental issues of today.

Let me put that issue in question form. Are we in America training our young people in religion and morals as well as in mind? Does education today quicken the conscience and stimulate the moral fiber of young people? Or is there something missing in the training of American youth?

My friends, there *is* something missing. The thing that is missing is a book. By a strange paradox this book is the most widely printed, most influential, and most generally quoted volume in our country. Yet, so far as American life and training of American youth go, that book is practically lost. Although every great author, from Chaucer to George Bernard Shaw, has been profoundly influenced by this book, although our greatest statesmen have quoted it freely, American young people today are growing up in densest ignorance of its contents. Let me take a moment briefly to picture the extraordinary timeliness of this book.

The date is March 4, 1933. A new President of the United States is making his inaugural address. Banks are failing, business is collapsing. With eager attention, millions of Americans are sitting by their radios listening to the voice of a new leader. As you heard or read that inaugural, did you notice that, woven into its comparatively few paragraphs were a number of clear allusions to this book?

The American Ambassador to Russia has delivered to the Soviet Republic a strong protest against Communist propaganda in the United States. Back comes the reply, written by the representative of an avowedly atheistic nation. And to point his most effective rejoinder, Mr. Litvinoff quotes some words spoken by Him who is the central Character of this book which is so strangely missing from American education.

And that book keeps on making news. A mere fragment

of old papyrus is discovered, containing a few words from the book. Immediately the news is cabled throughout the world, and great metropolitan papers give columns to the discovery.

BIBLE NECESSARY TO LIBERAL EDUCATION

What is this lost book of American education? Well, the answer is already apparent. It is the English Bible—incomparably the greatest of all the literary treasures of the human race. No scholar or critic of standing, whether Christian or atheist, would think of denying the preeminence of its influence. Our laws are based upon it. The very ideals of liberty upon which America is built were conceived by men whose thought and character were molded by it. All things considered, it is very doubtful whether anyone can lay claim to being truly educated who does not know the Bible. “I thoroughly believe in a university education for men and women,” said Prof. William Lyon Phelps, of Yale, “but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.” Prof. Phelps knows the value of higher education, having been a university teacher for over forty years. He knows books as do few men living. And he also knows the Bible.

SPIRITUAL ILLITERACY

Now, if this statement is true and if a knowledge of the Bible is essential to a liberal education, what of Christian education? Can our young people today be trained in morals and spirit amid an almost total neglect of the one book which is the source of all that is highest in ethics and spirituality? Can we expect a generation of American youth that is spiritually illiterate to develop the character that will save the Nation from the sag in morals that is only too apparent today?

But perhaps some of our hearers this morning are inclined to question the use of so strong a term as “spiritual illiteracy.” Yes, that term is a strong one to use of the youth of a nominally Christian nation. Yet I know, and every thoughtful educator knows, that it is a true designation. Recently Bishop Edwin Mouzon of the Methodist Episcopal Church, South, made a survey in Virginia of the acquaintance of high school students with the English Bible. Of 18,434 high school students in that State who responded to the questionnaire, 16,000 could not name three prophets of the Old Testament; 12,000 could not name the four Gospels; 10,000 could not name three of Christ’s disciples. There is not a shadow of a doubt that similar abysmal ignorance exists in practically every high school and college in America.

IGNORANCE OF THE BIBLE

Only a short time ago, a graduate of Stony Brook, now attending Columbia University, told me of an incident in his class in French literature. A certain poem being read

by the class contained a reference to Moses smiting the rock in the wilderness. Just two members of that class, my young friend and one other, had any idea of the source of this simple biblical allusion. And I can well appreciate that incident, for my own experience reminds me of a class in short story writing at another university some years ago. The instructor asked the class to read one of the greatest of all short stories, the book of Ruth, and but two members of that class, as I recall it, knew where to find the book of Ruth.

Listen to the words of the president of our largest university, Columbia, in the city of New York: "The English Bible, a fountain of English literature, is practically stricken from the reading of the American people," said Dr. Nicholas Murray Butler. "My own feeling is that what has come to pass can only be described in one word, shameful."

Does it pay, this "shameful" ignorance of the Bible, this spiritual illiteracy? Well, New York City has recently learned, according to Clarence Benson, of Moody Institute, that out of 55,000 children below the age of sixteen who had fallen into the hands of the police, only one-sixth had ever heard of the Ten Commandments. And when this arresting fact was discovered, the same test was given to high school pupils, with the result that in one school, three fourths of the pupils could not write anything at all about the Ten Commandments. As has well been asked, "How shall the youth of our land obey the laws of which they have never heard?"

But enough of illustrations. I could go on with the picture and, by piling evidence, I could make doubly clear the relationship between spiritual illiteracy and crime. The conclusion is plain. The lost book is the most costly omission that our schools have ever made.

THE BIBLE IN THE HOME

What can be done about it? What can *you* do about it? My friends, you can do a great deal. First of all, you can put the Bible back into your homes. And in the next place, you can use your influence to give it recognition in the schools. You can put the Bible back into your homes. Ah, you say, the Bible is in my home; it has an honored place in my library. We are church members; our children go to Sunday school. That is splendid, but, my friends, let me ask you, especially you who are parents, a simple question. Do *you* read the Bible regularly? Is it the book from which you derive daily light and guidance? Do your children know that you read it, that you love it and live by it? Even more, do you read it to your children and do you teach it to them?

You know, a headmaster gains as the years pass a certain insight into the American home. And in the fourteen years of my experience as headmaster of a school for boys, I have seen that the American home has practically abdicated its God-given position as a center of Christian education. Take a census of the congregation in the average Protestant church, and you will find only a minority who recognize the bountiful mercy of God by asking grace before their meals. Take such a census again and you will find that a pitifully tiny proportion practice family

prayers. Yet the home remains the first and greatest center of Christian education. I recently came across this telling statement from the pen of a man of international reputation in the field of New Testament scholarship—Dr. J. Gresham Machen. Let me quote it: "I did not get my knowledge of the Bible from Sunday school or from any other school, but I got it on Sunday afternoons with my mother at home."

"THE CHURCH IN THE HOUSE"

There is a lovely phrase that occurs several times in the New Testament; it is "the church in the house." "The church in the house." It is literally true that the Christian church began in the homes of the first century believers. And the passage of nineteen centuries has not altered the fact that the most effective means of Christian education remains the home. Now I am aware that this message is being heard quite largely by Christians. May I ask you, particularly you Christian fathers and mothers, a direct question? Is *your* home a church? Does it have an altar on which the Bible is laid, and do you have fellowship with your children about that altar? The world may forget the Bible, the school may neglect it, but *you must* remember it. You can teach it to your children, and, though you may be too poor to give them a college training, you can give them the priceless boon of a familiarity with the greatest of all books, the only Book which makes known the Savior of the world, even Jesus Christ the Lord, who shed His blood to take away the world's sin.

THE BIBLE AND EDUCATION

And there is another thing that you can do to help dispel the dreadful darkness of spiritual illiteracy that we have allowed to descend upon our youth. You can take your stand and use your influence against the irreligion that holds our public education in its grip.

Now we Americans believe in religious liberty. The separation of church and state is a fundamental of our national heritage. Very properly we oppose sectarian teaching in our public schools. Yet the pendulum has swung to the opposite extreme. Public education today is so completely negative when it comes to spiritual things; it has, except in a few isolated places, so drastically swept the Bible out of its schools, that it is by implication actually favoring the godless, pagan elements of our population. The one encouraging thing is that powerful voices are being raised to combat this situation, so completely at variance with the intentions of the founders of our country. In a recent annual report, Dr. Butler, of Columbia, bluntly stated that the influence of the public schools is now on the side of one element of the population—the pagan. "Your actions," some one has well said, "speak so loudly that I cannot hear what you say." And our public education, though it speaks of religious liberty, is by its deliberate shelving of the Bible and religious fundamentals common to all faiths telling American young people in stentorian tones that religion simply does not count. Things have come to a ridiculous pass when the Board of Education in a certain city in New York State refused a choral organization permission to present Handel's *Messiah* in a high

school auditorium, on the ground that it is a sectarian work. Even the Jewish rabbi took part in the just protest that led to a reversal of the decision. So great is the fear of sectarian teaching, however, that in certain parts of the country the very Bible itself has been banned from the schools as a sectarian book!

Does the Bible have a place in public education? Indeed it does. It has a place as the greatest of all literary treasures. It has a place as an indispensable part of true culture. To take away from our youth all acquaintance with it is a far more serious deprivation than the removal of Shakespeare and Tennyson and all the other great poets from the curriculum.

But aside from its literary study, the Bible, as a *voluntary* subject, can be placed in the schools with the cooperation of the churches. This has been done for years in such cities as Charlotte, North Carolina, and Chattanooga, Tennessee, where about 80 per cent of the high school students voluntarily study the Bible under competently trained teachers and receive credit toward graduation for this work. Movements to this end when begun in a community deserve the support of Christian parents.

"SEARCH THE SCRIPTURES"

Several years ago, the Government of Great Britain purchased from Soviet Russia the famous Sinaiticus manuscript of the New Testament. The price paid was \$550,000, raised by popular subscription! At that time *The New York Times* printed a striking editorial in which it referred to the British as "the people of the Book." Yes, it is true that our neighbors across the sea cherish their Bible. Their late beloved King read it daily for over forty years. They have been, as nations go, a "people of the Book." And their example is one that we, who share their language and their culture, might well follow. Certainly it is beyond controversy that if the spiritual revival which our people so sorely need is to come, it will come only through the recovery of the Lost Book. May God help us to recover the Bible in our homes, in our schools, but first of all in our hearts. For if we truly recover it, we shall also find its central Character, the Lord Jesus, who said, "Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me."—*Frank E. Gaebelin, Litt. D.; Yankee network radio address.*

The Spirit: No One

By Emma C. Railsback

THE WORD "spirit" is such a flexible word, taking on such a variety of meanings, that Bible students experience much confusion in trying to arrive at definite conclusions on the subject. In my early experiences as a searcher after truth, it was not unusual to hear elderly men say, "I have studied this subject for years and cannot say now that I have a correct understanding of it."

The dictionary classifies the subject under at least ten different headings, some of which are contrary to the Scriptures, but in order to get an understanding of this very perplexing question, it is quite essential to make a number of classifications and then to determine from Scripture context in which class the word belongs.

The heading that comes to one's mind first of all is "the Holy Spirit," which our Savior has defined as "power from on high" (Luke 24:49). It is also designated "the Spirit," "Spirit of the Lord," "the Spirit of God," etc. It is a special God-given power, and the Scriptures refer to those receiving it as being baptized with, filled with, or anointed by the Spirit (Isa. 61:1; Acts 2:4; Matt. 3:11). This Spirit of God was promised to the Savior through the prophetic writings, as in Isaiah 11:2 and other places. "The Spirit of the Lord shall rest upon him." Then when He was baptized as recorded in Matthew 3:16, and went up straightway out of the water, the heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him and a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

John the Baptist testified of witnessing this visible manifestation of the Spirit baptism of the Savior following the water baptism (John 1:32, 33), and later declared that God "giveth not the Spirit by measure unto him" (John 3:34), whereby we understand that this special power was given in the measure needed to some of God's servants, as the circumstances required. 2 Peter 1:21: "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 Spirit."

Those through whom God exercised this power or spirit were not always righteous, for we learn that he caused Balaam to utter many prophetic truths (Num. 24) after he had left the way of righteousness because he loved the wages of unrighteousness (2 Peter 2:15, 16), and he was rebuked for his iniquity. The dumb ass, speaking with man's voice, forbade the madness of the Prophet. This instance gives us an example of God exercising this power on a dumb brute, and it also reminds us of a statement of the Savior to the Pharisees when they urged Him to rebuke His followers for saying, "Blessed be the King that cometh in the name of the Lord": "If they should hold their peace, the stones would immediately cry out."

On announcing His ascension into heaven to His apostles, Jesus comforted them with the promise of another Comforter, the Holy Spirit, referring to it as the Spirit of Truth, which should teach them all things, guiding them into all truth, and would bring all things to their remem-

brance whatsoever He had said unto them. His instruction to them to tarry in Jerusalem until endued with power from on high was fulfilled just ten days later, when a vast multitude from every nation was assembled to observe the feast of Pentecost. Here again the Spirit took on a visible manifestation, that of cloven tongues of fire, and this special power given to the apostles enabled them to preach the gospel in every language represented in that great multitude.

This Spirit was given quite generally to all believers in the beginning of this church dispensation, and the apostles had the power to impart it to new converts by the laying on of hands (Acts 8:15-17). The preaching of the gospel was followed by this miracle-working power, which was to serve for a sign to confirm the gospel message and to complete the written word. There is no record of those having received it by the laying on of the apostles' hands being able to practice this apostolic authority. Then again those to whom it was given were not always in possession of it (2 Tim. 4:20, which records that the Apostle Paul saw fit to leave one of his colaborers sick in Miletus and go on in his missionary work).

Peter on the day of Pentecost instructed the believing Jews to "repent, and be baptized, . . . and ye shall receive the gift of the Holy Spirit"; but in the case of the household and friends of Cornelius, who believed the preaching of Peter, this power was given before obedience, and this greatly astonished Peter and the six believing Jews who had accompanied him. He asked, "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 2:38; 10:44-48).

Personification is used of this power in John 16:7-14, where the personal pronoun "he" is used often in speaking of it, in the same way that wisdom is personified in Proverbs 8 by using the personal pronoun "she."

Other classifications of the word are "breath," "phantom," "strength," "attitude of mind," "teachers," and "the new life." We will take up a consideration of these other meanings of the word "spirit" in later articles.

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KEEPING THE FAITH

(Continued from Page Five)

est and most tragic biographies ever written. It is the condensed history of a soul bartered for this present, fleeting world. Demas stands by the highway to perdition holding out a lurid red light as a warning to all who follow in his steps!

Here were two men, side by side, holding the same faith with clear conscience. They worshiped together, sang the same songs, rejoiced in the same hope, communed together, prayed to the same God, and were happily serving the same Master. One fought the good fight—one listened to the voice of Satan and yielded slowly to the blandishments of this present world. One kept the faith—one tampered with his conscience and wrecked his faith on the rocks of infidelity. One died in the faith—one died without

God and without hope in this or any other world! No wonder Paul feared that he, too, might meet this dreadful fate! The saddest of all sad shipwrecks is in store for the faithless. To fear God and keep His commandments is not only the whole duty, but the supreme happiness and security of man.

Paul had no secret formula for keeping the faith. It is open to all, so that "he who runs may read." Jesus and all the inspired writers and preachers outlined the method.

Faith is a tender plant. It is easily chilled by the nipping frosts of atheism and scorched by the blistering heat of carnal passion. Paul took good care of the faith.

Faith comes by hearing the Word of God. The more one hears the Word read and preached, the stronger one's faith will grow. The Psalmist said, "Thy word have I hid in my heart, that I might not sin against thee." That is still a good practice. The Christian who substitutes worldly amusements for church attendance, and the funny papers for the Bible, will soon have no faith, and become a cast-away.

In Bob Ingersoll's palmy days he had a date to lecture in Washington. Congress was in session. Benton McMillian was then Congressman for Tennessee. Another Congressman proposed to McMillian that they go and hear the lecture on the "Mistakes of Moses." McMillian refused.

"You are not afraid of Ingersoll, are you?" asked the Congressman sarcastically.

"No," said McMillian, "nor of any other infidel! But my mother believed the Bible, and in Jesus as her Savior. She taught me to do the same. She lived righteously and died happily in her faith. I aim to follow her advice and example. Why should I pay Ingersoll or any other enemy of God and His Word to try to wreck my faith?"

Paul not only protected the faith, but he cultivated it by active service. "Faith without works is dead, being alone." Faith must be linked with good works to be of value.

Paul never found time to cultivate doubts, to nurse grouches, indulge in self-pity, or retail his troubles to others. He counted all his overwhelming troubles as "light afflictions," not to be compared to the rewards of faith. With this shield of faith he quenched all the fiery darts of his enemies and surmounted all barriers.

FELLOWSHIP WITH THE FAITHFUL

Paul kept his faith by keeping in fellowship with the most faithful. Faith strengthens faith. It is a great help to one's faith to have the privilege of association with those of strong faith. Wherever Paul went in his journeyings, he would look up the most faithful disciples or pious Jews of each community, and make his home with them. Thus he welded a chain of friendship that strengthened him immensely during the dark hours of imprisonment and on lonely journeys in strange lands.

Paul associated with those who valued the faith most highly. When he could not meet with them he wrote inspiring letters assuring them of his love and deep interest in their welfare. Those letters became a part of the Book of books, and are cherished by a great host of faithful souls who seek to keep the faith and win the crown.

STORIES OF GREAT HYMNS

FROM the pen of a young man of twenty-two came the words of that hymn which has cheered countless thousand Christians throughout life—"My Faith Looks up to Thee."

Ray Palmer of Little Compton, Rhode Island, a direct descendant of John and Priscilla Alden, was a teacher in a select school for girls in New York. One day alone in his room he was reading a German poem of the cross, and the words of this hymn were born of his own soul, as he expressed it.

Ray Palmer first wrote the lines on a loose sheet of paper and then copied them in a pocket memorandum, which he carried around for nearly two years. Meeting Dr. Lowell Mason on the street one day, who asked him for some words for hymn music, Palmer gave him the words of this well-loved hymn. Dr. Mason was so well pleased with them that he at once set them to music. The last verse is generally omitted by our own congregations. The second one is particularly appealing:

"May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
Oh, may my love to Thee,
Pure, warm, and changeless be,
A living fire!"

BOOK MANUSCRIPTS ARE FOUND

EVERY now and then some new manuscript of the Bible is discovered. Not long ago it was a portion of St. John's Gospel. More recently it was a part of Deuteronomy. We are all deeply indebted to those scholars who find these manuscripts and decipher them and decide their date. It is a great help to the cause of religion, for the truth fears nothing but concealment. The more we know of the text the better for all concerned.

However, the life and power of the Scripture is another thing than textual criticism. You remember Nicodemus was an educated man, well versed in the divine law, a master in Israel. Yet our Lord in that famous interview found out that he had missed something. "Art thou a master in Israel, and knowest not these things?" The power of the Scriptures is for all, poor or rich, learned or ignorant, who in an honest and good heart will read the word and take it to themselves. It is possible to belong to "the Order of Nicodemus." One can know a great deal about the letter of the Scripture and miss the power of it.

Then, too, Nicodemus appeared in another light. He dropped in on Jesus one evening. He interrupted the Lord that night. I suppose there is not a person in the land who has not had such an interruption. What have we to say to

those of the "Order of Nicodemus" who interrupt the preparation of our sermon or the round of our social life? They come shyly with their problems, their sorrow, or their sin. Have we the message that they need?—*The Canadian Churchman*; selected by Arthur Gilbey.

THE KINGDOM OF GOD

(Continued from Page Three)

Here the Scriptures clearly show wonderful results in a thousand years' reign of Jesus Christ; but look at the world conditions today, some two thousand years after the birth of Jesus Christ. One would think that surely we could see a change for the better in two thousand years after the kingdom is set up. The kingdom will bring peace to this earth, but it is written that the close of this age will bring trouble and sin, "perilous times" (2 Tim. 3:1; Dan. 12:1).

When the scriptures are taken from their proper setting and meaning and "wrested" to appear to teach something other than their original meaning, darkness will cover the earth and gross darkness the people. John the Baptist was a student of the Word of God, and could see the results of the reign of Jesus Christ. He could see that when Christ begins to reign upon David's throne, yea, His throne (Luke 1:31-33; Rev. 3:21; Acts 2:30), His sharp, retributive judgments would bring immediate results by crushing the kingdoms of the earth. John's prophecy is short and to the point, and here it is: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12).

John says much in a few words. He could see the result of the reign of Jesus Christ as John of The Revelation saw it and, seeing it, said, "Come, Lord Jesus," and come quickly (Rev. 22:20). To what could John refer by "his floor" if not to the earth? and by "the garner" unless it was to the kingdom? and by "his fan" if not to His word and His judgments? His *floor* will be swept clean of every vestige of human rule, that has brought so much oppression and sorrow to the people.

To me the Scriptures teach that God through Christ is calling and selecting His church for the special work of assisting Christ in this great work. The church, called saints, is to have a work in the binding of kings and their nobles, and in the executing of the judgments (Psalm 149:8, 9). And those judgments mean the finis to human empires. Imagine, if you will, what that will bring, the breaking up and the passing away of all human governments. Thank God that such is going to be, for it will mean so much to His people, the saints, and to those who become His subjects in the kingdom upon the earth. Pray for that day (Matt. 6:10)!

The new Berean book is ready for distribution. A sample lesson will be found in the Berean Department, page 12.

CONDEMNED TO DIE!

(Continued from Front Page)

This very uncertainty added to his fears as he stumbled drunkenly down the corridor between the officers.

This is not an attractive picture we have painted here. Nothing but grim horror is to be found in it. A man has sinned, grievously sinned against society and against God, and "the wages of sin is death." Death was the prize for which he had labored and death was the reward he was soon to receive. There was no escape possible. *He must die!*

Should the sentence be suspended for a few months or even years, and should the prisoner during the period of delay, either by his own desire or by compulsion, lead a life of exemplary probity, the time would come when he would be led away to the chamber of death! He could not escape! The penalty would hang over him so long as he should live.

The scene here painted presents an accurate picture of all mankind today, for "all have sinned" and "the wages of sin is death." "We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God," or in the more accurate rendering of the American Revised Version, "all the world may be brought under the judgment of God" (Rom. 3:19).

The same all-inclusive condemnation is expressed by Paul in a later chapter: "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 is the great enemy of humanity, and sin is the weapon with which it wages its relentless warfare. Sin has wrought more havoc, it has brought more distress, it has wrecked more homes and lives and characters, than all other destructive agencies combined. Sin is more to be feared, more to be dreaded, than fire or flood, earthquake or tempest.

Listen to the warning voiced by the Son of God:

"I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Luke 12:4, 5).

The corresponding passage in Matthew gives this latter verse even more force:

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to *destroy* both soul and body in hell" (Matt. 10:28).

According to the "Golden Text of the Bible" (John 3:16), destruction is the thing which all men should fear. It is destruction, perishing, from which God would save men through the sacrifice of His Son.

It is not our purpose here to discuss these verses from Matthew and Luke exhaustively, but we would direct our attention briefly to the latter one: "I will forewarn you

whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Pestilence, famine, murder, and war, all kill the bodies of men, that is, they take the *lives* of men, but having done this their power is exhausted. Death places men beyond the reach of all their enemies, but it cannot take them beyond the reach of God! That is what Jesus is saying here.

"Fear God," commanded the preacher of old, "and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:13, 14). It is God and God only whom we are to fear, for He alone is able to follow our destiny beyond the grave.

The thought is perhaps more clearly expressed in Moffatt's translation, where the two pronouns in Luke 12:5 start with capital letters, signifying that the person whom we are to fear is God: "I will show you whom to fear—fear Him who after He has killed has power to cast you into Gehenna. Yes, I tell you, fear Him."

The word rendered "hell" in the Common Version is derived from the Greek word *geenna* or *Gehenna*. Commenting on this word, the *Abingdon Bible Commentary* says:

"The Greek word for 'hell' is *Gehenna*, a name originally given to the ravine outside Jerusalem where human sacrifices were offered to Moloch (Jer. 7:31). Later, because the name was of evil omen, it became a metaphorical expression for the place where the wicked were punished (2 Esdras 7:36). As Rawlinson suggests, it calls to mind maggots preying on offal and fires perpetually burning for the destruction of refuse. It typifies the destruction of waste products in God's creation rather than the prolonged torture of human beings."

Gehenna, *hell*, was a place of utter destruction, the place where the bodies of executed criminals were sometimes cast to be consumed by the quenchless fires and devoured by the worms which fed constantly upon their putrefying carcasses. "It typifies the destruction of waste products in God's creation." The persistent rebel against God, he whom the pleadings of love and the proffer of reward will not induce to repent and become an obedient servant of the Most High, is a "waste product in God's creation"! He serves no useful purpose. He will never, no matter how long he may survive, render a profitable service to the Lord.

Furthermore, sin brings its own punishment. All the pain, sorrow, and disappointment in the world have been caused by the workers of iniquity who refuse to submit to the sovereignty of God. As long as such degenerates exist they continue to bring upon themselves and upon the entire race of mankind the distressful consequences of iniquity. To free the world from sorrow they must be removed from it. *They must be made to perish!*

As we have seen, only God can bring about utter and irremediable destruction. Therefore, says Jesus, "*Fear him!*" "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31), who is able to utterly destroy "both soul and body in Gehenna!"

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Hot Off the Press

The editor just received a copy of the new Berean Book, *The Gospel and Christian Living*. It contains forty-one lessons on varied subjects, and nine lessons dealing with the problems of young people as they exist today. We are printing herewith a sample lesson from the last group.

LESSON A

AT THE FEET OF SOLOMON

Memorize Proverbs 1:7.

Solomon, third and last King of the united monarchy of Israel, wrote under inspiration three books of the Bible: Proverbs, Ecclesiastes, and the Song of Solomon. God gave Solomon superior wisdom because the youthful King requested wisdom in preference to material blessings. As Saul of Tarsus learned "at the feet of Gamaliel," we trust you may learn "at the feet of Solomon." You shall be students in a classroom of Solomon College for a course in Applied Proverbs.

1. If you would be wise reverence the Lord. Despise God's instructions, and you place yourself among the foolish (Prov. 1:7; Psalm 53:1).

2. Reverence of your heavenly Father (Matt. 6:9) is improbable if you despise your earthly parents. Disrespect for one leads to disrespect for the other (Prov. 1:8; 15:5). An orphan is greatly handicapped. Why?

3. Is wisdom possible without a scholastic education (Prov. 2:1-7)? Compare James 1:5; Matt. 7:7, 8. Where did Daniel find wisdom (Dan. 1:9, 20; 2:23)?

4. Are the righteous to be rewarded in heaven or earth (Prov. 2:21; Matt. 5:5)? Are the wicked to be punished with torture or death (Prov. 2:22; Rom. 6:23)? Does a correct understanding of God's plan build your respect for Him?

5. Does it pay in health, happiness, and in dollars to obey God? See Prov. 3:1-10; compare Matt. 6:33.

6. Does anger or devotion prompt correction (Prov. 3:11, 12)? If God has never brought you to your knees in prayer you must not belong to Him; or is it possible that one might escape correction by true loyalty?

7. Use present opportunities. Be honest with your neighbor (Prov. 3:27, 28).

8. A runner at full speed is a witness to the spectator that there is a goal, though the goal may be invisible. Does your life reveal to the onlooker that there is a goal ahead? Can he see you going at full speed? Study Prov. 4:18. Do you light the way to the "perfect day" for others?

9. Go straight (Prov. 4:27). Let some one in the class who has studied geometry explain why the straight path is the best path.

10. Man sins in the dark to avoid detection, but God "pondereth all his goings" (Prov. 5:21). Be careful of your actions in the dark. You may be deceived to think darkness hides your sin. How many melons were stolen from your neighbor in daylight? It is always daylight with God. Let your conscience be your curfew.

Order Now

Get yourself a copy of the new book right away. You will enjoy an advance reading of it before your class takes it up.

The price is: 25 cents each, or 20 cents each in lots of 5 or more to one address. Order from the National Berean Society, Oregon, Illinois.

Janus

The month of January is named for the heathen god Janus, who was supposed to have two faces to look both ways at once. We stand now momentarily on a pinnacle looking back at the old and on to the new year. It is a time of making resolutions. As we look at some of the old happenings we see that what we disliked has many times turned out for our good. By trusting God we are never to be disappointed in the final outcome. We can stand for the moment with Barnabas in Acts 11:23, "who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

It is right to lay plans according to the true purpose. It is not right to drift aimlessly along life's stream. Let us take this season of the year to restate our aims in life, to sound the high note of a godly vision. Let us heed: Jesus Christ claims leadership in every department of our lives. Lay your plans accordingly.

Taking the Pulse

What have your Berean meetings actually accomplished? What have they done to your faith, hope, and love?

1. Do you experience heartfelt worship?
2. What do you consider high ideals? Are they biblical?
3. What "yardstick" do you use to decide your financial support of the church, what your brother does or what God says to do?
4. How tall is Christ? Does He grow taller in your mind?
5. Is your understanding of the promises of God fuller?
6. How much do you trust God in your activities?
7. How do you do good to your neighbor?

Sit down now and ask yourself these questions and many others. Don't leave out even such questions as, When I drive an automobile do people hate to ride with me? It has a bearing upon your growth in Christianity, for the driver who lacks consideration for his passengers and other motorists needs to learn at the feet of the Christ. The driver who is irritated at petty traffic tie-ups needs to develop Christian tolerance and instantaneous forgiveness.

Remember, Jesus Christ lays claim to leadership in every department of your life.

Your Berean class never can be any better than you help to make it. Resolve now that you loyally will be present every week with a studied lesson, a mind prepared to learn, and a willingness to do the right as you see the right. And this editor wishes you a happy and successful New Year in your fellowship with God.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

JESUS ANSWERS NICODEMUS' QUESTIONS

LAST week we started the study of the book of John in our Sunday school lessons. We learned that God sent His Son into the world so that men might learn more about Him. For men seemed so far away from God and God wanted them to love Him.

God knew that Jesus would be able to show the world how powerful His Father was, how loving He was, how wise He was. As men learned these things they would turn away from their own evil ways to the right ways of God.

Now John tells us in the last part of his book just why he wrote the book. Look in chapter 20, verse 31, and you will see these words: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Do you see that no matter how much people might admire Jesus for His wonderful works, if they did not believe He could do them because He was the Son of God, it would do them no good? And if they believed His words and had faith in His works, they would receive eternal life because of their faith. Verse 31 says so.

The very same thing is told us by John in chapter 3, verse 16. You all know that verse, for it is, no doubt, the best known one in all the Bible. Let's all say it together.

"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 verse is found in our second lesson for the new year.

First, let us see what Jesus had been doing since we left Him a week ago. He had just called Philip and Nathanael to be among His apostles. You remember, Jesus called Nathanael by name, and he was surprised. He said to Jesus, "Whence knowest thou me?"

Jesus said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Then Nathanael said, "Thou art the Son of God; thou art the King of Israel."

Nathanael realized that no mere man could possibly know all about him. And Jesus blessed him because he believed, and told him he would see greater things than that. All of which came true, as we shall see when we go further.

We read of two great happenings in John's second

chapter. The first was a wonderful thing Jesus did at a wedding. The second was an equally wonderful, though quite different, thing He did in the temple at Jerusalem.

Now this first miracle, when Jesus turned water into wine at the wedding, was done to show His disciples the power of God so that they would believe that He was God's Son. Helpers that didn't believe in Him would not be very good helpers, would they? So at the very beginning Jesus showed them that He was exactly what He claimed to be.

The second thing Jesus did wasn't really a miracle and yet it was. It was a miracle that those wicked men obeyed Jesus when He made a whip out of small cords and drove them out of the beautiful temple.

They were buying and selling oxen and sheep and doves in Jesus' Father's house and that was a wrong thing to do. Jesus said, "Take these things hence; make not my Father's house an house of merchandise." And every one of those men went out at Jesus' command.

By this time people began to hear about Him far and wide. One of the rulers of the Jews named Nicodemus heard that a great Teacher had been sent from God. So he went by night to talk to Jesus. The reason might have been that he thought there would be more time to talk at night. Or, being such a public person, Nicodemus knew it would stir up a crowd that might follow him, if he went during the day. Most likely John was there with Jesus and heard their conversation.

The first thing Nicodemus said showed Jesus that this Jewish ruler was sincere and wanted to learn more about Him and His message. So Jesus went on to explain to him that if he wanted to be saved and live in the kingdom of God he must be born again.

Born again! the ruler couldn't understand such an expression and said so. Jesus told him he ought to, being a master in Israel. For the Old Testament, which every good Jew believed thoroughly, spoke of a new birth.

The Prophet, Ezekiel, said that the time would come when they would have a new heart and a new spirit. Then they would walk in God's ways and keep God's statutes. What else would that be but a new birth, a new life, a different way of living?

All of this would come to Nicodemus, and all others who wanted it, just by believing Jesus' words, obeying them in baptism, and following in His steps. It sounds very simple, doesn't it? I wonder what Nicodemus thought.

AMONG THE CHURCHES

POMONA, CALIFORNIA

There will be a one-day conference held in Los Angeles, Calif., Sunday, Jan. 17, 1937. Sr. E. C. Railsback will speak at the morning service and Bro. Norman Macleod will speak in the afternoon. An effort is being made to secure at least one other speaker for the afternoon.

Grace Adamson, Secretary.

CAROLINA FAVORITES

Editors, The Restitution Herald:

If the piece "He Careth for You" in the Berean Department of The Herald for November 24 doesn't bring tears from people, I don't know what will. I repeated it over to my son this morning. He said that was all Jesus could do.

I surely do like the piece from Mary A. Gesin, "How the Girls Kept Christmas," and in fact every piece that comes out in The Herald. They are all so good, it seems that they would help anyone who reads them.

Mrs. R. A. Robinson,
Clyde, North Carolina.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

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When you write please mention The Restitution Herald and give your denomination.

The Layman Company,
730 Rush St., Chicago, Ill.

HERALD RECEIPTS

Mrs. C. S. Prime; Mrs. E. R. Burk; Mary F. Cook; Ella M. Rose; Irvin L. Barnhart; Mae Mercer (for self and others); George McMurtrie; C. E. Johnson (for another); Margaret Bylsma; Inez Jefferies (for another); Mrs. Henry Partlow; Marion Partlow; Ethel Weaver; Ella Hanson MacDonald; Eva H. M. Fletcher (for others); J. R. Ham; Ruth L. Arnold (for another); Mrs. Richard Lake (for self and another); Mrs. C. N. Rushton (for another); Mrs. Charles Stedman; Mrs. N. L. Anderson; W. O. Jenter; Jennie Salisbury; T. J. Ellis; Leila E. Whitehead (for another); Azalia Winfrey (for another); N. S. Westfall (for others); Gilbert Bottolfs (for self and another); J. M. Prime; J. H. Williams (for another); Mrs. I. W. Gould; Hanna Barber.

EDEN VALLEY, MINNESOTA

On the evening of Saturday, Dec. 12, a group of friends and relatives met at the home of Bro. and Sr. George Hoskins to help them celebrate their fortieth wedding anniversary.

A week later, Dec. 19, a gathering of the brethren said farewell to the William Ruhn family as residents of this community. The gathering was held at the Earl Brossard home.

The Christmas program was presented at the church on Christmas Eve.

—The Assistant Pastor.

THE TEACHER

The Teacher is a lighter of torches amid the darkness of earth, that his fellow men may follow and find the way.

The Teacher enkindles the candles in the souls of men, that they may learn to know the hidden places of their own spirits.

The Teacher is a learner who has sat at the feet of the aged and garnered from their golden treasures in silence.

The Teacher is a friend of little children, molding their gentle spirits after the heavenly pattern of angels.

The Teacher is a cupbearer, not only to earth's kings, but to earth's slaves, that all may drink of the wine of wisdom and be glad.

The Teacher is he whose eyes have been opened to see the stars, and whose ears have been touched that he may hear the weeping of the willows.

The Teacher is he for whom a book is a jeweled casket and a printed page is a mystic messenger of the soul.

The Teacher's heart has been quickened from the death of self-interest and made aware of the anguish of his fellow men.

The Teacher walks with God and with man in reverent wonder that so great a privilege should be his portion.

The Teacher feels with joy the touch of time's fleeting hours upon his cheeks, but his spirit lives and breathes in the quiet heights of eternity.—B. M. Christensen.

CONTRIBUTIONS TO N. B. I.

L. E. Conner (ind. fund)	\$25.00
Charles Miller (Edith Miller memorial)	25.00
Ontario	5.00
Ella Hanson MacDonald	1.17
Cecil A. Smead	10.00
Jennie Salisbury	1.00
Leila E. Whitehead	3.00
N. S. Westfall	1.00
A Friend	10.00
Ida Jeffrey (ind. fund)	25.00
Ida Jeffrey	5.00

Before a packed auditorium, the Oregon, Ill., Sunday school held its annual Christmas program in the church on the evening of December 22.

We regret that a picture of the Capitol of the United States appeared in The Herald of December 15 over the description, "House of Parliament."

THE WALRUS SPEAKS

By Arlen Marsh

Are we relieved! Dr. J. Duncan Spaeth, University of Kansas, at last has broken down with this dose of sedative: "I sometimes believe that incorrect spelling is a sign of intelligence."

The occupation of the Jewish "shadehan" began in the thirteenth century, when it was considered immodest for a young man to do his own courting. A "shadehan" is a marriage broker, and he and his brothers number 140 in the United States today.

AUTO DRIVERS ARE IMPROVED

One Killed and Three

Injured in Crash

—Oklahoma paper.

They must have been the ones we know.

They probably make their money through quantity sales. A firm in Chicago advertises 50 to 100 per cent reductions in clothing prices.

Pronounced F. D. R. to the Pan-American Congress: "We in the Americas stand shoulder to shoulder in our final determination . . . to consult together for our mutual safety and our mutual good." Our memory has stirrings about consultation over Chaco, but it simply won't record that something important ever came of the same. Anyway, the Roosevelt sentence sounds well.

It's hard on Walt Disney, for Chicago's Mickey isn't collecting any royalties. A singing mouse, discovered in the basement of the Chicago Industrial Home for Children, has been aired over one of the broadcasting chains. Dr. Maud Slye, University of Chicago, leading mouse pundit, can't find any precedent for Mickey, despite her friendship with a hundred thousand other mice.

The Bureau of Engraving and Printing reports that for the fiscal year 1936 it produced 930,000,000 pieces of currency. Maybe so, fellahs; but this is one time that you'll have to show us.

The dilapidated flivver, relates June Provinces, tottered down Chicago's Michigan Avenue in billows of steam from its frozen radiator. And on the side was printed piously: "Behold, He cometh in the clouds."

"In Madras, India, there is a caste of people called the Cavaravadonques who proudly claim to be descended from the ass, and treat this animal as an equal."—Religious Digest. Yeah? The ones who know don't seem to be so proud.

"Aviator," reports The Chicago Tribune, "shot by woman at altitude of 1,300 feet." We've known the sex to go up in the air, too.

THE GOSPEL ACCORDING TO JOHN
 "The disciple whom Jesus loved."

Each of the four biographies of Jesus contained in the New Testament records not only the life and teaching of our Lord, but also reveals much of the character of the man who wrote it.

Matthew, a wealthy Jewish official of the Roman Government, indicates in the manner of his writing that he was a practical business man and something of a politician, to whom facts meant more than fancies. In his Gospel he enters with minute detail into those phases of Jesus' teaching which dealt with human relations and with the political and legal aspects of the kingdom of God which was soon to come.

Mark, as is generally believed, looked upon Jesus through the eyes of Peter, the fisherman, the laborer, and saw and emphasized more strongly than did the others the Master's lessons on the equality and brotherhood of man—ideas which always attract the attention and win the approval of the workers of the world.

Luke, "the beloved physician" of Paul, was naturally most deeply impressed with the Lord's healing ministry. Consequently his Gospel furnishes an accurate description of the various diseases of which suffering men and women were relieved at the touch of the Great Physician, in the actual technical terms employed by the medical profession.

The first three Gospels resemble each other in many ways. They follow the life of the Master in an orderly chronological manner from the beginning to the end. They relate the facts of His life with equal fidelity. They stress the physical character of His miracles and the practical nature of His teaching. In short, "the first three Gospels are called 'synoptic,' because they give 'a common view' of the ministry of Jesus" (Alfred E. Garvie).

But upon entering the marvelous temple of John's Gospel we find ourselves at once in an entirely different atmosphere. Here chronological order and scientific terminology give place to profound spiritual teaching which is expressed in language that borders on the mystical. Dogmatic and ethical ideas are subordinated to emotional appeals, for the tender spirit of its writer permeates its every line.

John, who twice refers to himself as "the disciple whom Jesus loved," owing to his own affectionate nature reflects most clearly the love quality of Jesus' character. John was at first the "disciple"—the learner—of love as it was taught and exemplified by the Master in word and deed, and after that he became the "apostle"—the teacher—of love, and to this task he devoted his entire life.

It was no doubt because Jesus saw in John such deep and unchangeable affection that He committed His beloved mother, Mary, to his care. A love like John's could be trusted for all time, when such violent protestations of fidelity as those made by impetuous Peter could not always be relied upon.

In both his Gospel and Epistles, John reveals God to us in the most appealing way. He causes God to live in us and through us. More fully than do the others, John presents Jehovah as a tender, loving, and ever beneficent Father. While Matthew applies the paternal appellation to God some 40 times, Mark 5 times, and Luke 13 times, John, the Apostle of Love, names God "Father" 114 times!

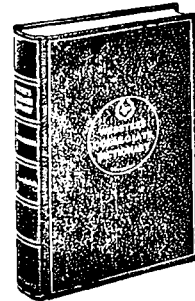
Last of all, it is to John that we are indebted for that most blessed of all biblical definitions of our heavenly Father which says that "GOD IS LOVE!"

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 circular letter is now going the rounds of the most recent Training Class. It is hoped by its originators that it will be only the first of a series of such letters. The idea is to provide thought stimulation, exchange of experiences, and personal and church news.

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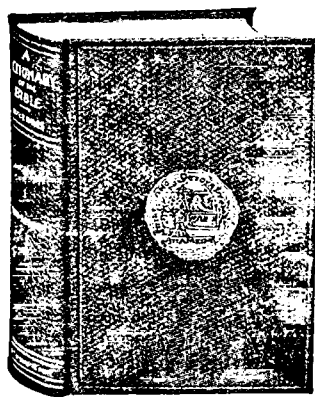
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by S. J. Lindsay

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.

On the Shelves

By Arlen Marsh



THIS, 1936, has been a year of intellectual and educational progress for the Church of God. Those who lead have, in many instances and through many channels, expressed themselves as favoring a broader and certainly a closer contact with world affairs and with world knowledge than has heretofore prevailed within the denomination. Those who follow, in not inconsiderable numbers, have become interested in learning something of the opinions of others, others from without the church, on religion, on politics, on economics, on history, on human and divine prophecy.

It was a good three millenniums ago that a wise man wrote, "Of the making of books there is no end." There could be no end to the making of books as long as a vestige of civilization remained. Great libraries provided for the pleasure and education of ancient Cairo and of equally ancient Babylon, and libraries today, as then, contain the essence of the ages. This, the Church of God has come to recognize in a degree recently unknown.

Time, however, marches on too rapidly for books to keep constantly in touch with events. As the world has become mechanized, so its tempo in the arts, in literature, in transportation, in industry, in education has been speeded. Jazz has replaced hymns, and Silver Streaks have replaced wood-burning locomotives.

For this reason, daily papers, radio, and magazines are quite as important to everyday living, and in general far more influential, than the book publishing business. Recognizing this, the National Bible Institution inaugurated recently a magazine sales agency which handles all reputable magazines and papers published in the world.

There are, however, more than twenty thousand magazines published in the United States alone. Obviously, it is impossible for any one person to keep abreast of them all; and it is quite as apparent that one can waste a good share of his time reading useless trash unless he is familiar with the content and policy of papers and magazines whose covers confront him daily from newsstands.

"On the Shelves" will, therefore, add to its usual book discussions the occasional contemplation of current magazines, not from the standpoint of individual articles so much as from that of general editorial policies. It should be remembered that, as in the case of books, magazines mentioned in this department can be secured from the National Bible Institution, unless stipulation to the contrary accompanies their reviews. Quotations on the single copy and annual subscription price will be given; but short-term subscriptions may be secured in almost every case at *pro rata* figures.

THREE magazines of particular importance now offer summaries of current events: *Time*, *The Literary Digest*, and *News-Week*. *News-Week* is a newcomer in the field, but is rapidly building up a competitive circulation.

The Literary Digest is the oldest magazine of its type in the country. Its quadrennial polls for presidential elections and its frequent polling of national opinion on other important questions have made it one of the most important journals in the country. Departmentalized, as are both *Time* and *News-Week*, *The Literary Digest* gives space to foreign affairs, internal news, art, sociology, the press, religion, finance, commerce, travel, books, and humor. Less now than formerly, but still more than any other publication, *The Digest* summarizes in the original phraseology the editorial opinions of the world on all important events. It now is devoting much time to improving its coverage of the Nation's churches and world religious trends.

Time, in the space of a little more than a decade, has built itself to a circulation of 600,000 weekly. Thicker than either *News-Week* or *The Literary Digest*, it devotes more space to the recreations and human interests than the other two books. It has evolved a language and style all its own, a language and style expressive of the spirit of the day. *Time* is held up to aspiring writers as the model for setting down words one after the other. It's jazzy, ultra-modern. Like both the other news weeklies, it tries to remain wholly unbiased.

News-Week carries more pictures than either *Time* or *The Literary Digest*. Its writing style is very much like that of *The Digest*, not so original as *Time's*. On the whole, I would say it is not quite so complete, except in picturization of the news, as either of its competitors. It does cover, however, all the major events of the day and a good many not so major, in a wide variety of fields.

Time is the most expensive of the three, a fact which speaks well for its appeal. It sells for \$5 a year, 15 cents a copy. *The Literary Digest* and *News-Week* are each 10 cents a copy, \$4 a year.

A fourth weekly, *Pathfinder*, the old reliable in many small town homes in the country, is too tinged with its own prejudices to be very valuable in learning of and interpreting the happenings of the moment. Its primary appeal lies in the Bible belt, but it has very little religion in its system. Almost no pictures disturb its solid pages. Its advertising largely would be rejected by the big three in the news field, which look askance at cheap medicines. *Pathfinder* sells for \$1 a year, and no copies, as far as I know, are sold on newsstands.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, JANUARY 5, 1937

NUMBER 14

Growing Old Gracefully

By the Editor

WITH the passing of each year, with the rising and the setting of each day's sun, we are impressed with the fact that life is flowing through our reluctant fingers like sand through an hourglass. We cannot stay its progress, if progress it may be called, when time and life are slipping constantly away into the misty distances of the past.

Time is going backward into the familiar past; life is going forward into the unknown future. The past we know in part, the future is wholly unknown to us. Some people grow old faster, apparently, than do others because they live more in the past than they do in the present or the future.

Happy is the man or woman who never loses a keen zest for life as it is—not as it has been nor as it may be—but as it is! To pluck the golden fruit of the present, to taste its full richness and flavor, to get all of the sweetness and joy out of each passing day—happy indeed is the person who can do this. But how few they are!

Yet that is exactly the way in which God would have His children to live always. He gave us this life to possess and to use. To use life properly is to use it joyfully and fully. To find in life sweetness and beauty and light is what God designed.

It is our unrestrained impatience that robs us of the blessings which God would impart to us. We are impatient with ourselves and with our accomplishments, impatient with those around us, impatient with the slow passage of time and impatient with the swift passage of time. Impatience, with its ever-increasing brood of disappointments and discontent, saps life of its joy and makes it what God never intended it should be insofar as His children are concerned, a galling yoke to be borne, an irksome task to be rebelliously carried out.

It sometimes seems to us that this is the most impatient age, the most discontented, irritating, and unhappy age, the world has ever known. Yet we know that this cannot be true, for men, governed by selfishness, which leads to covetousness and sin, have always rebelled against the flight of



time. Never have men in their natural state been content with such things as they have had. No matter how great their accomplishments, like Alexander of Macedon, they have sighed for other worlds to conquer.

How far removed is this sad state of mental confusion and rebellion from the peaceful, quiet, satisfying life God would have His people to experience!

I know a few people—a very few people indeed!—who seem to have achieved the prize of earthly contentment and heavenly peace in this life. They are, of course, men and women of profound faith in God. They must be!

Youth seldom is satisfied with what it knows and feels at any moment. Its venturesome spirit demands new scenes, new sensations, new experiences which will stir the already surging blood to still more rapid motion. And that is as it should be. Youth stands on the threshold of life, vitality pulsing in veins and arteries, stimulating curiosity and arousing ambition to constantly mounting heights.

And this, I say, is as it ought to be! For, humanly speaking, the future of the world, the future of nations, of society, of civilization, and of progress depends upon the nervous discontent that sends young people out “conquering and to conquer”!

Youth denies the definition of happiness given by John Heywood:

“The loss of wealth is loss of dirt,

As sages in all times assert;

The happy man's without a shirt!”

To conquer powerful opposing forces, to accumulate vast riches through one's own efforts, to overcome enormous difficulties—these are the sources and the definitions of happiness in the mind of youth. This has always been true—it will continue to be true to the end of the chapter.

It is not of youth, however, that I would especially speak, but of maturity and age.

A French philosopher once said that “few people know how to grow old.” *(Please turn to Page Nine)*

Abreast of the Times

We're With You, Canada!

"Blessed are the peacemakers: for they shall be called the children of God."—Jesus.

LONDON, Dec. 28.—Lloyds, the great insurance company which has insured practically anything from the birth of twins to the successful launching of a battleship on time, has issued an announcement that hereafter it will not issue policies protecting the insured against possible losses caused by war except to citizens of the United States and Canada. With other nations the danger of war is too immediate to justify the risk of issuing insurance against it.

The more than a century of peace which has prevailed between the two English-speaking countries of North America seems in the estimation of Lloyds to be a reasonable guarantee that United-States-Canadian friendship is permanent.

Fascism and Communism to Fuse

"Gather ye together first the tares, and bind them in bundles to burn them."—Matthew 13:30.

NEW YORK, Dec. 27.—Dr. Will Durant, philosopher and lecturer, said today that "within a generation Communism, Fascism, and Democracy will approximate to a common denominator. Similar economic inventions, developments, and problems," he said, in an address on "The World Conflict" at the Free Synagogue, "generate similar, though nationally various, responses and institutions. Liberty will decrease in democracies and increase in dictatorships. Even now, the rival systems cooperate with small regard to their differences," he continued. "Conservative France allies herself with radical Russia. Russia compels French Communists to support the army and the Government of France. Capitalist America tends to side with Communistic Russia against capitalist Japan. Russia's democratization is a gesture to win the aid of the democracies."

Many students of the prophecies are expecting that Fascism and Communism, both of which are dictatorships, will be bound together in a single bundle to be burned when that "great and very terrible" day of the Lord comes (Joel 2:1, 3, 11, 31; 3:9-16; Zech. 14:1-3). It is thought probable that the "leftists" (radical dictatorships, either Fascist or Communist) will be assigned by the Judge to the "left hand" and from thence pass into the "everlasting punishment" prepared for them.

Those nations whose leanings have been toward the political "right," because of their "right" attitude toward religion and toward the Jewish "brethren" of Jesus, will be placed on the "right hand" and "inherit the kingdom (dominion) prepared for (them) from the foundation of the world" (Matt. 25:31-46).

"Anti-Semitism Inevitable" in Italy

"It is even the time of Jacob's trouble; but he shall be saved out of it."—Jeremiah 30:7.

MILAN, Italy, Dec. 31.—Calling attention to a long list of Jews who have attained important governmental posts in France, Premier Mussolini's official newspaper, *Popolo D'Italia*, declares in an editorial that "anti-Semitism is inevitable where Semitism flaunts itself with exhibitionism." This is not the first time that articles appearing in the Italian newspapers have indicated a growing antagonism toward the Jews. According to the Associated Press, three months ago a series of anti-Jewish articles was published by the former Fascist party secretary, Roberto Farinacci, in his *Regime Fascista*, which provoked bitter comments from the Jews.

TRIPOLI, Libya, Dec. 31.—The Jewish residents of this North African Italian territory are greatly exercised over an order which has been issued by which the authorities hope to compel the Jews, which equal about half of the entire population of this city, to live and carry on their business wholly in a restricted area in the older part of the city. To accomplish the purpose the edict requires that all business houses must remain open every day in the week except Sunday, when everything must be closed. The order was issued on November 14 and has already resulted in the public flogging of two Jews who did not comply with its demands. The Government gives as its reason for passing so stringent an order the fact that Jewish merchants have appropriated all of the best sites in the business section of the new city and given Tripoli the appearance of an out and out Jewish town.

It is interesting in this connection to call attention to the desire which Italy has expressed more than once to acquire the mandate over Palestine, now held by the British. Due to these late developments further attempts by Rome to accomplish such a purpose would undoubtedly be vigorously opposed by the Jews throughout the world. Premier Leon Blum of France, who is a Jew, would in all probability join the British authorities to prevent such a transfer of authority.

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“How Is It That Ye Know Not?”

IT is a very insensitive Christian who in these days is not haunted by some of the sayings of Jesus. Particularly those Christians who have any responsibility for the opinions or attitudes of others—and who has not?—are likely to be haunted by the sayings of Jesus addressed to the religious leaders of His time, for example, His searching questions to the Pharisees and Sadducees who asked Him for a sign. Matthew reports that He said to them: “When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times.”

And so the truth emerges that they are hypocrites who “know not how to interpret this time.” Surely that is enough to keep any Christian awake at night!

WHY THE SADDUCEES FAILED

How did it come about that the Pharisees and the Sadducees, the religious leaders of the ancient religious community of Israel, were not able to discern the signs of the times? One is not surprised that the Sadducees were unable to interpret any signs of spiritual significance. Their religion was too worldly ever to rise above the signs of the weather. Something more than weather wisdom, however, might have been expected of the members of the Pharisaic brotherhood, born in a passion for the purity of Israel's ancient religion, resisting unto blood as it strove against the totalitarian idea of religious uniformity which Antiochus Epiphanes sought to impose upon his Syrian Empire! But how quickly the insights of the spirit die, so that shortly those who once were content to be “tortured, not accepting deliverance,” now prefer to be delivered, not accepting the torture of the life of the spirit. When the leaders go blind, both they and the people fall into the pit. When the Pharisees can no longer discern the signs of the times, the multitudes cannot be expected “to interpret this time.”

WHY THE PHARISEES FAILED

Why were the Pharisees blind to the signs of the times? is our present question. What blinded them so that they opposed Jesus, and hated Him? This is a terrible question, because it is a question which we are bound to ask ourselves. Are we blind? Can we not see signs of the times, and interpret this time in which we live?

Perhaps we can learn something about our own condition by attempting to diagnose the blindness of the Pharisees. Why could the Pharisees not discern the spiritual

The absence of God in much of modern idealism is the theme of this series of excerpts from an address by Dr. Harold M. Robinson. The address first appeared in print in The Presbyterian.

meaning of the time in which they lived, which has been to the world a time of times, but to them just another time?

I have to suggest three reasons for the blindness of the

Pharisees to what was going on about them:

I. GOD WAS LOST IN THE PROGRAM

The Pharisaic brotherhood had a religious program. Jesus discussed it in the Sermon on the Mount, in the third major section of that sermon, where He compared the theory of the religious program of the Pharisees with their practice of it. The three elements of this religious program were almsgiving, prayer, and fasting. But it was their very admirable religious program which helped to blind them. For they had lost God out of the program. “Go on with your almsgiving,” said Jesus. “It pays as it goes. You forget God while you give your alms, and so God forgets your alms. Indeed, He never gets your alms. The true benevolence is a secret benevolence between your Father and a right-handed giver.” And again, “Go on with your prayers,” said Jesus. “Go on praying thus with yourselves. You forget God when you pray, and so God never gets your prayers. The true prayer is a secret prayer between you and your Father.” And again, “Go on with your fasting,” said Jesus. “Go on disciplining yourself, and paying yourself off with your neighbors' admiration of your sad faces. The true self-discipline is a happy secret between yourself and your Father.”

God had gone out of the Pharisees' program and that blinded them to the signs of the times, for the signs of the times foretold the imminence of the kingdom of God.

HAS GOD GONE OUT OF OUR PROGRAMS?

God has certainly gone out of the theory of many of our programs. For illustration, take our programs of religious education. A recent book, on *Character and Christian Education*, proposes the thesis that America today sponsors two cultures: one is Christian culture, the other is the culture of secular idealism, whose claims are being pressed by John Dewey and Walter Lippmann. The culture of secular idealism has captured the mind of America, and God is not in its program. Religious values are there, but God is not there. And not only is much of our so-called Christian culture flattened out into the terms of this culture of secular idealism, but the conflict of these two cultures sets up confusion and distress in the experience of our children. Indeed, it seems to me that the major intellectual tension of our time is precisely this tension between a Christian culture, which in its purest form finds its blissful center in “a God of transcendent majesty and sole causality,” who is fully revealed to us men in (Please turn to Page Eight)

Worth and Immortality

"Behold the birds of heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are ye of much more value than they?"—Matthew 6:26.

THE dignity and worthfulness of the human subject have often been proclaimed and emphasized. Man's mind has been analyzed, his ethical nature appraised. His achievements have been recounted, his accomplishments exploited. The hidden potencies of man's being, with all the possibilities and probabilities that they engender, have been duly rehearsed. Not only what man actually is and what he has actually done, but what he might be and do if but he could have time to express himself fully—all these have been taken into consideration. And the conclusion is drawn that man is a being whose values when truly appraised are so super-excellent; he is so great in himself, in his actual achievements, and in his possible performances, that, therefore, he must be immortal. Either he must be immortal because so great worth could not center in one who did not already and actually possess in his own nature the attribute of permanence, or he must be immortal in that so great values foreshow a destiny that must abide and progress endlessly.

But here is something significant. At the close of Volume 1 of his *Belief in Immortality*, Sir J. G. Frazer presents an epitome of the argument for immortality from human grandeur and dignity (p. 469f.). But he likewise presents its counterpart, the view of the pettiness and insignificance of man. He says:

"On the other hand, there are those who take a different view of human nature and who find in its contemplation a source of humility rather than of pride. They remind us how weak, how ignorant, how short-lived is the individual, how infirm of purpose, how purblind of vision, how subject to pain and suffering, to diseases that torture the body and wreck the mind. They say that if the few short years of his life are not wasted in idleness and vice, they are spent for the most part in a perpetually recurring round of trivialities, in the satisfaction of merely animal wants, in eating, drinking, and slumber. When they survey the history of mankind as a whole, they find the record checkered and stained by folly and crime, by broken faith, insensate ambition, wanton aggression, injustice, cruelty, and lust, and seldom illumined by the mild radiance of wisdom and virtue. And when they turn their eyes from man himself to the place he occupies in the universe, how they are overwhelmed by a sense of his littleness and insignificance! They see the earth which he inhabits dwindle to a speck in the unimaginable infinities of space and the brief span of his existence shrink into a moment in the inconceivable infinities of time. And they ask, Shall a creature so puny and frail claim to live forever, to outlast not only the present starry system but every other that, when earth and sun and stars have crumbled into dust, shall be built upon their ruins in the long hereafter? It is not so, it cannot be. The

claim is nothing but the outcome of exaggerated self-esteem, of inflated vanity; it is the claim of a moth, shriveled in the flame of a candle, to outlive the sun, the claim of a worm to survive the destruction of this terrestrial globe in which he burrows" (p. 470f.).

Here, then, we have these antagonistic views. Which is correct? Or are both wrong? Might it not be possible that those who *develop* true worth, and those alone, are in the way of immortality? That the rest are ephemeral?

Very often, in disquisitions that deal with human values as intimated of immortality, man's actual moral status is not taken into account. It is usually man "at his best" (this is the very phrase used by some writers, and the very idea presupposed by others) who is the subject of analysis and appraisal. And this ideal man, this collective or composite specimen made up of all human excellencies, virtues, and capabilities, is seen to be of so noble and exalted a character that from his transcendent excellencies the conclusion is drawn that the race is immortal in all its individual members.

The argument would seem, not only to deal in values, but in itself to possess some value—were it true to itself and consistent in its parts. But generalities and collectivism will not do in a question of individual immortality. The thing to do is to be more specific, to select some special individual or to lay down some type of moral manhood of which actual specimens are known to exist, and then show forth the excellencies, merits, or values of this individual or of the class that comes up to this standard, and then affirm, or at least plead for, immortality on behalf of such. This would make the argument consistent in itself, would show it equal to the necessary task of appraising actual concrete ethical worth as actually and individually realized and would appeal to man's innate and developed sense of the fitness of things. But to pick out the few large and rosy and sound apples that happen to be in a heap of gnarled and rotten fruit and then attempt to plead for the excellence of the entire lot on the juicy and flavorful excellencies of the few, seems not to be very fair or very logical reasoning. It appears more to favor the spirit and practice of the professional huckster than of the honest and scientific orchardist.

Moreover, the argument as often presented, as we shall show later from actual examples, is in reality not an argument for universal immortality (as it is presumed to do), but for a selected or communicated immortality. What it really shows is often this, that certain reasoners, who deem that man of himself merits immortality for his good parts, are able to present a telling appeal for the immortalization of a selected few, or for the members of that high class of individuals who measurably come up to the intellectual

and ethical ideal that they present. But this brings us to the real thesis of this series which is: *God's* estimation of human worth and its connection with the question of human immortality. And here be it noted that God actually *does* place upon man a higher relative value than He does upon other earthly creatures (Matt. 6:26; 10:31; 12:12; Luke 9:35). So far as His Word is concerned, this higher value is variously seen. We specify a few things.

(1) *Man's origin and nature.*—As a direct divine creation, man's bringing into being was an affair of such tremendous importance that it is preceded by the divine colloquy of Genesis 1:26. No matter what particular view we may take of this colloquy, it admittedly is expressive of the superiority of the creature about to be produced and who was to take precedence over all other earthly creatures. Moreover, though formed on earth and of earthly material, yet in being made after the divine archetype, in God's image and likeness, there is manifest the fact of his greater worth.

(2) *God's interest in man.*—God's deep concern for man shines forth throughout the entire scope of divine revelation. It is something that stands ever to the fore. It may be seen even in the judgments visited upon man, though it is more signally evident in the provisions made for his present and future well-being. So, too, it is displayed in the representations of God as thinking upon man. He is mindful of man (Psalm 8:4), takes knowledge of man (144:3), looks upon man (33:13, 14), knows him altogether (139:1-5). "Thy thoughts which are to us-ward"

is a saying significant of deep and permanent regard.

(3) *God's love for man.*—The revelation that "God is love" is a simple but fathomless unfolding. But, as love, God is one who loves His creature man. Though man is a sinner, a rebel, even an enemy, yet in him God sees something to love. His affection goes out to wayward man and He is moved toward him in tenderness, in compassion, and in intent to benefit and save.

(4) *The provisions made for men's redemption.*—As a result of God's deep interest in humanity and His profound love for human beings, divine provision for man's redemption is made. And the method employed and the Person sent to mediate such redemption show how precious to Deity lost humanity really is. For the Person is His own dear Son, and the way is the way of the cross.

(5) *Comprehensive considerations.*—The entire conception and scope of gospel salvation, the entire scope of operation of the work of Christ among men and for men, the active agency of the Holy Spirit upon the minds and hearts of men, the whole body of divine revelation as a progressive record of redemption and as means for the instruction and uplifting of mankind—all these show God's interest in man. And they show, therefore, the worth of man in God's eyes. Such parables as the Lost Sheep, the Lost Coin, the Prodigal Son; such sayings as Luke 15:10; 19:10; Matthew 20:28; and many others, such manifest Heaven's deep concern in man's spiritual and eternal welfare and in the fact that in the sight of God man possesses potential redemptional value.—G. L. Young in *The World's Crisis*.

The Beginnings of Grecian Science

AFTER the reign of Solomon, the glory of Israel suffered eclipse and decline. Rebellion and apostasy sundered the nation into two parts, and idolatry severed the people's connection with God. A checkered career of three or four hundred years was finally ended by the captivity in Babylon and the end of Hebrew power as far as political influence was concerned.

The story of those hectic years of decline reveals a few bright spots when some king would restore the worship of Jehovah; but as a whole it is a sad record of sin and rebellion against God, and a return to the base worship of the gods of the heathen nations. One might wonder how a people to whom God had revealed such truths as the sublime utterances of the Psalms, could ever turn to the worship of idols of wood and stone. The only explanation lies in the fact that Israel failed to comprehend the meaning of the great light that God had given them; furthermore, there was something in the sensual rites of the pagan religious ceremonies that appealed to the carnal heart, and those who lost sight of the character of God were attracted by the shallow glamor of the false worship used by the surrounding nations.

Israel went into apostasy because she turned to the false

philosophies of the heathen nations. "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines. Their land also is full of idols." "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Isa. 2:6-8; Jer. 2:13. Instead of following the light revealed to Abraham, Moses, David, and Solomon, the tribes of Israel turned to the nature worship that was prevalent among other nations. The exaltation of nature above the God of nature led them to great evils. By losing their connection with God, they had no barrier against the natural depravity of the human heart. Little by little the grosser forms of idolatry came in, until finally Israel was given up to the luxury and pride, the feasting and drunkenness, the licentiousness and debauchery, of the corrupt peoples around them.

In the darkest period of her history, Israel received a most significant message through the Prophet Isaiah, a message of hope and cheer, "Comfort ye, comfort ye my people, saith your God" (Isa. 40:1). Then follows the promise of a Deliverer. And in order that the people might know the authority and power behind the message, the Lord gives

them some object lessons and comparisons by which they might to a slight degree comprehend His majesty, and by contrast realize how much greater He was than the heathen gods they were serving.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12). The idols of men are nothing but the work of their own hands, formed of wood and stone, spread over with gold and silver—mere physical representations of the qualities with which the human mind had invested its imaginary deities. But God appeals to the greatest proof that can be adduced for His claim to worship, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26). As the Creator, God claims an authority that no other god could possibly have.

The gods of the heathen nations were personifications of natural forces. In imagination men clothed nature with intelligence, and invested each natural phenomenon with power to act independently, as if it were actually in the hand of some literal god or goddess. Worship was largely a ceremonial designed to win the favor of these nature gods in order to obtain their protection and blessing. Such a religious system, as history repeatedly shows, always degenerated into mere formalism. With the loss of living faith came skepticism and eventually anarchy that meant ruin of religious, moral, and political integrity. It was this sequence of events that led inexorably to the downfall of Israel.

UNENDING ANTAGONISM

Not only through the message of Isaiah, but also through Zechariah in the days of Darius, King of Medo-Persia, was held up the hope of restoration from the power of idolatry. "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. . . . And his dominion shall be from sea even to sea, and from the river even to the ends of the earth. . . . Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man" (Zech. 9:9-13). Here is a prophecy of the controversy between the forces of Israel and those of Greece; and the beginning of that conflict came not long after the prophecy was given. In the third century before Christ Alexander the Great carried Greek culture over the whole East, where it came into contact with the religious thought of the Jews after their reestablishment in their own land. From that time to this there has been an unending antagonism between the two viewpoints, or interpretations, of the natural world.

Greek philosophy had arisen about the year 1000 B. C., around the time that David and Solomon were at the height of their illustrious careers. It had flourished in Asia Minor and in Greece itself until it was spread over the whole civi-

lized world by the conquests of Alexander. From that time it played a powerful part in theology and in philosophy as well as in science. Rogers says: "Our modern thought is a compound into which three main elements enter. The framework of our thought, the concepts and ideas which we use, come to us largely from the Greek" (*History of Philosophy*, p. 197). The essential feature of the Greek attitude is the explanation of all natural phenomena in terms of inherent natural forces without recourse to supernaturalism of any sort.

Greek thought followed a peculiar trend throughout the centuries of its development. Up to the fifth century B. C., it conceived of nature as being alive with power—pantheistic in its interpretations. The human mind was an outworking of this universal essence of power, and was supposed to be able to solve all the problems of existence unaided. In the fifth century came a period of skepticism, out of which developed the great logical systems of Plato and Aristotle. These logical systems have been a part of all human thinking down to our day.

By a comparison of Hebrew and Greek conceptions of nature we can see that there have been two opposite viewpoints contending for supremacy; one, the doctrine of God's greatness and His control over the forces of nature; the other the philosophy of nature as a self-running mechanism.

Modern science has been built up along the lines of Greek thought. The skeptical, critical attitude has been assumed to be a necessity for the advancement of research. While there is no excuse for the Christian to allow slipshod methods of thought, neither is there a necessity for a skeptical frame of mind in order to make advancement. There is no conflict between sound, careful methods to study and faith in the overruling power of God in nature. The Greek skepticism is unwarranted.

The Bible nowhere allows the notion that nature is self-working. Its operations are always attributed to the power of the Creator. Notice the following: "I have showed thee new things from this time, even hidden things, and thou didst not know them. *They are created now, and not from the beginning*; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them" (Isa. 48:6, 7; italics mine). Here is a direct contradiction of the idea that the universe runs by fixed laws with which God cannot interfere. He says that He brings to pass new situations, new things, new combinations of natural forces, that cannot be interpreted in terms of some preestablished, invariable order of events. Although the laws of nature are systematic in their operation, they are not rigidly inflexible. God, in His omnipotence, can use them as His servants, and bring to pass whatever His wisdom may determine as best. The fact that natural laws are as dependable as we find them to be is only an evidence of the omniscience of the Creator, who can foresee to such a remarkable degree the needs of His creation, and can establish laws that are dependable in their operation. But man has mistaken this uniformity in natural law for rigid fixity. God declares it to be otherwise, saying that He can alter the operation of these laws if He sees best.

Modern science has erected a mechanistic interpretation of natural law that leaves God out of the picture. Scientific research fails to acknowledge God, and as a result our modern system of study is making skeptics of thousands. Nature and her laws are exalted above the God of nature. The greatest minds become confused in their attempt to

solve the mysteries of science. Until we shall recognize the fundamental truth that God has revealed in His Word, we shall continue to wander in a maze of human speculation. The call of the ancient prophets is a timely message for the scientific world of today, which it would be well for us to heed.—Prof. Harold W. Clark in *Signs of the Times*.

The Border Line of Creeds

By A. H. Zilmer

BY THIS border line we mean the maximum of what must be believed, and the minimum of what may be believed by the person seeking admission to a religious community having a creed. The creed defines what the community believes, and what it requires of applicants for membership to affirm as their belief. Consistently the creed can neither be diminished nor enlarged. To diminish it would be equivalent to an admission that it contains too much; and to enlarge it by making additions to it is the same as an admission that it contains too little. Hence its border line may neither be moved forward so as to include more, nor backward so as to include less. In the nature of things, its bounds, once these are established and fixed, cannot be moved. Its maximum may not include more, nor its minimum less, than a certain definite and fixed quantity.

This renders the work of the creed maker at once most delicate and exacting. Everything that enters into the creed as the standard of belief must be carefully weighed, as it were, on the apothecary's scale. Every element, every ingredient, must be exactly the right weight and quantity so as to include neither more nor less than just enough. Here it may be said in the language of the Apostle Paul, "Who is sufficient for these things?" (2 Cor. 2:16). Nothing short of inspiration will suffice in an undertaking so extremely delicate. And yet the creeds of Christendom, one and all, not excluding the so-called "Apostles' Creed," were composed since, according to the general idea, inspiration ceased. The Nicene Creed, the product of the famous Oecumenical Council in A. D. 325, is one of those earlier creeds whose date and place of origin are definitely known. The "Apostles' Creed" was not composed by the apostles sent out by the Lord as its name might imply. Its date and the name of its author are alike unknown. But it is certain that it was composed since the death of the apostles. Less objection lies against it than against the most of those following. Besides its brevity, there is the clearness of its terms and phrases, which cannot but commend it to the reader, especially the person of ordinary intelligence.

As a rule, creeds do not spring suddenly into existence but are a gradual development in the history of religious communities. A doctrine out of accord with the dogmas held by some prominent leader springs up, and forthwith an article is drawn up setting forth a contrary opinion;

and this process is repeated each time a divergent theory is advanced. Thus, despite the assumption that the original creed was perfect, entire, and wanting nothing; that "it shall not be made void"; and that "no person shall be allowed to bring forward, or to write, or to compose any other creed," changes were made almost constantly, and new items were added.

Foremost among the articles embodied in the various creeds of Christendom is the doctrine concerning God. The heated discussions upon this point between Arius and Athanasius, two theologians who lived in the early part of the fourth century, led to the convocation of the Council of Nicea in 325, which "settled" the issue in favor of the Athanasian concept of the Godhead. This doctrine was arrived at not by an appeal to the direct teaching of Scripture but by speculation, that is, setting up premises, and drawing conclusions. Robert Flint, Professor of Divinity in the University of Edinburgh, made the very frank admission that "the propositions constitutive of the dogma of the Trinity were not drawn directly from the New Testament, and could not be expressed in New Testament terms. They were the product of reason speculating upon a revelation made to faith" (*Encyclopedia Britannica*, 9th ed., article "Theism"). Not only were those propositions not drawn from the New Testament: they could not be expressed in New Testament terms. This is an admission from a distinguished theologian that the New Testament does not contain the doctrine of the Trinity.

But the Professor said more than this: "As soon as an inspired record is left at all; as soon as any speculation is allowed on its contents; as soon as the process of forming doctrine is permitted, all conceivable right to stop the movement anywhere is lost." Thus the doctrine of the Trinity is the result purely of speculation. The term "Trinity" cannot once be found in the Bible, Old and New Testament. Had those doctrinaires contented themselves with the inspired record instead of losing themselves in the vagaries of Greek and Roman metaphysics, there would have continued to be the rugged and understandable monotheism which had been for a millennium and a half inculcated in Israel, and which was so clearly reflected in the teaching of Jesus and the apostles. "To us there is but one God, the Father" (1 Cor. 8:6). Equally clear is the rest

of the New Testament teaching concerning the sole Deity of the Father. Jesus is the Son of God begotten through the power of the Holy Spirit, and born of Mary, a young woman in Israel. With characteristic clearness the Apostle Peter announced at the home of the Gentile Cornelius: "How God anointed Jesus of Nazareth with Holy Spirit and power, who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). One was God; another was Jesus of Nazareth; and the third, Holy Spirit associated with power. No better opportunity could have been offered to the Apostle had he chosen to preach the doctrine of the Trinity; and no clergyman who finds himself within the bounds of the creed would have failed to embrace that opportunity to the fullest extent. Not so the Apostle Peter. If it was necessary that the hearers have a thorough understanding of that dogma, then the Apostle was woefully remiss in the performance of his duty. Upon the other hand, since the Apostle, under the guidance of the Holy Spirit, made no reference to the Trinity, we see clearly that the Trinity constituted no part of the message the apostles were commissioned to deliver to the world for salvation.

The Athanasian Creed begins with the words, "Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly." The article on the Trinity ends with these words, "He therefore that will be saved: must thus think of the Trinity." The creed ends with the words, "This is the Catholic Faith which, except a man believe faithfully, he cannot be saved."

This is how men "formed doctrine," and shows what an important place this dogma held in the eyes of its framers. Either believe it whole and undefiled, and be saved; or disbelieve it, and perish everlastingly. No one might be received into the communion of the church, or be retained therein, unless he believed all the incomprehensible propositions of this dogma. Everyone, too, whether old or young, educated or illiterate, must believe it in its entirety on pain of eternal damnation. Thus did those men with sharp intellects, and schooled in Greek and Roman metaphysics, manipulate the salvation as well as the damnation of thousands of helpless people, who were as clay in their hands.

As any open-minded person can learn by reading the dismal chapters of ecclesiastical history, there never was a time when there was perfect agreement as to the exact import of any given dogma; and not even the curses and anathemas of ecclesiastical bodies were able to deter independent thinking minds from reading and understanding the inspired record for themselves.

The creed is the church's interpretation of the Bible doctrine concerning God; but that interpretation, having been made by uninspired men, and being the result of the logical process, and not based upon direct Scripture testimony, is wrong. The creed defines the limits which men and women, regardless of their ability or attainments, must reach and, by the same token, must not pass. The creed says in effect, "Hitherto! No less, and no more!" Here is the border line between too much, and not enough. If you

stop short of that line you will perish everlastingly; if you overstep it, you cannot be saved.—*The Faith.*

"HOW IS IT THAT YE KNOW NOT?"

(Continued from Page Three)

Jesus Christ as a God of redeeming grace, and a secular idealism in which God is not, operating with the humanistic methods and the cheerful optimism of modern educational theory. This culture of secular idealism, in which God is not, is widely represented in the Christian pulpit, as well as in the specialized educational program of the Christian church today. Its program is a program from which God is lost out.

II. GOODNESS WAS LOST AMONG THE RULES

If the Pharisees were blind to the signs of the times, because they had lost God out of the program, they were blind also because they had lost goodness among the rules. This is not strange. It is inevitable. When God is lost out of the program, goodness is inevitably lost among the rules. God and goodness are inseparable. To separate God and goodness in thought is the most intolerable of all heresies. To separate God and goodness in emotion leads to the most sterile of all mysticisms. To separate God and goodness in practice is the sin against the Holy Spirit.

So it is not surprising, but predicable with absolute certainty, that when the Pharisees lost God out of the program, they at the same time and by the same process lost goodness among the rules.

ONLY THE GOOD IS GODLY

Now the Pharisees had rules, and they were admirable rules. There is no complaint to be made against their rules. Jesus made no complaint against them. He approved them and He counseled their observance. But there is a complaint to be made against their having lost goodness among the rules, and Jesus makes that complaint over and over again in one of the most terrible denunciations ever to fall from any lips, the denunciations of hypocrisy recorded in the 23rd chapter of Matthew.

III. TRUE RELIGIOUS COMMUNITY WAS LOST IN THE INSTITUTION

The Pharisees could not interpret the times in which they were living, we have been saying, because they had lost God in the program and goodness among the rules. There was another loss which contributed to their spiritual blindness. They had lost true religious community in the institution. They were heirs of a true religious community, the ancient religious community of Israel. In a time of stress, the founders of the Pharisaic sect formed an inner circle of religious community within a disintegrating Israel. They were a true brotherhood, devoted to the preservation of what they took to be their priceless religious heritage. But now the Pharisaic brotherhood was a brotherhood in name only. It was an institution, to be preserved for its own sake. And, being only an institution, it was no longer a true community.

My friends, it is inevitable that when God is lost in the program, and goodness lost among the rules, religious community will be lost in the institution. It is for us to ask ourselves how far in our day the true religious community, the fellowship of the Spirit, the society of those among whom the will of God is law and gospel, is lost today in that great institution, the Christian church.

THE VOICE THAT CALLS

I firmly believe that a Voice calls the visible church today to an examination of itself to discern whether it be indeed a true Christian community, teaching human society the truth about the Christian religion by its being the church of the living God, in which God is living and real; the body of Christ, doing His work of justice and mercy and faith in the world.

When the Christian community does the will of God "in earth as it is (done) in heaven," when it reflects the life of God as perfectly as the mountain pond reflects the morning sky, then the church can fully teach the Christian religion.

GROWING OLD GRACEFULLY

(Continued from Front Page)

Mr. Henry Ford has suggested one reason for this:

"It is usual," he declared, "to associate age with years only because so many men and women somewhere along in what is called middle life stop trying."

When they stop trying they gradually lose their taste for life. They are no longer enamored with it. Taking no interest in what goes on about them, living wholly in the past, they make no effort to keep abreast of the times in thought or in action. They isolate themselves completely from current happenings and, consequently, grow old too soon.

Possibly their divergence from the pathway of happiness was made earlier in life. They may have become self-centered—too much concerned in themselves and not enough concerned in the lives of others. When middle life robbed them of some of their vitality and ambition they had no other interest to attract and hold their attention.

They did not grow old gracefully and attractively because they had not lived gracefully and attractively.

Job provides us in a sentence with a summing up of an ideal life: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season" (Job 5:26). Selfishness will not produce a life like the one suggested here. To live first for God, and then for our fellow men, will bring us to our graves in peace.

A graceful and happy old age is the product of a graceful, happy, and godly life. The thing for you and me to consider as we think of the shadowed slopes that lie before us is that selfishness, self-centeredness, is *perilous to ourselves!* Paul warns of this (2 Tim. 3:1, 2).

How like an echo of the Master's words are these of the Bard of Avon:

"Love thyself last: cherish those hearts that hate thee."

When the "creeping palsy of old age" numbs our senses to the emotional appeals that once stirred our youthful pulses, when because of advancing years we are no longer "lovers of pleasures" that are centered in the physical powers of perception and enjoyment, we may still find real happiness and hope in the interest we continue to feel in the lives of those around us.

"What makes old age so sad is, not that our joys, but that our hopes then cease," said Richter. Hopes that are wholly bound up in ourselves grow old with our bodies and with our minds, but hopes which include and encompass the lives of others remain green and fragrant so long as life shall last.

How important it is, then, that we should strive while yet we may to broaden the horizon of our affections and interests that when age has taken away our personal ambitions and destroyed our self-centered hopes we may still have the ceaseless, ageless, joy of watching the enlargement and development of the hopes of younger men and women around us.

How hard it is for a selfish old person to step aside and give his hard-earned place to his juniors! And the more important and responsible one's position in life has been, the more difficult it is for such a person to welcome with a hearty word of encouragement his younger successor.

But right here is where the Christian is in a more favorable position than anyone else can be. *He never loses hope!* When physical activity is more or less curbed by age there remain a thousand things in which he can take a vital interest and through which he can continue to contribute to the progress and betterment of the world.

In this connection it is worthy of note that the major part of our religious literature has been produced by men and women who were well-advanced in years. Younger people are generally more active than studious. Older folk are often more studious than active. Each has his place to fill at the proper time and each can contribute successfully to the same great work of preparing the Church of God and the world for the coming of the new age of eternal glory.

Judgment is the product of experience. Generally it comes only with ripening years. Activity is a manifestation of the growing period of life, the result of overflowing energy and quenchless ambition. Judgment and activity are both needed to complete the purposes of God. Youth, taught by maturity, advised by age! Such is the proper order of life's advancement and such principles put into practice lead inevitably to happiness, contentment, and peace when the crimson glow of evening sheds its glory across our mortal path.

According to the official bulletin released by the American Consulate General at Jerusalem, the latest authoritative estimate of the Palestinian population set the figure at 1,171,000. This was in June, 1934, and indicated an increase of nearly 136,000 since November, 1931. Religiously, the population is thus split: 70 per cent Moslems; 20 per cent Jews; 8 per cent Christians; 2 per cent Druzes and others.

"AS IT WAS IN THE DAYS OF NOAH"

"And as were the days of Noah, so shall be the coming of the Son of man."—Matthew 24:37.

IN THE prophecy of Olivet, our Lord gave to the disciples an illustration of end-time conditions, just previous to His *parousia*. By this, He not only approved the historical reference, but gave the conditions as a "sign." He says: "As it was!" How was it?

The answer is given: "They were eating, drinking, marrying . . . until the flood came." This was the supreme occupation of the godless. Nor was this forgetfulness of God and sensuality all. The Genesis account states that "the earth was filled with violence" and, moreover, the human family had been corrupted by illicit intercourse with angels. So "all flesh was corrupted," and "every imagination of the heart was evil only." "Wickedness was great."

These conditions are again to prevail before, and at the time, our Lord shall come in judgment. Every tree must grow. Some rivers flow many miles before they reach the sea, and the state described by Christ is *the end of the process*. Today, we behold the development!

In spite of the amenities of so-called civilization, there is a marked increase in *violence*. The world is getting calous, probably one contributing cause being the advance of science and speedy locomotion. We kill a person a day in New Zealand by motor car accidents, and until recently little notice has been taken of the fact. We are also concerned about the increase of "gangster" movements, even in Australia; and every country is crying out against cold-blooded crime. Wherever we look there is disturbance, violence, and the imminence of war.

France, Belgium, and Spain were recently in the throes of strikes and violence, which have developed into civil war in Spain, fomented by world-wide movements of irrepressible power.

The root cause of all the trouble is *departure from God*. There is an illuminating scripture in Ezekiel 8:17. "Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence."

Violence caused by the *apostasy* of the men of Judah! This departure from God is caused by godlessness and Satan; and is a clearly declared development for the time of the end. Frantic efforts are being made by the religious, uninformed in the Word of God, to stem the tide; but *the tide is too strong*. It is rising in politics, literature, amusements, business, and in Christendom (not Christianity), and the age is doomed. The end is sealed, and it were easier to sweep back the ocean with a broom than to stem the great tide of developing conditions moving to make up "as it was in the days of Noah."

The great English buffoon, petted, feted, and nearly worshiped by some—G. Bernard Shaw—wrote in 1932: "It is high time that we got rid of Jehovah. When the ques-

tion is raised whether our children shall compound for their sins by sheltering themselves behind another's sacrifice, whoever hesitates to bring down the knobkerry is *ludicrously unfit to have any part in the government of modern state*."—*Daily Sketch*, London (italics ours).

Here is advocated, figuratively, violence against the Christian faith—and in England!

In the days of Noah there was gross sex-irregularity, the exaltation of woman, and the perversion of nature by demons.

Today, on every hand, we have masculine women, shorn and dressed as men, and refusing to fulfill the God-given function of motherhood. Strong, healthy women (even Christian women) refusing to bear children, to their physical and spiritual undoing. Free-love-companionate-marriage—fornication and adultery—are now condoned, under the so-called "*new morality*."

We have outgrown the "old morality" of decency, chastity, and godliness, and learned the new morality in which there are all the characteristics of the rottenness of the dying stages of an effete civilization.

If conditions, as in Noah's day, are to be repeated before the Lord comes in glory, then there is to be a big increase of the necromancy of spiritism.

In the *Edge of the Etheric*, by Findlay, a modern book, the writer contrasts a meeting held forty years ago in St. Andrew's Hall, Glasgow, where only a handful were present, with a meeting held in the same place recently, when the subject of the address was "Spiritualism," and the hall was packed. And one is surprised at the notable names given, associated with "Psychical Research."

The book contains authentic cases of spirit-manifestation and *spirit-materialization*; and what they claim to be the most convincing phase of all—the "Direct Voice"—stated to be "the most convincing psychical phenomenon yet discovered."

We, who know this, and know the Word of God, smile. But this stuff is helping to leaven the world with a false hope which does not depend upon Jesus Christ and the Gift of Life for immortality. It belongs to the apostasy, and that undoubtedly leads to *violence*.

We submit that conditions are taking shape for the fulfillment of prophecy, and the "day of the Lord" draws near.

Disaster came in Noah's day. "They knew not until the flood came and took them all away." The disaster was not expected. The "ark" to them was a spectacle of imbecility on the part of Noah, who preached righteousness for 120 years. The disaster occurred *suddenly*, and only the godly, the ones untainted with the national sin of spirit-contact, were saved.

There is an "Ark Refuge" today, a preaching to a laughing, heedless, godless world; but the end will come. The cross of Christ is still "to the Jews a stumbling-block, to the Greeks (nations) *foolishness*, but unto them that are called, both Jews and Greeks, the power of God and the wisdom of God" (1 Cor. 1:23, 24).

Christ said—not Paul, or Peter, or John, but Christ—"As it was in the days of Noah, so shall it be when the Son

of man cometh. . . . Therefore be ye *ready*, for in an hour that ye think not the Son of man cometh."

And the great besom of the apostasy, worldliness, evil, and violence, is sweeping our civilization to the great crisis of Armageddon—and judgment.—J. Salisbury; condensed from *The Bible Standard*.

ANGLO-ISRAELISM

ANGLO-ISRAELISM is a controversial question in the Church of God but not necessarily a fundamental one. We are, therefore, glad to comply with the request of Brother O. J. Allard to reprint the following editorial by Brother S. J. Lindsay, which appeared in a recent number of *The Messenger of Truth*. Regarding the matter Brother Allard writes:

"Brother Lindsay's *Messenger* for November is before me, and for fear that you may not see his article on Anglo-Israelism I send you a copy, hoping that you may reprint it in THE HERALD together with his timely warning and valuable exhortation to our people. How I would like to say to them all, in addition to what he has said, 'O foolish Galatians, who hath bewitched you? . . . Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?' (Gal. 3:1, 3)."

Several able leaders of the Church of God have in the past strongly advocated what is known as Anglo-Israelism. Among them were G. M. Myers and A. J. Eychaner. Hence it cannot be said that Anglo-Israelism is a "strange doctrine" among us. THE RESTITUTION HERALD in publishing articles either for or against the idea does not assume responsibility for the thoughts expressed by the various writers, nor does it express the opinion of its editors with regard to the correctness of the views set forth by them.

Brother Lindsay's editorial follows:

"This subject has been occupying the attention of our people in various places for some time and we know of one place where it has all but divided the interest of former workers. The contention that the United States and Great Britain are the descendants of the two sons of Joseph seems to hold the center of the stage. For the sake of the argument, let it be so. What of it? When all is said and done, you still have on your hands Israel in the flesh, a people who were under the law, and condemned of God because of their waywardness. You still have a people described by Paul in the following language:

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written. There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one' (Rom. 3:9-12).

"When you have proved all it is sought to prove by the contention, you still have Israel in the flesh to contend with. To Israel God said (Ex. 19:5, 6), 'Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall

be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.'

"This is what Israel sought after, but we read again, 'What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . unto this day' (Rom. 11:7, 8).

"God is seeking out a people for Christ's name and to this end both Jews and Gentiles are invited, and when they have accepted God's offer of mercy they cease to be either Jews or Gentiles. They both become *one* in Christ (Eph. 2). All must come under the 'new and living way' and that way is Christ (Heb. 10:20).

"Why should we spend our time, energies, and money to prove a matter which can be of little value to the church when it is found out? We should spend our whole activity in the effort to convince both Jews and Gentiles that as such they are in a lost condition. What they need is not a distinction of the flesh but one of the Spirit which abolishes the flesh. We need to know more about broken and contrite hearts in our work today. Shall we bend our energies in this direction?"

EYES ON THE WORLD

By Arlen Marsh

IN REALITY there is no present, for the present is nothing but an imaginary line drawn between the past and future. Life, therefore, relapses into one of two extremes: activity based upon thoughts of the past, or activity founded on thoughts of the future.

The life of the church should consist of the latter form of work. The successes, the trials, the failures of the past are wholly unimportant, except as they may serve as experiences to guide the church in its decisions.

Because of this fact, Christianity, as never before, should keep its eyes on the world. What is passing today may be the corner stone for the building to be erected tomorrow. The shelling of a British freighter by the German cruiser Koenigsburg may be the beginning of a war that will be the direct introduction to Armageddon.

That 1936 was, and that 1937 will be, one of the most crucial years in the history of the world is so firmly established as fact that the notion no longer brooks opposition. The one treaty that could have had some influence in preventing war—the amended Washington Naval Treaty originally signed by the seven leading Powers in 1923—died with the end of the old year. No strings are now attached, either theoretical or actual, on the militarism of any nation in the world, with the omnipresent exception of economic ones.

Now, then, is an opportunity for teaching the gospel of peace and the kingdom of God such as has not before existed. If the church can recognize and take advantage of its chance, it can march with extraordinary speed.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Just a Step

"There is but a step between me and death," said David as he fled from the wrath of King Saul (1 Sam. 20:3). Yet after this David ascended to the kingship himself. He ruled for forty years and became the father of a race of kings, the greatest of which is Jesus the Christ. That step was a long one. "The steps of a good man are ordered by the Lord" (Psalm 37:23).

It would be foolish of us not to realize that our lives are lightly held. We all know it when we read of the awful toll of lives in automobile accidents. And there are more killed by accidents in the home than by auto accidents. The mighty Sequoias of California are protected from death by two feet of bark. But the hand of death finally lays those giants low. Our skin protection is very thin, a small fraction of an inch. Is it any wonder that "death feeds" upon us?

Yet man is God's noblest creation. Greater than the giant trees, greater even than the earth on which he lives. The earth itself must change as man changes. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16).

Therefore, a pessimistic attitude is folly. The only way really to be happy is to commit that "step between me and death" to be guided by the Lord. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. . . . Commit thy way unto the Lord" (Psalm 37:3, 5).

The Lord is greater than death. Therefore, be an optimist. Jesus took the step into death and the Father raised Him up. "Ye should follow his steps" (1 Peter 2:21). Face life with a cheerful heart, doing what needs to be done with courage. Danger spots must surely be eliminated. But when they are outside our control, then we must say, "Danger doesn't matter if it lies in the path of duty."

The Voice of Youth

In every nation on earth the patriotic feet of youth are marching to the drums of nationalism. Enthusiasm runs high. It is the jubilant heart of youth following the various glorious causes.

The church would be remiss in its duty were it to ignore that spirit in youth. Youth wants no primrose path of ease. Youth glories in a thorny path of accomplishment. If we hold forth the church as a means of riding into eternal life on the gentle breezes of happy chance, red-blooded youth will desert the ship for a more purposeful boat.

The true Christian soldier, marching under the triumphant banner of the Christ, finds that he faces more potent danger than any military soldier ever faces. The nationalistic youth of the world are not fighting against anything. They are fighting for the Fatherland. But in fighting for

the Fatherland they will be brought in conflict with each other and will destroy each other. The Christian soldier fights a spiritual warfare. The things he destroys ought to be destroyed, the evil propensities. He destroys the things that cause loss of eternal life. And when he faces other people in battle it is to take them prisoner for their own good to eternal life.

As we enlist youth under the battle flag of Christ let us call them as the Lord called Paul: "For I will shew him how great things he must suffer for my name's sake" (Acts 9:16).

On Your Toes

"Consider any transaction involving the sale of your merchandise incomplete until such time as the ultimate consumer shall have derived the perfect satisfaction to which he is entitled for his investment in your goods."—Instruction of a certain manufacturer to his retailers.

The children of this world seem to be wiser in some ways than the children of the kingdom. Christians are salesmen. We sell eternal life. Although this includes a way of living now, yet the perfect satisfaction can come only when the body has been made immortal. The price was paid by Jesus, but that does not relieve us of our responsibility to one another. How about the ones who used to worship with us but moved away? Did we follow them up and keep them in fellowship with us or place them in relationship with another of our local churches? How many are there in some of the metropolitan areas whose interest has waned in the coming kingdom of God and the things concerning the name of the Lord Jesus Christ, and whose spirituality has declined? And all because we let them go and they are not organized into a local church.

Here is just one more job for the youth of our church to consider. This is one more reason why evangelism was made an issue at our last General Conference. Evangelistic committees were organized. *Get behind* the one you are most interested in *and push*.

Resolutions

People who refuse to make good resolutions for fear that they might break them are on a par with the man who, having once fallen, refuses to get up because there is a possibility that he might fall again. Josh Billings once said, "It ain't no disgrace fer a man to fall down, but to lay there and grunt is."

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). If you fall, don't lie there and moan, get up and walk some more.

—*The Assistant Pastor* of Bro. J. R. LeCrone.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

HOW A STRANGER BECAME A FRIEND

JESUS and His disciples, as we learned last week, started out to preach to the people in Judea, telling them of the love of God. Their message was a message of life, eternal life to all who would believe and obey it. And many people did believe, and they were baptized by the disciples.

Much happiness must have come to them because of their faith. They now had something to look forward to, and something to enjoy day by day, also. All their sins were washed away by obedience in baptism, and if they kept on in their new way of life a great reward would one day be theirs.

In our story for today we see Jesus and His helpers moving onward toward the north into the country of Samaria on their way to Galilee. At noontime one day they came to a well called Jacob's well near the village of Sychar.

Now this well had been there hundreds of years. Many, many people must have quenched their thirst with its clear waters and rested awhile from the noonday heat. Many a traveler had paused there in the morning before taking up his long day's journey.

But never such a traveler had stopped beside Jacob's well as on this day. For Jesus, the Son of God, the Saviour of the world, drank from its waters that noontime. And He met a stranger there at the well.

No, she wasn't a stranger to Him, for He knew all about her. But He was a stranger to her. She had heard that such a person would come one day, but she didn't recognize Him when she saw Him.

The disciples of Jesus, all except John probably, had gone into the village to buy some food. John, we think, stayed behind with Jesus, as he always wanted to be close to Him, and heard the conversation between the woman and the Master.

The woman seemed surprised that Jesus treated her so politely, for the Jews were not generally very kindly in their treatment of the Samaritans. But we can't imagine Jesus as being anything else. And she soon learned more about Him.

She had come with something in which to carry water; Jesus had no cup or pail. What would be the first thing He might say to her? Why, "Give me a drink," most likely. And that is just what He did.

That gave Him a chance to talk to her and tell her who He was. He spoke in what was to her riddles. She couldn't understand Him. She thought He was just an ordinary traveler, such as one might meet any day. And He offered her living water, of which if one drank, he would never thirst again.

She had never heard of anything like that before. Nor had she ever met one who could tell her all her past deeds. She knew by then He was no ordinary person. Could He be the Messiah? she wondered, for she knew He was to come.

"I that speak unto thee am he," were the words by which Jesus told her who He was. And she was so thrilled with the news that she ran home, leaving her waterpot behind.

Read on in your Bibles in this same chapter of John and see what happened as a result of this meeting between Jesus and the woman at the well. Verses 39 to 42 tell you about it. It must have made Jesus very happy to know that many believed in Him because of it.

Now have you decided what that living water was that Jesus offered the woman? It was the gospel, the same message of life which He and His disciples had been preaching to all in Judea.

The one who would believe that gospel and obey it would have his greatest need supplied. That is, life, eternal life. Men need that more than anything else in this world. For when they receive eternal life they will have everything else as well.

That was the greatest day in the Samaritan woman's life. She became a helper of Jesus, though she was not numbered with the others, nor did she follow them on their journey. But she spread the good news among her own people, and she brought many others for a "drink" of that "living water" which she had received that day.

In verse 42 you will find what they said about Jesus: "This is indeed the Christ, the Saviour of the world."

"By Samaria's wayside well,
Once a blessed message fell
On a woman's thirsty soul, long ago;
And to eyes that once were sealed
Was the glorious light revealed,
Through the fountain that was opened long ago."

AMONG THE CHURCHES

CALIFORNIA CONFERENCE

There will be a one-day conference held in Los Angeles, Calif., Sunday, Jan. 17, 1937. Sr. E. C. Railsback will speak at the morning service, her subject being, "Partakers of the Divine Nature." In the afternoon Bro. Norman Macleod will speak on a prophetic subject. At this time no definite word has been received from the other two speakers who have been asked to contribute to the program.

Grace Adamson, Secretary.

MARSHALL, ILLINOIS

For the past two months it has been the writer's privilege to work with Bro. F. E. Siple in the capacity of assistant pastor at the South Lawn Church of Grand Rapids, Mich. It has been a real pleasure to work with such a loyal and earnest group of people and their sincerity and desire to live a Christian life were demonstrated many times. We will not soon forget the friendliness and hospitality manifested by all during our stay among them and surely hope to meet them again in the near future. We sincerely hope that they will continue to grow in numbers and service under the capable leadership of Bro. Siple.

Our return home found things going along nicely here, Sunday school and Berean being held regularly with good attendance at most services. With the advent of bad weather and roads, services throughout the winter will be greatly curtailed. No preaching services will be held until spring.

Harry Goekler, Pastor.

Twenty-five people enjoyed the meetings of the fourth annual Ministers' Conference on the Aurora College campus the week of December 27. Several Church of God ministers were in attendance as well as a few local ministers. The greatest distance was traveled by Clyde Randall of Fonthill, Ont.

VIRGINIA

The Dry Run and Maurertown churches in Virginia are pleased to announce that a very enjoyable and profitable series of meetings was held at these churches by Bro. Grover Gordon of Holbrook, Neb. Although there were no conversions, yet we feel that this effort was very profitable, for renewed efforts and additional activities are being worked out, of which there will be an announcement at a later date. Bro. Gordon also delivered one sermon in the city of Washington, D. C., and we are anticipating some forward action from the brethren at this place.

While the work in Virginia is showing increased activities, yet much of the work will be discontinued during the month of January while the pastor is engaged in another field. The work with our children in the State of Virginia is being organized. At present, nearly every child from our church homes is either enrolled in the Sunshine Scatterer movement or in active class work. Our enrollment now is 140 children; many are from homes outside our church membership. Our aim is to have every child from our church homes engaged in this midweek Bible study.

V. Earl Thayer, Pastor.

PENNELWOOD CHURCH, GRAND RAPIDS

As Christmas has for so long been a time for the reuniting of families, we were glad to have Bro. F. L. Austin, accompanied by Mrs. Austin, return to his home church for the Christmas festivities held December 20. The Sunday school period was used for a program and tree, following which Bro. Austin delivered the morning sermon. In the evening the Comrade Class of junior adults gave a very interesting cantata.

Mrs. L. F. Slocum, Secretary.

Duncan Macleod, son of Norman John Macleod (who recently resigned his pastorate of the Los Angeles church to take up high school teaching again), is singing with the Pasadena Boys' Choir over the Columbia Broadcasting System. Programs originate at KNX, Los Angeles. Duncan toured the country with a boys' chorus during the past summer.

SOUTH LAWN CHURCH, GRAND RAPIDS

The Christmas program this year was a combination by the Sunday school and the choir. The first part consisted of numbers from the Sunday school classes and then the climax came in the cantata, "Babe of Bethlehem," by the choir, under the capable direction of Miss Evelyn Barr. Bro. M. W. Lyon of Cleveland was present and helped materially with the music. This was presented on the 23rd in the Godwin School gymnasium.

On Tuesday night, Dec. 22, a group gathered at the church parlors in honor of Bro. Harry Goekler, who had been with us nearly three months and who was to leave the 24th so as to be home for Christmas. Bro. Goekler made a warm place in the hearts of our people during his labors here. The future at this writing is uncertain. If he returns after the holidays he will find a hearty welcome. If the Lord directs him into other fields he will be able to know that a loyal group here is praying for his welfare.

South Lawn Church extends its best wishes to the brethren everywhere for the coming year.

F. E. Siple, Pastor.

The short article, "Stories of Great Hymns," appearing on page 10 of the last Herald was by Mrs. Mary A. Gesin.

REPORT FOR DECEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Money received: Sr. Nellie Evans, \$20.00; Pleasant View, \$11.00; Hillisburg, \$20.83; Rensselaer, \$20.00; Plymouth, \$15.00; North Salem, \$7.50; conference board, \$4.00. Expense, \$15.00.

We wish to thank the many friends who remembered us in gifts and kind words during the Christmas season. One friend sent us a fine rocking chair, and we can find use for it during the long nights as we study God's Word.

News has just come from Winchester, Va., that Mellie, our daughter, will have to undergo a major operation. We ask the prayers of God's people in her behalf.

J. H. Anderson, Indiana Evangelist.

KOKOMO, INDIANA

The welfare work in charge of Elder O. J. Parker, assisted by the committee, Leon Thomas, Elmer Hand, and Clifford Gray, is still being carried on at Kokomo. The past year there have been distributed 11,938 loaves of bread; 3,145 dozen rolls, doughnuts, and buns. All this has been donated through the courtesy of Mr. Dale Myers and Oritgens Bakeries.

Through our untiring effort this work has been much more generous than last year. The Lord willing, we will carry on this work on a much larger scale than we have ever done, as we have been promised more help for our needs during the year 1937.

Our committee went through the country with a truck and collected food, such as potatoes, canned fruit and vegetables, cabbage, popcorn, sweet potatoes, and a snug cash collection which made it possible for us to buy meat, butter, milk, sugar, and coffee to contribute to 21 needy families.

A fine program was given at the church Christmas Eve in which 34 children participated. Each child received a present, a sack of candy, popcorn, nuts, and an orange.

Our Berean work is progressing nicely. The adult and junior classes have combined and meet once a month with a social, which we find has been very beneficial. Our average attendance at Berean has been about 14.

Our attendance December 20 at Sunday school was 65.

We are in need of repairs on our church, and anyone desiring to help us will be greatly appreciated.

Mrs. Martha Parker.

ILLINOIS EVANGELISTS' NOTES

Speaking service was conducted in the Macomb church group Friday evening, Dec. 18, and Sunday morning, Dec. 20, in connection with Sunday school. Their work has been changed from Berean on Friday evenings to Sunday school at 10 o'clock Sundays, followed by either Berean class or speaking service.

These people have a vision of a work to do and are making plans to do it. A meeting is planned at Macomb as soon as Bro. Austin finishes a week or more at Eldorado where he went January 3.

Speaking service was held in the home of Bro. Dean Fuqua, 1019 Howett St., Peoria, both morning and evening on Sunday, Dec. 27. Sunday school is at ten each Sunday. Another service was held after the Sunday school on January 3. There are three active families and each has a great desire for a work to be established here soon. Bro. Elza Robbins' address is 313 Fayette St., Peoria; Bro. George Slagle's address is Dunlap (15 miles north of Peoria). There were 12 present at the first meeting and 17 at the second.

We were much pleased at the sincere and prayerful effort to build here even though few in number. This group is 100 per cent in practicing systematic apportioning of income for the Lord's work. A few words of encouragement from friends will be appreciated by both the Macomb and Peoria groups.

Happy New Year.

F. L. Austin,
J. W. McLain.

HERALD RECEIPTS

J. H. Williams (for another); Lilian Railton (for others); Mrs. Frank Beck; Mrs. A. P. Leamon; S. M. Mitchell; Kittie C. Humphreys; Lottie E. Young (for another); A. L. Corbaley (for self and others); William Arbogast; Elza Robbins; Mrs. Hedvie Jackson; Mrs. F. M. McCrory; Mrs. James Buchanan; Albert Siple (for self and others); George Slagle; Mrs. James Sanford.

CONTRIBUTIONS TO N. B. I.

Lilian Railton	\$ 1.00
Mr. and Mrs. T. J. Ellis (ind. fund)	50.00
Lawrenceville, Ohio, Bereans	6.00
J. W. Sweet	2.00
Oregon, Ill., Church (ind. fund)	11.37
Ripley, Ill., Church (ind. fund)	9.50
Almeda Wertz (ind. fund)	5.00
Maurertown, Va., S. S.	3.60
Ingomar (ind. fund)	5.00
Mr. and Mrs. F. L. Austin (ind. fund)	25.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Jessie M. B. Kauffman; Mr. and Mrs. Paul C. Johnson; W. A. Reid; Mr. and Mrs. E. C. Railsback; Mary J. Calkins; Lydia Railsback; Albert Siple; Ella M. Siple; Flora E. Hogue; Mr. and Mrs. Harold Starbuck; Mr. and Mrs. J. H. Williams; Mr. and Mrs. Delos Andrew.

During the past month, every regular employee but one of The Restitution Herald has been ill. L. E. Conner, manager, is slowly recovering strength from an attack of flu; G. E. Marsh, editor, has been confined to his home by nose abscesses.

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.

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.

THE WALRUS SPEAKS

By Arlen Marsh

What with the multitude of views we've heard on the subject, we're inclined to accept the definition of a schoolboy, and have done with it: "A millennium is an insect with many more legs than a centennial."

That's bad. Mattoon, Illinois, police have been doing their beats afoot since December 19. Some lowlife stole the town's one usable squad car.

Tendencies in publishing are all toward combination. Now the Brooklyn Eagle and the Brooklyn Times-Union have gone under one roof, that of Publisher Millard Preston Goodfellow. Freedom of the press is being slowly strangled before intra-city monopolies and one-man chains.

1935, Roger Babson declaring birth control the only means of preventing poverty. 1936, Babson again, holding forth that the basic fault of Protestantism is its declining birth rate. Just what would the Dionnes do with a man like that?

The Watchman-Examiner is telling about a Scotsman who's been putting off buying an atlas until world affairs look a little more settled. We thought we were making a mistake when we got that road map from the gas station the other day.

"The time has come," the Walrus said,
"To talk of many things;
Of shoes and ships and sealing wax,
Of cabbages and kings."
—"Alice in Wonderland."

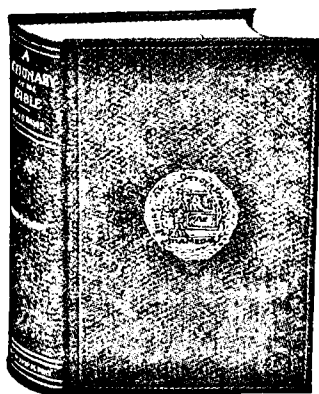
"We are beginning to see the weakness," comments James J. Freeman, D. D., "and futility of a merely humanistic gospel that is good with the supernatural left out. A merely humanistic gospel is about like telling a drowning man to save himself by clutching his own hands."

Owing to persecutions, the Sikhs, redoubtable sect of India, have turned to militarism from religion. They now make up five regiments in the British Colonial Army.

"Too much fat," roared Germany's Goebbels, "makes the stomach greedy." (He spoke last October, when rationing of cooking fats was begun. Now the rationing has been made still stricter.) Goebbels should know. He's probably the fattest man in the Reich.

The town where it happened is Kiszyniew, Bessarabia, and the man was arrested for selling two hundred seats in heaven. Those "near God" went for about \$20; ordinary chairs took only \$10.

H. Schwedersky (we don't know him) is quoted: "In Italy, it takes 8,300 hours of labor at the going wage scale to pay for an automobile; in Germany, 4,054 hours; in Sweden, 2,786 hours; in the United States, 853 hours." What automobile, Mr. Schwedersky, and whose wage scale? We'd like to know about this.



A Dictionary of the Bible

Edited by John D. Davis, Ph.D., D.D., LL.D.
Fourth Revised Edition
Recommended by Aurora College
In cloth binding, \$3.00 postpaid
In half leather, \$4.00 postpaid
In full Morocco, \$7.50 postpaid
All proper nouns pronounced
High quality paper
Readable type

A satisfying library of Bible information is found in this fourth revised edition, which is now selling at reduced prices. The 856 pages contain 6,000 articles, 229 good illustrations, and accurate colored maps. The articles cover the contents of the books of the Old and New Testaments in both the King James and Revised Versions, together with the First Book of the Maccabees in the Revised Version. The articles on the canonical books have been elaborated to show the place which the books have occupied and to exhibit the personal traits of the writers. Meanings and pronunciations of proper names, genealogical description of persons, and locations of places add to the comprehensiveness of the book.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

A Kingdom Vision

By E. O. Stewart

“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”—Matthew 16:28.

THE BIBLE presents two ways in which people may see things. One is by actual sight, and the other is in mental vision. In vision, John saw the dead small and great stand before God, and the books opened (Rev. 20). In vision some six or seven hundred years before John's day, Daniel saw the judgment seat and the books opened (Dan. 7). Both of these men were carried in Spirit or mental vision down the stream of time to the day of the Lord, or the Lord's day, and beheld, or were foreshown, just what God will bring to pass at the time appointed. In this way the disciples to whom Jesus spoke in Matthew 16:28 saw the Son of man come in His kingdom just six days later.

Beginning with Matthew 17:1, let us read right on down to verse 9, and see if this is not true. “And after six days Jesus taketh with him Peter, James, and John . . . and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And . . . there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. . . . And as they came down from the mountain, Jesus charged them, saying, Tell the *vision* to no man, until the Son of man be risen again from the dead.”

That this is a vision certainly will not be questioned, for verse 9 says it was a vision. And now, if you will turn to 2 Peter 1:16-18, you will find just what Peter, one of the eyewitnesses, says about the vision, which makes known the power and coming of the Son of man. Hear him! “For we have not followed cunningly devised fables, when we made known unto you the *power* and *coming* of our Lord Jesus Christ, but were eyewitnesses of his majesty (kingly power). For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice . . . we heard, when we were with him in the holy mount.”

In this rapturous vision, Peter, James, and John beheld Jesus their King just as He shall be when He comes to put into execution His kingly power. As Moses and Elijah appeared in the vision, the three awe-stricken disciples beheld a mental picture of the change bestowed upon the dead and living saints at the second coming of Christ: Moses, who

had been buried in the land of Moab, appeared in the vision representing the dead saints who are to be raised incorruptible at the return of Christ. Elijah, of whom no record of his death is given, appeared in the vision representing the living saints, who are to be changed into a state of immortality at the second coming of Christ, which change will fit them for the grand work of reigning with Christ in His kingdom. The mountain on which the vision was given represented the government of the Lord's house as it shall be established in the top of the mountains in the last days. See Isaiah 2:2-6. The voice represented the law as it shall go forth from Zion, through which the nations shall cease to learn war.

In mental vision, these disciples saw the manifestation of all the kingdom powers as they shall be in reality at the second coming of our Lord and Savior Jesus Christ.

This vision of the coming kingdom is a deathblow to the theory advanced in modern times by those who claim that during the kingdom age Christ and His saints will be invisible to all but those who are changed into a state of immortality.

In the vision, Jesus, Moses, and Elijah appeared changed, as Jesus and the saints will be in the kingdom age. But Peter, James, and John were not changed. These three disciples in an unchanged state beheld with mortal eyes Jesus, Moses, and Elijah in their transfigured form. If this was a picture of the kingdom age, then as Peter, James, and John were not transfigured, and beheld with their eyes the transfigured ones, it certainly makes known the truth as we have always believed, that during the kingdom age Christ and the immortalized saints shall be visible to those who are the subjects of the kingdom, represented by the three on-gazing disciples in the vision on the mountain.

As we behold the nations arming themselves for war with the most deadly weapons that human hands can invent, we realize that the time is short. Beyond the dark clouds we behold the dawn of the newborn day, when the war clouds shall vanish, and the peaceful reign of righteousness shall spread its dove-like wings over the ruins of a war-torn world and bring to happy fruition the long-looked-for dreams of ancient seers, who brushed away the lingering tears in order to view with rapturous joy the faint glimmerings of that hope which spans the sullen stream of death, promising life in green pastures beside the still waters of life, when the sad scenes of mortality shall be forgotten, eclipsed by the joys that await the faithful in that rest that awaits the people of God.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, JANUARY 12, 1937

NUMBER 15

It Might Have Happened to You

YES, it might have happened to you or it might have happened to me, an experience similar to the tragedy that overtook the prodigal son! Such is not beyond the bounds of possibility.

The world is full of prodigal sons. We see them almost daily traveling in all stages of the downward path. They stand on street corners, listlessly, hopelessly, uselessly. They lean against doorways of the taverns where they have spent their last penny for drink that has sent their physical and moral vitality to a still lower point. They bend their weakened bodies across the green tables of the pool and billiard "parlors," having no higher ambition in life than to drive the clicking balls into winning formations. They hang about the gasoline service stations, occasionally raising a languid hand with pointing thumb. They care little as to which way their hoped-for host may take them, they have no real destination in mind, it makes no difference where they are or where they go; just to be on the road—the Road to Nowhere—that is all.

But they always go in the same direction! Whether they turn east or west or north or south, the road these prodigals take always goes downward, downward to degradation, dishonor, misery, and death!

Not infrequently their aimless journey is brought to an abrupt stop amid the rattle of a gangster's machine gun or the sharp "ping" of a policeman's revolver.

Though they may go on for a little while, escaping for a time such a fate as this, yet will they fall at last exhausted upon an iron cot where narrow bars of shadow creep across them as they sleep and dream dreams of nameless horror.

Or they may lurk in darkened alleys longer still and come to the end of their crooked pathways with shaven heads and slitted trouser legs and hands and feet bound firmly against polished plates of copper to await the lightning flash that will give them the last "thrill" of their excitement-craving lives.

Yes, it might have happened to you—or it might have happened to me—the tragic story of the Prodigal Sons of the World! It might all have happened to us, *but for the grace and love of God our Father!*

The following sermon was delivered by the editor to his congregation in Oregon, Illinois, following the murder of a prisoner in an Illinois penitentiary.

Paul, looking back over a portion of his very fruitful life, thinking perhaps a little complacently of the success that had attended his efforts to serve the Lord, is suddenly brought to

himself with a humbling thought and exclaims:

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:9, 10).

Like this splendid soldier of the cross, you and I have nothing whereof we may boast because we are what we are. We are here this morning in the temple of God, our children are here with us, we will return presently to pleasant and comfortable homes, we will bow our faces for a moment above a loaded table and offer a few formal and almost meaningless phrases of gratitude for the food He has provided. Later we may meditate for a moment or two on the hope of everlasting life which is to come to us through Jesus Christ.

Then without fear we will lie down in peace to sleep, knowing, more instinctively than consciously, that "underneath are the everlasting arms"! But how indifferent and forgetful we are that all of these blessings which we enjoy this day come to us through no merit of our own, but by the grace of the Lord our God!

But how different the picture might have been!

Just the other day the barred door of a cell was unlocked, the strong gates of a prison were thrown open, and a man, still young in years, went forth into the outside world—*free!* He had waited long for the day of liberation to come. Nearly twelve years had passed since he entered the grim structure that was to be his "home" for so long a time. And how strange it was when compared with the home he had known in his childhood! That had been a home of plenty, of comfort, and of affluence—a home upon which the sunshine of prosperity and happiness always shone. That home often came into his mind as the weary years dragged by.

(Please turn to Page Eleven)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Jews in Great Britain

"O my Lord, what shall be the end of these things?"—Daniel 12:8.

LONDON, Jan. 2.—"I trust," said the Archbishop of Canterbury, of the Church of England, yesterday, "we may be spared the shame of giving any sort of encouragement to the discreditable prejudice which has led to cruel persecution in other countries, and especially Germany, of the race to which our Savior in His human life belonged." The Archbishop expressed this desire in a New Year's letter addressed to his countrymen and especially to the church of which he is the second highest official. He indicated that he was concerned over increasing activity of anti-Jewish organizations in England.

Such racial reprehensible conduct, he said, "is, I know, confined to a few irresponsible people," evidently referring to Sir Oswald Mosley's Fascist followers, "but unless it is checked it may spread."

"He Won't Like Heaven"

"No man hath ascended up to heaven."—John 3:13.

NEW YORK, Dec. 31.—In an article in the December number of the *North American Review*, Channing Pollock called attention to a remark some one made when Matthew Arnold, the celebrated critic and religious writer of the past century, died. "Poor Matthew," the friend said, "he won't like God." Mr. Pollock, commenting on this, suggested that more of us would have understood what he meant if the wit had said, "He won't like heaven." He then proceeded to describe some of the ideas of the place of supposed eternal bliss.

"There are many conceptions, of course, ranging from streets of gold down—or up—to the Buddhist state of forgetfulness. I shouldn't care for gold streets, and there is little I want to forget. Nirvana would make a greater appeal to me if it were a place of more vivid remembrance, where you could look at the stars and sea with ten times the thrill they gave you on earth. I'm afraid the Mohammedan hours would bore me to tears.

"The truth is less that I don't believe in any of these heavens than that I don't care whether they exist or not. To me, the question isn't important—I'm too much concerned with what I do while I live. The only heaven that really interests me is the heaven that could be made right here."

This seems to be an idea quite generally entertained by "advanced thinkers" both in and out of the church today. And we cannot help but sympathize with them in their lack of interest in the traditional "heaven" of their fathers. An intangible, wholly immaterial existence in an intangible,

immaterial world which no one has visited or is able to describe, cannot attract and hold the interest of men who have known nothing but the realities of the natural world of which they are a part. To completely divorce the natural from the spiritual, the present from the future, robs that future of its strongest appeal.

It is the hope of renewing human relations, of reawakening past pleasurable sensations, of reliving under ideal conditions the best we have known and felt and enjoyed in our natural lives, that causes us to look forward into the misty future with deepest longing. And the gospel of the kingdom of God is "good tidings of great joy" because it brings to us the assurance that if we believe and obey its requirements such an experience shall be ours forever, unmarred by fears of separation or of loss.

Religious Census in Russia

"My word . . . shall not return unto me void."—Jehovah.

MOSCOW, Jan. 5.—That the atheistic Soviet Government has not succeeded in its purpose to destroy religion in Russia is becoming discouragingly apparent to the leaders of the Bolsheviks as the returns from the general census which is now in progress begin to come in. Among the questions which the people are asked is this: "Do you believe in God?" Although returns are kept secret, many Government officials admit that they are surprised at the number who answer that question affirmatively. Assurance has been given that the answers will in no case be used against the one questioned. The new constitution provides for complete freedom in religious worship.

The attitude of the Soviet Government toward religion from the beginning has not been such as to encourage us in the belief that real freedom of worship will be long permitted. Christianity has been making some progress during the last two years, however, and it is possible that under the immediate influence of the new constitution further advancement may be achieved.

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G. Eldred Marsh Editor
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The Kingdom of God

Number 5

By T. A. Drinkard

"Thy kingdom shall be established for ever before thee: thy throne shall be established for ever."—2 Samuel 7:16.

THE longevity of the kingdom and the throne is here affirmed to be forever. This is in perfect harmony with other portions of Scripture. No amount of wresting can change God's plan and purpose for the establishment of the kingdom.

David could see that he would soon go the way of all the earth, and that his kingdom would come to a sudden end, and that it would not be reestablished on the earth "for a great while to come" (v. 19). At this point God made a special promise to David that He would raise up Christ to sit upon that reestablished throne (Acts 2:30), which would be set up in mercy (Isa. 16:5) in Jerusalem (Isa. 24:23).

To cause David to feel a deep personal interest in the promise, God said to him in so many words that this everlasting kingdom would be set up in his presence, and to do this would call for a resurrection of David and other of those God-fearing men who gave all that they counted dear in life that God's promises might come to pass.

Jesus, the Son of God, knew something about those promises which God had given to His prophets and said that Abraham, Isaac, and Jacob would be in the kingdom. Not only will these three faithful men of God be there, but others who "shall come from the east and west" (Matt. 8:11) to attend the gathering of the saints of God; and when those saints of God go marching into the kingdom of God, the joy will be unspeakable. They will have forgotten all of their trials and troubles; those things are in the past. Then it is we will fully comprehend what the kingdom will mean to the earth and to the suffering people thereon.

Distress, sorrow, and depression begin to come to an end, because Jesus ascends His throne when He comes and starts His reign of authority over the nations of earth (Matt. 25:31). He proposes to "thoroughly purge his floor" (Matt. 3:12), which means a general clean-up is needed; and He will hold in His hands a commission from God to clean the earth, to eliminate sin, oppression, depression, in fact bring to earth a new day, new conditions, or as the Prophet says, "I make all things new" not "make new

things," but "make all things new," that is, give a new covering to the things we have. What a day!

John the Baptist announced the coming of Jesus Christ, and Christ endorsed that welcome address by John. Jesus in turn announced His Father's plan, and the Apostle fully, yet very briefly, explains it in Acts 15:14-17.

Christ began calling out His church from the Jews and caused His apostles to confine their work to the "lost people of the house of Israel" (Matt. 10:6), after which, just after His death, He gave the apostles the unlimited commission to carry the gospel message to all nations (Mark 16:15, 16; Matt. 28:18-20). The Jewish clergy of His day was just as blind as the Gentile clergy of our day. It overlooked the fact that God's plan was, and is, to take out a people, the church, during this age, and for that very reason it thought the kingdom would be set up during Christ's personal ministry (Luke 19:11) or on the day of Pentecost.

Clergymen have tried to apply those many scriptures concerning the kingdom to the church, and no one needs to know so very much to soon determine that such a policy is but human and foolish. If the church is not doing what the kingdom is said to do, that fact alone is proof positive that the church is not the kingdom; it never was intended to be the kingdom. I cannot find one instance where the church is ever *called* the kingdom, or one instance where the church is ever *referred* to directly or indirectly as the kingdom; and why professed ministers should seek by so-called logic to persuade men and women that the kingdom is already set up is beyond my ability to understand, unless it is they have a theory and try to wrest the Scriptures to suit that theory. Such a policy will not stand the test. In the last-named scripture you will note that the people misunderstood the teaching of the gospel message. If they could then, it is possible that they can and do today.

The kingdom of promise and prophecy could not have been set up or established by Christ during His personal ministry without the apostles' knowing (*Please turn to Page Eleven*)

Thy Kingdom Come

Now be the gospel banner
In every land unfurled,
And be the shout, "Hosanna!"
Reechoed through the world:
Fill every isle and nation,
Till every tribe and tongue,
Receive the great salvation,
And join the happy throng.

What though th' embattled legions
Of earth and hell combine?
His power, throughout their regions,
Shall soon resplendent shine;
Ride on, O Lord, victorious,
Immanuel, Prince of peace;
Thy triumph shall be glorious,
Thine empire still increase.

Yes, Thou shalt reign forever,
O Jesus, King of kings:
Thy light, Thy love, Thy favor,
Each ransomed captive sings:
The isles for Thee are waiting,
The deserts learn Thy praise,
The hills and valleys greeting,
The song responsive raise.

—Thomas Hastings.

High Pressure in the Bible Belt

T. H. Alexander tells what his son has told him about the Bible in the South. Reader's Digest is the source of this unusual article; so, of course, "High Pressure in the Bible Belt" is copyrighted, 1936, by the Reader's Digest Association and is here reprinted by special permission.

WHEN agents came to our campus last spring with tales of large profits to be made from selling Bibles during vacation, a veteran canvasser said to a group of us: "Look at this map and observe that I draw a line from Pennsylvania to Nebraska. Now all the States south of this line constitute the so-called Bible Belt of America. Gentlemen, the dough is there; go and get it."

It sounded good. The manager of the crew I joined was even more enthusiastic. He dug up statistics to show that this region absorbs almost three fifths of the five million Bibles sold in the United States each year. Last August a popular novel sold 100,000 copies in a cheap edition, but the sales of the Bible exceeded that in the first day and a half of the month. Salesmen often sell from \$500 to \$600 worth of Bibles every week, and they earn 40 per cent commission.

I was assigned to sell in North Carolina and given an intensive training course along with six hundred other college men who worked for the same company. We were taught, among other things, how to hitchhike—"goose the ghost" as it is known in the lingo of the trade. We must never ask for a ride in pairs, for this alarms motorists. The Bible seller never hails a woman alone in a car, but two are usually good for a ride.

We were sent out strictly on our own; Bible houses won't advance money. I made the trip of nine hundred miles to my territory at a cost of 90 cents for hamburgers. Our problem then was to live on deposits put up by customers. Some boys who were booking as high as \$500 per week in orders found themselves taking in hardly any cash. Hence the average salesman must forage like a soldier. He plans to reach a fine residence when night falls. If, however, the dinner bell catches him before a humble cabin, he must make the best of it. Once in a small North Carolina town I spent the night voluntarily in the jail, which was not only clean but free. The most hilarious meal I ever ate was with a humble Negro tobacco farmer, his wife and sixteen children; I got the only knife and fork in the house and they gave me the first helping. In the training school the salesman refused a sale is taught to say, "Well, Mrs. Jones, I reckon I'll just have to eat with you," and Mrs. Jones usually submits. He is instructed to offer pay for accommodations, but I never heard of an offer being accepted.

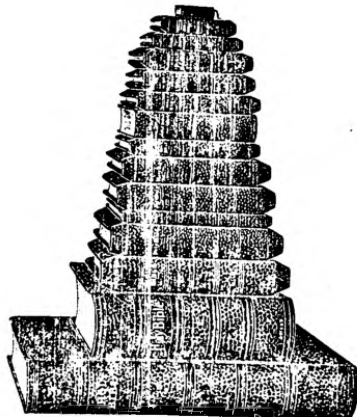
Once in our territories, we looked up all the ministers. The fact that a student is selling Bibles gives him a certain standing because you really do meet "the best people" in small town churches. We were besieged by invitations to dine and dance, to play bridge and tennis. About 30 per cent of the students who sell Bibles in the summer are members of college fraternities. I blush when I recall that I sold twenty-six Bibles because I was wearing my fraternity pin!

Training schools teach the salesman to say that he is in the community talking with people about the Bible and religious work in general. Then he asks a person he has met, "What kind of a Bible have you?"

The prospect more than likely will reply, having suspected what he has let himself in for, that he has more Bibles than he can read. The salesman's answer, according to the textbook he has studied in sales school, will be that of course he expected any man in his circumstances would have a good Bible, as all cultured people do, but if it isn't too much trouble, may the salesman see the prospect's latest Bible? If he produces the Bible, the salesman looks it over hastily and says: "You have a very good Bible and no doubt secured the best one you could at that time. But I have a Bible which was gotten out much later, and as you were kind enough to let me see yours, if you don't object I'll show you a few sample pages of mine by comparison." And then the salesman is ready to launch into Canvass No. 1, in which he does everything but get a toe hold or half nelson.

In case the prospect is a woman—and women buy four out of every five Bibles sold in America by commission salesmen—the approach is different. Suppose the housewife is busy. The following technique is quoted from the salesman's guide:

"Explain to her that you observe she is quite busy but you have just one picture you want to show her in the Illustrated Bible. Then you open your prospectus and show her the picture, 'Jesus in the Home of Martha and Mary.' Then say the following: 'We are told that Jesus was better pleased with Mary, who sat at His feet inquiring of spiritual things, than He was with Martha, who was too busy with household duties. Don't you think that women would be better off today if they read the Bible more and worried less about household duties?'"



The first time I attempted this pious line an old lady stared at me so intently over her spectacles that I began to stammer and finally broke down laughing. That lady certainly could make good doughnuts, and she finally gave herself a good sales talk on the Bible and bought one.

But Mrs. Jones is likely to say that she does not want to buy without consulting her husband. The salesman must

then spin into this: "Mrs. Jones, did you ever think what an important place women fill in the Bible? (Turn to the picture entitled "The Visit of the Wise Men.") Take these pictures here, for instance; in this one you will notice the wise men worshiping Jesus in the arms of His mother, a woman. You see Him again in His mother's arms fleeing
(Please turn to Page Ten)

My Last Sermon

By C. E. Lapp

SINCE this is to be my last sermon it will be necessary to speak to two classes of people, those who are seeking the Lord Jesus as their Savior and those who are not. As far as we can find out there are only these two classes in the world and they make up the whole of humanity.

The Christmas season has just gone by and once again we have heard the story of Jesus' birth. It seems there have always been two classes of people, even at the time of Jesus. A brilliant star shone in the sky and wise men followed it from the East toward the place where He was to be born. In Jerusalem they inquired of Herod where He was to be born who was to be "King of the Jews." Herod did not know about the new King but immediately tried to find out from those that did know. The chief priests and scribes were called, and when asked this question said: "In Bethlehem of Judea." Upon receiving this welcome news, the wise men went immediately to Bethlehem and after having searched diligently they found Jesus. They worshiped Him. They offered gifts of gold, frankincense, and myrrh to honor Him. A new-found joy was in their hearts because they had been seeking the Lord, and after having found Him they offered of their very best to Him.

The chief priests and scribes knew where Jesus was to be born, but it was only knowledge with them. The wise men had knowledge, but it was a knowledge that stirred them deeply, even enough to make them search until Jesus was found. Here we are face to face with two great classes: those who know but make no effort to do, and those who are persistently seeking the Lord. It may be that the wise men had read the words of Isaiah, who said, "Seek ye the Lord while he may be found." His words were indeed true, for Herod tried in vain to find the baby Jesus.

In our so-called Christian United States in this twentieth century again we see the same two classes. There are those who have a little head knowledge concerning the Lord, but in a rather indifferent way go on through life caring very little whether they seek the Lord and His guidance or not. These resemble the scribes who knew but did not look for the Lord.

There are today wise men who read God's Word, and have really tasted and found that the Lord is good, that Jesus Christ is the same yesterday, today, and forever, that

He can forgive sins, cleanse from all impurities, and put joy into the human heart where sorrow once reigned.

But what of the multitude in Christian America? Are they wise? During the past few years 21,000 rural churches in the United States have had to close their doors because of financial stress, and the fact that people have too many other places to go. The auto and radio have done much to close these doors; yet the automobile industry is suffering no depression. Millions of new cars are being made and bought by the American public. Millions of radios are being placed in homes where people can sit and listen to so-called sizzling, red-hot jazz orchestras rattle off tin-pan-effect noise (which is called music), when the people could very profitably be attending their church services or assisting in the prayer meeting.

In the United States during the last year more was spent for tobacco than was spent to carry the gospel to the ones who are daily dying without Christ. The total of \$340,000,000 more was spent for amusement than for religious purposes last year. Another \$300,000,000 went for narcotics and drinks.

The wise men of old were seeking the Lord and found Him, worshiped, and offered rare gifts. Are you wise enough to do the same? Isaiah 55:6 says: "Seek ye the Lord while he may be found," and there is only one way to seek Him, and that is through His Word and by prayer. To all appearances the great famine is almost upon us. Not of land, not of bread, not of thirst for water, but of hearing the words of the Lord. How will you seek the Lord in the day when there is a famine of the Word of God? There may come a time when you will not be able to find Him.

"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." A wonderful promise of complete forgiveness for the sinner.

Have you set your mind to seek the Lord? Beware lest you fall into the class with the foolish virgins who were unprepared when the bridegroom came. The door was shut, and they were left outside.

You may be either a wise man who found the Lord, or you may be like the scribe. Which is your choice?

Religious Education Goes to Town

By Arlen Marsh

WHAT with this and that, education and the press have undergone considerable renovation during the past several years. In the publishing field, Laura Jean Libby has been forsaken for such jazzy scribes as David Garth and C. B. Kelland; in education, the three R's have gathered dust while children and their elders learned of milking cows and driving cars by practice instead of by books.

Christendom, let it be shouted, has not been altogether immune to these phenomena. But Christianity, like banking, is pretty much the same old thing. The message that was taught in 50 *Anno Domini* is being taught in some circles even now; and for this reason, the story has been often told that methods should remain stagnant with the message.

But no! The alphabet still starts with A, B, C, although we may not learn that it ends with Z until we've learned that c-a-t spells "cat." Water is still made up of oxygen and hydrogen, but today we prove it in our schools by making water instead of reading about it. There's no good reason that religion should not undergo a similar metamorphosis.

Thomas H. Uzzell, college professor, literary critic, and author, tells in the winter edition of his *Blue Pencil Bulletin* of a boy who wrote thus when asked by his teacher to compose a bit of dramatic poetry:

"A boy was walking down the track,
The train was coming fast;
The boy stepped off the railroad track
To let the train go past."

The teacher, observes Mr. Uzzell, complained that there was nothing dramatic in those lines and urged the boy to try again. He chewed his pencil for a bit, then wrote:

"A boy was walking down the track,
The train was coming fast;
The train jumped off the railroad track
To let the boy go past."

It isn't, of course, quite cricket for a Christian teacher or writer to change the facts to make his work dramatic; but all too often he ignores the drama that he has readily at hand. Hack writers took the boy, the train, and the railroad track and made old-fashioned melodramas from them; today, it's quite as easy to take a nail, Sisera, and Jael and make something just as dramatic as any play that ever caused hair to rise on Bowery heads.

Jesus made drama out of His religion. He spent no long hours telling His apostles of Hebrew grammar, of which they probably knew little; He wasted no moments lecturing the world on the witch of Endor and the precise meaning of Mosaic turns of speech. He borrowed stories from the folk tales of the day—and folk tales are only fiction—and taught His gospel with those tales as illustration.

Paul, when he sought to convert those who knew nothing of the Bible, threw no minutes to the winds in discoursing on the fine points of the Psalms. Indeed, in his chief recorded sermon that was delivered to the heathen who were not familiar with his creed, he quoted nothing but a heathen poet. And he converted a considerable number. To the Jews, he spoke of Moses; to the Greeks, he spoke of their philosophers and playwrights.

Which, it appears to me, is a pretty good example for modern church leaders to emulate.

Religion can be made as dry as dust, or it can be made as sparkling, as attractive, as dramatic, as any story about Wild Bill Hickok or Ben Hur. It is our job—the job of writers, speakers, teachers, laymen—to make Christianity as attractive, as appealing, as it can possibly be made.

Henry van Dyke did make it appealing in *The Story of the Other Wise Man*. A newspaper man and author made it appealing in *The Fool Hath Said*. Harry Emerson Fosdick made his modernism appealing in such slang-filled books as *The Power to See It Through*.

Why do current magazines carry such columns as O. O. McIntyre's, as "It's the Law," as "Keeping Up With the World"? For precisely the same reason that THE HERALD runs the Berean Department, the Children's Page, "The Walrus Speaks" (adv.). Magazines could be filled with ordinary text; THE HERALD could be filled with ordinary articles. But something different, something aimed at a variety of groups, something calculated to strike at the ones who never would read the paper otherwise, must be included in any successful journal's menu. If you like one portion of a paper, eventually you come to read part of the rest.

The same principle applies equally to teaching, preaching, singing, to anything in life. All students won't be interested in knowing that "Word" in John 1:1 comes from *Logos*, any more than all students will be interested in knowing that the Aztec story of creation closely parallels the Hebrew story. Some will enjoy arias and oratorios; others will want hymns in four-four time with a tune they can beat out on the back of the pew in front. All this is dramatizing religion—anything unusual, anything out of the normal run of events, has the elements of drama. One needn't be an Omar Khayyam or a Homer to be a dramatist.

Variety, however, is the spites of life. Flaunt a touch of humor in front of the humorless, and it's like waving a red flag in front of Hitler. Bandy three-syllable words about in a congregation accustomed to thinking in monosyllables, and you may as well have waved the swastika at Stalin. Sing arias to an audience used to the simpler ditties, and you'll gather yourself nothing but censure. And, on the other hand, omit the humor for the humorous, the three-

syllable words for the bibliophile, the arias for the music-lovers, and you'll be just as ineffective as before.

Religious education must be aimed at all groups. You can't shoot elephants with a shotgun. Neither can you capture individuals for the church without dramatizing religion in their customary language. Consider:

The preacher had preached a sermon. It was, he thought, a pretty good sermon. He had had it full of illustrations. He had painted pictures. He had drawn diagrams. He was well pleased with himself. Came a member of the congregation, and said:

"What d'you mean, talking about 'growing pains,' anyway? Everybody knows there's no such thing."

The critic was a doctor. The audience, all but one of it, had swallowed the sermon, enjoyed the sermon, probably forgotten the sermon. Most sermons are forgotten. But the

doctor thought in terms of medicine, and for him there was no such thing as growing pains. Religion had not been dramatized for him; it had only been made ridiculous.

And if a teacher or a preacher or a writer spoke of mounting a horse from the right side, some of his audience might take it, but not the horseman. The leader's facts have to be accurate, or they are not dramatic.

The problem, thus, of religious education is one to be solved only by individual preference. One may work best in the small town, in the country; another may be suited to the city. One may work with an educated congregation, or write for an educated class; another may focus his attention on the less educated. But each one must, if he is to be successful in his work, learn to dramatize religion in the terms of the group he is best qualified to reach. Few can be, as Paul was, "all things to all men."

Then and Now

THAT the reaction to the preaching of the gospel is the same today as it was in the days of the apostles is plainly shown when we study the book of Acts and note the division it caused then compared to now. In Acts 14 we learn that Paul and Barnabas finished their work in Antioch in a great storm. They were even driven out of that part of the country. Can this be true? The Word of God causing a peaceful city to be divided into a hostile camp? It would seem to us that this should not be so, but our reasoning is faulty. "The Son of man came not to bring peace upon the earth, but a sword." So these disciples shook the dust off their feet after finishing their work there, and came into Iconium.

Ah, now that they have escaped the persecution in Antioch and entered this peaceful city of Iconium, surely they will act differently—they have learned that speaking so plainly makes enemies and causes persecution. We correct ourselves by our mistakes, so they will be careful not to make enemies. But not so with these Spirit-filled men. They speak boldly in the Lord! And in speaking boldly they have caused this beautiful city to be divided. Yes, angry division where unanimity reigned.

We find some organizations boasting that they are in unanimity as though that were a virtue. But there is no more virtue in unanimity than in sincerity; and we read that Saul was very sincere while persecuting the church. We may be very sincere and very wrong at the same time. Was it not a shame for these two tent-makers to go around disturbing the unanimity of families and villages? Why not say, "Sleep on and take your rest"? Why preach this fighting Christianity? Why? Because this is the way of Christianity; it saves or it slays; there is no middle ground; it does not compromise; it does not give a little and take a little; it makes no concession. Christianity insists on having everything—it fills the whole mind, soul, and heart. No wonder it breaks up homes and sets father against son and

mother against daughter. Christianity comes as with a great iron hammer and shatters all our old idols. It puts everything else out, for it has no partners. Yes, Christianity exposes us to dangers and persecutions. If we have escaped these we have escaped the service. We may be lulled to sleep by some theological narcotic, and be in the Laodicean condition. We may be spued out because of lack of knowledge. "If any man will live godly in Christ Jesus, he shall suffer persecution." You may not be driven out of the country; you may not be stoned with real stones, but you may be stoned with words which are just as soul-destroying as the real article—if you cannot stand persecution.

"The multitude of the city was divided, and part held with the Jews, and part with the apostles." This is how it will always be when truth is preached as Paul preached. And we would have multitudes of followers, too, and persecution. You say you cannot preach? If a thousand men would stand in a thousand different places and read John 3 it would do its own preaching. The Bible says, Read me and you will gain faith—I'll do the work if you will only read. But perhaps you do not feel called to do even this, and still want to preach, want to help, want to have a hand in the work intrusted to Christ's followers. You can help those who are preaching.

Christian service survives ill-treatment. Paul and Barnabas finished their work at Iconium by being stoned. They were not killed, so they fled to Lystra and Derbe. Did they quit preaching now? No, they acted as if nothing had happened, for we read that "there they preached the gospel." They preached better for their stoning, their persecution. We would have some wonderful preaching now had we more persecution. And we would have some wonderful listening, too, if we had to steal into the church by some back door. We would then all be anxious to go, and every word read from the Word of God would be a precious jewel. It

is so easy now to hear the Bible read, that it has become commonplace, and is not cherished as it should be.

Paul and Barnabas were considered heretics. Where are our heretics today? Where are our Pauls and our Barnabases with some new doctrine that causes us to sit up and wonder? Who can tell where orthodoxy leaves off and heterodoxy begins? These two words have caused much trouble in the church by their mischief-makers. Yes, self-appointed men have caused division in the church by proclaiming that part of the church was not orthodox, and to reach that higher plane of Christianity the saints should follow them. Just what was the trouble with Paul? It was this: He said a prophecy was fulfilled before their eyes that the Jews said was still future. Yes, an interpretation of prophecy! Who was right? The heretic according to the Word! How like today! Let us make room for every man who has a spotless character and says he has a message for us—has some new light on the Scripture. Let us sit down with him and study. Christian doctrine has yet its issues brighter than our fancy conceives. God has more light for us and we should not despise it. So let us sit down with the heretic and see if new light is forthcoming.

Paul and Barnabas performed many miracles. Where are our miracles today? Had we men today in which miracles had been performed we would have many more miracles before our eyes. Paul was formerly a man who persecuted the church, but when a miracle was performed in him he went out and performed likewise. Peter healed the lame man at the Beautiful Gate of the temple, but not until a miracle had been performed in him. True conversion is nothing less than a miracle. A man may tell of performing miracles or having them performed in his behalf, but this is not necessarily a sign that he is a man of God, for Satan will have lying wonders to follow his gospel of hate. To claim that his organization are keepers of the commandments is not a sign that it is the true church, for Satan will have a church so near the true as to deceive the very elect if possible. Then how may we know who is a man of God?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," says the Word (Isa. 8:20). If a man comes to your house or to the church to which you have recourse and proclaims Christ and Him only, you may feel sure he is from God. He will love his brethren, he will love the sinner, he will love them who differ with him in Bible interpretation, he will not slander nor cast reflections on anyone. He will not try to influence you to follow him, but will persuade you to follow Christ. He will not boast of his organization being the only true church because it is in unity, but will proclaim what Christ has done for you. We have many organizations that boast of their great work for the Lord, saying, "We have done many wonderful works in thy name," but the Lord will say, "I never knew you." This boasting of unanimity and great works is a sure sign of self-satisfaction. The true church of God will be a humble church, and instead of proclaiming its great work it is proclaiming the great work Christ did for it. Self always tries to forward self, and a Christian always tries to forward Christ. Too many ministers try to get people to join the church instead of Christ, to make the church numerically strong instead of spiritually strong. Too many are going about today trying to obtain candidates for their organization on the ground of its being a duplicate of the original founded while Christ was on earth, but in reality it is a counterfeit and built upon a foundation of sand. Paul and Barnabas were not trying to tear down the church and build anew, for Paul plainly warns against this very thing in Acts 20, and says that some within the church will thus do. Self-appointed leaders of the church have done more harm to the work of the church than all the atheists. From within have come the grievous wolves in sheep's clothing trying to scatter the flock. Christ's words were, "Feed the church of God," not scatter it.

Unity in the essentials, liberty in the non-essentials, and charity in all things. "*Charity never faileth.*"—A. S. Christenson in *The Bible Advocate*.

Is the Social Gospel Practicable?

"HOW can a man in my position put into my business the ethics of Jesus?" asked the man in the back of the hall. "Why, I'd be ruined in a month."

The speaker, addressing a meeting in the south of England, had been discoursing on the social teachings of our Lord, especially as they are set forth in the Sermon on the Mount. In the English custom, one of the audience had stood in his place and put the question. He went on to this effect: "If I were to carry out this social ethic—sell with absolute honesty, give others the benefit of doubts, pay employees a really decent wage—my competitors with lower costs and lower prices would soon drive me out of business."

What shall we answer? For this is a common situation and a common problem. There are, of course, many con-

cerns, both corporate and private, which are certainly receiving unfairly large profits and therefore may be properly held to account for low wages and unfair practices. But there are thousands of Christian business men in such a situation as the Englishman described. Their businesses are small and competition is heavy. They are barely making a living as it is, and though they may desire to pay higher wages and in other ways practice Christian ethics, they feel that the road is not open.

The English thinker who, from his own experience, relates the foregoing story, proposes a sort of temporary compromise ethics, in view of the present situation. Since we cannot go all the way with Jesus in this thing, he suggests that we go as far as we can, still holding our ideal before

us. But we instinctively feel that such a compromise position is basically unsatisfactory, and we cannot seriously entertain that solution.

WHAT DID OUR LORD MEAN?

But did Jesus mean for us to take His teaching literally? May we not be going too far in our very idealism? Must we not allow for Oriental hyperbole in the Sermon on the Mount? To some degree this is true, of course. We are not to give to everyone who asks, and then the cloak as well as the coat, nor are we never to offer resistance to any who attack us. Certainly our Lord intended us to use our common sense, perhaps our poetic sense, in interpreting His words. But our tendency is to explain away His teaching. We easily reject thoughtless literalism in this matter, but fail to find the positive meaning. The basic principle, "Love thy neighbour as thyself," involves no hyperbole; it is to be taken quite literally. And there is no denying that our Lord expects us to go far beyond mere decency, that honesty which is regarded as "the best policy," that "service" which is only a means of increasing confidence, good will—and cash receipts. "What do ye *more* than others?" Our Lord's question is clear and simple, and it brings us again to our problem: is such a life of self-denial and unselfish love practicable in business?

Let us make a double answer. First, such a life is practicable, but not profitable. That is, it is not economically profitable. Parallel with our Lord's demands that we live unselfishly, in recognition of other personalities as of equal value with our own, is His call to surrender the search for wealth. To follow Him means to leave all. So the business man who is determined to be truly Christian must wholly surrender his goal of wealth. It is not wrong to seek wealth, but no man can seek wealth and wholly love others at the same time. It is not wrong to possess wealth, if the Lord see fit to prosper a man, but wealth must not be his goal. As far as I can see, our Lord will not even have a man seek wealth so far as he can without injuring or robbing others, for then his attitude toward other persons is rather one of passive non-injury than of positive helpfulness. "Thou shalt love thy neighbour as thyself"; if this cannot be rendered, "Thou shalt seek thy neighbor's economic welfare equally with thine own," what under heaven *does* it mean? Of course, every man must tend to his own affairs, for only thus can he properly serve society; it is the aim, the goal, that we are thinking of.

But there is more than this. Our Lord had no place to lay His head, and He offers a no more comfortable life to His disciples. He offers us only a cross. And so the business man who would be Christian must take up his cross—the cross of sacrifice, of suffering, perhaps of poverty. He must surrender the goal of wealth, but he must also accept the life of simplicity. Most of us are ready to be generous and unselfish—as long as our homes are comfortably furnished and our pantries well filled. Can that business man count himself Christian who requires three or five thousand dollars a year, while his clerk supports a family on two thousand or fifteen hundred dollars or less? Is he loving his clerk as himself? A strangely impractical

love, if so! If we are to live as Jesus calls us to live, many of us will have to revise downward our ideas of a decent standard of living—for ourselves. We cannot follow Jesus without sacrifice, but most of us have never learned the meaning of that word. We bear our cross—a cross which might be lifted with one hand! Yes, the truly Christian business life is practicable, but not profitable, and there is no use of our attempting it unless we are ready to go hungry and be cold at times. We might as well face it out.

The second part of our answer is this: the social ethics of Jesus are practicable, but only by faith. Parallel with His ethical teachings is His call to a life of faith, to dependence upon God for our material needs. We are to cease our search for wealth, we are even to cease our anxiety about daily bread, and we are to trust our God for "all these things." We have seen missionaries like Hudson Taylor live such a life of faith. We have seen George Muller care for two thousand children by faith. We see numerous examples of this life around us today, and we are thrilled with the narrative of God's care, of many remarkable deliverances in the hour of need. Strange that we have not applied these lessons to the life of the ordinary layman. If a missionary or minister may go about his work, seeking to do it efficiently for the sake of God and men rather than of selfish gain, and quietly trusting God for daily bread, why may not the Christian business man do the same thing? We call upon him in secular pursuits to do his work as unto God and not unto man; why should he not look for his livelihood to God rather than to man, to divine promise rather than to human efficiency? Indeed, only by such a life can he carry fully into practice the social ethics of Jesus. If in business a man is determined to love his neighbor as himself, and love practically, not only must he give up his goal for wealth, not only must he be ready for sacrifice or even poverty, but, humanly speaking, he faces actual starvation—he and his family. To follow Jesus in this matter is to deliberately throw overboard reliance upon ordinary human means of support. And this is only possible when a man is really trusting God to supply his daily needs. Whether God supplies him through the normal return of his business or through other channels is not here pertinent; he must let God use what channel He will, and simply trust Him. That is the life to which our Lord calls us—or the Gospels are merely pious platitudes.

So the social gospel is practicable, but only when linked with the parallel teachings of our Lord concerning the life of the cross and the life of faith. That means that it is only practicable for the man who is a believer in Jesus Christ. The social gospel has no direct application to the unbeliever or to the world, except in so far as its basic principle of the value of personality is fundamental to all ethics. Therefore, while we are false to our Lord, if we do not proclaim His social ethics, we are missing the point if we divorce that teaching from the evangel of salvation through Christ and the life of the cross and of faith to which He bids us. For a man can live out the social gospel only in connection with a life of holiness, of devotion to Christ, and of whole-hearted faith.—R. Banes Anderson, Jr., in *The Presbyterian*.

HIGH PRESSURE IN THE BIBLE BELT

(Continued from Page Five)

into Egypt, guarded by an angel. By the way, did you ever notice that nearly all pictures of angels are women? Here is Mary with a mother's fondness watching Him learn the carpenter's trade. (Turn to the picture entitled "Go, Sin No More.") You see here it was through a woman that Christ taught the great lesson of compassion . . ."

After more of this, the salesman is due to remark that of course religion means much to men but it means everything to women, for in some homes where there is no Bible or religion, men make slaves of their wives. He attempts to wind up the sale quickly, gets as large a deposit as possible, and obeys the soundest rule of any type of selling by getting off the premises instantly.

If the harassed Mrs. Jones says that she is afraid her husband won't give her the money to pay for the book, it is the duty of the salesman to show her how she can pay for it, say, by selling chickens, butter, and eggs. If she is still reluctant, he turns to the picture of "The Widow's Mite" and says in a moving voice: "Mrs. Jones, this poor widow sacrificed all she had for the Lord. Now, if she could do that, don't you think you should sacrifice the small amount of \$5 for this Bible?"

Salesmen usually get some emotional reaction from women by unconsciously bringing to mind a long-dead son or girlhood lover. One struggling fellow in Indiana was adopted and educated by a wealthy woman he met when he tapped on her door; she was interested in him at once because he bore a striking resemblance to her son who had been killed in the World War. Whenever the salesman talks to a woman who sees in him some fleeting likeness to an absent loved one, he is always certain of a sale.

The easiest person to sell is one who can neither read nor write. It is well substantiated that 5 per cent of all Bibles bought in Southern States from house-to-house canvassers go to illiterates. The Bible houses encourage business with these people and show salesmen how to get it. Upon meeting a prospect who admits he cannot read, the salesman must imagine incidents where the absence of a Bible might embarrass the man—the visit of the minister, for instance. Or the neighbors are often in the house discussing the Bible and religion, and the illiterate could learn a good deal if he got one of the neighbors to read to him. Besides, the children in the family ought to have a Bible. The sales ritual calls for him to wind up thus:

"In fact, I claim that every man ought to have a wife, a gun, a dog, a baby, a Bible, and a hymnbook in his home, even if he has nothing else." The salesman recalls the handwriting on the wall at Belshazzar's feast. Neither the King nor the wise men of Babylon could read the handwriting on the wall. But Daniel read and interpreted the writing because he had the spirit of God in him, which shows that worldly wisdom is not enough to interpret spiritual matters.

A Bible salesman in Alabama last summer found he was

meeting with an almost miraculous lack of sales resistance among Negro farmers. He discovered that the belief was current among Negroes that misfortune would dog the steps of any colored man who refused to buy the Holy Book! One in Mississippi sold eight Bibles in a Negro family and when he came back in September to collect he found that not one of his customers could read. Moreover, they couldn't count. He was directed to the bureau drawer, and while the buyers crowded around, he counted out the money. It is common for the salesman to book orders on the condition that he will, upon delivery, write in the book the family record of births, deaths, and marriages.

We even went after the atheist with a talk which began by asking him if it would be possible to live in a community where the Bible is unknown. We cited the Jukes and the Edwardses as examples of environment as well as heredity. We stressed the necessity for authentic records in family Bibles and we always related, from the files of our company, how a woman in Oklahoma lost a pension because she didn't have a family Bible to prove her marriage to a war veteran.

After using all the tactics laid out in our manual, there is still plenty of range for ingenuity. One boy made enough during a summer to keep himself in college for the remainder of his course by deliberately disturbing busy people. Finding a farmer at his plow, he would spread out his samples invitingly in the shade and take over the plowing, while the farmer examined the books at leisure. He sold 95 per cent of those he canvassed.

Another salesman donated a pulpit Bible retailing at \$20 to a church on the condition that its members buy three hundred Bibles at \$2 each. The pulpit Bible really cost him 40 per cent less than \$20; hence at a net expense of \$12, he obtained \$600 worth of business which paid him \$240 in commissions—and he won a handsome bonus from his house, also.

Bible sales were up 20 per cent in the house-to-house field this past summer. Members of my crew made last-minute sales perched on ladders in tobacco warehouses to farmers on near by ladders hanging up their golden harvest. A crew invaded a Pennsylvania coal mine and sold miners deep in the pits. A salesman in dry Alabama found he could make sales in almost every instance to known bootleggers, because the bootlegger was eager to get the salesman off the premises before he saw too much.

We were all pretty philosophical about our sales, no matter how we made them. The man who buys a Bible is getting something that will do him no harm and may do him a lot of good. And my earnings are aiding materially in my present year at college. Many a business and professional man owes his education to selling Bibles. The freshman who is successful generally sticks to Bible selling during his four-year course. He usually can earn more than at any other part-time employment. He may become a crew manager and earn over \$100 a week.

In view of the fact that 134,000,000 Bibles have been distributed in this country by one agency alone, you might suppose that every American family has a Bible. But only last year a colporteur visited 8,062 families in a prosperous

upstate New York town and found that one fifth of these families had never owned one. In the heart of the South, ministers conducting a house-to-house canvass found that more than 10 per cent of the population had no Bibles. Although eighty thousand are distributed in the world each day, the saturation point seems never to be approached. For many years one house has sold steadily in the tobacco regions of North Carolina \$40,000 worth of Bibles each week of the summer season. Alert student salesmen continue to earn from \$500 to \$2,000 in commissions during the summer in regions which have been worked persistently every year since the Civil War.

THE KINGDOM OF GOD

(Continued from Page Three)

something or all about it. That it was not set up at that time is clearly taught by Luke 19:11, 12; Acts 1:6. How foolish to ask Christ, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) if such had been set up before His death and resurrection.

Our attention is called to Revelation 1:9 by those who contend that the kingdom was set up on the "day of Pentecost" (Acts 2:1), and it is full of meaning for those who read to understand. John said, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Even those who use this text to prove that the church is in the kingdom do not admit all that they claim the text teaches. The text may appear to teach that there will be tribulation in the kingdom for the called and exalted church, but other Scripture forbids such a view, as in Acts 14:22, where Paul declares, "We must through much tribulation enter into the kingdom of God." Revelation 1:9 teaches me that whether John was in tribulation or in the kingdom, he was still a brother to those in Christ.

Another text that is relied on to prove that the church is now the kingdom is Colossians 1:13, and reads, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." We have a similar passage in Luke 16:16, which reads, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Here a preparatory work was being done, and the kingdom was still in its preached state, or prophecy. And you will note that the word "into" comes from the root word *eis* and always means prospective. The Greek word *eis* is also translated "into" in Colossians 1:13. If it is prospective, looking forward in Luke 16:16, it teaches the same thought in the other case. Notice the way the Emphatic Diaglott renders Colossians 1:13: "Who delivered us from the dominion of darkness, and changed us for (*eis*) the kingdom of the Son of his love." We have been translated from darkness and placed in Christ, and therein we are being prepared and qualified for the kingdom of God for which we pray, "Thy kingdom come" (Matt. 6:10).

All Scripture points to the second coming of Jesus Christ, when we will see the kingdom established in power

and great glory; then we will see Him on His throne, and before Him all nations gathered (Matt. 25:31, 32). May that day find us ready and prepared to enter upon the great work that will be before Him. He comes to judge the earth, to cleanse the earth of its sin and forever banish therefrom those kingdoms that have brought wreck and ruin and oppression to the people of the earth.

IT MIGHT HAVE HAPPENED TO YOU

(Continued from Front Page)

Then there were his college days to be remembered as he sat upon his narrow cot shut in by the stone walls of his cell.

But last week he went out a free man. And yet not a free man, for he was bound more firmly, he was fettered more closely, he was imprisoned more completely and more finally than he had ever been before. For now he had been arrested and imprisoned by death—death which came by a murderer's hand and which reached him within those towering prison walls!

No weeping mourners followed the black car in which he rode forth from the gates of the prison where the lights are dim and the shadows grim into that other prison where in the sun never shines and to which no man holds the key!

Yes! It might have happened to you, or it might have happened to me, or it might have happened to your boy, or it might have happened to my boy, *but for the grace of the Lord our God!*

Let us put it another way:

But by the grace and goodness of our loving Father in heaven it might have been you, or it might have been I, who is sitting today with his head bowed in bitterest sorrow, shame, and agony, striving to forget the awful thing that has befallen his own loved son! *But for the grace of God that might have been.*

Mothers—fathers—when you go home this day go down upon your knees in gratitude to God that you have been spared such a happening as this!

Let me ask you:

Is it worth your while to keep your boy—your girl—in Sunday school and under the protecting influence of the church? Is it worth your while to support and to encourage in this community, for your own protection and for the protection of your children, the one institution whose sole duty and purpose in the world is to help you keep your loved ones in the pathway of virtue and to aid you in planting within their hearts the seeds of truth that will grow and blossom and bear fruit to their temporal and eternal good and to your praise and lasting joy? Are the church, the Sunday school, the Berean society, and the Christian home—the agencies through which the grace of God is made available to us and to our children—worth the effort and the sacrifice we put forth to maintain them?

I leave to you the answer to the question.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Appreciation

Your Berean society is made up of persons with differing personalities. There are times when I must grate horribly on some one else's nerves—that is, unless we all make a big effort to overlook one another's faults. Yet as noble Bereans we must make that effort, for it is the Bible admonition: "Speak not evil one of another, brethren" (James 4:11). And there is a "do" to put in the place of it: "If there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Your Berean society has a Great Mission in the church. We are Soldiers in a common Cause. We are Members of a Great Body, Locals of a mighty Organization. We are an automobile going up a hill. How can we ever get to the top if a tire goes flat or a wheel comes off? We need the tires, the wheels, the cylinders. We all need you, and what you do.

They say, "A rotten apple will spoil the whole box." It works the other way, too. Apples will take a high polish. Flowers become more lovely under encouragement. There comes a glow of satisfaction into the heart of the recipient of honest praise. That glow kindles into the fires of greater accomplishment.

I can say all this because you have sent messages of encouragement to me to pat me on the back. I tell you, my friend: Your message has helped me. I am humbly thankful for your appreciation. With the help of our Lord, I am going to try harder to say that which will do the most good in our Common Cause.

Ours

"Grace, mercy, and peace, from God our Father and Jesus Christ our Lord" (1 Tim. 1:2). This makes a good New Year's salutation. Notice that the word "our" is found here twice. It is found in the preceding verse, the first verse of the Letter, also. "God our Saviour, and Lord Jesus Christ, our hope." As the Father and the Son belong to Paul and Timothy, so They belong to you and to me.

The Father is the Author of things as they are. He is the Giver of life. But He placed the human race in the family of Adam. His own family must be entered by being "born again." To enter the family of God one must follow the same process as for the natural birth, except that the process is spiritual. We are begotten when the seed, the Word of God, is planted in us. Our minds are "born again" when our aims in life change from the carnal to the spiritual and we are baptized. The marginal translation of "born again," in John 3:3, is "born from above." Truly the rebirth comes from the Father above. But there must come also the rebirth of the body in resurrection. When that has happened, then truly we can say we are clear out of the family of Adam and into the family of God.

But in thinking of that sweet fellowship of the future, let us not neglect to enjoy the fellowship of the present. Enjoy your brothers and sisters in Christ. Meditate upon the godly characters of your fellow children of God. Rejoice.

The Father and the Son do not belong to any one of us. They are "ours."

You As an Example

Being a Christian to be pointed to with joy does not necessarily mean that you must be an old and seasoned veteran of years of service. Christianity is not a matter of natural age but of the spiritual. Youth and even comparative newcomers into the family of God can have and do have the mind of Christ. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

Whether you realize it or not, you are constantly influencing others. Suppose all of you together go to services when the weather is stormy. You know, there are times when it is so easy to let little things keep us home. But people make special efforts even when the weather is stormy if a temporary blessing is at stake. Now the bystander seeing so many of you out in spite of the nasty weather will think: "Well, I see where their heart is." And he will further think: "If it is worth that much to them, it must be desirable for me. I will be a Christian." So you see that your presence together with the other members of the family of God has had an influence on eternity.

You can have an influence for good on others just by yourself, as a Lone Ranger. But your greatest opportunity for service comes when you unite with others and have concerted action. You know, it was just one straw too many that broke the camel's back. Nay, was it not rather the lacking by the camel of a small fraction of an ounce of enough strength? Without little drops of water Niagara could not exist. Where is the resistless force of the church without you? What would Christ be without followers? You are needed.

Bro. M. W. Lyon said: "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 them to suit their calls to your habits of worship. We have some members who use this plan, and it works."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world."

WHY JESUS PERFORMED MIRACLES

ALL of you girls and boys who read this page each week will, I know, study your Sunday school lesson each week, as well. The things that we are learning about Jesus this quarter are so interesting, each lesson is so full of action, that I'm sure you will want to know what is going to happen next.

These events are concerned with the greatest Man that ever lived. No one can even compare with Jesus, much less excel Him. And they were all written down for our learning, so that we, too, might benefit from them, even as the people did with whom Jesus walked and talked so long ago.

Just because Jesus is not on earth now to do those loving deeds and speak those wonderful words, doesn't mean that we are left out. No, indeed! Didn't Jesus tell Thomas that he was blessed because he saw and believed, but how much more would those be blessed who did not see and yet would believe?

That includes you and me, if we will believe. For one day, perhaps soon, Jesus will come to earth again, and He will be looking for those who have faith in Him. Then it is they will receive their blessing.

And now to the stories for this week. Some one has said that the miracles of Jesus are the window through which we look at the heart of God. And that is true, isn't it? Seeing Jesus performing these acts of mercy we realize what sort of Father He had. For He came to show us His Father.

Every sight of helplessness, suffering, or sin moved Jesus' heart to pity, we know. And realizing the power He possessed within Himself, He could not refuse to heal anyone who came across His pathway.

But we think His first purpose in performing these deeds was to plant faith in Himself in the hearts and minds of those near by. For if they didn't have faith in Him they would turn a deaf ear to His message. And He had a life-giving message for them.

The healing of those who were ill or lame was a most gracious thing for Him to do, but the power of the gospel, when once it took hold of their lives, was a much greater. Nothing could compare to it.

Now turn to the lesson and see what Jesus did in John 5. Can you see in your mind the picture of the man who

had been crippled for thirty-eight years? Can you see all the other cripples pushing or being carried ahead of him to this pool which was supposed to have healing qualities?

How discouraged the man had grown. Never would he be able to get to the pool first! But one day a Stranger spoke to him and asked him if he desired very much to be healed.

What could he answer? Of course he did! That was why year after year he waited his chance to get to the healing waters.

Did Jesus say, "I'll carry you and put you in next time the angel troubles the water"?

No! all He said was, "Rise, take up thy bed, and walk."

Immediately the man arose, picked up his bed, and walked. Just like that! The one who hadn't walked a step for thirty-eight years arose and walked at Jesus' word.

Wasn't that something like God creating the sun, moon, and stars, just by speaking the word? Could anyone who watched Jesus heal this lame man help but have faith in Him and His Father?

But there were some who didn't and who tried to kill Jesus for that kind act. You will have to read on in the chapter to find out about them. We can't think that such people existed, can we?

The second story of our lesson for the week is found in John 6. It is a story that I believe every one of you could tell me without looking. For it is one of the first stories told to little boys and girls of all the Bible stories.

If Jesus should come to earth today He would find many hungry people, wouldn't He? It would be a very great thing for Him to visit every needy home this winter and fill the empty pantry shelves while the tired fathers and mothers and the hungry little children sleep.

But, do you see, it would be a very much greater thing for these same fathers and mothers and children to believe in Jesus, obey Him, and trust Him and His Father? For even though Jesus should fill their empty cupboards, they would soon be empty again.

If they believed the gospel with all their hearts and obeyed it, they would have a faith that would go with them to cheer them every day of their lives. And burdens can be borne so much more bravely if we have faith and hope and love in our hearts.

Look further on in the chapter to see what the people wanted to do to Jesus after this miracle. It was quite a different thing from the other.

AMONG THE CHURCHES

THE MISSION BOARD

Now that the Christmas festivities are over let us stop and "take stock." How much have we given to Him for whom we celebrated or pretended to celebrate?

Twenty-four were killed in Detroit over the three-day Christmas week-end. Drunk and reckless drivers were blamed.

I am reminded of the time Christ cast the devils out of the demoniac of Gadara and sent them into the swine and the swine ran down into the sea and were drowned. The people of the city "besought him, that he would depart out of their coasts." They would rather have their hogs than to have their people free from the power of the Devil. The people of the United States would rather have their hilarious times with strong drink than to have their people free from the peril of the drunk driver.

If all the money that was spent during the holidays for things that harm, had been spent for the cause of Christ, no one can estimate the good that would have been done.

I am not meaning to intimate that our people are given to undue extravagance at this season of the year, especially for strong drink. I just wanted to call attention to the "perilous" ("exceeding fierce," same Greek word so rendered in Matt. 8:28) times" in which we live, as a reminder that the time of "our redemption draweth nigh."

I know that many of our people put the Lord's work first. I knew a family some years ago, that, if anyone came to visit them on Sunday morning, would say, "We have to go to Sunday school and church. We would be pleased to have you go with us, but if you don't want to go, just stay here and we will be back as quickly as possible." It wasn't long till they had no Sunday visitors except those that came home with them from church. You may say that that doesn't happen today. O yes, it does. I know a family of which the mother sleeps, but the father and daughter and the daughter's husband carry on, and neither company nor invitations keep them from any of the activities of the church, even choir practice. How many of us are as true to God's work?

I have gone a long way round to get to my point, but I hope that these observations will stir us up to greater activities in the Lord's work.

Perhaps some have questioned the meaning of the term "Mission Board." In explanation let me say that our intentions are to confine our efforts within the confines of the General Conference—home mission work. Besides doing evangelistic work we would like to help weak groups till they could become self-supporting. How much it would mean to our work, if the many small groups that exist among us were converted into self-supporting churches.

This is a large program and it will take a good deal of money to carry it out, but I know there are many that would like to see it accomplished. Will you help us?

Send all money to M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio. Send names of workers and places where work is needed to James A. Patrick, Secretary, Ashland, Ohio.

NORTHWEST CONFERENCE

The Northwest Conference will hold its next meeting February 5-7 at Corvallis, Ore.

We expect two interesting speakers to be present.

A hearty invitation is extended to all to come and worship with us.

Gladys Barber, Secretary.

MACOMB, ILLINOIS

Bros. F. L. Austin and J. W. McLain will begin a series of evangelistic meetings at Macomb, Jan. 17, in the Moose Lodge Hall, half block west of Square.

These meetings, as have been those previously held by these two men during the past several months, are sponsored by the Illinois State Conference. Anyone desiring to help in the State evangelistic efforts, send your contributions to Miss Leota B. Hanson, our treasurer, 1491 Laurel St., St. Louis, Mo.

Paul C. Johnson, President.

CELEBRATE 52ND WEDDING ANNIVERSARY

Bro. and Sr. J. H. Williams of Rochelle, Ill., celebrated their 52nd wedding anniversary Friday, Jan. 8, 1937. The Rochelle Leader carried a fine reproduction of a photograph of the young couple which was taken in their own home, on the front page of the paper last week.

Bro. and Sr. Williams ("Father and Mother" to the editor and his wife), like their parents before them, have stood faithfully and generously in support of the gospel for many years. We are grateful for their devotion and for the influence for good which they have exerted on the lives of many others.

Bro. Williams is second vice president of the National Bible Institution, an office which he has held for six years.

SOUTH LAWN CHURCH, GRAND RAPIDS

Early Tuesday morning, Dec. 29, our church family and the whole community were shocked by the accident which occurred to Bro. Joseph Holland. En route to work his car was struck by a train. The car was completely demolished and thrown 93 feet, while Joe himself was found more than 100 feet up the right-of-way. The injuries were mostly head injuries, and it is marvelous to be able to say that there is gradual improvement each day in his condition and actual hope is now held out for his recovery. He was unconscious practically all of the time the first week, but is gradually having rational moments when he knows people. Will the brotherhood join the local church in prayers for his recovery? This is a case where doctors can do practically nothing. Nature and careful nursing with the help of God are all that can save him.

After the shake-up of the regular schedule caused by the holidays, we are now back on routine, and the various departments are moving along well.

F. E. Siple, Pastor.

FINANCIAL REPORT FOR 1936

Although no effort is here being made to present a detailed report of the finances of the National Bible Institution, these are the salient facts. Figures and their interpretation cover the usual fiscal year of January 1 to December 31, and ignore Golden Rule Home, which is actually, if not legally, a private enterprise.

Contributions to all funds were, in 1936, \$1,579.45 less than in the year preceding. Despite the fact that business conditions during 1936 were fully at their 1926 level, contributed income of the Institution measured \$2,304.16 less in 1936 than in 1926, this in spite of drives for evangelistic purposes and lifting of indebtedness, both of which accounted for approximately \$1,000 of the 1936 contributions. Specifically, the figures are these:

Contributions, 1926, \$5,582.47; 1935, \$4,857.76; 1936, \$3,278.31.

This decline in donated income has been marked for some years. As depression has lifted, contributions have rapidly become smaller and fewer in number. Contrariwise, farm income has returned, in much of the country, to high peaks, although drought has cut seriously into the farm income of some sections. Living expenses for urbanites have risen; but this rise has been compensated for by the fact that many formerly jobless now have employment at fair wages.

It is obvious that some remedy must be found for this rapid decrease in contributed income, or the National Bible Institution will be forced into serious curtailment of its services to the church.

In the publishing department, there always is a loss. The Restitution Herald, exclusive of editorial costs, ran up a deficit for 1936 of \$1,427.97, somewhat smaller than average. By the time editorial and printing costs are computed on the Truth Seekers' Quarterly, approximately equal figures will be indicated for that.

Book, Sunday school and church supply, and job printing sales served partially to compensate for the loss in general income. Profits on sales amounted to approximately \$1,750. Owing to the lack of an adequate cost accounting system, no exact profit and loss figure can be obtained for this department.

Without exception, salaries continued well below 1931 levels. For 1936, they amounted to \$4,183.98, and were distributed among four regular and six part-time employees. The printing department (one regular, four part-time employees) accounted for \$1,817.74; the office staff (three regular, two part-time employees), for \$2,366.24.

Interest accrued at the rate of \$1,049.00 for the year. Only a small portion of this could be paid. This accrual, which occurs annually, must be taken into consideration when methods for lifting the debt of the Institution are discussed.

The total loss for the Institution for the year, after deducting all forms of income from all forms of expense, was \$913.89.

Arlen Marsh, Asst. Treas.

the Moonlight Sonata is maligned by some prosaic soul who can't see the moonlight; but that doesn't mean you have more than your share of human kindness.

More than fifty thousand already are out of work as a result of the General Motors strike. We understand, however, that Chrysler is trying to Dodge trouble.

They've made paper with cornstalks. Now the Department of Agriculture is building a thousand miles of hard-surfaced road with cotton.

Anyone can tell you that the railroads carry the greatest amount of freight in the country on a ton-mile basis. But only the informed know that pipe-lines carry twelve times as much tonnage as motor vehicles.

(Only 15 per cent of American Jews continue to eat "kosher," the traditional (and biblical) menu which excludes leaven, pork, milk, meat containing blood. The dietary code is called "Surchan Aruch.")

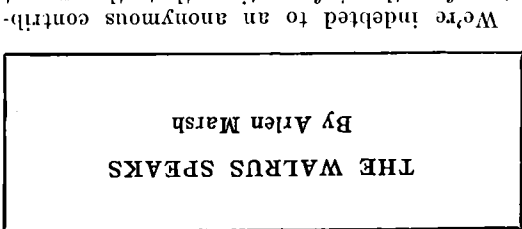
Japan is censoring North China school-books. The idea seems to be that a stitch of propaganda saves nine wars.

Voodooism, with the full paraphernalia of snake worship, devil dancing, charms, and necromancy, still sweeps the Negro element. In New Orleans, the annual sale of luck charms nets about \$1,000,000.

Not that it bothers us, but Los Angeles statutes still forbid selling snakes on the city streets. Possibly a councilman has the D. T.'s.

THE WALRUS SPEAKS

By Arlen Marsh



We're indebted to an anonymous contributor for the information that the recent double Dionne case of Chinese couplets was greeted by this headline in the Tokyo Nichi Nichi: "MRS. SANGER WILL BE ASHAMED." Six, you see, of Mrs. Sanger's ten infants died at birth.

Some unknown with a grudge laid down the definition. "A celebrity is a person who can get by with the kind of work that wouldn't make anybody a celebrity."

"Element Wood will help poets for a moderate fee."—Adv. Now if he'd just start giving the poets the fee, we'd be getting somewhere.

After a spell of book reviewing, we're in perfect agreement with Author's Agent T. H. Uzzell: "Volumes are what we calculate deny city from."

According to a correspondent of a Chicago Tribune columnist, a radio announcer on Christmas Eve blurted, "And with Robert Louis Stevenson we say, 'And God bless everyone!'"

Music, opines Music Critic Edward Barry, has no relation to character. It is for pleasure only. You may fall in a dead faint when

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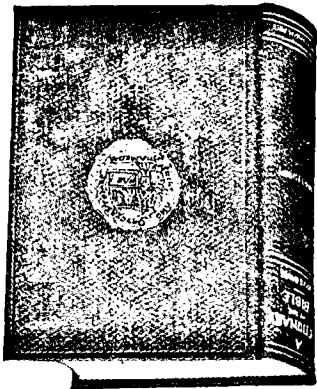
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

BURR OAK, INDIANA

Sunday evening before Christmas we enjoyed a beautiful musical cantata, "While Shepherds Watched."

Wednesday evening following, another fine program was given by the young people, known as "The Golden Flame." The musical and the play were directed by Sr. Mary Hat-ten. A good attendance witnessed both.

The Gospel Seekers Class held their meeting last week at the home of Marybelle Osborn.

The Morning Stars gave a watch party New Year's Eve at the home of Bro. and Sr. Norman LaMunton.

Our Berean classes are resumed after interference by the revival and Christmas activities. The prospects for the Berean look very promising.

The year has closed and we are gathering the reports from all departments to be given at our annual meeting to be held this week. We will give our readers the reports in an early issue.

We feel very grateful for the work of last year and believe we have been blessed in it. Our pride as pastor and family is in this church, the finest group of Christians to be found. Their loyalty and help in the work are deeply appreciated. But we are not satisfied, for we must "press on" to greater service, primarily to bring the gospel to the hundreds that are indifferent and without light. Pray for us.

Friday, Jan. 1, Miss Arlene Perisho, daughter of Mr. and Mrs. Merle W. Perisho of Waterloo, Iowa, was married to Eldridge Ellis, only son of Mr. and Mrs. T. J. Ellis, National Bible Institution. The couple will make their home at Jennings Lodge, Oregon.

HERALD RECEIPTS

A. Raitton; Mary Elma Bell; Mrs. A. J. Ad-dington; Mrs. J. W. Dismukes; Alice E. Em-erson; P. J. Thompson; Sarah Manuwal; Mrs. Ray Maysilles; Dorothy Magaw; Silas M. Claypool; Mrs. H. A. Meier; Wilbur Mosby; Bernice C. Tulin; W. D. Tilton; Otto E. Dick; E. Anderson Drake; Clarence Poland; Mrs. H. M. McInturf; Earl Koonitz; H. W. Stadden; W. S. Tomlinson (for self and an- other); Mrs. W. V. Lansbery; Mrs. A. E. Karnett; Gertrude Sigler; Melvin J. Osborn; J. W. Lent; Charles E. Anderson; Watson Weimberg.

CONTRIBUTIONS TO N. B. I.

Mrs. J. W. Dismukes \$ 1.00
Silas M. Claypool 1.20
Margaret E. Blyisma 1.00
James Maggard 2.00
Mr. and Mrs. C. E. Lapp 1.00
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Jessie M. B. Kauffman (ind. fund) 5.00
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Mr. and Mrs. M. Fellers; Dorothy Magaw; Silas M. Claypool; Lillian A. Greiner; H. J. Stadden; Mrs. Ray Maysilles; Eva H. M. Fletcher; Helen M. Chisholm; Jessie M. B. Kauffman; Maybelle Hanson.

On the Shelves

By Arlen Marsh

THE RELIGION OF ISRAEL

This is a quadruplet. The four books in the series comprise a study of what the author, John Bayne Ascham by name, calls the kingdom of God. The volume now discussed is the first of the series.

It is necessary to take sharp issue with the press agent who wrote that *The Religion of Israel* is "a careful, scholarly, and vital study of the development of the religious ideas of the Hebrew people." *The Religion of Israel* is neither careful nor scholarly, and certainly not vital—whatever that last may mean.

Mr. Ascham appears to have borrowed something from the modernists, something from the fundamentalists, and concocted a potion that is neither historically nor biblically accurate.

The Ascham idea of the kingdom is the common one, that it is an establishment among men today. Israel carried on this kingdom, Judah carried it farther, and now Christendom is to polish the job. It's the notion that the world is growing better and better, despite crime waves, wars, and economic problems. "Only," confesses Author Ascham, "God can build His kingdom. Yet in the same breath it must be said, only God and ourselves, for we are builders with Him. Through our dreams, our struggles, our sacrifices His kingdom comes."

Most of the book's history is drawn from the Ascham interpretation of the Old Testament. "Baal" becomes merely another name for Jehovah; Solomon becomes a cross between Nero and a Simple Simon. The judgment day becomes nothing but the daily judgment visited upon character and deed by the world; the prophets become only half-cracked fanatics who supported Jehovah.

The Religion of Israel is planned for class use among adults and the older grades of preparatory schools. There are bibliographies galore, an index, and reams of suggestive questions—all, of course, calculated to force the student into accepting the Ascham opinions, right or wrong.

Abingdon Press: \$1.00; \$1.10 postpaid.

RELIGIOUS DIGEST

Religious Digest, copied frankly from *Reader's Digest*, is a comparative newcomer in the church world. Monthly it condenses what the editors believe to be the best from recent religious magazines of all denominations. As in *Reader's Digest*, one book—always religious, and generally a book put out by the publishers of *Religious Digest*—is condensed in each issue in addition to the usual abridgment of articles.

Religious Digest is notably tinged with the Oxford Movement. Otherwise, it manages to steer an unsure course

between most religious theories. For obvious reasons, however, it uses principally articles on very general subjects—articles which might well have appeared, if they had been better written, in secular magazines.

On the whole, I should say that *Religious Digest* would do no one any harm, regardless of his church affiliations. That it would do anyone any particular good would depend altogether upon the individual. As Mark Twain suggested, if you're one to like this kind of book, you'll like it.

The subscription price is \$3.00 a year; 25 cents a copy.

TARBELL'S TEACHER'S GUIDE

So high a quality has been maintained in the past in the Tarbell notes on the International Sunday School Lessons that it is like carrying water to the ocean to comment on the excellence of the 1937 edition.

Where the normal commentary stops, *Tarbell's* only begins to warm up. Avoiding prosy discourse on good in the abstract, *Tarbell's* presents the facts of the lesson; geographical and historical data; the best methods of teaching seniors, adults, intermediates, and young people; suggestive questions that really are suggestive, and not merely yes-and-no tests of knowledge; illustrations (both pictorial and textual); and explanations, outlines, and comments on the general lesson subject. There is no detailed verse-by-verse commentary on the printed text.

Not even the lesson on John 1 is particularly trinitarian, although naturally *Tarbell's* is touched with orthodoxy.

For the teacher who finds it necessary to make his class practically a lecture audience, *Tarbell's* will be especially valuable; but this in no wise signifies that the *Guide* is useless for the teacher who has faith in and can make a success of the question-and-answer method.

Fleming H. Revell Company: \$1.90; \$2.00 postpaid.

WILDE'S BIBLE PICTURES

An excellent set of black-and-white pictures, taken from famous paintings, has been issued to illustrate the International Sunday School Lessons for 1937. Pictures measure approximately 6 x 8 inches.

There are sixty pictures in each set, with at least one illustration for each lesson of the year. Any of the pictures may be purchased separately in quantities of ten or more.

For the teacher seeking to interest a class of intermediates or younger ages, *Wilde's Bible Pictures* should be an unmixed blessing.

W. A. Wilde Company: 90 cents postpaid.

The National Bible Institution will handle new or renewal orders for all reputable papers and magazines.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, JANUARY 19, 1937

NUMBER 16

Are You Prepared?

By J. R. LeCrone

AS WE look about us and see the many indisputable signs of the soon coming of Jesus our Master and then observe the apparent indifference of the huge majority of people to these signs, we feel a little as Paul Revere must have felt when he rode through the villages and towns shouting, "To arms, the British are coming." We feel like shouting, "Awake, prepare, Jesus is coming!"

There is this difference, however: Paul Revere, by virtue of a prearranged agreement, could give the alarm and then ride on, confident that those whom he had warned would know what to do in order to meet the advance of the British. We dare not assume that people know how to prepare themselves to meet Jesus when He shall come. Indeed, we have been forced to the conclusion that many think that they are ready to meet Him when they have not even taken the first steps of preparation. Let us listen to a few of these people and then see what answer the Scriptures give them.

The first person that we encounter meets our admonition to prepare to meet his Lord somewhat as follows. "I know that He is coming, but I don't think that I have anything to worry about. I go to church occasionally and am liberal in my offering. When I look at others who attend the same church, I find that I live as good if not a better life than most of them. They seem to think that they are all right, so I surely am."

But, brother, are these neighbors your example of Christianity? Is it to them that you must look for an example after which to pattern your life? Consider these words from the Holy Scriptures. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you" (2 Cor. 10:12, 13). If we, measuring ourselves by ourselves, find ourselves to be righteous, we are not wise and



have forgotten the example that we should look to in our measurements. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). Have you obeyed the commandment given in Acts 2:38? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Prepare yourself. Jesus is coming!

The next person that we interview has us checkmated on the last question. "I was baptized back in 1898," is his reply, "and if you will look in the records of the church at Podunk Center you will find my name there. The only reason that I do not do anything for Christ is that I do not live near a Church of God any more."

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24:45, 46).

It is a wonderful thing to have your name on the membership record of some church. It makes it so convenient for the secretary to determine the membership of the church when it becomes necessary to send delegates to a conference. It also makes a handy mailing list for the church bulletin and reference for other church business. We have no reason to believe, however, that the Lord is going to peer into musty church records to determine who is worthy of the rewards that He has promised to the faithful at His returning. The record that He is interested in is known as "The Lamb's Book of Life."

You have made a good start. Now go ahead with your preparation. Jesus is coming soon!

"My wife is active in Christian work, and we send the children to Sunday school. Doesn't it say somewhere in the Scriptures that the unbelieving husband is sanctified in the wife?" With these words another man states his hope of salvation.

Yes, the Scriptures do say that. Let's turn and read it. "For the unbelieving hus- (Please turn to Page Eleven)

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Russian Martyrs

"For me to live is Christ, and to die is gain."—*Philippians 1:21.*

Moscow, Russia, Jan. 16.—The new constitution which Red Russia adopted last month makes provision for religious liberty and has resulted already in a let-up of repressive measures on the part of the Government. While the earlier reports of the census which was recently taken indicated a sharp decline in religious interest, later reports from the more remote parts of the country show that the church still claims hundreds of thousands of faithful adherents. Under the Soviet regime 25,000,000 children in Russia have been taught that there is no God, and it would be strange if such prolonged atheistic teaching did not show its effect.

Religious publications have long been banned, and priests have been compelled to live outside the cities. Reliable estimates, according to *The Literary Digest*, indicate that since the Bolshevik revolution of 1917, 42,000 clergymen have died in concentration camps and other "hell spots," and that but 1,200 remain in the country today.

Under the constitution promulgated December 5, 1936, while nominal religious freedom is guaranteed and the right of franchise extended to priests and others who profess belief in God, churches are barred from social activity and denied the right to propagate their ideas except to fellow believers, which prevents any real missionary efforts being carried forward.

In spite of persecution, however, the church still lives in Russia, although it must be confessed that in its teaching and practice it does not resemble the glorious institution established by our Lord and pictured by Paul in Ephesians 5:25-27. In fact, the Greek Church, which before the Russian revolution dominated the religious situation in that country, was exceedingly corrupt. Its priesthood was generally ignorant and its communicants superstitious.

At the tenth anniversary of the League of the Militant Godless, President Emelyan Jaroslawska states that 50 per cent of the Russian youth were still Christians, and that only half of the population of the country were atheists. (Consult "Abreast of the Times," December 29, 1936, and January 12, 1937.)

Jesus Not a Jew, Declares Bishop

"God shall take away his part out of the book of life."
—*Revelation 22:19.*

BERLIN, Germany, Jan. 14.—Bishop Weidemann of the Evangelical Church of Bremen has recently issued a new version of the Gospel of John which has aroused bitter op-

position on the part of the many other churchmen in Germany. Bishop Weidemann, who describes Christ as "the first opponent of the Jews," has published his new version in pamphlet form for widespread distribution as a part of the Nazi project started by the adherents of Adolf Hitler to nationalize religion and take from it all Hebrew elements.

Bishop Weidemann belongs to the group of theologians which holds to the theory that Jesus was not a Jew, basing the idea on the fact that His home was in Galilee, a region which was regarded contemptuously by real Jews.

The Bishop's efforts are regarded favorably neither by the extreme nationalists nor by the orthodox adherents of the Lutheran Church. To the extremists his attempts to harmonize the Christian gospel with Nazi ideology seem futile, as the Germanic faith advocates want a complete break with all religion originating in Palestine, while the established church looks upon the new version of John as a false interpretation rather than a translation.

Bishop Weidemann characterizes Jesus as "the very opposite of Jews," and declares that that was the principal reason why He was crucified. He calls the territory occupied by the Jews in Palestine "Jew Land" rather than Judea.

When the Hebrew element is removed from Christianity its foundation is destroyed, for the religion of Christ is not merely based upon the teaching of Moses and the other Hebrew prophets but it was recognized by the apostles and the early church as a continuation and enlargement of the ancient Jewish religion. Many of the most essential teachings of the New Testament would be wholly without meaning were they divorced from the historic Old Testament facts upon which they are based and out of which they were divinely developed. For example, what would we know of the nature of the "blessing of Abraham" which is "to come on the Gentiles through Jesus Christ" and of the "promise" of which the baptized believer in Christ is an "heir" (Gal. 3:14, 29), were we ignorant of the history of God's dealing with the first of the Hebrew fathers?

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The Kingdom of God

Number 6

By T. A. Drinkard

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6.

JESUS CHRIST and His apostles are found "assembled together" (v. 4), on "the day in which he was taken up" (v. 2), therefore the day of His ascension, conversing about one of the greatest subjects of all time—the kingdom of God. The apostles knew John the Baptist had preached about it (Matt. 3:1, 2). Jesus preached the same message, and the apostles themselves had delivered the good news (Matt. 4:17, 23; 10:5, 7). People had "thought that the kingdom of God should immediately appear" (Luke 19:11). Now Jesus was preparing to leave the earth without setting up the long-promised kingdom of God. "What is the trouble, Lord?" the apostles may have asked. "The message has ever been since John the Baptist began preaching that the kingdom of God was nigh 'at hand.' Have we failed to see that You had to 'suffer these things, and (then) to enter into (Your) glory'?"

Judging from the question asked, the kingdom was to be a restored kingdom, a kingdom that had once been in existence, but "overturned" (Ezek. 21:25-27) until the coming of Jesus Christ, the heir to David's throne (Isa. 9:6, 7). Allow the Scriptures to interpret themselves and describe the kingdom God will have on the earth when Jesus Christ rules in Mount Zion, in Jerusalem (Isa. 24:23). But if we give these texts a mystical twist, and tell the people that they should not be taken as referring to a real, literal kingdom of God, but to the "kingdom as an ideal," as Jesus Christ prophesied they would teach (Luke 17:20, 21), we are deceitfully handling the Word of God.

When a denial is entered against a literal interpretation of prophecy relative to the setting up of a real kingdom upon earth much violence is done, and truth is perverted. "Literal" means "according to the exact meaning; not figurative" (Webster). I am called a literalist because I contend for a literal interpretation of those Scripture prophecies that tell us in such simple terms about God's plan to set up His kingdom upon earth to break to pieces all human kingdoms, and to eliminate and destroy everything out of harmony with His will. It may

seem strange to say that outside of those teaching along Advent lines of doctrine, everything pertaining to the coming kingdom is held in a mystical or figurative way.

Kindly read the *Young People's Quarterly* of the Southern Baptist Convention for December, 1936, page 40, column 2. After quoting Revelation 11:15, the writer says, "As yet that vision is but prophecy. How shall it become a reality? Only as men enthrone Christ in their lives."

In other words, there will be no real reign of Christ on the earth, but *only* as people have Christ enthroned in their lives will "the kingdoms of this world . . . become the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

Can you wonder at the religious blindness concerning the truth when men and women are taught from childhood to look upon the kingdom as being a condition of the heart? Such is being taught on every hand, hence the Prophet declared that "darkness shall cover the earth, and gross darkness the people" (Isa. 60:2).

If there ever was a time when we should talk about the kingdom, and its work, it is now. We see the clouds of trouble gathering, and the only hope for us all is the coming of Jesus Christ to "set up" God's kingdom. One by one our brethren in the truth are going down the valley and shadow of death, and it is our duty to do our utmost toward carrying the kingdom message to as many as will hear.

The kingdom of God is not something mystical that *enters* the heart of man, but something which man can and will enter when it is "set up," as Jesus Christ clearly showed when He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

I know that "the Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24).

Has God thought to set up His kingdom on the earth? It will come to pass. Has He purposed to put Christ upon the Davidic throne? He will see to it that such a purpose stands. (Please turn to Page 11)

Pray--Give--Go

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May Pray or Give or Go.

He needs them all—the Open Hand,
The Willing Feet, the Praying Heart—
To work together and to weave
A threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can Go; not all can Give
To speed the message on its way,
But young or old, or rich or poor,
Or strong or weak—we all can Pray:

Pray that the gold-filled hands may Give
To arm the others for the fray;
That those who hear the call may Go,
And pray—that other hearts may Pray!

—Annie Johnson Flint in *The Jewish Era*.

The Value of Prophecy

By the Editor

A LARGE proportion of the sermons delivered by ministers of the Church of God have to do with various phases of prophecy. And why not? Prophecy is the most vital element in the Bible. It is God's most effective means of making Himself known to His people. When definite, unmistakable evidence is presented that God is in the world and accomplishing the purpose of which the inspired writers have spoken ages ago the believer is made to feel the divine presence and to see the actual operation of the supreme will, and his faith is strengthened immeasurably.

Prophecy is not limited to mystic symbols of the order of those found in Daniel and Revelation. More frequently by far the predictive Scriptures are written in the plainest terms.

Much of the difficulty people encounter in the study of the prophets is due to the false and unnecessarily mystical interpretations they place upon them. Some Bible students, seeking constantly for types and shadows and symbols, see these mystical signs in almost every chapter and verse they read, and consequently often overlook the plain, simple statement of fact the writer is endeavoring to convey. The Bible was provided for the instruction of common people like you and me, who have little of poetry or mysticism in their natures. We can usually understand only plain, simply stated facts, and that is what God gives us in the Scriptures.

Prophecy covers a much wider range of subjects than many Bible readers suppose. For example, it is said that the Book contains more than ten thousand promises that God has given at various times to different groups and persons. And each of those ten thousand promises is a prophecy, for everything that God has said that He will do in the future is a prophecy.

There is nothing especially remarkable in the fact of God's ability to make known what has not yet come to pass nor in His inclination to do so. No one is astonished when a physician predicts the approach of the crisis in the development of a disease with which he is familiar or when he foresees what the physical reaction of the patient will be to the medication he prescribes. If he were unable to do these things we would consider him an unqualified "quack." The physician knows the physical constitution of men. He knows how their bodies should function normally and how they will react to a given remedy.

God knows human nature far better than the experienced doctor knows the human body. Why, then, should He not be able to foretell positively the reaction of any in-

"You must understand this in the first place, that no prophecy in Scripture can be understood through one's own powers, for no prophecy ever originated in the human will, but under the influence of the holy Spirit men spoke for God."—2 Peter 1:20, 21, Goodspeed.

dividual or group of individuals to whatever impulse or pressure of circumstance may be brought to bear upon them? Knowing the end from the beginning, He knows just when certain conditions will arise and how men and nations will respond to the in-

fluence of those conditions and the summary of that knowledge He has caused to be written in a Book for the enlightenment and encouragement of those upon whom the end of the age has come.

Our second question is equally as easy to answer.

Why does God reveal the knowledge He has of the future to His children?

First, God does nothing without a purpose. This was true of the creation of the earth and of all that is in it. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18).

It was true specifically of the creation of man. After all else had been made that now appears in heaven and on earth, "there was not a man to till the ground. . . . 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. 2:5, 7).

Man was created for a purpose, a divine and far-reaching purpose which only eternity will fully reveal. But this much we know now: Man was made to be an intelligent servant and coworker with God. To qualify him for his task the Creator not only endowed him with the faculty of reason, but He also wisely revealed to man much concerning the divine will and purpose that the man might serve Him more intelligently and, consequently, more efficiently than would otherwise be the case. If a builder has a comprehensive understanding of the architect's original plans, if he is able to visualize the finished structure in all its stateliness and beauty before the work of laying foundations and cutting and joining beams to specifications is begun, if he can see the completed work as clearly in his mind as did the designer when he made the blueprints, then and then alone can he render the most efficient assistance to the architect.

It is the same way in our service to God. We must know what God is planning to do in the future and how our rough work today will eventually be made to blend harmoniously into the perfection of the finished temple.

Prophecy gives us this necessary information. The student of prophecy does not labor blindly in his efforts to serve God. He is God's partner in everything.

The Master builder places the earnest, studious worker upon a higher plane than that of a slave or hired servant. Jesus, who always spoke for God, once said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15).

Let us make no mistake: God requires the assistance of men in the accomplishment of His eternal purpose of filling the earth with His glory. If He could have perfected His work without the aid of men He would not have created

them. There are many things in the plans of the Deity which we cannot as yet comprehend. But what we can understand God has revealed to us that we may be qualified now to carry on our part of His labor with an intelligent regard for the main features of the heavenly design.

Here I have touched upon but one of the many valuable results that follow a thoughtful study of the prophets. May we be encouraged to continue to delve more deeply into the rich treasures that lie below the surface of the prophetic Word.

Shall We Preach Doctrine?

THERE is a modern hostility to doctrine. It exists to a greater or less degree everywhere. Doctrines are regarded as unimportant. "The exposition of the teachings of liberalism and the teachings of Christianity, therefore, can arouse no interest at the present; creeds are merely the changing expression of a unitary Christian experience, and provided they only express that experience they are all equally good. The teachings of liberalism, therefore, might be as far removed as possible from the historic teachings of Christianity, and yet the two be at the bottom the same."

The interesting thing about such a statement is that there are such widely varying opinions as to what constitutes doctrine and that there are liberal teachings persistently promulgated which are as surely doctrines as any of the dogmatic doctrines which have been doggedly held by the most pronounced schismatic preachers. The so-called liberal preacher is often only merely objecting to one system of theology, or doctrine, in the interests of another.

The assertion is often made that "Christianity is a life, not a doctrine." "The beginnings of Christianity constitute a fairly definite historical phenomenon" which may be definitely examined. The historical information of the early stages of this movement have been preserved for us in the Acts of the Apostles and the Epistles of Paul, which are generally regarded as genuine products of the first generations of Christians.

One fact is made clear in this information; namely, that the early Christian movement was not just a way of life in any modern sense of the term, but "a way of life founded upon a message."

The Apostle Paul was definitely doctrinal in his preaching and teaching. Doctrine was the very basis of his life. A magnificent tolerance is to be found in his writings (e. g., his attitude to those who preached Christ out of envy—see Philippians), however, his tolerance was discriminate—see Galatians. "Christianity was for Paul not only a life, but also a doctrine, and the doctrine came first."

Paul's differences with the Judaizing teachers of his day might be regarded by moderns as a mere technicality, but with Paul there was a vital issue at stake. Paul said that a

man first believes on Christ; then, is justified; then, immediately proceeds to keep God's law. The Judaizers said that a man believes in Christ, keeps the law of God as best he can, then is justified. With Paul justification was a matter of faith and not of works. His was wholly a religion of grace and not of merit.

The distinction between history and faith, fact and doctrine, can be clearly drawn. Yet the two are blended into an indissoluble union. "'Christ died,' that is history. 'Christ died for our sins,' that is not only history but also doctrine." The two together make Christianity.

Considering the resurrection of Jesus, the historical statement, "He is risen," is something more than history. In setting forth this statement there is coupled with it the significance of the event and that is doctrine.

Jesus Himself sounded out the message of repentance as a preparation for the coming kingdom and commissioned His disciples to do likewise. He and they proclaimed the event as still future and coming. Distinct and definite doctrines of the kingdom are clearly seen in the teachings of Jesus and the apostles.

Jesus was positively conscious of standing at the turning of the ages. The writer to the Hebrews in 9:26 brings the thought to our attention: "Now once in the end of the world hath he appeared to put away sin." The phrase "the end of the world" contains the thought. The term "world" is "age" and in the plural "ages"; therefore, we have "in the end of the ages"—at the close of the old dispensation or covenant and the ushering in of the new "hath he appeared to put away sin."

Jesus set forth this event Himself when He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He fully understood the importance of His time and message. The teaching of Jesus was also rooted in the doctrine of His own person. He sets forth clearly and definitely the doctrine of the unique relationship of Himself to the Father. He also had a very definite Messianic consciousness which is an important part of the doctrine of the kingdom. The lofty

(Please turn to Page Nine)

Stewards of the Secrets

TWO things are more and more clear to me in relation to the stewardship movement.

First, I believe that stewardship is the key to vital Christianity. Until one gets a sense of stewardship of Jesus' message and program, he will not have much of a comradeship with Christ nor be of much use to the kingdom.

Second, I believe that the stewardship movement is halted by those who do not see beyond the stewardship of money and property in their own lives and in the churches to which they belong by everlastingly thinking of stewardship as a financial plan.

I can make this latter statement the more readily because I have never consciously soft-pedaled the tithe as a material acknowledgment of the stewardship of property and life. I have long felt that stewardship education is seriously hindered by those who are afraid, for various reasons, to practice the tithe or some other form of proportionate giving. I have said many times that these soft-pedalers take the "teeth out of stewardship." And I still believe it.

But there is another side to this. Sometimes the tithe enthusiast is also a hindrance because he never gets "beyond the kindergarten" into perceiving that the end of religion is not the preserving of the organization but the discovering of life and peace and power for the members of the church.

My first point that stewardship is the key to vital Christianity can be demonstrated by using a book like Margaret Slattery's *He Took It Upon Himself*. Here is one of the best brief stewardship books in existence. It is a splendid collection of stories briefly written about men and women who "took it upon themselves"—great souls who saw a great cause and gave themselves to it.

You can even make favorable distinction between the young Russian Communist who passionately devoted himself to the "making of a better world" as against some members of our churches who, for instance, have never "taken upon themselves the Great Commission." These latter persons are individuals related to those the writer of Lamentations condemned when he said, "Is it nothing to you, all ye that pass by?"

Last April Robert E. Speer analyzed the situation in the church in these words: "We face a very grave transitional situation in the matter of support of educational, philanthropic, and missionary agencies which are dependent upon private gifts.

"There are some who think that the golden age of private benevolences has passed by. They point out that the supposition that the noble tide of private philanthropy which we had known in America for fifty years was a natural and permanent phenomenon, is fallacious. It was inevitable, some felt, that this great movement should ebb, and they are now reconciled to what they think to be a new and permanent condition.

"I think that it is true with regard to some of the activities that we have known, but there are some others of which I do not believe it is true. Their work is obviously still undone, and there will be sincere men and women who will recognize the duty of carrying it forward and seeing that the necessary tasks are adequately maintained until they are accomplished."

Then he added: "Collective self-indulgence cannot take the place of self-sacrifice. This is the principle of trusteeship. It has been spoken of as stewardship, and that is the right idea, but that word as well as the word 'trusteeship' has, one fears, been worn dull."

I am quoting Dr. Speer for two reasons. First, because the philanthropic and missionary situation which he describes challenges our attention. But in the second place, because he seems to think that the phraseology of stewardship "has been worn dull."

Now, I have heard this before but I do not believe so much that the phraseology of stewardship has been worn dull as that the concept of stewardship has never gripped the great multitude of our church members.

And I wonder if it isn't the fault of the leadership? Haven't we too easily received members without insisting that the candidate shall understand that to be a Christian is to expect to bear a cross, to "take upon himself" the program and passion of Jesus, to build a regenerated world of regenerated people?

So I say we must see the larger implications of stewardship. Stewardship of property is a good beginning but a mighty poor stopping place. We must get on to something higher and larger. To be externally merely paying the bills in our churches and never getting results for our money is not very inspirational to anyone.

Paul's sentence in the first verse of the fourth chapter of his first letter to the Corinthians grips me. He said, "Let men think of us . . . as stewards of the mysteries of God." Here is something far higher and deeper and wider than the mere stewardship of money. Stewards of the mysteries of God—think of it!

But what are the mysteries of God? Moffatt throws an illuminating light upon the phrase. He translates "the mysteries of God" as "God's secrets." "Let men think of us as the stewards of the secrets of God." Fine!

But what are the secrets that Christians ought to know? Jesus has suggested the answer. When, in the first chapter of the Acts, He says, "Ye shall be my witnesses," it is clear that there are certain essential truths that we must testify to. And that the disciples understood this is evident from the repeated statement on their part, "And we are witnesses of these things."

I remember so well an outstanding layman putting his hands on my shoulders a few years ago and saying to me with a wistful look in his eyes, "I wish you preachers sometimes would throw away your manuscript and your outline

and everything you have prepared in the way of a sermon and lean over the pulpit and tell us what Jesus Christ means to you and whether he is reality indeed."

What are some of the secrets of which Christians are stewards and witnesses? Well, when Jesus saw that Nicodemus didn't know the fact of the spiritual birth, He said, "What, Nicodemus, are you a teacher in Israel and don't know these things?"

Here is one of the primary secrets that we should know and which was the secret that came to John Wesley at the Aldersgate meeting. As we face, on May 24, 1938, the 200th anniversary of this event, which Lecky said "meant more to England than all her victories under Pitt," surely we ought to meditate carefully upon this question, "What was the difference between Wesley before and after Aldersgate?"

Is there such a thing as a religious certainty? Is there reality in the new birth? Is there anything in "the witness of the Spirit?" Can a man discover God for himself? We are stewards of these mysteries of God.

I like to remember those words that Stanley Jones spoke at Kansas City in regard to the celebration of Wesley's "heart warming" experience. He said, "We are not calling the church to celebrate an anniversary, but to seek an experience."

And these teachings of Christianity are mysteries to the uninitiated. There is an amazing article in the August,

1935, *Harper's Magazine*. Prof. James H. Leuba, professor of psychology at Bryn Mawr, is the author of the article on "Religious Beliefs of American Scientists." From his questionnaire sent to a selected list of "American men of science" he concludes that only a third of the scientific men of this country believe in immortality and in a God "to whom one may pray in the expectation of receiving an answer."

We expect to hear some disapproval among scientific men as to Prof. Leuba's questionnaire and his method of coming to his conclusions.

But, if it could be demonstrated that two thirds of America's scientific men really were unbelievers, this need not mean, as the writer seems to think, that the church is in danger of going out of business unless it gets some new methods and a new message "free from discredited supernaturalism."

On the other hand, the unbelief of skeptical scientists might bring a new emphasis to the ancient truth that "out of the heart are the issues of life." Prof. Whitney some months ago stated that the best of the scientists know that they are "little kindergarten fellows playing with mysteries." It seems to me that all of this brings a new warning that we are stewards of those secret truths which God reveals only to the poor in spirit. Here is the really challenging stewardship!—Ralph S. Cushman in *Present Truth Messenger*.

Seeing and Hearing Me

By S. J. Lindsay

OUR attention was recently called to a text that we had read many times without getting the full force of it. It is found in 2 Corinthians 12:6. The part of the verse that especially interested us is this: "But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me."

There was no question in Paul's mind but that he had the experiences he is relating in the chapter. In fact, he was getting a great deal of satisfaction out of his experience and had told much of it, yet because of the wrong impression his glorying might do for others, he decided to forbear. By this decision, Paul admitted that his glorying and his daily walk and conversation might not impress others favorably. We think that we all might get a lesson out of this statement. How often we have heard exhorters proclaim their faith from the housetops and shout themselves hoarse to impress others with their par-excellent brand of religion, and all the while they succeed only in convincing those who know them and all about their daily walk and conversation that they are acting the hypocrite. One of the nice things about the Bible biographies is that the character described is shown on both sides. We all have the "both sides," and anyone who tries to carry the idea that he has but the

goody-goody side, convinces us at once that while there is much profession, there is not so much in possession. To our way of thinking, the humble Christian is the man who is modest and trying to work out in his life true Christian principles, and admitting that he is weak all the while, yet keeping his conduct before others above reproach. He pays his debts, he is truthful, he watches his conversation with care, knowing that the general public has his measure about correct. We have often thought of this fact when we have heard boastful experiences stated on the part of those who proclaim themselves Christian, concluding that they feel a failure they are ashamed to confess and take this means of trying to fool the people. We have often wondered if this was meant by Solomon (Ecl. 7:16) when he advises us, "Be not righteous over much." Don't be a show-off of your righteousness. People know what you are in so far as your Christianity may be concerned. You don't need to tell it. That class couldn't fool our Lord one bit. They came to Him with flattering words, but He met them with, "Why call ye me, Lord, Lord, and do not the things I say?" It is not a shame to admit that we have weaknesses unless we seek to glory in them. This is the part true humility can work out for us.—*Present Truth Messenger*.

Mussolini and the Revival of the Roman Empire

BECAUSE many strange things are happening in the world, and men's hearts are failing them for fear. Christian men and women are asking whether the Word of God has any light to bring upon such conditions. They are seeking to know if present-day events are really signs of the times, and whether the prophecies of the Holy Scriptures are lucid enough to give understanding concerning these days. Such questions give the reason why we should search the Scriptures anew and trust that the Holy Spirit may use them to lift His own people out of perplexity into a place of real trust and of patient waiting for our Lord.

The first of these great national and international movements to be studied in the light of God's Word is the resurrection of imperial Rome. For the purpose of clarity, this article will be divided into three parts:

THE PROPHECIES OF DANIEL

To understand the book of Daniel, it is necessary to keep in mind that its twelve chapters deal only with the events which circle around one people, the nation of Israel.

The period covered is limited to the times of the Gentiles. Chapter 1 records the taking of Jerusalem, and the last chapter prophesies the end of the dispersion. Nothing in this book is earlier than the beginning of that captivity. And the latest event prophesied is the commencement of the millennial reign of Christ, which ends the captivity.

The understanding of this simple truth is necessary if the contents of the twelve chapters are to be placed in their proper setting.

Chapter 2 contains the dream of King Nebuchadnezzar and Daniel's interpretation of it. The dream was of the image of a man. The head was of gold, the breasts and the arms were of silver, the body and sides of brass, the legs of iron, and the feet were part of iron and part of clay (vv. 32, 33).

Daniel told the King that the several parts of this image represented kingdoms, and that the main features were prophetic. He also said there were to be four empires. The fourth was to be revived, and its revival was to remain until defeated by the Lord of glory, who sets up His millennial kingdom, coming as a stone cut out of the mountain without hands (vv. 44, 45).

It is to be noted that the period covered by the symbolism of this image was from Nebuchadnezzar, "Thou art this head of gold" (v. 38), to the end of the captivity.

Chapter 7 covers the same period and the same kingdoms, under the figure of wild beasts. This is quite understandable when we recollect that Daniel was God's prophet, who would view these kingdoms from the divine aspect as wild beasts, while an earthly potentate, Nebuchadnezzar, would look on the outward appearance, and see nothing but a great man.

In chapter 7, the four empires, Babylon, Medo-Persia,

Greece, and Rome, are described. But verse 7 states that the fourth beast (Rome) had ten horns. This corresponds to the ten toes of the image in Daniel 2:42.

Continuing our study of chapter 7, we read: "These great beasts, which are four, are four kings, which shall arise out of the earth . . . The fourth beast shall be the fourth kingdom upon earth . . . The ten horns out of this kingdom are ten kings that shall arise" (vv. 17, 23, 24).

The rest of the verses in this chapter show, in harmony with chapter 2, that this revived empire will continue until defeated by the Lord, who then sets up His millennial reign. It proves that this part of the prophecy has to do with the latter days.

As the book of Daniel deals only with the times of the Gentiles, and there were to be no more than four universal empires during this period, the four mentioned in chapters 2 and 7 were, as already stated, Babylon, Medo-Persia, Greece, and Rome. The fourth kingdom which was to be revived prior to the millennial reign of Christ must be the resurrection of the old Roman Empire. Also the ten toes of the images in chapter 2, and the ten horns of the fourth beast in chapter 7, must prophesy of the resurrection of this empire in a ten-kingdom form.

THE PROPHECIES IN THE BOOK OF REVELATION

Though the book of Revelation contains many remarkable prophecies of revived Rome, we will only consider chapters 13 and 17, as their contents are of more importance to our study.

Revelation 13:1 speaks of the ten-horned beast which is the same one as in Daniel 7:23. Therefore we need not be surprised to see Daniel's first three beasts of chapter 7 indicated in the second verse of Revelation 13, which reads: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion."

This scripture shows that there is centered in this beast all the ferocity, cruelty, and infamy of all the beasts which preceded him. Such is God's estimate of the coming Roman empire.

Revelation 17:3 prophesies that the ten-horned beast will be allied with religious Babylon, while verses 12 and 13 clearly indicate that the ten horns are ten kings which have one mind, and they give their power unto the beast.

The prophecies already referred to are sufficient to confirm the statement made that the empire of Rome will be revived in a ten-kingdom form. Do today's events indicate such possibilities? We must first consider the extent of the territory of old Rome at the zenith of its power.

THE TERRITORY OF OLD ROME

Under the reign of Emperor Trajan, the northern boundary was the Rhine, the Danube, and the Dniester. The

eastern was the Black Sea, running southeast of the Jordan River. The southern was the north of Africa, with the Mediterranean as a Roman lake.

The questions which the Bible student needs to consider are:

1. What territory of ancient Rome will again come under a future Roman empire's sway?
2. Is the territory held at the time of her greatest conquests again to be hers?
3. Will Rome be revived according to prophecy if she regains less than she previously conquered and held at the time of her zenith?

These questions are not as simple as they look, and only the briefest discussion is permitted here. At least, such queries become food for careful thought, even if that which is involved is not important.

TODAY'S SIGNS

Previous to Mussolini's march on Rome, Italy was a third-rate Power. But he has raised its prestige enormously. The country was overrun with Communism, and in three months he had swept out every Communist.

Mussolini's treaties with European Powers were remarkably successful until his over-ambitious spirit led him into the Italo-Ethiopian War. Prior to this there were no consultations in Europe without Mussolini, and when any decisions were made between the Powers he demanded the right to be considered. For the sake of peace, European nations had allowed him to practically become the dictator of all conclusions. But what influence would he have acquired if he had been more diplomatic!

Before this war was commenced, Mussolini's prestige was seriously threatened, chiefly because of Italy's economic condition. It is also remarkable that the crown prince is not only the idol of the people, but with his charming wife, is increasing his influence among the rank and file. They fear Mussolini, but they love their prince.

For some years, propaganda has been carried on in the Italian schools and press against Britain as the supposed enemy to Italian colonial aims, until the people have been unconsciously inflamed and ready for war. Italians have always looked upon Britain as their friend until Mussolini inspired their hate, merely because his warlike attitude and his breaking of the Covenant of the League of Nations (which he himself signed) were brought into question.

Mussolini is prepared to risk a European conflagration to avoid personal defeat. At present he is in the saddle, but the first false step and out of the saddle he goes. There seems to be every likelihood of such an eventuality, for when the populace clearly sees the difficulties in which Mussolini has placed them—and this is difficult with a muzzled press—the Prince of Piedmont's chance will have come. The purpose of such discussion will be noted as we proceed with our next statement.

We must clearly understand that the revival of the Roman Empire must come. But we do not see how it is possible while Mussolini holds Italy's reigns. The majority of the countries of Europe do not trust him. But if he goes,

the remarkable preparations made by him for the restoration of the glory of the Cæsars will eventually prove to be a great step towards the full resurrection of old Rome.

MUSSOLINI NOT THE COMING PRINCE

After Mussolini another may arise whose diplomacy will be unequalled among the leaders of men and nations. Many have stated that Mussolini is the coming prince. This is utterly absurd. He is too egotistical and blunt to be the cunning and clever diplomat who is to be revealed.

Even if Mussolini were removed from the scene, the revival of the Roman Empire will not be seriously delayed, for the preparations he has made are permanent. Italy has been welded into an armed camp, which will be useful in the hands of a stronger and more cunning dictator. In other words, the resurrection of ancient Rome, even in the eyes of the most superficial observer, is certain of accomplishment, and is rapidly moving toward its goal, as prophesied in Holy Writ.—L. Sale-Harrison in *The Jewish Hope*.

SHALL WE PREACH DOCTRINE?

(Continued from Page Five)

claims of Jesus are found to a greater or less degree in all of the Gospels. The Golden Rule loses its significance only as associated with the doctrines of the kingdom contained in the Sermon on the Mount. "The Sermon on the Mount, like all the rest of the New Testament, really leads one straight to the foot of the cross," to a sense of sin which is removed only through faith in the sacrificial act of Jesus, and therein is the foundation of one of the greatest doctrines of the Christian church. If it be argued that we should trust in a person—in Jesus—rather than in what He did or in what He said, it must be said in reply that we know Jesus first in the message; by belief in the message we come into spiritual contact with the Person. The message is doctrine. Christian doctrine lies at the very roots of faith. Doctrine is teaching. Teaching must ever pervade true preaching. All points of doctrine are not equally important but some points are fundamental.

NEW TESTAMENT USAGE

The term "doctrine" or "doctrines" appears with considerable frequency in the New Testament. We read concerning the preaching and teaching of Jesus that "they were astonished at his doctrine," for He taught with authority. This expression is found five times and appears in all three synoptics. That this doctrine was something distinct and definite is proven by the fact that it was regarded as "new doctrine" (Mark 1:27) and that it was set over against the doctrines of the scribes and Pharisees. Jesus made such a contrast Himself when He warned the disciples concerning the doctrines of the Pharisees.

This doctrinal distinction was evidently in the mind of

Jesus Himself, for He said: "My doctrine is not mine, but his that sent me," and, "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). Jesus was a great, practical teacher and preacher. He also was a great doctrinal preacher and teacher. His doctrines of God, of Himself, of life eternal, and of future punishment and reward, of sin and death, of forgiveness and righteousness, are of the most definite sort and have behind them the voice of authority.

Then when we come to consider the story of the apostolic church we find such expressions as the following: "The apostles' doctrine," "your doctrine," "the doctrine of the Lord," "new doctrine." The specific charge laid against the disciples was: "Ye have filled Jerusalem with *your doctrine* and intend to bring this man's blood upon us" (Acts 5:28).

Paul, the great apostle of Christianity, was a man of doctrine. As previously indicated, with him doctrine was fundamental. He writes of "sound doctrine," "good doctrine," "my doctrine," "the doctrine of baptisms," "strange doctrines." John refers to the "doctrine of Christ," "the doctrine of Balaam and the Nicolaitans." Paul warns against being "drawn away by every wind of doctrine," against a "substitution of the commandments and doctrines of men," against all that is contrary to "sound doctrine." He instructs Timothy not to neglect doctrine, to "take heed to himself and the doctrine," to "exhort with all longsuffering and doctrine"—and Titus likewise. He also instructs the members of the church to edify one another "by prophesying, by doctrine," and when they come together to have "a psalm, a doctrine." With Paul, doctrine was indispensable. It was framework to the structure of Christianity. It was meat for the spiritual body.

Two great evils pervade the Christian church today: one, the substitution of the commandments and doctrines of men for the commandments and doctrines of Christ and the apostles; the other, the failure to preach the true doctrines of the gospel. The remedy lies in an introduction of sound biblical doctrine into all of our preaching. The doctrines of Christ and the apostles phrased in the language of today—not in old creedal or traditional forms; in living—not dead language. Such preaching and teaching is sorely needed for a true and permanent revival of faith.

The New Testament is full of very definite doctrines which stand out distinctly. The doctrines of sin and redemption, justification, sanctification, the resurrection and return of Jesus, rewards and retribution, coming judgment, an eternal state of peace and blessedness, an eternity of fellowship with God, an eternity of equity and righteousness free from all sin, taints or consequences of sins; a condition of absolute freedom from sin for eternity—are doctrines which can well be revived; and if presented not didactically—clothed, not in dead creedal statements, but in living present-day language—will awaken interest and result in a more vital type of religion and personal Christian experience.—J. William Denton in *The World's Crisis*.

CHURCH ADVERTISING

VOLNEY IRONS, advertising counsel, Vancouver, British Columbia, is ready to identify himself with that very honorable, eminent, earnest, and increasing group of men who want to see the church recover its lost ground.

"A weak church," says Mr. Irons, "is like a weak business, and suffers from the same symptoms. . . . To put the church back on its feet again and advertise it as it should be advertised, would require a return to first principles and an acceptance of these principles by all those interested. It is generally conceded that such a wholesale returning to first principles is well-nigh impossible, and any advertising which might be done would not represent the full agreement of the church at large. As an instance of this a questionnaire was sent out in the United States not long ago to thirteen thousand preachers and student preachers, asking if they believed certain truths of the Scriptures. The replies to these questionnaires showed that very few today held to the clear and literal teachings of the New Testament."

A strong advertising campaign by the church at large is not likely to be seen, I fear, during the earthly life of any of us now living.—*Selected by Arthur Gibbey.*

THE KINGDOM OF GOD

(Continued from Page Three)

He has a "purpose that is purposed upon the whole earth," and no man can "disannul it" (Isa. 14:26, 27). When "the Lord reigneth" the earth will rejoice, and "the multitude of isles be glad thereof" (Psalm 97:1).

Here is a word picture in glowing colors of what the kingdom will mean to those on earth. Peace is coming to this earth, not in a mystical or figurative way, but just as literally as God can make it; and I want to be here to see the meeting of the saints of God, especially Abraham, Isaac, and Jacob, who embraced the promises of God, and foresaw a better day coming.

Looking forward to the day of judgment when the reign of Jesus Christ would be in full operation, David wrote, "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth . . . Then shall the earth yield her increase; and God, even our own God, shall bless us" (Psalm 67:4, 6). The nations who willingly submit to the policy of government of Jesus Christ will rejoice and be glad; and, too, the earth will yield her increase, and I suggest that under Christ's rulership none of it will be plowed under or destroyed in order to make the money mongers richer. The increase of the earth will be used, as God proposed it should be used, to feed and clothe the people of earth. Man proposes to curtail the production of God's earth by the enactment of such laws as may please his human fancy. But he will suffer for tampering with God's business.

The nations will be taught the principles of a righteous government, and the result will be that swords and spears will be made into plowshares and pruninghooks (Isa. 2:4), as there will be no need for war. You will notice that nations have no other way to go if they want to exist, as Revelation 11:15 shows that at a certain time the kingdoms of earth come under the control of Jesus Christ, and their form of government is abolished. They simply go out of business and cease to exist as nations under their own right. Their implements of war are converted into farming implements. Somebody will surely use them, for why have plowshares and pruninghooks if they are not to be used? Before "sin entered into the world" (Rom. 5:12), yea, before man was formed or made (Gen. 1:26; 2:7), God intended to make man "to till the ground" (Gen. 2:5). If it was in God's plan to make man to till the ground before sin entered, would it be out of order to say that man will till the ground after sin and death have passed away? After "the voice of weeping" (Isa. 65:19) has ceased in Jerusalem, the building of houses and the planting of vineyards will go on, also "labor" (Isa. 65:21-23). The thorns will be supplanted by fir trees, and the briars will be supplanted by myrtle trees (Isa. 55:13). And "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12).

Jesus Christ came the first time to call and build the church of God, and He comes the second time to establish the kingdom, as Acts 15:14-16 proves beyond all question of a doubt.

This age is the age of the gospel call. The people who will may answer that call and become members of the church that God, through Christ, is building (Acts 2:47; 8:5, 6, 12). This church is *called to the kingdom*, or in other words is promised a position with Christ on *His throne*, to which He will be exalted at His second coming (1 Thess. 2:12; Rev. 3:21; Matt. 25:31). Suffering comes before the reign (2 Tim. 2:12).

With all the scriptures concerning the establishment of the kingdom before us, I can assure you that if the kingdom were already set up we would not be seeing such a state of affairs in the world today. May God hasten the setting up of the kingdom, thus answering the daily prayer of His praying people.

ARE YOU PREPARED?

(Continued from Front Page)

band is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy" (1 Cor. 7:14). Can you find there any promise of salvation for the unbelieving husband? He is not even the one under consideration, it is the children. His wife is advised not leave him on account of the children because God in His mercy cleanses (ceremonially) the unbelieving mate in order that the children might be considered as holy. We are confirmed in this belief by the statement of Jesus Himself. "But they which

shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20:35). A careful reading of Luke 17:33-37 will still further support the thought that no man is going to ride into the kingdom of God on his wife's ticket. Salvation is a matter for each individual. A man cannot carry his religion as he sometimes does his property—in his wife's name.

If your wife and children are active Christians, brother, and you are not, my heart goes out to you. I fear that you will see your family in the kingdom and you yourself thrust out. Awake! Jesus is coming!

Again we meet the man who is depending upon his ancestors to see to it that he is saved. He says, "Certainly I am a Christian. My father was a minister, his father was a minister, and his father was a minister before him. Besides that my mother is Sunday school superintendent and my family has been a Christian family for generations." He seems to feel that, because he is of a Christian family, he need not exert himself. It is a foregone conclusion that he will, automatically, by virtue of his family connections, be given a place with Christ at His coming.

God answers him thus: "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Peter 1:17). It was this very attitude that led Jesus to issue the following warning to the Jews. "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9). In John 15:2-6 He warns that the unfruitful branch will be separated from the vine and burned.

You are fortunate indeed if your ancestors before you were Christians, but don't depend upon that fact for your own salvation. Prepare yourself to meet Jesus!

Almost in despair of finding one who knows how to prepare to meet the Master we turn to another with our announcement concerning the soon coming of Jesus. "Yes, I know that He is coming, and I pray that it will be soon," is the answer that rings sincerely in our ears. "A few years ago I repented of my sins and was baptized into the name of Jesus the Christ. Since that time I have been serving Him to the best of my ability wherever the opportunity presented itself. I have done all in my power to undo the effects of sin in the world, and am daily trying to alleviate the suffering that I see on every hand. But there is so much of it and the little that I am able to do seems to make very little difference. I pray daily that my Master will return and put an end to all of the sin and sorrow in the world against which I am so powerless. I am teaching others to have that hope and pray that prayer with me."

Before such a one we stand in deep humility. This man is prepared for the coming of Jesus.

God bless you, brother. Thou art indeed a profitable servant. We feel sure that when the Master comes He will say to you, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Sunshine Spreaders

Just recently I have become connected with the home study work which is sponsored by the National Berean Society. Often I wonder how many Bereans really know of the existence of this course of study, the reason for it, and what it is.

Mrs. Earl Thayer of Virginia is in charge of the classes. I am working under her, in the State of Minnesota. To date, I have twenty-one young people taking this course of study in the State of Minnesota, and hope to have a few from Bro. Denchfield's congregation in Iowa soon. Any young person up to sixteen years of age is eligible. My classes range in age from four to fifteen years. There are three divisions, Bible ABC's, Bible Foundations, and History of Worship, and each child is placed in the class which is most likely to fit his age and Bible education. There is no direct charge made for these lessons, but since this work is supported by voluntary contributions, we let it be known that any amount, however small, will be most welcome. Anyone may contribute financial aid, which will be greatly appreciated, and every cent used in sending the gospel of Christ to those who may not otherwise hear it.

Each child is furnished with the lesson sheets and pictures all ready to color and paste. This material is typed by the person in charge from an original copy sent by Mrs. Thayer, and the pictures have to be drawn, the hand work prepared, etc., then a complete set for two weeks is sent to each pupil. I enjoy the Bible ABC's most of all, and wish I could have all the little folks in a class so that I could watch them work. However, the other two courses are most interesting and instructive, too.

Our "chief," Mrs. Thayer, must spend hours and hours preparing lessons for all our little friends. I know this is true, because of the hours it takes to prepare the lessons for distribution from the copy she sends me. But after all, when these lessons come back to us, and we see the effort which is put into them to have them just right, and know how much the Sunshine Spreaders appreciate what is being done for them, we feel that it is well worth the time and effort it takes.

Mrs. Richard LeCrone.

Oregon, Illinois

The annual business meeting of the Oregon, Illinois, Berean Society was held on the evening of January 2, 1937.

Robert Hardesty was reelected president; Miss Lois Carpenter was elected vice president; and Arlen Marsh was elected secretary-treasurer. Lois Carpenter was appointed pianist by the president.

A party sponsored by the Berean society was held at the B. H. Carpenter residence on the evening of December 29 in honor of Miss Alice Gesin, who was home from college for the holidays.—Arlen Marsh, Secretary.

Intentions

"Young man, what are your intentions?" Many a young man has quailed under those searching words, and unless his intentions were honor bright, has gone off the field vanquished.

That custom of haling the daughter's boy friend up for an interview is no longer popular. But a young man's intentions are none the less put on the stand. He is judged by the way he deports himself. Just a word in favor of gossips: They have their place in the world, and many a person has been deterred from wrong by fear of "what they say."

Your intentions will decide your deportment. Have true Christlike intentions toward everybody, and do not fear to look any man in the face. The person with true intentions need not fear the gossip.

Some one has said: "The road to hell is paved with good intentions." Just a short while ago you were all making New Year's resolutions. Now we all are breaking them. But let us not drop the resolutions just because we break them. Good intentions cannot pave the above-mentioned road as long as we hold on to them. But when we drop them they become part of said pavement. Good resolutions should become part of us.



Perfect Heart

"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."—Hanani the Prophet speaking to Asa, King of Judah (2 Chron. 16:9). From this we see that God helps us when we have good resolutions and try to keep them.

There seems to be some doubt among our people as to our capabilities toward living perfectly and not sinning in thought, word, or deed. Some people even excuse themselves for doing wrong all the time by saying their flesh is weak. We recognize all this. In fact we recognize the impossibility of never thinking, saying, or doing wrong. But we cannot countenance that as an excuse for not trying.

What about the above words of the Prophet? God will show Himself strong on our behalf if we try to do right. Perfection of diligent intention is what is required. Paul says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). It is who we let have control of our willing obedience that counts. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (v. 13). God "is a discerner of the thoughts and intents of the heart" (Heb. 4:12).



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"A wise son maketh a glad father: but a foolish son is the heaviness of his mother."

WHY A SERVANT LOST HIS JOB

MR. ALLEN was a very wealthy man. He had a beautiful home in the city and also one in the country. The country house was surrounded by level fields that stretched far off into the distance. A smooth, green lawn, graceful shade trees, well-cared-for flower beds—comfort and beauty everywhere.

Now the owner of all this estate was preparing to go on a long trip to a foreign country. He was busily making plans for himself and his family on the journey, as well as for the care of his property in his absence. They all loved their two homes, the one in the city and the other in the country, and they wanted to find them in good condition on their return.

Mr. Allen looked over the men who worked for him trying to choose one in each place to have entire charge while he was gone. At last he selected James Benson, who had been his head servant for years, to care for the city house.

But the selection of a manager for the country home took longer. There were so many things to consider. There were the children's pets which must be tended—the dogs, the cats, the rabbits, and the pony. Besides, there were the gardens, the lawn, and the fields, not to mention the fine, big house.

At last Mr. Allen picked out a man who had not been working for him very long, but who seemed to be trustworthy and capable. Henry Hewitt was his name, and he had come to Mr. Allen with good recommendations.

The happy Allen family—father, mother, John, and Patty—set out on their long trip to be gone three months or more. They visited many foreign cities, saw some strange and unusual sights, and enjoyed it all immensely. It was a real education to the two youngsters, as well as a recreation for all.

Underneath their enjoyment there always lingered thoughts of home. But Mr. Allen dismissed all worry. For had he not left two good servants in charge? They would take the very best of care of everything surely.

At last their wonderful trip came to an end, as all such things do, and they were once more on their way from the station to their beautiful city home. John and Patty could hardly wait till they got there. All their own familiar belongings would be around them. They would find their old favorite books and sleep in their own beds once again.

There was James, opening the door, and Martha, his

wife, was standing just inside, waiting to welcome them. Smiles were on both their faces as they greeted their master and mistress and the children.

In the short time before retiring Mr. Allen noticed that everything had been cared for in the very best possible way. And the next morning he could see signs on every hand that James had been a faithful servant indeed. Mr. Allen lost no time in telling James and Martha so, and rewarded them well for their service.

Bright and early the next day they all started out for their country home, which, if they could make a choice, was their favorite. As the car drew near the drive they expected to see the dogs playing in their yard, but the place looked deserted somehow.

The lawn wasn't cared for as they were accustomed to seeing it, and there were actually weeds in among their beautiful flowers. No one stood at the door with welcoming smiles when they entered the house. Dust was on the fine furniture and rugs.

At once Mr. Allen went to the room given over to Henry Hewitt for an office. But Henry was not there, nor was he to be found anywhere. Neither of the other servants was home, only a boy whose job it was to tend and feed the pets, and he was asleep on a little pile of hay in the barn.

John and Patty ran to see the rabbits, the pony, and the dogs. All of them showed signs of neglect, but were overjoyed at the return of the children. John set to work currying the pony, while Patty fed the rabbits.

What do you think was the first thing Mr. Allen did? Yes, he awoke the lazy boy and asked him where Henry was and why everything had been so neglected.

"Why," said the boy, "we didn't think you'd be home until next week."

Little by little, Mr. Allen learned that Henry had been spending more and more of his time in the near by town, in idleness, and worse. He had been drinking and gambling, spending most of his good wages for things that brought harm to him.

At first the others had tried to keep things up, but gradually they grew discouraged and careless, not having a trustworthy manager over them. Henry, you may be sure, did not hold that position another day, nor was he rewarded as James and Martha had been.

Jesus, our Master, has gone into a far country and left us, His servants, in charge. Will we prove to be careless, unfaithful, and lazy servants? Or will we be faithful to the trust He has placed in us and receive the reward He has promised on His return?

AMONG THE CHURCHES

BROTHER CONNER AVAILABLE FOR SERVICES ON LAST SUNDAY IN JANUARY

There being five Sundays in January, Bro. L. E. Conner states that he will be glad to preach for any congregation desiring his services on the last Sunday of the present month. Any wishing to have Bro. Conner with them on January 31 will please communicate with him at once. His address is 610 N. Brinton Ave., Dixon, Ill.

NORTHWEST CONFERENCE

The Northwest Conference will hold its next meeting February 5-7 at Corvallis, Ore.

We expect two interesting speakers to be present.

A hearty invitation is extended to all to come and worship with us.

Gladys Barber, Secretary.

SOUTH LAWN CHURCH, GRAND RAPIDS

Tragedy has again come very close to our church family. On Friday night, Jan. 8, Charles Barr, father of our Robert and Evelyn Barr, who will be remembered by many attendants of General Conference, was struck by an automobile and instantly killed. Funeral services were held from the church on Tuesday, the 12th.

Bro. Joseph Holland, whose tragic accident was reported in last week's notes, is continuing to gain daily, and hope for his complete recovery is growing.

The pastor and wife were happy last week over the opportunity of accompanying Bro. George Hall on a business trip to Chicago where they visited with their daughter, Marjorie, and Mrs. Siple's sister and husband, the R. C. Duvals. Marjorie will complete her nurses' training at St. Luke's next month.

Sr. Shepherd has gone to Minnesota for the remainder of the winter with her son and family. She will be greatly missed while gone.

Bro. Harry Gockler was a very welcome visitor among our people last week for a few days, en route to Blanchard.

F. E. Siple, Pastor.

ILLINOIS EVANGELISTS' NOTES

We are in receipt of a letter from Bro. Elzie Robbins, 313 Fayette, Peoria, saying that they have rented a building in which to hold church services. The building will seat about 125. They will have to equip it with seats and a musical instrument. It is possible that some brother or sister would like to help furnish lumber for seats, or give a second hand organ or piano to this forward moving little group. We are glad for one outstanding fact concerning this group—they don't understand "can't."

As previously announced, the evangelistic party began meetings in the Moose Hall in Macomb on January 17. Length of meeting has not been ascertained yet. We understand that there are a few here who have been awaiting such an opportunity of instruction in order to become Christian. Pray for these and for us.

F. L. Austin,
J. W. McLain.

"THE WHOLE FAMILY CHURCH"

Our churches in various localities have adopted slogans designed to represent some outstanding quality or service rendered by them. For example, the church at Fonthill, Ont., which is situated in the center of the town, used the slogan "The Church in the Heart of the Village." At Niagara Falls, N. Y., it was "The Little Church With the Big Welcome." The Oregon, Ill., church, which always keeps an open Bible on the stand, calls itself "The Church of the Open Bible." One of the most interesting and suggestive slogans

that has been recently brought to our attention is that of the Burr Oak, Ind., church, of which Bro. A. E. Hoskins is pastor. He has adopted as the slogan there "The Whole Family Church."

We would be glad if other churches would inform us of the slogans they are using.

"That article 'Growing Old Gracefully' (Jan. 5) is wonderfully inspiring and so helpful to make us take ourselves into account. Bro. (G. E.) Marsh must have a wonderful understanding of life and the words to express it."—Mrs. O. J. Dorsey, Leadville, Colo.

BETWEEN YOU AND ME—

Bro. S. G. Elton, Ventura, Calif., tells of high tides and a severe storm that wrought much damage along the Pacific coast where he makes his home. Fortunately his own cottage was undamaged, but he has thought best to move "to a house more remote from the sea."

A letter from Sr. Claude Graham of St. Louis, Mo., reports that bad weather there has resulted in much sickness among their faithful group of believers. Sr. Blair's baby is recovering from diphtheria and a number, including Mrs. Leota B. Hanson, Ida Vogel, and Ada Graham, have been confined with the "flu."

As has been stated before in these columns, the National Bible Institution cannot accept charge orders for less than \$1.00, except in the case of accounts frequently used. On smaller orders, bookkeeping and billing costs and credit losses are considerably greater than possible profits.

For the information of Church of God ministers seeking clergy certificates for railroad transportation, we state that, although no list of ministers will be printed in this paper during 1937, official lists have been filed with the offices of both clergy bureaus. Applications for certificates, therefore, can be made at any time.

The announcement of the marriage of Bro. O. J. Allard and Mrs. Mildred Lansing of Cedar Falls, Iowa, which appears elsewhere in these columns, will be of widespread interest in the Church of God. Bro. Allard during his many years' guidance of the Iowa Conference rendered a splendid and fruitful service to the church. The Restitution Herald extends to the happy couple its hearty congratulations and prays that the marriage will be followed by many years of congenial companionship.

"I believe that the Roman Empire must be rebuilt and that the present war in Spain has much to do with the furtherance of that purpose," wrote one of our most able students of prophecy to a mutual friend recently. The editor of The Herald fully agrees with him in his conclusions—both of them—and is watching with keenest interest and closest attention world developments from day to day.

The 44th anniversary of Aurora College was celebrated January 9. The college was first started in Mendota, Ill., as a seminary, under the name of Mendota College.

We hope you have been following the series of articles we have been publishing lately on the kingdom of God, from the pen of Evangelist T. A. Drinkard. The kingdom is the heart of the gospel. We cannot believe the gospel without first coming to a definite knowledge of the "things concerning the kingdom." Better read those articles again and then lend your papers to a friend to read.

A report on the winner of the contest which closed January 1 will be made in the near future. The answers that have been received are all helpful and it is difficult for the judges to determine just which one is the best, but a decision will be announced shortly.

Accompanying her letter with a generous contribution to help out in the work of the N. B. I., Sr. A. H. Fiske of Baltimore, Md., says: "I am glad to get the paper and think it is the best one published."

If you have not already done so, we suggest that you read the letter from Bro. James A. Patrick which appeared in our news columns last week. Evangelistic work must go on. The Lord requires it at our hands. The time is exceedingly short and our reward will be determined by the effort we put forth to further His cause before He comes.

A glance at the newspapers or a thoughtful reading of "Abreast of the Times" reveals that we are living in a most significant but confused and troubled age. How much the world stands in need of the Lord's return.

Poor little lad! Head crushed, naked, frozen in the snow! The victim of the most cruel of all criminals, the kidnaper. And poor heart-broken parents! You have a load of sorrow and of anguish to bear which time can never remove! How our hearts go out in sympathy to you. And how we long for the coming of the One who loved the children so dearly long ago! When He comes the streets of the city shall be filled with happy boys and girls playing in security and peace (Zech 8:5)!

SOUTH BEND, INDIANA

It was the privilege of the writer to spend several days with the brethren at South Bend, and to conduct services for them Sunday, Jan. 10.

Although handicapped by the lack of a church building, this loyal group has maintained a very active Sunday school in the Y.M.C.A. hall for many years. One of the most interesting features of the work in South Bend is their Berean class. Composed entirely of young married people, with an average attendance of 16 to 20, this class meets in the various homes every Sunday night and really has discussions concerning the lesson that are both interesting and profitable.

During the past year a forward-looking step was taken when a building fund was started. It is hoped that within two or three years this fund will be sufficient to build a church building of their own. The possibility for growth is great and with a church of their own the work in South Bend will go forward with increased zeal.

Harry Goekler.

GOLDEN RULE NEWS

Cleveland, Ohio

The January issue of the attractive and informative bulletin of the Golden Rule Church of God in Cleveland, Ohio, announces some interesting sermons for the coming month. Pastor M. W. Lyon will speak on the following themes on Sunday mornings: "The House of Prayer," "Betrayed by a Woman," "Rule and Exception in Bible Interpretation," and "Flesh or Spirit." The subjects for presentation in the evenings are: "The Origin of Man," "Men and Trees," "The Origin of Jesus," and "The Gates of Jerusalem." The announcements begin with Sunday, Jan. 10.

Fifty-one names are included in the Sunday school honor roll for the last quarter of 1936, which indicates an encouraging increase in regularity of attendance over the preceding quarter.

Something new in the way of honor rolls is indicated in the "Church Honor Roll," which records the attendance of members of the church from Sunday to Sunday and announces the names of those who do not miss a regular service. It would seem that such a record would serve as a stimulant to a lagging church member to be present at each appointed time of worship.

Why not add to this excellent plan a "Brought a Friend With Me" roll of honor?

The executive board deeply appreciates Bro. Lyon's clear and forcible presentation of the meaning of "Moral Obligation Sunday," to which he gives extensive space in his valuable little paper this month. The statement will appear later in The Herald.

"The Doom of the World Approaches!" is the startling headline of the excellent prophetic article which is contained in the January "Golden Rule News." We will soon find a place for this article in our columns.

LANSING - ALLARD

On January 7, 1937, O. J. Allard and Mrs. Mildred Lansing were united in marriage by the writer at the bride's home, Cedar Falls, Iowa. Mrs. Lansing is a long-time resident of Cedar Falls. Bro. Allard is an elder in the Iowa Conference of the Church of God, was president of the Conference for twenty years, and is one of the oldest ministers in the denomination. May this union prove fruitful of comfort, of happiness, and of divine service.

Charles W. Howe.

BURR OAK, INDIANA

The sick folks are gaining nicely. Sr. Mammie Currens goes to the hospital today for a minor operation.

Our annual business meeting brought us to another milestone in our work here. We had the largest gathering of this kind of which we have any record and the unity of spirit shown was good.

The ladies' class and their teacher, Sr. Guge, arranged the program which consisted of readings and musical numbers. The choir repeated several numbers which had been given by them during the preceding year.

Then came the election of officers—a long-drawn-out affair, but everyone was patient.

Reports of departmental surveys were encouraging. The Bereans had an average attendance of 15; the Bible school (for the last quarter) an average of 60 and for the year, 50. The ladies' society under Sr. Zechariah, like Dorcas, did a splendid work in its labor for the church.

Beginning with an effort to raise money to complete the basement in the church, and recognizing a new spirit of zeal in all departments, we feel that the year before us will see more accomplished than did the last.

Our official board will have new faces in various offices. Bro. Norman LaMunion will be the Sunday school superintendent; Bro. Ferris Zechariah, elder; Sr. Leona Zechariah, Berean president; and Bro. LaMunion, deacon. The other officers remain the same as last year.

Wednesday evening the Morning Star Class held its monthly meeting at the home of Sr. Leona Zechariah. Twenty attended. At the next meeting of the class it is planned to hold a debate on the proposition: "Resolved, That Moses was a greater leader than Joshua." This, it is thought, will be both interesting and helpful.

We thank you for your prayers on behalf of the work here and trust that we may continue to hold each other up before the throne of grace.

A. E. Hoskins, Pastor.

ELIZABETH HARWELL HUMPHREYS

Another dear sister has passed away, the wife of G. M. Humphreys (Mrs. Elizabeth Harwell Humphreys).

Mr. and Mrs. Humphreys were married in 1887 and to this union were born four girls and five boys. Four of the boys and two girls preceded her in death. The three living children are Mrs. Dell Freeman of 2800 Central Ave., Hot Springs, Ark.; Lois Harris, Mt. Ida, Ark.; and Richard Humphreys, Story, Ark.

Mrs. Humphreys was born March 27, 1867, and died November 6, 1936. She was buried November 7 and a short service was held by a Christian minister. Then on December 6 Bro. E. O. Stewart preached the funeral sermon in the church at Bear, Ark.

Aunt Betsy was baptized into the Church of God in Mississippi by Bro. J. S. Hatch in 1891 and was a firm believer and kept the faith to her death. She had borne with much pain, grief, and sickness as she witnessed the death of six of her children, and she had been in ill health nearly forty years. She bore it all with much patience and had a smile for all. She was so faithful to her husband and family. Her Bible was her comfort. Many friends and relatives are left to mourn her death.

Mr. Humphreys is now with his daughter, Mrs. Dell Freeman. Should any of you wish to write him, send all mail to her address.

Rachel Humphreys Morris,

CHURCH OF GOD MESSENGER

In addition to a wealth of local church news, the last issue of the eight-page bulletin of the churches in the Niagara district, Fonthill, Ont., and Niagara Falls, N. Y., contains a splendid article of some length entitled "More Spirit," by the pastor. (We plan to publish this in The Herald soon.) From its news items we cull the following:

Bro. Randall reports that the Midwest Advent Christian Ministerial Conference, to which the ministers of the Church of God were cordially invited and which he attended, was inspiring and helpful. The gathering was held in Aurora, Ill.

In announcing the forthcoming annual business meetings of the two churches, the pastor points out the biblical qualifications of the various officers to be chosen and declares that "if we select individuals for church officers for other reasons than their qualifications, we have failed to catch the spirit of the true church."

Several members of the Fonthill congregation have been quite sick lately. "Irvin Barnhart, Howard Shute, and little Betty Elliot are under quarantine for scarlet fever. Sr. Taylor has been sick for several weeks." In Niagara Falls "Sr. Oakley is still under the doctor's care, Sr. Faye Brown is entertaining the flu, while Bro. George Rennard (an elder of the church) is gaining ground gradually. Put all of these on your prayer list."

"Mrs. Alice Ann Lobb was baptized at our Fonthill services December 27. We bid her Godspeed as we welcome her into the family of God and pray that she may lead others into the truth as it is in Christ Jesus."

The following nine members of the Fonthill Sunday school had a perfect record of attendance for 1936: Fred Jones, Maurice Anger, Margaret Bell, Rena Fletcher, Celaine Randall, Mabel Fletcher, Ruby Haines, James Bell, and Ross Anger.

At the annual business meeting of the Sunday school the following officers were chosen: superintendent, William Holland; assistant superintendent, Joseph Fletcher, Jr.; secretary-treasurer, Rena Fletcher; organist, Margaret Shute; assistant organist, Fred Jones. The Social Committee consists of Margaret Shute, Florence Yarnell, Ruby Haines, Melvin Haines, and Celaine Randall, with Mrs. Holland as chairman.

J. W. GAMBLE

J. W. Gamble was born October 24, 1849, in Antrina County, North Ireland, near Belfast, emigrated to New York at nineteen years of age, married Eliza J. Corrigan in Brooklyn, N. Y., in the year 1871, went to Virginia and farmed for ten years, moved to Frontier County, Neb., in 1885, and was baptized into the one faith by Bro. Almus Adams on March 18, 1889.

He moved to Cambridge, Neb., in 1918 and then to Bartley, Neb., in 1920, where he remained until the enemy death came January 10, 1937. He now awaits the call of the Life-Giver.

Funeral services were conducted by the writer, using 1 Corinthians 15:42-58 as a lesson together with Job 17:13 and 19:25-27, by request of the deceased. Services were held in the Christian Church in Bartley, after which he was laid to rest beside his wife in the Cambridge Cemetery, she having preceded him in death thirteen years ago.

Note: This obituary was written by Mr. Gamble February 15, 1933, except the date of death.

Grover Gordon,

On the Shelves

By Arlen Marsh

THE SON OF GOD

Albert Payson Terhune, whose stories about his own Sunnybank Kennels have made half the English-speaking world ache for a thoroughbred collie, produced most of *The Son of God* for *The Ladies' Home Journal*. Its magazine success led to its publication in book form.

The bite of cynicism touches almost every page. Jesus, the Son of God; Peter, the only apostle to raise his hand in his Lord's defense; and Thomas, who honestly doubted, are about the only characters mentioned in the Bible to escape the Terhune barbs.

Yet the sarcasm is not objectionable. It is too delightfully written to be objectionable, even if its substance were. And its substance isn't.

For here is a comparison of Jesus with Solomon, with Samson, with Moses, with David—with Terhune himself, in fact—that leaves the Christ as the outstanding character of all time, a semi-divinity, a personification of all that is good and noble and, at the same time, strong.

Newspaperman Terhune has introduced a considerable number of new ideas in his book. His discussion of the Christ's last words on the cross—His "My God, my God, why hast thou forsaken me?" and His "It is finished!"—is worth alone the cost of the entire volume. And the Terhune notion of the Communion service is no less worth while.

Jesus, through an entirely valid reasoning from the facts retailed in the Bible, is made to be no pallid ascetic, but a man of brawny arms and powerful torso, a man whose strength was phenomenal in a day when strength was common. And Terhune wonders who was small—Zacchæus or the Christ; the Bible doesn't say.

Terhune is no fault-finding modernist; he believes the Bible is inspired, he believes in miracles, he believes in the divine paternity of Jesus. But Terhune does suggest—proves, frequently—reinterpretations of Bible characters.

Before Palestine became a place for rapid transit busses, airports, and daily papers, Terhune wandered over the Judean hills in the tracks of Jesus. He swam the rivers, stopped in the towns, hiked over the rocky trails—and, although himself a man of exceptional strength, Terhune found that he could not equal Jesus' tours.

Harper & Brothers: \$1.00; \$1.10 postpaid.

THE POWER TO SEE IT THROUGH

This is a product of Harry Emerson Fosdick, upon whose head fundamentalists heap coals of scorn and whose shoes are licked by modernists who hope to approximate his talent.

The book is a series of twenty-five sermons—properly,

not a series at all, for the sermons are not connected. Most of them comprise practical essays on the social gospel—which, after all, is only one phase of the entire gospel. There is no good reason for considering the social gospel outside the pale of Christianity, except as it teaches that man will save himself.

Of particular note is that discourse entitled "A Fundamentalist Sermon by a Modernist Preacher." The appeal of "the old paths," meaning the ancient dogmas of Christianity; the necessity for stirring moribund modernism to action, action of the sort that has been evident only among strict fundamentalists—these are the theme of the sermon.

The rest of the collection, however, is also worthy of note. Little, if any, of the book should be distasteful to the most ardent devotee of Bible inspiration and miracles. Every sermon has something well worth reading, and every sermon is written in a way that makes it interesting reading.

Dr. Fosdick has a habit of making his religion almost entirely intellectual. This, perhaps, is the opposite of the error of most fundamentalists, who try to make theirs almost entirely emotional. If one is capable of interpreting the Fosdick remarks in the light of the general Bible *motif*, *The Power to See It Through* will be considerably improved.

Harper & Brothers: \$1.50; \$1.60 postpaid.

BIBLE DICTIONARY

That's the simple, self-explanatory title of a truly valuable little book. The thing is issued in vest pocket size, suited to milady's purse as well as to a man's pocket. The type is blackface for captions and titles and remarkably legible roman for the body, although it is too small to be suited to anyone whose vision is bad.

This Bible dictionary is well illustrated with line drawings and reproductions of ancient tablets. The text is exceptionally complete for so small a book. Nothing of importance seems to have been omitted.

A. J. Holman Company: 35 cents postpaid.

THE KORAN

This is a large-type edition, with complete notes and a biography of Mohammed, of the holy book of Islam. The translation is the most authoritative and the most popular ever made—that by George Sale. For any student of comparative religion, or for the Christian who desires to know what Moslems believe about Allah—our Jehovah—this book should be the basis of study and information.

J. B. Lippincott Company: \$4.50 postpaid.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, JANUARY 26, 1937

NUMBER 17

The Inaugural

By the Editor



UNDER most impressive auspices Franklin Delano Roosevelt was, on January 20, reinaugurated President of the United States. With his hand resting upon an old Dutch Bible, an heirloom of the Roosevelt family, Mr. Roosevelt, who twenty-nine minutes before had ceased to be President, repeated after Chief Justice Charles Evans Hughes these words:

“I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.”

Before the inaugural ceremony took place the President, together with his family, Vice President Garner, and his cabinet officers, went to the little Episcopal Church a block from the White House where, at a private service conducted by Rev. Endicott Peabody, Mr. Roosevelt's old schoolteacher, special prayers were offered for the success of the

Administration, concluding with these words: “We make our humble supplications unto Thee for this Thy servant upon whom is laid the responsibility for the guidance of this Nation.”

Every Christian might do well to echo that prayer regardless of his political affiliation or whether or not he takes any personal interest in political affairs. Keith L. Brooks, editor of *Prophecy*, commenting on the enormous majority by which the President was elected, says:

“What has just been witnessed in America is not just another election, nor is it merely the personal popularity of one man. There (Please turn to Page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Floods, Dust Storms, Erosion

"I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood."

PORTSMOUTH, Ohio, Jan. 21.—The rapidly rising waters of the Ohio River, which already have inundated thousands of acres of farm land and forced 110,000 people from their homes in the Ohio and Mississippi Valleys as it has poured its raging torrents into the "Father of Waters," caused the City Manager of this city of 43,000 to advise 13,000 of its residents to evacuate their homes. The overburdened Ohio swelled steadily from Pittsburgh, Pennsylvania, to Cairo, Illinois, the confluence point of the Ohio and the Mississippi. Schools are closed and business is suspended in many communities throughout the flooded area. Cincinnati calculated that the losses sustained there already have amounted to close to a million dollars. Fortunately the loss of life has not been so large as might have been expected, due to the excessive care of the authorities to notify residents of the threatened districts well in advance of the rising waters and to assist them in escaping from their homes to higher ground.

Government meteorologists are agreed that the cause of these disasters, the floods of 1913, 1927, 1936, and the present year, is to be attributed to the destruction of timber which permits the water from melting snow and heavy rains to rush unhindered down the hill and mountain sides.

In the "dust bowl" of the West, where semidesert lands have been denuded of their once luxuriant grasses to transform them into farming territory of doubtful value, erosion of winds is ceaselessly carrying off the shallow top soil and leaving the exposed surface barren and useless.

The conditions now being brought about in this country have been experienced in many other parts of the earth in past ages. Assyria, Palestine, Babylon, the Gobi, and even the Sahara Desert, were once abundantly fruitful, but wind and flood and the selfishness of man have made them into stretches of lifeless sand. The "Department of Agriculture" of the kingdom of God in the Age of Restitution will bring these devastated regions back to fertility, and the "solitary places," as the frozen poles, shall also be restored to the productiveness they once knew.

Drink-Crazed Man Shoots Three

"Envyings, murders, drunkenness . . . they which do such things shall not inherit the kingdom of God."

WASHINGTON, Iowa, Jan. 21.—Crazed by drink, a forty-five-year-old stationary engineer killed a woman, wounded three men, and attempted to kill himself. The shooting occurred at the Diamond Inn, a combination roadhouse and gas filling station on the edge of this town.

What a striking illustration this terrible event provides of the depths to which human nature can go when under the influence of liquor. Not only does drunkenness rob one of his health, his sense of morality, and his temporal success in life, but it brings upon others anxiety, sorrow, and even death. Yet even this is not all. The unregenerated drunkard deprives himself of the possibility of eternal life in the kingdom of God. (Use with Sunday school lesson for January 31.)

The Human Engine

"God created man." "He knoweth our frame."—Deut. 4:32; Psalm 103:14.

MINNEAPOLIS, Minn., Jan. 25.—Prof. Maurice B. Vischer of the University of Minnesota, who has been making a prolonged study of the heart action of animals, declares that the mammalian heart, which of course includes that of man, is twice as efficient in its consumption of fuel as is either the steam or gasoline engine that turns the wheels of modern manufactories and provides the power for our various transportation systems. According to *Popular Mechanics* (Feb., 1937), "A healthy heart can convert 20 per cent of the energy latent in its food supply into useful work. The fuel efficiency of the best steam engine is about 10 to 11 per cent. A good gasoline engine has a theoretical efficiency of 20 per cent, but under usual working conditions, its actual output drops to about half." Prof. Vischer has "isolated the living hearts of laboratory animals in such a way that he could measure the oxygen going in and the carbon dioxide going out."

Even under the curse and consequent inefficiency brought upon the human machine by sin, the work of the original mechanic is far superior to that of any creature whom He has made. The full possibility of the marvelous human mechanism will not be realized until in the time of restoration God "giveth it a body as it hath pleased him" (1 Cor. 15:38), one that will be 100 per cent efficient in its production of power, tireless in its operation, and which will never wear out.

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When the Pump Freezes

By the Editor

"WHEN the Pump Freezes" may sound like a strange topic for a sermon, but after all it is not the name you apply to a pie that makes it good, but the filling you put between the crusts. So let us consider the little allegory that follows and draw from it the lessons it has for us.

Did you ever go out on a cold winter morning and shovel a path through three feet of snow to the well only to find when you reached it that the pump handle would not move an inch either up or down? What a disappointing experience it was!

Back you went to the house, where the kitchen fire was not yet warm enough to melt the frost off the spout of the iron teakettle that stood on the back of the stove. Of course the kettle was nearly empty and what little water remained in the pail on the bench under the north window had turned to ice during the night.

There was nothing for it but for you to take a milk pail, go out and fill it with snow, set it on the stove and wait for the snow to melt and the water to heat so that you could use it to thaw out the frozen pump.

As you placed another hickory stick on the fire an icicle dropped from your mustache and fell hissing on the stove, leaving an unsightly ring on its polished surface. As the snow began to melt, it settled in the pail and you saw that you must go out in the cold again and replenish the supply if you were to have enough hot water to thaw the pump.

Your hand was damp, and as you inadvertently touched the iron lock on the door in going out, your finger was immediately welded fast to its frosted surface. Remembering past painful experiences, you did not jerk your hand away savagely, but breathed upon it for a moment and then gently withdrew it from the latch.

As you passed through the "summer kitchen" and out onto the porch you glanced at the thermometer beside the door and observed with a shudder that the red fluid in the glass marked a point thirty-two degrees below zero.

More snow, and still more snow, you carried in and crammed into the milk pail on the stove, which was now beginning to turn red just over the fire. When the water was boiling you hurried out to the well and poured the hot stream into the ice-encrusted top of the pump, at the same time trying to work the wooden handle up and down.

And what satisfaction you felt when at last the ice gave way, the

handle rose and fell, giving forth those delightfully agonizing sounds which only a pump can make on a cold morning. And then the water came gushing from the depths below!

You filled the bucket and set it down, but continued to pump until the wooden trough beside the well was also filled in readiness for the stock which you must bring from the barn before the trough froze over again.

As you hurried back to the house the sun was just beginning to redden the snowy hilltop in the east meadow, but you did not linger to enjoy its glory or to meditate on the promise of the fine clear day which it foretold. You had to get that water to the house, feed and milk the cows, and carry in another armful of wood before the buckwheat cakes began to sizzle appetizingly in the fat pork on the griddle and the delightful aroma of "Arbuckle's" or "Four X" coffee arose from the bubbling pot on the back of the stove.

But there could be no breakfast and no drink for man or beast until the water flowed from the frozen pump! Everything depended upon the thawing of the pump.

In this little reminiscence there lies an allegory, several allegories in fact, which we might consider profitably this cold winter morning.

First, there is the matter of *appreciation*.

As we review such an experience as that of the frozen pump, those of us who have forsaken the country for the town would do well to ponder on the happier conditions under which we live and work today than those we knew in the past. Anything that serves to remind us of the blessings we now possess is spiritually helpful.

Another lesson the frozen pump teaches is that of *sympathy*—sympathy for those who still labor to bring water from an ice-bound well. Of course the frozen pump is a symbol of many difficulties and hardships which men and women, less fortunate than ourselves, suffer in the world around us. Sympathy is a Christlike quality which it is well for us to develop.

But these are not the lessons I would draw from the allegory of the frozen pump today. I think it has a deeper, a more important and vital lesson for us. As we approach that lesson I would observe that our story has to do with *water*, one of the first essentials of life, and with the difficulty we sometimes encounter in our efforts to procure it. (Please turn to Back Page)



The Kingdom of God

Number 7

By T. A. Drinkard

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psalm 145:13.

THE book of Psalms contains a most wonderful message about the kingdom of God. In the first part of his message David discusses the kingdom question, and shows that when it is set up Christ will be sitting upon the "holy hill of Zion" "in Jerusalem" (Psalm 2:6; Isa. 24:23), and closes his message saying that the saints will have the honor of executing "the judgment written" (Psalm 145:5-9). This is in perfect harmony with Revelation 2:26, 27; 2 Timothy 2:12. Nothing short of a literal Mount Zion as a central location for the kingdom headquarters, a literal King, even Jesus Christ, a literal throne, will meet the demands of prophecy.

There is one of two ways of understanding the application of prophecy that we must accept: it is to be understood or taken either literally or figuratively. You will note that I have presented the literal view. Not long ago a minister said to me that no such a man as Jesus Christ ever lived and died, and that all references to such should be taken in a figurative sense.

To be sure, there are figures of speech in the sacred Book, but to figurize prophecy to the point of mystical theorism is but to destroy the real meaning thereof. If Mount Zion and Jerusalem mean something else than what they are, then may the Lord not be something else than what He is? The leaders of religious thought know that these scriptures are in the sacred Book, and that they do not harmonize with their theory; therefore, they try to give them a spiritualistic meaning, that they can't explain, much less their followers, and there they leave it.

I deeply appreciate knowing that God could foresee, and caused His prophets to foretell, the many dangers along the way of life, and saw to it that such instruction was given that would enable His people to stand firm and true to Him. His Word is more precious than gold, and all the glittering theories of human make-up.

Representing the divine plan, Haggai 2:22 says, "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." Here are human thrones, kingdoms, and strength of kingdoms referred to. Are they literal? They are to be destroyed—come to an end—and that by the kingdom of God. Were they destroyed in the days of Christ's personal ministry, on the day of Pentecost, or since? They are still here, warring and fighting among themselves; but their end is nearing, thank God.

Jesus Christ, speaking of the time when He will "sit in the throne of his glory," has this to say: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve

thrones, judging the twelve tribes of Israel" (Matt. 19:28). Since Jesus clearly shows that He does not "sit in the throne of his glory" until "in the regeneration," and since He is not now on His throne, the logical conclusion is that "the regeneration" has not arrived. Again we can say, Since He is to "sit in the throne of his glory" "in the regeneration," and since He is not to "sit upon the throne of his glory" until He "shall come in his glory," "the regeneration" will not come until Christ comes again (Matt. 19:28; 25:31).

For me there is a distinction to be made between the Father's throne and the throne of Christ, as you may readily see by carefully reading Revelation 3:21. The Father's throne is present, while the throne of Christ is future. The throne of the prophecy of Luke 1:32, 33 is the throne of Christ and not the Father's throne. According to Psalm 11:4 "the Lord's throne is in heaven," and according to Psalm 103:19 "the Lord hath prepared his throne in the heavens." Psalm 45:6: "Thy throne, O God, is for ever and ever." Isaiah 66:1: "Thus saith the Lord, The heaven is my throne."

I understand that the Father's throne is established in heaven for all time and that He has *never* abdicated, nor will He ever abdicate that throne for any person or persons, not even for Jesus Christ (1 Cor. 15:27). I say this, for there are those who contend that the kingdom was reset up on Pentecost, and that when the kingdom of God was set up on the earth with Saul as its first king, succeeded by David and Solomon, God abdicated His throne and transferred it to earth, and it was then called the throne of David. And after the kingdom was destroyed the throne was returned to heaven and God was reseated thereupon; hence, when Jesus ascended the Father's throne of Revelation 3:21, He ascended His throne, or rather David's throne.

If there is no difference between the Father's throne and the throne of Christ, which is to be the throne of David reestablished, then when Saul sat on the throne, it having been transferred from heaven to earth, God was without a throne, and heaven was without a ruling King. Such human philosophy is taught to tear down the truth and to build up error, but God's Word will succeed in the accomplishment of its purpose.

Even the covenant that God made with David included the building or establishing of the kingdom and its throne, as we read, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations" (Psalm 89:3, 4). God further declares, "My covenant will I not break, nor alter the thing that is gone out of my

lips" (v. 34). And "his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (vv. 36, 37). The sun and the moon are great planetary lights which "God set . . . in the firmament of the heaven to give

light upon the earth" (Gen. 1:16, 17). They are established there forever as witnesses, and just as long as they exist, just that long will the throne of David be. The perpetuity of the throne of David is here compared to that of the sun and moon—endless.

The Doom of the World Approaches

By M. W. Lyon

MORE ominous with each passing week grows the lurid glow of Spain's civil war! The fuse of that conflict is burning perilously close to the bombshell of a world explosion. Fear stalks over Europe today. Jealousy, suspicion, and hatred grip the hearts of men. While yet the world is reeling under the effects

of the last war, madmen, blind to the lessons of experience, heedlessly plunge their nations and the world toward another even more frightful holocaust! Even now, as though drawn by an irresistible hand into the maelstrom of horror, Americans and Frenchmen are once more fighting Germans, and Italians are pitted against Russians, on the slaughter fields of Spain!

Where are now the high hopes for peace and idealism among the nations? Where are the treaties for limitation of armaments? Within the week they have become as dead as the old year, expiring without renewal. Brute force now reigns supreme. It is back to the law of the jungle! So now we are embarked upon the most appalling arms race in all history. Do you know what all this means?

Across the streets of Madrid the loyalists flung a banner bearing the legend, "Madrid Will Be the Tomb of Fascism!" It may well be the tomb of civilization, if events continue as they are going now! Across the years those warning words of the Master's now assume a terrible import, "Men's hearts failing them for fear, and for looking after the things that are coming on the earth" (Luke 21:26).

Seven years ago, in a sermon on "The Seeds of War" the pastor of this church warned that disarmament was coming too soon, and that the nations would live to regret their folly of scrapping their ships of war. That day is here! The nations are heading straight toward Armageddon. Hear from God's Word what is coming:

"When they shall say, Peace and safety, then sudden destruction cometh" (1 Thess. 5:3). "For I will gather all nations to battle" (Zech. 14:2). "Prepare war . . . beat your plowshares into swords, and your pruninghooks into spears" (Joel 3:9-14). "There shall be a time of trouble, such as never was since there was a nation" (Dan. 12:1). "I saw three unclean spirits . . . go forth unto the

The following is one of a series of articles explaining the distinctive beliefs of the Church of God which has been published in Golden Rule News, the paper issued monthly by the Church of God in Cleveland, Ohio. The reader is urged to look up the references given and to study them carefully. The article provides excellent material for the use of Bible classes.—Editor.

11-21). These are not fulfilled prophecies but are associated directly with the coming of Christ, still future. Be not deceived! The world is not getting better and better. The churches will never destroy war and bring in peace on earth, the Federal Council of Churches notwithstanding. All of the misguided efforts of the churches to bring about world peace through agreements are based upon the idea that the church is the kingdom. As the Jews failed to distinguish between the first and second advents of Christ, so has Christendom erred in failing to distinguish between the church and the kingdom!

But the two are quite distinct. God's Word is very clear on this point. The church was to be established at Christ's first coming (Acts 2:47); the kingdom, not until the second coming (Matt. 25:31; Luke 19:12; 2 Tim. 4:1). The church is to be non-political, and deal with individuals (Mark 16:15, 16); the kingdom is to be political, and deal with nations (Matt. 25:31, 32; Rev. 11:15-18). The kingdom is to become universal and stand forever (Dan. 2:44; Matt. 13:31-33; Luke 1:32, 33; Psalm 72:8-11); the church, like her Master, is to be despised and rejected of men (Matt. 10:22-25; Luke 18:8; 2 Thess. 2:1-10; 2 Tim. 4:3, 4; 2 Peter 3:3, 4). The kingdom will operate through law and force (Luke 19:27; 2 Thess. 1:6-10; Rev. 2:26, 27; Isa. 60:12); the church is forbidden to ever use force (Luke 6:27-36; Rom. 12:17-21; 1 Thess. 5:15).

Believe not the false prophets who cry, "Peace, peace, when there is no peace." They are discredited by Scripture and now by experience itself. Put your trust in Jesus, and flee from the wrath about to break upon the world in billows of woe which will drive the kings and great men of the earth to call on the mountains to fall on them and hide them from the wrath of the Lamb (Rev. 6:15-17)!

"For the great day of his wrath is come; and who shall be able to stand?"

Death and Life—Temporal and Eternal

By W. R. Young

IT IS certainly a fact that death from old age, and even from accident or disease, cannot be precisely the same thing as penal death. And it is equally true that the death threatened to Adam as the consequence of disobedience to God meant something more than a loss of life from either of these causes, but was a penalty to be inflicted immediately—"in the day thou eatest thereof." This would involve violence—a violent death visited upon him in the very prime of life, because nothing short of this could deprive of life any creature in a perfect condition, such as was the case with Adam at that time. Some years ago I ascertained from two leading Hebrew scholars that the idiom "dying, thou shalt die," has no suggestion of a lingering death, but was merely an expression of strong affirmation used also in various other cases.

Why then, was not our first father slain at once? The only possible answer to that question is to be found in the doctrine of expiation as the highest possible expression of divine grace, which provided at once a substitute who would be legally qualified to take Adam's place as a source of new life to mankind, a life which would owe nothing to law, because it was itself the very fountain of all law.

How do we know these things? Is there any Scripture to sustain them? Yes, Christ is termed "the Lamb slain from the foundation of the world." But was He slain then? Yes, in type, thereby manifesting the divine purpose by the violent death that very day of certain animals. Is not that mere theory? No! Where did those bloody skins come from, with which God clothed Adam and Eve? Only from slain animals. Who had killed them? Not Adam, but assuredly it was by divine act or decree. And this typical slaughter of "the Lamb of God" was repeated a countless number of times, the first mentioned being the animal sacrifices of Abel and then perhaps the murder of Abel himself "by wicked hands" as the first human type of the Victim of Calvary. But this long string of typical sacrifices was cut short by the great antitypical fulfillment of all the types, whereby the second Head of the human family, their new source of life, was violently deprived of His own life at its very prime. No death of Christ by disease, or in babyhood or old age, would have met the requirements of the case. Only a violent death at the summit of life would have qualified the Savior, through His resurrection to eternal life, to counteract the awful damage effected by our first head, which would have left us in eternal death had not a second head been provided who could conquer death.

We see, therefore, that, although death has been entailed upon the human race by the ultimate failure of our natural vitality, this could never meet the requirement of "the law of sin and death" and at the same time provide a way of escape for man from extinction of being, so that he might

live forever. In order to make death really effective as an unmistakable penalty for sin without destroying the sinner, a new head for mankind *had* to be provided, one who was entitled to another kind of life, one which was essentially deathless, and therefore over which the law had no jurisdiction because it was itself the very source of all law and all life. And this was the life of Him who "only hath immortality," but which He shared with His "only begotten Son." No other being in the universe directly shared this essential possession of "the ever-living God." But this Son, being also human, could at first meet the death due to the race of which He undertook a new headship, and then live again in His immortal Father's life, to be a source of this new life of combined humanity and divinity to all who would become His seed by regeneration, initiated by faith and the Holy Spirit during the present life and subsequently brought to full fruition in a resurrection or transformation to complete fitness for death-proof existence.

The tree of life in the Garden of Eden, from which our first parents were excluded after they had sinned, could not have been a channel of God's immortality or inalienable life to man. He never intended to convey immortality through a tree, but it served as a type of His ultimate purpose whenever mankind might become fitted for such an infinite endowment. So long as Adam and Eve had access to that tree they could stave off old age and prolong their natural life, but they were not permitted to do this after they had forfeited their title to that life. The typical tree of life seemed to have some healing virtue to counteract disease or decay, as we learn from Revelation 22:2, but could not be a vehicle of the inalienable life of God, no matter how often it was partaken of. But even this way to prolong natural life was lost on account of sin, although the full penalty of violent and immediate death had been remitted, except in the case of the new Head, in order that a human race might be brought into existence to form a wide field for the operation of the greatest possible manifestation of God's infinite wisdom and power, providing them with the opportunity to obtain a life immeasurably greater than the one they had lost, even if it had continued sinless, which it did not.

We see, therefore, that the language of Scripture so often used in connection with the death of Christ as an all-sufficient penalty for the sin of Adam and for the sins of his posterity, is literally correct, and this could not be better expressed than in Bible language. . . . But if He had not been "obedient unto death, even the death of the cross" there could have been no forgiveness, and no eternal life for us. Nor would there have been any manifestation of such a wonderful combination of divine justice and

(Please turn to Page Eleven)

More Spirit

By C. E. Randall

"The letter killeth, but the spirit giveth life." — 2 Cor. 3:6.

THE Jews had been trusting in the letter of the law, thereby failing to discover the spirit of the commandments. The law said: "Thou shalt not kill"; they observed the letter and refrained from murder. The spirit of the message of love and good will was lost sight of. They merely drew nigh God with their mouth; their heart was far from Him. This is the result of observing merely the letter of the Word. When the letter is followed and the spirit is neglected, the heart remains cold and unchallenged by the gospel. Sometimes tithing is practiced because of promised benefits. Such a system of giving is cold and truly typical of letter observance. On the other hand, when giving is inspired by appreciation of God's goodness and as evidence of thankfulness, the giving becomes spirit-actuated and is life-giving. Recognizing giving as an expression of love rather than cold obedience to a command gives a different motive to our financial contributions. It carries a warmth and a heartiness which are termed "cheerful giving."

Jesus said, "Follow me." Letter-of-the-word implications would call forth a literal following of Him as He went from place to place in Galilee and Judea. The spirit of the saying simply means, accept My sayings and do them; observe My ways and emulate My actions. There is life-giving power in following Jesus, when His command is interpreted according to the spirit. It is a joyful experience, bringing happiness to the individual.

Careless and thoughtless eating of the bread and drinking of the wine because it is commanded is a far call from the spirit of the Lord's Supper. Many of the Corinthian brethren were eating of these memorials without discerning the Lord's body. Such is tragic! We have known people who were saintly in observing the Communion service at stated intervals, had a good conception of the death of Christ and its reach of redemption from a dogmatic viewpoint, and yet they wouldn't even speak or shake hands with some of their church brothers and sisters. Had they caught the spirit of this service as Jesus intended? Draw your own conclusions. But don't you see the possibility of observing the letter of the Word and at the same time being sadly lacking in grasping the spirit of the teaching?

There can be little doubt or question as to whether we are correct in our conclusions on baptism as far as doctrine is concerned. The letter of the Word is quite plain in stating the mode of baptism as being a burial. A correct baptismal mode is little more than a "ducking" unless we catch the spirit of the operation and walk in "newness of life." It is quite possible in our zeal to correct the false impressions concerning the mode that too little attention is given to the significance and spirit of the service. If after

baptism the immersed continues in his old habits and observes his old sinful customs, does it seem that he has sensed the spirit of baptism? He has obeyed the letter of the Word, but it would appear that he has fallen far short of the spirit of the Word.

God, in speaking of forgiveness, says He removes our sins from us as far as the east is from the west and that they shall come into remembrance no more at all. Forgetfulness is thus linked with forgiveness. In our study, teaching, and practice of forgiveness, are we rotating around the letter of the subject—ceremoniously forgiving, but never forgetting? Recently a person was quoted as saying, "I never forget." What would our status be before the merciful Mediator if He never forgot? Don't you agree with the statement, "We need more spirit in our interpretation, application, and practice of Christian teachings?" "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The power of the Word is its spirit. In one of our early publications we ran across the following, which we believe will fit in nicely with the article. It is entitled "Secret of Impressiveness." In order to make others feel, we must first ourselves feel. Deep conviction is contagious. It wins its way. It speaks in the eye, the looks, the tone, the attitude, the gesture. Other things being equal, a man's force in impressing others is in the ratio of his own "heart force." Goethe said:

"Persuasion, friend, comes not by toil or art;
Hard study never made the matter clearer;
'Tis the live fountain in the speaker's heart
Sounds forth the streams that melt the ravished hearer
Would you teach the heart? The only method known,
My worthy friend, is first to have one of your own."

There must be more spirit in our lives in our daily relationships with our fellow men. Our claim to sainthood is lost as far as its influence is concerned, if in our daily relationships we manifest a Pharisaical spirit, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18:11). It is true that we are in the world, yet not of the world, but this is not a mandate giving us authority to alienate ourselves from the needs of the world or disassociate ourselves from "eating and drinking with sinners." Our duty toward all men is to live and practice the Christ-spirit of helpfulness, kindness, and neighborliness. In this respect we are a very forceful part of the world. "Ye are the salt of the earth." Is the world over-seasoned or can it stand a little more?

—Church of God Messenger.

Giants in the Earth

"THERE were giants in the earth in those days," that is, men of renown, great men, heroes. This was written of the days of Noah. Evidently one of the predominating characteristics of the antediluvians was a plethora of great men, to whose worldly wisdom and leadership the inhabitants of that doomed world looked, rather than listen to the unpopular warnings of God's preacher of righteousness. And though Noah preached to them for 120 years, endeavoring to stem the rising tide of iniquity, they perished, along with their giants, in the flood; and God through Noah's family gave the world and civilization a fresh start.

Looking backward to the time of the flood and forward to our own generation, the Savior uttered the prophetic words, "As the days of Noah were, so shall also the coming of the Son of man be." And not only have the lawlessness and immorality of Noah's time come to warn us of the approaching end, but surely the day of giants has also returned. Although the World War was fought to make the world safe for democracy, democracy is finished; liberty is being surrendered; and each nation is beginning to look to its one strong man, its idol, to lead it up out of the depression, and give it a place in the sun. The precious heritage of conscience and freedom of speech for which our forefathers bled and died is being sold for a mess of pottage.

Slavish, unreasoning obedience is demanded by these modern giants. "I enjoin on you the strictest and blindest discipline," says one. "Henceforth all individual action must cease." Listen to this oath taken by the members of a certain Girl Guides and Youth Organization: "I swear inviolable loyalty to _____, and unconditional obedience to him and to the leaders chosen by him." No place for conscience here! During the World War the Kaiser is reported to have said, "Conscience? We *smash* men's consciences!" Now some nations would go a step further, and simply abolish them. The price of safety in several countries today is to "salute and keep your mouth shut," and there is a ruthless resorting to force to stamp out all opposition, and everywhere a determined preparation for war that bodes ill to the cause of world peace.

We do not question the patriotism or the sincerity of these movements and their supporters; but one trembles at the tremendous power for weal or for woe thus placed in the hands of one man. Even in our own country we find forces at work tending to place unlimited power in the hands of leaders at the price of individual liberty. The Constitution is threatened; the foundations of government are being tampered with, while the whole nation looks on, spellbound, hypnotized, seeing the deceitful mirage of promised prosperity shimmering on the hazy road ahead. "We don't know where we're going, but we're on our way" is the uncertain feeling of the great majority.

"A new sort of hero worship is arising . . . which saps the very foundations of individuality and makes the indi-

vidual prostrate himself before his national leader as before a god. That way extreme danger lies. The disappearance of the sturdy, independent-minded, freedom-loving individual and his replacement by a servile mass mentality is the greatest human menace of our times." This is the opinion of General Smuts of South Africa, as expressed in a speech on "The Future of Liberty," reported in the *Cape Times* of October 18, 1934.

"I think of Mussolini as a god." This is not the hysterical utterance of some sentimental, hero-worshipping maidservant, but part of a sober speech made by Italo Balbo, Italy's famous Flying Squadron leader who not so long ago flew with his fleet of fifty planes to New York and back—a man whom we may well take to be level-headed and calculating. When a person of his enlightenment and position not only thinks but gives public utterance to such idolatrous sentiments, what can be expected from the common people? While it is a Christian duty to "honor the king" and give loyal support to those in authority, we must raise our voices in protest when men would invest their leaders with the prerogatives of God.

Balbo's statement reminds us of a similar insinuation made long ago to the mother of all living: "The serpent said unto the woman, Ye shall not surely die: . . . ye shall be as gods." That was the Devil's lie, but it sounded good to Eve; and men still like to believe that old deception that there is something divine, immortal, and omnipotent in themselves. They are ready to pay homage to these supermen, who are pleased to accept a worship which holy men of old, and even angels, refused to receive. When Italo Balbo's countryman of an earlier generation, "Cornelius, a centurion of the band called the Italian band," fell at Peter's feet in worship, Peter seized his hands and pulled him upright with the command, "Stand up; I myself also am a man." When John the Revelator was about to worship the angel, he was stayed by the warning, "See thou do it not: I am thy fellow servant, . . . worship God." We used to pity the unenlightened Chinese for burning incense to his ancestors—worshiping his dead men; but now some would improve on his heathenism by worshipping the living!

THE PASSION TO BE GREAT

The passion to be great has become an obsession in our age. There are giants and would-be giants in every walk of life. We have our industrial monarchs, our oil kings, steel kings, rubber kings, auto kings, cattle kings, sugar lords, and racketeer millionaires. We have our brilliant lights in the great business of amusing the multitudes—our movie stars whose extravagant portrayal of, and appeal to, the weaknesses of the flesh is only too successfully bringing about the same condition that existed before the flood—"marrying, and giving in marriage, . . . and knew not until the flood came, and took them all away." Some of

these stars have been married—can one call it that?—as many as nine times, and are still going strong, shining examples to our modern youth! We call them movie stars, and while they scintillate they command fabulous salaries. The Bible speaks of “wandering stars,” but their final reward is anything but attractive—“to whom is reserved the blackness of darkness for ever”—surely a fitting retribution for the harvest of ruined lives reaped from their sensual sowings in the impressionable minds of millions of youth.

Yes, a species of megalomania is taking possession of this generation, destroying the faculty of sober reasoning. Anything from the ridiculous to the sublime is eagerly seized upon as a vehicle to carry one's name to the front page of the newspapers. Most of our American heroes are made of nothing. Such contests as egg eating, tree top sitting, chimney perching, and many other endurathons, against which some States have had to pass stringent laws, are a sad reflection upon a mentality that would stoop to the foolish in an effort to become great. Equally deplorable is the foolish spirit by which men become admirers of men, imitators of their idiosyncracies, thinkers of other men's thoughts. The virile, independent, pioneer spirit of our fathers is fast disappearing, engulfed in the crowd and in the follow-the-leader spirit of the age. Mass production applies now to men as well as to motor cars; and the leaders know how to exploit this condition. The depression hasn't depressed this trend, but rather accentuated it. At a time when men should turn with humbled hearts to God, confessing their sins and seeking for heavenly guidance, we find them looking worshipfully to their great leaders, their giants, in the blind hope that they will lead them up into the light.

As opposed to this trend of our modern world, the Bible warns us against depending upon man. “Give us help from trouble, for vain is the help of man.” “It is better to trust in the Lord than to put confidence in princes.” “Cursed be the man that trusteth in man.” “Put not your trust in princes, nor in the son of man, in whom there is no help.” Lord Wolsey must have realized the truthfulness of these words when, broken-spirited and nearing the end, he exclaimed, “Had I but served my God as faithfully as I have served my King, He would not have forsaken me in my old age.” The ancient giants failed to save the antediluvian world, and their modern counterparts will not save ours.

And there is a still stronger warning to these great men themselves. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches” (Jer. 9:23). “Let not”! Men disregard this divine prohibition at terrible risk. Herod paid for it with his life. “Upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost” (Acts 12:21-23). The judgments of God may not always fall at once; but we are

assured of a final reckoning that none can escape. “The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day” (Isa. 2:17). The last we hear of these great men is in the closing book of the Bible, “The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:15-17).

The day of God draws on apace. Unmistakable signs in earth, sea, and sky herald its approach. How will it find you—trusting in the giants, following the hero-worshiping crowd down the broad road to destruction, or trusting in God, climbing the narrow pathway to life eternal? “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.”—Arthur Mountain in *Signs of the Times*.

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FROM HERE—WHITHER?

By Grace M. Marsh

OUR grandfathers who pioneered the land built their log churches at a cost of hard labor urged on by the thought that their children would be better for religious influence. They were naively glad to be hosts to the visiting circuit rider, waiting anxiously for each return. Today experimental towns are being refused the influence of the church on the premise that their budget cannot support it.

Seventy years ago many a student in country schools had only the Bible and the dictionary for his textbooks. Now in elementary and high schools the Bible has no place. Result? Listen as some upper bracket students try to read it intelligently!

Fifty years ago profane men acknowledged their sins by refraining from swearing in the presence of ministers and women. Today the female of the species can often be heard outswearing her mate while her children listen in. And a clergy that does not believe in God can scarcely be expected to be a restraining influence on the profane public.

In 1890 ladies' fashion magazines portrayed styles for wear at church services. Today styles are listed variously as “sport,” “Sunday supper,” “cocktail hour,” or “sun suits” which prove to be no suits at all.

Forty years ago a woman who entered a saloon did so through the back door at the cost of her place in decent society. Today the taverns and bars cater to women whose names appear on the social register of Any Town.

The Recurrence of Doctrine

IN 1885, A. J. GORDON, than whom this country had no greater, was asked to give an address at the Newton Theological Seminary, from which he had graduated in 1863. His subject was on the changes of emphasis made by the church of God through the centuries, and referred to Peter's praise of some of his contemporaries because they were "established in the present truth." He asked: Is not all truth *eternal*? Is there such a thing as *present* truth?

But what we call the present time, he reminds us, is simply that part of eternity which is in immediate contact with us. And in a similar sense there is such a thing as "present truth"—that phase of doctrine which presents itself most strongly to our own time and generation.

Progress in doctrine there cannot be, since there is no new truth, but a recurrence of doctrine there *must* be. That phase of Christian doctrine will push itself so far to prominence which is most needed to meet and correct the most popular error that shall appear, and it is by this very recurrence of truth that great revivals and reformations have been effected.

"Retracing the history of the Reformation from its first beginnings, our Protestant theology seems to have been a century plant which has bloomed every hundred years, filling a whole generation with its fragrance, and with each blossoming yielding a different type of flower and fruit. It was a hundred years from John Huss to Martin Luther; it was a hundred years from Martin Luther to John Owen; it was a hundred years from John Owen to John Wesley; it was a hundred years from John Wesley to Charles Spurgeon. Each of these names stands as the representative of a great religious movement—a movement which has exhibited some special phase and feature of our common Christianity.

"The Bohemian revival, which centered in John Huss, was an extraordinary movement. For profound feeling and widespread agitation it has hardly been surpassed by any reformation. And what was the watchword of this movement? I should say it was 'the eucharist for the people.'

"The Roman Church had deprived the laity of the cup in Communion, and now there was a mighty uprising against this mutilation of the sacrament. In a word, the Bohemian reformation took the form of a *sacramental revival*.

"The pendulum swings across a century and touches Martin Luther in his pulpit in Wittenberg. The watchword of his reformation, I need not remind you, was 'justification by faith.' That text which fell upon his ear as he was climbing the steps of Pilate's stairway, 'The just shall live by faith,' gave color and complexion to the whole mighty movement.

"A hundred years from Martin Luther brings us to John Owen, the Nonconformist vice chancellor of Oxford

University." The watchword of Puritanism was "personal righteousness." Puritanism did not wipe out the doctrine of grace, but it interlined it with the handwriting of the law.

Another century, and from the same university came John Wesley, whose watchword was "the witness of the Spirit." In an age of barren externalism a strenuous plea was put forth for a radical interior piety. Christ's work for us had been set forth by Luther; the Spirit's work within us was the burden of Wesley's preaching.

And now, asked Dr. Gordon, is there any phase of doctrine coming so to the front in this day that it may be called the "present truth"?

"Have you thought," he asked, "how large a proportion of the Old Testament is prediction? And is it, therefore, of no use to the practical working church of today? Nay. This vast profusion of prophetic light falling upon the minds of Isaiah and Ezekiel and Jeremiah and David, and the minor prophets, and treasured up in their inspired pages, may soon be needed. And they who are delving in these mines of eschatology, instead of being engaged in an aimless and profitless toil, may be providing the church with the needed warmth for that predicted time when 'iniquity shall abound, and the love of many shall wax cold,' and light for the day foretold by the watchman of Idumæa, 'The morning cometh, and also the night.'

"And now we come to ask the question whether there is any faulty tendency in our current eschatology which this powerful reassertion of the primitive doctrine of our Lord's second coming is likely to correct. Here I speak with the utmost caution and with the sincerest deference to the views of others. But I am strongly persuaded that such a tendency does exist.

"By a ghastly anachronism, death has been substituted for the coming of Christ in the common teaching; and thus a false center has been set up in our eschatology, by which the doctrines pertaining to the last things have been thrown into eccentric relation. Ask the question, 'When does sanctification end?' and the common answer is, 'At death.' Ask the question, 'When do the rewards of the righteous accrue?' and still the answer generally comes, from evangelical theology, 'At death.' Ask the question, 'When does the resurrection take place?' and the answer comes from Liberals and New Departurists, and from a considerable company of the orthodox, 'At death.' To us it seems uncontestedly clear that the Bible makes the *advent*, and not the grave, the supreme goal of the church's hope. And lest you should accuse me of speaking presumptuously, I wish you would search the Bible for yourselves, and note how constantly the soul's progress toward perfection is inspired and bounded by that one divine event, the coming of our Lord. You can collate scores of texts to this effect, all finding a fitting climax and summary in that grand utterance

of Paul as it stands in the Revised Version. 'And may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ.' The same may be said of the divine rewards. The promise of them is almost without exception timed by this great event."—*The Messiah's Advocate*.

MAKING FRIENDS WITH LIFE

REV. JAMES REED of England in a recent volume of essays offers some helpful suggestions on making friends with life. It is an arresting phrase.

Paul discovered the secret. He wrote, "I have learned, in whatsoever state I am, therewith to be content." However fierce the storms might be without, he had peace within.

Some people, even some Christians, never learn that lesson. They are suspicious of life. They do not fully enjoy the unclouded moment by reason of fear that the sun may not shine tomorrow. Life has them on the defensive. They are never quite happy, never wholly at ease.

They need to learn the art of realizing the joys that pass. It is possible to pass all of one's life getting ready for some good time ahead and so never enjoy the present. There is sound philosophy in the suggestion of Jesus that we live one day at a time. The multitude of lesser joys that are within reach day by day may be more fruitful of happiness than the greater joys for which we plan long and wait in vain.

Then, too, we need to learn the grace of acceptance. Rebellion is the way to bitterness. It is like salt rubbed into a wound. It may spring from pride or from a wrong view of what we think is our desert. Some of our worst difficulties come from impatience or self-will. We get irritated with people. But people, too, may be part of God's discipline. Nothing can really hurt us if we will take it as part of the lot of life and be at peace in the spirit of quiet acceptance.

The deepest secret is to make Christ our Master. First we need to catch His vision of the God who is behind the whole experience of life. He is love. And then we need to seek Christ's fellowship so that we may catch the spirit in which life may be met in faith and courage. "He that drinketh of this water shall never thirst."—Aurora College Notes.

DEATH AND LIFE — TEMPORAL AND ETERNAL

(Continued from Page Six)

mercy. Christ as our second head met the very fate which our first head escaped, that of swift and violent death. One thing, however, was added in the case of our Lord Jesus, and that was several hours of awful suffering; but this, too, was necessary in His case, because it had to be demonstrated that His sacrifice of Himself was entirely volun-

tary. He could have come down from the cross and saved His own life and still would have lived forever as Son of God, but He would have had no seed, and divine justice would have been required to sweep the entire human race into eternal destruction. The sufferings and death of Jesus were *both* necessary for Him to become a source of life for man. But His taking Adam's place as our Head, with all its consequences, was what qualified Him to be our Savior. If that did not make Him our real substitute, what better word could express the intention of His atoning work?

O what an awful tragedy it is that so many should be failing to secure a share in the inalienable life of God, on account of the delusion, so utterly baseless, that they already possess this through their dead and dying ancestors!

THE INAUGURAL

(Continued from Front Page)

are tremendous forces at work. . . . Will Mr. Roosevelt make use of the vote of confidence given him to ride roughshod over the Constitution into the seat of a dictator? Or will he now change his course and by a strong hand endeavor to save the American form of government? These are the questions of the hour! And what does the student of prophecy expect? Certainly every Christian should pray most earnestly for the Chief Executive!"

To the same effect Paul admonishes the followers of Christ of his day to invoke the blessing of God upon political rulers:

"I exhort therefore," he says, "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).

Special prayer services might well be held by religious groups, especially by those who are watching the fulfilling of the prophetic Word, giving thanks to God that our Government still protects us in our worship and grants us freedom to preach the gospel of the coming kingdom without fear, and asking that the divine blessing may be bestowed upon "all that are in authority" that we may continue to "lead a quiet and peaceable life in all godliness."

Centralization of power is exceedingly dangerous to the free exercise of religion. The concentration of political authority in the hands of one man or one group of men has always reacted against individual liberty of action in the worship of God. Adolf Hitler went into office by what, according to all available reports from Germany, amounted to practically the unanimous vote of the people. And yet Protestants, Catholics, and Jews are tyrannically restricted in their religious privileges in that country.

Among the most bitter sufferers from the election by the majority of the German voters of Mr. Hitler, is a group of religious believers which in many points of teaching resembles the Church of God. These people have been ruth-

(Please turn to Back Page)

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

A New Voice

You will have the pleasure of a new voice on this page for four issues beginning with this. Your National Berean president, Bro. Harry Goekler, will occupy the editor's chair. As has your regular editor, he will appreciate your sending reports and articles. Write to him at Blanchard, Michigan.

Cecil A. Smead.

The New Voice Speaks

There comes a time in the life of every man when he decides it is not good for him to live alone. Your Berean editor came to this conclusion and consequently has taken unto himself a wife. At the present time the Berean editor and wife are enjoying a trip to California to visit his folks, and will be at home in Blanchard after February 10. I am sure that every Berean joins the writer in wishing Bro. Smead and wife the best that life offers to them.

During Bro. Smead's absence, the writer has consented to edit the Berean page to the best of his ability. Articles and Berean class reports will be appreciated.

Harry Goekler.

New Berean Classes

During the past few months two new Berean classes that we know of have been organized, one at the North Salem Church, in Indiana, and one at Casey, Illinois. If there are any other new societies recently organized we shall be pleased to report the same.

Does Some One Need a Boost?

There are many times when the load is heavy and we stagger beneath its weight. We can almost carry it—all we seem to need is just a little lift. It is at this point that sympathetic helpfulness from friends will count for much. Of course, we can always fall back on God. His promise is, at least the Psalmist so stated it: "When my father and my mother forsake me, then Jehovah will take me up" (Psalm 27:10).

But why should it be necessary to trouble the Infinite with such trivial things when we could so easily help each other to bear our common burdens? One doesn't have to go far to find another who needs a boost—it may be father or mother or brother or sister or a fellow toiler or somebody who is having some hard knocks of a very unusual sort. It takes so little to help; maybe a look or a smile or a little encouragement or the smallest kind of a boost. Observe the words of Isaiah: "They helped every one his neighbour; and every one said to his brother, Be of good courage" (Isa. 41:6).

As Others See Him

* * * *

By Mary Hatten

Have you ever tried to look through some one else's glasses? Funny, you couldn't see as well. That is the way people try to present Christ to others, each through his own glasses, not realizing that the other person is still looking through his own. Christians must learn to present Christ so that others can see that He can be their Christ, too. To each He means something else, just as the poet has said:

· "To the Baker—He is the Living Bread.
To the Banker—He is the hidden Treasure.
To the Builder—He is a sure foundation.
To the Doctor—He is the great physician.
To the Educator—He is the master teacher.
To the Farmer—He is the Lord of Harvest.
To the Geologist—He is the Rock of Ages,
To the Jeweler—Pearl of great price.
To the Lawyer—He is the Law-Giver.
To the Preacher—He is the Word of God.
To the Sinner—He is the Living Savior.
To the Christian—He is the Son of God."



Promises Which Do Not Fail

One of the saddest experiences in life is the heartache which comes from the failure of some friend or loved one to keep his or her promises. Burns, with all his shortcomings and weaknesses, is the author of this sterling statement: "A mind conscious of integrity scorns to say more than it means to perform." Amid the failure and weakness of man it is indeed comforting to turn to God's Word where there are many "great and precious promises" which do not fail. When Joshua was an old man and about to go "the way of all the earth," in his farewell address to Israel whom he had led into the Promised Land, he said, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14). There are too many witnesses to the fact that God keeps His promises to doubt the statement for a minute. Truly, some one has said every divine promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"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."

WHEN JESUS PASSED BY

A GREAT celebration was being held in Jerusalem, and people from everywhere were there. It was called the Feast of Tabernacles, and it was kept in memory of the time when the children of Israel lived in tabernacles or tents. Some of you will remember that on their journey from Egypt to the Promised Land they had to live in tents because they were on the march almost continuously.

When the Israelites kept this feast they made tents from boughs of trees and lived in them a week. They were not to do any work during that time, and they were to offer to God their tithes and their freewill offerings. And they were supposed to be happy and rejoice.

You'd like that, wouldn't you, girls and boys? No work and living in a nice green tent would be fun. I imagine the little Jewish girls and boys sang songs most of the time.

Well, it was just such a time as this that Jesus spent in the city of Jerusalem. He had just left the temple, where the unbelieving Pharisees had tried to stone Him. But God had protected Him and He was unharmed.

As He walked along the street He saw people of all classes mingling together—rich and poor, finely dressed and ragged, well people and cripples. No doubt there were many beggars on the streets of the city, too.

Here was a blind man whom everyone knew. The people of Jerusalem had seen him at this spot on the street, no doubt, many, many times. They knew he had not just become blind, but that he had been born blind.

Nowadays our skilled doctors can sometimes cure one who becomes blind. But they cannot cure one who is born blind, that is, if his blindness comes from some lack in the formation of the eye or the optic nerve.

Did that hinder Jesus in the least? No, indeed! The great Healer, through the power He received from His Father, could cure anyone. As He saw this poor man who had never looked on the faces of his friends or loved ones He felt sorry for him.

Jesus knew, too, that this would be a good time to prove to His disciples who were with Him that He really was God's Son. It was most important that they have faith in Him, as they worked with Him day by day, learning the gospel so they could teach it to others.

Almost His first words were, "I am the light of the

world," as He stopped to heal the blind man. If you cover your eyes everything is dark, isn't it? So we know it takes eyesight to appreciate light.

But Jesus meant more than just the light we enjoy every day when He said He was the Light of the world. I am sure all of you can understand that. There are many kinds of light.

Now read on, and you will see how Jesus opened this man's eyes. We know He didn't need to take the clay and put it on his eyes. He could have given him sight just by speaking the word. Why do you think He did it?

I think Jesus wanted to give the man something to do to show he believed he would be healed. So Jesus told him to go wash the clay off.

"He went his way therefore, and washed, and came seeing." Those words mean a great deal, don't they? Think of it, never having seen before in his life! Why, if we close our eyes a few minutes and play a game, it seems like the longest time! Try it now and see.

Mark tells us in his book, chapter 8, verses 22-26, another story of Jesus' healing of a blind man. This man couldn't see perfectly at first, but men looked like trees to him. Gradually he could see more clearly.

Now this man in John's story could see people and things perfectly, but he couldn't see with his mind. By that, I mean he didn't understand who it was had healed him. The people around tried to trap him by saying Jesus was a sinner.

Gradually the cured man began to see that Jesus was the Son of God and that was why He was able to heal him. "If this man were not of God, he could do nothing," is what he said about Jesus.

The story of Jesus finding the man after he had been cast out by those doubters is told in beautiful words in verses 35-38. Read them yourselves; if you cannot read ask Mother or some one else to read them to you.

These verses give us a fine word-picture of Jesus, the tender, sympathetic Healer, the Son of God, the Savior of the world.



AMONG THE CHURCHES

LATEST NEWS ON THE FLOOD SITUATION

As we go to press on Monday morning the latest news via radio concerning the flood that is sweeping down the Ohio and Mississippi River valleys declares that along a front of eighteen hundred miles 452,000 persons are homeless, many of them without food, clothing, and medical supplies. At this time between forty and fifty are known to have perished. Hundreds of villages and cities are completely cut off from the rest of the world except by boats and seaplanes. Short wave radio is the only means of communication in many such places. No information is available concerning any of our own brethren in the flooded regions. We pray for their safety.

CONSECRATION THAT CONSECRATES

Among certain religious groups consecration occupies a very important place. And consecration should be emphasized in all Christian teaching, but more important still, it should be practiced. For true consecration is an act rather than a profession. It is a giving rather than a receiving. It consists of the dedication of one's mind and heart and body to the service of the Lord. And that involves the consecration of the products of labor of body and mind quite as much as it does the consecration of our affections.

Consecration only becomes visible and real when it is expressed in works as well as in words. So those men and women who say little about their service to the Lord, but who do much in His service, quietly, unostentatiously, and continuously prove their consecration "by their works."

We are reminded of all this by letters we have received recently from a family group in Canada. Each January there comes from these faithful sisters a most generous contribution for the furtherance of the Lord's work, to be applied "where you think it may be most required."

They know that they themselves may receive no direct result from the work their consecration and generosity make possible, but to them the Lord's work is world-wide, it is not limited to one community and not restricted by national boundaries. Because they are truly consecrated to the Lord their material resources are also consecrated to Him to be used wheresoever the need may be.

There are many others like them. If this were not so, the effort of the National Bible Institution in all its departments would cease. But because of such constant faithfulness on the part of a few, the work goes on.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Paul C. Johnson; Mrs. C. Seely; Mr. and Mrs. E. C. Railsback; Mary J. Calkins; W. A. Reid; Lydia Railsback; Ella M. Siple; Mrs. A. M. Siple; Albert Siple; Mr. and Mrs. C. E. Netts; Mr. and Mrs. D. W. Kirkpatrick; Georgia and Wayne Thompson; Ida F. Orem; Lucy B. Groat; Marian R. Richards.

MORA, MINNESOTA

After almost a month of inactivity we are again ready for our work at Mora.

Our Sunday school has been discontinued for the winter and as these lines are written it is not certain whether or not there will be a morning service. Evening worship is held in a funeral chapel in Mora at 8 each Sunday.

Services at Graytown, Wis., have also been discontinued until spring due to the distance in driving and the inclement weather.

Several of our members have been ill with the influenza of late. We pray God's richest blessing upon them that they may be restored to their usual good health.

Gerald L. Cooper, Pastor.

BETWEEN YOU AND ME—

A request addressed to the editor which he intends to share with you: "Will you please explain Judges 14, 15, and 16?" While the editor is gathering up scriptural strands having to do with this difficult problem—the question as to why a judge of God's people Israel should engage in such bloody acts—he invites you to help him in the matter. Please read those chapters carefully and give us your understanding of their significance.

The following is from Bro. R. H. Judd's poetic pen:

"It may be that you come nearest
To the one who stands in need,
Then give to him that kindly help,
Backed by your word and deed."

Bro. and Sr. James Moore, Niagara Falls, N. Y., are spending the winter with their son, Bro. Earl Moore and his family at Coulee Dam, Wash. Bro. Earl holds an excellent position with the contracting firm which has the dam under construction. That the Moore family never loses interest in the truth no matter where they go is evidenced from the fact that they are sending for a supply of tracts for distribution among their new friends.

"Are You Prepared?" What a timely and well-written article that was on the front page last week! Bro. J. R. LeCrone goes into the question in such a way that the reader is forced to apply it to himself and to no one else. "Are You Prepared?" through service rendered for the Lord's coming? Better read that article again!

One of our ministers and his wife were recently invited to attend a Woman's Club meeting in a city where they were well known. The presiding officer called on the minister for prayer in the following words: "Mr. Fisher will please offer prayer." The minister's name was not "Fisher." Our readers are given one guess as to what it really was.

"I read my Herald through and then give it to some friend to read," remarks a correspondent. We believe this would be a good practice for others to follow.

We now have in preparation a splendid little work on immortality, written by Bro. Laurence M. Howell. It is a scholarly argument designed to hold the attention of all who are interested in this subject. And who is not? The book will be attractively bound and printed in large clear type.

The articles now appearing from the pen of the editor are based upon sermons delivered by him in the Oregon pulpit during the past year. We urge other pastors to embrace the opportunity afforded in the columns of The Restitution Herald to extend the influence of their discourses to a nation-wide congregation in the same way.

While we await a complete report of the encouraging event, we draw the following from a personal letter: In spite of the gloomy weather the brethren at Fonthill, Ont., were filled with joy on Sunday, Jan. 17, when two came forward at the close of the service asking baptism. "The mother was baptized a couple of weeks ago. These will be immersed next Sunday." We rejoice with pastor and congregation, but especially with these dear ones who are pledging themselves to Christ that they may have eternal life when He comes.

At the suggestion of the pastor and elders, the Oregon Church of God asked for a special offering Sunday morning on behalf of the flood victims. The offering amounted to \$32.78. The Sunday school collection next Sunday will be devoted to the same objective, the superintendent suggesting that that would give the children an opportunity to have a part in the greatly needed relief work.

Next Sunday evening the pastor of the Oregon church will take as his subject, "Raging Waters," basing his study on Jeremiah 47:2—"Thus saith the Lord; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl." The purpose will be to point out the inability of man to cope with the God-controlled forces of nature.

"One murder every 45 minutes, one major crime of a different nature every 20 seconds. On an average those convicted of murder serve 43 months and 10 days in prison!" Such is the deplorable crime record in the United States according to Boake Carter, radio commentator.

"The article in December 22, 'What Form of Government Next?' is wonderful. It alone is worth the price of the paper for one year."
—Mrs. A. J. Addington, Abilene, Texas.

A QUESTION FOR OUR STUDENTS

The following request is made by Bro. S. G. Elton of Ventura, Calif., and we gladly pass it on to our many studious readers for their consideration.

“Will some competent writer make plain just what the Apostle Paul had in mind when he wrote in Romans 5:12 as follows: ‘For 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?’

“The question is, Did Paul refer to the race of man, or to the dust-formed man, known as ‘Adam’; or did he include both the male and female, as described in Genesis 1:27? It seems to me that to include the woman as being responsible in any way for the introduction of sin into the world, must becloud the pedigree of the Son of God.”

Let us hear from our writers on this question.

“I can do all things through Christ which strengtheneth me.”—Phil. 4:13.

BURR OAK, INDIANA

The Bereans gathered at the home of Bro. and Sr. Jesse Zechiel last Thursday evening to organize for the coming year. Twenty-four were present. Miss Elizabeth Zechiel is our new secretary. Sr. Leona Zechiel, president, opened the meeting with a short devotional. Plans were discussed, and the formation of a new class was accepted. This will make four classes. Every two months we will have fellowship time when we will meet for a social evening. Prospects for the best Berean year are very evident.

The ladies’ society has five new members and last week they served meals at the County Community Sale. Also they have some quilts to work.

Bro. D. W. Weaver is teacher of the men’s class in Bible school. Bro. Weaver is an interesting teacher. Watch the men’s class this year.

Wednesday evening the writer and wife enjoyed the visit with the Bereans at Bremen. The meeting was held at the home of Bro. and Sr. Annis. A sermon and Communion made up the evening. We thank God for our faithful ones.

A. E. Hoskins, Pastor.

LESH - SMEAD

At the close of the morning service at Blanchard, Mich., Sunday, Jan. 17, it was the writer’s privilege to unite in marriage Elder Cecil Smead and Miss Mildred Lesh. They were attended by Mr. Emery Toogood and Miss Inez Sheets.

The groom needs little introduction to our church people. He was a member of the last Training Class and left the class in 1932 to become pastor of the Burr Oak church in Indiana. Then in the fall of 1933 he came to Blanchard to assume the pastorate of the church here, and has remained since that time. He also served two years as president of the National Berean Society and at the present time is editor of the Berean page. The bride is a member of the Blanchard church, a teacher in the Sunday school, and a woman of sterling character. The happy couple left for a trip to the Pacific Coast, and will be at home to their many friends after February 10, at Blanchard.

We pray God’s richest blessings, both temporal and spiritual, may attend Cecil and Mildred in their journey through life together.

Harry Goekler.

ROBBINS - HAYSE

The announcement has reached us of the marriage of Miss Opal Robbins, daughter of Mrs. W. L. Robbins of Texas, to Mr. John G. Hayse. Sr. Opal Robbins will be remembered by the many friends she made during her attendance at General Conference. The prayers and best wishes of The Restitution Herald and its workers are extended to this young couple for a long, happy, and spiritually prosperous life together. They will make their home at McAllen, Texas.

FLORA ELAINE WRIGHT

One of our little friends of the Oregon, Ill., Sunday school, Flora Elaine Wright, daughter of Mr. and Mrs. Harry L. Wright, was stricken by death on January 11. Flora was born in Oregon March 13, 1929, and had been a regular attendant at our Sunday school since she was old enough to go. She is survived by her parents and nine brothers and sisters. In his sermon at the funeral service Pastor Marsh emphasized the thought that her death was caused by the sin of the race and that God had not taken the life of the child.

MARY A. CHAPMAN

Mrs. Chapman was born May 9, 1853, at La Grange, Ind., and died January 9, 1937, at her home in Lynwood, Calif. The family moved from Arizona to California some twenty years ago and has resided in Lynwood the greater portion of that time. Her husband, John I. Chapman, died in March, 1927. She was laid to rest beside him in Angeles Abbey, in Compton, Calif., Jan. 12.

Three daughters, Mrs. Olena Asher of Pomona, Mrs. Rosa Wilson of Lynwood, and Mrs. Bertha Bunch of Phoenix, Ariz.; one son, Ephraim Chapman of Lynwood; and a number of grandchildren survive.

Sr. Chapman had suffered much in the last four years. Loving care was given by her daughter and daughter-in-law. She was a member of the Los Angeles Church of God and always a devoted student of God’s Word. Consolation from God’s Word was extended to the bereaved by the writer.

Emma C. Railsback.

HERALD RECEIPTS

Mrs. A. M. Scroggs; Anna A. Eidemiller; S. P. Dismukes; George O. Renner; Eva L. Page; Mrs. C. Seely; Vivian Magaw; Mrs. George Young; Nora Mallory; Arthur K. Richardson; Nora Gockley; J. A. Johnson; Mrs. Ralph H. Kennard; Zenas Murphy; Mrs. D. W. Brown; Nellie Ling; Homer Baxter; Mattie Vinyard; James H. Lewis; S. G. Elton; Lucian Murphy; Laura M. Pascoe (for self and others); Mary Hogarth (for another); D. S. Kirkpatrick; Mrs. E. T. Renner; L. B. Boggs; Fred T. Blyth; Mrs. J. Chapman; Mrs. George Pry; Lucy B. Groat (for self and others); Lila Drake; H. G. Pierce; E. E. Mills.

CONTRIBUTIONS TO N. B. I.

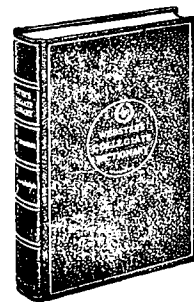
Maybelle Hanson	\$ 4.00
J. Arthur Johnson	6.00
Mary F. Cook (ind. fund)	3.00
Amy L. Young	5.00
Ida Vogel	10.00
Deborah Knapp	3.00
W. A. Reid	2.00
Abbie H. Fiske	5.00
Zenas Murphy (ind. fund)	25.00
Laura M. Pascoe	65.00
Mary Hogarth	25.00
Mrs. J. Chapman	8.00
Mr. and Mrs. B. F. Cook	3.00

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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WHEN THE PUMP FREEZES

(Continued from Page Three)

I do not doubt but there was as much water in the well when the frozen pump failed to function as there had been in the summer time. It was not water that was lacking, but means of bringing it to the surface and making it available to human needs.

So it is with the water of life which God provides through His Son. The water is there in abundance and may be obtained freely, "without money and without price."

But the pumps are frozen! The human instruments through whom the water must reach the thirsty souls of men do not function properly. They are congealed by indifference to the needs of others. They are frozen by the killing cold of selfishness. Love and sympathy alone can melt away the ice and permit them to bring forth from the depths of the divine well "living waters" that others may be refreshed spiritually.

We now approach our subject more directly.

Water is one of the primary requirements of life. We cannot long survive without it. That is why God uses it as a symbol of divine grace.

Water is one thing of which we have no record of its creation. That God made it, we do not doubt, for "all things were made by him; and without him was not any thing made that was made" (John 1:3). But the time and circumstances surrounding the creation of water are omitted from the sacred Record.

Water is mentioned as being in existence before the first creative day of the Lord. When "the earth was without form, and void; and darkness was upon the face of the deep, . . . the Spirit of God moved upon the face of the waters" (Gen. 1:2).

Before the creation of light, the work of the first day of creation, "the Spirit of God moved upon the face of the waters."

Nothing is said about their creation, when or how they came into being. The waters simply were there.

Neither is anything said of the creation of air. But air to breathe and water to drink were present before there was a man to breathe the air or to drink the water.

So it is with God's provisions for the maintenance of the spiritual life of men. Before they came into being, long before the transgression of Adam and Eve made such provision necessary, God had planned and made ready all that would be required for man's redemption from sin.

Throughout the Scriptures water occupies an important place in God's plans, both material and spiritual. Should the pump of His great waterworks plant freeze up, should God stop the life-giving flow that comes from it, humanity would miserably perish and perish without hope.

It was in connection with the providing of water for thirsty Israel that Moses committed the one error that marred his otherwise spotless record and won for him an unmarked grave on the mountain from which he had longingly viewed the Promised Land.

On that occasion water meant life to perishing Israel.

No one but God could provide it from out the "flinty rock." But Moses claimed the credit in a moment of discouragement and lost his opportunity of entering into Canaan. Had Moses been content to give God the glory, to acknowledge that he was but the humble instrument through which the gift of God would reach the people, how great a blessing would have come to him! Had he said, "Israel, you cannot provide the water upon which your lives depend, I cannot provide it; only God, who is rich in mercy, can bring to you 'streams in the desert,'" the result would have been the same to the people and Moses would not have lost his own lofty standing with the Lord. But discouragement had frozen the pump of the great leader's spiritual perception for the time and the result was tragic for himself.

Let us pause for a moment with this incident fresh in our minds and draw a lesson from it.

Love, grace, sympathy, understanding sent the waters forth from the heart of the stone. God alone could bring about so marvelous an accomplishment. We recall how the heart of Saul, the future apostle, was filled with bitterness and murder as he made his way toward Damascus and how a great change came to pass within him when the power of Christ, the personification of love, laid hold upon him. Hatred was transformed into love, doubt into faith, and enmity into fullest devotion and service.

Saul's heart possessed all the possibilities of the tenderness and sympathy for humanity which he afterward displayed, but it was frozen by the icy blasts of a cold religious formalism. But the warm influences of the gospel melted the ice and opened in the life of that remarkable man a channel of blessing through which the waters of life have continued to flow freely to this day.

Let us not forget that the water of life in its invigorating purity cannot reach the thirsty world except through the instrumentality of human "pumps" like you and me. If these channels have grown cold through worldliness or indifference, if they have been frozen by the chilling effect of selfishness, Christ's work cannot go on until they are thawed by an aroused conscience and made to function freely once more.

THE INAUGURAL

(Continued from Page Eleven)

lessly persecuted, many of them thrown into prison, and not a few actually killed, because they persisted in teaching the establishment of the kingdom of God upon the earth and refused to acknowledge the authority of the Nazi Government in matters pertaining to their religious convictions.

So again we say: Let us pray that our President, backed as he is by the conferred authority of a vast majority of the American people, more than half of whom are not Christians, may be preserved from exerting his enormous power in a way detrimental to the spiritual well-being and religious liberties of our people.

THE RESTITUTION HERALD

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"They Shall Be One"

By the Editor

"The custom of sending valentines is the survival of a practice connected with the worship of Juno on or about February 14, and its association with the traditional St. Valentine, who was supposed to have been martyred by the Emperor Claudius about 270 A. D., is purely accidental."

TO HAVE and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part."

The familiar words of the Episcopal marriage service, formal as they are, touch a chord in the human heart that vibrates with the deepest and most sacred emotion. The love of a good man for a good woman, the love of a good woman for a good man, have drawn these twain together and made them one! This is indeed "a great mystery."

The solemn words of the minister, "Do you take this woman to be your lawfully wedded wife?"—"Do you take this man to be your lawfully wedded husband?"—and the equally solemn responses of bride and groom, "I do!"—"I do!"—place the seal of human approval and acknowledgment upon the most blessed and the most binding compact having to do with human relationships that men and women can make.

As idealistic and impractical as it may appear to many in these days of easily broken vows and shattered romances, God Himself has a part in every lawful marriage that is solemnized. Not alone does the will of God inject itself into the consummation of unions brought about within the boundaries of the church, but wherever in the world one man takes one woman to be his life-companion and faithful helpmate in conformity with the divine purpose as it was expressed in the beginning, God lends that union the sanction of His approval and places upon it the seal of endless perpetuity.

Marriage is not the shackling of two free spirits! It is not the binding together of two reluctant prisoners to serve out a life sentence in a single cell! It is the opening up of the doors of glorious opportunity for the enjoyment of attainments, of pleasures, of joyous experiences which neither of the twain

could ever know without the other. The blended experiences of both make for a well-balanced life for each.

Permit me to illustrate it in this way.

"None of us liveth to himself." No life is complete in itself. Looking upon the beautiful home which He had created for Adam and considering all the provision He had made for his comfort, the Lord said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). And out of the man's side, out of his own bodily substance that lay nearest to his heart, the wise Bestower of all good formed Woman. She was all that Adam declared her then to be: "Bone of my bone, and flesh of my flesh."

Without her, Adam would have been incomplete. He would have been inadequate to the service for which he was created. Henceforth he would be conscious of qualities which he had not known before. While it is true that all that went into the make-up of Woman had first been in Man, the Man had not realized it all. Certain forces and powers were so far imbedded within his nature that he did not recognize their presence. And yet those hidden sources of impulse and of energy were not only essential to his happiness, but they were necessary to the success of the service he was to render to God.

If Adam was not complete without Eve, neither was Eve complete without Adam. They belonged inseparably to each other. Each brought into the life of the other possibilities and powers which neither could possess or develop alone. Hence, God declared, "They shall be one."

This thought of perfect unity of husband and wife as it was exhibited in the case of Adam and Eve is more accurately expressed by Alexander Pope in his *Iliad* than it is in the familiar (Please turn to Page Ten)



Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Bishops "Reform" Divorce Rule

"They twain shall be one flesh: so then they are no more twain, but one flesh."—Mark 10:8.

LONDON, England, Jan. 21.—According to press reports, advocates of divorce reform in England made small gain today when bishops of the Anglican Church, in the Convocation of Canterbury here, refused to bar remarried principals in divorce cases from Communion. Loss was sustained by those favoring more liberal divorce laws, however, when the House of Commons standing committee struck out incurable drunkenness as one of the proposed grounds for divorce. The opponents argued that it would bring the country "dangerously near to what we all know now obtains in the United States."



The Bishop of Ely presented the resolution asking the ban "on persons who, having married after divorce, and having thereby transgressed the law of Christ and the church, continue to live in disregard of the moral obligation which must bind those who are admitted to holy Communion." He compared them to murderers, saying that a condemned man on the scaffold is given Communion, but that it would be refused if he were free to go about and continue murdering.

The Rt. Rev. E. W. Barnes, Bishop of Birmingham, carried the day for the liberal element in regard to the matter of Communion, asking, "Do we come to holy Communion because we are righteous, because there is no sin in our past lives of which we are ashamed? I cannot see that it is right to exclude anyone from the altar. Christ came, not to call the righteous, but to call sinners to repentance."

Hundreds Dead From Floods

"Behold, waters rise up out of the north, and shall be an overflowing flood."—Jeremiah 47:2.

CHICAGO, Jan. 30.—A constantly lengthening roll of news indicates that the loss of life occasioned by the Ohio-Mississippi floods will far exceed all advance estimates. Some 200,000 people have been driven from their homes and many millions of dollars' worth of property has been destroyed. Mr. C. A. Donnel of the United States Weather Bureau in this city declared that the present deluge was brought about by an increase in the rainfall over the northwestern part of the Ohio and Mississippi valleys of from 50 to 400 per cent above normal. "Louisville, for example, had more than 400 per cent of its normal rainfall," said Mr. Donnel. No one but God can control the operation of such natural forces.

Growth of Atheism in United States

"The fool hath said in his heart, There is no God."—Psalm 14:1.

NEW YORK, Jan. 23.—The truth of the statement attributed to George Washington is becoming ever more apparent. The first President said: "The United States Government is in no sense founded upon Christian religion. The United States is not a Christian nation, any more than it is a Jewish nation, or a Mohammedan nation."

Despite the contentions of those "blind leaders of the blind" who, because they so fervently desire the thing to be true, assert that it is true that the world is growing better and more Christian, evidence of an incontrovertible character indicates the reverse. Atheism is growing with alarming rapidity in this country. Of the 54,000,000 Americans whom *The Literary Digest* lists on the church rolls a thoughtful survey reveals that a fast-diminishing minority really stand by so-called "orthodox" teaching. The mass of modern church members lean strongly toward the "left" or liberal "wing" theology.

"Growing by leaps and bounds during the depression years, humanism and a farrago of other agnostic and quasi-atheistic movements long have been a puzzle to national tabulators of religious figures. The reason is that non-church members are increasingly reluctant to define their precise beliefs." (This we find is also true of most church members.—Ed.) "At least 70,000,000 people are currently in this category, according to religious liberals."

In some ways humanism is more dangerous to true religion than atheism. The atheist openly denies the being of God, the value of the Bible, and significance of religion in civilized life, but the humanist often carries on his work in the name of the church and purports to be in favor of religion, while in reality his influence and teaching tend definitely to undermine all for which the Christian religion stands. The definitions of the terms "atheist" and "humanist" as given by *The Digest* point out clearly the difference between the two. "The atheists say: 'We do not believe in God'; the humanists, 'We do believe in man.'"

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The Land of Divine Footprints

THERE is a land upon which, above all others, the events of history have focused from the beginning of time. It was here that the curtain first rose on the drama of human history, and here that the curtain will fall at the conclusion of the final act. This land is the southwestern corner of Asia, where the three continents of the Old World meet, the junction point of ancient, mediæval, and modern routes of trade and travel, the very crossroads of the world.

It was here, in the days that followed the flood, that an unbelieving race of men built the heaven-defying Tower of Babel. To the most remarkable city of antiquity that unfinished tower gave its name—to mighty Babylon on the

Euphrates, "the glory of kingdoms, the beauty of the Chaldees' excellency." It was here that God interrupted the idolatrous work of building by confusing the speech of man, and compelled the race to scatter over the face of the earth. Thus the grandsons of Noah, departing in all directions from their original habitat, became the progenitors of all the present-day races of men, and fulfilled the divine command to people the earth. To the skilled ethnologist the 10th chapter of Genesis provides the key to all the races of men now living.

It was in this same region of Asia, too, that the great empires of antiquity arose, prospered for their allotted time, passed into decadence, then fell before the advance of younger and more virile peoples. Here were witnessed in kaleidoscopic succession the conquests of Babylon, Medo-Persia, Greece, and Rome. Here, as the centuries came and went, have occurred the clashes between Egyptian, Assyrian, Hittite, Chaldean, Mede, Macedonian, Roman, Byzantine, Arab, Saracen, Turk, Russian, Christian Crusader, and modern European, within an area that has come to be known as the battlefield of the ages, the cross upon which the peace of the world has from time immemorial been crucified.

It was at the very heart of this region, where all the lines of world intercourse met, that God chose to plant the Hebrew theocracy, that the chosen people might impart a knowledge of Him to all the nations round about, and thus become the light of the world; for it was His desire that the temple at Jerusalem should become a house of prayer for all peoples. And so it might have been had the Jewish nation but measured up to its exalted mission. Alexander the Great, in his Tyrian and Egyptian campaigns, passed the Holy City by unscathed, recognizing it as the earthly abode of the Great King. And during the terrible siege of 70 A. D., the Romans pleaded with the Jewish defenders of the city not to make a citadel of the temple, but to spare the sacred edifice.

But the Jewish nation, far from influencing surrounding peoples toward a worship of the true God, were themselves corrupted by heathen beliefs and practices. They recognized the excellent advantages for trade which their geographical position afforded, and they became the merchants instead of the missionaries of the world. By refusing to admit the Gentile world into religious equality with themselves, by erecting a wall of partition against them, they proved themselves unworthy of their mission. (*Turn to p. 10*)



Abstruse Things

By John L. Denchfield

"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 Corinthians 2:9.

THE words given in the verse of our text (1 Cor. 2:9) invite us to consider some things not found along the beaten path of the mind of men, namely, "the things which God hath prepared for them that love him."

Man, today, sees many marvelous things. Personally I now recall viewing tall, stately, northern Minnesota pine trees towering as sentinels and compelling profound agreement that "only God can make a tree"; lakes of placid, mirror-like water emanating quiet, peaceful rest, and the same waters furiously rolling and tumbling about in enrapturing beauty; picturesque scenes of wooded hills, fields, pastures, stony waste lands, tiny rivulets and roaring rivers in colors such as no human artist might attempt to reproduce.

Nature, with its grandeur, does not equal the beauty of life as seen in love and faith. I have observed the love of a mother sacrificing time and health, giving her last ounce of energy for her dying babe; and the love of mother and daughter, separated for many years, as they embrace in a moment of deepest grief at the death of husband and father. Such love, it seems, is somewhat akin to "the love that gave Jesus to die."

Another has said, "O for a faith that will not shrink!" I have seen unshaken confidence in God's goodness and constant watchful care manifested when the "cupboard was bare" and no material aid in view; when each movement of the body brought excruciating pain; and again, when the hardest hitting of all enemies, death, had delivered not only one but three successive blows.

Perhaps the greatest marvel man may witness in this day is the inexplicable transformation of the very nature of men and women from lives of useless idling in sin to the usefulness of "new life" in and for Jesus Christ.

The eye of man sees wonderful things, but "eye hath not seen . . . the things which God hath prepared for them that love him."

By correct dialing of our radio we may listen to the masters of music in voice and instrumental selections; to orchestra or band; or we may prefer oratory a la excellence with nouns and adjectives carefully selected and enunciated, unexcelled descriptive phrases, and perfect "King's English."

Outdoors we can hear the wind whistling through the leaves, the ripple and fall of water, excited voices of children at play, the chatter of squirrels, and the birds' love songs, all music to our ears.

But to the Christian there is sweeter music, the sound of voices raised rapturously, singing, "If ever I loved Thee,

my Jesus, 'tis now," and later, in tones of joyous determination and confidence,

"Keep on keeping on, keep on keeping on!
You're sure to win the victory
If you'll keep on keeping on."

Then, bursting forth from an overflowing heart, one word, expressing joy and Christian love, "Amen!"

We rejoice because we hear, yet the ear has not heard "the things which God has prepared for them that love him."

Sometimes I contemplate the great changes in and about us which Jesus' presence would bring. Let's note some now. At a funeral service all would be turned about—"joy in place of sorrow," for "the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). In times of sickness Jesus' word, "Arise, take up thy bed" (Matt. 9:6), brings restoration to health. Want of food would be unheard of, for by obeying His word, "Cast the net on the right side of the ship, and ye shall find" (John 21:6) plenty would abound. All fear and anxiety would be cast aside. No men to kidnap, murder, or steal. No beast nor reptile to hurt even a little one, for "they shall not hurt nor destroy in all my holy mountain" (Isaiah 11:9). There would be no fear of destruction by floods or storms. "for he commandeth even the winds and water, and they obey him" (Luke 8:25). Federal Housing Loans and mortgage foreclosure sales would be unknown. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them" (Isa. 65:21). Generally descriptive are these words of Revelation 21:4, "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."

Our imaginations vary perhaps a great deal as to many future conditions, yet "neither have entered into the heart of man, the things which God hath prepared for them that love him."

We perhaps feel that we know a little about some of the good things God has already given us and also of some He has in store for us, and rightly so, for Paul says (1 Cor. 2:10), "God hath revealed them unto us by his Spirit." But the same Paul, perhaps knowing how slowly our finite minds follow the direction and revealings of the Spirit, said just a bit later. "For now we see through a glass, darkly; but then face to face: now I know in part; but

then shall I know even as also I am known" (1 Cor. 13:12). Likewise John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

In conclusion I would that you review in your mind

some of the good things you have seen, some of the things you have heard which you felt were really grand, and some of the contemplations of your heart concerning Jesus' coming and His work and kingdom. Then turn to 1 Corinthians 2:9 and read slowly, carefully, and thoughtfully.

A Message vs. a Program

THE so-called liberal movement in theology, especially in the churches of the Evangelical persuasion, has been passing through a period in which oppositional attack from many quarters is being directed against its central positions. Many liberal leaders decry such attacks as unjustified. A few of the more enlightened, however, are making an attempt to assess the situation in order to discover just what it is in the liberal theology which thus opens itself to serious criticism. The great majority in our own communion are concerned about the peace of the church, and even though they do not continue with the more conservative group in the extreme position this group has taken, are nevertheless quietly measuring the times and trying to discover what it is in the hearts and souls of these conservatives that gives point and power to their religious appeal. It is only when the leadership of the church quietly and without bias or prejudice looks such a matter squarely in the face that we can hope for sure progress and spiritual enrichment.

LIBERALISM BANKRUPT

During my lifetime I have been aligned with the liberal group, and today might be quite naturally thought of as a conservative liberal. But it was my good fortune to be born into a very conservative religious atmosphere and to be reared in such an ecclesiastical life. I must make the confession that my observations over a long period of years have led me to the conclusion that liberalism as a movement in theology has tended in the direction of the erasure of historic distinctions in our religious experience. And with the evaporation of such definite lines of values there has come about a situation where the work and the program and even the message of the Christ have all become externalized and mechanized with a dynamic life excluded therefrom. Instead of the leadership of the church boldly proclaiming the deep and powerful religious message of Christianity, it has gradually permitted this central message to be set aside or minimized in the interest of a program of so-called religious education within the church. Liberalism thus has tended to make its great appeal to the mind of the race and has practically forgotten that the central message is first of all a message for man's heart and soul. Christianity thus in the hands of many of these leaders has ceased to be a religion of redemption and has become a religion of ethics and morals through and through. The church has become a synagogue and Christ a teacher.

AFRAID OF THEOLOGY

It has been my observation that the liberal leadership of the church has always been afraid of "theology," and everywhere has done all it could to bring this word with its historic meanings into shame and disgrace before the public. They claim they are interested in religion, but that theology as such has only a relative value, and can therefore be ignored. Such a distinction between theology and religion is a false distinction and grows out of the fact that liberalism is unwilling to come to grips with a world of facts and to deal with these facts in a most realistic fashion. Over and over, again and again, one hears these leaders saying that "theology is an intellectual formulation of our religious experience," but they forget to understand that, as a matter of fact, one cannot have a Christian experience without a vital and definite belief in God, thus confessing that the first and last great term of theology is quite vital in any religious experience, but more especially the religious experience of a Christian. When everything is said and done, one can never get away from the fact that the Bible through and through is a theological Book, and when it is treated as something else, it is taken out of its atmosphere and denuded of its power. It is this weakness of the liberal position which has brought it to the crossroads. It is such weakness that has permitted our churches under its leadership to become centers of religious education rather than outstanding Christian altars. It is such a weakness that has smothered the deep and eternal message of the faith and dug the grave for the more serious elements of the appeal of the living gospel of the Christ.

THE OLD VITAL CONSERVATISM

Under the regime of a conservative leadership, with its adhesion to the vital and permanent gospel of the living Christ, Christian experience was somehow or other given an intellectual appreciation through definite conceptions. When the human heart accepts by faith the living Christ and enjoys the benefits derived therefrom, it has passed through an experience that is perhaps the deepest and most satisfying experience of life itself. Now, unless this vivid experience is somehow or other illuminatel and clarified from the standpoint of the mind, it will gradually recede into the background of life and become nothing more than a passing memory. The older theology and the theologians

of historic times understood quite well this intellectual need and fashioned a theology to meet it. All those significant conceptions, such as conversion, regeneration, sanctification, glorification, represent stages in the process of Christian experience and were filled with intellectual meanings and organized in such a manner that the deep Christian experience of the heart of the believer stood forth illuminated and pregnant with life commitments. It is no wonder that a so-called conservative theology has possessed such a mighty power and held the life of millions of Christians to a firm life direction and determination. It frankly and realistically set up these definite stages in the Christian life, and thus made a rich Christian experience the most valid and permanent experience of the human heart. That experience was thus given a cosmic significance which the most ignorant and the most unlearned Christian could readily understand and appreciate. With such a deep rootage, Christ gradually took possession of the whole personality, and with the passing years stood out as the central fact of life itself. Under the grip of such a power and the guidance of such a practical theology, Christians of a former generation could well say with the great Apostle, "It is no longer I who live, but Christ who liveth in me."

CHRISTIAN MESSAGE LOST

But it is a sad commentary on the liberal leadership of the church that practically all of these significant terms of conversion, regeneration, sanctification, and glorification have faded from the picture, and what is a sadder thing, nothing has been evolved to take their place. And this fading from the picture of such mighty and distinctive terms comes about from the fact that the deep and abiding message of the Christian faith has been practically lost to the present generation of Christian people, and in its place there is an externalized ethic, a mechanized system of education, and a so-called religiously motivated sociology. It is quite evident to the writer, as it is to all students of our religion and all our leaders, that the ethic is necessary, the system of education has a great value, and a Christian sociology is at one and the same time possible and needful. But it is also evident that back of all these there must be life, and since we deal with Christian terms and work within the framework of a Christian terminology, one must say that back of all such ideas there must be Christian life and Christian experience. When this life is lost, when this experience is denied its proper place, when leadership all but murders the message itself, such an ethic, such a system of religious education, such a sociology are nothing but mere form and husks without the substance of religion.

LIBERALISM DETACHED FROM LIFE

Now, whatever is said in its favor as a great movement of an age that is gradually passing into history (and certainly no one will deny that the liberal movement in Christianity has made its historic impress upon the Christian consciousness), one is compelled to say it dispassionately and speak the truth about it. The liberal movement has operated in such a fashion that it has all but lost the eter-

nal message of the living Lord and with this message thrown to the four winds of heaven, it has become engulfed in the externalized trappings of ecclesiastical programs, the mechanized operations of a merely humanized system of ethics and education, and the measured responses to a world paganism. Moreover, granting that the liberal movement does give lip service to some of the central ideas imbedded in the gospel, it stands as a just indictment of this movement that it has not developed an intellectual illumination of the experience aroused within the life. The older theology did thus provide such an illumination. The older theology appealed to the heart of man, while the liberal theology appealed to the mind and dealt simply with ideas and their association. One can thus see how it comes to pass that the liberal theology has been its own worst enemy in that it never went to the root of life and never met the issues of the total personality of man.

REPENTANCE NEEDED

Now, the liberal movement has created values for us all we would hate to lose, and should we lose these values, the church and Christians the world over would contemplate this loss with terrific sorrow. But, unless the liberal leaders bestir themselves and get hold of the deep and powerful "message" of our religion and put it foremost everywhere in the life of the church, all these positive values will be lost anyway. The National Preaching Mission is an evidence of the way the wind is blowing. A realignment of leadership is in the offing. A new era of Pauline Christianity is in the making. The time is here when we must concentrate upon the whole gospel of the living Christ rather than spend our energies upon devising external programs and perfecting a system of moral and ethical education minus this gospel. And this message must be a message wherein the leaders will have the courage to call the world to repentance, the bravery to bring condemnation to individuals and society for personal and corporate sin, and this courage and this bravery must be a super-courage and a super-bravery in the sense that before the leaders make this call upon others and bring such divine condemnation upon the world, they will make the call first of all to themselves and bring this condemnation to their own selfish and sinful living. The church itself and the leaders must ask God to purify their own lives before they can call the world to repentance. Only those with clean hands and a pure heart can act as the agents of the Holy Spirit in this divine program. And one is convinced that when such a preaching of the message is cared for, when, through a deepening faith in the power of the living God and our risen Lord, this central message is again proclaimed to a bleeding world, this world will turn to its Creator and from the Lord of its life draw that strength and power to sustain it in the face of all trials, all temptations, and all seductions.—Leroy C. Hensel in *The Presbyterian*.

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"Let not thy mind run on what thou lackest as much as on what thou hast already."—*Marcus Aurelius*.

The Eighth Pillar of Wisdom

THERE was recently published a remarkable book which commanded wide attention: *The Seven Pillars of Wisdom*, by the late Lawrence of Arabia. This wonderful young man, who had one of the most romantic careers of modern times, fused together many mutually antagonistic Arab tribes, and accomplished great things in Arabia and Palestine during the European war. He was steeped in Eastern wisdom, and in archæology. It was reported after his death, in the public press, that he had written to a friend about his inward uneasiness, and in his letter he used these notable words: "One of the sorest things in life is to realize that one is just not good enough. Better perhaps than some, than many, *but there is an ideal standard somewhere, and only that matters, AND I CANNOT FIND IT.*"

Whatever "The Seven Pillars of Wisdom" were to which he referred, his title may be taken, together with his confession, to inspire considerations based on the wisdom of God, leading to conclusions of the deepest satisfaction.

THE WISDOM OF PHYSICAL PERFECTION

This is very desirable. Yet it is remarkable that in various magazines giving valuable exercises for its attainment, there is so much else that is worthless and undesirable that a thoughtful observer concludes that perfect physical development does not of itself bring loftiness of mind. It keeps company with the brutality of the boxing ring and wrestling match without incongruity. One may strenuously climb this "Pillar of Wisdom"; but its top is no nearer heaven, or the life eternal, or real heart-satisfaction. It ends in the grave.

THE WISDOM OF SUPER-EDUCATION

This goes deeper than the body, and instructs the mind. "Knowledge is power." It molds the face on finer lines, and harnesses the mental powers and develops the personality. Does it satisfy, and lead to God, and godliness, and eternal life? It is the friend of crooks, gangsters, forgers, and deceivers of all kinds. In a United States university there is a blasphemous "Society of the Damned"; another of "The Hell-Bound Heathen"; and "The American Association for the Advancement of Atheism" doubtless contains many highly educated people. Education is precious; there is no virtue in ignorance (except ignorance of ways of evil); but super-education is no barrier to perdition. Lawrence was highly educated, yet died unsatisfied. It cannot cure sin, nor conquer death; nor provide a hope of life beyond.

THE WISDOM OF PHILOSOPHY

Philosophy is "general laws or principles of knowledge," "love of wisdom." Various systems of philosophy strive to account for the beginning of all things, to find the cause and reason for their existence, and to inquire as to the future. This is a slippery pillar, surrounded by abstruse

ideas hard to grasp. One reaches the top, expecting great things, only to find something like this: "Dr. Alexis Carrell is a wizard of experimental surgery . . . probably knowing more of man in all his aspects than anyone else now living. Dr. Carrell is also by way of being a philosopher. . . . He indicates briefly and in simple language all that is known of man as a physical, mental, and moral being, and how little that knowledge amounts to; how much has yet to be discovered and explained." The river of philosophy ends in a trackless bog. Ancient Chinese philosophers (having lost the primal knowledge of God) thought that the first man chiseled out the earth from a mass of rock. Babylonians thought all life came from an egg (and Easter eggs perpetuate the notion). Modern philosophers have guessed that the earth was once a molten mass, which has cooled sufficiently for life to be possible; and all has "evolved" to its present state. In this philosophy, the individual is merely an infinitesimal speck in a vast concourse of atoms, without past or future; one's only incentive in life being to get as much happiness as possible, and to push off death as long as one may.

Philosophy contains no answer to the problems of sin and death. It yields no true satisfaction to the deep hunger of the human soul.

THE WISDOM OF PHILANTHROPY

This is more heart-satisfying. Our hearts enlarge when we exercise sympathy and helpfulness to others. But there still remains a sense of individual responsibility in life which the exercise of philanthropy cannot discharge. It comes short of that perfection without which human hearts can never find true satisfaction and peace.

THE WISDOM OF ECONOMICS

To find the cause of economic troubles; to find and apply effective remedies, is a splendid endeavor. But such efforts are continually thwarted, not only by the vast complexity of the subject, calling for wisdom more than human, but by human selfishness, greed, and deep-grained sin. It can afford no satisfaction for a personal ideal of life; it applies to this life only, and cannot ensure a life beyond.

THE WISDOM OF NATIONAL GOVERNMENT

To control a nation must surely expand one's personality; to form laws calculated to make people prosperous, happy, and contented; to provide the widest possible service to one's fellows ought surely to go far to yield abiding satisfaction to the human soul. But a Christian peer is reported to have said that all his political efforts for the nation's uplift were to him but dust and ashes. It is certainly most desirable that good men should govern; but there is no satisfaction in striving to govern a nation on the lines of ideal good. Not only is national government an ex-

ceedingly complex work; but there are so many people who strongly resent being made good by legislation that there is no abiding satisfaction to the soul in making the experiment.

THE WISDOM OF RELIGION

Surely here is true satisfaction. Religion should reach the inmost fibers of the personality. To be right with the unseen powers that be, surely gets to the heart of all things. But the world is full of religion; each nation has its own. The essence of the total wisdom of the world's religions is this: Live a decent life; do good; be honest, unselfish, virtuous; and you will be all right for time and eternity. But *who says so?* These are only human opinions. Where shall be found a statement of final authority which can be trusted with perfect assurance and heart satisfaction? Religion has no answer, but only the shifting sands of what men think, or spirits say, or Mahatmas teach, or Karma decrees. This pillar wobbles as we strive to climb it. It has no help for sinners; only inexorable justice. Lawrence said his best was not good enough; but he could not discover that better thing for which he sought. Religion can give no assurance for the future, but leads only to the edge of a dim shadowy mist bordering a vast unknown eternity.

But from the slippery, broken, unstable pillars of human wisdom, we turn to the Word of the living God, and read again, with heart relief, those wonderful words in Colossians 2:2—"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Here surely are the seven pillars of divine wisdom: "love, riches, full assurance, understanding, treasures, wisdom, knowledge"; and all reposed in Christ. "It pleased the Father that in him should all fulness dwell" (Col. 1:19); "for in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9); "and ye are complete in him" (Col. 2:10).

Let us therefore examine again the seven pillars of wisdom already specified, in the light of the Lord Jesus, the wisdom of God, and we shall then find the eighth, where the heart finds peace.

Physical Perfection. There can be no higher bodily perfection possible than that possessed by Christ Jesus, "being the brightness of (God's) glory, and the express image of his person" (Heb. 1:3). Here is the supreme ideal. But how can human beings possibly hope to reach it? This is exactly what God has promised to them that love His Son. "The Lord Jesus Christ . . . shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). "We shall be like him" (1 John 3:2). It is impossible to imagine anything more heart-satisfying than that.

Super-Education. Many humble Christians are unable to enter the higher regions of this world's education. But the Word of God assures that they are "complete in him, in whom are hid all the treasures of . . . knowledge." And the very purpose for which God bestows life eternal upon them that believe in His Son, is to get to know Him. To

learn of Him is the highest wisdom for time and eternity. Earthly knowledge changes and fades, but the divine knowledge will never change and never end. Moses knocked at the door of God's university when he said, "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee" (Ex. 33:13). And Christ is "the Way, the true and living Way."

Philosophy. Many humble Christians are unable to explore the intricate ramifications of human philosophizing. But there is immense heart satisfaction to them to know that "Christ Jesus is made unto us, *wisdom*"; and "ye are complete in him, in whom are hid" (and how can unregenerate men begin to discover them?) "all the treasures of *wisdom*." "By him were all things created"; "ye are complete in him"; "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." What divine philosophy! All human reasonings are but broken lights, only making darkness visible. The highest possible philosophy is to know that we are in Christ Jesus, and to abide in Him, and to be growing in the knowledge of the Father and of His Son, by His Holy Spirit. That alone can satisfy; and it does.

Philanthropy. Much of the world's philanthropy has found its inspiration in the Lord Jesus Himself. He was rich, but became poor, that we through His poverty might be rich. Yet there may be much philanthropy without Christ, bringing blessing indeed to many; but having no acknowledgment of Him as Savior and Lord, it ends in the grave. But philanthropy which is called forth by true faith in the Lord Jesus is enriched by His blessing now, and is owned by Him also as accomplishing His works, and becomes treasure laid up in heaven, as His reward. The highest philanthropy this world has ever known is 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."

Economics. The world strives to increase armaments and yet have balanced budgets. It needs the economics of Christ. It is freely admitted that if all the world developed the spirit of Christ, the world's economics would be vastly simplified. But it will never be accomplished by human efforts. The hope of the world is the return of the Lord Jesus Christ, the Prince of Peace. When He comes, 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." Then the world will see a demonstration of economic wisdom which will realize its highest dreams of achievement. Billions of pounds will be released for peaceful purposes. "Even so, come, Lord Jesus."

Government. A democratic, elected government is burdened with the uncertainty of its tenure of office. At the next election it may be unseated. It must work speedily to achieve results that will justify its continuance. It is constantly hampered in its projects by the criticism of the "opposition." Dictators endeavor to subdue all opposition by force, and to rule with absolute authority. But fear of overthrow by some rival, and the fear of assassination, must haunt them continually. There does not repose in

humanity a wisdom sufficient for the ideal government of any nation, much less of the whole world. The wisdom of government will only be realized when "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."

Religion. The gospel of God concerning His Son, proclaimed to all nations for the obedience of faith, is the only real religion in the world. It is couched in straightforward language that all can understand. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Being justified freely by his grace through the redemption that is in Christ Jesus . . . for the remission of sins that are past." "There is therefore now no condemnation to them that are in Christ Jesus." "I beseech you that ye walk worthy of the calling wherewith ye are called." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Here is a completeness for time and for eternity; God revealing Himself as Creator of all things; Christ dying as a sacrifice for our sins; that sacrifice appropriated to each one who confesses faith in the Lord Jesus as Savior; present grace and future glory secured to every believer. Here and

here alone is true satisfaction concerning these great problems.

Excelsior. Here, then, is the eighth pillar of wisdom. Here is the undiscoverable ideal. Here, in seven wonderful words, is the divine philosophy of life for time and for eternity, which satisfies, and satisfies abundantly. To own the Lord Jesus as Savior; to know that He acknowledges me; to possess His Holy Spirit, the pledge of redemption; and then to "*grow up into him in all things.*" Here is the highest possible ideal in the whole universe. The grandest satisfaction lies in climbing this pillar of wisdom. Christ Himself is at the top. Also, it bears a wonderful inscription as to its purpose. It is this: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This is the last word in perfection, with infinite possibilities for all eternity; and it is for the children of God. Eternal life is provided by God to every humble believer in the Lord Jesus Christ in order that he may grow continually toward this ideal. In Christ, and Christ alone, is the wisdom that satisfies; "that in all things he might have the preeminence."—William Campbell in *The Bible Standard*.

"The Good That I Would"

By T. A. Drinkard

"THE good that I would" (Rom. 7:19) is often appreciated by those who manifest a sincere interest in the subject under discussion.

A brother from Arizona says, "I am now taking THE RESTITUTION HERALD and enjoy your articles on the kingdom so much. I hope you write articles regularly."

Such encouragement inspires every writer to do his best, not only me, but you, too, that seek to render acceptable service to your Lord and Master. We do not write merely to be read of men, but there is love for the Master behind it all, and a sincere desire to help some one who may need just such help as we may be able to give.

Here is an excerpt from a letter a sister in Kansas writes: "I was much pleased with your articles on the kingdom, a subject much neglected, and really needed, in our papers."

And there are others who appreciate the messages that come to them each week through THE RESTITUTION HERALD that you never hear from.

Brother, sister, is your pastor doing his best to serve his Master, and thereby helping you? Don't wait until he is sleeping "the sleep of death" (Psalm 13:3) to think of flowers. Let him know about the good he is doing while he is able to realize a blessing from it.

A brother says in THE RESTITUTION HERALD: "Now, then, is an opportunity for teaching the gospel of peace and

the kingdom of God such as has not before existed. If the church can recognize and take advantage of its chance, it can march with extraordinary speed."

The church will recognize this her opportunity and chance to go forward if her ministers will do their duty by teaching the gospel of the kingdom without fear or favor. The spirit of compromise is growing in religious circles. The Church of God has nothing to gain by compromising the fundamental principles of truth with the principles of error for the sake of unity, and it is humiliating to see brethren of the Advent faith unionizing with the Pharisees and Sadducees of our time.

Jesus Christ hewed to the line; He taught the truth of God. His doctrine and way were different from those of the Pharisees. He *did not* say to them, "Now, brethren, we are all going to the same place; so let us lay down our little differences *over doctrine* and church polity and unite our efforts"; but it was, "Ye are of your father the devil, and the lusts of your father ye will do. . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:44, 47). He could not and would not endorse their polity; it was contrary to God's way.

God was not satisfied with such; neither was Christ, and hence Jesus publicly announced that "upon this rock I will build my church" (Matt. 16:18). In other words, "I

am going to build My church upon a sure foundation, one that will stand the test of time" (Isa. 28:16; 1 Cor. 3:11; Eph. 2:20).

Not once during all His ministerial work did Jesus offer to compromise truth for the sake of unity. He went to the judgment and thence to the cross alone, fighting like the soldier that He was. He could have, possibly, surrendered to the enemy, but the fact that He did not is proof positive that He did not want to. Neither should you and I care less for the truth of God. When you merge your efforts in building human churchianity instead of Christianity, you are putting your light under a bushel, and such acts are forbidden by the Son of God (Luke 11:33).

"How happy is he born and taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!"

—Sir Henry Wotton.

"THEY SHALL BE ONE"

(Continued from Front Page)

lines of Bellinghausen:

"Two souls with but a single thought,
Two hearts that beat as one."

Pope translates Homer's immortal line on friendship,

"Two bodies with one soul inspir'd."

Adam "became a living soul," a unit soul, before Eve was brought into being. Out of the living soul of Adam was formed another body, a division of Adam's soul, or of Adam himself. Adam and Eve were literally "one soul."

In the process of time that oneness of personality became even more apparent, even more unquestionable. When the marriage of the first Man and the first Woman was crowned with parenthood, the flesh and blood, the mind and heart, the character and disposition, of Adam and Eve were blended forever in the lives of their children. Both parents were reembodied in their sons and daughters. So long as the line of descent continued the oneness of Adam and Eve would go on unbroken. Nothing could separate them.

What was true of the first marriage and its result is also true today of the man and woman who enter the holy estate of wedlock. For, for good or ill,

"Our lives go on in our children."

The oneness established by marriage is eternal. Should a single descendant of a father and mother, no matter how many generations may intervene between them, attain a place in the kingdom of God and the endless life that goes with such a position, that father and mother shall live on as one forever in the immortal character of their child.

Husband and Wife! How good God is! "To have and to hold . . . till death do us part!" And beyond death the quenchless fires of love and of unity burn on! Into the end-

less ages, into the farthest eternities of God, so long as sun and moon and stars reflect the glory and wisdom of the Creator's handiwork, just that long shall the flames once kindled on the marriage altar of the Home shed forth their divine light!

Husband and Wife! Parents and Children! United forever in love and in service which love inspires, for God has willed it so.

THE LAND OF DIVINE FOOT-PRINTS

(Continued from Page Three)

To the great Christian world at large, Palestine remains the "Holy Land," whose soil was made forever sacred by the feet of the divine Son of God.

"O Galilee, sweet Galilee,
Where Jesus loved so much to be,
O Galilee, blue Galilee,
Come, sing thy song again to me."

It was in a rustic northern village of this land that Jesus spent His youth and young manhood, and learned the meaning of arduous toil. Entering at length upon His appointed mission, it was unto the lost sheep of this land of Israel that He daily ministered. It was across its dusty plains and over its mountain pathways that He traveled, and in its towns and hamlets that He ministered to the needs of men. It was by the shores of its lakes, on the grassy slopes of its hills, and in the synagogues of its villages, that He pronounced His wonderful teachings. It was in its capital city of Jerusalem—yea, in the very confines of the temple—that He was at last rejected, and on a barren knoll outside the city gates that He surrendered His life to redeem a lost world.

Another hill just outside the city was selected by our Lord as His final meeting place with His disciples. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Jesus had been mocked and rejected. But He chose the Mount of Olives—the spot so often hallowed by His presence while He dwelt among men. It was here that He gathered His beloved disciples about Him for the last time, while words of the deepest tenderness fell from His lips; and then, with hands outstretched in blessing, as if in assurance of His protecting care, He ascended from among them, and a cloud received Him out of their sight. And as they gazed longingly into the heavens to obtain a last glimpse of their departing Lord, angels were sent to bring them the message: "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 1:10, 11).

It was from this mount of holy memories that our Lord ascended; and we are told that upon its summit His feet will again rest when He shall come the second time. "Not

as a man of sorrows, but as a glorious and triumphant king. He will stand upon Olivet, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, 'Crown Him Lord of all.' "

But there are events of other than sacred and religious significance that cluster about this southwestern angle of Asia, and have tremendous meaning for us today. The atmosphere of that ancient land is pervaded by a sinister and withal a most modern spirit of unrest and intense activity. The focal point of history since history began, this region today is under the closest scrutiny of all the great powers of the world. What is happening at the eastern end of the Mediterranean today is merely the modern phase of a situation which has existed for more than three thousand years. The past twelve months have witnessed one more ominous clash of interests as Italy has penetrated Ethiopia, and challenged British domination of the Nile Basin, the Suez Canal, and the Mediterranean trade routes.

To the north lies another fruitful zone of trouble. Napoleon once remarked that the nation which dominates the Dardanelles, Constantinople, and the Bosphorus, holds in its hands the destinies of both Europe and Asia. Ancient Troy controlled this region for centuries until the Greeks built Constantinople in the seventh century B. C. It has been used as a route of conquest and expansion by various hosts—Xerxes and his Persians, Alexander the Great, the Crusaders, the Saracens, and the Turks.

Today the Dardanelles remain the key to one of the most important crossroads in the world. The nation which controls this land bridge connecting the two richest and most populous continents, and the water route that crosses it, can dominate the vast east-and-west trade between these continents, thereby subjugating the ambitions of other trading nations. And recent events in the Mediterranean, backed by the examples of history, indicate strongly that further turmoil will center on this vital world highway.

Ever since the World War, France has sought frantically to maintain a bloc of buffer states between Constantinople and Germany. Undaunted, Germany has been equally busy trying to penetrate and dissolve this bloc, but has been countered at every move by Great Britain and France. Nevertheless, she has aligned on her side Austria, Hungary, and Bulgaria. The latter nation is especially important in German hopes because she is the most northern neighbor of Constantinople, and borders on the Black Sea.

Russia still has her aspirations, bitterly resents German acts of aggression, and has taken sides with Great Britain and France in encouraging the Turks to refortify the Dardanelles. Italy, too, has visions of extending her power and influence to the east at the expense of Turkey, Greece, and, ultimately, of Great Britain and France. She has already acquired the Dodecanese Islands at the very gateway to the Dardanelles, where large garrisons of Italian troops are stationed, and where admirable air bases can readily be located.

All this serves to make Turkey, once the dreaded scourge of Europe, the most desired ally of Western powers. She is sitting on the Dardanelles, while all around her am-

bitious nations are clustered like a ring of buzzards. What part the Turkish nation, highly modernized under the able leadership of Mustapha Kemal Ataturk Ghazi, is to play in the future relations between Europe and Asia, the events of the very near future are likely to reveal. This compact and determined state has its roots in both the Orient and the Occident, and has well been called the spear point of Mohammedanism thrust straight toward the heart of the Western World. Her position serves as one more factor in holding apart the discordant elements of Europe, which divine prophecy declared should never cleave one to another (Dan. 2:43).

Regarding this southwestern extension of the continent of Asia which we are here considering, one more fact of paramount importance must be presented. It is within this area that God will gather the nations of earth together for the battle of the last great day. The scene of this mighty conflict is the age-old battleground of the world—the Plain of Megiddo, or Valley of Jezreel. Called Esdraelon by the Greeks, this is the most fertile and historically important plain in Palestine, and lies between Tabor and Carmel, between the hills of Galilee and those of Samaria. It is the field upon which ancient Israel fought their most decisive battles, and where the great nations of antiquity contended for world mastery.

"He gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16). This battle is not to be a part of any ordinary war among nations; it is the battle which the God of heaven Himself will fight against the nations. It is the sixth in the series of plagues which are to be poured out upon an unrepentant world after the close of human probation. It is announced by the seer of Patmos in the following terms: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared" (v. 12). That the peoples of East and West are here to meet in final combat is clearly indicated. Of the number who shall participate in that awful struggle, we read: "The number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them" (Rev. 9:16). Thus is eclipsed in its vastness any battle which has yet occurred within the span of human history.

Within this same region, too, so often marked by divine footprints in the past, shall be enacted the final scene in the great controversy between Christ and Satan, between truth and error; for it is upon the site of old Jerusalem and the Mount of Olives that the glorious city of God shall descend. "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). Of the hopeless attempt of Satan and the hosts of his deceived followers to capture that city the record is clear: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Rev. 20:9). May every reader of these lines be found within the protecting walls of the holy city in that great day!—L. Donald Warren in *Signs of the Times*; condensed.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Is Berean Evangelism Too Visionary?

Last summer, during the business meeting of the National Berean Society, it was moved and adopted that a Berean evangelistic fund be established, and that an evangelist be sent out as the opportunity afforded.

The evangelistic committee, appointed by the National Berean board, held several informal meetings and the committee decided, among other things, that the Berean evangelist should go into new places, conduct preaching services, and undertake to organize new Berean societies.

More than five months have passed since the fund was established and as yet no evangelistic work has been done. Numerous letters were sent out to different places, explaining the plan and purpose of the committee; articles have appeared on the Berean page from time to time in regard to the same theme, and it was hoped that from some place, some individual, would come a "Macedonian call." But not one response, not one suggestion, has arrived.

Shall we then conclude that Berean evangelistic work is merely a "visionary" project, without practical value? Is it the desire of Bereans, both old and young, that this work should be started and the Berean work advanced? Or are we satisfied with our present condition, content to stay in the same old rut we have traveled these past years, thinking only in terms of the present?

Let us ever remember that had it not been for the "visionary" ideas of the early leaders of our church and Berean societies we today would not have the churches and societies that now exist in many parts of the country. Their visionary ideas became realities through their desire and effort to spread the truth of the gospel. Shall we, the Bereans of today, allow this spirit of sacrifice and zeal to become lost among us? God forbid! The need of new churches and new Berean societies is just as great today as formerly. The promises of the Scriptures are just as precious, the teaching of Christ's second coming just as important, today as in the years gone by. Are you willing that we should go forward?

We have \$100 in the evangelistic fund. It should be realized by all that this will not go very far when active work is begun. If there are any societies or individuals who have some surplus money they would like to contribute to this fund, it will be appreciated. Send all contributions to Mrs. Esta Starbuck, 624 Rockton Ave., Rockford, Illinois. Please specify that it is to be used in the evangelistic fund.

If there are individuals or groups who would like to see this work started in their locality, please write to Harry Goekler, Marshall, Illinois, chairman of the committee. All suggestions and criticisms will be appreciated.

Evangelistic Committee.

Have You Paid Your Dues?

The constitution of the Berean Society states that all State and local dues shall be paid semi-annually, on the first of January and the first of July, to the treasurer of the National Society. If you haven't paid your dues as yet, the treasurer will be glad to receive them any time. Send them to Mrs. Esta Starbuck, 624 Rockton Ave., Rockford, Illinois.

Facing What We Must

When one is smitten with a staggering blow of sorrow, loss, or physical affliction, he can do one of two things. He can swoon, throw up his hands in despair, and surrender, or he can face the conflict with a brave heart and fearlessly fight with an unfaltering trust that somehow God's plans in the end will work out for the good of mortals, and by heroic courage conquer fate. Some one has said that sorrows gather around great souls as storms do around mountains; but, like them, they break the storm and purify the air of the plain beneath. There is no escape. Sooner or later pain and suffering are the inevitable lot of every mortal. It is then that the Christian turns more than ever to the One who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

True it is that many times pain, suffering, and death come in such measure that we almost doubt the wisdom and plan of God. But again our doubts are soon dispelled by the assuring words of the great Apostle Paul in Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

May we all, as Christian workers together, face with faith and courage the inevitable problems over which we have no control, looking to the future when Jesus shall come in power and glory.

Let Us Think on These Things

Many times in life we are undecided as to which course to follow. Especially is this true with regard to seeking the right form of pleasure and amusement. In such cases, let us ponder thoughtfully the words of Paul in Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

*"I am the good shepherd, and know my sheep, and am known of mine. . . .
I lay down my life for the sheep."*

OUR GOOD SHEPHERD

HOW many of you boys and girls ever had a pet lamb of your own? Or if you have not, how many of you who live on farms have sheep or have helped care for sheep? At least, all of you have seen sheep, I'm sure.

We all know that sheep are very helpless creatures. They need care and protection from wild beasts. They depend on their shepherd a great deal.

In the western part of our own United States and in Australia there are flocks made up of thousands of sheep. These are driven from one place to another by the men who care for them or by watchdogs.

But in the land of Judea, where Jesus lived, the sheep are always led. The shepherd goes before the flock and shows the way to go. He removes the dangers from the path, sometimes really giving his life for his sheep.

The sheep are safe as long as they stay with the shepherd, but if they roam away they may be lost. No one can take the place of the shepherd without the sheep finding it out. For they won't follow a stranger.

Once a lecturer from Palestine told the story of how he and his brother tried to take their father's place as the shepherds of his flock. They put on their father's clothing, and the sheep followed them until they spoke. Right then the sheep knew the difference, and they halted in their tracks and wouldn't move.

A true shepherd leads his sheep to a good green pasture where they can feed. He finds clear, cool water for them to drink. At nighttime he leads them back to the fold most always, though sometimes they stay out in the fields all night long.

How many of you know of a time when the shepherds watched their flocks by night, all seated on the ground? Think hard!

Yes, you've thought of it! "The angel of the Lord came down and glory shone around." The night the dear little baby Jesus was born in Bethlehem of Judea.

This same Jesus was grown up at the time of our lesson story, and He was telling those who had gathered around that He was the Good Shepherd. Jesus, a Shepherd? Yes; and who are the sheep and lambs? We are.

When you think of the things we have just learned about shepherds and sheep, you will see how those things

are true. Jesus cares for us more than any shepherd ever cared for his sheep. He leads us by love, never drives us by force.

He finds the best paths for us to take if we only ask Him to guide and lead us. He removes dangers from our path that we often never even knew were there. If we, His sheep and lambs, stay close to Him, we are safe. If we stray away we are in danger.

There are many things that cause us to stray away from our Good Shepherd. One of these, you will see as you grow older, is the love of the pleasures of this world. Another may be the love of money. Another is called the desire for worldly honor and glory. All of these may cause us to leave the Good Shepherd's flock and fall into the very midst of danger.

Jesus, our Good Shepherd, really gave His life for His sheep and lambs. That, as you all know, was on the cross. He proved true to His flock to the very last. And because He was such a faithful Shepherd, God raised Him back to life again, to eternal life that He will never lose.

Those of you who know the 23rd Psalm, say it over to yourself now. It is a beautiful chapter. As you repeat it think of Jesus as your own Shepherd, leading you beside still waters, in paths of righteousness. I hope your superintendent will ask you to repeat it before the school.

There are two nice hymns that most of us know that would be good to sing on February 14, the date of this lesson. They are "The Ninety and Nine," and "Savior, Like a Shepherd Lead Us." Perhaps you have some others in your songbook.

Here is one called, "Dear to the Heart of the Shepherd":

"Dear to the heart of the Shepherd,
Dear are the lambs of His fold;
Some from the pastures are straying,
Hungry, and helpless, and cold.
See, the Good Shepherd is seeking,
Seeking the lambs that are lost;
Bringing them in with rejoicing,
Saved at such infinite cost.

"Out in the desert they wander,
Hungry, and helpless, and cold;
Off to the rescue He hastens,
Bringing them back to the fold."

AMONG THE CHURCHES

FLOOD SWEEPS SOUTHERN ILLINOIS

By Elizabeth Martin

Eldorado, Ill., Jan. 30.—With approximately one half of its population of twelve thousand homeless, Harrisburg, Ill., was further endangered today by having its water supply shut off. Orders have been issued by the State Department of Public Health that all water used for cooking and drinking purposes in Harrisburg must be boiled for at least ten minutes.

Every hour the oncoming waters dislodge more and more of the citizens of Harrisburg. It has been necessary to dynamite the ice covering some of the city's streets to provide passageways for boats going to the rescue of persons marooned in various sections of the city.

All freight and passenger service by rail into Harrisburg has been discontinued. The highways leading into the city from all directions have been closed. The only route now open is 13 between Marion and Harrisburg. Mail, freight, express, and supplies are taken into Harrisburg on Route 13, transferred into boats, and transported to within five blocks of the court house square by water.

The Sahara Coal Company has suffered heavy losses. Water boils from the shaft of Number 3 mine that employs 320 men. Officials have given up all hope of ever reopening this mine and are concentrating all efforts in an attempt to save mines Numbers 12 and 1 from the turbid waters.

Warnings have been issued regarding fire hazards. Gasoline and oil float on the surface of the water and all persons have been cautioned in an attempt to avoid a recurrence of the recent Cincinnati conflagration.

Eldorado at present is high and dry. The only route open from Eldorado is Number 143 to Raleigh and Benton. The city hall and Legion hall have been converted into emergency hospitals and supply stations for refugees by the Red Cross. Eldorado is caring for refugees from Shawneetown, Junction, Equality, New Haven, and Ridgeway, Ill. Each hour sees ambulances and army trucks pouring into the city loaded with people whose homes are inundated.

The headquarters of Col. Davis of the Illinois National Guard are located at the main hotel in Eldorado. From this point Col. Davis directs all relief activity in this sector from New Haven south to Carmi.

The various relief agencies, Illinois Emergency Relief Commission, the American Red Cross, Works Progress Administration, and the local relief agencies have the situation well in hand.

We come in contact with so much suffering here in the office. I am secretary to Francis L. Jahn, superintendent of the Commodity Department, WPA. We are supplying food stuff, clothing, and bedding for the disaster-stricken villages of New Haven, Ridgeway, Carmi, Equality, Shawneetown, and Junction.

I am afraid it isn't just a matter of a week or two, as the waters are still rising, and we should realize that it is a situation of which only God knows the outcome.

THE IOWA FIELD

From an interesting letter we gather the following facts relative to the work in Iowa, where Bro. J. L. Denchfield has been laboring for some months. Since conference Bro. Denchfield has held meetings in various localities in Iowa, Minnesota, Illinois, and Wisconsin, but is now situated "permanently and temporarily," as he expresses it in his letter, at Koszta, a rural community not far from Marengo, Iowa. He is pastor of the churches at Koszta and at Hickory Grove. The latter is another rural church between Colo and Maxwell in the central part of the State.

"For the past few months," writes Bro. Denchfield, "services have been held on the first and third Sundays of the month at Hickory Grove and on the second and fourth at Koszta. However, the probability is that a change will soon be made and services will be held at Hickory Grove on the first Sunday only and the remaining three Sundays will be taken by Koszta."

Bro. Denchfield expresses the enjoyment he has found in working with the Iowa brethren and mentions appreciatively the full support which the Iowa Conference board has extended to the work throughout the State.

In spite of his active work in Iowa, Bro. Denchfield still takes a deep interest in the progress of the churches in his old home State, Minnesota. He says that plans are now being formulated for extensive evangelistic work in both Berean and State Conference programs, and he anticipates "a more successful and extensive campaign than that of last year. And that," he remarks, "was quite successful." In Bro. Denchfield's estimation, Minnesota offers a splendidly promising field for Christian work in all lines.

FROM SOUTH DAKOTA

I am sending \$1.00 for the paper for six months. Times are hard and money scarce, as it has been so many years since we have raised a crop; but we feel we need the paper, and enjoy reading every bit of it. It is such a help, as we never hear any preaching.

We have had very severe weather since the first of the year. A blizzard has been raging all day, and it is below zero. Roads are all blocked. There has been no traffic since noon.

Mrs. Inez Titus.

BURR OAK, INDIANA

The annual election of the Burr Oak Church of God was held Friday evening, Jan. 8.

Preceding the election, a short social program consisting of readings and songs was enjoyed by all present.

The reports showed that interest and attendance had grown in all departments during the year.

The following officers were elected: elders—Melvin Osborn, Ferris Zechiel; deacons—Gerald Osborn, Norman LaMunion; deaconesses—Louise LaMunion, Leona Zechiel; secretary, Nettie Guge; treasurer, Mary Hatten; trustees—Albert Overmyer, Norman LaMunion, Russel Currens; pianist, Elizabeth Zechiel; music director, Mary Hatten; Sunday school superintendent, Norman LaMunion; Berean president, Leona Zechiel; Ladies' Aid president, Pearl Zechiel.

On Sunday morning, Jan. 17, Bro. Hoskins delivered a very impressive sermon, "Our Consecration," in which he challenged us to become living examples of our Lord and Savior Jesus Christ and to consecrate and rededicate our lives so that our characters may promote brotherly love. After this inspiring message the officers were installed by the pastor.

Mrs. Nettie Guge, Secretary.

RIPLEY, ILLINOIS

On Tuesday evening, Jan. 26, Bro. F. L. Austin gave an excellent sermon on "The Signs of the Times" at Ripley. The hall in Macomb where the regular meetings are being held was not available that night.

Our Sunday school voted to send the offering for next Sunday to help relieve the suffering in the flood-stricken area of our Nation. This should test us and show how practical our Christianity is.

Sr. Mallory is very ill in the St. Mary's Hospital at Quincy, Ill. She will be glad for your prayers.

Bro. William Fey is home and up and about after an operation that kept him in the Macomb Hospital two weeks.

Several of the church folks have had the flu. Our attendance has not been quite as large the past few weeks, but we believe it will be back to normal soon.

Harvey Krogh, Jr.

BETWEEN YOU AND ME—

Sunday, Jan. 31, the Oregon, Ill., congregation was surprised by a visit from Bro. and Sr. H. S. Bell of La Crosse, Wis., and their son Merle of Chicago.

The collection of the Oregon, Ill., Sunday school on January 31 was turned over to the American Red Cross for flood relief purposes. This offering, together with the amount contributed by the church on January 24, raised the total contributions of the Oregon group to the Red Cross to more than \$57.

Dorothy Elaine is the little miss who came on January 19 to live with Bro. and Sr. C. E. Lapp of 340 30th Ave. N., St. Cloud, Minn. We pray that she may come to be as diligent in our Master's service as are her father and mother.

In a personal letter to the editor, Sr. Elizabeth Martin assures us that, as far as she knows, none of our church people in southern Illinois have so far been affected by the flood.

CHURCH OF GOD MESSENGER

Fonthill, Ontario - Niagara Falls, New York
 An effort will be made to accelerate and expand the work at Welland, Ont. The average attendance at the Sunday school since it was started ranges in the twenties. Bro. Fred Jones of St. Catharines, who has been helping in the teaching, deserves much credit for his splendid constructive work. The work at this point is now definitely established and the present membership of fourteen provides a sound nucleus around which to build.

In the past year the pastor of the churches at Fonthill and Welland, Ont., and Niagara Falls, N. Y., has preached 146 sermons, conducted 141 Bible lessons, taught 140 Sunday school classes, and officiated at 23 Communion services, making a total of 450. This does not include the many meetings and services participated in outside of the regular church work. That you may grasp the total amount of time these combined services required, they are equal to two and one quarter months composed of 25 eight-hour working days. This does not include the many hours of preparation spent in the study nor the time required to go to and from the widely scattered places of meeting.

The Lord blessed the efforts with seventeen baptisms. Two more have signified their desire to be immersed as the result of the past year's work. Lest some might think that these additions are the result solely of the pastor's efforts, he thankfully acknowledges that "a goodly number can be traced to the splendid work of some of the members. Our people are catching the spirit of individual evangelism. There is no limit to the work that can be done if people set their hearts to the task."

The financial condition of the church is not only sound, but is sufficiently encouraging to warrant a broadening effort. Better times, no doubt, have contributed to some extent to this improvement, but the real cause is warmer hearts. The report from which The Herald takes these interesting items concludes with this significant statement from the pastor: "Your increased liberality toward your pastor for the coming year indicates your quickening spiritual pulse."

A young man has come to board with Bro. and Sr. David Elliott. His name is David Douglas. "David" means "beloved" and "Douglas," a Scotch name, means "defender." "Beloved Defender" is the role this little fellow is to play in the drama of life and in the service and defense of the gospel.

Bro. T. H. Weldon; his daughter, Sr. Will Holland; and his grandson, Weldon, have gone to New York City where they will board a boat for a two weeks' cruise through southern waters and the Panama Canal to the West Coast, where they will spend the remainder of the winter in the sunshine of the "Golden State." Their absence will be keenly felt and we pray their journey may be safe and pleasant.

Irvin Barnhart, Howard Shute, Betty and Dorothy Elliott, who have been confined by scarlet fever, will soon be released from quarantine. Sr. Taylor of Fonthill remains very weak, as does Sr. Oakley of Niagara Falls, N. Y. They need your prayers. Bro. George Rennard of the Falls continues to gain strength.

"Mother Shipton's Prophecies" will be the pastor's subject at both churches on January 31.

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth."—Rom. 14:21.

COOPER - WARD

On Christmas Day, J. Wesley Cooper of Ripley, Ill., announced the marriage of his daughter Margaret to Lyle K. Ward, son of Mr. and Mrs. Ralph Ward of Rushville, Ill.

The wedding occurred November 16, 1935, at Fairfield, Iowa, Rev. U. S. Smith of the M. E. Church officiating. Since that date the young couple have kept their marriage a secret.

The bride will be remembered by many who met her at General Conference. She attended Rushville High School and later Western Illinois State Teacher's College of Macomb, from which she graduated June 4, 1936.

The groom is a young man of high ambition. He also attended Rushville High School and is at present a junior of Western Illinois State Teacher's College.

Their plans for the future are indefinite. Their many friends wish for them the best that life can give.

Eduah Cooper.

The Gospel

- operating in one's life produces a change (Rom. 12:1, 2);
- provides an easement of physical infirmities (Matt. 11:28);
- is a complete armor for Christian warfare (Eph. 6:11-17);
- has never been defeated in any conflict (Isa. 55:10, 11).

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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J. W. Sweet	2.00
Happy Woods, La., S. S. (ind. fund)	12.18

LOVE MARKS THE ROAD TO HAPPINESS

If you would solve your troubles,
 All your worries and your cares—
 Would find the road to happiness
 And the answer to your prayers;
 You can do it very simply
 And effectually, too,
 By answering this question—
 "What's the loving thing to do?"

In home, that earthly temple
 Where the God of Love holds sway,
 You can solve the little problems
 That confront you day by day;
 You can spread the joy of sunshine,
 You can make the heavens blue,
 By answering this question—
 "What's the loving thing to do?"

In the busy world about you,
 'Mid the struggle and the strife,
 You will find that it will help you
 As you journey on through life,
 To remember that your brother
 May be looking up to you,
 For an answer to the question—
 "What's the loving thing to do?"

Then keep it always with you,
 Bear it constantly in mind,
 Let your life be governed by it,
 And you will surely find
 It will lead you up to happiness,
 It will make your dreams come true,
 If your actions answer fully—
 "What's the loving thing to do?"
 —Anonymous.

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NATIONAL BIBLE INSTITUTION
 Oregon, Illinois

Gospel of Service

By C. E. Randall

YES, it is true that the gospel of the kingdom is dogmatic and its teachings positive. This asserted authority of the Scriptures, however, can be easily made arrogant in our application of the letter of the text.

For instance: "Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him" (Matt. 12:3, 4). From a dogmatic angle, the act was an open violation of the law. There were those who assailed this unlawful eating as sin. Without going into a discussion of the purpose of the shewbread, it can be briefly stated that it was for a good purpose. Here are some of God's children who are hungry. Must they go unfed? The letter of the law prohibited eating the shewbread. It was not consecrated for that purpose. But these folk need something to eat. An actual need has been created. Must the letter of the law hold fast, or will the spirit of the Word give sufficient flexibility to meet this need of doing good? It is a worthy cause, and though the shewbread is not intended to feed the hungry, yet it is never wrong to do good, so using the shewbread for another righteous cause is lawful, and David is uncondemned in doing good. Jesus uses this case to teach us that doing good is always right and lawful.

In this same connection the account of Jesus and the disciples passing through the grain field on the Sabbath is recorded. The disciples were hungry and began to pluck the grain and eat. This was contrary to the law, which required that food for the Sabbath be supplied on the sixth day. The Pharisees began complaining. They were strict dogmatists, and looked at the law strictly from a letter point of view. They asked Jesus why His disciples violated this law. The letter of the law did not provide for the emergency. The spirit of the law was elastic enough to warrant doing good in response to a human need.

Jesus interpreted the positive gospel in harmony with the people's needs. His gospel was translated in terms of service. "He went about doing good." A dogmatic gospel that overlooks and neglects human needs has little appeal, and, we might add, little place in the world. The Golden Rule is the dogmatic gospel in action. Wherever Jesus went He did good. His attentions to the needs and sufferings of the people won their hearts and ears.

Our gospel of words would have more power if it was accompanied with a gospel of service. Little headway can be made preaching to a hungry man or an ill-clad traveler. Fill his stomach and cover his body and your words will have meaning and will carry a warmth of spirit. Read carefully James 2:15, 16. The most successful way to teach people what Jesus is going to do is to demonstrate in your own life what He has done and by your service of love in-

dicating what He is doing. While many denominations may have neglected a positive gospel, yet they have done a noble work in ministering to the needs of a distressed world. This is the spirit of the truth of the dogmatic gospel.

The gospel of good will is more powerful in action than in word. If nations would act and live peaceably as well as talk in terms of peace, world amity would be on a more enduring foundation. Do not think we are suggesting a "let-up" in teaching and preaching the dogmatic gospel. But we are suggesting something additional to this fundamental work, namely, the gospel of service.

The emphasis that has been placed on Jesus' statement, "They are not of the world," has been such that we have largely isolated ourselves from the very people that He sent us to save. A "holier or wiser than thou" attitude at once erects a barrier which hinders, if not destroys, usefulness. Making the world a better place in which to live and easing the groanings of suffering humanity are not partaking of the things of the world. If such constitutes worldliness, then I am willing to be worldly in this respect. Jesus was accused of being a winebibber because He ate and drank with sinners in His ministry of doing good.

Paul expresses well the gospel of service in his Galatian Epistle, when he says: "As we have . . . opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). We have grasped the "especial" part, but what about the first admonition, "Let us do good to all men"? Preaching them the gospel is doing good to them. This does not complete our mission. Nor will we ever grasp or sense the missionary spirit until we catch a vision of gospel service. What has the Church of God as a group been doing in a missionary way? What have we done to help the under-privileged? What have we done to care for the orphans? What have we done to abet human suffering? What have we done to aid the mentally ill? You know what we have done! You know what we are doing!

Do you recall the story of the good Samaritan? Remember the man fell among thieves; wounded and suffering, he needed help. The ambassadors of the law saw his need, recognized his suffering, but passed by on the other side. The Good Samaritan came along and ministered to the man's needs. Who was friend to the wounded? Who exemplified the spirit of the law? Who are ministering to the pains of creation today? Whose hearts are going out to those who sit in darkness and ignorance? Who is showing by example the spirit of the gospel? "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—*Church of God Messenger*.

THE RESTITUTION HERALD

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From a Proclamation

By Abraham Lincoln



IT IS the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord. . . .

We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gra-

acious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness. . . .

Let us . . . rest humbly in the hope authorized by the divine teachings that the united cry of the Nation will be heard on high and answered with blessings no less than the pardon of our national sins.—Proclamation of March 30, 1863.

Presbyterian or agnostic—whichever he was, Abraham Lincoln left behind him a heritage at which Napoleon probably would sneer, but which certainly was of far more worth than anything the Frenchman ever did. Lincoln's birthday, February 12, will be a legal holiday in twenty-nine States and in Alaska, will commemorate the causes and effects with which his personality and policies have indelibly stamped American government and institutions.

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Growth of Dictatorships

"The king shall do according to his will . . . till the indignation be accomplished."—Daniel 11:36.

TOKYO, Japan, Feb. 4.—The trend toward Fascism continues under the leadership of the army. Representative Kunimatsu Hamada, 78-year-old leader of the Seiyukai Party, and former Speaker of the House, in an attack on the attempt of the army to gain control of the Government, cited many declarations in 1932 and 1936 as indicating that the military leaders wanted to establish a dictatorship. General Senjuro Hayashi was commissioned by the Emperor on January 30 to form a cabinet, which at this time has not yet been completed. Observers assert that upon the outcome of the fight between the politicians and military leaders in Japan depend the future form the Government will take and probably the peace of the Far East.



MOSCOW, U.S.S.R., Feb. 3.—The relentless hand of dictatorship was again extended last week to pronounce the death sentence on thirteen prominent members of the Communist Party, including the former head of the munitions trust. The convicted men were charged with treason, espionage, sabotage, and plotting to restore capitalism. In the amazing trial which preceded their execution, the accused all pleaded guilty, as has been the case in former trials. Outside observers are wondering as to what methods were used to bring about mass confessions of this kind, but owing to the close censorship maintained by the Government it is impossible to secure the actual facts.

BERLIN, Germany, Feb. 3.—The speech of Adolf Hitler on January 30 occupies the headlines in the news from Germany this week, together with the responses to it by the premiers of Great Britain and France. The dictator re-affirmed his determination to continue the policy of German isolation, to which both France and Britain strongly object on the grounds that such a policy tends to arouse suspicion rather than to allay fear.

In complete harmony with the comprehensive picture of "the time of the end" as it is painted by the prophets, the peoples of the world are being educated to welcome the absolutism by which the nations are to be governed under the system of the Antichrist. The leading nations of Europe, with the exception of Great Britain, are already groaning under the iron hand of dictators. Japan and China are turning strongly in the same direction. Even in the United States a powerful movement is on foot to reduce the

power of the Supreme Court, our only protection against centralization of authority and the greatest safeguard to religious liberty.

Ancient Hebrew Language Revived

"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:9.

JERUSALEM, Jan. 30.—Dorothy Ruth Kahn, Jewish newspaper correspondent and author of a new book dealing with the return of her people to Palestine, declares that the ancient Hebrew tongue is rapidly becoming the common language of all classes of Jews in Palestine. Whether it is a gathering of members of the "society strata" for a cocktail party at the magnificent new King David Hotel, where lovely Jewish women in the latest Paris-made gowns sip Martinis with elegantly dressed Jewish men of the world, or whether it is a group of young orthodox Jewish exiles from Germany, Poland, or Russia who have met on the same evening for their frugal supper and simple prayer, all are conversing in the same language, the ancient Hebrew tongue in which no doubt the angels and Jehovah Himself spoke to Abraham as he sat at the door of his tent under the oaks of Mamre (A. R. V.) "in the heat of the day" (Gen. 18:1-21).

The book of which Miss Kahn is the author and to which reference has been made, is *Spring Up, O Well!* We have not had an opportunity as yet to review this work, but others who have done so speak of its beautiful descriptive passages concerning the Holy Land in springtime, the Festival of the Fruits, the observance of Purim in the exclusively Jewish city of Tel Aviv, and of the products and industries of Palestine. God has not forgotten nor "cast away his people which he foreknew" (Rom. 11:2), but already is rattling the "very dry" bones of Israel in preparation for "breathing" upon them that they may live again (Ezek. 37).

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What Would You Do?

By the Editor

"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live."—Isaiah 38:1.

IT WAS a death sentence that the Lord pronounced upon Hezekiah that day! It came at a time when the King's physical vitality was low and his mind depressed as the result of prolonged illness, and the effect of the startling announcement was consequently profoundly felt.

Seldom does the fatal summons come under circumstances more dramatic than those recorded here. And still more rarely does it come from the Lord Himself. Generally a man is made aware of the approach of death by his attending physician or by an intimate and trusted friend or relative, but seldom does the information come directly from God through the lips of a prophet.

It is hard for us to break such news to one whom we love, to tell him frankly that there is no hope for his recovery! Yet it is a duty that sometimes must be performed regardless of one's reluctance and regret.

"Set thine house in order: for thou shalt die, and not live!"

Those were tragic words to say to a sick man, and I have no doubt but that Isaiah was exceedingly sorry to address them to his friend the King. But I am sure that Hezekiah would much rather have received the fateful message from a friend who loved him than from an enemy who might rejoice at the opportunity to make such a declaration to him. Love and friendship soften many a hard blow which we receive in this life; but a blow as heavy as the one which fell upon the King of Judah on that occasion nothing can soften very much.

The way in which the King rebelled against the approach of death indicates clearly that in spite of prolonged suffering and weakening disease his spirit was still undaunted and vitally alive. Unlike Job under somewhat similar circumstances, Hezekiah did not want to die. He may have been ready to lay down his scepter and rest until the great Judge of all should call him forth to life again, so far as his spiritual preparation was concerned, but physically and mentally he was neither ready nor willing to die.

There seems to be a vast difference between a faith that will sustain men in *life* and one that will reconcile them

to *death*! Many seem to have the former, but few apparently possess the latter to a satisfying degree. Most men are anxious to live under almost any condition however distressful their lives may be. Our animal instinct, prompting us to cling tenaciously to life, conspires with our faith in God to give us courage to want to go on in the face of pain, disappointment, and hopeless defeat. Regardless of anything and everything, we want to live!

This jealousy of life is not due altogether to the animal instinct to which allusion has been made, but is attributable to a large extent to the confidence we have in ourselves, a confidence which we have built up on the foundation of our own experience.

When the way grows dark and danger seems to lurk in every shadow, we remember gratefully that the sun of hope has been eclipsed before for a passing hour and that it has always come forth again to shed its radiance upon our pathway. When disease saps our strength and we notice our friends' reluctance to give a direct reply to our questions concerning the physician's conclusion as to the seriousness of our condition, we generally say to ourselves: "Well, I've been sick before and have always recovered. I'll just show that doctor he can't make a dead man out of me yet!"

And often such a courageous attitude contributes in no small degree to our eventual recovery.

Sometimes we endeavor to assure ourselves with the thought that our task is not complete. We feel that God still has something for us to do, and such being the case, He will not permit us to be taken away until we are able to say with Jesus, "I have finished the work which thou gavest me to do."

Of course such an idea is egotistical and probably without foundation, for few indeed are so vitally necessary to the furtherance of God's plans that those plans would be disrupted or delayed should they be called from the scene of action! God's work always goes on! No failure of men can hinder it and no man nor group of men is indispensable to its success. As Jesus said of the self-satisfied Pharisees: "God is able of these stones (Please turn to Page Eleven)

Fidele

Fear no more the heat o' the sun
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone and ta'en thy wages:
Golden lads and girls all must,
As chimney-sweepers, come to dust.

Fear no more the frown o' thy great,
Thou art past the tyrant's stroke;
Care no more to clothe and eat;
To thee the reed is as the oak:
The scepter, learning, physic, must
All follow this, and come to dust.

Fear no more the lightning flash
Nor the all-dreaded thunder stone;
Fear not slander, censure rash;
Thou hast finish'd joy and moan:
All lovers young, all lovers must
Consign to thee, and come to dust.

—William Shakespeare.

A Sermonette

By Mildred Stantial

THE theme of my sermonette is the psychological aspect of religion, or the scientific relation between the mind and religious life. I am not promulgating New Thought, Occult Science, or any other modern movements that are supposed to take the place of religion, but am endeavoring to support the fundamentals of the "old-time religion."

To begin with, let us say that the science of living, or how to live, is the real problem of life, a universal problem. There are things which must be mastered to take a degree in life, just as one studies problems in health to take a degree in medicine, or takes up the problems of law to become a lawyer. As in these professions, so in the Christian profession, one must matriculate in a school to get the degree which is awarded after mastering a subject. The matriculation of a Christian comes when he adopts the Christian faith; he registers in the school of Christian living when he is baptized. The Master of this school, our heavenly Father, does not expect us to have full knowledge or to have attained perfection when we enroll in His school; but with His textbook, the Bible, and His daily help through prayer He will guide us to the completion of our course and we will receive the "degree of the overcomer." We have not, I should say, shown our desire to take up the Christian profession or cannot earn our degree unless we have enrolled by being baptized.

What, then, are some of the things we must master in this school of life? First, there is *faith*. Speaking from the psychological point of view, reason takes us just so far and no farther. Great confusion comes to those who try to base everything on science or reason. Faith must come into the scheme of things. If those who try to reason things to the last degree could only realize that it is in God's great plan that we should not know everything! God's mind is infinite and limitless, while man's is finite. I always realize the finiteness of the mind when I try to understand the matter of everlasting life; I can't think what forever can be, but I can believe that there is such a thing and that mortal minds are incapable of comprehending it.

After faith comes *works*. This might be called our laboratory subject. With the wide world as our laboratory and our fellow beings as subjects, we should develop the technique of doing things. If we follow examples in the Bible we will do many things which are not what we want to do, and we will serve others. In the perfecting of service toward others we are overcoming the selfishness in ourselves. Whenever we feel like shirking a Christian duty, we should remember "faith without works is dead."

Another thing to be mastered in this school is defense, the equivalent of military training, should we say? But instead of learning to bear arms, we are to equip ourselves

with a knowledge with which we can always defend the truth.

There are those who start the course and withdraw; at any rate it isn't an easy one. But there is a satisfaction in following it and the honors to be awarded are most enticing. When the degree is won, there will be positions for all (as the trade schools advertise). Paul had this assurance when he said, "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." We shall be kings and priests reigning with Christ on the earth.

The June, 1936, issue of *Reader's Digest* contains a condensation of the book, *The Return to Religion*, by Dr. Henry C. Link, director of the Psychological Service Center of New York City. I want to give a few of his ideas as mentioned in this review that may have some bearing on what I have said. I believe it confirms our faith in this day, when science is running in competition with religion, to find what a scientist has to say on "the return to religion." His daily work as a psychologist is adjusting the lives of people who haven't learned how to live properly. He has found that religion has solved their problems in so many cases, and his psychological tests and studies have led him back into active church work.

Dr. Link says in his book that he was led to return to religion through science, just as science had turned him away from it during his college days. His courses in philosophy had made him think man's power of reason was the supreme thing in the world, and as an agnostic, he scorned everything religious.

Since becoming a practical psychologist he has found by scientific studies that religion is a basic need of man. In a supervised psychological study of ten thousand unemployed people, one fact that he proved was that those people who had a religious belief or were churchgoers stood out as better individuals. He advised his clients to take up church work, whatever their social problem might be. Whether they were seeking an adjustment in their vocation, married life, mental poise, or economic security, the solution of their difficulties lay in a more effective attack on life founded on a broader and truer set of ideals. The type of religion he refers to is not something to help the individual to get away from himself, but a real tool which strengthens and helps him meet the actualities of life. Dr. Link believes in the efficacy of faith. The effect of religion on these people has caused him to return to religion.

He does not claim that just going to church can solve the problems of life, but uses this as a starting point on the premise of "faith without works is dead." In his activities as a church member, the person gets away from self and

introspection which may be harmful, and becomes an altruistic member of society. Modern psychology emphasizes activity or doing things rather than thinking and analyzing oneself. All people are naturally selfish, and it requires something outside the individual to bring the proper adjustment. Religion, Dr. Link claims, satisfies this need in a way which nothing else can, and leads to a fuller life. Only in belief in a Supreme Being does one lose his self-

importance. The disciplining of oneself—doing things he dislikes doing rather than what he likes (which all church members find is necessary)—produces a stronger personality with self left in the background.

I believe that our far-sighted view of religion—of rewards and blessings that are to come—often makes us overlook the near-at-hand happiness that comes from being a Christian.

Rescue the Perishing

By Mary A. Gesin

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John 4:9.



THE hearts of all in this great land of ours have been touched by a national catastrophe. America has responded to the call of distress, and money, food, clothing, and medicines have poured into the outstretched hands of those who stand in such dire need in the stricken flood territory. As a great band of brothers our country has arisen to give them aid.

All this is as it should be. Not one of us but would hang our head in shame if we failed to do our utmost for the relief of the needy. For we do not know when disaster may overtake us and leave us just as helpless.

But a far greater danger impends, and we stand idly by, heedless of our opportunity. Men are dying all about us, dying without a knowledge of the only way to obtain life eternal. The path of duty is plain.

Our hearts are touched to pity for those who are losing their lives in the flood, but only the present brief life is forfeited. At best it is filled with the ills of humanity. What of those who go down into death without faith in Christ as their Savior, just because you and I haven't brought them the message of hope?

God's heart was touched with pity for all mankind so that He "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God made a greater sacrifice than any one of us, for He sent His Son into the world, "that the world through him might be saved."

Shall we disregard that sacrifice? Shall we not only avail ourselves of it, but pass the word on to our dying neighbor as well? We cannot conceive of the flood sufferers refusing the proffered aid. Do we have any right to say that people will not listen to our message?

If it is true, as the Apostle Paul assures us, and we know it is true, that "death (has) passed upon all men, for that all have sinned," dare we stand indifferent to a world disaster and not render the aid that is in our power to give? Are

we not forced by common ties of brotherhood to proclaim that "the gift of God is eternal life through Jesus Christ our Lord"?

Money is needed, still more money, in the stricken zone. Services of doctors and nurses are indispensable. Further suffering must be alleviated.

Money is needed everywhere to spread the good news of the coming King. Preachers and teachers are indispensable in proclaiming the tidings of God's kingdom of everlasting righteousness to be established on this earth. If you have a talent can you sit idly by in such dire emergency? Even though you may have only a limited income can you refuse a proportionate share for God's work of saving men?

There is opportunity for all to have a part. Whether you have time, talent, or tithe, or all three, you can find just the work you alone can do. If you do not do it, it may never be done, and another may perish because of your neglect.

God assures us through the great Apostle that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Can you think of a happier message to give to one who is without hope?

"The Lord is not slack concerning his promise, as some men count slackness," says Peter, "but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Let us suppose an impossible situation. What if the gifts of generosity for the suffering people of our land were never forwarded to them? Of what avail man's sympathy and response?

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Shall we not proclaim God's gift in no uncertain tones? How can the world know it except we tell it? "Faith cometh by hearing."

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The Folly of Anger

WE ARE suffering today from a drought of good temper, the gentle rain of good humor has ceased to fall at its usual rate, and the situation threatens to become desperate and dangerous. There is less good temper in world politics than there has been for some time. The European dictators seem to regard anger as a virtue, and they seek to stir up, in the hearts of their people, the spirit of anger and hate against any power that stands in their way. The war spirit is fed and nourished by anger. When serving in the Great War, many deliberate falsehoods were propagated to call forth in us the spirit of wrath and revenge. Dictators and war generals know the power of anger to serve their ends on the field of battle.

I have closely watched the Fascists at their open-air meetings in London, and on their faces I have seen the look of bitterness and hate. Should there be any Jews in their company, they scowl at them and hurl at them some insulting remark. Unless you are a good hater and capable of displaying a fierce wrathful spirit, it seems you are not a sincere Fascist. This is equally true of Communists; the extremists of both sides face each other with a murderous look and shout their hymns of hate at each other. In these and other political movements, a display of bad temper is regarded as a proof of sincerity.

"MORE HASTE, LESS SPEED"

There is no warrant that bad temper and sincerity go together. When we lose our tempers, we are no longer sincere, we cease to be our true selves, and we do more harm than good. When in our quieter moments we come back to our better self, we are ashamed and angry with ourselves for being so rash and foolish. When in anger, men are guilty of uttering false and exaggerated statements, for which many have had to pay heavily in the law courts. The man who keeps sweet-tempered and exercises great patience will achieve far more than the hasty wrathful person in the long run. Dictators are bad-tempered men in a hurry and sooner or later they learn there is wisdom in the old proverb, "More haste, less speed."

SULLEN ANGER

There are some people who derive a certain amount of sadistic satisfaction from their gloom, dark anger, sullen moods, silences, and storms. The power to make those around them unhappy and miserable gives them much pleasure. We recall the story of Scrooge, in *Christmas Carol*, who, before his conversion and transformation, found a positive delight in scowling at those in need and thus added to their bitterness and misery. Some men find relief when they vent their anger on their wives and children. They usually threaten and harm those who are too meek and weak to retaliate.

Most of us have an attack of irritableness and bad tem-

per at times. In our better moments we are sorry for ourselves, for we feel we ought to have kept ourselves under control. It is better to express one's anger and be finished with it than to be silent and sullen for days, until anger bursts forth in a perfect fury. An anger that splutters over is less horrible than the anger hidden in the heart. There is something very grim in Burns'

"Sulky, sullen dame,
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm."

THE FOLLY OF ANGER

The folly of anger has been repeatedly urged by the wise of all ages. In the fourteenth century, the Italian Petrarch wrote: "Why should one give way to anger, when one can avenge himself calmly, when one can choose the noblest revenge, pardon?" In another of his letters he wrote: "I know that bees do gather honey from the bitterest herbs, but I never found any sweetness in anger. Though to others it may seem sweeter than honey, to me it was always more bitter than gall."

Five hundred years later Amiel wrote: "It is vulgar to be angry on one's own account; we ought only to be angry for great causes. Besides the poisoned dart can only be extracted from the wound by the balm of a silent and thoughtful charity. Why do we let human malignity embitter us? Why should ingratitude, jealousy—perfidy even—enrage us? There is no end to recriminations, complaints, or reprisals. The simplest plan is to blot out everything. Anger, rancor, bitterness, trouble the soul. Every man is a dispenser of justice; but there is one wrong that he is not bound to punish—that of which he himself is the victim. Such a wrong is to be healed, not avenged."

ANGER ROBS US OF PEACE

Resentment and wrath are foolish because they are hurtful to the person who experiences them. They achieve nothing, for they rob us of peace and alienate us from our fellows. The man who keeps his temper under perfect control will say or do nothing rash and will thus keep the peace for himself and his neighbors. It is "the soft answer that turneth away wrath." To learn patience and to acquire the capacity readily to forgive is to acquire protection against unruly and insensate passion. The truly great man is the man who rules his own spirit and is quick to forgive and forget a wrong done against him. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

In the New Testament, anger is regarded as belonging to the old nature, which we are to cast off. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice." We are to "put

on," says the Apostle Paul, "a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another and forgiving each other. If any man have a complaint against any; even as the Lord forgave you, so also do ye." In appointing elders, Titus was instructed to choose those who were "not self-willed, not soon angry."

Christians were exhorted by James to be "swift to hear, slow to speak, slow to wrath."

Amiel declares it is vulgar to be "angry on one's own account." But while there is this mean, foolish anger, there is a righteous anger. We would not be worthy of the name
(Please turn to Page Eleven)

Important Requirement No. 1

By Harvey Krogh, Jr.

YES, it is faith, "the substance of things hoped for, the evidence of things not seen." But we have heard that statement so often; what does it really mean? According to the Weymouth translation of the New Testament "faith" is defined thus: "a confident assurance of that for which we hope, a conviction of the reality of things which we do not see." Ah! A confident assurance, a conviction. Father says, "Yes, my son, we have decided that you shall have a bicycle." The boy's eyes beam and a bright smile lights his face. He has faith in his father and he *knows* that his greatest desire shall be realized.

Noah was warned of God and because of faith and by the power of faith he labored for probably more than a hundred years and built an ark. He must have really been assured of the thing that was not yet seen. If some one told you where to find a spring of water that would make you forever young and happy, and if you had *faith*, you would certainly go to that spring. Why? Simply because faith and the action are so closely related that you cannot have one without the other.

One time God's children began to lose their faith in Him. They trusted in themselves and pleased themselves and forgot all about God. Because they had no faith in God they did not obey Him and completely turned from their Maker. An earthly father is very much grieved when his children have no faith in him. No doubt God was grieved; so He called out one of His children and said, "Depart from these people and go to a place that I will show you." This man Abraham believed God; he had *faith*, and therefore he obeyed God. Abraham was marked down as a righteous man because of this faith that prompted him to obey.

There and then God started a new nation. Not a nation determined by family or blood relation, color or language, but a nation different from all others in that every citizen has faith in God. The Holy Scripture informs us that if we belong to Christ, God's Son, we also are descendants of Abraham and heirs according to a promise. In Galatians 3:8 this promise is spoken of as a justification of the heathen and a blessing of all nations. Do the nations need blessing? Oh, yes, the war, the disease, the sin are all a curse that needs to be taken away. It seems all this is to

come through faith. In Ephesians 2:5 we are told that it is by grace that we are saved, through faith, and that it is a gift from God. How is it that God can give such a rich gift to man and only require faith? Or does He require more than faith? The parent whose child has faith in him need not worry about giving the child valuable gifts. If the child has faith, the parent can trust the child to do as Father says because Father knows best.

May I say this? You trust God. You can trust Him more than you can trust yourself. You can trust Him more than you can trust me. You make an appointment with me; we are to meet at a certain place at an appointed time. My car doesn't get me there on time; maybe an accident prevents me; maybe I become sick. You cannot trust me. But you can trust God. The Psalmist said: "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).

Yes, your faith is in God and you believe that whatever God has said, that will He do. You do not know all that God will do, but you believe in Him and are assured that it will win for you a place in that kingdom that He is to set up with Christ as the great King. I may not understand God's plan exactly as you do, but I believe that my faith in God and His Son allows me to be accounted as righteous and I, too, shall have a position in that kingdom. Does it make any difference what we believe? Indeed you must believe God, and the better you know Him, the more you will put your trust in Him. As to how much we must know about Him or how much of His Word we must know, I cannot say, for only God can judge those things.

If you have faith in God, you will try to please Him. If you continue to put forth every effort to please Him, He will give you eternal life. Can God trust you with eternal life? Yes; if you trust God enough to do all for His glory and honor, He can not only trust you, but He can use you in His great plan of removing the curse from the earth and blessing all nations.

Faith means so much. Let us have faith in God and He will make all things work together for good for us and Himself.

HONESTY

IT HAS been said of public speaking that to get and to hold the group interest it is necessary to tell a funny story here and there. Well, I like funny stories; I am somewhat of an optimist and quite a dreamer. There are times when I like to get away from everyone and for awhile just daydream. I was somewhat comforted in general daydreaming when I ran across these words by Lincoln: "If you have spent your time building air castles, your work need not necessarily be lost; that is where they belong—in the air. Now just put foundations under them." This statement carries great truth. You can build air castles of dreams, but the foundation must be built on facts.

Tonight I will endeavor to hold your interest on facts, for that is what we want, not notions or opinions, because there are as many opinions as there are individuals.

In preparing this talk, I can truthfully say that I did not have any one person in our group in mind from a dishonest standpoint. However, I intend to hew to the line, and let the chips fall where they may.

We have young people here that are in business. We have high school and college students that will soon enter the business world. I think it is entirely fair that they be given an honest view of what they will meet. I believe the average person interested in church, spends about six hours a week in church, that leaves 162 hours outside. As you can't judge any man by his Sunday appearance, it is that 162-hour period of which I am going to speak.

I recently inquired of several people their idea of the word "honesty." I found three popular views.

Honesty is my policy.

Honesty is deeds done whereby the conscience can be at rest.

Honesty is anything within the law.

Now let us put these ideas through the third degree and see if we can break down their resistance.

Honesty is my policy.

The phrase sounds good, but if that is all that a man has in mind in regard to honesty, he hasn't very much. For what is policy? It refers to the management of general affairs. It is a system, an object. You have probably heard this statement in business, "It is my policy to deal strictly on a cash basis; however, I will extend credit in your case." What has happened? The man has broken his policy, temporarily at least. He has upset his management of affairs, changed his system, and lost his object, and if he classes honesty with a policy, that, too, will be disregarded. As a further illustration of policy, let us say you are getting ready for church Sunday morning. A car drives up, a

Long it may be, but this paper by Lou MacKinnon, first read at the young people's service of January 3 at the Los Angeles Advent Christian Church and later reproduced in The Messiah's Advocate, is well worth reading. Ever since One Hundred Million Guinea Pigs, debunking the advertising and idealism of modern business has been a favorite indoor sport. Mr. MacKinnon does it religiously.

friend comes to the door and says, "Don't you want to go to the beach with us today? We are going to have a good time." And you explain that you were getting ready to go to church. Then perhaps the friend sells you the idea that you can go to church any time, and what might your reply be? "Well, it is my policy to attend church Sunday, but I guess it will be all right this time," and away you go. What has happened here? You had a policy all right, and it was a good one, but it was laid aside. Your policy may change with the wind, but honesty should be constant. Therefore, honesty should be a long step in advance of the modern term "policy."

I received this general idea from a sermon of Pastor Osman's a number of years ago. He made this statement, "Don't be a Christian just because your mother and father are Christians. Don't be honest, true, and upright to please a friend, but be righteous for the sake of righteousness. Do the job right because you know that is the way it should be done."

Then there is that group of people that have the idea that honesty is deeds done whereby the conscience can be at rest. And with that the phrase, "Let your conscience be your guide." I don't think much of these as ideas. I think they are excuses; for even as cocaine will temporarily deaden the nerves of a tooth, so also will continual wrongdoing and sin either temporarily or indefinitely deaden the conscience. The group of people in mention would not depend upon the word of a sleeping person, yet they expect a dormant conscience to guide them. A deadened conscience would satisfy a lot of people, but no person who is honest with himself.

There are many people that live according to the system that honesty is anything within the law. It is a system all right, but it is not a good one, for its origin is not found in our Bible, and that is in what we are primarily interested. It is true that the Bible upholds the respect for law. But the laws and the technicalities in the laws of today will allow the people to do a great many things that we as Christians cannot do. Perhaps you are a lawyer. I come to see you as a client. I have robbed some one of his property and money, or I have swindled my partner in business. For two hundred dollars or so you will protect me. I am within the law, but I am not honest.

Take the lawyer that specializes in criminal cases. To be a good criminal lawyer a man has to be intelligent, and if he is intelligent, he knows that pardoning the bad is injuring the good. Is he working toward honesty or is his

main objective to be recognized as an outstanding attorney? You know the answer.

The loan sharks in this city operate within the law. You go down to the Better Business Bureau, and they will tell you of many a man who has borrowed ten dollars and paid back fifty—extended payments, added interest. It is within the law, but it is not an honorable practice. Many illustrations could be given, and a good speaker could devote an entire evening disproving the theory that honesty is anything within the law.

Ah, these are my ideas; we will turn to the Bible. In the 19th chapter of Leviticus we find various laws given to Moses. Among them some refer to honesty. "Ye shall not steal, neither deal falsely, neither lie one to another. . . . Thou shalt not defraud thy neighbour, neither rob him. . . . Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. . . . And if a stranger sojourn with thee in your land, ye shall not vex him. . . . Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them."

This is Old Testament doctrine. But the same thing is stated in the New Testament. Mark 10:19: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." These are not man-made laws. They do not suggest pampering a conscience. They are God's laws—God's commands. We have the commands. Now let us see how they are being carried out today in business.

It isn't pleasant to be continually reminded of distressing things, but a person is foolish indeed to close his eyes to facts and grope around in the dark, saying all is well. You know all isn't well. Our Bible tells us what to expect in these days, and we may as well face it. Selfishness and deceit reign supreme in the hearts and minds of people. Hillis, in his book, *The Contagion of Character*, starts by saying, "It is a striking fact that the world of animals and men live by lying, treachery, and deceit. All things that creep and crawl, practice fraud. The spider's web is spun out of deceits for unsuspecting flies. The fox doubles on the track and by pretense escapes. The wolf, more cunning still, leaps from its hiding place upon the young fawn as it stoops to drink. Man in business is far more deceitful than the animals." This was written a good many years ago, but it still holds good today.

I am not here tonight to condemn business, big or small, if it is carried on legitimately. But I am here to say honesty in business is a rare thing. It's the exception instead of the rule.

I will speak of the better side of life in just a minute, but for the present, look around you in the world of business and see what is happening. During the National Air Races I clipped an article out of the morning paper appearing on the editorial page, in the Voice of the People

column. "The world of sports is getting just like everything else. Drain the people of all the traffic will bear. My twelve-year-old boy boarded a bus to attend the Air Races at Mines Field in company with four other boys, all aviation enthusiasts. When they got there, they were admitted to a dusty field in back of the grandstand where nothing could be seen and told to get in, it would be from one to five dollars additional. They came home a sorry and disappointed bunch. On their tickets was stated in fine print that they were not entitled to seats. Why not be fair and advertise the actual cost, then these boys and many others could have been saved the transportation cost and general admission." A case of petty fraud. You are fortunate if you can get down town and back tomorrow without becoming a victim of circumstances. Drive out of your garage and up to a gas station. Many times this is what you will see: "Gas 17 cents a gallon." The "17" is painted in large figures, and alongside of it you see "9-10"; it looks like it had been written with pen and ink. Instead of calling it by its right name, which is petty deceit, the attendant calls it a trick of the trade or some other fancy name.

When you reach town can you depend upon a fair deal in the market? Maybe. A proprietor in a downtown market where his goods are three feet above your head, said this to a friend of mine, "See this piece of ham? I have sold this same piece fifteen times today. I lay it down and wrap up another for the customer." I am sure this is true, but it is the only statement that I will make tonight that I cannot definitely prove. When you come out of the market you see a bank across the street with large letters, "Federal Reserve Bank." What do they mean—Federal Reserve? The Government has no stock in that bank. It is owned entirely by private corporations. No more Federal than the Federal peanut stand on Spring Street. After seeing these things in every line of business from the lowest level, straight through to the highest governmental position—I mean just that, the highest governmental position—I say American honesty is far more extinct than the American buffalo. You can still find the buffalo. I worked for one of the largest chain of termite control companies in Western America. They couldn't afford to pay me a living wage; said business wasn't very good. I was transferred into the laboratory, a small room about 10 x 10, and I really found out something about the business. The following day we had a call. It cost the man \$65. How much material do you think was used? Less than \$2; labor, \$3. Which means the charge was thirteen times the production cost. A company is entitled to a profit, but they are taking advantage of the people.

Take a well-known product like radio. I have heard radio salesmen say, "This set sells for \$50. It will receive any station of over five hundred watts in the world." Sounds good, but it isn't true, and the salesman knows it. Stromburg-Carlson builds a radio today that retails for \$1,035—as fine a radio as money can buy. They will give a verbal guarantee; but ask for a written guarantee that you will be able to receive all stations in the United States alone; they can't give it. Maybe you would like more authentic word than mine. Listen to this: It is a statement

by Stuart Chase of the American Medical Association. He speaks here for the drug business. "I do not know of any patent medicines that should be advertised. The conditions under which patent medicines are sold are hostile to the public health. There is too great an incentive to fraudulent and misleading claims. So long as modern advertising methods call for creating demands instead of filling them, the patent medicine business will continue to be a vast industry of playing on the fears of the public. The Food and Drug Act now provides some protection for the public against certain vicious material. No longer can a baby be kept quiet—a quiet which in many cases has meant death—with morphine once contained in Mrs. Winslow's Soothing Syrup. But you have no protection from the misleading claims of at least 50 per cent of the bottles on the shelves of your druggist. A nationally advertised drug does not mean that it is worthy of your purchase. Thymol plus a small quantity of boric and benzoic acid, under the name of Listerine, is recommended by your druggist. It is really too bad that bacteria cannot recognize a superior antiseptic: for \$15 worth of Listerine has the antiseptic action of one penny's worth of carbolic acid. The American Medical Association could save the people millions of dollars annually. Ninety cents out of your medical dollar is wasted. Meanwhile, from the economic side, if a woman wishes to spend \$3.50 for a jar of beauty clay, when she could get the identical result from a handful of mud in the back yard, that is her business and the advertiser's." This statement may be obtained from your public library: in the book, *Your Money's Worth*.

Most of you have seen a railroad switch. The steel that forces the train over to another track begins with the thickness of a blunt jackknife blade. Soon the entire train is off and clear on another track. Big crime has its origin in the same fashion. It starts with petty deceit and grows, and the people despise it until a criminal reaches a certain stage, and then the public sentiment changes, the people start looking up to the criminal. And when he escapes from one jail after another, they smile and think it is funny. Maybe you don't believe these things. What happened when Dillinger was shot down? The people attempted to pile on him like ants on a sugar lump. Why? In the years to come they wanted to point with great pride to a piece of the shirt that Dillinger wore. If a criminal isn't killed in his escapades, he finally reaches the top. Then what happens? We, the American people, give him a degree and a title—the title of Public Enemy No. 1. In this respect public sentiment hasn't changed down through the ages. People interested in bettering the world, and the peace-loving citizen, will die and be forgotten. But the name of Jesse James will live forever.

There is one more thing I want to bring you. It is a sheet from last Sunday's *Examiner*. It says, "Clear heads call for the drinking of whiskey." Here are fifteen professional men that recommend whiskey to you. This type of advertising gets into our homes. Thousands of people see it. The young people see it. They see that it is endorsed by famous people from the Orient to Hollywood. When a young person's ideal from the standpoint of sports or oth-

erwise, attaches his signature to a thing of this kind, what can we say? Listen while I read a short paragraph from the highest authority of my knowledge in the business world in the United States, the Bureau of Standards.

The Bureau of Standards makes known to the public this circular from an advertising agency.

"For those of your organization who require testimonials or special posing of moving picture players, operatic or theatrical stars, famous athletes, society people, and other famous personalities, there is made available a new service called Famous Names, Inc., Chicago . . . branches in New York and Hollywood, Calif." The fee for the exclusive use is from \$150 up, depending upon the standing of the star. The rights to use this service are sold on an exclusive basis. Millions of people can be attracted to national advertising through the use of pictures of the stars who are familiar and popular with the buying public. The picture of a star will always attract attention. A large New York advertising agency received the following form letter:

"Promotion Director,

"Dear Sir:

"The writer will be glad to consider arranging for endorsements of commodities or products of national reputation from Her Majesty, the Queen of Rumania. Please let me know by November 1, if any of your clients are interested.

"Yours very truly,

"H. C. Klemfuss, President."

Famous athletes that endorse this kind of thing are not honest with themselves or anyone else. They know children look up to them with some admiration, and betraying the child's confidence for a few pieces of silver is the result. You can expect Max Baer and his class to fall in line with anything that will bring in a few dollars. But when respectable, intelligent people endorse this for growing children to read, in my estimation it points back to a deadened conscience, that will be suddenly aroused in the day of judgment.

This hasn't been a pretty picture I have painted for you, but it has been a true one. It all leads up to one verse found in Matthew 16:26: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" This verse tells us that some are gaining financially, fast, but they are also losing, just as fast. Using the same illustration I used regarding the gas station, I am not here to declare that a sin, but deceit is very close to the boundary line.

Now I am not going to evade the issue at all. To live we must have money. We're going to get it honestly or we're going to get it dishonestly. I wouldn't be honest with you tonight if I led you to believe that I don't want a nice income, for I do. But I will not deal dishonestly to obtain it.

Honesty doesn't mean throwing up your hands and quitting. You can be righteous in business. Our Bible teaches us to be not slothful in business, but be diligent and use diplomacy. Be wise as a serpent and harmless as a dove. I used to wonder about that verse. But if you are as

wise as a serpent you can afford to be as harmless as a dove. The honest, successful business man is the man who thinks and plans. I recall a thought that was given to me a few months ago. If a man is afraid of losing his sleep and reposes comfortably upon his couch, while another man burns the midnight oil in an effort to work out some of life's problems, the sleepy man will awaken one day to find himself at the rear of the procession, while the man who used his head leads it.

Think from the standpoint of righteousness, and keep honesty in mind. Practice it. The highest authorities on earth advise it; and God, the supreme authority, endorses it.

Many complain these days of bad luck, but few of bad judgment. The Word says, "If a man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." I, personally, have made no great strides forward of wisdom. Whether I succeed or fail in business, time only will tell. If time should last, and all other things being equal, I have a good many years ahead of me. But whatever happens, I am going to deal honestly, not only in the business world, if and when I am able to enter for myself, but outside as well. I am human like the rest of you. If I do anything that you think is not commendable in the sight of God, I will be glad to have you come to me, and we will talk it over. I don't want to be a stumblingblock to anyone. That is my new resolution—not a New Year's resolution that is made to be broken. I mean to keep it. I repeat, I do not want to be a stumblingblock to anyone.

My time is up and I close with the thought: If you build your life on lies, you build on sand. Fraud is a bubble that will soon burst. Truth is a foundation of rock that shall not be moved.

WHAT WOULD YOU DO?

(Continued from Page Three)

to raise up children unto Abraham" (Luke 3:8). God is always able to replace any man who for any reason can no longer perform the task that was assigned to him.

Few men are sufficiently humble to place a right evaluation upon themselves, the evaluation which God places upon them. Neither is it possible under the limitations of mortal understanding and foresight for one of us to determine exactly what may be the extent of the service the Lord wishes us to render in this life. We do not know when our real period of service begins, and much less are we able to recognize the hour when our labor for the Father is finished.

There is another problem associated with all this which few men are able to solve, that is, the time when their pilgrimage is to end.

The wise old Preacher declared that there is "a time to be born, and a time to die" (Eccl. 3:2), but no one has

definite knowledge so far as he himself is concerned of the first, and few indeed of the second. We cannot foresee the exact day upon which the remaining pages of the calendar will become blank to us.

It is true that Paul was given such advance information, for he declared that "the time of my departure is at hand" (2 Tim. 4:6), but not many men are notified in advance of the time of their death. Very wisely God has kept the majority in ignorance on this point.

We may have set our heart on the attainment of a certain goal. It may have been a worthy one from either a divine or a human point of view. But whether we will reach that goal before the end of our mortal journey is known only to our omniscient Father.

There is but one thing with regard to our life prospects of which we can be absolutely sure—unless the Lord comes speedily, we "shall go to the gates of the grave" (Isa. 38:10). "It is appointed unto man once to die" (Heb. 9:

(Please turn to Back Page)

THE FOLLY OF ANGER

(Continued from Page Seven)

Christian if we remained unmoved in the presence of injustice and cruelty to man or beast. The weakest man when fired with righteous anger becomes a moral giant and will stand up to the biggest bully. When Robert Louis Stevenson was walking through the town of Pitlochry, in Scotland, his soul was filled with righteous indignation when he saw a dog ill-treated. He immediately interposed, and when the owner resented his interference, saying, "It's not your dog," he cried out: "It's God's dog, and I'm here to protect it." Such anger is noble and divine. But even when wrath is justifiable, it is more effective when kept under control. Charles Dickens was moved by the sufferings of humanity far more keenly than most men, but he laughed at the men he hated most fiercely, and when he set the world laughing at them, their day was done.

ANGER OF OMNIPOTENCE

We must not fail to warn men and women that it is tragically possible to incur the anger of Omnipotence. "God is gracious and merciful, slow to anger, and of great kindness," but the divine patience may be exhausted and "the fierceness of his wrath" may no longer be turned away. In the Revelation of St. John, we read of "the wrath of the Lamb," which will be such that men will call on nature to cover and protect them. The church has toned down the harsher notes of the revelation of "God in Christ" with tragic consequences. We need once more to emphasize the fact that while "God is love," He is also "a consuming fire" and that it is "a fearful thing" for the unrepentant and unbelieving "to fall into the hands of the living God."—Arthur Hedley in *The Presbyterian*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Should We Study?

Bereans, if you all know as little about your Bible as a cross section I have talked with, at one time or another, I'm ashamed of you!

A good many of those who are supposed to be good Bereans could discuss and even sing the latest songs, knew and could talk on most of the latest books, and many confessed to knowing the latest dances. As far as the world is concerned, they might be considered as successes socially. Contrasted with this social knowledge was their lack of knowledge concerning the Bible and its contents.

Some could answer some of the following types of questions, and some could answer none: divisions of the Old and New Testaments, which would give a general subject contents of the two sections; names of books of both Testaments hung up practically everyone, and very few knew the exact order in which they came. This is important in Bible study, for time is too valuable to waste in going to an index every time you want to go to a certain book.

When it came to the contents of the Book itself the results were no better. Most everyone knew Abraham, Isaac, and Jacob, but no one seemed to know who followed them. The number of sons of Jacob was just something to be guessed at, while trying to name any of them was just a waste of breath. No one seemed to know the type of government over Israel after the death of Joshua. Samuel was just a new name and the man he anointed as King in Israel was an unsolved mystery. Naturally his successor was unknown, as was any knowledge of his character and history. The reason for the division of the kingdom and the name of the king who lost most of his kingdom were unknown. The contents of the New Testament seemed to be a little more familiar; they probably got a little more of that in Sunday school.

When we are idle we often speak of just "killing time." A chapel speaker recently brought to our attention the fact that: *we don't kill time—time kills us.* That thought is rather an unpleasant one to consider, for none of us like contemplating death, and yet most of us have less than fifty of our allotted threescore and ten left, and every minute takes us that much closer to that event. If we would consider it in that way, we wouldn't be so anxious to spend the minutes and hours in idleness. What better way to spend idle moments is there than in the study of our Life Guidebook?

Bereans, the challenge is yours! If you can master the social graces, surely you can learn much of what is in your Bible, and until you do you are of little good to yourself, and you are of practically no use to mankind in general, and of no use in the sense of a Christian example.

Vivian Kirkpatrick, Associate Editor.

Faithfulness

* * * *

By Emily Fyfe

As we turn through Genesis, the first book of the Bible, we learn about Abraham. He was a faithful man, one who believed God; he is called the father of the faithful. When he was tempted to offer up his son he proved obedient (Gen. 22:9, 10; James 2:21).

When we read the 3rd chapter of Daniel we learn about another trial of faith. Shadrach, Meshach, and Abednego lived in the days of Nebuchadnezzar the King, but they worshiped God and would not worship anything else; they did not fear the fiery furnace enough to worship the golden image. The King in his fury had the furnace heated very hot. The flames slew the men who carried up these three faithful men. When the King saw four men walking in the fire he called them. The three came forth. The fire hadn't hurt them, for God had delivered them because they had faith in God.

We know that it is impossible to please God without faith, and faith without works is dead, so let us put on the whole armor of God and fight the good fight of faith, so when we meet our Savior we will hear these words, "Well done, thou good and faithful servant." If we have entered that straight and narrow path, let us strive to make our election sure.

Don't Shillyshally

There come times in the life of every person when necessity demands a positive, resolute stand upon a certain question or course of action. On such occasions there are always those who cannot make up their minds—as to which course to pursue. They are irresolute, undecided, and seem afraid to make a decision. Such people are known as "shillyshallyers."

There is a great contrast between that type and a Patrick Henry, saying, "I know not what course others may take, but as for me, give me liberty or give me death," or a Joshua declaring, "As for me and my house, we will serve the Lord," or a Paul announcing, "I am persuaded that nothing shall separate me from the love of God," or a Martin Luther bravely uttering, "Here I stand. I cannot do otherwise." When character and honesty are involved, be sure you are right, then go ahead. As Bereans and members of the Church of God we stand upon certain fundamental truths of the Scriptures which are beautiful and precious. Let us never be afraid or undecided to stand in a positive way upon our convictions and belief of the Scriptures, but rather follow the words of the Apostle Peter, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

JESUS GIVES LIFE TO LAZARUS

ABOUT two miles from Jerusalem beside the Jericho road there was a little village called Bethany. Here lived three very dear friends of Jesus, our Savior. Lazarus, with his two sisters, Mary and Martha, often had the great pleasure of Jesus' company.

To their comfortable home Jesus went many times to rest and to be refreshed. Always Martha, the housekeeping sister, hurried to fix a nice lunch or a satisfying dinner for Him. It was her greatest joy to draw out the most comfortable chair they had for Jesus so He could rest His weary feet and close His tired eyes a short time.

Now Mary was quite different from Martha. She loved to sit at Jesus' feet and listen to the wonderful words that He spoke. She liked nothing better than to hear Him talk about God, who was His own Father, and about the work He had given Him to do.

Lazarus must have been a very good brother to these girls and, we are sure, they loved him dearly. He it was who gave them their comfortable home and saw that they had everything they needed. The three loved each other very much, and they all loved Jesus best of all.

One day when Jesus was far away preaching the gospel, Lazarus fell ill, very, very ill. The first thought of the two sisters was of Jesus. How they wished He were there! So they sent word to Him to come to them at once.

But Jesus remained two more days in the country of Perea where He was preaching. And by the time He had reached the beautiful little village, nestled among the olive and fig trees, Lazarus was dead. Yes, dead and buried!

When the word came to Martha that Jesus was coming, she ran out to meet Him, and said if He had only been there Lazarus would not have died. Jesus comforted her by telling her that her brother would rise again.

Now Martha must have listened to Jesus many times as she prepared a meal for Him while He talked with Mary. For Martha knew that only by believing in Jesus could one ever hope to have a part in the resurrection.

When Jesus told her that He was the One sent by God to bring life to those who believed, she said, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Martha must have found a lot of comfort in her sorrow just by talking to Jesus about it. She ran to tell Mary, who had stayed in the house, that Jesus, their Friend, had come

at last. Mary's first words to Jesus were the same as Martha's: "Lord, if thou hadst been here, my brother had not died."

As they led Jesus to the grave of their brother, He wept with them, and the Jews standing by said, "Behold, how he loved him!"

Now, I'm sure, every one of you can tell me just exactly what Jesus did next. You all know that their graves in that day looked like caves. A great stone was rolled against the opening, and some of the men rolled the stone away at Jesus' command.

Then it was that Jesus spoke the wonderful words which you see across the top of the page. I wonder what that "glory of God" was that they were to see. How many of you know? Was it a blinding light? Was it a band of angels? Or what was it?

I said that I was sure all of you knew the story. But I wonder how many of you have noticed that when Jesus spoke to His dear, dear friend, Lazarus, He didn't look up and say, "Lazarus, come down!"

You will find just exactly what He said in verse 43. It was, "Lazarus, come forth"—come out of your grave. And the one they all knew had been dead was alive again, for he walked forth all dressed in his graveclothes. And that was the "glory of God"—His power.

They helped unwind the white linen cloth so Lazarus could walk, and then they all went home. We know that Lazarus was really alive again, because the very next chapter tells us that he was present at a supper which Martha prepared for Jesus.

In almost every home one of the loved ones has been taken away by death. Nearly all of you, young as you are, know some one who has been made sad just as Mary and Martha were so long ago.

But not one of us has yet been made glad as they were. For not yet has any of our loved ones been brought back to life at Jesus' command.

Some day, soon we hope, everyone's loved ones will be raised to life by the great Life-Giver, Jesus, our Lord. That will be a happy time, the happiest of all times for the whole world.



AMONG THE CHURCHES

"VOICE OF THE ELDERS"

The last number of this publication, which is issued by the Ministerial Association of the Church of God to circulate among our pastors and evangelists, is full of excellent material of a helpful nature. Several vital questions of general interest are introduced and discussed with ability by James A. Patrick and Richard LeCrone.

Evangelism occupies a fittingly important place in the current issue, and on the editorial page President C. E. Randall asks some searching questions with regard to our failure to make more converts in these days. We trust that our ministers have all been as greatly stimulated by this little paper as has the editor of The Restitution Herald.

VIRGINIA

An unusual and interesting incident has taken place here in our church work that only proves again that God will not allow His words to return unto Him void. Forty years ago a John Boyer, assisted by a brother, Benjamin Boyer, did some preaching over in the edge of West Virginia on Timber Ridge, and at that time they baptized a young man by the name of Charles E. Good. Bro. Good has since that time moved to several different localities, and at the present time is living in Florida where his family has grown to maturity. The family became interested in doing Christian service, but was somewhat unsettled in what to accept as truth, so after the exchange of several letters the writer, accompanied by his wife, started for Bro. Good's home on December 28.

Our stay with Bro. Good lasted for nearly three weeks. Preaching services and children's classes were held almost every evening. On January 17 five members of Bro. Good's family were baptized, his wife, two daughters, a son and wife. Their names are: Mrs. Charles E. Good, Mrs. Hazel Fitzstephens, Mrs. John Somerville, Kendall, Fla.; and Mr. and Mrs. Maurice H. Good, 719 N. W. 1st St., Miami, Fla. We are very glad to introduce these splendid people to the brotherhood through the pages of our paper.

On Monday, Jan. 18, we departed from Bro. Good's hospitable home and started northward. On our return trip we visited the Williams sisters at Anderson, S. C., and Bro. M. O. Williamson, pastor of the North and South Carolina churches, at Pelzer, S. C. We received a very cordial welcome from these, our new acquaintances, which we enjoyed very much. Then on to Skelton, W. Va., where services were held one evening. It was a pleasure and inspiration to meet again with these faithful ones.

V. Earl Thayer.

FROM ELDORADO, ILLINOIS

We are having the worst flood here in history. All the brethren here are out of the water. They are having a terrible time in near by cities. I can see water for miles and miles from the window. There are one thousand men and women in Eldorado run out of other towns. The water is about six feet deep in places where there never was any water before.

Marshall Wiggins.

APPRECIATION

As a former pastor of the church at Niagara Falls, N. Y., for seven years, the editor of The Herald feels that he owes to the memory of Sr. Elizabeth Oakley of that city, whose death is recorded elsewhere, an acknowledgment of appreciation. Like her father and mother before her, Sr. Oakley found her greatest joy in the service of God and of His people. Her father, for many years an elder of the church, before the installation of a resident pastor in Niagara Falls, made the journey from Buffalo each Sunday to take part in the services of Blessed Hope Church and frequently delivered the morning sermon. Sr. Oakley was faithful, dependable, and zealous, cooperating fully in every effort that was made to advance the gospel in her community. We hope to greet her soon in the kingdom of God.

SOUTH LAWN CHURCH, GRAND RAPIDS

Mrs. Paul Ackerman, one of our most loyal Sunday school teachers, submitted to a major operation January 18. She has made very satisfactory improvement, and has been returned to her home on Berkshire Blvd.

Bro. Joseph Holland, who was struck by a train some weeks ago, is also gaining nicely at his home, 160 Abbie, S.E.

Little Vivian Witham had the misfortune to fall and break her arm in two places.

The young people's Sunday school class is taking charge of the annex improvement. They gave a dinner February 3, to which the heads of various departments were invited, and at this occasion made known their plans. Work is to begin immediately, and when the floor has been refinished and the whole interior gone over we anticipate a very cozy place.

This same class of young people also have a club known as the "Oregon Trail Finders," which is attempting to arrange funds and plans so that a number can attend General Conference this year. It is an inspiration to any church to have such a live-wire group of young people.

Bro. Harry Gockler, who is now taking care of the Blanchard work while Bro. Smead is away, expects to take care of our work here the last week in February while the pastor is in Cleveland for special meetings.

F. E. Siple, Pastor.

ILLINOIS EVANGELISTS' NOTES

The Lord has abundantly blessed the meetings at Macomb, and as a result twelve people were baptized into Christ at 3:30 p. m. Sunday, Jan. 31.

Those baptized were: Mrs. Mary J. Venard, 928 W. Jefferson; John and Gladys Mercer, 529 W. Piper; Mr. and Mrs. Richard Mercer, 519 N. Charles; Mrs. Mary Wilson, 621 N. Madison; Mr. and Mrs. Dale Brewer, 928 W. Jefferson; Mr. and Mrs. Raymond Eyler, 733 N. Edwards; all of Macomb; and Mr. and Mrs. George Slagle, Dunlap, Ill.

Bro. and Sr. Elza Robbins accompanied Bro. and Sr. Slagle to Macomb for the services.

Bro. and Sr. Krogh and Bro. Frank Laning and family of Ripley have been faithful attendants at the Macomb meetings. Bro. and Sr. John Long and Sr. Lucy Hendricks came with them part time.

Serious efforts to organize are under way in the last days of the meeting.

The next series of meetings will probably be in Peoria, at 713 Lincoln St., the latter part of the month.

J. W. McLain.

These results were made possible by the preparatory work previously rendered by the few faithful ones living here, as also by Bro. McLain in his preliminary work here, periodically, over the two previous months.

F. L. Austin.

POETRY OF THE BIBLE

A clipping from a Helena, Okla., paper provides the information that at a recent meeting of the Helena Study Club, a remarkable paper on "The Poetry of the Bible" was presented by Sr. J. W. (Fannie) LeCrone. We know from correspondence with Sr. LeCrone on the subject that she has given much study to the value of the Scriptures from a literary as well as from a spiritual standpoint and were not surprised when we read in The Helena Star that her paper was "truly a work of art," and that Mrs. LeCrone "held her listeners in spell-bound interest."

Her analysis was presented under three divisions: poetic insight exhibited, which includes inspirational power; beauty of expression; and praise. The latter has to do with the worship instinct. The study of the Bible is profitable from any standpoint.

BETWEEN YOU AND ME—

The report of Red Cross donations from the Oregon, Ill., church was not complete when published last week. The church and Sunday school contributed to the relief of the flood sufferers a total of \$74.03. In addition, a quantity of warm clothing was provided.

We rejoice to learn that up to the time our latest word came from the stricken districts along the Ohio and Mississippi Rivers none of our own people had yet been affected so far as was known.

The church at Dixon, Ill., took up a generous offering for the needy ones in the flood area recently, the exact amount of which has not as yet been reported.

There was much of truth unconsciously stated in a church bulletin recently, where the following appeared in the program for the morning service:

"Sermon subject: 'What Have We Learned From the Depression?'"

"Anthem: 'Search Me, O God.'"

ST. CLOUD, MINNESOTA

Encouraging reports have been received in private correspondence from the church at St. Cloud, Minn., Pastor C. E. Lapp confessing that "the Lord has surely blessed us in an unusual way. We came here on faith and He has opened up the windows of heaven and poured out all kinds of blessings upon us, both spiritual and financial."

Of course the pastor and his wife are especially thankful for the little daughter who has come to them, through whom their own lives of service may be carried into future generations.

Sr. Brewer, mother of Sr. Lapp, is at present with them enjoying the fellowship with which she has no doubt met in St. Cloud, but not apparently altogether pleased with the 30-below-zero temperature that greeted her on her arrival.

"The Lord willing," says the pastor, "we plan to hold a week of pre-Easter services to start the summer's work. Our Sunday school has been having an average attendance of about 40, which we feel is quite good considering the snow and cold we have had this winter. At present the flu is keeping a number of our folks at home."

REPORT FOR JANUARY

Sermons: Pleasant View, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1; St. Louis, Mo., 2; Blush, Mo., 5. Because of sickness and bad weather we were unable to be at Rensselaer on the second Sunday. Money received in Indiana: Pleasant View, \$12.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$7.50; conference board, \$18.00. Expense, \$10.00.

J. H. Anderson, Indiana Evangelist.

SOUTHERN CALIFORNIA CONFERENCE

According to a report received from Grace Steffa Adamson, secretary of the Southern California Conference, the principal speakers at the one-day meeting held in Los Angeles on January 17 were Emma C. Railsback, pastor of the Los Angeles church, and Norman John Macleod of Pomona, Calif.

Following the regular Sunday school at 10 the conference convened at 11. During this session, it was announced that Mr. and Mrs. C. A. Smead of Blanchard, Mich., would meet with the Los Angeles group on the last Sunday of January. Blueprints for the new Los Angeles church were said to be completed. Building was to have been started within a few days.

A sermonette, "What Think Ye of Christ?" was delivered by J. E. Adamson, Pomona, and was followed by the sermon, "Partakers of the Divine Nature," by Mrs. Railsback. Special music took the form of a trio by Leta Macleod and Verna and Charlotte Rahn, all of Pomona.

A picnic lunch originally scheduled for the city park near the church was held in the church building owing to cold weather.

The afternoon service met at 2. Solos were given by Duncan Macleod, boy soprano who has toured the country and who now is singing over the Columbia Broadcasting System with the Pasadena Boys' Choir, and by Charlotte Rahn. Both singers are from Pomona.

The subject taken by Norman John Macleod for his afternoon sermon was "The Voice in the Wilderness."

At a short business session which followed the afternoon service, Emma C. Railsback was named as fifth member of the conference board.

BURR OAK, INDIANA

Born to Bro. and Sr. Clayton Magee of Gary, Ind., a fine boy on January 9. His name is Clarence James. We extend the best wishes to this happy family.

The Ladies' Society and the Morning Star Class realized about \$85 serving meals at the community sale. This money will be used for our basement completion.

Twenty-five attended Berean last Thursday, Jan. 28. We have four classes: the juniors, taught by Lola Hoskins; young people, the pastor as teacher; the young married folks, changing teachers; and the adults, also changing teachers. A contest is on, and every two months we will have a fellowship evening.

Bro. Wayne Van Der Weele sang in his beautiful way Sunday, Jan. 31, "The Old Rugged Cross." This was our second anniversary of serving as pastor here. His mother was the accompanist.

Bro. Clayton Magee surprised us January 26 by bringing with him Sr. Walter Randall of Mora, Minn. We hope they will come again.

A. E. Hoskins, Pastor.

FONTHILL - NIAGARA FALLS

The names of Mrs. Alice Lobb and Mr. and Mrs. Wilson Kirkwood, all of Fonthill, Ont., are presented to the family as new additions to the household of faith. The three were baptized recently at the Fonthill church.

Another baptismal service is to be held at Niagara Falls, N. Y., Sunday, Feb. 7.

One of the finest meetings we were ever in took place at the Falls church on Tuesday, Jan. 26. While the meeting took the nature of testimonials or sermonettes, yet it was more than that—it was the culmination of a growing change in the hearts and lives of the members which has resulted in some wonderful experiences. The Lord is working and so are the people. We are anticipating great things. Pray for us—

C. E. Randall, Pastor.

MARGARET PEARCE

The brevity and uncertainty of life were brought to our minds with force when "Peggy" Pearce, a young girl still in her teen age, was taken suddenly ill and in spite of all that doctors could do fell victim to the enemy on Sunday, Jan. 31.

She was the youngest daughter of Mr. and Mrs. Reuben Pearce and a sister of Sr. McArthur, one of the first members resulting from the Welland effort.

The funeral was held from the home of Bro. and Sr. McArthur of Welland, Ont., on February 2, and the packed house testified to the esteem in which the young lady was held by those who knew her. Interment was made in Oak Lawn Cemetery with the writer in charge of the funeral.

C. E. Randall.

CONTRIBUTIONS TO N. B. I.

Mr. & Mrs. H. S. Bell (ind. fund)	\$25.00
Niagara Falls, N. Y., Church (ind. fund)	2.85
Ripley, Ill., Church (ind. fund)	5.00
Mildred Stantial	1.00
Golden Rule Church of God (ind. fund)	4.05
John Lehman & Anna Eidemiller	10.00
Silas M. Claypool	4.00
Albert Eberhardt	1.00
Mary E. Elton (ind. fund)	50.00
Jessie M. B. Kauffman	4.00
Mr. & Mrs. W. M. Naylor (ind. fund)	25.00

BERTHA A. DREW

After forty years of patient suffering, during much of which time she was confined to her bed or in a wheel chair, Sr. "Bertie" Drew is free at last from her pain, and resting peacefully awaiting the dawn of the new day of eternal life and righteousness.

Sr. Bertha A. Drew was born June 1, 1870, a daughter of Alvah D. and Augusta A. Drew, and died at the hospital in Dixon, Ill., the city in which she has spent her entire life. She is survived by two sisters, Mrs. Mercy E. Scott of Everett, Wash., and Mrs. Emma Kelly of Dixon, Ill. Her parents and three brothers preceded her in death.

At the age of 17 Sr. Drew responded to the call of the gospel and was baptized and has remained faithful in her allegiance to the time of her death.

For the past eighteen years she has made her home with her sister, Mrs. Emma Kelly, by whom she has been tenderly cared for at all times.

Bro. L. E. Conner comforted the family and friends with the assurances of life everlasting in the kingdom of God when the King comes. He was assisted by Bro. G. E. Marsh of Oregon, Ill. The funeral service was held in the Dixon Church of God and burial was in Oakwood Cemetery.

ELIZABETH MILDRED OAKLEY

A lifelong member of the Church of God and a founding member of the Niagara Falls, N. Y., church passed away in her seventy-first year at Memorial Hospital on January 26 after several weeks of suffering and discouragement. Her heart failed her, but it never failed the Lord. She was ever a close companion to the Friend that sticketh closer than a brother.

Most of her life was spent in Buffalo in the home of her parents. Her father and she used to come to the Falls every Sunday for years, where he served the "Little Church With a Big Welcome" as preacher, teacher, and worshiper. Sr. Oakley's unassuming, but ever active, presence will remain a source of inspiration to the other members of the church, whose lives were graced by her life.

A born elocutionist, she was always ready to lend merriment to any social occasion or a divine touch to an inspirational meeting.

Funeral services were conducted by her pastor from the Bell Funeral Home, with burial taking place in the family plot in Elm Lawn Cemetery, Tonawanda, N. Y. She rests from her labors awaiting the call of the Son of God.

C. E. Randall.

HERALD RECEIPTS

Mrs. Sid Martin; Stephen Walker; E. H. Timberlake; Nettie Guge; Anne E. Sleight; Ada Updike; Carl Weatherwax, Jr. (for others); Inez Titus; Edna Arthaud (for others); Frances M. Gillespie; Mrs. Elias Thoren; Elnora Skinner; J. H. Adams (for another); Nolan B. Orr; P. H. Overholser; Tandy J. Stinnette; Mrs. R. C. Drew; V. R. Thoms; Mrs. R. Overholt; M. E. Morgan; Mrs. J. D. Humphreys (for another); Mrs. Henry Fox; Mrs. DeWitt Dauntler; D. Hatten; Arnold F. Sealine; Bert E. Decker; Almeda Wertz; Edith R. Burke; Elsie M. Moore; Mrs. J. H. Snow; B. H. Carpenter (for self and another); Frank Switzer; Freeman Fike; Mildred Stantial; Mrs. Gideon Logan; Virginia Kincheloe; Marshall Wiggins; Albert Eberhardt; Fannie LeCrone.

WHAT WOULD YOU DO?

(Continued from Page Eleven)

27) and we cannot hope to escape from the common fate of mankind. The Scriptures are conclusive on this point: "All go unto one place; all are of the dust, and all turn to dust again" (Eecl. 3:20). But just how close we are to the end of the way no man knows.

Now we return to those solemn words addressed to Hezekiah:

"Set thine house in order: for thou shalt die, and not live!"

Should an announcement like that be made to us by an inspired messenger, I wonder what our reaction would be. What would we say? What would we do?

Would we, first of all, turn our faces to the wall and pray unto the Lord, as Hezekiah did? I expect most of us would do just that! Whether they are saints or sinners, professed believers or acknowledged atheists, experience has shown that ninety-nine out of every hundred placed under such circumstances, facing immediate and inevitable death, turn instinctively to God in prayer.

For many men and women placed in that situation, even though they were church members of long standing, that would be the first real prayer they had ever made! It is only a deep sense of need—need which neither we nor our fellow men can supply—that wrings such a prayer as that offered by Hezekiah from the hearts of men. We may never before have felt a definite need for God. We had professed belief in Him. We had repeated formally arranged words that we called "prayer." We had joined in the responsive "Amens" of the church service. But thousands of Christians have gone through their lives without ever having learned the real meaning and value of prayer.

But when Death stares them in the face, when the physician upon whom they have relied to preserve their lives confesses his inability to do so longer, when there is no one else to whom they can appeal hopefully for restoration to health, then men turn to God and "weep bitterly" as they offer the prayers which they should have uttered in sincerity and truth throughout their lives!

Yes, you and I would pray, too, if the Lord sent the word to us: "Set thine house in order: for thou shalt die, and not live." There would be nothing else for us to do.

I wonder what the words of our prayer would be at such a time? Could we truthfully—it would be useless for us to do so untruthfully—echo the pleading cry of Hezekiah and say: "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight" (Isa. 38:3)?

Many are the interesting "deathbed testimonies" of which we have heard. Some of them, no doubt, are true and some are false. Some echo a cry of bitterness and hate—which is a dreadful thought with which to leave this life! Others speak of an abiding confidence in God which not even Death can shake.

At the head of the latter class stands Paul.

How resigned he appears and how confident are his words as he watches without shrinking the Death Angel drawing ever closer to him! He gives a reason for his assurance and fearlessness which, in the light of his life of godliness and service, we can understand.

"I am now ready," he declares; "ready to be offered, and the time of my departure is at hand."

And he glances back over the long course he has traveled, the stirring scenes of his life pass before him in vivid moving pictures one after another, and he says:

"I have fought a good fight, I have finished my course, I have kept the faith."

Here is a self-delivered funeral sermon under three heads. Would that sermon be applicable to you? to me? Have we so lived and so served that the one who speaks over our dead bodies could truthfully utter those words on our behalf as a part of our obituary?

As we listened to the announcement: "Set thine house in order: for thou shalt die, and not live," as we reviewed our entire past in the light of God's truth and of our relationship to Him, could we say from the depths of our inner consciousness:

"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. 4:8)?

Will we in that solemn hour think, as Paul did, beyond our own individual salvation, of "all them also that love his appearing"?

What faith Paul had! we cry. And yet it is the faith which every follower of the Lord Jesus Christ should possess. With Paul we should be able to say: "I know," I do not doubt, "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).

These final words of Paul, if we may call them such, remind us of the last words attributed to the poet Joseph Addison, who, when he was dying, sent for his stepson, Lord Warwick, who was a wild young man, and said: "I have sent for you that you may see how a Christian can die!"

Paul has showed us "how a Christian can die." He was ready for the final summons. He was without fear and without regret. Unlike Peter Pinder, he did not plead upon his deathbed that some one should "give me back my youth!" He asked nothing like that, for well he knew that when he opened his eyes again perpetual youth would be his. His awakening would be in the age when "youth is renewed like the eagle's" (Psalm 103:5).

When the time comes for you and for me to say a last "good-by" to our loved ones, to give them a final word of encouragement and perhaps of admonition, what will be the words we shall leave with them? "Of the abundance of the heart the mouth speaketh." Will the overflowing of our heart on that solemn occasion reveal that within us there lives, even at the hour of death, a glorious, deathless, sustaining faith? Will our farewell bring hope and courage and divine strength to those whom we leave behind?

THE RESTITUTION HERALD

VOLUME 26

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NUMBER 20

From the First Inaugural

By George Washington



IT WOULD be peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves . . . and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow citizens at large less than either. No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have ad-

vanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished in the system of their united government the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted cannot be compared with the means by which most governments have been established without some return of pious gratitude, along with a humble anticipation of the future blessings which the past seem to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that there are none under the influence of which the proceedings of a new and free government can more auspiciously commence. . . .

I dwell on this . . . with every satisfaction which an ardent love for my country can inspire, since there is no truth more thoroughly established than that there exists in the economy and course of nature *(Please turn to Page Eleven)*

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Repudiate "Old Men's Counsel"

"He forsook the counsel which the old men gave him, and took counsel with the young men."—2 Chron. 10:8.

WASHINGTON, D. C., Feb. 12.—The fight over the demand of President Roosevelt that authority be given him to immediately increase the number of judges in the Supreme Court of the United States from nine to fifteen, coupled with a pressing "invitation" that members of the Court who have reached the age of seventy proffer their resignations, continues to grow in extent and in violence. Many of the President's most ardent supporters

in other matters have already indicated their disapproval of the proposed change, declaring that "tampering with the Supreme Court and bringing political pressure to bear upon it threatens the very foundations of the American system of government." The contention seems to be that if so radical a change is necessary it should be effected by changes in the Constitution and not by the appointment of additional judges who view the basic law as subject to every temporary change in political sentiment.

The religious press, especially the fundamental religious press which is controlled by those who believe the Bible to be inspired and the prophecies to reveal the purposes of God, is practically agreed that the gravest danger that threatens the church in the United States at this time is the concentration of power in the hands of one political leader. Of course the student of prophecy knows that such a condition is to come, but nevertheless he is anxious to see it postponed as long as possible.

The Supreme Court membership has been referred to critically as "the nine old men." That was no doubt the argument that the young friends of Rehoboam put up in their successful effort to induce that unfortunate king to disregard the counsel of the aged advisers of Solomon his father.

Kills to Send Mother to Heaven

"The Son of man . . . is the only one who has ever ascended into heaven."—John 3:13, Moffatt.

ROCKFORD, Ill., Feb. 7.—"I did it. Sure I did it. I wanted to send her to heaven, where my father is." Such was the calmly made confession of Vincent Yankavich, 30, former Rockford high school football and basketball star, who is now held in the county jail charged with the murder of his 49-year-old mother, Mrs. Madaljne Yankavich.

According to the authorities, Yankavich did not appear to think he had done anything wrong and frequently declared he loved his mother dearly.

It is not hard for one to understand how a son who really believed in the pagan idea of the immortality of the soul and was convinced that the good went to a heaven of unspeakable happiness at the moment of death, to be united with loved ones who had preceded them there, might look upon matricide as an act of filial devotion. Owing to the false teaching of his childhood to which he tenaciously clung, this sadly deluded young man's act was most logical and indicated the depth of the affection which he professed to have for his mother. He would be the instrument in God's hand to unite his beloved parents forever where separation and sorrow could never come!

"Why, if the Soul can fling the Dust aside,
And naked on the Air of Heaven ride,

Were't not a Shame—were't not a Shame for (her)
In this clay carcass to abide?"

God's solemn response to this young man's argument is this: "All have sinned" (Rom. 3:23), and "the soul that sinneth, it shall die" (Ezek. 18:4), and "murderers of mothers" (1 Tim. 1:9) come under the condemnation of the law, "and they which do such things shall not inherit the kingdom of God" (Gal. 5:21).

Arabs Protest Jewish Immigration

"The Arabian, and the rest of our enemies. . . thought to do me mischief."—Nehemiah 6:1, 2.

SAMARIA, Palestine, Feb. 10.—A new outbreak of Arabs throughout Palestine resulted in attacks being made on Jewish settlements near this city in which thirty shots were exchanged. The Arabs have appointed a committee to go to London to demand the immediate abolition of the Jewish Home Land project and complete self-government for Palestine. "This is our country and the Jews are trying to take it away from us," declared Auni Bey Abdul Hadi, a member of the committee.

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The Power of "Positivism"

DURING the past decade or more a notable change has been taking place in the Church of God with regard to both the manner and the purpose of its preaching. Some have looked upon this alteration in our course most favorably; others, principally the older ones, with deepening alarm. The view one takes of the matter determines his own practical reaction to the situation. If he thinks that the present trend is beneficial and biblical, he will of course follow the new pathway and in all probability turn off more widely still from the "old paths." On the other hand, should he be convinced that the new direction which some are taking at the present time leads away from the saving truth of the gospel and consequently away from God and from eternal salvation, he will naturally be driven into definite reaction.

The problem could be approached advantageously from several different angles. The two positions might be studied purely from the standpoint of biblical teaching on the subject. What do the Scriptures say should be the subject of Christian preaching, and what should be the manner in which the preacher delivers his message?

We might also consider the question from the vantage ground of results attained. Did the old message and the earlier manner of presentation result in more converts to the gospel than the revised and modernized system produces?

Before going further the question at issue should be stated clearly.

The matter seems to resolve itself into this: Which should the Church of God emphasize the more strongly in its teachings, the *doctrinal* or the *spiritual* phase of revealed truth?

The idea is aptly illustrated by statements made many years ago by two of our best known and most highly regarded ministers of that period. The first, who experienced marked success in the evangelistic field, said, "I can get all the practical or spiritual truth that is needed in a doctrinal sermon." The second just reversed the order and declared, "I can put in a sermon on practical Christian living all the doctrine that needs to be presented."

So far as the interpretation of the gospel was concerned, the two ministers were in essential agreement. Their difference lay in the point of emphasis. The first thought that doctrine was the more vital fact, while the second believed spiritual instruction to be the essential thing.

In the earlier days of the church, I was about to say, "the hard, cold facts of the gospel were presented in a hard, cold way." But that was not altogether true, although many people thought of it in that way. The gospel

In the above title the editor does not use the word "positivism" in the scientific sense, that is, to distinguish a system of philosophy which deals exclusively with "positives" of nature, but he employs the word to express the idea of assurance and definiteness in one's understanding and presentation of religious truth. This is the first of a series of articles on the same general subject.

of the kingdom of God as it was understood by those pioneer evangelists in Canada and the United States could never be rightly termed "cold." It was a message glowing with warmth and life and beauty. But it is true that the harsh, argumentative and repellent manner in which it was frequently given to

the public might well have appeared to be more chilly than warm!

Yet in spite of the dogmatic and even bitter manner in which those early defenders (they were not mere teachers, but hard-hitting fighters for the truth) presented their message, they succeeded in bringing in many more converts than most of our pastors and evangelists are winning today.

To what may we attribute their obvious success? Was it due to the fact that the defensive instincts of their hearers were aroused to such a pitch that they were driven back to their Bibles for ammunition with which to repel those arrogant invaders of the sacred precincts of their creeds? The experiences and confessions of many of their converts who remain to this day would support that conclusion.

It is strange but true that most of the converts of Paul and the other apostles were made under just such circumstances. The record provided in Acts shows clearly that invariably the first reaction that the preaching of Paul and Barnabas aroused in their hearers was that of antagonism. The things the apostles taught were contrary to what the people believed, and there was no mistake about it! Berea was a notable exception to the rule which governed almost everywhere. But even here it was because Paul preached a new doctrine that the people were driven to search "the scriptures daily" to see whether or not that new doctrine was true. The result was that "many of them believed." They believed only after they had been convinced by their own study that the things taught by Paul were supported fully by the Bible.

As we analyze all of the sermons of the book of Acts we are constantly impressed with the fact that in their missionary activity it was doctrine that the apostles always preached to the unbelieving multitude. When we say "doctrine" we mean the first principles of the gospel concerning the kingdom of God of which Jesus was to be the King, the necessity for faith in that gospel and repentance and baptism into the name of Christ for the remission of sins.

In these evangelistic discourses we fail to find an instance where the faithful missionaries spoke to the unbelievers on the subject of prayer or consecration, or even on such moral topics as honesty and temperance. It was the "things concerning the kingdom of God, and the name of Jesus Christ" and faith (Please turn to Page Eleven)

The Coming of Christ

A Divine Necessity

By R. A. Curtis

SCOFFERS may ridicule the idea of Christ's return to earth again and tauntingly ask, "Where is the promise of his coming?" (2 Peter 3:3, 4; Isa. 5:18-24; Matt. 24:48-51). False teachers may even deny the Lord that bought them and try to substitute another Jesus, an intangible, ghostly one, in His stead, as well as another gospel to supersede the glad tidings of the kingdom of God, which Jesus preached and commanded His followers to preach. But none of these things should deter us from an earnest prosecution of the inquiry, "What is truth?" (2 Peter 2:1; 2 Tim. 2:12; 2 Cor. 11:4; Gal. 1:6-9; Luke 8:1; 4:42, 43; 9:2, 60; John 18:38). There are many valid reasons why Jesus should return to this earth once more.

He has said, "I will come again, and receive you unto myself; that where I am, there ye may be also." "I will not leave you comfortless; I will come to you." "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." (John 14:3, 18; Zech. 14:4.) If He never comes back again, we can never be received unto Himself, be with Him, nor share in His salvation! Our salvation is contingent upon His appearing "the second time" (Heb. 9:28). All this talk about immaterial and immortal souls, going to heaven at death to be with Jesus, is putting "darkness for light and light for darkness" (Isa. 5:20; 8:20). Jesus has said, "Whither I go ye cannot come" (John 13:33). "And no man hath ascended up to heaven" (John 3:13). It was said of David, many centuries after he was dead and buried, that he is not ascended into the heavens (Acts 2:29, 34; 13:36). We are not to go to heaven to be with Jesus; He is coming back to the earth to be with us here! If He never comes back to the earth again to receive us to Himself, His word will be invalid and we shall be left comfortless and hopeless!

The realization of the blessed hope of Christians to dwell in Christ's actual presence, behold His glory, and be like Him for evermore is all dependent upon His coming (Titus 2:11-14; John 17:24; 1 John 3:2; Psalm 17:15; Phil. 3:20, 21). "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?" (1 Thess. 2:19).

In order for Christians to attain the spiritual plane of existence or enter upon a deathless equality with unfallen angels, there is divine necessity that they should have "part in the first resurrection," or if among those "which are alive and remain unto the coming of the Lord," to share in that miraculous translation from mortality to immortality that will then take place (1 Cor. 15:44-46, 51-55; Luke 20:6; Rev. 20:6; 1 Thess. 4:15).

Without the coming of Jesus, who is "the way, the truth, and the life," the Christian's faith is vain, his hope

a delusion, and he himself perished (John 14:6; 20:30, 31; 1 Cor. 15:13-19).

I often

"Long for a touch of a vanished hand,
Or a sound of a voice that is still,"

but my longings will never be realized unless Jesus returns and the resurrection takes place. It all depends upon Jesus and the resurrection (Acts 17:18, 32; 4:2; John 5:28, 29)! "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). All future life for the dead is dependent upon the coming of Him who has "the keys of hell, and of death" (Rev. 1:18; Isa. 42:7).

The groaning creation calls for deliverance (Rom. 8:19-23). The Life-Giver has repeatedly made the affirmation, "I will raise him up at the last day" (John 6:39, 40, 44, 54). His statements will not be broken! The facts of "the resurrection at the last day" will verify the words of Him who is "the resurrection and the life."

There is divine necessity for our heavenly Father to "send Jesus Christ" that "times of refreshing shall come from the presence of the Lord." "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" await Jesus' return (Acts 3:19-21).

There is divine necessity for Jesus' return in order to have a future judgment day.

The God-appointed day "in the which he will judge the world in righteousness" by His resurrected Son is a "judgment to come" (Acts 17:32; 24:24, 25; Rom. 2:16; Rev. 20:12, 15). The judgment to come of the quick and the dead by the Lord Jesus Christ, whom God has ordained, empowered, and qualified for that work, is now held in abeyance until Jesus' "appearing and his kingdom" (2 Tim. 4:1). If He never appears, the judgment will never take place.

The reward of Christians is made absolutely dependent upon the return of the world's Redeemer (Matt. 16:27; Rev. 2; 5:11; 11:18; 22:12). Their recompense is inseparably connected with "the resurrection of the just" "at his coming" (Luke 14:14; 1 Cor. 15:22, 23).

The retribution of the incorrigibly wicked is not taking place in some remote hell of conscious misery, as frequently taught by "blind leaders of the blind," but will take place "when the Lord Jesus shall be revealed from heaven" "to be glorified in his saints" (Matt. 15:10-14; 1 Thess. 1:6-10). The unjust are reserved "unto the day of judgment to be punished" (2 Peter 2:4-9; Job 21:30).

The establishment of the kingdom of God as the fifth

universal kingdom on earth is dependent upon "the Son of man" coming "with the clouds of heaven" to inaugurate His endless reign of righteousness over His "possession"—"the uttermost parts of the earth" (Dan. 2:44; 7:13, 14; Psalm 2:6-12; 72).

The prayer for God's kingdom to come that His will may be "done in earth, as it is in heaven," will not be answered until the absent Nobleman returns, "having received the kingdom" (Matt. 6:10; Luke 19:12-19). When "he shall judge among the nations" and the law shall go forth "out of Zion, and the word of the Lord from Jerusalem," the warlike nations of the earth "shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4; 26:9; Zech. 9:10; Hosea 2:18; Psalm 110:1-6; 149:5-9). The heirs of the kingdom will then have their heirship terminate in blissful possession of "the kingdom under the whole

heaven" and "over all the earth," which will then be filled with God's glory (James 2:5; Dan. 7:13, 14, 18, 27; Zech. 14:9; Psalm 72:19; Num. 14:21)!

Do you not wish to "inherit the earth" "when the wicked are cut off," the curse lifted, death banished, pain removed, tears wiped away, and sorrow for evermore estranged to the immortalized and glorified inhabitants of the earth which "abideth for ever" (Matt. 5:5; Psalm 37:9-11, 22, 27-29, 34; 104:5; Rev. 22:3-5; Eccl. 1:4; Isa. 45:18)? If you do not "love his appearing" with the marvelous events that are associated with it, how can you hope to share in the Christian's triumph "at that day" (2 Tim. 4:1-8)?

This article may be secured in tract form from the National Bible Institution, Oregon, Illinois, at 15 cents per dozen or 90 cents per hundred.

Seeing Ourselves As Others See Us

By Gerald L. Cooper

"Wherefore let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:12.

DID you ever stop to think what your fellow man thinks of you? Stop and reflect on your actions before others. Is everything you do above reproach?

These, and many other questions, confront us if we stop to analyze our characters.

Perhaps we are too self-confident. We have seen others in public places, even in church, who seem to think that without their services everything would cease to be. Do you suppose anyone has ever thought that of us? Do you?

Perhaps when we go about our Christian duties of serving others, or of giving to the Master's work, we take great pains that many should know of our activities. We have no doubt witnessed this in others, and never thought that we might be guilty, also.

There is a man of the Bible who comes to my mind while thinking upon these things. That man is Peter.

Yes, Peter was a natural leader, in fact, was the spokesman for the twelve disciples. But it seems that this ability was known to Peter, and he always took advantage of it.

Let us review his life briefly. The first instance we have of Peter's overconfidence and pride is when Christ walked on the sea (Matt. 14:25-31). Peter thought if Christ could, he also could. After Christ bade him come from the ship, Peter did so; but he faltered and sank after a few steps. Had it not been for Christ, Peter would have sunk. His faith was lacking, but we find that this incident did little, if anything, to cure Peter.

Next we find the Master asking the disciples (Matt. 16:

13-23) who the people thought He was. After their replies that some said, "John the Baptist; some Elias; and others Jeremias," Christ asked, "But whom say ye that I am?" Without a moment's hesitation Peter replied, "Thou art the Christ, the Son of the living God." For this answer Peter was blessed by Jesus. Later we find Jesus telling the disciples of His death at Jerusalem. Peter, perhaps thinking of his previous excellent answer, spoke for the disciples and began to rebuke Jesus, saying, "Be it far from thee, Lord: this shall not be unto thee." For this Jesus rebuked Peter severely, but Peter was not yet cured.

At the scene of the transfiguration told in Matthew 17:1-6, we find another interesting point of Peter's character. Peter, being the spokesman for the apostles, no doubt thought it necessary to always comment on any situation. Thus we find him mumbling meaningless words of building tabernacles at the greatest scene ever shown on the earth. Many of us are as Peter, always thinking it necessary to speak, regardless of the solemnity of the occasion.

We now come to the time in Peter's life when he did the thing that has made him known more than anything else down through the ages, his denial of his Master. In Matthew 26:33-35, we find Peter, as always very sure of himself, declaring before Jesus and the other apostles that even if all the world deserted and denied Jesus, he would never forsake Him. He said this after Jesus told him that he would deny Him very soon. Peter tried to carry out his saying, for we find him cutting off the ear of the high priest's servant when Jesus was captured (John 18:10).

Later we find Peter following Christ afar off, finally coming to the palace. In Matthew 26:69-75 we find the story of Peter's denial of Christ. Three times did he deny his Master, for whom he had said he would even die. When Peter realized he had done even as Christ had foretold he would do, bitterness seized him and he went out and wept. But, alas, it was too late to weep. The damage was done. So it is with us, for we deny Christ many times in our lives, but sometime we will weep even as did Peter.

Later, through the great love of Christ, Peter was vindicated. This touching scene is told in John 21:15-18. Here Christ came to the apostles and ate with them. After He had finished eating He asked Peter these words: "Simon, son of Jonas, lovest thou me more than these?" Peter replied, "Yea, Lord; thou knowest that I love thee."

to which Jesus replied, "Feed my lambs." Three times did Jesus ask Peter this same question, and three times did He say, "Feed my lambs," or sheep. Peter was grieved, but at last he was humble, cured of his old selfish, overconfident ways. Ever after that he served Jesus and His Father, even dying for Them.

Yes, there are many who are like Peter, who even, as I have said, deny Christ. But Christ forgave Peter, and so will He forgive us.

Brethren, such a great man in the service of Christ as Peter could not escape Jesus' rebuke. Shall we?

Let us look at ourselves very carefully and prayerfully. If we can see our faults (and who cannot) let us change our ways so that we may ever be able to do Christ's work as He would have it done.

The Desire of All Nations

"And I will shake all nations: and the desire of all nations shall come."—Haggai 2:7, R. V. margin.

YEARS ago, the popularity of a very touching song entitled the "Better Land" expressed a universal longing for a state of things better than our present human life and conditions; it also showed the universal ignorance on the subject of the "after life." One essential difference between popular sentiment and divine truth is that one expects something of a better state, often of a very nebulous nature, at death; whereas the Revelation of God shows that the "new order" is not established until the return of Christ, and by resurrection for those who have fallen asleep. Then, and not till then, will be instituted the "Better Land"—the "Desire" of all nations. This new order has a very simple and understandable name: it is called the "kingdom of God." At that time, not only will the church be raised, translated, and safe, and Israel restored and the saints of all ages be alive again by resurrection, but the worthy of those then living when the event occurs will be allowed to live on in the flesh under the new and desirable conditions. We call this period the "millennium," which really means a thousand years. This thousand years represents the first phase of the divine kingdom. Satan is bound in the abyss "a thousand years." He is to "deceive the nations no more, till the thousand years be fulfilled." The martyrs of the tribulation period, with all the saints, are to be enjoying the kingdom, for it says: "And they lived and reigned with Christ a thousand years" (Rev. 20:1-6). This will be a very delightful period—Christ enthroned and the saints attending; Israel happy; evil held in check and the great Deceiver removed. I suppose it is not wrong to agree that every human effort for happiness (misdirected maybe, and often definitely evil) is really an expression of a desire for the "Better Land." Alas, that so many seek in their own way that which can be obtained only in God's way, and on His conditions.

The "desire of all nations" is the reign of Christ, universally longed for with a longing not understood. The "Desirable One" is Christ, for He alone can give that final and lasting heart satisfaction instinctively craved for by the race.

Israel is yet to loom large in the affairs of the world in association with the Messiah in His kingdom. For that purpose, we observe, while yet in a state of unbelief it is wonderfully informed, virile, and awakening. Paul said: "All Israel shall be saved, for the gifts and calling of God are without repentance" (Rom. 11:29).

Not only will Israel be saved, but by them "every family of the earth will be blessed." Theirs is the kingdom, to assist in the ruling, but the King rules over the whole earth (Rev. 14:15; 15:3, 4).

THE POLITICAL ASPECT

We occupy much of our time in criticizing, in many ways, our present-day politics. There are so many nations, and so many rulings; so many rights and fears of infringements; so much inability to stabilize world government; and apparently so much danger, that many nations have provided enormous armaments to protect themselves, and there seems to be no limit to the amounts governments are voting for the materials of war. America voted a billion and France 400 millions a short time ago. And it is a fact that many of the nations regard their neighbors as thieves and brigands.

And what of "party politics" in most of the civilized countries (dictatorship excepted)? Disagreement in policy is displayed wherever there is a "government" and an "opposition" which thinks the "government" is wrong. But what of the One Supreme Ruler, so strong, so wise, so adequate, so loving and righteous, that His policy will make all happy and satisfied?

Imagine a world ruler against whom there are no complaints; who will see that justice is done to all, and who will also be so tender that by His policy He will "wipe the tear from every eye"; and under whose ægis there will be peace abundant as the summer sunshine. And such will obtain when "the desire of all nations shall come"—perfect laws perfectly administered.

GEOGRAPHICAL ASPECT

We have no doubts concerning the locality of the kingdom. The geographical extent is given several times in the Scriptures, as it affects the nation of Israel—one side the "Euphrates"; the other the "river of Egypt" (Gen. 15:18; Ex. 23:31).

There was a partial settlement in the land under the theocracy, as described in Numbers 34, and a promise that all they trod upon was to be their possession (Deut. 11:24).

Jerusalem is to be the metropolis. The King's throne will be there, and the wonderful reign will extend to all the earth, for then the will of God will be done "on earth as in heaven."

"And Jehovah shall be king over all the earth: in that day shall Jehovah be one, and his name one. . . . And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely" (Zech. 14:9, 11; 1:16).

Much also has been written about the portions of the land for the tribes of Israel during the millennium. It certainly will be divided up among them, from the River Euphrates to the Red Sea, including the whole of the Arabian Peninsula, and Ishmael is to dwell to the east of his brethren (Gen. 16:12).

There will also be the "holy oblation," a portion reserved for the temple, the Levites, and the princes. Its extent is given as 25,000 reeds square. If a reed represents six cubits, then the oblation covers an area of 2,500 square miles or a square of 50 miles. Physiographically this wonderful place will be made possible by the "great shaking" of the earth at the end of the tribulation period, when *every mountain and island shall be moved out of their places* (Rev. 6:12-17).

Then "Zion will be famous in all the earth."

There will be other topographical alterations in the land, as well as in the rest of the earth, by this terrible "shaking." There is another interesting scripture in Zechariah 14:4: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof, towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Maybe, by this gigantic earthquake, the valley made will admit the streams issuing from "the house" of the "holy oblation" flowing into the Dead Sea and "healing its waters," and flowing out again into the Mediterranean (Ezek. 47:1, 8-10).

MORAL AND ETHICAL ASPECT

This "oblation," situated centrally in the earth, is for the convenience of, and as a place of worship for a righteous people.

"The people shall be *righteous*; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21).

"For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

"Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy righteous acts have been made manifest" (Rev. 15:4).

Goodness will be universal, and the worship of God the paramount occupation and delight of all peoples.

THE HEAVENLY ASPECT

It is the kingdom of God; a heavenly kingdom; a true theocracy; a world God-ruled after the ideal set by our Lord in the Sermon on the Mount. Righteous people, heavenly minded, obeying righteous laws applied by a righteous King; love prevailing; and on the part of the nations a real desire for God and the service of God. The presence of Jehovah will make the environment ideal and delightful in which to serve God. For those still in the flesh, perfect physical health; and for all such a communion with God and heavenly things in joy abounding, that every hill and every valley will echo with the praise of the beneficent God. Of course, they will *learn* war no more.

THE EARTHLY ASPECT

One of the chief difficulties of our present cosmos is the prevalence of the "curse." By toil and "sweat" man is able to wring from the ground her harvests, fighting against diseases and varied weather conditions. It is almost impossible now to grow vegetables or fruit unless there is a continual contest against diseases and blight that destroy the crops. A perfectly functioning plant or tree should not have its life destroyed, by either insect or fungoid growth, before it has matured and yielded its fruit. During the millennium these conditions will be altered, and the "earth shall yield her increase," when "God, even our own God, shall bless us."

"The desert shall blossom as the rose," and in the land of Palestine "every man will sit under his own vine and fig tree."

Ezekiel tells of wonderful trees that give their fruit every month, and whose leaves are for the healing of the nations.

Psalms 72 gives in addition to a view of the perfect government, a graphic picture of the physical fullness of the earth, with "corn in the land upon the top of the mountains."

LONGEVITY

With this adequate government, there will be in this highly desirable time and its suitable life, not only plenty, but an adequate distribution of the necessities and delights of life. People will live longer. Our present lives are very artificial. Wide areas of the earth are unoccupied and undeveloped, while other areas are overcrowded. We agree

that many of our civilized humans are overclothed. Only lately have we tried to be wise in dress, as to quantity and suitability. Some have gone to the other extreme. We carry our own atmosphere about with us, and are really overentertained, and most people are rendered totally unfit to entertain themselves with the peaceful occupation of the simple life, and the quiet joys of family life and friendships. We are also very artificial in our manners and deportment, and we strain to keep alive the unfit, in a health which is only partial; and these, "propagating their species," produce offspring debilitated often in mind and body. But when the kingdom is come "there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old," and all will "live long" in the "land which the Lord their God shall give them" (Isa. 65:20).

THE CONTINUITY ASPECT

We are so used to the changing conditions of this evil life, and so used to referring to the best side of this life as the ideal, that it is difficult for many to envisage a future

life perfect in every respect, and continuing. The world loves to sing: "Change and decay in all around I see," and, psychologically, settles down to these decaying conditions, having little ambition for anything else.

The prophecies declare emphatically: "Of his kingdom *there shall be no end.*"

ITS DESIRABILITY

All peoples crave some sort of utopia in which they imagine conditions ideal; conditions without the present disabilities of sorrow, sickness, sin, and death; a condition where the desirable things are to be enjoyed everlastingly. To the ignorant it may be "the happy hunting grounds," or "Kharma," or a delectable condition of social excesses, or a mere "passing over" to peace.

But to the Christian it is the millennium, in which the King of kings shall triumph and reign gloriously; in which we shall "awake in his likeness," in a condition of things where the worries and responsibilities attendant upon sin and mortality are for us forever at an end.—Josiah Salisbury in *The Bible Standard*.

Tithes and Offerings

MANY of God's children in their testimony tell how wonderfully the Lord has saved them, how much He has done for them in relieving them from the Devil, from tobacco, drink, amusements, following the fashions, etc. But few give as much to the cause as they spent needlessly when in sin.

If asked to help toward the support of the gospel, some will even declare they cannot afford it. And others are unwilling to give more than a trifling amount to the cause of their Redeemer, who gave His life to save them from eternal destruction. Many come to want, for how can God prosper His children under such conditions? "Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Malachi 3:9).

"The tenth shall be holy unto the Lord" (Lev. 27:32). The tenth is holy because God calls it holy and claims it as His own. If we withhold the tithe, God says we are robbing Him. And, besides tithes, God expects offerings from His people. "Wherein have we robbed thee? In tithes and offerings."

Some try to excuse themselves for robbing God by saying they are in debt. In the first place they disobeyed God's Word by going in debt: "Owe no man any thing" (Rom. 13:8). When out of debt, they make no effort to keep out. They are like the farmer who is always buying more land, to raise more corn, to feed more stock, to sell for more money, in order to buy more land, to raise more corn, etc. Others keep their money loaned out, and then say it is beyond their control. Such are not dealing with man, but with Him who searches the heart.

Will we be willing to offer such excuses at the judgment

bar of God, where everyone will be rewarded according to his works? Various excuses are given, but there is no real excuse. There is not one instance recorded in the Bible where the Jews were ever excused from tithe paying. When right with God, one never thinks of offering an excuse. The Jews realized their first obligation was to the Lord; and it should be so with all Christians through all ages and under all circumstances.

God's people of old never lost anything by giving to Him, for the more they gave, the more they had. Obedience to them was the only safe road to prosperity. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24).

"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. 3:10). God is rich; He is almighty. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). God wants His people to have a part in His work. He could take care of this work without our co-operation, but He wants to give us a blessing, a positive blessing for obedience. He who sows bountifully may reap also bountifully.

"God loveth a cheerful giver." He wants no money for His cause except that which is freely given. God is not so short of funds that He is glad to use what is given grudgingly. Men may do so, but such is not necessary with God.

Christians, what have you received? Life, strength, food, clothing, shelter, air, sunlight, home, friends, and countless other blessings. Still more—pardon, peace, love, hope, and an abundance of promises, chief of which is the all-inclusive one of endless life in a world of joy. You

know the blessedness of receiving. Would you know a greater blessedness? Jesus led the way when He uttered the truth and demonstrated the same in His life and death. "It is more blessed to give than to receive."—Ralph E. Piatt in *The Bible Advocate*.

The Minister's Wife

SHE knows this man who leads the flock as no one else does. Because she understands the hidden depths of his nature she takes her place many times between the forces that array themselves against him and their objective. He is the idealist (if he were not he would not be in the ministry) of the family, the one who in his daily living stretches to its breaking point the fine philosophy of the Galilean. Mrs. Minister is the practical member of the family. Over and over again the practical and the ideal clash as the following illustrates.

"Well, Mary, I have received a call from the church in . . . You know how earnestly I have prayed for an opening. We must take this from the Lord and plan to move." "But John, what about the salary in this place? Will it pay our bills as nicely as the present salary? Can we get by? Not that I want anything for myself, but I do want to be able to look the world in the face without the burden of another debt. We have just finished paying off the debts of the pastorate before this." "Mary, you know that I never consider money when the cause is involved. I'll admit that the salary is low, but I must accept." "Well, John, if you feel that way I will say no more."

They pack up and move. Mary knows that John would never be happy or satisfied to stay. In the new field things began to slip behind. Bills accumulated. Pressure was brought against them. One day John and Mary in desperation went to the city and secured a loan from a small loan agency at an enormous rate of interest. Mary objected to this procedure but there seemed to be no other way. The months went by and sickness plunged them deeper in debt. They found themselves unable to meet the payments due on their loan. The interest accumulated. People began to talk about the "parson" who would not pay his bills. They did not understand. The gossiping public never want to understand. Mrs. Minister was more deeply hurt than the minister. He could seem to shake everything off. He said that the Lord was testing them and they should have more faith. The truth of the matter was that the people of the flock were robbing God of His tithes and their own pastor and family were among those who suffered for their failures. While this "testing" continued the people to whom they owed money became more demanding. Finally the climax came.

The "ladies" were meeting one evening at the parsonage to sew for the "heathen." The minister had gone to his study on the third floor for an evening of quiet prayer and meditation. The doorbell rang. Mrs. Minister hastened to

answer. The man who stood there she immediately recognized as from the small loan company in the city. She quickly stepped out on the porch. He must never be seen by the "ladies of the church." What did he want here? He wanted to look at her furniture! Why should he do that? Because the note they had signed, now long overdue with interest unpaid, must have some satisfaction. The company planned to send a truck for as much of the furniture as he should decide would be satisfaction for them. She tried to put him off. She pleaded for another month. He was determined. Finally in utter desperation she promised him his payment the next day if he would only go away and not enter the house. He grudgingly agreed but advised her that it would be her last chance for redemption. There was much quizzing and questioning when she reentered the house. Mrs. Minister had been in "situations" before this and was able to carry on through the evening with a mask that betrayed none of her hectic emotions.

After the last of the "ladies" had vanished she fought her battle alone. The minister prayed with his unshakable idealism in his study on the third floor while his practical wife prayed as earnestly with head bowed on the kitchen table, surrounded by the sad remains of the luncheon "furnished" by her to the ladies of the church.

The next morning all alone the minister's wife took an early train to the city. In her bag she carried a little box. This little box had been tucked away from all prying eyes for many years in the bottom of her old trunk. It held some old family jewelry highly valued for its antiquity but more highly valued to her for its sentimental attachment. Her mother had guarded and valued it in the same way. Now it was to become the "sacrifice." There were no tears in her eyes, no quivering lips as she passed it over the counter and received the needed money. She had sacrificed for years and the dull ache in her heart had now become a part of her life routine. Besides, she was doing it for him! To her he was the best man in the world! She couldn't understand his reasoning nor grasp the extent of his idealism, but she believed in him. She knew he would rebuke her for pawning her jewels, for not telling him beforehand, and for not trusting God to the "very end." Yet in her heart she was glad—they could face the world again honest and unafraid!

So the minister's wife valiantly plays her part. She is ever "defending the faithful" in matters financial, spiritual, moral—in "ways that he knows or knows not."

—Alfred B. Rollins in *The World's Crisis*.

Reaching the Heights!

MANY a blind beggar has sat by the gate of the temple and thought it to be merely the gate of the temple. Other blind beggars, souls with a sixth sense that showed them hidden treasures, *found God there by the temple gate*: found the temple gate to be the very gate of heaven! Pity those souls, young or old, whose spiritual eyes are so blurred or jaundiced or enshrouded in blinders that they cannot see the beauty of the Lord, nor the charm and inspiration of His temple services!

It has been well said that if you are a child of God the heavenly Father, then of course you will love His house, and you will be in it on His day—the day when He especially walks and talks—yes, *and sings*—with His children of earth—yes, his Children of Eternal Dawn! The church! What a grand place, what a holy spot! Where twice-born men commune with the Highest there is, where they tune in and get the Truth, where inquiring hearts find the Old Wayside Cross, where eager ears hear the still, small voice, and where living miracles happen before an astonished and hard-headed world. The church! His church, *our* church, custodian of a triumphant hope and of a faith that will not and cannot die!

“We have seen strange things to day,” said men of the Apostle’s day. If the world would awake from its idle dreams, it could see wonders today! Spiritual wonders—God replanting lives torn up by the roots, Satan trafficking in souls!

It is said that the great Emerson once had misgivings and suspicions upon learning that he must share his bed in the inn where he was staying. His roommate might be most any scrupulous or unscrupulous fellow. Emerson knew no more about him than he knew about the first jack-rabbit he might meet in the woods—until the man got ready to retire. The fellow then knelt by the bed in prayer. Instantly Emerson’s fears were gone with the wind!

Say nothing disparaging of the church of God! Its Christmas message, its Easter message, its *every* message can easily lead the sons of men to peace on earth, to joy and singing today, and then through carols of hope, echoes of mercy, and whispers of love to the seventh heaven of blessings untold tomorrow! Tomorrow—ah!—as bright as the promises of God.

What the church of God promised men has always counted heavily among wise men. Thirtyfold, sixtyfold, a hundredfold in this life—and then in the world to come life everlasting—how much did that all add up? From old priests and scribes read the Word to the people in the market place. The fathers and mothers continued the teaching at home. Paul recommended to young Timothy that he remember his invaluable early training at the hands—rather from the heart—of his mother Eunice and his grandmother Lois. Timothy had a gift to stir up—ah, the gift planted and watered with great love and care! The Word and Way of God exalted those who heard—and those who

did the commandment of God. It is inexorable, inevitable, unalterable . . . what words may convey the certainty of the truth. The eternal I Am hath said, “Righteousness exalteth!” The church points the way of righteousness! Whoever ignores, whoever finds in his heart no love for the church of God, shouts to the world his smallness—his unwillingness to try for the exalting heights of righteousness supreme! Pity to him; he needs it! He is one more wreck along the shores of time! He thinks his way wise, but it is a way of death! The church weeps in pity, as her Lord wept over Jerusalem, because the man dreaming out in the fields of sin knows not how badly he is being cheated. Of all his class it is true, “they know not what to do!” Grinding away on the husks! Surrounded with serpents and stones, starving and naked, poor and blind and forsaken, when they might be entering the gates to the feasts in the temple of God! Might be singing joyous hosannahs and glad hallelujahs! Oh my soul, no wonder there have been evangelists—Wesleys and Whitefields and Moodys! As fast as the disillusioned heard the facts, saw the barrenness of their wastelands and wilderness, the futility of lifelong building upon the sands, they leaped upon God’s highway, and two—twenty—thousands—millions *went singing!*

What can man hope to gain by neither going up to the sanctuary of the Lord, nor sending the children, nor reading to them the Word? The *opposite of righteous exaltation results*—sometimes with aftermaths of soul-wrenching remorse. Years later come to parents and children belated tears of penitence burning a way at last into their souls, as they sing sadly, “Lord, I’ve wasted many a precious year —.” They lay hold—if they may at so late an hour—on the things that are an anchor of the spirit, a shelter from the storms, the “breath of life” to the soul! Ever afterward they reverently hold fast to the things which cannot fail! Security in the Great Friend becomes cheap at whatever cost!

Young Timothy, try the church! There just isn’t anything that can so quickly, surely help you to life’s greatest heights! On life’s highway there’s nothing—nothing!—like a little of the pentecostal “rushing wind” at your back! How it helps your onward, upward way over the hard places!

Parents, are you hiding the pearls from your children? Are you allowing the crumbs to fall unheeded from the Master’s table—the precious crumbs—the precious drops of living water—that fill the hungry and thirsty today, and yet never fail to bring those who “hunger and thirst” back again tomorrow to the Master’s table? Young people are not easily deceived. To say that the church is a “fine place,” and to drive them off to the place, is often insufficient. It bespeaks the lack of assurance in your own heart! A missionary-minded man may pray for the needy fields, and boast of his great love for the cause, but if he is all talk—if he won’t give even a dime, if he doesn’t care even

a dollar's worth—we shrug our shoulders and say, "Humph!" to all his flowery words. By the same token, young folk know that even the parents who do talk piously about the value of the church of God must back up that talk with their attendance and their lives! Else they are deceivers themselves! False teachers! Because *no true teacher will lead his pupils where he will not go!* Good shepherds play no evil tricks on their sheep! Only enemies recommend a way, and then by actual example go the opposite way! Such are untrustworthy. You follow them to your sorrow and death. "Do not as they do," said the Master of the Pharisees and their way, "because they say, and do not." It is the treacherous way of clever, deceiving hypocrites! A man's own conscience will tell him that. The way Christ Jesus led His disciples was the only way of all ways on earth for Him Himself to go. *He* chose it, too. *He* walked it. *He* loved it. Therefore, *He* had eternal right to recommend it to others.

So many once honest and worthy souls sought Christ, but once they embraced Christianity, they sat down in smug complacency and have not turned a hand for Christ since. In the Scriptures they *think* they found eternal life, since the writings testified of Christ. Satisfied, they closed the book of religion for life—or at least until their dying hour, or the hour of trouble. If they miss the kingdom at last they will know that what they got was all their shiftless indifference and apathy were worth. Too late they will see that to have entered the fair portals were worth faithful watching, earnest endeavor—and even sailing bloody seas! The best things cost most, and the harvests are for the sowers and reapers. The redemption of a ruined race demanded God's Son. Life for a disciple involves a charge to keep, a commission to obey, and continued lawful striving until the awarding of the crown!

Drinkwater says: "When the high heart we magnify and the sure vision celebrate; and worship greatness passing by, ourselves are great." Oh, magnify the highest heart—the Lord! He passes by. Worship His greatness, and you yourselves will be great! Shepherds, wise men, paupers, kings, rich men, prophets, soothsayers, jailers, publicans, college professors, and scientists—yes, modern bankers, politicians, sportsmen, and thinkers have found no higher, holier living example than the Christ of the heights! We need to "make" those heights: they are a good place to be when in all its fury the storm breaks that is coming! Make no mistake, beloved! May the sleepers come to themselves before they are rudely awakened from their dream—from their nightmare. All dreams of earth are but nightmares and delusions compared with the visions of God's valiant heirs of immortality!

But you are here in a humdrum world where life is real and earnest, you say. What's the matter with the path of earthly glory? The main trouble is that it leads but to the grave. But consider *real* influence and its duration, *genuine* success and glory, my friends: *If God is solidly behind you, and you are solidly behind His church and His plan, your earthly influence and its duration will exceed that of your godless brother!* But, you will also be in Heaven's Who's Who, and you will be known to the heart of God, and

to all those who enter the gates of His eternal temple! And you yourself may go in and out! What more could one wish?—Leroy Victor Cleveland in *The World's Crisis*.

THE POWER OF "POSITIVISM"

(Continued from Page Three)

in those things, followed by repentance and baptism, of which the apostles preached.

When churches were established, letters treating of these various important Christian graces were written and read to the believers for their instruction, but such teaching did not form a part of the gospel which was preached by the missionaries to the unbelieving world. There would have been no profit in doing so. The heart of the sinner, the unbeliever, must first be illuminated by the gospel and he must be made responsive to spiritual appeals by obedience to it, before he could understand the deeper things of God. His spiritual development could not even begin until he had become "a new creature in Christ Jesus" by faith in the glad news of the kingdom and his faith had been sealed in the waters of baptism.

If the Church of God is to profit by the example of the apostles, its evangelists will devote their efforts primarily to the plain preaching of the simple facts of the gospel. They will not attempt to teach spiritual truth to carnal and unregenerate men.

FROM THE FIRST INAUGURAL

(Continued from Front Page)

an indissoluble union between virtue and happiness; between duty and advantage; between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity; since we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as *deeply*, as *finally*, staked on the experiment intrusted to the hands of the American people. . . .

Having thus imparted to you my sentiments as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally *conspicuous* in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

“You Have To”

* * * *

By John Denchfield

“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—John 14:23.

I am informed that the unwritten code of the United States Coast Guard is, “You have to go out—but you don’t have to come back!”

The words, “I don’t have to do that if I don’t want to!” are quite commonly heard. And, true, we are able to choose our course of action to certain extents, bounded by parental authority, social standards, and our Nation’s laws. However, in Christian life I believe there are things which we have to do, “not by constraint, but willingly.”

Paul, servant of Jesus, once said, “Woe is unto me, if I preach not the gospel.” His thought seems clearly, “I must preach. I have to go to all the world; it is my commission. Love for Him impels me. Persecution may come, perhaps death. I may not come back, but I have to go.”

Peter and John were brought before the high council, threatened, and commanded “not to speak at all nor teach in the name of Jesus. But Peter and John answered . . . We cannot but speak the things which we have seen and heard” (Acts 4:18-20). Their voices simply couldn’t be silenced. The glories of Christ they had witnessed in His death, resurrection, and ascension and the precious promises of His return as King could not be retained. They must, and therefore did, tell of the gospel of the kingdom.

Jesus said, “If a man love me, he will keep my words.” Is it possible for one to whom Jesus has become Lord and Master, whose constant prayer is, “Have Thine own way, Lord. Mold me and make me after Thy will,” to deny obedience unto His wishes?

Of course you do not have to love Him, but if you love Him you have to serve; you have to obey; you have to give and forgive; you have to speak; you have to deny former desires; for the new love within you impels and makes action irrepensible.

Now just two questions: Do you love Jesus? Are you keeping His words?

Condemning Others

It is easy enough to condemn others for the mistakes they have made. It is likewise easy and natural to pass judgment upon those who have sinned against the laws of man and God. In such cases we who condemn others so easily and harshly are quick to adopt a “holier than thou” attitude and walk around with a self-satisfied feeling that we are true and righteous altogether.

What a shock we get under such circumstances when we turn and read the first five verses of Matthew 7. If we are honest and sincere, our self-satisfied attitude will quickly disappear in the light of these verses. Let us read: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”

As we ponder these words of our Savior, the sins and mistakes of others we had so quickly condemned become small in the knowledge that our own sins and mistakes may be as great or greater than theirs.

The Apostle Paul adds further convincing words to the same theme when he writes, “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” (Rom. 2:1).

Truly, the poet has well expressed the right thought in the following words:

“He erred no doubt, perhaps he sinned;
Shall I then dare to cast a stone?
Perhaps this blotch, on a garment white,
Counts less than the dingy robes I own.”

Dare any of us then condemn others who have fallen? Shall we not rather endeavor to help them in their weakness and lift them up? Our responsibility is made plain in such matters by Paul in Galatians 6:1. “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.”

May each of us be more willing to assist others in their weakness and less eager to condemn their mistakes.—H. G.



Attention, All Bereans

If you know of any isolated members of our church, especially old people, who are not now on the writing list of the Senior Social Correspondence Committee, please send their names and addresses to Mrs. Rhoda Hanson, Caledonia, Michigan. This is one of the most important and helpful phases of our Berean work, and the Committee is anxious to secure more new names for their work. Your cooperation in this request will be appreciated.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"By this shall all men know that ye are my disciples, if ye have love one to another."

LOVING ONE ANOTHER

LAST week we studied the story of Jesus and the little family that was so dear to Him and how He brought back to life the brother of this family. Mary and Martha felt very grateful to Jesus for restoring their brother to them, and in today's story we learn what the sisters did to show their love for Him.

A man by the name of Simon was giving a supper in honor of Jesus. To this party were invited some other friends and the little family—Mary, Martha, and Lazarus. It may have been a little celebration, too, because of Lazarus' return to them.

Now Martha helped the host; she served the supper. And you may be sure she gave especial attention to the Guest they all loved so much. That was her way of showing her love. Mary had a quite different way.

Mary had brought with her to the supper a small bottle of very costly perfume. When the supper was ended she poured the perfume on Jesus' feet and then wiped them with her long, beautiful hair. That was her way of showing her love.

People came from far and near to see the one whom Jesus had restored to life. And many believed that Jesus was really God's Son when they saw Lazarus alive and well once more.

But the chief priests felt just the opposite. They watched everything Jesus did to find fault with Him. And they plotted to kill Him and Lazarus, also. Doesn't that seem terrible?

The day after Simon's supper a crowd of people went to meet Jesus. They carried in their hands long palm branches, and they waved them in honor of Jesus.

As they marched along they sang a song. And these were the words of the song:

"Hosanna: Blessed is the King of Israel that cometh in the name of the Lord."

Only a few hours later the crowd turned against Jesus and was just as ready to condemn Him. That is the way with people who do not think, but let other people decide for them. You boys and girls, no doubt, know just such people today.

Instead of being crowned King, as you might think was to follow after the Palm Song, Jesus was facing the saddest hours of His life. His death was close at hand.

But in Jesus' heart were no thoughts of hate or revenge for those who were plotting against Him. Rather the oppo-

site. For in this very lesson we read that He tells His disciples what it really means to love one another.

All people, young and old, love their friends. Children love their parents, and parents love their children. We just can't help loving those who love us, those who care for us.

The One who was so soon to die told His followers they should love everyone. And the way to show their love, He said, was not alone by words, but by actions, also.

The Son of God was willing to serve others in the humblest way. And He showed it by washing His disciples' feet. If He, their Lord and Master, could stoop to such a lowly task, surely they could serve others in any manner that was needful.

"A new commandment I give unto you," Jesus told them that night, "that ye love one another; as I have loved you, that ye also love one another." That is our golden text for this week.

If the disciples loved each other as Jesus loved them, they would be willing to do anything the other one needed. No matter what it cost, they would be willing to do it.

How much it would change things around us if we followed Jesus' new commandment! If we tried to love each other as Jesus loves us, how wonderful it would be.

We wouldn't each have unkind feelings for each other. We'd never try to "get even" with some one who has done something unkind to us. We'd try to think of some kind deed we could do instead.

Jesus gave us the same rule in other words. They are these: "Thou shalt love thy neighbour as thyself."

"Ever let us each be loving,
Show affection kind and true,
Doing always unto others
As to us we'd have them do.

"Ever let us each be loving,
Never give another pain;
If a brother speaks in anger,
Answer not in wrath again.

"Be not selfish toward each other,
Never spoil another's play;
Let us not offend in actions,
Nor in anything we say.

"Oh, be gentle, oh, be tender,
Oh, be loving all the way,
Thinking kindly, speaking kindly,
Acting kindly every day."

AMONG THE CHURCHES

"WHAT'S THE ANSWER?"

A question under the above heading will appear in the news columns of The Restitution Herald each week. You are urged to solve the problem the question suggests for yourself. If, however, you find it impossible to arrive at what you believe to be the correct solution, look carefully through the paper the following week, for the answer will be found somewhere. You may find it used as a filler at the bottom of a page. Or perhaps it may be discovered in the middle of an article, under a poem, hidden away in an advertisement, church notice, or editorial. But don't forget! It'll be there!

It will add to the interest if you copy the questions from week to week and note how many you are able to answer for yourselves before the solution appears.

The questions may also be used as a Bible game at class parties and as quizzes at Berean meetings and Sunday school review periods.

GOLDEN RULE NEWS

Cleveland, Ohio

At the request of the young people of the church, the second Sunday of each month has been set aside as Young People's Sunday, and the morning message on that day will be devoted to them. The topic for the first month, "Does Youth Need Religion?" was chosen by the young people themselves. The pastor, Bro. M. W. Lyon, solicits suggestions for future sermons from the young folks.

A revival is announced to continue from February 21 to 28 under the leadership of Bro. F. E. Siple of Grand Rapids, Mich. This will be the first time that Bro. Siple has been presented in this community, although he is known throughout the brotherhood in the United States and Canada as one of the most forceful, interesting, and successful evangelists of the church.

Mr. Conrad will lead the lesson on "The Family Altar" on Tuesday, March 2. This is a subject we all need to think about.

Eight members of the Sunday school were graduated from Collinwood High School in January. The Herald joins the pastor of Golden Rule Church in extending congratulations.

Mrs. Lederer was the only member of the church whose record for church attendance was perfect last month. Sickness prevented some from being present regularly.

The Ladies' Aid Society will hold its regular business meeting on Thursday, March 4.

Mrs. Fred Austin has provided the "spark plug" for many happy birthday surprises, so it was only fair to turn about and repay her in kind. So the evening choir was happy to join in wishing her gladness at a little social gathering after choir practice on February 3. Mrs. W. Lederer, whose birthday comes the same week, shared the honors.

Some of the men of the congregation are using their spare time to ceil the basement. This will not only improve its appearance, but make it easier to heat and the general lighting will be better. "It's an improvement we've needed for a long time." A new classroom is also under construction at the south end of the basement.

CHURCH OF GOD MESSENGER

From the above-named bulletin, edited by Elder C. E. Randall, pastor of the churches at Fonthill, Ont., and Niagara Falls, N. Y., we glean the following interesting items.

Two persons, William and Nellie May Kirkwood, were immersed on January 24, and are now members of the widespread Church of God family. "We trust and pray," says the pastor, "they will be a real asset to the Lord's work and bright illuminators of the Christ-life."

Word from Sr. Will Holland, mailed at Havana, Cuba, says: "We are enjoying everything. Nice smooth voyage. Ship beautiful."

The annual Sunday school election at Niagara Falls will be held on Thursday night, Feb. 11, at the home of the Morelands. Pot-luck supper at six o'clock.

The Niagara Falls Bereans will hold their annual business meeting at the church on February 16. Supper will be served. (How those folks at Niagara Falls do care for the hungry! We know from experience.—Ed. Herald.)

Sr. Elsie Moore of Niagara Falls has completed the extra course of study which entitles her to a teacher's life certificate. She has worked hard and long and under discouraging circumstances to reach this goal and we heartily congratulate her on her success.

An encouraging word was heard in Welland, Ont., at the service last week. A lady said, "Much of the Bible was as darkness to me until I started attending these classes." We expect this lady will soon step out in her new-found light and be baptized.

Sunday school and church services in Welland will be held hereafter in Wilson Hall. The school will meet at 2:30 p. m., with the preaching service following.

The annual report of the treasurer of the Fonthill church was very encouraging. It showed total receipts for the year 1936 to have been \$1,634.05. Expenditures amounted to \$1,290.41. This leaves a fine balance to be carried over into the new year of \$343.64.

BLANCHARD, MICHIGAN

For the past three weeks it has been the writer's privilege to work with the Blanchard church, during the absence of their regular pastor, Bro. Cecil Smead.

Our stay here has been made very pleasant indeed by the friendliness and hospitality manifested by all. The church work is going along nicely, and shows the result of capable and zealous leadership by Bro. Smead.

One of the busiest departments of the church at the present time is the Ladies' Aid. Although supposed to meet every two weeks, for the past month they have met every week and are working overtime. The reason is simple—wedding bells. Several members of the church have recently taken the sacred step of matrimony, the latest being their pastor, and the Ladies' Aid intends to present each couple with a quilt. Thus the intense activity.

We sincerely trust that the work here will continue to go forward as it has in the past and that each one will render service to God until the Master returns.

Harry Goekler.

"There is neither bond nor free, . . . for ye are all one in Christ Jesus."—Gal. 3:28.

HERALD RECEIPTS

Mary J. Elton (for self and others); Mrs. William McWilliams; Mrs. H. C. Eickmeyer; Lula Williams; Mrs. Fred Austin (for another); S. G. Humphreys; Mrs. Edward Twibell; S. H. Boyer; Mrs. E. M. Hall (for others); Clint Scott; Robert McInturff; Alletta J. Renner (for self and another); John D. Davis; Ellen Riesener; Clara M. Hunt (for another); Alta King; Alma Orr (for self and another); Mrs. P. T. Hollenback; Anna Cochran; Elizabeth Hutchings; Margaret J. Donaly (for another); Etta E. Elton (for another); Jessie M. B. Kauffman (for self and another); Mrs. Howard H. Moore; Bessie Hoag; Harvey Krogh, Jr. (for others); Pauline Chapman.

BETWEEN YOU AND ME—

Many commendatory letters are reaching us with regard to the series of articles on the kingdom with which Bro. Drinkard has been supplying our columns. Our readers deeply appreciate such articles on the fundamentals of our faith.

Information reaches us of the death of Bro. T. A. Drinkard's father which occurred on January 24. He was 85 years of age and a firm believer in the mortality of man, the gospel of the kingdom, and kindred themes. Our sympathy goes out to Bro. Drinkard in his sorrow, but we are glad that he sorrows not as others which have no hope.

Bro. L. E. Conner of Dixon, Ill., and Bro. G. E. Marsh of Oregon, Ill., have arranged to exchange pulpits for the Sunday morning services on February 21.

Sr. Jeanette Romine, daughter of Bro. and Sr. L. D. Romine of Golden Rule Home, underwent an operation for appendicitis at a hospital in Rockford, Ill., last Thursday morning. Her present condition promises well for a speedy recovery.

That beneficial results follow the publication of sermon topics in advance in local papers has been amply demonstrated. Publishers in the smaller towns are glad to cooperate with churches in this way, and even in some cities editors invite religious organizations to furnish information of unusual services to be held. In some places—Los Angeles, Calif.; Niagara Falls, N. Y.; Dixon, Ill.; etc.—the newspapers have not infrequently published brief reviews of outstanding sermons. All this helps to spread the gospel and should be appreciably utilized.

WHAT'S THE ANSWER?

What biblical king reigned seven days and then cremated himself? The answer will be found somewhere in next week's Restitution Herald. Look for it carefully. Don't forget! It'll be there!

THE RIPLEY EVANGELIST

Another very attractive church bulletin which reaches us is The Ripley Evangelist, edited by Pastor Harvey U. Krogh, Jr., at Ripley, Ill. The last issue announces a very full regular program of both Sunday and weekday services. They have three services each Sunday, Sunday school and morning and evening worship. Tuesday evening a teacher training class is conducted; Thursday evening, prayer meeting and Bible study. Communion is observed on the second Sunday of the month after the morning worship period.

"Our Sunday school and church attendance has not been as high the past few weeks as it had been. This is partly on account of bad roads and sickness, several members having been suffering from influenza and severe colds."

A special offering was taken up for the Red Cross on behalf of the flood sufferers. Twenty dollars was raised, and "we pray that the Lord will add His blessing and comfort and encouragement to those who are in such great need."

The editor of the Evangelist calls attention to the splendid work accomplished by State Evangelists F. L. Austin and James McLain at Macomb, Ill., and urges that a constant effort be put forth along missionary lines everywhere.

MISSOURI CORRESPONDENCE WORK

Editor, The Herald:

My little daughter sent in the coupon from your paper to the "Sunshine Lady" and received the lessons. I have taken those lessons and added more to them for Bible study and special songs. I run these off on a hectograph and the girls are making a scrapbook of the lessons.

We started with fourteen girls, ages 11 to 13, on January 2, and now we have one more and perhaps Saturday we will have two more.

They meet here at my home every Saturday afternoon at 2:30. I am postmistress here and have been since 1913. I am very busy, as my older daughter and I do all the work in the post office and my store, but I have found time for this work and I enjoy it so much. Since I began this work I have gotten along much better with my other work, for the Lord has made a way.

I have a little granddaughter at Sullivan, Mo., and I send lessons to her. She will take them to Sunday school and her teacher is going to use them.

This Saturday we will fix another scrapbook of lessons to send to my niece at Iron-ton, Mo., where several will study them.

Each week we are going to send lessons to some one who will use them in class.

I enjoy every page of the paper and pass copies on to those who will read them.

Mrs. Belva Maxwell,
Belgrade, Mo.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Maybelle Hanson; Mr. and Mrs. J. H. Williams; Eva H. M. Fletcher; Helen M. Chisholm; H. J. Stadden; Silas M. Claypool; Fannie LeCrone; C. E. Lapp; Jessie M. B. Kauffman; Georgia and Wayne Thompson; Margaret J. Donaly.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"We here highly resolve that these dead shall not have died in vain—that this Nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people shall not perish from the earth."—Abraham Lincoln's Gettysburg Address as revised by himself.

The historic oration from which this extract is taken is no doubt the most frequently quoted piece of American literature, and yet one of its most significant statements is seldom if ever pointed out. As the martyr President contemplated the future of our Government he did so with full recognition and acknowledgment of God's supreme authority. He said: "That this Nation, UNDER GOD, shall have a new birth of freedom (and) shall not perish from the earth."

The failure to acknowledge God's authority has brought about not only the overthrow of kings like Nebuchadnezzar (Dan. 4:28-32) and Zedekiah (Ezek. 21:24-27), but of entire nations, as Israel and Babylon.

JOHN GORDON BARBER

John Gordon Barber was born near Eagle-ville, Mo., April 29, 1858, and died Sunday, Jan. 17, 1937, at his home near Harper, Kan. after but a few hours' illness.

He was baptized into the Church of God of the Abrahamic Faith by Bro. John Foore of Parsons, Kan., the winter of 1910 when ice was a foot thick in the stream where baptism took place. He lived a faithful member of the church until his death. Among his most precious treasures were found gleanings of Bible verses—some in his own handwriting. Comparing his life with the Example set before us to follow, we can say with full assurance that he died in the Lord.

He leaves to mourn his death his devoted wife, Mrs. Elizabeth Barber; one daughter, Mrs. Hazel Millard, Decatur, Ark.; two sons, Charles and Carl Barber; and two stepsons, Clayton and Clarence Parker, all of Harper; also ten grandchildren. May his loved ones look forward to that time with a living faith, and be ready to be caught up to meet the Lord and share with him the glories of the kingdom.

Clara M. Hunt.

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 resur-rection of the dead, John 5:28; the immortal-ization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:21. It also firmly advocates repentance and immersion in the name of Je-sus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

THE TEACHER

The Teacher is a lighter of torches amid the darkness of earth, that his fellow men may follow and find the way.

The Teacher enkindles the candles in the souls of men, that they may learn to know the hidden places of their own spirits.

The Teacher is a learner who has sat at the feet of the aged and garnered from their gold-en treasures in silence.

The Teacher is a friend of little children, molding their gentle spirits after the heavenly pattern of angels.

The Teacher is a cupbearer, not only to earth's kings, but to earth's slaves, that all may drink of the wine of wisdom and be glad.

The Teacher is he whose eyes have been opened to see the stars, and whose ears have been touched that he may hear the weeping of the willows.

The Teacher is he for whom a book is a jeweled casket and a printed page is a mystic messenger of the soul.

The Teacher's heart has been quickened from the death of self-interest and made aware of the anguish of his fellow men.

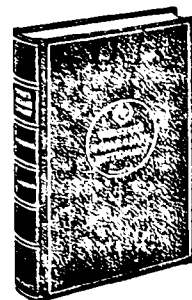
The Teacher walks with God and with man in reverent wonder that so great a privilege should be his portion.

The Teacher feels with joy the touch of time's fleeting hours upon his cheeks, but his spirit lives and breathes in the quiet heights of eternity.—B. M. Christensen.

As Snowden hints, the age-old battle between liberals and conservatives as indicated in the necessity for Paul's observing the rites of the Mosaic law while at Jerusalem will never cease until the Christ appears. Progress always has been balanced by the ones who pull back, and consequently nothing has come too rapidly, either in thought or in industry, for assimilation. But it should be true of every Christian that he is ready to change his opinions, however ancient they may be, if biblical evidence to contravene them can be presented. And it should, further, be true of every Christian that he is very slow to accept rumors and gossip at their face value; for more trouble has been caused by disseminat-ing misinformation about people than by al-most any other single factor.

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NATIONAL BIBLE INSTITUTION
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The Illuminated Life

By C. E. Randall

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."—Hebrews 10:32.

THERE is more to the illuminated life than the majority of us have realized, let alone experienced. The traditional view among us that Christianity consisted of belief in certain doctrines, that is, that believing a certain amount of dogma was the *essential* element in being saved, has robbed us of some definite experiences that await those who have been illuminated in a gospel that transforms the life of the believer and in turn makes the transformed a transformer of lives—a life-changer. Doctrine has its place in Bible salvation, an important one, too. It is possible, though, to place too much stress on knowing the gospel and too little on *living* it. Jesus' works had more influence and effect on lives than did His words. If we would try it, we might find the same result. The "Illuminated Life" may be summarized in part as follows:

1. A transformed life;
2. A radiant life;
3. A Samaritan life;
4. A faith-living and giving life.

The actions of a transformed life are clearly defined and set forth in the Sermon on the Mount. Nothing has ever been spoken or written that is comparable to this masterpiece on human conduct. Nearly every verse has to do with our present life and our relationships one to another. Only a changed life can come within close proximity of this code. Oftentimes it is said, "I was born into the truth." Yes, it is quite possible to be born into a certain doctrine or belief, but being born into a belief through the flesh is quite different from being converted, baptized, and adopted into the family of God. Conversion must always precede a transformed life. "Repent ye therefore, and be converted, that your sins may be blotted out," is God's way of bringing us into the illuminated life. Genuine conversion is prerequisite to a Christian life and experience which constitutes the illuminated life. A transformed life is a Christlike life. In such a life, God always commands first place; His work becomes the objective of our strength, the sheep of His pasture our care. With John Wesley, we say, "The world is our parish." When we are meditating on accepting Christ, we are in the process of a change, but when we have put on Christ by baptism, the change has been wrought, we are transformed and as a new creature in Christ our work henceforth is to "preach Christ." Preaching Christ is not to force our views on others, nor is it a ministry of condemnation; it is principally a life of living. As the poet has said: "A heap o' livin'." God defines such lives as "living epistles." Others term them "life-

changers." We call it the "illuminated life." It requires a "heap o' livin'" to change lives and be "living epistles."

The Illuminated Life is a radiant life. "Ye are the light of the world." Caution is needed lest this light become darkness or perhaps a stumblingblock to others. There can be no radiance if there is a bushel over our light. Remove the covering from your light, let it be as a city set on a hill that cannot be hid. Light is necessary to life, both physical and spiritual. The light comes from the Word. "The entrance of thy words giveth light." As the Word takes root in our lives, our actions respond in kind. The radiance of the light is to be seen in our good works, which we do in the name of the Lord.

The Illuminated Life is a Samaritan life. There is a richness of service and feeling that comes from being touched by the feeling of others' infirmities. Easing the travails of a groaning creation befalls the Christian. Fill a man's empty stomach, soothe his wounds, comfort his broken heart, and he will have big ears to hear what you have to say. Give a cup of cold water to a thirsty disciple! Don't first ask what he believes. Never mind that! If he is thirsty, give him a drink of cool, sparkling water. Doing good is always lawful! One of our readers is a widow of considerable means. She is putting her nephews through university and giving them a boost in their life's pursuit. A good work! Oh, there are so many ways of doing good! It is not necessary to tell you are doing it because you are Christian—people will soon discover that.

If some one in the community is in need, don't pass by in priestly or Levite fashion, leaving the work for another organization or individual; be a companion to him and share in his suffering. It is a wonderful work and experience to be partakers in the sufferings of the weak and helpless. Is such work Christlike? Assuredly! Bearing the burdens of others will lessen the weight of our own. It will give us poise and balance. It will be medicine to our body and health to our spirit.

Recently an elderly lady was taken sick and unable to get along on her pension. Another elderly Christian interested himself in the case and secured a raise in the pension, bringing help and peace of mind to a weary life. This is the Samaritan spirit of helping others.

The Illuminated Life is a life of faith. There are two kinds of faith—living and dead. The one is active, the other inactive. You may wonder how faith can be dead. It is stated thus: "But wilt thou know, O vain man, that faith without works is dead?" This is the law of faith. A living faith is a working faith.—*Church of God Messenger.*

THE RESTITUTION HERALD

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Our Immortality

By Mrs. H. H. Harrington

DURING LENT our minds turn easily to certain characteristic customs and traditions. Faithful followers of Christ press on to more fervent prayers. Daily devotions flagellate us to additional self-imposed denials, thrusting us forward to renewed support of charity and services of compassion.

"Blessed are the merciful," spoke our Savior; but even in our most selfish (self-preserving) motives must we expect mercy from God only, for even a Red Cross worker can hope for no sure mercies from our modern, man-marred skies, for example.

For adults, then, Lent gives to us a period of retreat from the world about us, a yielding to sanctity, a firmly fixed resolve to secure a larger share of spiritual healing from the "Lamb of God," by whose "stripes we are healed."

Can a little child appreciate Lent, too? Not as an adult, of course. Yet this season of the Passover will draw him very near the cross as the dramatic pageantry of Easter quickens the tense, tight chords of the earth. It would be interesting to watch the children's faces at a Passion Play! A shout! A hosanna for the meek mule that surely, stubbornly pushed a way for her Lord through the thickness of the joyful throng.

If the child cannot linger long in Gethsemane, or ponder profoundly on the Mount of Olives, it is because he is innocent in his eagerness to behold "a new heaven," "a new earth"—his desires resolve into the purely symbolical signs dear to the child's heart—that mysterious magic of gay rabbit eggs, the fluffiness of baby chicks peeping from the broken security of eggshells.

Lent will endure for the older disciples and young Christians as a part of the year when we would welcome the clean, the immaculate, by holy offerings. To the great majority, Lent persists only as a time of fasting, a period of repression, a Ghandi-like fast of protest, an extreme thirst or hunger.

Now, John, the beloved Disciple, has no such record. Instead, John gives us the beautiful chapters of Christ's communion with His Father (and disciples): John 14 to 17. Christ's speaking with His Father was to fortify Him for the deep cup of sorrow set before Him, for the *(Please turn to Page Eleven)*

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Polish Pogroms Renewed

"They shall fall by the edge of the sword . . . until the times of the Gentiles be fulfilled."—Luke 21:24.

WARSAW, Poland, Feb. 20.—Poland, one of the first nations of Europe to really extend a welcome to the "Wandering Jew," has now reversed her attitude and turned against them with most bitter persecution. In the thirteenth century King Boleslav of Poland invited the thousands of Jewish refugees who had been driven from Spain to enter Poland and establish themselves there. He granted them remarkable privileges, including that of Jewish courts, business opportunities, and equality with native Polish citizens before the law. They were not required to become citizens of Poland, but retained their own language and customs.

Today the Jews of Poland number one tenth of the entire population of the country. Until comparatively recent years they have been the chief merchants and bankers everywhere. All this, however, is now changed, and the Polish people have raised the cry, "Oust the Jew!" The result is that Jews are boycotted in business and being rapidly shut out from the "learned professions."

One of the beneficial "by-products" of anti-Semitism in Poland is that thousands of Jews are being forced out of the cities into the country where they are learning agricultural methods and accustoming themselves to farm life "with a view to resettlement in the Holy Land."

Pan-Arab Ambitions

"Arabia, and all the princes of Kedar —"

BAGDAD, Irak, Feb. 20.—The ancient jealousy which has flamed between the descendants of Esau and Jacob for thousands of years threatens the East with a new conflagration today. The Arabians have again assumed their position of leadership among the Moslems which was taken from them by the Moors and Turks and are planning an advance along all lines. The total Mohammedan population of the world is estimated to be between two and three hundred millions, of which but a comparatively small part are Arabians. Nevertheless, the head of the religious system is still of that race and exerts a great influence over its devotees everywhere. In addition to this, the sacred city of Mohammedanism is Mecca, in the Arabian Peninsula, where hundreds of thousands of pilgrims go every year for worship and are brought into direct contact with Arabian thought and ambition.

Last year pan-Islamic hopes were greatly strengthened when both Egypt and Syria gained their complete independence, the former from Great Britain and the latter from France. The militant nationalistic spirit is growing through-

out the vast regions where the followers of Mohammed predominate, and fears are being expressed by many experienced observers that the bloody riots which last year took place in Palestine may be repeated over a much wider region in the near future. It would pay the student of prophecy to watch developments in Arabia and adjacent lands closely.

Who Was Responsible?

"Everyone is tempted as he is beguiled and allured by his own desire."—James 1:14, Moffatt.

ZION, Ill., Feb. 15.—"I want it understood that my fight is with the Devil," declared Rev. Finis Dake of the Christian Assembly Church in this city in his last sermon before being led away to jail to serve a sentence of six months for alleged misconduct with a sixteen-year-old girl of his congregation. According to newspaper reports, the minister threw himself on the mercy of Federal Court Judge F. A. Geiger at Milwaukee, for violation of the Mann Act.

A business man friend of the unfortunate preacher said, "I believe the Devil wants to ruin the Rev. Mr. Dake and wreck his work."

Throughout the prolonged history of this sinful race men have tried to lay the blame for their misconduct on some one rather than themselves. At the beginning Adam attempted to shift the responsibility for his disobedience to "the woman whom thou gavest to be with me." She in turn said, "The serpent beguiled me." (Gen. 3:12, 13.) It is the latter charge this minister and his friend are making. Why not make the truthful though humiliating confession of David and say, "I acknowledge *my* transgressions: and *my* sin is ever before me" (Psa. 51:3)? Or with the prodigal son cry, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21)? That is the kind of defense of which the Lord approved and which will win His pardon, for "if we confess our sins," and do not try to lay them off on some one else, even the Devil, "he is faithful and just to forgive" (1 John 1:9).

THE RESTITUTION HERALD

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Will Your Anchor Hold?

By the Editor

"We have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil."—Hebrews 6:19, A. R. V

WHAT a man believes is of greater importance than what he outwardly appears to be, for what he believes determines the course of his action, the development of his character, and makes him not merely what he seems to be, but what he really is. Jesus suggested this when He arraigned the Pharisees for their hypocrisy.

"Woe unto you, scribes and Pharisees, hypocrites!" He exclaimed, "for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:25-28).

The scribes and Pharisees believed, but they believed in themselves rather than in God. They trusted in their outward appearance of righteousness rather than in the inward righteousness which comes by faith. They appeared righteous to men because they observed a certain code of religious formality which in those days was looked upon as an evidence of righteousness.

The Pharisees believed, but they erred in what they believed. Like Adam and Eve in the Garden of Eden, they believed a lie and it filled their lives with secret sin.

When Jesus declared that "ye shall know the truth, and the truth shall make you free" (John 8:32), He did not imply that any truth would accomplish this purpose. There are many truths which have no power to free the individual from the fetters of sin or from any other form of bondage. Such truth does not constitute the truth of God or the truth of the gospel by which we may be saved. When Jesus used this much-quoted expression He taught that a false belief fetters and binds and enslaves the one who holds to it. Those who depend for the security of their spiritual structure, to change our metaphor, upon the quicksands of falsehood will discover to their chagrin that when the storms of adversity and of trial sweep over their lives the foundation upon which they have built their house will fall miserably, for "hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:17).

I was recently reminded of this fact

when I was reviewing a sermon by that most distinguished of modernist preachers, Dr. Harry Emerson Fosdick. The discourse was entitled "A Fundamentalist Sermon by a Modernist Preacher."

Dr. Fosdick introduced his subject by relating an experience he had had with two young men, both of whom were liberal in their religious views. One was a Jew, the other a Gentile.

The young Jew confessed that while he worshiped in the modernistic synagogues, he often felt when the service was over a sense of disappointment, as though something were missing. Somehow it seemed to him that the renewal of spirit which he once had experienced under the old system of worship was absent in the reformed synagogue.

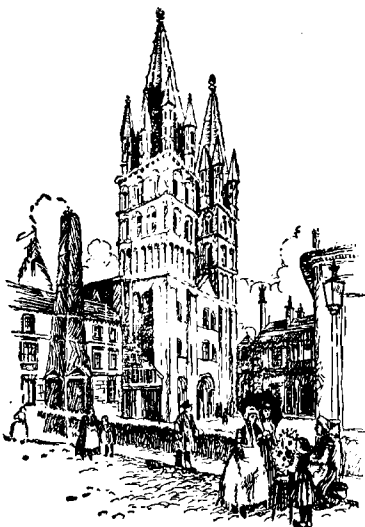
The Gentile modernist, holding in a general way to religious philosophy taught by Dr. Fosdick, told the minister that he, too, felt a similar spiritual lack in the services of the modernist temples and churches. He said they did not seem to have the power to bring him the peace of heart and mind that the older and more fundamental churches had possessed.

After reviewing the experiences of the young men, Dr. Fosdick readily acknowledged that such disappointments were not rare in congregations made up of modernists, and said that they always reminded him of the admonition of the prophet who said:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

While the eminent preacher did not advise anyone to give up modernism and return to the simple biblical faith by which our forefathers lived and died, he did confess that modernism often showed a woeful lack of spiritual power. In times of stress, of need, of sorrow or disappointment, when the burdens of life became too heavy for human shoulders to bear alone, when one's whole universe seemed to be tumbling about his ears—the modernist's miracleless religion did not seem always to supply the needs of men.

Of course Dr. Fosdick had a remedy to propose. He called it "faith," but it is a little hard for me to understand what a (Please turn to Page Eleven)



What Do the Scriptures Teach?

A VERY great responsibility attaches to those who seek to be expounders of God's truth. Fairness, courtesy, and honesty on both sides of any controversy would in the majority of instances result in mutual respect the one for the other, and a ready willingness to relinquish

error by the one whose views are proved to be out of reasonable harmony with Scripture statement and incontrovertible fact. There should be mutual recognition that of two opposing views only one can be right.

That such a spirit of fairness is often lost sight of by some, is painfully obvious when those holding to and teaching the doctrine of the eternity of evil, and the eternal conscious suffering of the ungodly, persist in describing believers in conditional immortality (that is, the truth that immortality is only to be had on conditions) as believers in "non-eternity of punishment"; and this in spite of disclaimers to the contrary that to them "*eternal destruction*" or "*death*" is an eternal punishment, involving an *eternal loss of life*, including all that pertains to life.

Were this misrepresentation of the views of fellow Christians the only regrettable feature of the controversy it might well be overlooked, but the issues are far deeper, and result not merely in the questioning of the word of a brother in Christ—serious though that may be under given circumstances—but of *definite denial* of the Word of the living God by placing an interpretation on passages of Scripture that is entirely at variance with the straightforward, natural, literal, and obvious meaning of the language used.

It is said by those who claim to be "orthodox" and "evangelical" custodians of "the faith once for all delivered to the saints"—in contradistinction to those who differ from them—that "Scripture invariably conveys the thought of the punishment of sin being eternal conscious suffering." The only sure method, and eminently fair on all such occasions, that can be brought to test the accuracy of so terrific a dogma, is to make our appeal direct to Scripture, and to judge by the meaning of the words contained in the passages quoted, which side most faithfully sets forth the actual teaching of the Scriptures on this momentous matter. If it is true that "Scripture invariably teaches that the punishment of sin is eternal conscious suffering," how is the reader going to reconcile the following passages with such an idea? We maintain that they cannot be reconciled, and that any unbiased mind will acquiesce in that conclusion.

Reading from the Revised Version, we find the following: "Yet a little while, and the wicked shall not be; yea, but ye shall diligently consider his place, and he shall not be. . . . The wicked shall perish, and the enemies of the Lord

This article, originally written by the long-dead M. W. Strang, was adapted for tract publication by R. H. Judd. The tract may be secured at 15 cents a dozen, 90 cents a hundred, from either the National Bible Institution or Mr. Judd, whose address is 111 Milverton Boulevard, Toronto, Ontario.

shall be as the excellency of the pastures; they shall consume; like smoke shall they consume away" (Psalm 37:10, 20).

"Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them" (Isa. 1:30, 31).

"What do ye imagine against the Lord? He will make a full end; affliction shall not rise up the second time. For though they be like tangled thorns, and drenched as it were in their drink, they shall be devoured utterly as dry stubble" (Nahum 1:9, 10).

"Behold the day cometh, it burneth as a furnace; and all the proud and all that work wickedness, shall be as stubble; and the day that cometh shall *burn them up*, saith the Lord of Hosts, that *it shall leave them neither root nor branch*" (Mal. 4:1).

"Even now is the axe laid at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. . . . He that cometh after me is mightier than I. . . . whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and will gather the wheat into the garner, but the chaff he will burn up with unquenchable fire" (Matt. 3:10-12).

"Gather up first the tares, and bind them in bundles to burn them. . . . As therefore the tares are gathered up and burned with fire, so shall it be at the end of the world" (Matt. 13:30-40).

"If a man abide not in me, he is cast forth as a branch and is withered: and they gather them, and cast them into the fire and they are burned" (John 15:6).

"They are the enemies of the cross of Christ, whose end is perdition" (Phil. 3:18, 19).

"But these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption" (2 Peter 2:12).

In these passages (only samples of many more of similar import) we have several figures under which the punishment of the wicked is predicted. Is there in a single one of them the idea of "eternal conscious suffering"? Do they not all *expressly exclude* the thought? An article that consumes away into smoke—what is there left of it? "A garden without water"—what life is there in it? How does the Lord make a full end of those who have an endless existence? How can those who exist forever in conscious, indestructible existence be appropriately likened unto tow or dry stubble or chaff—the most inflammable of all materials? Who would ever think that a tree would continue to exist and live of which it is said that "neither root nor branch"

of it is left? Who would ever suppose that an unfruitful tree dug up and cast out and put in the fire, or a withered branch severed from the life-giving stem and cast into the fire, or tares gathered up in bundles to be burned are sym-

bolts of continued life and existence? Who believes that an unquenchable fire—one that *cannot be put out*—will not automatically cease to be when all the material which it con-

(Please turn to Page Ten)

Patmos Vision

By Lottie E. Young

DID you ever hear people reason, "Why was the last book of the New Testament ever written? The Gospels telling of the life of Jesus are beautiful, the Acts is an interesting book of history, and the Epistles are the most inspiring letters ever written, but Revelation seems to be just a book of symbols, so why try to understand it?" And yet among the first verses of this book are the words, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein." I grant you there are many mysterious references in it about which probably no two students ever agreed entirely on what was meant, and yet I am certain nothing was ever embraced in the Bible that was not put there for the comfort and edification of those who read it.

Let us look at the first chapter and picture the "beloved disciple," now an old man, in exile on the little rocky island of Patmos, away from earthly friends and associates, but in close communion with the Friend whom he dearly loved. He probably was in a state of spiritual ecstasy as he dwelt on the glories of the future, and of those who would be faithful unto death, when he heard a trumpet-like voice behind him which gave him a message to the seven churches of Asia. Turning about, he saw a wonderful Being, clad in a priestly garment and standing in the midst of seven lampstands. In His right hand He held a cluster of seven stars, and from His mouth proceeded what seemed to the old disciple like a sharp two-edged sword. At such a marvelous vision, John says, "I fell at his feet as dead," and then the words, "Fear not," which he had heard the Master say so frequently revived him, and he listened to the mystery of the stars and lampstands, the latter being the churches, and the former the ministers, while the sword showed power.

What was the situation among the "seven churches" at this time? Many years had passed since anybody had had a glimpse of the risen Christ. His followers had gone on their way, trusting that He was actually with them, and many of them had felt that they were conscious of His presence; but a terrible persecution had come and they had cried to Him for help and no help had come. And they began to doubt. Where was Christ? How could He be with them and not know of their troubles? And if He knew, did He care? Why did He not speak out? Naturally in that condition they lost their faith in the comforting doctrine that the risen Christ was with His people.

To these doubting hearts comes the wonderful vision

with the message, "Behold, I am alive for evermore." These words bring joy to their hearts, but instantly doubt begins to question, "He is alive, but where is He?" The vision answers, "He stands in the midst of the churches. He is here among His own people. To the outward eye the churches seem to be forsaken, but when the veil is lifted it is seen that Jesus is standing in the very midst of them. He not only lives, but He lives here among them."

But doubt raises another question: "Though He is here, can He do for them all that He has said that He will do?" Look at the picture. It is the figure of one possessing infinite power. Can He overcome death? Will He be with them when they go down into the grave? Listen: "I have the keys of death and the grave."

Once more doubt raises a question. "He lives, He is here, He has infinite power; but is He interested in them?" Who is He holding in His right hand? His ministers—those who serve Him and their fellow men. How His heart goes out to them in those messages which He dictates!

He lives; He is here; He is clothed with infinite power; He holds them in His right hand; He is deeply concerned about their welfare—what better vision could they want?

Has this vision to John any message for us today? Everywhere one meets people who are thinking of Christ as a being who lived nearly two thousand years ago. They are not sure of anything more than this, and so they only talk about the example of His beautiful life. No wonder the hearts of so many followers of Jesus are failing them for fear. What hope is there for this tangled-up world if there is nothing to depend upon but the example of Jesus? If only Christ's people would go forth with glad faces and spread the news that He who was dead is alive, alive for evermore, and that some day He is coming as the great Life-Giver, the Prince of Peace, to make this world the beautiful place it was intended to be when "God saw every thing that he had made, and, behold, it was very good."

Are you discouraged, dissatisfied, fearful of the future when you look at present-day conditions? Just remember John's wonderful vision and believe Jesus Christ is "the same yesterday, to day, and for ever," and His promises are sure of fulfillment. He still is "in the midst of the churches," and if more would carry out the command, "Casting all your care upon him: for he careth for you," there would be more happiness and content everywhere.

The Kingdom of God

Number 8

By T. A. Drinkard

"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."—Mark 9:1.

JUST as Abraham saw the day of Jesus Christ long before it came, and rejoiced to see it, so the disciples saw the kingdom of God come in power and glory in the vision which they enjoyed upon the mountain (Matt. 17:9; John 8:56). The Apostle Peter was one of the three who saw the coming of the kingdom of God in power, and very briefly refers to it, saying, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him in the holy mount" (2 Peter 1:16, 18).

Did Abraham see the day of Jesus Christ? How did he see it? Jesus Christ affirms that he did see it, and rejoiced to do so, because he saw what the day of Christ would mean to men and women. Just so, could Jesus Christ cause the apostles to see Him coming in power and kingdom glory. They could see the kingdom set up upon the earth; could see it operating to bring all the kingdoms of this world in subjection to Him (Rev. 11:15); could see nations, or people, beating their swords into plowshares (Micah 4:3; Isa. 2:4), because they will not need them any more, as "he maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Psalm 46:9).

God invites men and women to "behold the work of the Lord," and the desolations which He will bring upon the nations of earth (Psalm 46:8, 10) through His Son Jesus Christ. God's plan is going to be carried out in full, for this earth is going to have an experience such as it has never had since the curse of God fell upon it as the result of Adam's sin. The cup of indignation is almost full. God has His ruler appointed and He is ready to ascend that throne of glory at the time set. Jesus Christ is coming back to earth again, thank God, to finish the work He started when He was here in person. Men today are ridiculing the idea, but it stands just the same because it comes from the court of heaven.

Jeremiah was talking about better days when he wrote, "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). Those are to be happy days for those who have suffered and endured the oppression of unrighteous and unprincipled leaders of human society and governments.

Who are they "who have reaped down your fields" (James 5:4), and "kept back by fraud . . . the hire of the labourers," if not the "rich men" of this earth? Whose

riches are corrupted and garments moth-eaten if not those of the oppressive class? Who is it who "have lived (and are still living) in pleasure on the earth, and been wanton," and who "have nourished (their) hearts, as in a day of slaughter" if not the rich element? James solemnly affirms that they "have condemned and killed the just" who have been unable to successfully resist them. Oh, the "suffering affliction" of God's people (James 5:10)! Not only His people in Jesus Christ, but the millions of earth who are poor and broken-hearted. Daily I see many who are in need of food and clothing, and why? Why are millions in our own Nation in need? If human power and authority can relieve the poor and bring back to our land prosperity and happiness, why has it not been done? We, as a people, have ascended to the pinnacle of human greatness in the sun, yet we shall "be brought down" (Isa. 14:15). We are going down now toward the setting of the sun; "hell from beneath is moved" to meet us at the end of the human way: "it stirreth up the dead, . . . even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations" (Isa. 14:9).

The chief ones of the earth are stirred up, and well they might be, as misery is coming upon them. Some mighty power will dethrone "all the kings of the nations." Why are our statesmen so stirred over financial matters? Why, the Nation is now in the red about \$35,000,000,000, and still the water is becoming more reddish, and the end is not yet! Men are wrangling over balancing the budget, while millions go impoverished; improperly fed and clothed.

In ancient times when famine faced the people great storehouses were prepared to care for the surplus food—that was God's way; but in our day we (?) do things in a modern way—burn it up or plow it under. And then when floods come we ask the dear Lord to help us! Oh, the vanity of it all! May God in His own good way bless the poor of this earth, who are broken in spirit and in heart.

It is written, "The profit of the earth is for all" (Ecl. 5:9), but through the power of human legislation laws have been enacted whereby oppressors have come into possession of the greater part of "the profit." Thus by fraudulent ways they have stolen that "profit" that was their gift from God.

Man has had his day, Jesus Christ is just about to start on His work of His day. And when He leaves His mediatorial throne a shout such as has not been heard will be made, and those who hear it and who survive will recall it as being the sounding trumpet of their redemption.

By 1 Thessalonians 4:16 you will note that the first

work that Christ does is to call from the "sleep of death" (Psalm 13:3) His chosen ones. This is verified by Daniel 12:2 and John 5:28, 29; and Isaiah 26:19-21 would also prove the same thought. When those saints of God ascend out of the earth they are fully clothed with immortality, they are raised to die no more. They went down natural, but are to be "raised spiritual" (1 Cor. 15:44).

Now you will recall that when Jesus Christ comes, "then shall he sit upon the throne of his glory" (Matt. 25:31). Again you will recall that Christ said, "To him that over-

cometh will I grant to sit with me in my throne" (Rev. 3:21), and Paul said, "We shall also reign with him" (2 Tim. 2:12). Therefore, it can be clearly seen that "the dead in Christ" constitute the redeemed church, and after their resurrection they are exalted upon the throne of Christ, and in their new office are referred to as "princes" (Isa. 32:1) and "kings and priests" (Rev. 5:10).

Now, at the coming of Christ He is on the throne, His church is with Him on the throne which is to be "in the tabernacle of David" (Isa. 16:5). And why? We shall see.

The Many Mansions

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

THE 14th chapter of John is one of the most precious in the Bible. It is also one of the most profound in its doctrinal teaching. It is precious because it tells of the Savior's preparations to receive His bride when the place is ready, "that where I am, there ye may be also" (v. 3). It is profound because it tells of the Holy Spirit, or Comforter, and its relation to the Father and to Himself, the Son. Our subject now is to consider what are the many mansions, and how can there be "many mansions" in one "house"?

Taking "house" to stand for a building or edifice, and bearing in mind that God is not contained in any ordinary structure such as men are acquainted with (1 Kings 8:27), the Father's "house" can be nothing less than the universe. He is the Creator of all things, and He dwells in the midst of His creation. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool" (Isa. 66:1).

If "house" means a dwelling place, and "mansions" means dwelling places, or resting places, it is obvious that the "many" must be contained in the one. The Standard Dictionary defines a mansion as a large handsome dwelling; but in British usage one large building may contain several "mansions"; accordingly a single structure is often called by the plural title "mansions"—"Grosvenor Mansions," "Melbourne Mansions," etc.—each suite of rooms being a "mansion." Such suites in New York would be called "apartments," or "flats." In Scotland each flat or suite is called a "house," though it be only two or three rooms in a large tenement. In some cases each occupier is part owner of the walls, floor, and ceiling of the particular suite he lives in, but of none of the rest of the building.

Thus it will be seen that the Authorized Version rendering, "In my Father's house are many mansions," is quite understandable on the basis of a large building containing several families, each living in its own particular apartment. And the further thought follows, that some apartments or "mansions" may be larger and finer than others; some on the ground floor, others on the second floor, etc. In most large cities exclusive flats are found, in which only the wealthy can afford to live; all in one building being in

much the same station in life. On the European Continent, where almost everyone lives in apartments, one frequently finds all social grades in one building—from the well-to-do occupier of the *parterre* to the poor tenant of an attic room.

ABIDING PLACES

We shall now seek the aid of various modern translations, as follows: "In my Father's house are many abiding-places" (R. V., margin). "In the house of my Father are many abodes" (Rotherham). "In my Father's house are many 'resting-places' or 'stations'" (Westcott, Variorum Bible footnote).

The Revised Version rendering, "abiding-places," and Rotherham's equivalent, "abodes," are in harmony with the definition of the original Greek given by Strong's Exhaustive Concordance—"a *staying*, i. e., *residence* (the act or the place)." The same Greek word is rendered "abode" in this chapter (v. 23)—"And we will come unto him, and make our abode with him." The verb from which the noun rendered "abode" is derived is found in John 1:32, 39; 4:40; 7:9; 10:40; 11:6; etc. These make it apparent that the meaning of "mansions" is a place of abode, a place to live in, a home.

THE FATHER'S HOUSEHOLD

But the word "house" does not always mean a building, nor yet, as in Scotland, a suite of rooms in a building. In Scripture, as well as in our ordinary conversation, "house" frequently means *household* or *family*. With this thought Westcott's translation is in harmony. In my Father's household "are many stations," that is, many positions, some superior, some inferior. In the Hebrew household the eldest son held the most honorable position. There were then other sons, and daughters, perhaps other relatives, and finally the servants and slaves, over whom was set a steward or supervisor. Abraham's "house," or household, contained over three hundred persons (Gen. 14:14).

The word "house" also applies to the genealogical line. God promised to build David a house, that is, to grant him

a family with many descendants, as He had previously promised to Abraham (Gen. 17:4-6; 2 Sam. 7:11, 16, 27). The descendants of Jacob, surnamed Israel, were sometimes called "the house of Jacob," and at other times "the house of Israel." When the ten tribes separated from Judah and Benjamin, the nation was described as consisting of "both the houses of Israel" (Ex. 19:3; 1 Sam. 7:2; Isa. 8:14).

GOD'S FAMILY

The house, or household, of God is mentioned in Ephesians 3:14, 15 as His family—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

At the time Paul wrote these words the heavenly members of the family consisted first, of our Lord Jesus, and, secondly, of the angels; while the family on earth was composed of the believers in the Lord Jesus, as the context clearly shows (Eph. 1:20, 21; Phil. 2:9-11; 1 Peter 3:22; Heb. 1:4-6). God's "house" ultimately will include all who will ever believe in Him, and who will acknowledge and honor the Son whom the Father has placed over all. Though occupying different positions or "stations," they are all God's "house."

In 2 Timothy 2:20 Paul takes the different vessels in use in the ordinary household as illustrative of different positions in God's family. In this verse "dishonour" is better rendered "less honour." The vessels of wood and earth are not dishonorable: they are merely used for more humble purposes than are the vessels of gold and silver. The latter ornament the table, and are held in the Master's own hand, while the former are used only by the servants in their routine work. So Timothy, and all the disciples since, should seek to live so as to be regarded by God as precious vessels to be used by His own hands—"And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19-21).

TO PREPARE A PLACE

Our Lord's statement—"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"—indicates that a special honor is reserved for those who become His footstep followers in the present gospel age, when faithfulness to Him involves special self-denial and suffering. He speaks as a prospective Bridegroom. No matter how many mansions and houses there are in the world, a young man desires, and strives to provide, a separate and special home for his bride. Our Lord uses this beautiful human trait to illustrate His own love for His prospective bride, and His desire to have her ever with Him. As God's Son and heir He occupies the highest place in the universe, next to the Father Himself; and in that capacity He has in His gift that close and loving relationship symbolized by human marriage. The "place" for His bride, whether it be a locality or a condition, in the very nature of things could not exist until He had Himself been raised from the dead and given His post-resurrection position and honors. When He gave this precious promise to

the disciples He was yet on earth, despised and rejected of men, and was soon to experience the humiliation of Gethsemane and the death on Calvary. He then had nothing to give His disciples but the privilege of enduring the reproaches of the crowd and the grief of His loss, except the promises of reward which would be His to give after He had conquered death and entered into the glory, honor, and immortality of His new life with the Father. When He had thus entered into His own reward—we read that, because of His obedience unto death, God highly exalted Him (Phil. 2:7-11)—He was in a position of authority and power, and fully qualified to prepare His bride for Himself, as well as to prepare a residence for her, with all that implies of honor and dignity (Eph. 5:25-27; Rev. 3:21).

The position was prepared when Christ entered into His glory, as He prophetically said in the beautiful prayer recorded in John 17:22-24—"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

HATH MADE HERSELF READY

And what of the church—the betrothed (2 Cor. 11:2)? She also has a work to do—to make herself ready (Rev. 19:7). Since the church is composed of persons having the imperfections of the fallen human nature, it is not possible for the members to accomplish all the getting ready themselves; for the Apostle wrote to Titus (3:5-7)—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Then come the good works, as Paul adds (v. 8)—"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

The first, initial cleansing is called "the bath of regeneration."

After having been forgiven, and received by God as His children—or, to follow the figure, accepted as His prospective daughter-in-law—the members of the church have much that they can—nay, must—do in the way of overcoming faults and failings and cultivating the lovely fruit of the Spirit, seeking to imitate the Lord in His meekness and lowliness of heart and His other characteristics set forth in different scriptures for our emulation.

Not only has each individual believer a work to do to get himself ready: we are all admonished to help to make one another ready, by provoking one another to love and to good works, and exhorting one another daily as we have opportunity. Thus we shall all grow up into Him, becoming

more and more like Him, and more and more like each other in all that is good and right and true. Just as a prospective bride of an earthly king cultivates every grace and prepares with care her trossseau, so the prospective bride of Christ assists as far as possible the transformation of character necessary and desirable in one who is to be the associate in glory of the holy King and Heir of all things (Heb. 10:24; 3:13; Eph. 4:25-32; Phil. 4:8, 9; Psalm 45:10-14).

Dearly beloved, let us daily consider these things, and

be strengthened by them for the conflict with the world, the flesh, and the Devil. These opponents constantly seek to draw us from the prize; they would, if possible, deprive us of the beautiful mansion which our blessed Lord has prepared for us. But in Christ we shall obtain the victory, and a triumphal entry, or an entrance "ministered unto you abundantly," as the Apostle Peter describes it, "into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:11).—*New Covenant Advocate*.

The American Constitution

Will Its Liberties Be Preserved?

FROM press and platform, much is being said these days about the Constitution of the United States. It is a frequent subject of popular conversation, as well as a matter for reflective thought by many able leaders in public life. Practical politicians are taking the question seriously, and are going over the whole constitutional structure once more, testing the strength of its foundations and the soundness of its timbers.

Others without hesitation are ready to repudiate its principles, and sweep the whole institution into permanent banishment. They regard it as a relic of an age when men were simpler in life and habits—an age that furnishes no parallel to this striding present in either development or demands. They wish to "lay away with decency and respect" this obsolete, outdistanced, and outmoded Federal Constitution, and substitute an entirely new national policy.

After a steady and persevering service for nearly one hundred fifty years, is the Federal Constitution of the United States now to be retired? Is it in all its parts, both fundamental and auxiliary, so unsuited to the present that it should be displaced by new plans, new policies, new principles—a new philosophy of government? Are time-honored political beliefs and traditional government procedure in this country undergoing a threatening transformation? Is democracy, as understood and interpreted by the founding fathers, likely to pass away?

Is the promise of Socialistic and Communistic reforms so tactfully offered to, and overwhelmingly accepted by, millions of our citizens—is that promise a prophecy of a new era in the political life of our country? Do we have a brand of national leadership which is guided by the unflinching beam of light from our Constitution as it seeks a solution to the painful, pressing problems of every community? Or is America swinging, unconsciously perhaps, to the Left, and coming close to the border line of dictatorship or of Communism, or Fascism, or Socialism, or some other political ism that sounds strange in the ears of a democratic people?

Not alone from temples of learning, where sit erudite professors of history and economics, seeking through the

past for light to guide us through the present; not alone from centers of government, where seasoned politicians battle in debate over the faults and fortunes of persons and things, and transact such serious business as they can during convenient intervals; not alone from the sanctums of the press where journalists and observers discuss, both seriously and facetiously, the various correctives and nostrums offered as a relief or a cure for the weird ways of our modern civilization—not alone from these conspicuous sources do these questions come.

For, quite as definitely and intelligently, they come from hamlet and homestead in every part of the country—from these comparative obscurities, the wilderness of the common people, a people of wearing toil and humble surroundings, the people who supply the major portion of the functional energy of the Nation in times of peace or war—from this wilderness come voices of earnest thought and inquiry concerning the present and the future of our Nation. These questions are not prompted by those who are impertinently curious, but by those who have a spirit of deep solicitude.

Irrespective of their individual political beliefs, a vast number of people still have faith in our Government. They are confident that under our present Constitution we may find relief from many of the miseries that have come to human beings as the result of long-standing inequalities.

That there has been during the past few years of emergency and emergency undertakings an actual deviation from established constitutional landmarks is fully indicated in the current change in the political atmosphere. Because of the absence of violent irritability and tempestuous excitement (the frequent accompaniments of national political upheavals), multitudes in the United States are unconscious of the truth that definite political changes are being worked out at the Nation's capital—changes which can easily become the steppingstones to fundamental alterations in governmental policies and in the administering of sovereign authority.

Many of the peoples who live and toil quietly in the humble spheres of life see and think clearly as they ponder the disrupted state of our economic present and its probable bearing on the future. They, as well as many publi-

cists and prudent observers of every shade of political faith, have been watching with deep anxiety the proposed changes in legislative procedure, and have followed with increasing interest the widening ramifications of proposed changes which might weaken our Constitution and destroy its guarantees of civil and religious liberty.

For some time many Americans have been asking: Will these alleged emergency measures bring increased weal or woe? Will this new brand of stimuli that are being injected into the body politic as an experiment carry the patient through the crisis period to a state of natural convalescence? If these expedients and experiments fail, what then? Will we have gone so far in altering our political course and tampering with the American Constitution, that it will be exceedingly difficult, if not impossible, to return to the point of divergence?

In these days of almost world-wide tendency toward parliamentary change or abolishment, it is well to recall at least one lesson taught and emphasized in the chronicles of history. That lesson is this: Political revolutions almost invariably travel a one-way road. Once started in the innocence and propriety of much-needed reform, such movements often cannot be held in leash. It became hazardous to proceed; but it is equally perilous to attempt return. What began as reform ends as a national upheaval and calamity.

During recent years it has been declared repeatedly that a national emergency existed in the United States. And in view of this, Congress abdicated much of its controlling powers and delegated them to other agencies. Wise or unwise, such abdication or surrender, except in the conduct of an actual war, may easily be the laying of the first stone in the foundation for radical change in national policy and governmental leadership.

The question naturally arises: Will these emergency measures and changes be limited to the emergency period? Or have we started with quiet and gentle steps on the one-way road of political revolution? Will the logic of argument, the force of facts and circumstances, the march of world events—will these factors bias our judgment and drive us irresistibly onward so that we shall find it impossible to negotiate a return to the middle course of predepression days? While seeking to execute certain urgently needed social and industrial adjustments and reforms, will the Federal and State leadership of this Nation be able to restrain the sinister forces of revolution?

The Federal Constitution of the United States, the great charter of American liberty, is the fruitage of the best and the fullest wisdom of the founding fathers. In principle this document is ever-enduring. Its enshrined humanities, its recognition of the natural elemental rights and liberties of the individual, its generous provisions and guarantees of opportunity and justice make it a monument which we hope shall ever remain as an incentive of loyalty and devotion to American institutions.

Enduring as are the fundamentals of our Constitution, as expressed in representative government, it is too much to say that the detail organizations, the subsidiary institutions under and in harmony with its provisions, are equally enduring and unalterable. Though the framers of the Con-

stitution produced a document immortal in its principles, nevertheless it was not possible for them to forecast the demands of human progress in the undetermined future, and to provide the guiding policies that would be adapted to the recurring cycles of social and industrial development. They could lay down only the broad highway of general principles founded upon the inalienable and intrinsic rights of man. In their mind they knew that the time and the peoples of oncoming generations must develop and expand the detailed policies, institutions, and organizations required to make these general principles of our Constitution workable in practice.

Our past history proves that we have endeavored to follow just this plan. It may be that changes and adjustments and improvements have not been as rapid and complete and definite as they should have been. However, in all the years filled with the changes of development and progress, the Federal Constitution of the United States has remained the Nation's unchanged safeguard.

Long may it so remain! And let us be exceedingly careful, in our efforts to change and alter our social or political institutions, lest by any chance we barter away the liberty of conscience, the freedom of faith and worship, which our Constitution guarantees to every citizen.—Andrew C. Gilbert in *Signs of the Times*.

WHAT DO THE SCRIPTURES TEACH?

(Continued from Page Five)

sumes is finally destroyed? Who believes that there is no difference between coming to an end and having no end? No one would say or believe any of these *impossible* things except a man who is turned aside from the truth by believing in the false doctrine of natural immortality.

So completely have our friends (for they are still our friends along other lines of endeavor) failed to consider the plain and logical import of the passages which we have quoted, we might almost wonder if these have not, with scores of other similar passages, been deleted from the Bibles which they possess; and having cast away the anchor of solid fact and "sound speech which cannot be gainsaid," are obliged to pin their faith to doubtful interpretations of a few parabolic and highly figurative passages of Scripture, which when rightly understood *unquestionably support* the passages we have quoted, and in so doing, as definitely deny the theory we are combating. For what is the plain unfigurative language of Scripture? "The wages of SIN is DEATH"; "the *end* of these things is DEATH"; "who shall be punished with everlasting destruction from the presence of the Lord"; and so on *ad infinitum*.

Again we ask—Who supposes that death means life, that to die means to live forever in misery? Who supposes that corruption means conscious existence, that everlasting destruction means everlasting preservation (in misery), or that the finish of sin means that it shall go on without end? Again we reply—No one but those who have a false and

hopeless theory to support, cost what it may; for the scene of the rich man and Lazarus is laid in hades, a place of the dead, where the Scriptures inform us there is no knowledge, nor work, nor praise, but that the worm and corruption are there. The worm that dieth not, is quoted from Isaiah 66, as also the unquenchable fire, and the passage when rightly understood is a strong figure of utter and irremediable destruction. Other passages such as Revelation 14 and 20:10 if considered with their context and the scriptural use of the word "for ever" in its relation to things human, will be found in no way to support a doctrine that is out of harmony with the whole tenor of Scripture statement.

With earnest heart and loving appeal, we ask you to face this question fairly, knowing well what the result will be in your life as it has been in ours, namely, a fresh incentive to serve with all the vigor of manhood and womanhood that you possess, this one great truth that "*the gift of God is eternal life, through Jesus Christ our Lord.*"

OUR IMMORTALITY

(Continued from Front Page)

supreme Sacrifice on the cross, that crucifixion which suddenly, swiftly darkened the gay Galilean skies and shook the very roots of choicest Jaffa groves.

I see Jesus going into the wilderness to prepare Himself to endure, to support His spirit and body for the travail—the heaviness of body blows, the sting to a great heart from the fickleness of many folk.

Mark says in his first chapter, "He was with the wild beasts." So, I like to think of Jesus, staff in hand, walking cheerfully into the wilderness, over rocky wastes, over barren hills, beyond the waste places where only the children of the solitude would live secluded from human harshness.

For Christ loved the sparrows. Even He would beg that the barrage of guns spare the ravens and all the wild wings that turn so trustingly to us in the spring. In truth, He would spare the waterfowl that wing, that sing of the breaking up of the sepulchral snows that have held us fast for so long. Yes, Jesus loved the birds, the green pastures, the trees, and all the elements: is He not the Son of the Creator? He could sleep even in a storm! So how necessary to Him was the soothing, the sanity, of a sojourn in the wilderness.

Thus in surrendering His will to His Father, sustained by prayer and communion, He could contemplate "the glory that was set before him" and endure "the cross" (Heb. 12:2). What a renewal of strength for Him as Christ remembered the exalting prophecy of Isaiah—

"Break forth!
Break forth into joy!
Sing together!
Sing together, ye waste places of Jerusalem!
For the Lord hath holpeneth his people.
He hath redeemed Jerusalem."

A TESTIMONY

I SAID at New Year time that my high resolve for this year should be an attempt to live out my religion in everyday contacts. I had been active in church work and was sincerely seeking a richer devotional life before, but somehow the formal religious attitudes and activities had become barren for me. I felt that at times they even blinded me to realities and raised barriers of antagonism between me and the people I wanted to help. I found myself seeking elsewhere for the grace and strength to keep on. The Gospels convinced me that it was not that way with Jesus. I resolved to shift the emphasis of my religious life for a time from formal devotions to Christ-likeness in personal contacts.

The results have not been spectacular in any way, but they are helpful to me and I am eager to go on. I have found a few opportunities for service that seem rewarding. Having set out to live my daily life on a higher plan, I am more frequently made aware of the challenge of my ideal and more often humbled by my failures in Christian relationships. I feel more keenly my need of inner renewal, and I am more often driven back upon private devotions for strength to meet real situations and to carry specific burdens. Human fellowship seems sweeter, and the barriers lower than before. I am trying to live the Christian life in the here and now, in terms of the work I am doing and of my relationships with the people I live among and meet every day.

There is nothing new in my discovery except a changed emphasis in individual experience. It is recorded here as a suggestion to others who, like myself, may be seeking a fresh grip on a living faith.—*Aurora College Notes.*

BY TEMPERANCE in all things, we achieve the balance necessary for the full enjoyment of life.—*W. F.*

DO IT NOW may appear to be an old chestnut, but it still ranks as a most valuable piece of advice.—*W. F.*

WILL YOUR ANCHOR HOLD?

(Continued from Page Three)

modernist means by "faith." As we consider his expressed views carefully, it would seem that by "faith" he refers to a mental optimistic outlook on life regardless of the depression and discouragement that weigh down upon us at the moment.

To me the "faith" he advocates has little of God in it. It has little of the Creator who brought the worlds into being by His spoken word—little of the miracle-working power of the One who stilled the troubled waves of Galilee with a brief command!

(Please turn to Back Page)

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Home Again

Your regular editor in returning to the editorial chair wishes to thank you for your cooperation and Bro. Goekler for his loving service in preparing this page during the past four issues. Out in California it was indeed a joy to pick up *THE HERALD* and see that all was well.

My wife and I wish to thank you sincerely for the many expressions of good will you have sent us.

Carlsbad Cavern

On our honeymoon trip we were privileged to spend five and one half hours visiting a land as strange as Alice's Wonderland. For once in our lives we were in total darkness, cut off from the life-giving sunlight by 750 feet of rock. High in the Guadalupe Mountains of southeastern New Mexico, built by the finger of God, lies the world's biggest enclosed church room—4,000 feet from corner to corner, with a 350-foot ceiling.

There were about two hundred people that attended church with us that day, indeed a small group for so large an auditorium. There usually were many more. As we entered the portals two by two we appeared like a line of ants raiding some one's kitchen. And we felt about as insignificant.

As in a dream we wandered about amid the fantastic formations, a fairyland of beauty bursting forth from the darkness and silence of the ages. For countless ages little drops of water have plunged through the absolute darkness unerringly to strike the mark below and to leave their tiny deposits to record the passage of what scientists say are millenniums of millenniums. Then thirty-six years ago came a cowboy, Jim White, with his lantern and string, stumbling over rocks and around yawning chasms, the first explorer of these subterranean avenues.

Now, amid the soft glow of indirect electric lighting, the procession passes on smoothly graded paths. Darkness before, leaving darkness behind, but surrounded with light, moves the little group. Even so go the people of God amid the encircling gloom of sin. Only let us pray that we do not leave the fatal darkness to shut in as we pass!

The climax comes as, with visitors seated before the rock named Rock of Ages from its breath-taking antiquity, the lights are turned off. Total darkness! Far off in the corner a chorus sings "Rock of Ages." Then comes the light, four thousand feet away. Another verse; the light is three thousand feet away. Closer comes the light at each succeeding verse, until "see Thee on Thy judgment throne" brings the blaze of glory over our own heads. Amid the memories of that spine-tingling, unforgettable, hushed moment, comes to me yet the awe-inspired voice of a little girl: "Mama, are we in church?"

Of course we were in church, learning about the *Light of the World*. "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. 60:2, 3). "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

A Heart Filled With Light

"The darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

"I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John 2:8-12).

Children of Light

Cowboy Jim White was a brave man to venture into the Bat Cave with his Mexican boy, piece of string, and lantern. He needed the boy for moral support, the string to find his way back, but it was the lantern that enabled him to go forward. What courage it took for a man to be first to enter a hole that harbors between three and five million bats, so many that it takes about three hours for them to fly in or out every morning and evening! It would be a courageous thing if electric lights preceded him. But with a smoking lantern!

Thirty-six years later we walk comfortably in half a day with frequent rest stops and lunch in a modern lunch room, where he took three days and crawled much of the way. The difference? Electric lights. Turn the lights off when the people are in there and they would crawl out on their hands and knees over the smooth trails if they could find their way out.

As Christians we are children of light (Eph. 5:8). Do we measure what we should accomplish by what our grandfathers did? No; knowledge has increased; we measure our job by the light we have. Do we limit our effort by what the South Sea Islanders do? No, we live in a more enlightened land. Not how much should we do, but how much are we able to do? Do I measure my Christian duty by what my fellow Christian does? He may have more light than I, or less. To whom much is given, much is required. Sit down now and take stock of the talents God has given you. Notice, it was the man with only one talent according to our Lord's parable that went and hid that one talent in the ground.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Because I live, ye shall live also."

OUR ETERNAL HOME WITH JESUS

WHEN JESUS was about thirty years old He was ready to begin His life of ministry, and He chose twelve men to help Him. You boys and girls know that these men were called "apostles." Some of you know all their names; all of you know part of them.

Now Jesus wanted these twelve men to know as much as possible about Himself and His Father, God. He taught them the gospel. He showed them how they were to live, both by His words and by His example.

For Jesus knew that all too soon He would be leaving this world, and He wanted these twelve men to carry on His work. He wanted them to go into all the world and preach the gospel. He wanted everybody to know about the love of God.

Ever since the first of the year you have been studying about the things that happened during the months that Jesus was teaching His apostles. Along with His words Jesus taught them by miracles. That is, He told them about the love of God and then He showed them how it worked.

Remember how Jesus opened the eyes of the man who was born blind? How He healed the lame man who had not walked for thirty-eight years? How He fed five thousand hungry people with a little boy's lunch?

When Jesus told them that He was the Resurrection and the Life, He proved it to them by bringing their friend Lazarus back to life. Nothing greater could have been done to make Jesus' teachings plain to them or to prove to them that He really was God's Son. Many watching these miracles believed, too.

Now in this week's lesson we are getting close to the end of Jesus' life on earth. He knew that He did not have much more time to teach His twelve followers. He knew that just ahead of Him was a great deal of suffering and sorrow.

But was He feeling sorry for Himself? Did He tell His apostles that they ought to do all in their power to save Him from being taken by the soldiers? Let us see.

His first words in our lesson are, "Let not your heart be troubled." That is, "Do not be sad that I must go away, for I will come again." Always thinking of others, never of Himself!

Jesus knew that after it was all over, after He was dead and buried and then raised to life again, the twelve whom

He had taught would be wondering about many things. He didn't want them to lose their faith in God and in Himself. For it was that faith that would keep them going on in the work they were to do.

Jesus told them they could not expect to follow Him into heaven. For, you remember, forty days after His resurrection, as they stood watching, a cloud received Him out of their sight. Two men dressed all in white spoke to them, and this is what they 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." You will find these words in Acts 1.

And that is just what Jesus was trying to tell them, all before it happened. Read verses 3 and 28 and 29 of John 14, from your own little Bibles, or have Mother read them to you.

Now if we are to be with Jesus, as He says, and He is to be on the earth, why, then we will be on the earth, too. Do you see? One of the "Blesseds" tells us that. "Blessed are the meek: for they shall inherit the earth." Can you find it?

The angel which talked to Mary before Jesus was born promised her that He was to be a King and would sit on David's throne forever. Now we know Jesus never was King when He was here on earth the first time. So we know He will be when He comes the second time. For angels' promises come from God and are true.

The earth will be made beautiful after Jesus returns to it. There will be no sin, no sorrow, nothing to trouble those who love Him. Our homes will be perfect, and everyone will be well and strong and happy.

There is a chapter in the Old Testament that describes our eternal home on the earth. It is Isaiah 35. Could anything be more wonderful? Could you wish for a better place to live?

In Jesus' prayer for His disciples just before He was taken by the soldiers, He says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

In other words, if we want to have eternal life in that beautiful home on the earth which we have just been talking about, we must learn all we can about God and His Son Jesus. If we will do that we can't help but love God and Jesus. If we love Them we will serve and obey Them. And we will receive the reward God has promised us.

AMONG THE CHURCHES

TRAINING CLASS

At the annual meeting of the General Conference the motion was made to reestablish the training class if there were a sufficient number of students desiring it to warrant such a procedure.

The training class will have to be run on an entirely different basis from the preceding classes.

No part-time work nor work of any kind can be guaranteed to the students.

Each student must be able, financially, to pay for tuition, room, board, and incidentals. The minimum tuition will be \$100 a year.

According to the resolution adopted by the General Conference each student must give to the officers of the National Bible Institution assurance of his ability to meet his financial obligations.

If it is your desire to join such a Bible training class will you communicate with the committee as soon as possible. You will then be written to personally, concerning courses offered, cost of room and board, etc.

The training school will be run on a ten months basis.

Let us hear from you soon.

Committee:

Leila E. Whitehead,
5439 Ohio St., Chicago, Ill.

Floyd Stilson,
411 E. South St., South Bend,
Ind.

G. Eldred Marsh,
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.

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.

BURR OAK, INDIANA

Our basement improvement enterprise is progressing in a splendid way. This week we will attempt to make final plans. We need more funds and believe this will be cared for soon.

The Morning Star Class held their class meeting at the home of Miss Margaret Weaver. Plans were made to have a bake sale to raise money for the basement. Also, the Gospel Seekers gathered at the home of Marjorie Hatten for their class meeting. They, too, are working hard to raise funds. They had their election of officers as follows: president, Joe Geis; vice president, Marjorie Hatten; and secretary, Margaret Overmyer.

A number of our folks, largely workers in the Bible school, are taking advantage of conferences held at our County Sunday School Convention held at Plymouth. Some are planning to avail themselves of the opportunity in the County Religious Training School, which will begin March 1. We are grateful for this interest, as we feel the need of more trained leaders, that this new day of work may properly be cared for. The weakest link in Bible school work is not knowing how. We feel that most of our leaders know what to teach, but do not know how to teach.

The church here expresses their sympathies to Sr. J. C. Butler and her family in their lonely hour of bereavement. May they find the needed comfort in these sorrowing days. The day will soon come when there will be no more sorrow, pain, nor death. May we be kept faithful even unto death.

A. E. Hoskins, Pastor.

THE ASSISTANT PASTOR

Eden Valley, Minnesota

From the church bulletin published by Pastor J. R. LeCrone of Eden Valley, Minn., we gather the following items of general interest.

The Clarence Greene family, who moved to the West Coast last fall, write that they are pleased with their new location. They are located at Wilamena, Ore. Brethren in that State and especially in that part of the State would do well to get in touch with them.

Due to weather and road conditions, services at Lester Prairie have been suspended until the fourth Sunday in March.

There will be, D. V., services as usual at Hector the second Sunday of each month.

JOHN CAMPBELL BUTLER

Funeral services for John C. Butler, aged 76, former surveyor of Marshall County and Culver Military Academy and former city engineer of Plymouth, Ind., which position he held for twenty years, who died Saturday, Feb. 13, were held Tuesday morning at the old home. He was buried in the Memorial Cemetery at Plymouth.

Surviving Bro. Butler are his widow, Ada; a daughter, Mrs. C. E. Taylor, Downers Grove, Ill.; two sons, P. Z. Butler, Indianapolis, and M. D. Butler, Terre Haute, Ind.; a sister, Mrs. James Shaw, near Culver, Ind.; and four grandchildren.

He was born April 1, 1860, in Green Township, and was a graduate of the Valparaiso, Ind., Normal College and the American College of Civil Engineers.

Bro. Butler was baptized by his father, who was a minister of the Christian Church. He and his wife were faithful attendants at the Burr Oak church, when they were able to attend. He was a sincere follower of our church and its teachings. We shall miss him in the men's class for his splendid knowledge of the Scriptures.

Our heartfelt sympathies are extended to his devoted wife and family. He rests in the sleep of the dead awaiting that day when his body will be resurrected from the grave unto an immortal life.

The services were conducted by the writer. Write to Sr. Butler, addressing her at Culver, Ind.

A. E. Hoskins.

Said J. A. Froude: "The moral life of man is like the flight of a bird in the air. He is sustained by effort, and when he ceases to exert himself he falls." And Dr. F. B. Meyer interprets Paul's words as: "Peace must wing our steps." The peace brought by love should be the background for a vigorous and continuous battle against all the forces of evil.

Hope

—cannot be destroyed by persecution (Heb. 13:6);

—seeks every opportunity for expression (Phil. 1:20).

—in Christ is purifying (1 John 3:1-3);

—of the world will perish (Job 8:13).

BETWEEN YOU AND ME—

Mrs. J. H. Williams of Rochelle, Ill., wishes to express her deep appreciation to the many who have remembered her during the illness from which she is now happily recovering. Sr. Williams is again able to be about her home a part of each day.

Bro. F. L. Austin, State evangelist of Illinois, made a brief but welcome call at Oregon last Tuesday on his way to his home in Chicago. He has just finished a successful meeting in Macomb, Ill., in which he was ably assisted by Bro. James McLain.

Wanted: Parents who will say to their children, "Come on. Let's all go to Sunday school."

Bro. L. E. Conner spent last week with his son and family on the farm near Macy, Ind. Bro. Conner is very much a farmer at heart and takes an active part in the work whenever it is possible to do so.

"I have fought a good fight, I have finished my course, I have kept the faith."—2 Timothy 4:7.

THE NEW EARTH

MEN may overlook or discard the theory of a future new earth all they please, and yet the Bible continues to talk about it. It is apparent to theologians that it means something; and not being willing to admit it is to be the final home of the redeemed ones, they have attempted to explain its meaning. One explanation makes the new earth represent a new dispensation to succeed the Jewish age, the Christian dispensation in which we live, and also makes the new Jerusalem indicate the Christian church. But to this view there are insurmountable objections, such as the following:

1. In the new earth and new Jerusalem of the Bible "there shall be no more death," but in the Christian dispensation and church there is just as much death as there was in the Jewish dispensation and church.

2. The new Jerusalem of the Bible comes down from God out of heaven, while it is not true that the Christian church comes from heaven in any other sense than being of heavenly origin, in which sense the Jewish church just as really came from heaven.

3. The new earth and new Jerusalem of the Bible are chronologically subsequent to earth's conflagration, when "the elements shall melt with fervent heat, the earth also"; then, and not till then, according to Peter, "we look for new heavens and a new earth, wherein dwelleth righteousness." The Revelator locates it after the resurrection of the dead, and after the wicked are cast into the lake of fire. But the Christian dispensation and church precede these events, and therefore do not fill the bill.

4. Evidently there is a reason why such puny efforts are made to figure away the theory of a future new earth home for the resurrected saints, and that is the fact that theology has arranged an aerial home, which renders the new earth needless; and as it is not easy to literalize the new Jerusalem while spiritualizing the new earth, these being inseparably coupled together by divine wisdom, an effort is made to spiritualize both. Better let God have His own way about the matter, especially when He speaks to us through three chosen witnesses concerning it—Isaiah, Peter, and John. When the predicted restitution becomes a glorious reality, erasing the curse from the earth, and restoring Paradise, the resurrected saints will be satisfied with the home prepared for them.

While it is true, on the one hand, that there is no need of a future new earth home for the saints provided they are to spend eternity in another realm remote from earth, it is equally true, on the other hand, that if God has arranged to have the saints live in the new earth, the theory of a final home for the sanctified above the skies is thereby invalidated. Both of these theories cannot be true, for the one conflicts with the other, and we are left to choose between the two. One is founded on tradition, and the other on the Word of the Lord.

Some, however, attempt to hold on to both, claiming that

we emigrate to heaven in a disembodied state, and remain there till the resurrection, and then vacate that realm, and begin a residence in the new earth; but, like all other errors, this sentiment is destitute of scriptural foundation. God made earth for man, and made man of earth; and when fallen man shall be fully redeemed, and his fallen home be renovated, then the predicted glory of the new earth will be a reality, the whole earth being then filled with glory.—W. S. Bowden in *Present Truth Messenger*.

THE NIGHT IS FAR SPENT

By M. W. Lyon

LOWERING war clouds in the Old World grow darker with each passing month. Lightning of suspicion and hatred flashing back and forth between the nations plainly warns that the inevitable storm cannot be far distant.

Brethren, was there ever a time when our message was more sorely needed than it is at this moment? Was there ever a time when the hearts of men, even of the leaders and statesmen, were so failing them for fear? Truly the words of Isaiah the Prophet are being fulfilled before our eyes, "The darkness shall cover the earth, and gross darkness the people." They are confused. They have lost their direction, and know not which way to turn. They have become easy prey for demagogues and false messiahs who have made fantastic promises of impossible things, imposing on the desperation of the people and leading away multitudes.

These are days made to order for evangelism! For generations past the church of the living God has predicted such times would come. Now that they are here, are we going to permit blind guides to lead the multitudes to destruction while we have the water of life which they are seeking in vain?

Let us not say, "There are yet three or four months, and then cometh harvest." Look on the fields, for they are white already to harvest! We should be up and doing. These are no days of little things. While we are busy with the trivial duties that keep our noses to the grindstone, are we not neglecting the weightier matter of our calling? Ours is a threefold duty of evangelism.

I need not remind you that evangelism is a duty; you know the Scriptures. But we owe it to God, who has charged us with the responsibility of witnessing to all the world. When I think of that vast commission, I am actually appalled at how little we are doing to fulfill it, we who think we are the chosen people! Then we owe it to the people who are walking in darkness, and desperately need our light. And last but not least, we owe it to ourselves, and this may be the most vital of all, for if we did not need to awake to this need for evangelism, we should probably be already doing more than we are to send the light abroad over the land.—*Voice of the Elders*.

WILL YOUR ANCHOR HOLD?

(Continued from Page Eleven)

In fact, Dr. Fosdick's remedy for the ills of life seems as weak and powerless as the entire modernist system of hopelessness is throughout. The trouble is that modernism is a "faith" (if "faith" it may be called) that is centered entirely in man and wholly dependent upon man's power and wisdom. It denies the possibility of God stepping in where man's strength fails and where his wisdom proves inadequate, and superimposing upon the regular enforcement of natural law a new and opposing law which is equally natural because equally divine!

A religion without miracles is a religion without power and without purpose. Such a religion is merely a philosophy of man's creation, of man's conception and invention. There is nothing divine in it except as men faintly reflect a modicum of the divine qualities of life which were implanted in them when they were made in "the image and after the likeness" of God.

When we are passing through real trouble we crave the strength and the assurance that only a miracle-working God can provide—that only the God of the Bible can give. Less than this will not suffice.

It is conceivable that one might find comfort in the social outlook in the contemplation of history, which shows clearly that troubles of all kinds are temporal. History proves that the fires of adversity burn themselves out at last. No matter how fierce the blaze, how prolonged the conflagration, in process of time the flames will die down and the fire expire and society will survive.

From a social standpoint this would perhaps appear encouraging.

The real difficulty, however, lies in the fact that society is made up of individuals and when society suffers individuals suffer. And generally when society ceases to suffer, its suffering comes to an end not because the individuals who were undergoing pain have been released by an improvement in their conscious condition, but because they have ceased to live! Death has brought them the relief which life denied to them.

Such an appeal to history does nothing to remove the fear and anxiety of the individual; it but serves to increase his horror. It leads him to the inevitable conclusion that there is no hope for him except in death and drives an increasing number of pain-wracked men and women to take their own lives rather than to continue to live indefinitely under such distressing conditions.

After all, it is not society, but the individual, who must be consoled and encouraged if humanity is to long survive. Society cannot endure when the individuals who compose it are without hope.

Jesus Christ has the only remedy that will meet the needs of mankind in this regard:

"For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:56).

Jesus came, not to save *society*, but to save *men*! He came as our *personal* Savior, as our *individual* Savior,

While we are aware that this is not the time for social salvation, nevertheless we know that if society is to be saved it can only be done by saving the individuals who compose it. If society is to find hope, it must come through the hope by which individuals are inspired. The hope of society begins and ends in the hope of the individual. We cannot forget, ignore, nor overlook the individual and yet bring salvation to society.

On the other hand the Bible indicates clearly that we may give little or no consideration to society in the mass and focus our entire attention on an effort to save individuals out of the suffering, dying generality of mankind, and eventually bring salvation to all the world.

It was because this was true that Jesus commanded His disciples to go "into all the world, and preach the gospel to every creature," asserting that "he that believeth and is baptized shall be saved" (Mark 16:15, 16).

We notice the personal nature of this appeal. It is to go to *every* creature. It is *he*—the individual who believes—that is promised salvation. Society as society is promised salvation nowhere in the Bible. Of course, social salvation will eventually be achieved, but it will come only when Jehovah's oath shall be fulfilled and "every knee shall bow, every tongue shall swear" (Isa. 45:23) in joyful individual obedience to His will.

The social gospel of the modernist's program has little to offer the individual heart in the way of solace. It begins and ends with the material things of the present. When the eye grows dim and the ear dull of hearing and one's interest in the affairs of this world fades at the approach of death, the social gospel means nothing. It is what the future holds that means all!

Will your anchor of hope hold when that hour of worldly disillusionment comes to you? Are your religious convictions so firmly fixed in the Rock which cannot be moved that the trials, disappointments, discouragements, and sorrows of life, however great they may be, will be unable to move you? Is your faith founded on a definite conception of divine truth that reaches out so unflinchingly into the misty distances of eternity that you are able to say with Paul, "I also suffer these things; nevertheless I am not ashamed: for I *know* whom I have believed, and am *persuaded* (convinced) that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12)?

There is real power in a faith like that! To put the thought in the form of the illustration used in our text: The ship of life that is anchored firmly by faith to Jesus Christ the Rock will remain unyielding and secure regardless of the raging of the tempests.

"Will your anchor hold in the storms of life,
When the clouds unfold their wings of strife?
When the strong tides lift and the cables strain,
Will your anchor drift, or firm remain?"

May you and I be able to say in all sincerity, with deepest conviction:

"We have an anchor that keeps the soul,
Steadfast and sure while the billows roll,
Fastened to the Rock that cannot move,
Anchored firm and deep in the Savior's love!"

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, MARCH 2, 1937

NUMBER 22

Ask What Ye Will

By Lottie E. Young

PRAYER is not the mere saying of one's little speech to God once or twice a day; it is the very breath of one's life, the outpouring of the heart's desire and the heart's gratitude to the Father. This was the Master's idea. To Jesus, prayer was simply a matter of going to the Father and unbosoming Himself; going with all that is in one's heart, going with the impulses or motives which prompt a loving, dutiful child to go to his earthly father; going under the impulse of gratitude to tell Him how thankful we are; going with our burden of sin to ask His forgiveness; going with our tangled problems to get Him to untangle them; going with yearning hearts just to be with Him; going with empty hearts that He may fill them; going with broken hearts that He may heal them; going with all our real needs that He may meet them.

The Master's teaching about prayer began with the simple idea of pouring out one's heart to God as one's Father, and, as a loving, trusting child, leaving everything to His wisdom and love. It ended with the assurance that if one will go to the Father in the name of Jesus (and therefore in such harmony with Jesus that He can desire of the Father only that which is in harmony with the Father's will) he will receive that which he "will" (John 15:7).

In the Lord's Prayer, we are taught that we must approach God as a child approaches his father; that God is our Father; that we are to go to Him as one of His children. And when we go to Him, we should be concerned most of all about the Father's interests and glory. First of all, we should pray that His name may be hallowed; that He may be held in reverence by all men; that His will may be perfectly done here on earth even as it is done in heaven. Then we may ask Him to provide for our daily needs—to give us for today the bread we need for the body. We are to pray for bread, not for cake; that is, for the things we need, not for the things our appetites crave.



Then, too, we are to pray for the forgiveness of our sins, remembering while we pray that God will forgive us just as we forgive our fellow men. Then we may ask Him so to guide us that our way may not be too hard for us; that we may not be led into temptations or trials greater than we can bear, but that He may go with us and deliver us from all evil. In all these petitions we must remember that our real interests are God's interests, that it is His kingdom for which we are praying, that all power resides in Him and all the glory belongs to Him. God is concerned about our little needs, but it is a mistake to think of Him as an indulgent father who is willing to spoil us by giving us the things that are hurtful simply because He would not deny us. Jesus said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

We may not always receive what we ask for. God is your Father and He will answer your requests like a father. Will not an earthly father give his child that which is best for him? And if you, as a father, choose the best things for your children, how much more will your Father in heaven give you the best of all gifts, if you will but ask Him? It is plain that while Jesus promises our prayers will be answered, His promise is conditional upon our praying to God as our Father, and it is just as plain that He means that God will answer us as a father. Our fathers give us what is best for us, and even if we ask for a stone it would not be given to us.

"Whatsoever ye shall ask the Father in my name, he will give you." Nobody but an enemy of God could have come into this world and told the people that henceforth God would be subject to their orders, and if they wanted anything all they had to do was to ask for it. What would happen if a mother should tell her children that they could have everything they

(Please turn to Page Ten)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Three Threats to Religious Liberty

"While they promise them liberty, they themselves are the servants of corruption."—2 Peter 2:19.

WASHINGTON, D. C., Feb. 27.—In the opinion of the religious press, three legislative proposals now before the country threaten the freedom of the people of the United States to "worship God according to the dictates of the conscience." The first of these proposals is that of the President to increase the membership of the Supreme Court from nine to fifteen; the second, to bar from the mails literature that has a tendency to stir up racial and religious antagonisms; the third, the admission of the child labor amendment to the Constitution.

According to various religious leaders, while each of these proposals contains meritorious features which, at first thought, appeal to the Christian's sense of justice and righteousness, careful consideration of their deeper implications and possible results suggests unmistakable dangers.

The Supreme Court: The Supreme Court is said to be the "safety valve" on our legislative engine. Its function is to restrict the enforcement of laws to such enactments as are found to be sanctioned by the Constitution of the United States. The Constitution is the preserver of American civil and religious liberty. To increase the Supreme Court membership in order that the political ideas of any Administration may be put into force without hindrance would threaten the very foundation of our present form of government. If the present Administration is permitted to add to the court judges who will pass favorably upon all legislation it may propose, any succeeding Administration will feel at liberty to do the same thing. Let an atheistic, socialistic, antichristian, or anti-Jewish Administration come into power (as happened in Russia, Germany, and Mexico), and the Supreme Court could easily be "packed" with "liberal" judges who in the avowed interest of "good public policy" would interpret the Constitution in such a way as to prohibit all religious activity except such as might be designated by the Government. Under such conditions the Supreme Court would have no further reason to exist, for it would be but a subservient instrument of the Administration that was in power.

Freedom of the Press: To enact a law permitting the Government to bar from the mails literature that was thought to encourage racial and religious antagonisms would require that the Government should establish a standard of teaching and censor all literature of a religious nature. (This also has been done in Russia, Germany, and Mexico, with most disastrous results to religion.)

Child Labor Amendment: No one wishes to see children forced into "sweatshops" and ground under the iron heel

of oppression. But it is contended, and with considerable reason, that the proposed child labor amendment to the Constitution would take children, "under the age of eighteen years," out from under the control of their parents and place them unreservedly in the hands of the Government until they came of age. (This has been done in Red Russia, and children have been encouraged to betray their parents for the infraction of many different laws to the Government.) Such a development might well lead to the spread of skepticism, as has been the case in Russia.

Practically all religious leaders who are looking for the literal coming of the Lord have expressed their fears that these three suggested changes point clearly to the development of antichristian conditions and should be watched with the closest attention.

Encouraging Dependency

"This we command you, that if any would not work, neither should he eat."—2 Thessalonians 3:10.

LONGMONT, Colo., Feb. 28.—The Boulder County Welfare Department today disclosed this unique letter from a woman client: "We made application for relief but waited so long that my husband had to go out and look for a job. He found one."

In an interview recently with one of our leading evangelists the evangelist stated that he had been forced to the conclusion that the ease with which material help had been secured from a paternal Government during the past few years had resulted in much willful dependency on the part of people who formerly had supported themselves by their own labor. He stated further that this willingness to receive support from the public treasury was affecting religious activity in that it was creating a disposition in some to make little or no effort to meet the cost of local church work but to depend upon outside assistance entirely. One of the great purposes of the church is to develop a sense of individual responsibility for the spiritual welfare of others.

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The Times of Restitution

By E. O. Stewart

"To every thing there is a season, and a time to every purpose under the heaven."—Ecclesiastes 3:1.

THE GOD of the Bible is a God who has a purpose in doing everything He has promised to do and a definitely appointed time set apart by His own counsel in which to do it. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

After Adam sinned and lost his God-given dominion, God promised that the Seed of the woman should bruise the serpent's head (Gen. 3:15). But that was not all God predicted in that verse, for He also said that the serpent should bruise His heel.

In this verse both the sufferings of Christ and the glory that should follow are foretold. Two events are foretold in the same verse which we can now truthfully say are over nineteen centuries apart. The sufferings of Christ, or the bruising of His heel, has been fulfilled. But the bruising of the serpent's head, which means his destruction, is yet unfulfilled. Isaiah predicted the suffering of Christ when he said, "He was bruised for our iniquities" (Isa. 53:5). And in verse 10 he says it pleased the Lord that He should be bruised. In Acts 4:26-28, we read, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

We do not believe that God actually rejoiced over the bruising and suffering of His beloved Son. But when He was comparing the suffering with the glory that should follow, and knowing that His pleasure would prosper in the hands of His Son, it pleased Him to know that He had developed His beloved Son through suffering to where He would gladly lay down His own life in sweet anticipation of the glory that should follow.

"But 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" (Gal. 4:4, 5).

At the proper time, according to God's purpose, His Son was made of a woman, as predicted in Genesis 3:15, and sent forth to accomplish the things planned by God to be accomplished at His first advent. Peter, in Acts 3:18, tells just what those things were. "But those things, which

God had shewed before by the mouth of all his prophets, *that Christ should suffer*, he hath so fulfilled." Then Peter, after calling their attention to this fact that God had been faithful in fulfilling the prophecies which foretold Jesus' suffering, takes that for a basis upon which they could predict faith in God's fulfilling those prophecies which relate to Jesus' second coming, when He shall bruise the serpent's head and remove the curse. So he says, "Repent ye therefore (for this reason), and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the *times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive"—

How long is the heaven to receive, or retain, Christ? Listen!—"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).

Just as certainly as the holy prophets predicted the restoration of the kingdom, just that certainly those who contend that the kingdom has been restored absolutely repudiate the Word of God, which they profess to believe. Just as surely as Peter spoke the truth, and just as certainly as Christ has been in heaven for the past nineteen centuries, just that certainly the times of restitution have not begun, for God will not begin restitution until the times for it. And the times of

(Please turn to Page Eleven)

One of Them!

There are some of ev'ry nation
Who are waiting for the Lord,
And their hope hath this foundation—
'Tis the promise of His Word;
By this lively expectation
How their longing hearts are stirred!

When the blazing light of heaven
Shall the Savior's face reveal,
When the sons of wrath are driven
All the pangs of death to feel,
Then the kingdom shall be given
To the saints who bear the seal.

Ah, this world is transitory,
All its fleeting joys take wing;
Would you share eternal glory
At the coming of the King?
Then believe the gospel story,
With the faithful shout and sing:
Praise God, I'm one of them!

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Did Jesus Preexist?

By A. H. Zilmer

WE SHALL be told that there is a considerable array of scriptural testimony which can be harmonized in but one way, and that is upon the understanding that Jesus preexisted in person before He was born of Mary. This study would be incomplete were we to pass those passages by in silence.

First, we mention John 1:1-3, which reads, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Let us ask, What was the Word that (a) was in the beginning, (b) was with God, and (c) was God?

"Word" is from *logos*, which in its primary signification is the verbal expression of an idea. We believe this to be the sense in which the writer used the word. That word was in God in the beginning of His dealings with man, and expressed the divine mind regarding the woman's seed, which was to bruise the serpent's head (Gen. 3:15). It aimed at the person Jesus in His redemptive work for humanity. For the woman's seed to crush the serpent's head, albeit that in the execution of it the seed's own head would be bruised, was to undo the serpent's work, and open the way into the paradise of God. That word was with God, that is, in His mind and purpose. How about the statement, "And the Word was God"? Quite true, and equally understandable. It "was God" in the sense in which Jesus used the verb "to be" when speaking of bread and the fruit of the vine at the institution of the Memorial Supper. "This," said He in referring to the bread, "is my body." Likewise He took the cup, and said, "This is my blood of the new covenant" (Matt. 26:26-28). As a matter of fact, neither was the bread the actual body of Jesus, nor the cup His literal blood. It could only be true in a symbolical sense, the bread being a symbol of His body, and the contents of the cup a symbol of His blood.

We read in Galatians 4:25, "For this Agar is mount Sinai in Arabia," etc. It was not literally true that the woman Agar was Mount Sinai. But in the allegory referred to by the writer Agar represented Mount Sinai and the legal system given to Israel at that place.

Likewise, is the statement, "And the Word was God," to be understood in the sense that the word represented God. God had a plan, a purpose. He expressed or gave utterance to this plan by means of His word. That word was with and in God, and represented Him. As He was true, so was the word.

As far as possible is that language from teaching that the word was a person—one of the "persons" of the triune God who existed in heaven in a pre-human state. The same

must be said of 1 John 1:1: "That which was from the beginning." What was this? It was "the word of life." This life was "manifested" so that the apostles could "see" or cognize it. The apostles declared to the believers what they had seen and heard with the object that these, too, might have fellowship with them, and their fellowship was "with the Father, and with his Son Jesus Christ" (v. 3). What makes one "the Father" and the other "His Son"? It is the fact that the Father, through His Spirit, "begat" the Son. The Father was the cause of the existence of the Son, and the Son owed His existence to the Father.

Another passage cited in favor of the idea of the pre-existence of Jesus is John 6:62: "What and if ye shall see the Son of man ascend up where he was before?" The "Son of man" here referred to is no other than Jesus. Why is He called "Son of man"? Because of His birth of His mother. Where was He "before"? He was in the Father, and "came forth from the Father" (chap. 13:2; 16:28). Hence when He "went to God," or "ascended to where he was before," He returned to God, who was the Source and Origin of His being.

Again, we are referred to the statement of Jesus before a company of Jews: "Before Abraham was, I am" (John 8:58). The verb for "was" in the Greek text is in the aorist tense, that is, without boundary, and in the infinitive. Hence we read, "Before Abraham to be I am." This is far from teaching that Jesus existed as a person before Abraham's time. Jesus was addressing those Jews concerning His day, saying, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." The Jews were offended at this saying, and said, "Thou art not yet fifty years old, and hast thou seen Abraham?" (vv. 56-58). The "day" to which Jesus referred was not in the then past, nor yet in the present, but in the future. The Apostle Paul, twenty-two years later, informed the brethren at Thessalonica that the day of Christ was still not present, and would not be until after a widespread apostasy should have taken place (2 Thess. 2:1, 2). The day of the Lord was still future when the Apostle Peter wrote to the strangers in the dispersion (2 Peter 3:1-10). Hence we see that the Jews misunderstood or wilfully misapplied the term "my day" as used by the Lord. They thought, or else so construed Jesus' words, as if He claimed to have lived back in Abraham's days, and had personally seen that patriarch. Such was not the intent of that saying. Abraham had a place in the purpose of God in the past, and he, with Isaac and Jacob and the prophets, will have a yet larger place in the kingdom of God when Jesus shall sit on the throne of David His father. "Before Abraham to be I am." That is, Jesus occupied a place in the divine plan which would give Him precedence over Abraham. Also let us consider the fact that Jesus was

a descendant, through His mother, of Abraham, and that patriarch was eagerly looking forward to the time when he, with his "Seed," who is Christ, shall inherit the land which God promised to him and his seed.

Attention is directed by theologians and others to a portion of the prayer of Jesus in John 17, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (v. 5). Let us ask a few questions:

1. As to the glory. Did Jesus mean to say that He had had glory in His own person in a preëxistent state? If so, what was that glory? Theology will have it that the glory was that of the divine nature, and that Jesus laid this aside for the human nature, which is without glory. Now if it was possible for one of the "persons" of the triune God to divest Himself of His glory, and assume that which was not glorious, then it is equally possible that all the persons of the divine Being are subject to change, and may become devoid of glory. We are given to understand in the Word

of God that immutability is an essential attribute of God, and since theology affirms that all three "persons" are "of one substance, power, and eternity," it follows that all alike are unchangeable, and not subject to mutation in nature or fluctuation in glory.

2. "With thee." That the glory was contingent upon the prior fulfillment of certain conditions; that it was "with" the Father, and held in reserve until the conditions should have been fulfilled, and the time for its bestowal should arrive, is quite within the human understanding. But that Jesus had glory in His own person as an integral part of the divine Being is a tax upon belief too great to be borne.

3. "Before the world was." This is in the present infinitive, "before the world to be," and does not necessarily mean that Jesus had personal glory before the material creation. It was glory which the Father had in reserve for His loyal and dutiful Son before the establishment of the cosmos or order now existing.—*The Faith*.

PROBLEMS

THE problems which men have faced, and their solution, have been a never-ending source of interest to me. Sometimes there have been serious ones, as the problem of the making of steel. How to know just how much carbon and silicon must be left in the mass of metal to produce the right hardness and strength, when one could not tell just how much was there in the first place, nor how much was being taken out in the process of turning the ore into pig iron, was a constant problem.

It exercised the minds of the steel makers for years. Finally some one said—in fact, two men discovered the answer independently—"Take out all the impurities, and replace the correct amount of carbon, silica, or whatever you need."

How simple! Why did we not think of that before? It was the answer.

It is not of steel, however, that I would write: it is of more serious things. It is of the problems which concerned the realization of the truths of the Bible concerning the plan of giving life to men. Some men will think, and unless a subject is clear to them their thinking is of little satisfaction.

Can you wonder that such men, faced with the teaching of the second, personal return of the Lord, should say, "Why should He return? The righteous are already in heaven; the unrighteous in hell, receiving their punishment. Why should He return?"

I do not know how long it took our fathers to realize that there was a definite need of the return of Christ, that no man did receive his reward until that day, but they did see it. They began to understand that "they" (those who had fallen asleep) "without us could not be made per-

fect," and all those so plain texts concerning Christ's return took on new meaning. They learned that heaven is not filled with imperfect saints, but that the sleep of the dead and the resurrection at the last day mean something definite.

There are other texts quite as difficult to understand while a man still believes in the resurrection of all men. Such a one is found in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

They even found texts that said plainly that certain of the sons of men should not ever be raised at all, as Isaiah 26:14, and others that taught that certain men are in death "like the beasts that perish" (read Ecclesiastes 3: 17, 21).

At last it was made plain to our denominational fathers that all those texts which taught that Jesus came that men might have life had a meaning, and all texts which dealt with the plan of God to give life to man fell into a clear place and took on a new meaning, when they began to realize that Jesus came to give life, and that no life after this one was possible without Him.

Quite as many texts which had been obscure became clear in the light of the truth that Jesus is a "life-giving spirit," and that if His spirit dwell in a man, that man has the earnest of a future life.

I have sometimes wondered whether men would be so indifferent about that spirit, if they knew that without it they could not even see eternal life.—Mabel S. Miner in *The Herald of Life*.

THE LIE

THERE is one lie which, more than all others, has laid hold of the imagination of mankind, and is still dominating the thoughts and feelings of men. It is the lie with which Satan countered the threat of God to our first parents in the event of their disobeying the command not to eat of the tree of knowledge of good and evil. God had said, "In the day that thou eatest thereof thou shalt surely die," or, since the word "day" is a word of unlimited meaning which may connote any period from twelve hours of daylight to the whole "day" of man's sin and probation, the passage may be read, "In the event of disobedience, dying (as all men must the first death), you shall die (the second or final death)." Satan, out to ruin man and destroy God's work, said to Eve, "Dying, *you shall not die*, for God doth know that . . . you shall be as God" (or, "gods," Heb. *elohim*).

This lie it is that is undoubtedly responsible for the world-wide belief that man is essentially a spirit-being from some other sphere temporarily housed in a body which is no real part of him, that he is immortal, indestructible, in spite of the "fall," which is supposed to have made no change in his nature, and that he will never really die, all in complete contradiction of the Word of God. Man being in his fallen nature cruel and vindictive, this lie has caused him to gloat over the doom of his persecutors and sinners generally, and to imagine a God who is "altogether such an one as" himself. Surely a man who has in any way come to know the love of God could not, save under some sinister influence, dream of adding to the awful descriptions of the fate of irredeemable sinners in God's Word. Yet this is what Rome has done, and many Protestants have accepted that lead. It is this lie that forms the basis of most, if not all, of the false religions and philosophies of the world, and is specially responsible for the dangerous cults of spiritism, necromancy, etc., which could not otherwise have existed. It has seduced the best of men to think that they are doing God service by persecuting, and even slaying, those who refuse to accept the lie. In this way Satan has succeeded in inducing men to so misrepresent God, and to so prejudice the gospel, that multitudes have been driven either to repudiate the gospel altogether, or to fly to that other most unscriptural doctrine—the belief in the final restoration of all, and even of Satan himself.

It is plain that events that happened in the early days of man's history will have left some traces of their influence on widely spread branches of the race. The very nature and origin of this lie would make us anticipate that its influence will not be small. And this is the fact. The belief in the spirit-nature of man, and his practical deity, is in some sort or another the common property of all men, and has been from the beginning. It underlies even the most degraded beliefs, such as fetishism and animism, while the belief in ghosts and spirits is world-wide. Yet

many seem to be quite unconscious that there ever was a lie, or that it could have any great influence over man. Satan has most cleverly "covered his tracks," and even succeeded in persuading men that the lie is God's own truth which they must hold at any cost. The lie, we believe, is the main basis of present-day rationalism which is made possible by the exaltation of man to be even a judge of God and His Word. Everywhere man is exalting himself and his intellect against God and His truth, and, in the same proportion, depreciating and maligning His character. It is a question whether any member of the race has escaped the influence of this lie. It is noteworthy that it is practically never referred to in sermons or books, except to misrepresent it, while assumptions based on it are extremely common. Satan has so blinded men's eyes that they are quite unconscious that they are blind. There is great need that eyes should be opened, and no prayer should be more earnest than the Psalmist's, "Open thou mine eyes that I may see."

It is a fact, little realized, that there is clear and abundant evidence that this belief in the immortality of a self-conscious soul, which is the chief outcome of the lie, is not to be found in either the Old or New Testaments. Indeed, the very opposite is consistently taught throughout. If there is one proof stronger than others it is found in the resurrection of man from among the dead, a doctrine which is a special revelation of the Bible. Man falls asleep in the first death only to awake to consciousness at the resurrection. Take, for instance, that word in Revelation 20:5: "The rest of the dead (those not covered by the "blood") lived not until the thousand years should be finished." During the millennial reign they are in the grave, certainly not in the "hell" or purgatory of Rome. Or consider our Lord's word about the summons to His people when He comes (John 5:28), "The hour cometh when they *that are in the tombs* shall hear his voice, and shall come forth." This gives our Lord's own assurance that the dead in Christ are not in any heaven of Rome's imagining, but in the tomb right up to the time of His appearing. Many other scriptures bear out the same truth. The fact is that while men have repudiated much of Rome's errors they have preserved everything connected with the lie, which was not believed during the first two centuries at least of the Christian church, as the inscriptions in the catacombs and the writings of the early "fathers" bear witness. That Plato's philosophy, which owes so much to the lie, had some influence all along is doubtless true, but it was only as the church went down under pagan influence that it began to be accepted as true generally. It was on this false philosophy that Rome built her antichristian system with its great errors. The lie has been responsible, and is still, for much of the cruelty and persecution paid out to those who choose to believe God's Word rather than the lie; but we

would remind the reader that such things never had God's sanction. Indeed, they are utterly contrary to the character of Him who "will not always be chiding, neither will

he keep his anger for ever." Persecution, whatever form it takes, is invariably a sign of error on the part of those who use it.—*Words of Life*.

What Tithing Means to Me

IT WAS a pamphlet on stewardship that finally converted me to tithing. It was "A Catechism of Christian Stewardship," by Ralph S. Cushman, and the brochure was issued by the Interchurch World Movement in connection with its stewardship campaign. The point was emphasized that all our possessions are God's, that we receive them from Him, hold them in trust for Him, and are responsible to Him for the use we make of them. There was nothing new in the theories; I had known them for a long while and had formulated enough arguments against them to have converted myself repeatedly, had conversion been possible. But for some reason the way in which the matter was phrased impressed me with peculiar force.

I began to think of the wonderful mercies I had received and was receiving every day. My mind nimbly plagiarized the saying that if a man will trust his wife with his name, his honor, and his children and will not trust her with his money, it is easy to judge which is to him the most precious of his possessions. If I were willing to put into God's keeping my heart and soul and life and those of my dearest on earth and yet held back a due proportion of my personal substance, did I not imply that this was of more value in my eyes than anything else? Could I not give to His work at least the tenth He had asked of the Jews? I brought out my serviceable old battle-horse alleging a "former dispensation," but a twinge of conscience reminded me that our Lord had said of this very item of tithing: "These things ought ye to have done."

Finally, after much pondering, I devised a compromise. I was willing to try anything once. I would give the tithing system a three months' test and see how it worked. So when the next installment of my modest income was placed in my hands I took out one tenth of it and tucked it into a purse in a private drawer of my desk.

I confess that at first it was hard to get the habit. A tenth looks like a good deal when you are not earning a princely stipend. Probably it seems even bigger if you have a larger income, but I did not think of that. I own that I figured out once or twice what a neat little sum I could save for myself if I put this money into the savings bank every week, but my inconvenient biblical memory reminded me of the condemnation pronounced upon putting one's hand to the plow and looking back. I set my teeth and dismissed the wrong side of the subject from my mind.

But now the other side asserted itself. Before I had been following the new method for three weeks the comfort of it began to make itself felt. The money I set aside I simply considered I did not have. I reckoned my income to

be just that much less than I had been receiving, and all I kept for myself really belonged to me. I could do with it what I chose. Then came the first-fruits of the delights of the plan.

I did not have to make allowance for so much that I must put in the plate or manage to send to missions or contrive to contribute to the disabled ministers' fund or to any other pet object. When Sunday came around I went to The Purse and took out the fixed sum I had promised to give in my envelope. Particular charities had always appealed to me, and I had sent them what I happened to be able to spare. I knew what I felt was the proportion I could assign to them, and I decided to devote to them the same amount I had in the past wrenched out with a painful and painstaking generosity. When these fixed sums were settled I was at liberty to do what I pleased in the way of giving with what was left of the tithe.

Until I tried it I never could have believed the beautiful sense of freedom I experienced. To have the money actually in hand or in sure prospect when a call came was a totally new sensation. The way in which it accumulated was another astonishing thing. I had never supposed a tithe could increase like that! The small wad of bills grew and when there came a call for some real need it took little time to make up my mind what to give. As always I had to weigh the comparative importance of the demands, but when this was resolved there was no struggle to determine where I could cut down and how I must retrench in order to make my offering.

The fact that I never kept a systematic record of my gifts prevents my ascertaining if I am bestowing more or less than used to be my habit. That is not the point under consideration. The great gain I feel I have won is in peace of mind. I don't mean only in the sense of a duty fulfilled and a command obeyed. These, too, have their effect, but the cessation of worry and the relief from frequent and taxing decisions as to how much I can contribute stand out more than all besides.

I must acknowledge one temptation to which I almost succumbed. My regular income I had decided to tithe systematically, but I had not thought of unexpected receipts, and when a check came for a good-sized sum that I had not anticipated I was rather disposed to put it down to uncovenanted mercies and to feel that it stood outside the compact; this was an extra! I tried to think of nothing but the respectable aspect it imparted to my bank account and the need I had of it all to meet various purchases and expenses. And then I began to feel ashamed. Was I actually

bargaining with God? Was not this money His, too? All my old arguments that had been so satisfactory in times past fell from me. The tenth of that check did not belong to me. It must go with the rest into God's storehouse.

So there is where I stand and hope to continue to stand on the matter of tithing. I went into it as an experiment; I shall remain in it as a proven proposition—proven as a means of winning peace of mind, freedom from worry as

to duty and as to donation; proven in a sense of satisfaction in recognizing God with one's substance. That is what it means to me. I cannot undertake, and I would not if I could, to decide the proportion in which others can or should give. Each one must settle that for himself. I can only testify to the comfort and ease and liberation from harass that tithing has brought into my life.—Christine Terhune Herrick in Layman Company Bulletin.

Jesus Speaks on Baptism

OUT in the wilderness of Judea, where the sparkling waters of Jordan formed a deeper pool than at other places along its course, a preacher of repentance was daily baptizing such converts as had accepted the call. To this place came the Man Jesus. Just as any one of us might have come, so He came. The people who thronged the waterside paid little or no attention to Him. Perchance some knew Him as the carpenter Joseph's son.

He came asking for baptism, but the preacher recognized in Him the One for whom he was preparing the way, and so he said, "I have need to be baptized of thee." But the voice of Jesus quelled any further argument by saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

John baptized Him, and when He came up "out of the water," the record states that "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17).

What manner of baptism did Jesus receive? Was He just sprinkled upon the head with a few drops of water? Evidently not, for John was baptizing at a place where there was "much water," and when Jesus had been baptized, He "went up straightway out of the water." He was in the water, and He went out of it. So when this solemn event had been fulfilled, the voice of the Father endorsed the action of the Son by saying He was pleased with Him. What more can we desire by way of authority for baptism by immersion?

Some time later Jesus was having a conversation with a man, one of the rulers of Israel. It was night. Though this man was a teacher and an authority in the Jewish commonwealth, yet the Master told him something that was rather unexpected. Nicodemus, He said, "you must be born again" (John 3:7). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (v. 5). No doubt Jesus looked back to His own baptism, back to the example that He, the Sinless One, had set for all those who were to follow in His steps. First there was to be a burial, for "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Death must precede burial,

even as Paul records this statement of facts relative to baptism in the 6th chapter of Romans. Only after the individual has died to sin, to self, and to the world, should he be buried beneath the waters in baptism; for only then can he be born again and arise to walk in a new life. "Thus it becometh us to fulfil all righteousness," said Jesus.

In baptism by immersion we have the complete type of the death, burial, and resurrection of our Savior. It is the only way that we can rightfully be baptized as followers of Him.

In the last words of Jesus just prior to His ascension into heaven, He left a specific command to His disciples, wherein He commissioned them to preach the gospel in all the world, to teach all that He had commanded them, and to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost."

We do not find anywhere in the writings of the Scriptures words that commend or even hint at the baptism of infants. How can an infant believe? Who can teach an infant the doctrines of Christ? "He that believeth and is baptized" is what Jesus said (Mark 16:16). There is no mysterious language here. It is just as plain as it could be. Jesus always spoke so plainly that the common people heard Him gladly; but today men have so cumbered the simplicity of the doctrine of Jesus with a mass of tradition and meaningless phrases, that even the wise man knows not what to believe, let alone the common people. That is why we need to get back to the teachings of the Master, for His words are the words of eternal life.

And so, dear reader, we have come another step of the way. Will you follow the Savior into His baptism? If you do, it will mean that you must be buried beneath the waters; then when you rise you are to be a constant follower of the Lord Jesus, ever living and following Him. Are you willing to do this? It is worth while to listen to the voice of Jesus, for He alone knows the way of righteousness, and He will not lead us astray.

"O now I see the crimson wave, the fountain
deep and wide;
Jesus, my Lord, mighty to save, points to
His wounded side."

—Wesley Amundsen in *Signs of the Times*.

Prayer—a Great Privilege

PRAYER, the great privilege of the Christian, is one of the first and sweetest duties of the Christian toward God. By it he approaches the personal ear of his Maker, pouring out his thanks for life, preservation, and salvation, glorifying God, asking aid, assistance, grace, or strength, or making intercession for some other person.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

When Jesus was upon earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their cares upon Him. And the assurance that He gave them that their prayers would be answered, is assurance also to us. What a wonderful privilege!

When Jesus Himself dwelt among men, He was often in prayer. We find that He spent much time in prayer. He identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). Jesus is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are," but as the sinless One, His nature recoils from evil. His humanity made prayer a necessity, and a privilege. He found comfort and joy in communing with His Father. If the Savior of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the need of constant prayer. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

"Watch and pray, that ye enter not into temptation" (Matt. 26:41). How necessary it is that we give heed to this scripture, for the darkness of the enemy will certainly enclose those who neglect to pray. The temptations of the enemy entice them to sin, and it is all because they do not make use of the great privilege of prayer which God has given. Why should Christians, men and women who know God, become indifferent, be reluctant in prayer, when it is the very key in the hand of faith that unlocks the great storehouse of God's power? It is the one thing that the Christian cannot live without. It is the means of attaining a deeper experience with God, and is the strongest of staffs upon which to lean when we are weak and troubled.

God never fails to listen to those who come to Him in distress of mind and ask Him for strength or help. But in asking God for things, we must never forget His knowledge and wisdom are infinitely greater than ours, and we must not expect Him to grant our wishes, if in His sight it is not best. No prayer should pass the lips of man without the

thought either spoken or in the heart, "Thy will, O Lord, not mine, be done." There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. In Matthew 5:6 we are assured that those who hunger and thirst after righteousness, who long after God, may be sure that they will be filled. The heart must be open and receptive to God or His blessings cannot be received. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). If we cling or hold on to some known sin, the Lord will not hear us. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity" (Isa. 58:9).

Another element of prevailing prayer is forgiveness. Did you ever ask God to forgive you of an offense, while you were harboring in your heart a grudge against some one? Did you expect God to answer that prayer? This, I believe, is one of the greatest hindrances in the Christian prayer life today. It is keeping more people from having power with God than any other one thing, that unwillingness to cultivate a spirit of forgiveness. The enemy takes advantage of this, and will use it to block your source of power. To harbor known sin means severing the lines of communion with God. If sin is not driven out of the heart by prayer, prayer will be driven out of the heart by sin. When we enter the door of God's kingdom, we must go through a door of forgiveness, as there is no other way. If we pray according to His will, as Jesus taught us to pray, we will pray in a forgiving spirit, with a heart that harbors no grudge. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:25, 26).

Another element of prevailing prayer is faith. Jesus said to His disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). We are told by James to "ask in faith, nothing wavering," for he says of the one who wavers, "Let not that man think that he shall receive any thing of the Lord" (James 1:6, 7). Faith brings the very resources of heaven within reach of the humblest petitioner, and yet the sad thing is there seems to be so little of it among Christians. When we do not receive the very thing we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will in His own loving way and time answer our prayer by giving us that which is for our highest good. We must also remember that often in our weakness we ask for things that are not for our best interest, and our heavenly Father is too wise to err, too good to withhold any good thing from them that walk uprightly. Let us therefore not

fear to trust Him, even though we do not see the immediate answer to our prayers. Let us rely upon His sure promise, "Ask, and it shall be given you."

Perseverance in prayer is also a condition in receiving. We must pray always if we would grow in faith and experience. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). "Pray without ceasing" (1 Thess. 5:17). "I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psalm 40:1). He will answer us, too, if we wait patiently for Him in the spirit of persevering prayer.

There is also a necessity for diligence in prayer; let nothing hinder you. We should make every effort possible to keep open the communion between Jesus and our own soul. Nothing else will give us such clear vision of ourselves or of Christ as will secret prayer. What a great privilege! It is the Christian's supreme privilege, and his greatest need, for only by availing ourselves of this privilege can we hope to live the life that counts, the life of victory over sin, and conquer the world for Christ.—R. A. Barnes in *The Bible Advocate*.

ASK WHAT YE WILL

(Continued from Front Page)

want in the house and that she is going to do everything according to their wishes? If the baby wants a lighted lamp, or the son wants to turn his room into a gambling den, it will be all right! What would happen to the home and that mother's authority? What would happen to the world if God should say to all men, "Ask what ye will, and it shall be done unto you?" But if Jesus did not promise that, what did He promise?

In a general way He promised that men's prayers should be answered. What men? In another place the promise is to those who "abide" in Him. What did He mean by prayer? Clearly, not the cry of beggars or strangers, but the going of children to their father. However unworthy we might be, if we would go to God recognizing Him as our Father, submitting ourselves to His will, trusting to His knowledge of what is best for us, and desiring nothing that did not accord with His will, our prayers would be answered. That is to say, God would answer us as a Father; He would not give us what we might wish to have, but He would answer us.

In other words, according to the teaching of Jesus, there is but one way in which a man can get from God everything he desires, and that is to fall in so completely with the Master that when he goes to the Father he will not desire anything that does not harmonize with the Father's will. What He said on this point at the Lord's Supper was that if the disciples would become so completely united with Him that they would have His mind in them and be dominated by His Spirit, if they would become one with Him so that when they went to the Father they would ask in His name,

that is, would ask in His Spirit as completely as if they were asking in His stead, they would receive what they asked. Being in perfect harmony with Him, they would be in perfect harmony with the Father, and would desire nothing that the Father did not wish to grant. "Lord, teach us to pray," and to ask all in the name of our Lord Jesus, not be discouraged nor dissatisfied if our requests for things spiritual or temporal are denied, as the Father always answers petitions in the best way.

OUR DECLARATION OF INDEPENDENCE

WHEN in the course of our personal experience it seems necessary to dissolve the social and moral bonds that have held us, and to terminate the servitude under which we have suffered for many years, and to assume among the people of the earth the separate and equal station to which the laws of nature and of nature's God entitle us, a decent respect for the opinions of mankind requires that we should declare the causes which impel us to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, God has instituted His church; deriving its just powers from its divine Head, Jesus Christ, our Lord; that whenever any class or power in the world becomes destructive to these ends, it is the right of the people to alter or abandon it. When after a long train of abuses, pursuing invariably the same object, their leaders evince a design to destroy their faith in God, and to render them unfit for effective service to Him, it is their right—it is their duty—to throw off all such power or authority, and to seek new guards for their future security. Such has been the suffering of us all; and such is now the necessity which constrains us to strive to alter our former manner of life and conduct, and to free ourselves from those bonds of servitude by which we were held. The history of Satan is a history of repeated injuries and usurpations, all having in direct object to rob us of our peace, to kill our people, and to destroy our hope of life. To prove this, let facts be submitted to a candid world.

He has refused to assent to laws, the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, and when such have been passed, he has neglected or refused to enforce them.

He has harassed and persecuted those who, with manly firmness, opposed his invasions on the rights of the people.

He has endeavored to prevent the increase of the population of the kingdom of God, and has obstructed the efforts of God's people in their endeavor to win additions to the kingdom.

He has made judges dependent on his will alone, for the tenure of their office and the amount and payment of their salaries.

He has erected a multitude of institutions to harass our people, and to eat out our substance.

He has kept among us in times of peace standing armies without the consent of the majority of the people, which majority is averse to war, for protecting his troops by mock trial from punishment for any murders which they should commit on the inhabitants of God's kingdom on earth; for imposing taxes on us for the maintenance of insane asylums, penal institutions, and public hospitals, while he himself is the sole cause of the necessity for such things.

He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people.

He has excited domestic insurrections among us and has endeavored to bring into the body a host of merciless savages who have no regard for age, sex, or condition.

Our repeated objections have been met only by repeated injuries. A prince whose character is thus marked by every act which may define a tyrant is unfit to be the ruler of a free people.

We must therefore acquiesce in the necessity, which denounces our separation, and hold him as we hold the rest of mankind—enemies in war; in peace, friends.

We, therefore, the representatives of the church of Jesus Christ in the world, in Victorious Life Conference assembled, appealing to the supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of Jesus Christ, our Sovereign Head, solemnly publish and declare that we as individuals are, and of a right ought to be, free and independent from all the powers of darkness, and that we are absolved from all allegiance to such powers. And as Christ's redeemed freemen, we have full power to levy war on our common enemy; to conclude peace upon their unconditional surrender to Christ; to contract alliances for the furtherance of the gospel; to establish commerce in the Word of God and kindred literature.

And for the support of this declaration, with a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.—C. E. Bennett in *The Messiah's Advocate*.

A W A K I N G

Night after night we dauntlessly embark

On slumber's stream, in whose deep waves are drowned

Sorrow and care, and with all senses bound

Drift for awhile beneath the somber arc

Of that full circle made of light and dark

Called life; yet have no fear, and know refund,

Lost consciousness shall be, even at the sound

Of the warble of some early lark

Or touch of sunbeam. Oh, and why not then

Lie down to our last sleep, still trusting Him

Who guided us so oft through shadows dim,

Believing sometime on our sense again

Some lark's sweet note, some golden beam, shall break,

And with glad voices cry, "Awake! Awake!"

—Gertrude Bloede.

THE TIMES OF RESTITUTION

(Continued from Page Three)

restitution are not while Christ is in heaven, but when He comes again.

"I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city" (Isa. 1:26).

Here we have God's promise to restore Israel's judges as at the first, and it is spoken by Isaiah, one of God's holy prophets. This cannot come to pass while Christ is in heaven, for the heaven must receive Him "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

When God dethroned Zedekiah, the last King over Israel, Ezekiel said the kingdom should be no more until He came whose right it was and God would give it Him (Ezek. 21:25-27). This cannot refer to Christ's first advent, for when Peter uttered Acts 3:19-21, Christ had already made His first advent and had gone into the far country to receive for Himself a kingdom (Luke 19:11), and was to remain in heaven until the times of restitution of all things, which God had spoken by the mouth of all His holy prophets since the world began. Ezekiel was a prophet, and when any of the prophets speak of restoration, always remember that Peter says the heaven must receive, retain, hold, keep, Christ until the times of restitution.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11). When will He build up the tabernacle of David? All we can tell you is what the Bible says; if you cannot believe that, I have nothing else to offer, and I am certainly not going to apologize for what the inspired Word of God says. James says Christ will return and build again the tabernacle of David (Acts 15:14-16).

Before one can return to a place, He must first be at that place, then leave it, and come back to it. Christ made His first advent, has gone away, will soon return. He says, "I will build again the tabernacle of David." The heaven is to receive Christ until the time for His return. When He returns, He will build again the tabernacle of David. Then the times of restitution shall begin.

"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. 16:5). He is to sit upon the throne in the tabernacle of David. But the throne cannot be in the tabernacle of David until the tabernacle of David is restored, and the tabernacle of David will not be restored while Christ is in heaven, but when He returns. Therefore, He will not sit on the throne in the tabernacle of David until He comes again. So "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." This will be at His second coming. So the times of restitution will begin at the second coming of Christ.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

A Chain Letter

Dear schoolmates of the Training Class days, and their families:

"Was I surprised the other day when I returned home from a busy day to find a big fat letter for me. I surely was, and I told my mother immediately that I bet it was a chain letter. But I never dreamed it was from the Training Class members, and it was certainly a treat. It was almost like spending another morning in that little upper room of the printing office, where we exchanged thoughts, ideas, views, and whatnot. And again my mind went back to the Friday morning classes . . ."

"At the last General Conference I think the forward-looking legislation was largely a result of the evangelical spirit which has been developed in this group. Head religion is sometimes cold, heart religion sometimes says belief doesn't matter, but the two combined make us on fire with the zeal which is according to knowledge. If the forward-looking legislation is to bear fruit, it is up to us to put at least as much fire under the boiler now as we did at conference. God built the fire, let us tend it."

"Let us not be as some have thought, a bloc of the younger preachers united against the older, but a group of Christian workers united, not against men, but against evil, against lukewarmness, and for righteousness. May the coming of the Lord so find us, not a clique, but an organism, a power for good in our church."

"We as young ministers and workers of the Church of God have a tremendous task ahead of us. We have a vital and life-giving message for others, and it is our duty and privilege to proclaim the truths so precious to all of us. Where others have builded in days gone by we find ourselves working today to maintain that work. The admonition that we should not in any way leave the impression that we are a bloc of young preachers against a bloc of old preachers is timely. The old saying, 'Old men for counsel, young men for action,' is truly applicable to our own group. If the spirit that permeated our young ministers of yester year is manifested by each of us, then the Church of God will continue to grow and develop."

"May we as ministers of God so conduct ourselves and so preach that God may be glorified and that we may be recognized only as servants of His and shepherds of His flock. May we allow the Lord to direct us in all that we do, and may we put our trust wholly in Him, knowing that He will protect us and provide for our every need."

"It is my sincere prayer that the Father's blessing rest upon each of us and that our duties, large or small, may be to His glory and honor."

"Prophecy is being fulfilled so rapidly I firmly believe our Lord's return is near, even at the door, and there is so much to be done. Let us be very diligent in teaching the

things concerning the kingdom of God and the name of Jesus Christ."

"I have tried whenever opportunity presented itself to do all I can to serve my Lord and Master."

"If anyone thinks that we have an oversupply of ministers, let him come to this State and we will show him several places that he can go to work. Somehow, I am inclined to think that the Master knew what He was talking about when He said that the harvest is great but the laborers are few. I will grant that most of these places do not pay what most of us have convinced ourselves that we are worth, but I for one would rather work for what the Lord is willing to give me than to be 'unemployed.' These places never are going to develop themselves and start calling for ministers."

"We need to work with older men to the best of our ability and for the Lord's glory. Older heads always can give advice and stabilize us who are younger. Steam alone cannot make a train run. Neither can enthusiasm make a church go unless it is connected with knowledge, common sense, prayer, and a pure faith in God to work everything for His best interests."

"May I make a suggestion? Right now I can think of at least six fine young men who might enter Training School this next fall and help to carry on the work in the future. Why not every one of us make a list of these young men and pray that the Lord of the harvest will send workers forth into His vineyard? Why not pray that He will call them to give their lives in service to Him for active work in the ministry? Why not make a list to send along with this circuit letter and each one of us pray for the same ones, and then each could add names. Send girls' names, too. We need trained girls."

"The general spirit at Conference was very good last year and many spoke of it, but I feel that it didn't just happen. There was much prayer for the conference long before it ever started, and this conference can be far, far beyond the last one in spiritual uplift if we all will start to pray now!"

"Write for THE HERALD. It'll do you good; it'll build your influence among our church people; it'll develop you for pastoral and evangelistic work."

"It has been most pleasing to hear from all the old associates and to note the spirit of helpfulness and good will that prevails."

"All through the letters I have noted that though our viewpoints and activities vary in some respects, not one has lost the vision of Christian service. I think my pride is justified when I say I am proud that I am a member of such a class."

Sincerely yours,

Former Members of the Training Class.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him."

WHEN JESUS DIED FOR US

JESUS had just finished that beautiful prayer to His Father for His disciples. He had asked God to keep them from harm and evil. He had asked Him to fill their hearts with love that they might go forward in the work He had given them to do. And when He had finished His prayer, He arose and crossed over a little brook and entered a garden.

Now Judas, one of His disciples, had yielded to the temptation to sell His Master for a few pieces of silver. So he had led a band of officers to this garden where they could seize Jesus.

Jesus knew all of this, and His heart must have been sad thinking of Judas' weakness. Jesus walked unafraid right up to the circle of light made by the soldiers' torches. He asked, "Whom seek ye?"

The men armed with swords said, "Jesus of Nazareth." Jesus replied, "I am he."

Then the soldiers, who were astonished by the brave words and the calm light in Jesus' eyes, fell backward to the ground. They were used to seeing men struggle and try to escape when they came to capture them. But not so Jesus!

Peter, that disciple who acted first and thought about it afterward, drew his sword and cut off an ear of one of the officers. But Jesus, putting the ear back and healing the cut at the touch of His hand, told Peter to put up his sword.

Wasn't Jesus a wonderful Person? We, no doubt, would have thought, "Serves that soldier just right for coming to arrest me when I haven't done anything wrong."

But Jesus' heart was filled with love for everyone. And even a soldier must not be harmed because of Him.

Then He was bound with ropes, though He hadn't resisted at all, and was led away to be questioned by Annas first and later by Caiaphas, the high priest, and the Sanhedrin, which was the Jewish Assembly.

Poor Peter, who was weak enough when he was with His Master, was altogether a coward when he saw Jesus taken by the soldiers. Do you know what he said when a young girl came up to him and asked him if he wasn't one of Jesus' disciples?

Look at verses 16-18 of John 18, and see what Peter said.

Three different times he declared he never knew Jesus. You never would have thought it of Peter, would you?

Remember that the charge made upon which Jesus was condemned to die was that He had declared Himself the Son of God. The Jews in authority said that was blasphemy.

They never really proved that the claim Jesus made was not true, and so, you see, He was falsely condemned to death. They brought other false charges against Him, too, for they were so determined to get rid of Him they stopped at nothing.

Pilate was another weak person. He did not believe in his heart that Jesus was guilty of any of their charges. But he was so anxious to please the people that he would not come right out and say so. And so Pilate let them take Jesus away to be crucified.

Now Jesus loved His mother, and so as He suffered there upon the cross, He thought of her and of how sad and lonely she would be when He was gone. John, the disciple whom He loved, was standing near the cross, and He knew that he was just the one to care for her.

So Jesus told His mother that John was to be her son from then on; and He told John that Mary was to be his mother. And I'm sure, aren't you, that John never once failed of the trust Jesus had placed in him.

The angel had told Mary before Jesus was born that she should call His name Jesus, "for he shall save his people from their sins." It took Jesus' whole life of perfect love and service, as well as His willing death upon the cross, to make the angel's words come true.

It is hard for us to understand just why it was all planned as it was, but we can be very grateful for it, nevertheless. Jesus died on the cross to save each one of us from our sins.

Since Jesus died for us, let us live for Him.

"I'll live for Him
Who died for me;
How happy, then, my life shall be!
I'll live for Him
Who died for me;
My Savior and my Lord."

The answer to the question in the paper of February 16 will be found in 1 Kings 16:15-18.

AMONG THE CHURCHES

PEORIA, ILLINOIS

F. L. Austin, evangelist, and J. W. McLain, soloist and song leader, began a series of meetings at the Peoria Open-Bible Church, 713 Lincoln St., on Sunday, Feb. 28. The meetings are scheduled to last until March 21. Sunday morning services begin at 11; evening services each night at 7:30. Anyone within driving distance can lend encouragement by dropping in whenever possible.

NORTHWEST CONFERENCE

The Northwest Conference will meet March 19-21 at Corvallis, Ore. This meeting, previously scheduled for February, was canceled because of inclement weather and the prevailing epidemic.

Gladys Barber, Secretary.

NIAGARA FALLS, NEW YORK

The annual Sunday school election of the Falls church was held at the Moreland home on Thursday evening, Feb. 11. A supper which tickled the palate was served previous to the meeting. Officers elected were: Mrs. Elsie Moore, superintendent; Mrs. Jesse Shea, assistant superintendent; Miss Ethel Moreland, secretary; James Engle, treasurer; Mrs. Lida Sullivan, pianist. Special thanks were extended for the excellent work done by the junior choir. Much of that work is due to the untiring efforts of the superintendent.

The Niagara Falls Bereans held their annual business meeting on Tuesday night, Feb. 16. At 6:45 twenty-seven Bereans sat down to a supper that smacked of foreign influence. Reports for the year showed considerable activity. Most visible from a material standpoint is the interior and exterior of the church. Officers elected were: Mrs. Faye Brown, president; Mrs. Bernice Tinlin, vice president; Mrs. Grace Lent, secretary; Mrs. Jesse Shea, treasurer; Mrs. Grace Lent, pianist.

A beautiful service was held at the Falls on Sunday, Feb. 7. Mrs. Faye Brown, gowned in white, a symbol of the righteousness of the saints, was reimmersed in accordance with a feeling she has had for some time. We pray this renewal of the Christ-relationship may redound to her personal good and be a blessing to many others.

The report of the church treasurer for 1936 indicated receipts for the general fund of \$270.06, expenditures of \$269.10, a balance at the close of the fiscal year of 96 cents. Receipts for the pastor's fund were \$713.00, expenditures were \$612.50, and the balance at the close of the year was \$100.50.

The church at Fonthill, Ont., and the church at Niagara Falls took up special offerings on Sunday, Feb. 7, for relief of the flood sufferers of the Ohio and Mississippi Valleys. Over \$16 was received at Niagara Falls, and over \$21 at Fonthill.

Comments a letter from Miss Julia Fyfe, Lockwood, Mo.: "Bro. and Sr. John Fyfe are Grandmother and Grandfather twice more. Their son Benjamin and wife have a little son, Dwane Franklin. He came on December 26. They also were happy to hear that their daughter Jane and husband have a girl named Jewell Deane. She came on February 6."

BLOOD RIVER CHURCH OF GOD

Near Hammond, Louisiana

On February 14, Bro. Sydney Magaw of Ohio began a series of meetings at the Blood River Church near Springfield, La. The meetings came to a close February 21. Bro. Magaw was accompanied by his wife and son, Malcolm, and also Bro. and Sr. Howard Pearson.

The sermons of Bro. Magaw were very impressive and interesting. His efforts were not in vain, for eleven were united in the faith.

The weather was very favorable, and a large number attended each night.

Mary Richardson, Secretary.

We have just closed a series of meetings lasting from February 7 to 21 at the Blood River Church of God. Many friends were made, and the meetings will ever be remembered with joy. Though the log church is small, the attendance was good, and the people were ready to hear the Word of God. We were cared for in many homes, and always received the very best to be offered. As a crowning feature of the work eleven were baptized into Christ, and will henceforth help the cause of truth to grow.

At a stream near the Barnum home baptismal services were held Saturday, Feb. 20, for Mrs. Mary Barnum, 67 years of age, and three of her children, Clarence, Clara, and Julia. Clarence is head of a family and will be, we hope, an outstanding influence for growth in the church body. Clara and Julia live with their mother. We are trusting the faith of these four new members will encourage others to obey the gospel call.

On Sunday afternoon, Feb. 21, seven were baptized in Blood River. They are Lorrin Gainey, Claiborne Lee, Richard Robertson, Cecil Richardson; and Misses Ada Shandour, Orine and Georgia Richardson. The last two named, Orine and Georgia, were the first two to accept the gospel invitation and their stand doubtless encouraged others to follow. Bros. Lee and Gainey are both married men and have brightened the lives of many by their decision. Richard, Ada, and Cecil are all of 'teen age, and should have many years of service for the Lord. There is talent in all these lives.

Following the Sunday baptismal services, Communion services were held for the church members in the little log church house, after which we bade all a reluctant farewell. We are humbly thankful to the heavenly Parent for the meeting at Blood River; also, we are thankful for the patient and faithful ground-work done in this field by other Church of God ministers—in late years by Bros. Frank Siple and M. W. Lyon, and in earlier years by Bros. Allard, Lindsay, Haupt, and Stewart.

We are now holding a series of meetings at Happy Woods Church of God, a historic landmark in Church of God work. Interest is good. Pray for us, and for the success of this meeting.

Sydney E. Magaw.

Bro. and Sr. J. W. McLain are the parents of a new girl. Their present address is 313 Fayette St., Peoria, Ill.

WHAT'S THE ANSWER?

What once happened to Israel that would have closed all the shoe stores for a generation—if there had been any shoe stores? Look for the answer in next week's paper. Don't forget! It'll be there!

BURR OAK, INDIANA

Thursday evening, Feb. 18, our Berean attendance reached the high mark of thirty. The coming Thursday, we will have a social hour in the home of Bro. and Sr. Zechiel, entertaining the young people's class. This class was awarded winner in the five weeks of contest.

Bro. Joe Bender at this writing is in the hospital at Plymouth, critically ill. Will you pray for him?

Sunday morning, Feb. 21, several of our folks could not get to church on account of the mud; and in the evening the weather was the opposite, a blizzard, and again some of the folks could not come. However, some braved the weather. This is the faith we all need, not letting weather or anything else keep us away; however, sometimes it is impossible to do this.

We are happy to announce that the contract has been given to a local contractor to complete our church basement. Work will begin immediately. Our folks have been laboring to bring this to pass. They are to be commended for their work in this very much needed room.

The writer's wife is staying a few days with Sr. John C. Butler, Culver. Sr. Butler recently lost in death her dear husband, and will appreciate a letter from you.

Ten of our folks attended the County Sunday School Convention in Plymouth. They have brought back many good things for our work here. Some will enroll in the County Religious Training School, which begins March 1.

Sunday, the 28th, I will preach in Kokomo.
A. E. Hoskins, Pastor.

Floods in Rock River Valley, northern Illinois and southern Wisconsin, drove sixty families from their homes in Dixon, eighty families from Rockford residences, and covered the Oregon and Dixon power plants with four feet of ice-bound water during the week of February 21-27. Traffic between Dixon and Rockford, through Oregon, has been blocked since February 21. Water has stood six to eight feet deep over the lower parts of the road.

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.

MACOMB OPEN-BIBLE CHURCH

Under the above name a new church was organized at Macomb, Ill., on the night of February 12, 1937, according to the rules and constitution of the Illinois Conference of the Churches of God in Christ Jesus.

Its membership of around thirty members is made up of those recently baptized, together with several members of the Ripley church resident in Macomb and vicinity. Not only did the Ripley church approve of this procedure, but also loaned its pastor, Bro. H. U. Krogh, on the third Sunday morning of each month, and on Wednesday evenings of each week to assist this new work.

Bro. Krogh was made first elder temporarily and Bro. Samuel Kee second elder. Sr. (Mrs.) Lillian M. Brewer, 928 W. Jefferson St., was made secretary.

The book for charter membership remains open till Easter Sunday.

Mr. Leo Wilson, 621 N. Madison St., was baptized into the name of his Lord and Savior on Monday morning, Feb. 15.

The reason for adopting the name "Macomb Open-Bible Church" for local use is to avoid confusion, there being a Church of God of another denomination located close by.

We bespeak for this new work the good will and prayers of the brotherhood as a whole. The heart of this people is earnest in an effort to maintain the teachings of God's Word and faith in God until the coming of our Lord and Master.

F. L. Austin.

THANK YOU

Editor, The Herald:

I was glad to see the question in the last Restitution Herald because I had wished and prayed that questions might be asked and answered through the columns of the paper. My hope is that we may have many beneficial questions and replies that will help us to better live the Word of God in our daily lives.

Much good was derived from reading the article, "What Is Sin?" The young people's page has been an inspiration to me. Mrs. Lapp's article made one want to follow a little more closely in the Master's steps each day. Many other articles have been of equal importance in helping to guide in the straight and narrow way. If we each read with the desire to get thoughts that will please God, much good will be done.

Mrs. E. C. Olmstead,
Hines, Minn.

Editor, The Herald:

The articles in the paper are so good. The paper has been such a comfort to me. Each issue seems to bring some message to me just at the right time. I especially enjoyed Bro. Randall's message in the last issue, "Illuminated Life." We cannot be reminded too much to be a living example for our fellow men. In the Berean Department, the article on "Condemning Others" was so good. Also, "The Minister's Wife" in the last issue, and "Tithes and Offerings." These four articles had such comforting messages to me. May God be with us all until we meet in that glorious life is my prayer. I am in need and want the prayers of all members all over the land.

Mrs. Mae Magnus,
Bloomington, Ind.

Editor, The Herald:

We are sure we will enjoy your articles on presenting the gospel you started in the last issue of The Herald. There is much food for thought in the subject.

Mrs. Harvey Krogh, Sr.,
Blair, Neb.

TRAINING CLASS

At the annual meeting of the General Conference the motion was made to reestablish the training class if there were a sufficient number of students desiring it to warrant such a procedure.

The training class will have to be run on an entirely different basis from the preceding classes.

No part-time work nor work of any kind can be guaranteed to the students.

Each student must be able, financially, to pay for tuition, room, board, and incidentals. The minimum tuition will be \$100 a year.

According to the resolution adopted by the General Conference each student must give to the officers of the National Bible Institution assurance of his ability to meet his financial obligations.

If it is your desire to join such a Bible training class will you communicate with the committee as soon as possible. You will then be written to personally, concerning courses offered, cost of room and board, etc.

The training school will be run on a ten months basis.

Let us hear from you soon.

Committee:

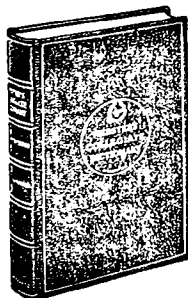
Leila E. Whitehead,
5439 Ohio St., Chicago, Ill.

Floyd Stilson,
411 E. South St., South Bend,
Ind.

G. Eldred Marsh,
Oregon, Ill.

"Go ye therefore, and teach all nations."—
Matt. 28:19.

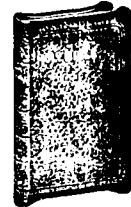
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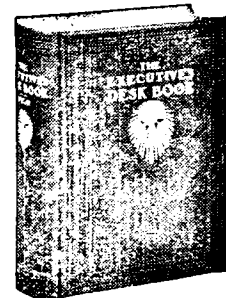
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

TRANSFORMATION

By C. E. Randall

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

A TRANSFORMED life! What is it? Well, it means a completely changed life in appearance as well as in fact.

When Jesus was in the mount with three of His disciples, He "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." A complete change had taken place. Not only did Jesus perceive the change, but His disciples likewise noted the transformation. His face was radiant—it shone.

The word "transfigured" as used in connection with Jesus in this mountain experience is the same word in the original as used by Paul to express the "transformed" life. "Transformed" means to be transfigured—be a new man in Christ Jesus.

The transfiguration of Jesus in the portraying of kingdom life was such a wonderful experience for the disciples that they wanted to erect some monuments. They were greatly moved and affected by the change which they had witnessed. This new kingdom life which they had seen was different from anything that they had ever been eyewitness to before. They said: "Lord, it is good for us to be here." So it is with the transformed life—a great and noticeable change takes place. It does us good to be around such people. We like their company. They bless us with their virtues. We can easily perceive that they have been with Jesus, as Peter, James, and John, who were pillars in the Jerusalem church, perceived that grace had been given to Paul.

A man of our acquaintance was purchasing a railroad ticket, and he noticed the face of the agent was all aglow, and he said to him, "You seem to be happy," to which the man replied, "Why shouldn't I be? I am a Christian." A person who is thoroughly transformed will show it in his looks, his actions, his words—every phase of his life will broadcast and picture the fact. The transformed life is like smallpox; you feel better when it breaks out.

When Jesus healed the blind man (John 9:1-11) by His touch, a great change came to the man, insomuch that some of his neighbors thought he was a different man.

When we come under the divine touch a transformation ensues. A new life comes into existence. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Living in the spirit, we also walk in the spirit, and the evidences that accompany such a life are listed under the "fruits of the Spirit" (Gal. 5:22, 23).

There is no greater evidence of a changed man than the

case of Paul. Having enjoyed the experiences of the transformed life, he beseeches others to follow after in the same manner. The joy of salvation is largely the after-experiences that come through a transformed life. People are longing for a life that is satisfying in its benefits. "Partakers of the benefit" (1 Tim. 6:2) are so enamored with its charms that they continue to grow in "grace and knowledge," and being filled with the spirit, find themselves so happy and contented that they, with Paul, say: "We are persuaded, that neither death, nor life, . . . nor things present, . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The transformed life receives its beauty from its pattern, Jesus Christ, who is made unto us wisdom, and righteousness. The old garment of self-righteousness which God defined as "filthy rags" must be cast off before we can be found in Him clothed with the righteousness which is of God by faith. For this garment of divine righteousness we are admonished by Christ to seek (Matt. 6:33). Except our righteousness exceeds that of the Pharisees, we shall all likewise perish.

The abundant life is not of our own making, although it must be of our own choosing. "Whosoever will, let him take of the water of life freely."

If people only knew what they are missing in not receiving and living the transformed life! As a person lately said: "It has made a great change in our home." It makes a great change wherever it is manifested.

Jesus, speaking of the lost sheep of the house of Israel to whom He came, said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." The time of visitation was allowed to pass by. Gentiles are making the same mistake. Waiting, but never acting! Considering, but failing to decide! Wanting, but never taking!

The natural, normal life lived in the flesh is constantly being ground between forces which it is victim of, and its own indiscreet actions. This continual struggle in the fleshly life that now is and which is never ending, blocks every approach to the fountain of enduring peace and happiness. In the wake of this conflict for possession of a righteousness that comes by works lies a groaning and travailing humanity, still unconscious that by the works of law no flesh shall be justified. Time and experience have not as yet been able to teach the great mass of weary souls that the way to the abundant life is through the process of transformation by the great Molder of human clay. The humiliating arms of the cross point the way to the transformed life!

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, MARCH 9, 1937

NUMBER 23

The Kingdom of God

Number 9

By T. A. Drinkard

THEY will come from the east and they will come from the west to that called meeting with Abraham, Isaac, and Jacob in the kingdom of God. In the day of the Apostle Paul these faithful men of God were still sleeping "the sleep of death" (Psalm 13:3; Heb. 11:13). But I notice that when the seventh angel sounds his trumpet, which is the last of the series of seven, then these "prophets" are to be resurrected and given their "reward" (Rev. 11:15, 18). This is in perfect accord with Paul's view as given in 2 Timothy 4:1. The Master affirms that they will be in the kingdom, and not only so, but "many" others as well.

What a day, and what a meeting! Can you call to mind any meeting of the past that can compare to that meeting that will take place in the kingdom of God? And it won't be a meeting of immaterial, bodiless spirits that have gone on to some fantastic, ethereal habitation at death, but it will be the very Abraham, Isaac, and Jacob that once lived upon earth, and who are now still in the death state.

Of course, it is not revealed just what Abraham, Isaac, and Jacob will say when they meet in the kingdom of God, but I suggest that no words of human origin can be found that can portray the feelings and joy of those resurrected prophets of God. Will they talk, and will they shout the glorious news of redemption? There is no doubt of that, as it is written that the redeemed will sing "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" (Rev. 5:9).

Don't forget that the kingdom of God is yet to be reestablished upon the earth, as Ezekiel 21:25-27 clearly reveals. This reference is confirmed by Amos 9:11 and Acts 15:16. Get this thought again, that Abraham, Isaac, and Jacob are to be in the kingdom.

Now let me say that those redeemed people of God are going to eat and drink and be very happy in the kingdom. Sometimes I am asked why they are going to eat and drink

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matthew 8:11.

in the kingdom, since they will be immortal. Well, I can hardly say just why they will eat and drink, but I do know this: that according to the Master they will do this; as also will Christ.

Now for the proof of this: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom" (Luke 22:29, 30). And, "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:18). Again, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29).

Thank God that beyond this vale of tears and this unhappy condition of sorrow and death lies a perfect day when God's kingdom will extend "from sea to sea, and from the river unto the ends of the earth," and when "they that dwell in the wilderness shall bow before him," and "all kings shall fall down before him: all nations shall serve him" (Psalm 72:8, 9, 11).

The apostles had Christ's promise that when the kingdom should come they would be in it. He would be there, and they would again enjoy drinking together. Of course, you can clearly see that this calls for a resurrection of those apostles that have fallen asleep in Christ.

I realize that there are "blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24), by false teaching to misguide hearers. I say this because there are those who, believing the kingdom of God to have been set up on Pentecost, have said to me that Luke 24:30 and Acts 10:41 were a fulfillment of Matthew 26:29 and Luke 22:29, 30. I called attention to the fact that, if so, then the kingdom of God was established before Pentecost.

If an argument will not withstand criticism there is something wrong somewhere. Our position has stood the test all along through the years; it has weathered the religious opposition and fires of persecution and still stands forth unscathed. Why? Because (Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

German National Church Situation

"Now the serpent was more subtil than any beast of the field which the Lord God had made."—Genesis 3:1.

BERLIN, Germany, March 6.—The subtlety of the serpent is being shown by the Nazi Government in its efforts to bring the German Protestant Church into line with its nationalistic designs. Dissolution of the quasi-governmental organization for the government of the church was announced by the authorities on February 13. Two days later it was made known that the church would be permitted to hold a free election and choose whatever form of ecclesiastical organization it desired. Churchmen who oppose state control of church affairs, while at first encouraged by the Nazi proffer of greater religious freedom, have begun to look for the African in the woodpile on second thought. They think they have already discovered him in the National Socialist intention to capture control of the church government by voting great numbers of Nazi supporters who are *de jure* church members although they may never go to church, and are, in many cases, downright anti-church if not antireligious.

The German Protestant Church is an established state church, supported by tax money received from the Government on the basis of its theoretical membership, which includes all citizens of Germany who are not members of other denominations or who have not openly declared themselves to be unbelievers. Many of these, however, while not openly opposing religion, are no longer interested in it and are perfectly willing to cast their church ballots in accord with the expressed wishes of their political dictator.

Array Children Against Parents

"They set light by father and mother."—Ezekiel 22:7.

LAKEWOOD, N. J., March 2.—Under the approval of the Board of Education, school children of this pine belt resort will picket their parents tomorrow in a town-sponsored demonstration to make them pay up a million dollars in back taxes. Led by two bands and carrying placards and banners, the children will parade from ten o'clock in the morning until noon. The reason for the demonstration is the fact that the State Auditor has ruled that Lakewood be given no more time to pay almost \$50,000 tax arrears to the State and to Ocean County.

We do not pretend to know anything of economic conditions in Lakewood, New Jersey, or the right or wrong in the matter of the people withholding payment of taxes. The

need of money to carry on school work and other civic and State services may be acute. Such consideration does not enter into the real question so far as the general public is concerned. But when a city or State or nation organizes and commands the children of any community to make a demonstration against their parents, every thoughtful American citizen, and every Christian father and mother, should protest most vigorously.

This is the very thing for which we have so severely criticized the Communist Government of Russia and the Socialist Governments of Germany and Mexico: placing children under the immediate control and influence of the Government. Because Italy has done this, she was able the other day to order that all children between the ages of 6 and 18 be required to take physical training in preparation for future military service. Should the proposed child labor amendment to the Constitution of the United States be ratified in its present form, the children of this country will be in a position in which they may with the support of the Constitution refuse to help their parents in the house, on the farm, or elsewhere!

Church Lotteries Barred From Mails

"Provide things honest in the sight of all men."—Paul.

MILWAUKEE, Wis., March 4.—The post office today held up circulars mailed by three Milwaukee church organizations advertising bingo parties and notified the senders that the material violated the anti-lottery laws. Postmaster John A. Flessner said that persons mailing advertisements of lotteries were subject to a fine of \$1,000 or imprisonment for not more than two years.

It is possible that the organizations sending out the advertising were ignorant of the fact that to do so was a criminal offense. But how much better it would be if churches would not engage in practices which even worldly men frown upon as dishonest! The Christian should avoid every appearance of evil lest he bring reproach upon the name of His Lord.

THE RESTITUTION HERALD

Official organ of the General Conference of the Church of God.

Published by National Bible Institution, Oregon, Illinois.

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 act of March 3, 1879.

Reasons for Not Tithing

I WISH to lay emphasis upon some objections that have been brought against the practice of tithing. In advance, however, I would make two statements concerning these objections: The first is that every objection brought against tithing in this day is an objection that would bear with equal force against tithing in any day. If it is a valid objection today, it would have been an equally valid objection for the same reason under the old dispensation. If these objections prove that it is wrong to require tithes now, they prove that God ought never to have ordained such a law. The second remark is that nearly all the objections to tithing (though not all) would be objections of equal force against the law of the Sabbath.

AN UNANSWERABLE ARGUMENT

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

But is it impossible for us to ascertain what our income is? I have known people of a great variety of occupations to practice tithing; lawyers, physicians, ministers, public officials, merchants, bankers, farmers, teachers, clerks in stores, seamstresses, almost every sort of calling in life. The occupation of farming presents the greatest difficulties in reckoning one's income with accuracy. But successful farmers have told me that the questionnaires sent out by the Government for reckoning the income tax will enable even the farmer to arrive at a correct estimate of his income.

It is, at least, sufficiently accurate to satisfy an exacting Government, and, no doubt, sufficiently accurate for tithing for religious uses.

But the unanswerable argument to the objection now under consideration (that it is impossible to estimate the tithe accurately) has been given somewhat humorously in this way: If the case were reversed and God were to tell you that, if you would give a reasonably accurate statement of your income, He would add one tenth to it, instead of taking one tenth from it, you would have little difficulty in forming a satisfactory estimate of your income.

UNJUST NOW, ALWAYS UNJUST

2. Another objection against the tithe is that it is unjust to the poor, because it requires the poor man to give the same proportion of his income that the rich man is required to give. In reply, I submit that it is no more unjust today than it was under the Old Testament dispensation. There were poor people before the coming of Christ. The laws of Moses provided for them and they are mentioned in the Psalms and the prophets. Our Savior spoke of the widow whose whole living was two mites. We are told of one whose only treasure was an alabaster box of ointment. Christ spoke of men whose earnings were only a penny a day, and He said, "The poor ye have always with you." So there were poor

people under the Mosaic dispensation, and yet they were required to pay one tenth. So if the tithe is unjust now, it was unjust at any time, and, if this objection proves anything, it proves that God ought never to have instituted a tithe law.

Again, if the tithe law is unjust because it requires the same percentage of income from rich and poor alike, the same argument would prove that the Sabbath law is unjust, because it requires the rich and poor alike to give the same proportion of their time, one seventh.

But you need not be uneasy about the poor nor so solicitous to protect them. They are not complaining of the tithe. I have known many a poor person to pay tithes and I have never known one of them to complain of hardness or injustice in it.

For a number of years after I began preaching on the tithe, I received hardly any response except from the poor. Later on in my ministry, wealthy people began to adopt the practice, but even then the majority of the tithers were among poor people or people of moderate incomes. There are at least a hundred and *(Please turn to page 10)*

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.

Ecclesiastical Rationalism

A DEADENING rationalism has finally reached its paralyzing hand into the very citadel of the Christian faith. It has opened wide the gates for an inwash of paganism into the holy of holies of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumptions and the acceptance of its imperfect ideology our church finds itself in much the same position as the individual who has fallen a victim of our machine civilization out on the public highway.

And the result of it all? People give the church outward respect, but not their deepest love; they praise its past history, but scorn its present status; they admire its imposing edifices, but do not seek shelter within its folds; they find it an agency of social reform, but not a power for human redemption. The result of a completely "rationalized" religion has always been death, and it is "death" in this present situation for the church. For with human reason substituted for a redemptive faith, the faith itself suffers extinction.

Of course, this is no new experience for the church, for there have been other periods when the redemptive values of our heritage have thus suffered a terrific loss. The history of the successful current attack runs back through the centuries, but in order to clarify the issue, one can say that it dates back to the preceding century, when the church faced a complete rout at the hands of the Darwinian biology. That bitter struggle of the 60's was succeeded by a period when men like Drummond began to see the other side of the picture, although they held tenaciously to the tenets of the evangelical faith. "Harmonization" years followed when liberalism led the world to the conclusion that nothing in this new set of biological formula was inimical to this faith; this attitude set the stage for the final capitulation through the assistance of a deeply set pragmatic rationalism in the field of pagan philosophy. One by one, most of the true gospeling preachers were put to sleep; with these leaders gone, the old order became nothing more than a beautiful memory.

After having captured the central position of the evangelical stronghold, these rationalists began the long and tedious process of reducing the conquered country to a semblance of order. One by one, the old fortresses were razed as the movement went apace to victory. It has continued steadily until today one notes everywhere the deadening power of an arid intellectualism which permeates the church from center to circumference. Many of the old phrases continue in use, but only a timid lip service is provided. Even John 3:16 for the majority of ministers today has nothing more than an intellectual value as an ethico-moral truth. No evangelistic power arises from it and no missionary zeal is aroused by it. Whereas, years ago, it was the touchstone of foreign missions, today it remains nothing but the beautifully coined truth of a so-called apostolic

age. Indeed, the Christian life itself has been reduced to an idea; Christian conduct is simply a mental reflex; Christian truth is the result of logical reasoning; Christian ideals are identified with linguistic phraseology; deity has been reduced to a wondrous concept originating in the brain of man and conditioned by the social *milieu*. When faith has been reduced to such levels, it is no wonder even "believers" cannot find in it the bread of eternal life.

REVELATION

Rationalism has destroyed the age-old truth of "revelation." The creed of our church was founded upon the premise of the "revealed" will of God. But this enemy has reduced that possibility to zero. The Bible has been split into many fragments, each of which is made to set forth some flashing insight into the mind of God on the part of man. They tore apart the Book of books just as the physiologists took apart and dissected the human body from limb to limb. The Ten Commandments are looked upon as the contribution of one of the world's so-called "geniuses" without any divine significance. Such "insights" naturally carry with them the imperfections of their contributors and can be set aside when other more significant contributions are received.

The New Testament is treated in a similar fashion. Critical rationalism has set up the teachings, the principles, and the attitudes of Jesus in one large compendium of knowledge. It has elaborated a Johannine, a Petrine, a Pauline theology, and others, *ad infinitum*. The entire book has been cut asunder and dissected into its minutest parts. Finally, one or more of these parts or all of them together in orderly array have been presented to the world as the *sine qua non* of Christianity.

What we are objecting to here is not such a process of orderly study, for such an effort is highly useful for Christian faith, even as the most minute examination of the human body is itself most helpful to our medical fraternity. But when our physiologists take this product of their work and set forth these separated bones, organs, muscles, and nerves as the human body, they are trying to convince the world what the world knows is untrue. The human body is not one or more of these separated parts nor all of them combined. When torn apart, they cannot be put together again, and most of all life itself cannot again be injected into such a combination to produce a "living organism." In just the same manner once you dissect the Word of God into separate teachings, principles, and attitudes of Jesus and distinctive theologies and individual messages and try to put them together again, you are bound to fail.

This rationalistic attack has gone to such extreme lengths that Paul has been set over against Jesus, Peter against John, and each against all others. The result is just what these rationalists always want. Instead of there being one gospel, there are many gospels. There is a gospel

of Jesus, a gospel of John, a gospel of Paul, a gospel of Peter, and, strange to say, just like Paul in Athens, with his "unknown God." there is the gospel of the "unknown author" of a particular work. Now they go one step apace and say that all of these gospels were conditioned by the "thought forms" of the era in which they were promulgated. The implication is that when such "thought forms" are discarded *ipso facto*, the gospels must be thrown aside as worthless. This rationalistic process has gone forward in such a manner that if there ever had been a "unit" message of Christianity, it has long since been murdered.

One can take a beautiful rose apart, separate its petals, and arrange them in orderly fashion on a beautiful table of exquisite colors. You can then subject these petals to a thorough scientific examination by the use of the microscope. The result is that while you have a collection of interesting data about the separated petals, you do not have any information at all about the rose. The process through which the rationalists have taken the Word of God brings us to this result: we now have separate revelations, but no revelations; separate theologies, but no theology; separate messages, but no message. Some of these deluded rationalists have the naive idea that, with a stroke of genius, they can gather together these separate revelations, these disjointed theologies, and these individual messages, and through a peculiar mental chemistry merge them into "a" revelation, "a" theology, and "a" message. The world has long since discovered that a beautiful rose is not produced in any such fashion.

MISSIONS

But the attack upon the mission enterprise of the church has been no less deadly and follows logically from the attack upon the thought of "revelation." The story is told of a young Buddhist who attended a missionary conference in the Far East, and at the proper time asked the leader of the conference a pertinent question. "Is it necessary for me to be a Christian in order to get to heaven?" The missionary leader replied: "The question of our friend can be put in this way: 'Will I be saved if I remain a Buddhist?' My answer to his question, thus stated, is: 'What does he think about it?' I would suggest that he make the attempt and then return with his report." Here was a young man seeking Christ, but the missionary could not point the way to his seeking heart. The truth of the matter is that the reply of the missionary was the only reply he could logically give, for he was simply a teacher of ethics and the expounder of a code of morals, not the ambassador of the living Christ.

With the setting aside of the universal gospel of a redemptive Christianity, these rationalists are quite anxious to come to terms with the critical demands of other religions. They are more than willing to surrender the citadel of their own faith if by that means they can come to enjoy themselves in the camp of the enemy. They have the desire to use the same methods against the faith of the Buddhist as they used against the faith of the Christian. They take the petals of his rose and place them side by side with the petals of the Christian rose. Then, they make the bold but impossible attempt to select petals from each group to con-

struct a new rose as a substitute for the former rose of Christianity and the former rose of Buddhism. I am profoundly convinced that it will never be one or the other again, for such roses are not built; they are created.

CHRISTOLOGY

But the most deadly attack is found in the area of Christology. The historic person of Christ has suffered mutilation at their hands and now lies prostrate before the enemies of the historic faith. A catchy slogan has been going the rounds in recent years: it is this: "Sharing Christ." These words have a soothing sound, but they are also a window through which you can view a corpse. It is as if four hunters were to shoulder their guns, proceed to the forest, bring down their meaty animal, and set about forthwith to its slaughter. Each would take a quarter of the pelt and return home for the feast. The animal is shared to the delight and the satisfaction of all. By and large, these rationalists have struck down the Lord of glory, quartered His spiritual body, and proceeded to share Him with the world. The African is invited to take his portion, the Hindu his, and the Confucianist his. These poor leaders have the feeling that in this way they are sharing Christ with the heathen world. Analyzing Him into a mass of separated ideas, disjointed principles, and disconnected attitudes, they present these to hungry souls; dissecting Him into vague ethical insights of the modern mind, they offer all such to starving men; they then take one or more of these ideas, one or more of these principles, one or more of these modern insights and begin to work upon them some modern mental chemistry with the hope that the result of this unique experiment can be presented as the Christian message. A divided and dissected Christ! Think of it. The truth of the matter is that Christ never can be thus divided or even shared. Christ can be received in His fullness and His power. Man never will be satisfied with a single petal or a combination of petals; he knows real well when he sees a rose or tastes the bread of life.

These modern rationalists have criticized the creeds of the church of the sixteenth and seventeenth centuries, but they cannot accuse those credists of ever throwing overboard the evangel of the cross or of setting aside the living Christ. This is the very charge, however, that a newer generation of Christians is leveling against the present-day leaders. They have quartered the personality of Christ, dissected His spiritual body, drained it of its blood, killed its nerves, and destroyed its muscles. What is left is nothing more than a mummy of the first century. But such "defeatist" leaders still have to reckon with the great Apostle to the Gentiles. When they reach the mountain top where his army is encamped, they will find a spiritual leader ready to do battle for the faith of the saints. Sin, salvation by faith, the cross, the atonement, the sovereign God, the organic unity of the race, guilt, penalty, condemnation, the risen Lord, and many others, are a few of the weapons at his command. Ideas, principles, teachings, ethical insights, moral codes, the Jesus of history, and their congenital associates will all be forced again to take their place as servants in the household rather than as rulers on the throne.

THE ISSUE

And where has this movement brought the church of Christ? Without any permanent foundation, people have simply refused to build their mansions of faith upon the shifting sands of a diluted Christianity. In fact, they have not built any mansions at all, for the materials presented to them are seen to be rotting, imperfect, and weak.

Intellectually, the church can boast of a great program. Ideationally, no age can surpass us in our field. The mind of the church is very sensitive to a varied appeal which shows the width and the range of its interests. The curricula of our church schools are almost perfect. But the bald truth remains that the church and its eternal message have been rationalized to death. This attack began by repudiating the foundations and has degenerated into a quagmire of competitive ethics and worldly morality. It has brought the church to the crossroads.

It has elevated the mind, but neglected the heart. It has sublimated human reason and destroyed Christian faith. It has laughed theology to scorn, but this very theology will finally shame it in the wreckage. It has torn apart the rose, but that beautiful flower haunts it in its dreams. It holds Christ captive, but He will break His bonds to set men free. Instead of a leader, we need a Savior. The church has been led to about the same place where Paul was on the road to Damascus; let us pray that the living Christ will appear to it as He did to that sin-sick and defeated soul!

QUO VADIS

Many of our rationalistic churchmen see this dilemma, but they do not know the way out of the *impasse*. They would like to be evangelists and win men to Christ, but they have only the weapons of their own rationalized insights to use and they know from bitter experience that these will not do the work. You simply cannot go up to a man and say to him: "Mr. Jones, here is a fine compendium of Christian knowledge covering a thousand pages of mental insight into what it means to be a Christian man. You take this 'compendium,' study it for two years, and return to me for an examination on its central positions. If you pass a creditable examination, I will be glad to have you become a member of our church." Just as likely as not the man will hang his head and give you this reply with some sadness in his expression: "Rev. Mr. Smith, I do not believe that I am interested." Now this is exactly what so many have been doing for many years. The ideas, principles, teachings, ethical insights, moral codes, and a hundred and one other marvelous catchy phrases have been invented as the pipe to syphon the water of eternal life into the hearts of human beings. How can such vague and barren things provide food for the heart which lives on faith? It is quite an impossible task to get a person to commit his soul to the Lord Jesus Christ on the strength of an idea or a principle. This is the reason why some candidates for the gospel ministry are forced to take the position that in so far as the physical resurrection is concerned, they have simply a suspended judgment about it all. All that means is that they have regarded this whole matter of the Christ,

His birth and His resurrection, as things of the mind rather than matters of faith. They have the feeling or the idea that until such things can be logically proved, historically demonstrated, mentally assimilated, they simply cannot accept them. In other words, they want the factors of a loving faith rationalized and placed upon the same level as any other fact of organized knowledge. Even their God is a rationalized concept or mental image or picture and nothing else. He has no cosmic significance. The historic position is that the Christian "knows" his God by faith and not through any process of the reason or flight of the imagination; God cannot be logically proved; He can be simply received by faith and trusted. A rationalized deity is a dead deity; yet that is so often the deity proclaimed in our churches.—Leroy C. Hensel in *The Presbyterian*.

SOUND DOCTRINE

By C. E. Randall

"SOUND DOCTRINE" is usually applied to some particular tenets of faith, such as immortality, resurrection, baptism, etc., otherwise termed "positive theology." Of course, a correct view of these subjects will be sound doctrine, but the biblical meaning of "doctrine" goes beyond the scope of what is ordinarily termed "dogma." The meaning of "doctrine" in the Scripture is simple and plain. The rendering of "sound doctrine" by the majority of versions is "healthful teaching." The Diaglott translates it "wholesome teaching." Any teaching that is from the Word of truth which is interpreted in harmony with truth and is truth is sound doctrine.

Repentance, forgiveness, prayer, daily living, etc., if preached from the Bible viewpoint, are just as much in the class of sound doctrine as any other subjects one can find in the Bible. All that doctrine is, scripturally, is teaching the Word of God. Wherever there is sound teaching according to the Word, there you have sound doctrine. The distinction between practical and doctrinal teaching is man-made rather than God-inspired. To speak of the gospel of the kingdom as being dogmatic in its entirety, or limiting it to practical applications, is to rob it of its full mission. The gospel is sound doctrine or teaching of the Lord which affects every necessary phase of the life that now is and the life that is to come.

The dogmatist can only see certain material aspects of the kingdom in its setting up, such as its supplanting the kingdoms of this world and the administration of justice and equity. The practicalist observes the gospel of the kingdom in its relation to man's present needs as being "righteousness, and peace, and joy in the Holy Ghost." But sound doctrine is wholesome teaching concerning every phase of the message. Sound doctrine is broad and all-inclusive, while dogmatism and practicalism serve in a biased field. Each is necessary, but not sufficient unto itself!—*Church of God Messenger*.

What Is Your Life?

By Harriet E. Boice

OF THE MANY questions given for our consideration, none are more important than that given by the Apostle James. "What is your life?" Listen to the solemn warning given in answer to this question. "It is even a vapour, that appeareth for a little time, and then vanisheth away." The vapor vanishes so quickly before the heat of the rising sun that it is given as a fitting simile of human life. As the solemnity of the question dawns upon us, we perceive the warning. Life is too brief to waste, too uncertain to allow of boastful plans for tomorrow. "Whereas ye know not what shall be on the morrow. . . . If the Lord will, we shall live, and do this, or that." This language shows in whom we should put our trust—in Him who is able to save or destroy.

AN ANSWER FROM THE OLD TESTAMENT

Inspired men of old have written in a way that seriously impresses us with the importance of culture and virtue in our brief span of life. They have pointed out the folly of sinful indulgence, of selfish passion and appetite. They have marked out the way of wisdom which gives the most true happiness in this life, and a hope of life beyond. "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Life at its natural length is compared to grass. "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. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him" (Psalm 103). All generations but the present have been swept away by the ever-rushing flood of death. It is written, "Thou carriest them away as with a flood; they are as asleep." We can see how rigidly the decree issued at the fall of man has been carried out—"Dust thou art, and unto dust shalt thou return." Yet God in His mercy made man subject to death that he might not live always in sin and suffering.

A SAD STORY OF HUMAN LIFE

On the first pages of the sacred Book the inspired penman shows us the bitterness and ruin caused by man's transgression of God's law, and the sorrow and suffering consequent upon having violated the commandment of God. Here is given the true delineation of human life. "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." Unto the woman it was said, "I will greatly multiply thy sorrow and

thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3). Here is no rose-colored picture of human life, but a deep significance, a solemn, unalterable verdict in every sentence uttered. When we look back over the pages of history we see how fearful has been the account of human suffering. Look at the world today with all the enlightenment of Christian civilization; with all the learning and science which has been used to lighten the burden of toil and relieve physical suffering, and still the realities of human misery are beyond the power of man to picture in words. Thousands are swept away by disease, famine, and violence each day; and comparatively few live out the allotted span of natural life. What of the future? Is there no gleam of hope that the curse will be lifted from mother earth, and her sons and daughters be free from the bondage of corruption?

THE PROMISE OF REDEMPTION

We turn again to the sacred page, and imbedded like a gem in the jagged rock we find the promise that the seed of the woman shall bruise the serpent's head (Gen. 3:15). *Behold the man!* "But 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" (Gal. 4:4, 5). We turn again to the last page of the Book and we find that the Paradise of God is to be restored to man. Again we read, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "There shall be no more curse." Here upon this earth the conflict between good and evil is to be fought out until the *champion* of the human race, Jesus Christ, "shall destroy him that hath the power of death, that is, the devil" (Heb. 2:14). *God's purposes are unchanging.* Although man sinned and the world has been filled with wickedness, "as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). "Rest in the Lord, and wait patiently for him: . . . for yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever" (Psalm 37).

THE PROBLEM OF EVIL

Man was created a free agent and not a human machine. He was capable of choice and was given the power to choose his own destiny. He was placed under the law of faith and obedience that he might exert his power of choice and develop character. The choice was made and the record written, "By one man sin entered into the world, and death

by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:13-16). It is needful that we should have a clear understanding of this problem of evil that we may know that man himself, having the power to choose or refuse either good or evil, is alone responsible for his own acts. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

What is your life? Are you spending the few brief years of your life following the trail of the serpent, plotting and planning wickedness, developing the character of a devil?

You must choose your own destiny. As Moses set before the children of Israel "life and death, blessing and cursing," so now Jesus points out two paths—the one that leads to destruction and the other that leads unto life. Which will you choose? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7, 8). Man must prove himself a *man* worthy of eternal life. If he proves himself otherwise, he will be destroyed in that day when Jesus comes to reward "every man according as his works shall be" (Rev. 22:12). We entreat you to follow in the footsteps of Jesus, trusting in God and doing good, developing a character like the Man among men, who was tempted in all points like as we are, yet without sin. "He is able to save them to the uttermost that come unto God by him." "The wages of sin is *death*; but the gift of God is *eternal life* through Jesus Christ our Lord." Which will you choose?—*The Visitor*.

The Spiritual Birth

By E. O. Stewart

BIRTH means a coming into life. In the natural law, birth is preceded by a begetting, then a period of development which prepares the one begotten for birth. This rule is also true in the spiritual birth. First a begetting, then a period of development which prepares the one thus begotten for birth.

"He that soweth to the Spirit, shall of the Spirit reap life everlasting." Who is it that sows to the Spirit? It is the man who follows Christ. What is meant by sowing to the Spirit? It is Christian development of the begotten child of God, the very thing that will fit him for the life which is to be given to him by Christ through the Spirit. When will he reap, or receive that life? In the world to come (Mark 10:30). We next inquire, Where is the life at present which the Christian is to receive in the world to come? It is hid with Christ in God (Col. 3:3).

CHRIST WAS THE FIRST TO BE BORN AGAIN

At the age of twelve Jesus began to be about His Father's business. At the age of thirty He was baptized, which foreshadowed in figure His resurrection. As He was raised out of the water, the Holy Spirit came upon Him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." This all prefigured what would take place at His resurrection, when He should become the firstborn from the dead.

How could He have been the firstborn from the dead, seeing that He had already raised Lazarus from the dead? Right here is where the secret of the new birth lies. Lazarus was only restored to the life he had before he died; but Christ received another life, which was endless life (Heb. 7:16). As Lazarus was only raised to the life he had before, it could not have been a birth from the dead. But

Christ received a life He had not previously possessed by the new, or spiritual, birth.

As there are only two kinds of birth brought to light in the Bible, the natural and the spiritual; and as Christ was a recipient of both, how can anyone claim that conversion is the new birth, unless he affirms that Jesus was at one time a sinner and became converted? Paul says Christ was the firstborn of every creature, the firstborn among many brethren, the firstborn from the dead. Others were raised from the dead before He was. But He was the firstborn from the dead. Therefore, the life that Jesus received when He was raised from the dead is the new, or spiritual, birth.

THE FIGURE OF THE NEW BIRTH

We should not mistake the figure of a thing for the reality. But that is exactly what the majority of professed Christians have done. They think they have been born again, simply because they have mistaken conversion for the new birth. Noah and his family were saved from the flood. And Peter says, "The like figure whereunto even baptism doth also now save us." If baptism is a like figure, then the deliverance of Noah and his family from the flood was also a figure of salvation. Now, if Noah's deliverance was a figure of salvation, and if baptism is the like figure, then we are still in the time for the figure of salvation. Then why claim that we have actually reached salvation while still in the time of the figure of salvation?

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope (a hope of living again) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved (not in you but) in heaven for you, who

are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3-6). "By his own will begat he us by the word of truth."

This makes it all clear. The Word is the seed. We are begotten by seed, and not born by seed. We have been begotten again, but not yet born again. When Jesus, the first-born from the dead, returns and gives unto us the life that is hid with Him in God, then, as we have borne the image of the earthy through natural birth, we shall also bear the image of the heavenly through a spiritual birth. Christ the first-fruits, and afterward they that are Christ's at His coming. Then we shall be like our forerunner, who is the firstborn from the dead.

The answer to the question in last week's paper will be found in Deuteronomy 29:5.

THE KINGDOM OF GOD

(Continued from front page)

it is sustained by the Word of God.

Permit me to remind our readers to always remember that the kingdom of God will have certain characteristics that will be closely connected thereto. In other words, the kingdom will break to pieces all other kingdoms (Dan. 2:44). Has it done so? If not, the conclusion is that the kingdom has not been "set up." The kingdom of God will not be "set up" a thousand years or more before its characteristics are to be put into force; in other words, the enforcement of its laws.

As these articles are being written to teach the truth and expose error, I want to again remind you of that shameful practice of religious leaders who, in discussing the kingdom question, often quote Daniel 2:44; 7:13, 14, 27; and Isaiah 2:2-4 as having been fulfilled; but question them closely and they will "wrest" the Scriptures and tell you that you are *now* in the first phase of the kingdom, and when you reach the beautiful Isle of Somewhere you will then be in the upper and better phase of the kingdom of God.

To me, this is a fine definition of nothing. It tends to rob you and me of the joy of understanding that message of the kingdom which God intended we should have. I thank God for the reasonable intelligence with which He has blessed me, and that it is not easily carried about by human deceptions.

When Jesus Christ comes again *then* He sits upon His throne (Matt. 25:31). When He sits upon His throne, the saints, or princes, sit upon the same throne with Him (Rev. 3:21; 2:26, 27; Isa. 32:1; 2 Tim. 2:12).

With these indisputable facts before us I call your attention to: "And before him shall be gathered all nations" (Matt. 25:32). Here is a world brought to the judgment of God. "All nations" are gathered before Him. What a day! What a scene! Can we contemplate the sudden change of all nations going out of business with Christ's work ahead

of Him? The nations are called to an account. Jesus the Christ and His saints are sitting upon the throne in the judgment hour (1 Cor. 6:2; Acts 17:31).

Two features of God's plan appear the most outstanding. One is that the nations will not escape the punishment which God has in store for them, and the other is that the judgment decision will be of a righteous nature. Again it is written, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:8, 9).

A world judgment has come! Nations as such are dissolved. After this national calamity has fallen and brought the desired results, then God turns to the people and gives them an opportunity to serve Him. And, too, God is going to "undo all that afflict" the oppressed (Zeph. 3:19). And He is going to dismantle every sovereign kingdom of this world (Hag. 2:22).

Why wreck and ruin our modernized governments; why molest our advance in our scientific progress? Haven't we accomplished much in our time? With all our accomplishments we have fallen short of the demand of the divine will. The Prophet surely saw a better day for the oppressed of earth, and wrote, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Jesus Christ will "break in pieces the oppressor" (Psalm 72:4).

There is one special act of that day that holds my attention and that is, "they shall not labour in vain, nor bring forth for trouble" (Isa. 65:23). How many today "labour in vain"? In our own Nation less than 4 per cent of the people own and control 90 per cent of the wealth. Yet the poor are condemned because they did not save in the day of plenty. But when the day of plenty did come it was destroyed. Our statesmen today are quarreling over financial matters, not that there isn't enough money, but to see who gets most of it. They invent ways and means of relief (?) and by the time it reaches the oppressed it has become grief. Upon the pages of divine history it has been written that "the love of money is the root of all evil" (1 Tim. 6:10).

Everything is so unsafe and insecure. The age-old warfare between capital and labor is surely coming to a finish, slowly, but surely. Our President, when he first became the Chief Executive, saw that something had to be done, and much that he started was vetoed by the Supreme Court. And still the argument goes on, and while it does poverty and want still hold our land in their grasp, and millions are in need. And in the face of this shameful scene clergymen still preach that God has already "set up" His kingdom. There are none so blind as those who will not see.

The gospel message of the kingdom of God is a doctrinal message, and every member-elect of the church Christ is building is duty bound to preach only doctrine. Tell me if you can how you can preach spiritual truth without preaching doctrinal truth? All truth is spiritual truth, and as such it is doctrinal truth, because it comes from a spiritual

source. No distinction should be made in the terms.

The signs of the times clearly show that "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25:32). And "all the kingdoms of the world, which are upon the face of the earth" are going to face the wrath of God (Jer. 25:26). He has a special plan of dealing with them, and He knows just how to do it.

Not only will God's wrath be poured out upon the financial moneychangers, but the false so-called gospel ministers are going to receive a full measure of that wrath, too, as I read, "A voice of the cry of the shepherds (the clergymen?), and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture" (Jer. 25:36).

"For the Lord hath spoiled their pasture"! That element to which this refers has surely lived in a fine pasture, plenty of comfort, pleasure, and wealth. But their pasture is to be spoiled, and the principal ones will howl, and soon realize that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31), "when he ariseth to shake terribly the earth" (Isa. 2:19).

The efforts of man only promise and propose temporary relief. The kingdom of God is the only hope for all. Its message of comfort and hope is the only message worth while; and may God grant us the privilege of remaining faithful to it in this age of darkness and indifference.

REASONS FOR NOT TITHING

(Continued from page 3)

fifty tithers in my church now, and not a fourth of them are men.

INCOME TEN DOLLARS A YEAR

Let me give you an illustration: There was a venerable woman in my church about eighty years of age, quite deaf, and confined to a rolling chair on account of a broken limb. She was a very deep Christian but very reserved. On one occasion when I was sitting by the side of her chair, talking to her, she asked me with a smile if I would excuse her for a moment. She wheeled herself to a corner of the room where she fumbled awhile among books and papers and came back presently with a beaming face and held out some money in her hand toward me. She said, "I do not have much money, but I want to give a tenth for the Lord. Will you please take this and use it for the Lord's work in the way you think best?" It was a dollar bill she handed me. I knew little of her financial circumstances, though I knew that she could not command much money. Some months afterward, it became necessary for her to be removed from the home in which she lived with relatives, because the home had to be broken up. I was consulted as to what arrangements should be made for this venerable friend. When I asked the question, what her income was, the answer came in surprise that she had no income whatever, that a friend had been giving her ten dollars every year for a number of years. This she imagined had come from property she had

once owned. The ten dollars a year was the whole amount of money she possessed. It is true that she did not need very much money, for she had a shelter and food and fuel and needed but little clothing. But ten dollars a year is a very small amount for any respectable person in this country to have. If I had known the circumstances possibly I would have declined to take the dollar from her and yet I know full well it would almost have broken her heart if I had done so. No, they are not the poor who complain of tithing.

INFLUENCE OF TITHING

3. Another objection urged against tithing is that it inculcates a wrong principle; that if you tell a man that one tenth of his income is God's and nine tenths belong to him, he will not feel under any obligation to use all of his property for God. I submit again that if this is a valid objection to the tithe today, it was an equally valid objection when Moses promulgated the law. It would prove that the tithe was not suitable in any age. Again, if this is a valid objection against tithing, it is an equally valid objection against the Sabbath day, because it would teach a man that, if he gave one day in seven to the Lord, there would be no restriction at all upon the way in which he would spend the other six days of the week. This reminds one of a conversation between a minister and a member of his church. The minister had preached upon the perseverance of the saints, and one of his members, approaching him at the close of the service, remarked, "If I believed what you preached and felt sure that I could never fall from a state of grace, I would sin all I chose to." The minister replied, "How much would a Christian choose to sin?" I may ask in a similar way, "If a man devotes one tenth of his income to the Lord and one seventh of his time to the Lord, in what way would he probably wish to spend the nine tenths of his income and the six sevenths of his time?" As a matter of fact, the one tenth and one seventh are given as a token of God's ownership of it all, and the man who in this way recognizes God's ownership will spend all his time and all his money with a sense of obligation to use both for the glory of God.

IS IT WRONG TO TEACH THAT TITHING PAYS?

4. Another objection urged against tithing is that the advocates of the tithe appeal to mercenary motives by representing that if we give the tithe, we will receive material blessings as a reward. We should be very careful not to set standards for ourselves higher than those set in the Word of God, and not to assume to be more righteous than the Scriptures. Beyond all question, the Bible appeals to this very motive; for instance, this text: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but tendeth to poverty"; or this: "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty"; or this: "Seek first the kingdom of God . . . and all these things shall be added unto you." Or take that classic quotation from the 3rd chapter of Malachi. The Jews had been greatly afflicted by drought and pestilence, by the locust

and the caterpillar. They cried out in their distress and sought to know the reason for their affliction. God's answer to them through Malachi was, "Ye have robbed me," but they said, "Wherein have we robbed thee?" He replied, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Then He gives them this challenge: "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God here challenges His people, He dares them. He says to them, "Prove Me, put Me to the test. Come back to your duty in paying tithes and see if I will not drive war and pestilence, the locust and the caterpillar from all your coasts, see if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Once more, our Savior said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." In this passage, there is the unmistakable promise of material blessing to those who honor the Lord with their substance. The truth is, however, that the material and spiritual blessings are so interwoven with each other that it is difficult to separate them and unnecessary to do so.

A FEW ILLUSTRATIONS

I have in my church a tithe league. We have more than one hundred fifty members in that league. One day after church, a gentleman called me aside and said, "I wish you would put my wife's name and mine on your tithe roll." When I thanked him for it, he said with some hesitation, "We don't see how we are going to be able to give one tenth, but we have come to the conclusion it is our duty to do so, and we are going to try it." He did not wear a very happy expression of countenance, for evidently he was uncertain as to what the result would be. A few months afterward, I saw him approaching me on the street and, at a distance of more than one hundred yards, I could see his face was wreathed with smiles. As he drew nearer, he began to laugh aloud and was almost in convulsions of merriment. He said, "It is perfectly ridiculous, the way that money has been coming in to me since I began tithing." "God loveth a hilarious giver," so some translate it. This gentleman was a "hilarious giver." His face became more serious then, and he said with deep earnestness, "My wife and I believe that God is rebuking us in this way for our distrust."

On another day, I met a professional gentleman, who crossed the street from his home to tell me of his experience with the tithe. He made this statement to me: "I began to tithe several months ago. I did not see at the time how it was possible with my income and with all the financial obligations that rested upon me, to give any more to the church than I was giving, but I saw that it was my duty and determined to try it. The result is that, while my income is the same and my obligations just the same, I meet those obligations just as easily as I did before, and now I am giving to the church thirty times as much as I have before."

TITHING AND THE FIFTH COMMANDMENT

I will give one more illustration: A young lady came in to see me, who was not a member of my church. Her Christian life had recently been greatly revived. She was very happy after her new experience and came to consult me about tithing. She said that she had resolved to pay one tenth of her income to the Lord, but her mother was old and unable to support herself, entirely dependent for her support upon what her children could give her from their earnings. The question that troubled her was whether she could take out of her tithe what she gave for her mother's support. I told her that I was unable to settle that question for her, that it would have to be settled between her and God, but that I could give her some facts upon both sides of her question and leave it for her to decide. On the one hand, the Israelites gave their tithe exclusively for religious uses; on the other hand, when Christ was upon earth, He told the Pharisees that Moses had commanded them to honor their father and their mother, but they claimed that, if a man's father or mother asked him for anything that they needed and he did not wish to give it, he might say, "The thing you asked me for is devoted to God; it is Corban and, therefore, I cannot give it to you." In that case, they held that the man was released from his obligations to his parents and so they made void the fifth commandment. I said to my young friend, "You take this question to God in prayer and ask Him whether you may give to your mother out of your tithe. He will not leave you without His guidance, and, if He shows you that it is your duty to give the whole tithe to religion and to contribute to your mother out of your nine tenths, He will make it possible in some way for you to do it." She sat in silence for a few moments, absorbed in thought, then her face lighted up with a bright expression and she said, "I am going to try it; I will give the whole tenth to God. That is what I want to do. I want to trust Him in that way." I was out of town for several weeks after that visit. On my return, I learned she had had a substantial increase in her salary.

Was there any connection between these two things? When God tells us, "If you do thus and so, then I will do thus and so," and we do as He commands and then the thing happens which He promised, have we any right to say that God did not do it in fulfillment of His promise, that the coincidence was accidental? God had promised to bless those who honor Him with their substance. She had honored Him, and the blessing had followed. Was it a mere coincidence, or was it an unmistakable expression of God's approval? But that which most deeply impressed me was the expression of spiritual exaltation in that young lady's face when she said, "I want to trust God that way." Again we see here the mingling of the material and the spiritual reward for tithing.

5. There is one more objection, that I must confess I cannot answer. It is the position of the man who has heard all these facts, and the Scriptures, and the arguments, and meets all by saying, "But I don't look at it in that way," without giving a fact, a scripture, or an argument in support of his position. I cannot answer that argument.—A. M. Fraser in *Layman Company Pamphlet No. 26*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

True Progress

"But they that wait upon the Lord shall renew their strength; (firstly:) they shall mount up with wings as eagles; (secondly:) they shall run, and not be weary; (lastly:) they shall walk, and not faint."—Isaiah 40:31.

Perhaps you would call this a gradual descent, for flying seems more noble than running, and running than walking. But really this illustrates true spiritual progress. The experience of Paul will illuminate our contention.

Firstly, Paul flew as an eagle: "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing" (2 Cor. 12:11). When Paul spoke these words he had become the most daring of Christian warriors. He, chosen vessel to bear the gospel to the Gentiles, took great joy in being in the forefront of the surge of Christianity into places it had never been before. He had borne the torch of Christianity unflinchingly into the very teeth of the enemy darkness. He had suffered beatings, imprisonments, terrifying calamities, had been stoned and left for death. But awful mysteries had been revealed to him. In vision his feet had stood within Paradise itself. No mortal flesh could claim a place of more fellowship with God than he, not even the *very chiefest apostles*.

Secondly, Paul ran and was not weary: "Unto me who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery" (Eph. 3:8, 9). Experience has mellowed his glorying. Arrested at Jerusalem, unjustly imprisoned two years at Cæsarea, shipwrecked on the way to Rome, imprisoned at Rome. But through it all the Lord was with him, and Paul wrote some of his most hopeful and comforting Epistles. Now, as *the least of all saints*, he came closer to the heart of the ordinary Christian who needs his help.

Lastly, Paul walked, and did not faint: "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 Tim. 1:15). What a majestic comedown! The eagle walks—the better to serve suffering humanity! Out of prison, just a little time left to plead with sinners, and then again unjust imprisonment, and at the end a cruel death awaits. He was all things to all men; that he might save some, to sinners, behold, *the chiefest of sinners*. He found the way to God and life. The way is open to you.

Such is the true Christian way of developing greater humility. Humility comes from doing the greatest service. All truly great men have been humble. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as

the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

Eagles

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him."—Deuteronomy 32:11, 12.

The Lord represents Himself here as the Great Eagle who coaches His children. An eagle will build her nest high on some rocky crag. When she decides her young are old enough to fly she goes about teaching them in a businesslike way. The nest is too comfortable; she stirs it up, putting the rough sticks inside. She excites the eaglets, arouses their admiration, and finally takes them on her own back to dizzy heights. She drops them off, and circles around as they flutter helplessly toward the ground. Then she swoops under each one and bears them all aloft to try again until they finally learn to fly. And so the Lord coaches us.

The Eagles Gathered Together

"Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whithersoever the body is, thither will the eagles be gathered together."—Luke 17:35-37.

One of the unforgettable scenes of my boyhood that remains as a picture in my mind is of a great number of enormous birds feasting on a dead body they had discovered in a mountain valley. There were several others circling in the sky above. And even as we watched others came in sight. How so many could gather together so quickly and from so far away was a mystery to me. My father told me it was due to their being able to see so far, which was due first to their flying so high and second to their keen vision.

Our Lord Jesus Christ is the body upon which we feast. He died for us, and we have life through His death. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed" (John 6:53-55).

Some day our Lord will return to earth. Every eagle eye will see Him at once. The eagles will hasten to Him, as drawn by a magnet. Then will be the glorious fulfillment of the text: "But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Because I live, ye shall live also."

EATING BREAKFAST WITH JESUS

THE story of the resurrection of Jesus is the most beautiful story in all the Bible. Last week's lesson was one of the most sorrowful. We left Jesus dying on the cross for the sins of the world. Let us read further in John's book and see what happened.

Seven of the twelve apostles of Jesus had been fishing in the Lake of Galilee. They were weary and cold and discouraged. For they had fished all night and had not caught one tiny fish.

Some one appeared on the shore and asked them if they had caught anything. They answered that they had not, and then a strange thing happened.

"Cast the net on the right side of the ship, and ye shall find," this person called to them.

They did so, and the net became so heavy from the fish they caught that they could not draw it into the boat. One of the fishermen knew at once who the stranger was.

"It is the Lord," said that disciple whom Jesus loved. And we know that John, who was writing the story, meant himself.

Then the disciples rowed to shore, dragging the net behind the boat. On the shore Jesus had built a bonfire and was frying some fish for the hungry men.

Peter drew the net to land, and when they had counted the fish there were 153 of them. That was a big catch, wasn't it?

Jesus called them to breakfast then, and the cold, hungry men were refreshed and fed. Wasn't that just like Jesus, their loving Master, to think of building a fire and getting breakfast for them?

I wonder what the disciples were thinking. They knew that Jesus had been dead, that He had been carefully placed in the grave, and that a soldier had been set to watch.

Yet here He was, alive, caring for their comfort, the same loving Master as before! Who but the Son of God could do all these things? After that they believed in Him more strongly than ever, of that we are sure.

Now John, "that disciple whom Jesus loved," tells us exactly why he wrote down all these wonderful stories of Jesus. And you will find the reason in chapter 20, verse 31. Turn in your Bibles and read it, or ask some one to read it to you.

"These are written, that ye might believe that Jesus is

the Christ, the Son of God; and that believing ye might have life through his name," we read.

John didn't mean only the twelve disciples when he said, "that ye might believe." He meant us, also, in fact, all who will believe that Jesus is the Christ, the Son of God.

The reward Jesus offers for believing is "life through his name." That is, eternal life, life that never ends, that has no sorrows nor troubles of any kind. Jesus has that sort of life now and will give it to all who believe in Him when He comes to earth again.

Now let's look further in John's story and see what Jesus said to Peter. You remember Peter had said, when the soldiers had taken Jesus, that he never knew Him. That was because Peter was so afraid.

Was Jesus angry at Peter for denying Him, do you think? Look in verses 15, 16, and 17, of the last chapter of John's book. He said, "Simon Peter, lovest thou me?"

The second and yet the third time Jesus asked Peter the same question. Every time Peter said, "Thou knowest that I love thee."

Then Jesus gave Peter some work to do for Him. He wanted to show Peter that He had forgiven him. Don't you think so? It must have made Peter very happy to feel himself worthy again of being counted with those who worked for Jesus.

I don't believe Peter ever was afraid after that. Do you? In fact, we learn, when we read the book of Acts, that Peter never wavered. He wasn't afraid of prisons, or suffering, or death, for the sake of the work he was doing for Jesus.

Peter became one of the greatest preachers of the gospel after that, perhaps next to the Apostle Paul. Peter had learned his lesson and learned it well.

There are other stories telling us how Jesus appeared to different ones after His resurrection. Paul tells us that more than five hundred people saw Him at the same time. So we know there is no doubt of it.

But we do not need to see Jesus personally to believe that He is alive. We believe it without seeing Him. And Jesus told Thomas that a special blessing would come to those who believed without seeing. That means you and me.

But we will see Him, nevertheless. For when He ascended to heaven, two men stood by all dressed in white, who said, "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."

And that will be part of the special blessing we will receive, if we are true to Him until He comes,

AMONG THE CHURCHES

WHAT'S THE ANSWER?

What man, whom God commended for his goodness, does the Bible say did not go to heaven when he died? Find the answer for yourself or look for it in next week's paper. Don't forget! It'll be there!

LOS ANGELES, CALIFORNIA

The weather during January and February was either extremely cold or extremely rainy and therefore interfered some with the attendance at the Sunday services. Bro. George P. Liehty of the Pomona congregation spoke for the Los Angeles church the second Sunday in January on the subject, "The Key of Knowledge." His discourse was edifying and enjoyed by all.

Bro. Cecil A. Smead of Blanchard, Mich., who was enjoying a brief honeymoon in his native State, consented to speak on the fifth Sunday, and we were glad to welcome him at that time and also at our midweek Berean service, at which time Sr. Stantial entertained the Berean class in honor of the bride and groom.

Then again a Bro. Eagleston, formerly a Christadelphian, has made a very welcome appearance among us, and we enjoyed the discourse he gave on February 14. He will speak again for the congregation in the near future.

Sr. Eva L. Stearns and party of Rapid City, S. D., spent a brief three weeks among us, and it was good to have her with us again. She gave a sermonette on "Developments in Palestine," preceding the sermon on February 28.

We have a live and active Dorcas Society, under the efficient leadership of Sr. Laura Bleasdale, holding meetings semi-monthly.

The work on the new meetinghouse has begun and the foundation will, no doubt, be completed this week. The citizens in the neighborhood seem to be rejoicing that they are to have a place where they can send their children to Sunday school, so we are hoping to be able to get results in building up a school by following the example of the churches in Cleveland and Grand Rapids in locating in a new district. The location is 230 W. 103rd St., and is on the Broadway car line. We searched for some time before being able to get a location at a reasonable price, zoned for churches, and yet with no church in the immediate neighborhood and on a good car line.

A friend, Mr. J. A. Richards, went to a great deal of pains and trouble to draft architectural plans for the new building and also to get them passed by the city Building Commission. L. D. Conner, son of our N. B. I. president, is the contractor. He has had much experience in this kind of construction, and we feel fortunate in securing him to superintend the work.

The exterior finish of the building will be stucco. Besides the main auditorium there will be two Sunday school rooms, a front vestibule, and a kitchen. The cost is going to be higher than we at first anticipated, but we are hoping and praying that the results will justify the means.

Brethren, pray for the success of this undertaking, that much good may be accomplished to the glory of God.

Emma C. Railsback.

HAPPY WOODS, LOUISIANA

With several more days before the meetings end, we are glad to report a good interest in the work. It was our happy privilege to baptize Mr. and Mrs. George Halverson on Tuesday afternoon, March 2. Both the husband and wife have for many years listened to Church of God preaching, and many hearts rejoice to see the obedience of these new members of the faith. Their address is Hammond, La., Route 3.

There is some sickness in the community, and we are very sorry to report the death of Sr. Margaret Bylsma, who fell asleep on Wednesday, March 3. The obituary will follow in a later issue of The Herald. Her death is a sudden shock to all. She had attended several of the current meetings.

Sydney E. Magaw.

BURR OAK, INDIANA

Work began last Monday on our basement improvement. There will be a room 26 x 36; also the furnace room partitioned off with cement blocks. There will be cement floor, ceiling ceiled with sheetrock, electric lights, a new entrance into the basement, also a back entrance, two double windows, and two single ones. The work will cost \$526. This work when finished will give us more Sunday school space and room for other gatherings. Everyone is interested and anxious to help. The Morning Star Class has paid its pledge of \$100. The Ladies' Society has within a few dollars of its quota. The class mentioned, held a bake sale in Culver last Saturday and cleared \$26. The Gospel Seekers have their portion nearly raised. We cannot forget the Primary Department, for it, too, is doing its share. We thank all for their help.

The young people's class of Bereans was royally entertained last Thursday at a social gathering. Thirty were present.

Bro. Melvin Osborn, our elder, gave an interesting talk at last Sunday's morning worship hour. Bro. Osborn is a capable student.

The writer had a letter from Kokomo stating that a surprise was waiting. When we entered the church, we found that these good people had purchased one hundred seats from a local theater. It was a surprise; and they are to be commended for their energetic work. The interesting part of this is that the seats are paid for! May the Lord bless these willing workers.

A. E. Hoskins, Pastor.

Bro. Cecil Sater, Clayton, Wash., is engaged in delivering a series of lectures in Wenatchee in that State this week.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

W. A. Reid; Mary J. Calkins; Mr. and Mrs. E. C. Railsback; Mr. and Mrs. Paul C. Johnson; Golden Rule S. S.; Golden Rule S. S. Adult Class; Mr. and Mrs. C. E. Netts; Mr. and Mrs. Delos Andrew; Maybelle Hanson; Mr. and Mrs. J. H. Williams; Dorothy Magaw; Georgia and Wayne Thompson; Eva H. M. Fletcher; Helen M. Chisholm; Lillian A. Greiner; Jessie M. B. Kauffman; Silas M. Claypool.

REPORT FOR FEBRUARY

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 1; Plymouth, 1. Funerals, 1. Money received: Pleasant View, \$15.00; Rensselaer, \$20.00; Hillisburg, \$5.83; Plymouth, \$15.00; North Salem, \$6.50; J. H. Anderson, \$10.00; conference board, \$26.00. Expense, \$15.00.

Our people who have been at the Roll Church, Ind., will undoubtedly remember Sr. Mabel Alexander as one of the most faithful of our members. Many have met her and her two sons, also members of the church, at the Indiana Bible School. I was called to Roll Sunday, Feb. 28, to preach the funeral of her husband, Mr. Earl Alexander. Mr. Alexander had never united with any church, but was a fine man. Remember Sr. Alexander and family in your prayers.

J. H. Anderson, Indiana Evangelist.

Sunday, March 7, Mr. and Mrs. S. E. Wood, 611 E. 4th St., Kewanee, Ill., celebrated their golden wedding anniversary. Both Mr. and Mrs. Wood have been members of the Church of God for many years.

The Ripley, Ill., Church of God (Harvey Krogh, Jr., pastor) is planning a series of evangelistic meetings to last the final three weeks of May. The outside speaker has not yet been selected.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Russell Harman	\$20.00
Clara M. Hunt	2.50
Lottie E. Young (ind. fund)	10.00
W. A. Reid	2.00
Mrs. B. F. Cook	3.00
Genniell Carpenter	5.00
Lucy Robinson (ind. fund)	2.00
N. S. Westfall	5.00
J. W. Sweet	2.00
Maybelle Hanson	4.00
Oregon, Ill., Church (ind. fund)	10.31
Mr. and Mrs. Willis Ziemer	5.00
C. E. Hatch	3.00
Mrs. Charles A. Harris	3.00
Dixon, Ill., Church (ind. fund)	3.00
Ripley, Ill., Church (ind. fund)	5.55
Maurertown, Va., S. S.	2.50
Jessie M. B. Kauffman	4.00
Jessie M. B. Kauffman (ind. fund)	5.00
Mr. and Mrs. Glen Starbuck (ind. fund)	10.00

HERALD RECEIPTS

Mary Waller; Catherine Townsend; Belva Maxwell; Mae Magnus (for others); Harold Smith; Mary J. Calkins (for self and another); Rolla Hightower; Carl E. Johnson; O. H. Berry; Jennie McDonald; Inez Jefferies; Ruby A. Johnson; Mrs. John G. Hayse (for self and another); Harry Murphy; A. J. Hoke; Dora Haggard; Glenn M. Birkey (for another); Mrs. Harvey Krogh, Sr.; Alice A. Blyth; L. E. Conner; Jesse Lovett; Forest C. Stilson; C. E. Hatch; Rena Taylor (for self and another); Charles W. Sudbury; Eva L. Underwood; H. J. Edmister; Herman Dickel; Eva H. M. Fletcher (for another); Glen Starbuck; John Fyfe; Mrs. Charles A. Harris; William Ford; M. C. Brake; E. H. King; William Fey; Ruchie Alexander (for self and another).

BEAR, ARKANSAS

We have managed to keep our Sunday school at Bear going all winter, although the weather has been very unfavorable.

We expect Bro. E. O. Stewart of Texas to be with us March 25 to begin preaching a series of sermons. All the church are anticipating his coming.

Bro. Owen Jones has been with us the past winter and has delivered some very instructive sermons. But he plans to return to his home in Logan County, Ark., to preach there this spring.

I have enjoyed Bro. Drinkard's articles on the kingdom very much. The articles by the editor are always good. Mrs. S. A. Dorris.

CHARLES B. ELTON

Charles B. Elton was born in Cleveland, Ohio, December 25, 1863, and died February 18, 1937.

In March, 1870, Bro. Elton removed with his parents to Omaha, Neb., and spent the rest of his life here.

He was united in marriage in November, 1891, to Miss Lottie Greene. To this union were born two sons, Leo J., Spirit Lake, Ida., and Herald C., Omaha. They and four grandchildren; two sisters, Mrs. George Hazzard, Irvington, Neb., and Mrs. J. Hensman of Omaha; and four brothers, Enos, Tustin, Calif., George, William, and John, Omaha, survive.

He united with the Church of God nearly forty years ago and was baptized by his uncle, George Elton of Cleveland. Being totally deaf, Bro. Elton has not attended service for several years, but he died in the full belief that the Master would soon come and call him back to life to enjoy a better condition. Bro. Elton had a clean life, and honesty was his watchword.

The writer based his remarks on Psalm 116: 15. The funeral was conducted from the Moore Funeral Home, and Bro. Elton was laid to rest in Mt. Hope Cemetery to await the call of Him who said, "I am the resurrection and the life." Almus Adams.

SARAH VELNETT LAWRENCE

Mrs. Sarah Velnett Lawrence died at her home in Gresham, Ore., February 19, 1937. She was born in Bloomington, Ill., March 13, 1848, the oldest child in a family of eight.

In 1857 she moved with her parents, Mr. and Mrs. James Marrs, to Burlington, Kan., and on October 15, 1864, was married to Samuel B. Lawrence. To this union eleven children were born. Accompanied by her husband and family, she came to Oregon in 1889, arriving at Scholls just 48 years and one day prior to her death.

Her husband died May 29, 1907, on their farm at Scholls. Mrs. Lawrence was a continuous resident of Washington County for more than 45 years, living at Scholls, Forest Grove, and Raleigh, before moving to Gresham two years ago.

She and her husband became members of the Church of God in 1874 in Kansas and were identified with the Scholls church of that denomination which occupied this building. She continued in that faith until her death.

Surviving her are one daughter, Mrs. David W. Fisk, Multnomah; four sons, Samuel B., Raleigh, Lou L., Oregon City, Bert F., Gresham, John W., Portland; one sister, Sue M. Black, Manhattan, Kan.; one brother, Charles Marrs, Portland; eleven grandchildren, two great-grandchildren, and one great-great-granddaughter.

Services were conducted by the writer. A. W. Darby.

THE STUDENT'S NOTEBOOK

The stone upon which Jacob pillowed his head when he dreamed of the ladder which extended from earth to heaven (Gen. 28:18) was not, as some have contended, "the so-called 'coronation stone' in London" (which forms the seat of the British throne-chair) "inasmuch as the heads of the Geological Survey of Great Britain unanimously declared that 'no stone of that kind was to be found in any part of the Holy Land, whence it traditionally comes.' Prof. Ramsay also pronounced it as being 'not known to occur in Egypt or in the rocks around Beth-el.'"—E. W. Bullinger, in Companion Bible. The same kind of stone as the "coronation" is said to be plentiful in Scotland, however.

"The Herald is getting more interesting and a real teacher of the Word of God," writes Sr. Jessie M. B. Kauffman of Riverside, Calif., She adds this timely admonition: "May the coming of our Lord find us all on the watch." The Herald echoes that hope.

Leaders

- should agree on necessary teachings for the churches (v. 4);
- need to be careful what they teach (Gal. 1:6-9);
- succeed as they yield to divine guidance (v. 10);
- who rule well are worthy of double honor (1 Tim. 5:17).

TRAINING CLASS

At the annual meeting of the General Conference the motion was made to reestablish the training class if there were a sufficient number of students desiring it to warrant such a procedure.

The training class will have to be run on an entirely different basis from the preceding classes.

No part-time work nor work of any kind can be guaranteed to the students.

Each student must be able, financially, to pay for tuition, room, board, and incidentals. The minimum tuition will be \$100 a year.

According to the resolution adopted by the General Conference each student must give to the officers of the National Bible Institution assurance of his ability to meet his financial obligations.

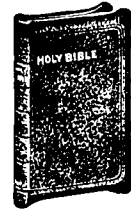
If it is your desire to join such a Bible training class will you communicate with the committee as soon as possible. You will then be written to personally, concerning courses offered, cost of room and board, etc.

The training school will be run on a ten months basis.

Let us hear from you soon.

Committee:

- Leila E. Whitehead,
5439 Ohio St., Chicago, Ill.
- Floyd Stilson,
411 E. South St., South Bend,
Ind.
- G. Eldred Marsh,
Oregon, Ill.



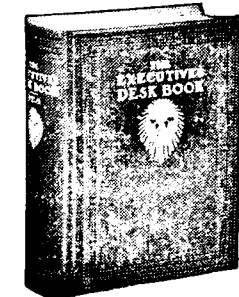
Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¼-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

What Makes a Church?

THIS question was asked, in a recent conversation, of a young business man. He replied: "Why, carpenters, builders, stonemasons, etc."

In one sense he was right, and in one sense he was wrong. He was wrong in this respect, that a church is more than the building. In spite of the fact that the emphasis of today is upon cathedrals and religious atmosphere, buildings are little responsible for the life of the church. In fact, many groups were the strongest and had the finest meetings when only a hall or a schoolhouse was available. Today religious atmosphere is a very poor substitute for the presence of the living God.

But my informant was right when he suggested that it takes people to make a church. Not only carpenters and builders and stonemasons, but people from all walks of life, who reflect their religion in their occupation as they become obedient to the higher "vocation wherewith ye are called," that of being a disciple and a witness for Christ.

A church is fundamentally a group of people, but not any group of people. Peter informs us that this group is composed of individuals who are "like living stones that are being built up into a spiritual house." Living stones, once dead, but now made alive. "And you hath he quickened, who were dead in trespasses and sins."

Furthermore, Paul declares that this group of people is bound together by sources of unity. 1 Corinthians 12:4-6: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." Another unifying factor is a sane interpretation of the preceding.

However, all do not possess all gifts. "Are all apostles? are all prophets? . . . have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts."

These people have a diversity of gifts of the Spirit (1 Cor. 12:8): "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit"; to another the working of miracles, prophecy, discerning of spirits, kinds of tongues, interpretation of tongues. Also, 1 Corinthians 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." For the body is not one member, but many. So there is need for the gifts of each individual in the church—preachers, teachers, deacons, treasurers, secretaries, janitors, etc., each contributing to the whole.

Activity does not mean profitableness. Many churches are active enough, but that does not make a church in the true sense. It is people, working together, for the salvation of others. God is not interested in a little, exclusive family;

nor in an institution based upon preserving itself by a multitude of activities for the raising of the church budget; nor in providing a social life for its members. The work of the church is far nobler than that—the rescuing of those perishing. Jesus came not to call the righteous, but sinners to repentance. He said that the well need not a physician, but those who are sick. So the object of the church is to reach all those who need Christ, which is everyone; for there is "no other name under heaven given among men whereby we must be saved." This means sinners and religionists who have been climbing up some other way than the way of Christ. We can never win them by isolation. If we could, the mediæval monks would have been on the right trail. Jesus mixed with the people. The marriage in Cana—woman by the well in Samaria—the feast of Zacchæus. He said: "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." Jesus went after them. With His intimate circle there were fellowship, prayer, and teaching which resulted in going forth to "seek and to save them which are lost."

Church membership has been mistreated by both large and small churches. It has been taken lightly, almost as an end in itself, rather than a means to an end. Church membership is no guarantee of getting into the kingdom of God. Church membership means subscribing to the beliefs of that church and pledging your physical and financial resources to the work, in order that others might come to the knowledge of the life there is in Christ.

Church loyalty is something which we must learn all over again. No concentrated work can be carried on by drifters. True loyalty means being loyal even when we cannot have our own way.

Running away doesn't help a situation at all. If things do not seem to be right, then help comes from facing the situation and not running from it. If you have some truth others do not possess, share it. If an unpleasant situation has arisen, remedy it. If there is a financial obligation, meet it. The question for each of us is this, What kind of a church would this church be if every member were as I? Good member, good church. Bad member, bad church. Spiritual member, spiritual church. Running away, no church.

What makes a church? You make the church. What else is there to it? The church is a reflection of what I am. Criticism of the church is a criticism of myself. To have the kind of a church each of us wants, be that kind of a member yourself and spread your influence, like leaven, into the rest of the group. After all, this is just as much a part of the church which Jesus purchased with His blood as any other. It demands the best that you are, and the best that you have for it.—Paul E. Friedmann in *The Herald of Life*,

THE RESTITUTION HERALD

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NUMBER 24

When Men Are Old We Need Them Most

By the Editor

THE man was right! Life does begin at forty—or thereabouts. To some it opens a little sooner—or a little later. But speaking of men and women in the mass, I think he's right, the man who wrote: "Life Begins at Forty."

To a few, of course, life never begins at all. It remains stationary at springtime, at playtime, at carefree, thoughtless, irresponsible time. Such people never really "grow up." They are always children, led by the hand of those who are their elders in experience and in the sensing of responsibility, although possibly younger than themselves in years.

I once knew a man who spent the major part of eight decades planning how to spend the money he was about to make out of the inventions he would perfect tomorrow! He spent his whole life playing, as a child plays with toy tools. His wife, poor tired soul! raised and educated the children! And she made real men and real women out of them, too!—while her husband played and dreamed in the sun.

At the other extreme we find a limited group composed of child-grown-ups. They were never children in reality. They began as men and women and they will end as men and women. My pity goes out to such unnatural maturity. They should have had their playtime, their fun and frolic and joyous abandonment, their irresponsible frivolity. God intended it that way. In the land of the golden future "the streets of the city shall be full of boys and girls playing." I like that idea. That's the way life should start out—dependent, yes! but carefree and happy always. Labor, responsibility, and the solving of knotty problems will come all too soon anyway. Let the children play and laugh and sing! That is their province, that is their right!

Between these two smaller divisions of mankind stands the mass of humanity—the bulk of the earth-family. And it is to this vast group that we should direct our studious attention if we would learn the real richness of life.

Efforts to emasculate the United States Constitution by elimination of Supreme Court Justices over 70 have directed public attention to the perennial problem first treated adequately by Dr. Walter B. Pitkin in his best-selling "Life Begins at Forty." The editor of The Restitution Herald, therefore, now takes issue with the notion that age necessarily means senile incompetence.

So dense are the rosy-hued mists that shroud the Valley of Life from the eyes of Youth, that we cannot tell either the day or the hour that marked our passing out of the perpetual sunshine of Childland into the ever-increasing cloudiness of Maturity. Yesterday we were children—today we are men and women. That's all we are sure of.

We had the idea that when our school days were over we would enter at once upon a conquering career in a world that had been impatiently waiting for us to arrive in it! There were so many things that needed righting! Everything was in a mess. We couldn't see how thinking people could have allowed matters to come to such a pass!

"But just you wait!" we said to ourselves, "we'll soon straighten all this out! What the world needs is brains, not brawn! These people who have been running things are old fogies! They are away behind the times! We'll bring the world up to date if they'll give us half a chance!"

And we entered upon our self-imposed task of world-reform with zealous enthusiasm and tireless energy.

Then we fell in love. We married. We started to build a home and to establish a family. The children came. Before we realized just what had happened our sons and daughters were coming home from college to spend their vacations. Life was slipping through our fingers with alarming rapidity. *We were growing old!*

No, we had not "set the world on fire" as we had planned to do. Things seemed in much the same condition as they were when we started out on our campaign to remake civilization. We had lived much as our fathers and mothers had lived. We had performed our share of the world's work, we had raised and educated our families, we had provided for our children's future and for our own security in old age so far as we were able to do, much as our parents had done before us. And that was about all we could claim for ourselves. *(Please turn to page 16)*

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Christ's Dignity Impugned by Communism

"There was given unto him a mouth speaking great things and blasphemies."—Revelation 13:5.

CHICAGO, March 11.—Addressing the fourth annual Woman Congress in its closing sessions today, Miss Mary Duffy of Newark, New Jersey, Supreme Regent of the Catholic Daughters of America, declared:

"Never in the history of the world have we seen Christ's dignity impugned as it is today. Never in the history of mankind has there been such a black tide of blasphemous rebellion against the authority of God as

is sweeping the country today. The subversive already is in our midst. It is sweeping into every society. Communism affronts our civilization."

Communism, she pointed out, is diametrically opposed to all religion. It is a well-known fact, she said, that many educational institutions are filled with the forces of radicalism.

Such utterances as these, strongly defending both the dignity and the sonship of Christ, coming from Roman Catholic sources, should serve to dampen the enthusiastic contentions of those who look for the Antichrist, "who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. 2:4), to arise, or to have already arisen, in the Catholic Church. The Antichrist shall not "regard" (respect or honor) "the God of his fathers" (Dan. 11:37). The "fathers" are declared to be Abraham, Isaac, and Jacob (Acts 3:13). To disregard the "God of his fathers" would, therefore, involve disregard for the God of Abraham, Isaac, and Jacob, and identify the king who "shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods" (Dan. 11:36), as of the Israelites, who alone have called Abraham, Isaac, and Jacob "the fathers."

Reno Divorce Held Invalid

"Where is the bill of your mother's divorcement?"—Isaiah 50:1.

BIRMINGHAM, Ala., March 11.—Again the validity of a divorce granted under the laws of Nevada has been denied. Judge E. C. Creel ruled in Jefferson (Birmingham) Circuit Court today that Alabama courts were not bound to recognize a divorce decree issued in Reno. His decision was based upon the same contention that has been made in every case in which the validity of a Reno divorce has been called

in question in other states, i. e., that under the Alabama law a Reno divorce is not valid unless a person goes to the Nevada city with intentions of making that a permanent residence, and that the full faith and credit clause of the Federal Constitution does not bind a court to recognize a divorce granted in any other State except in the State of marital domicile.

It is said by legal authorities that the decision of Judge Creel is in harmony with the decision of every other judge in all states where similar test cases have been brought up. Aside from the immoral implications involved in these decisions, the legal status of children born to parents, one or both of whom were depending on a Reno divorce for their right to remarry, is questionable. In some states children born to parents who had obtained a Nevada or a Mexican divorce have been declared to have been born out of wedlock and not entitled to inherit property as legitimate heirs.

Such confusion in the enactment and enforcement of law, which frequently brings so much suffering and shame upon innocent children, will end forever when righteousness and truth abound under the King of kings!

The answer to last week's question will be found in Acts 13:22 and Acts 2:34.

"Lie Detector" Sends Man to Chair

"He shall not judge after the sight of his eyes."

CHICAGO, March 13.—His last appeal for reprieve denied because of the testimony of the polygraph, Joseph Rappaport, condemned murderer and "dope" peddler, went to his death in the electric chair in this city. He had been reprieved four times before by Gov. Horner, but the Governor refused to extend clemency again when the so-called "lie detector" indicated that Rappaport was not telling the truth when he asserted his innocence of the murder of Max Dent, a Government informer. No such mechanical device will be required to determine the innocence or guilt of the accused in the kingdom of God.

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Paul at Mars' Hill

By Elizabeth A. Reed

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Paul.

THE public address delivered by the Apostle at Mars' Hill is one of the most remarkable and far-reaching discourses of which we have any knowledge. It is an outline of all the fundamental doctrines of the Christian faith and lies at the foundations of all scientific knowledge. Governments are founded upon the principles enunciated by the Apostle, and man's hope of a future life is based upon the solution of the great problem here set before the philosophers of ancient Greece.



Mars' Hill was the seat of learning, the place where all the different systems of philosophy and religion were centered. It was the popular resort of the adherents of all the various systems current in Greece. Epicureans, Stoics, and Academicians, the three leading sects of Greek philosophy and mythology, here congregated. The Apostle Paul presented a solution of the problems of religion, philosophy, and politics which at once developed opposition on the part of some and faith by others.

His first statement is that he found the Athenians too religious; in other words, adhering too much to ceremonies. He says, "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." The whole world of religious thought had reached the one conclusion and had erected an altar expressive of its faith: "To the Unknown God." It is remarkable that this very phrase is in the original Greek the identical word which is now so popular in many minds, and is supposed to belong to scientific thought, "agnosticism"; *agnoostoo*. The philosophers of ancient Greece and the modern scientists of Europe and America have all adopted the same word, "agnostic." Nineteen centuries of time have passed between the religious conclusions of the Athenians and the conclusions of certain scientists of our day.

The next point made by the Apostle is that the God who is entitled to our worship is the Creator of heaven and earth. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped by men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." This announcement is a volume in a few words. The world did not originate itself, but was created by an all-wise Intelligence, and He who created the heavens and the earth dwelleth not in temples made with hands. His existence cannot be compressed within the narrow walls built by men. The universe itself is the great temple in which dwells the eternal Spirit, and

for the one sublime reason of His all-pervading existence in the great temple of the universe, the divine Spirit cannot be worshiped with man's hands. "Seeing that he giveth to all life, and breath, and all things; and hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their

habitation; that they should seek after the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

The principles embodied in the Declaration of Independence, which is supposed to be a model of political simplicity and man's equality, are clearly stated above by the Apostle in his wonderful speech before the Athenian philosophers. In fact, the Declaration of Independence is almost word for word taken from this part of the Apostle's speech at Mars' Hill, in which is presented the sublime truth that all men are made of one blood and stand upon an equality, supported by one eternal, omnipotent Spirit, and the times of their habitation are appointed, beyond whose bounds they cannot pass.

After setting forth the great truth of human equality, and that men should realize the magnitude and splendor of the creation as manifested in the heaven and earth, the Apostle makes the sublime statement, "For in him we live, and move, and have our being." Men may talk of law, of system, and of nature, and undertake to divest the world of God, yet they must be brought back to this sublime and fundamental truth that in God we live and move and have our being. Universal consciousness, universal mind, pervade the entire temple of the infinite Spirit. Man can only act as he is acted upon by that eternal current of spirit force which animates and directs the great mass of worlds as well as it controls circumstances and enlightens man. Man is but a modified reflex of that eternal Mind which environs him and which is the Cause of his being. Indeed the whole mechanism of creation and all that pertains to natural laws are but expressions of the sublime truth that man, created in the image of God, has his existence and all his mental operations within the sphere of that eternal current of spirit force which animates and fills the universe.

"In him we live, and move, and have our being." All systems of philosophy and religion that do not embrace this truth fall short of the majesty and grandeur of our existence and of God as the Creator of all things.

The Apostle then refers to the poets who have been inspired by the same eternal truth (Please turn to page 10)

Youth and the Church

THERE is a hopelessness being voiced on every hand today by leaders of thought and action in all the nations of earth. Man has come to grave questions for which no man has produced an answer that answers. The church likewise has come to a parting of the ways. She must either go on to a declaration of the cure for earth's ills and lead the way out, or go backward to failure and oblivion. The great question which she is confronting is, "Has the professed church of Christ reached her zenith? Must she now give way to a new order in religion?"

On every hand the affairs of men point to suspicion and uncertainty. Utter chaos is staring civilization in the face, and there seems no way out so far as the planning of man is concerned. Everything is tending toward an inevitable destruction by the hand of man, whose heart is filled with hatred, rebellion, and revolt. Every institution which man has built up to combat war and bloodshed has thus far failed to accomplish its purpose. At the time of man's highest achievements in building up the machinery of world peace, the god of war laughs him and his planning to scorn, and drives him on to a new welter of blood and misery. The heights of achievement in science are turned in the hands of man to his own destruction and the destruction of his fellow men. There seems to be no stopping of the ways of greed and selfishness of man's heart. Because of this a fatalism and despair has laid hold of the hearts of men.

It is in the hands of Christian youth to bring a message of hope to the world in no uncertain tones. This is the task set before them by God Himself. The greatest challenge to Christian fortitude and reality is now breathed into the attentive ear of the forces of Christianity, and this challenge must and will be answered by the youth now stepping out upon the scene of action. Disaster is likewise stalking the church. The enemy has taken to the submarine method to destroy her. Agnosticism, skepticism, and infidelity have in this our day climbed up into the pulpits of the land, and are seeking to ruin the vitality of faith.

These disintegrating forces must be met and are being met by the stalwart Christian youth who have entered the armies of the Lord. They are in every land, and speak in nearly every tongue. They are marked by God as His own chosen soldiery for this hour.

Probably the most outstanding evidence of the working of the forces of destruction in the midst of the modern church is the late movement in many denominations to deny and deery the efficacy and need of the foreign missionary work. Christ has been crucified again in the house of His friends. Shame has been heavily laid upon Him in the face of the enemy by the traitorous abandonment of the missionary enterprise in many of the leading Protestant denomi-

As a fit accompaniment of the front-page editorial in this issue comes "Youth and the Church," drawn from one of the weekly papers of what is perhaps the most missionary-minded church in the world today.

nations. A cringing surrender has been made before the oncoming forces of paganism and modern criticism with respect to carrying out the great commission of Christ, "Go ye into all the world, and preach the gospel to every creature." The youth of Christ must snatch this drooping banner, and plant it anew in the very frontier posts of the world. They must see that that banner never dips again until the task of giving the gospel to the whole world in this last generation is finished.

THE SACRIFICIAL SPIRIT

Thank God, in every land today we see Christian youth doing this very thing. Arising in the strength of young manhood and womanhood, they are demonstrating that if the plans of man have broken down, the plans of God are building up a fast finishing work. No finer spirit has ever been seen than this sacrificial spirit, serving to the point of suffering in the far-flung fields of earth. Through Christ they are overcoming. They are the spiritual torchbearers of this day of darkness, trouble, and alarm.

Somehow, out of the debacle in which they see the world has fallen, these Christian youth have caught the vision of the worthlessness of amassed wealth. They spurn a career of self-seeking. As they have looked over the so-called powerful of earth, they have found nothing to charm them or entice them into a similar ruthless ignoring of the rights and feelings and safety of others. They have looked away to One who personified the love and goodness of God. They have found a more lasting satisfaction in being even a door-keeper in the house of God than to possess such fleeting fame as the world offers. They have found in the renewed hopes and the perfect salvation, which through Christ they have brought to broken and darkened lives, more to glory in than in all else besides.

God has always depended on and used the hosts of youth for every advance move of His great cause of salvation. His own dear Son was a youthful Savior, even when He came to the cross. From the time of Abel, the first young man before whom was placed the supreme test, to the present hour, God has chosen youth to do His bidding and to achieve the hard tasks for His cause. In every generation of the history of God's people, the outstanding man or woman of the hour was picked by God in his youth. Always have there been plenty of youthful lives who eschewed the pleasures and glories of this world for the more lasting glories of achievement for God.

CALLED OF GOD

As we go down through that marvelous array of the faithful recorded on the honor roll of faith, as found in the

11th chapter of Hebrews, we find that in every case these men and women were called of God in their youth, and they answered quickly to His voice. What marvelous works have they wrought! Throughout all the endless ages of eternity their faithfulness will be remembered and declared. Their names are written high in the books of God's kingdom, and there they will remain for eternity. How worthless is the fame and power of man in the light of that true fame which is held out to every believing, surrendered, consecrated child of God!

Faithfulness is the twin brother of honesty. The true Christian will be the faithful Christian. "Be thou faithful unto death, and I will give thee a crown of life," is the statement of Scripture in which God clearly reveals His estimate of this glorious virtue. Never before was faithfulness in answering God's call so important to God and man as now. One writer has said: "A foe to God was ne'er true friend to man." How true that statement is today! To be faithful even though it may cost one's life is rare in these days, as compared with the earlier days of the Christian church.

I never think of faithfulness to God's call but that I am reminded of the following story which demonstrates a purity of faithfulness for which we should yearn:

In the museum of Algiers is a cast. It shows a slight figure, a face with veins all swollen, a poor mouth closed with a patient, determined expression, hands tied, legs swollen; and the protruding ribs are broken.

About three hundred seventy years ago a martyrdom took place, long considered legendary, but which was verified in 1853. An Arab baby was taken by Spanish soldiers and brought to Oran to be sold as a slave. The good vicar-general, Juan Caro, bought him and named him Geronimo. When he was eight years of age, some Arab slaves escaped from Oran, and, thinking to do the boy a kindness, took him with them.

For years he lived with his people as a Mohammedan, but the holy faith which through Juan Caro had been planted in the boy's heart had taken firm root and could not be destroyed. For twenty-five years he remained with the Arabs and then ran away and returned to the vicar-general. "Because I wish to live henceforth in the faith of the divine Savior," he said, "I returned to you." Juan Caro was delighted. He received the young Arab as a lost child.

Soon after, the Arab entered the Spanish Guard as a soldier, and after performing many brave acts received a worthy military position. He married, and for ten years nothing but happiness shone into his young life. He won the respect and confidence of all. He was Juan Caro's right-hand man, and his wife was a daughter to his adopted father.

GERONIMO IS CAPTURED

One bright May day in 1569 news came to Oran that a small Arab encampment was a short distance away. The rumor did not seem important. A handful of Spaniards could easily manage the Arabs, at least so thought Geronimo. Taking nine soldiers, he manned a little boat and

rowed out of the safe harbor, along the blue sea past the coral fishery of Mersal-Kebir. Suddenly two Moorish brigantines which had been lying in wait gave chase and ran them down. The nine soldiers escaped; but Geronimo, who was a marked man, was seized and carried to Euldij Ali, the Calabrian renegade. A great cry spread among the Arabs through Algeria that the apostate was captured. The Moors who knew his history made a solemn vow that they would restore him to his old religion.

For this they sent Marabouts to convert him with arguments and fair promises, but they returned discomfited to Euldij Ali. Another method was now tried. Geronimo was loaded with chains, treated with the utmost cruelty, and when faint from torture and scarcely able to speak, the Marabouts stood around him offering him liberty, power, honor, and riches. No offer, however, made him deny his faith, no longing for freedom made him forswear for one single moment his religion. Once with a voice so weak it could scarcely be heard, he said, "They think they will make me a Mohammedan, but that they shall never do, even if they kill me."

For four months Euldij Ali gloated over the daily tortures he was inflicting on Geronimo. At last the sameness of cruelty palled upon him. He determined to invent a new and more hideous revenge for the stubbornness of his captive. One morning the desired idea came to him. Examining the works of a fort by the gate of Babel-Oned, he saw a block of *beton* standing by the great stones. This block was a mold in the shape of the immense stones, filled with concrete. When the concrete was sufficiently hardened, the wall was to be built with it.

Here was the height of torture. Here was the most exquisitely painful death man might devise! The dog of a slave should be laid in a similar mold, the liquid plaster poured over him, and the renegade, built alive into the wall, should be converted into stone. Calling a mason, he said, "Michel, you see this empty mold of *beton*? For the present leave it; I have a mind to make *beton* of that dog of Osan who refuses to come back to the faith of Islam."

The poor mason finished his day's work with a sad heart. As soon as he entered the prison where Geronimo was a captive, he informed him of Euldij Ali's intention. Geronimo calmly answered: "God's holy will be done. Let not those miserable men think they will frighten me out of the faith of Christ by the idea of this cruel death. May my blessed Savior only pardon my sins and preserve my soul!"

The whole of that night the brave young Arab spent in prayer and preparation for the tortures which he knew were awaiting him. Between two and three o'clock the next morning a guard summoned him to the Pasha's presence, where stood a great multitude of Turks and Arabs in their gorgeous robes. He was then dragged to the gate of Babel-Oned, and beaten all the way. Euldij Ali addressed him slowly and clearly. He pointed out every detail of the fearful death, showed him the block of *beton*, and then said, "Do you still refuse to return to the faith of Islam?"

"I am a Christian, and as a Christian I will die," was Geronimo's answer. (Please turn to Page 11)

Life Insurance

By Gerald L. Cooper

A FEW days ago I bought a new fountain pen with a visible ink supply. It reminded me of the advertisements that appeared in the newspapers when the pens first began to be used generally. These advertisements showed a salesman selling his wares, just beginning to make the sale, and getting his customer to sign on "the dotted line," and the pen went dry. A very embarrassing circumstance, said the advertisement, and then proceeded to show the advisability of a pen with the visible ink supply. Now you may wonder just what this has to do with Christian living. It is just this. We are all salesmen, life insurance salesmen, not the kind of life insurance we generally think of, but the life insurance of Christ. I would like to show you, if I may, a few of the things that we must do to be good salesmen, how we can tell if our supply of "ink" and other materials is holding out, and how we can earn a bonus for ourselves.

In John 3:1-17 we are told the story of Nicodemus, a ruler of the Jews. He came to Jesus by night and inquired of Him the things necessary for the performing of the miracles which Jesus had been performing, and also the requisites for life. Then Jesus launched forth on one of His great sermons, and explained to him the necessity of "being born again." Naturally, this puzzled Nicodemus even as it would puzzle you and me, and he inquired how this thing could be done. Jesus answered and said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Then He explained to him how God, through His great love, had given to the world His Son, and that all who believed on Him "should not perish, but have everlasting life."

Again we find the story of a rich young man who came to Jesus and inquired whereof he could gain eternal life. The Master said that if he would enter life, to keep the commandments, and proceeded to read the commandments to him: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother, and, Thou shalt love thy neighbour as thyself." The young man replied that he had done all these things, and Jesus told him to go and sell what he had and give it to the poor. When the young man heard this, he was very much disappointed, for he was rich and hated to part with his wealth.

Now, we have been told, by the Master Himself, some of the things that we must do to gain this life insurance of which I told you. But we must be sure our "pens are filled." I will now try to give you some of the things that seem to us to be enough to gain life, but really are not sufficient for life eternal. We have already learned about the commandments, that it is possible to live up to all of them and yet not be saved, even as the rich young man. Yes, and there are other things that we do which will not gain us

eternal life, unless we are "born again," and "sell all we have, and give to the poor."

Some of these are: Being a good church member. Yes, we could be good church members, and yet not be saved, according to the standards set by our Lord. Too many people have this idea, that if they just have their names on a church book that is a pass to eternal life. Again, some believe that just being baptized is sufficient. No doubt some may be shocked at my saying this, but if you will remember the words of Peter in Acts 2:11, he said *repent*, and be baptized. I have known many cases where people have been baptized, and have never darkened the church door again, nor assisted in any way. No, I am afraid just being baptized alone will not save anyone. Neither will our being "good moral persons" avail us anything, unless, of course, we take the name of Christ along with our good actions. Yes, and I even believe that we can pray and not gain that eternal life. The Pharisees prayed, and Jesus condemned them severely. If we pray in faith, believing that our prayer will be answered according to God's will, then that is a different proposition. So you see there are a number of things that we can do that seem good to man, that will not give to us the coveted life insurance contract of life eternal.

Now to get back to what Jesus told Nicodemus, "Ye must be born again." It is imperative that we die to our old life of sin before accepting the new life of Christ. Then in order to have life of any sort we must be reborn into that new life in Christ. We must change the character of our lives as well as our reputations.

Then if we would have the assurance of being awarded that wonderful life insurance contract of which I have been writing, we must do all the things that I have mentioned, and then have that rebirth in Christ. That is, we must keep the commandments; we must belong to a church; we must be baptized, repenting before doing so; we must do everything that we do for the good of man in the name of Christ and for Him, and not for our personal glory; we must pray to God, believing in prayer, and that it will be answered as God wills. Then we must be born again, become complete new creatures in Christ and do the things which are set forth in the Scriptures for us to do.

When Jesus had told the rich young man the things he must do to inherit eternal life, He then said that it would be very difficult for the rich to enter the kingdom of heaven. The disciples, not understanding, asked who would be saved. The Master replied that with God all things are possible! So it is with our rebirth, or the rebirth of any sinner whom we know. We think that it is almost impossible for us or some one we know to ever become as Christ commanded, but I say unto you, even as Christ said unto the

rich young man, that with God all things are possible! So, my friends, are you assured within your mind that you will attain unto this great eternal life, or do you think that perhaps you need to be reborn, to come very much closer to Christ, and live for Him? Again, perhaps you have never even tried to do any of these things which I have mentioned. If that is the case you had better be getting a new "pen," and be sure of getting one with a visible ink supply, that is, join Christ and join Him right, be reborn completely,

and your bonus will be a reward of one of Christ's life insurance contracts.

And even as the power of God makes new men out of old ones with His zeal and ardor, after the efforts of men have failed, so will the zeal of the Lord of Hosts bring about the great kingdom which we are so anxiously awaiting. May this great zeal work within each of us, so that we may recognize it, obey its impulse, and be ready for that great kingdom, is the prayer of this humble servant.

The Fellowship of Suffering

FELLOWSHIP, according to one dictionary definition, is "association, especially of a friendly character; comradeship; common interest, as in fraternal orders"; and according to another dictionary, "a kindred feeling—feeling or suffering shared with another—joint interest—sympathy; the estate or condition of sharing in common; intimate association."

In ecclesial circles there is a tendency to limit the application of the word "fellowship" to sharing in the ordinance of the Lord's Supper, the communion of breaking bread and drinking wine in obedience to the Lord's command. This is altogether too narrow a view, and the idea expressed in the dictionary is nearer to the idea in the minds of the biblical writers.

Because of this narrow view of the fellowship there are many brethren and sisters who think their duty is done completely if they attend regularly upon the ordinance of breaking bread and contribute a small sum regularly (or it may be occasionally) to the ecclesial funds. They do not manifest much, if any, interest in the general welfare or the particular circumstances of the other members. They do not attend other meetings than that for the breaking of bread. They do not visit their brethren and sisters in their homes. They do not take a personal interest in the sick or distressed, and are not given to hospitality.

In my wide and active acquaintance with the brotherhood on both sides of the Atlantic for half a century I have had abundant opportunity to observe all sorts and conditions of brethren and sisters, and to share in some degree in almost every kind of ecclesial activities and problems. The thoughts expressed in this article are the result of that observation and experience. As the title indicates, they will be confined mostly to fellowship in suffering, though the general principles will apply equally to fellowship in happiness and every other aspect of ecclesial activity and emotion.

The word "fellowship" occurs a number of times in the New Testament, and the general meaning may be seen readily from them. Philippians 1:5 speaks of "fellowship in the gospel." In 1 John 1:3 the Apostle says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." In verse

7 he says, "If we walk in the light, as he is in the light, we have fellowship one with another." Acts 2:42 says of those added to the church on the day of Pentecost that they "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here the fellowship is spoken of as distinct from the breaking of bread. In 2 Corinthians 8:4 Paul says that the churches of Macedonia prayed him to receive their gift and take upon him "the fellowship of the ministering to the saints." In Philippians 3:10 Paul says that one of the things he strove to know was "the fellowship of his (that is, Christ's) sufferings."

The same general idea of fellowship is conveyed by other words, such as "partakers," or "sharers," and "companions." In 1 Peter 4:13 the Apostle says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." In Hebrews 2:14 the Apostle says, "Forasmuch then as the children are partakers (R. V., sharers) in flesh and blood, he also himself likewise took part (R. V., "was a sharer") in the same." In Revelation 1:9 John says, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." In Hebrews 10:32, 33 the Apostle speaks of some who "endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." In all these instances the general idea of community of interest and activity is expressed, and in some of them the particular application of fellowship to sufferings, both those of Christ and those of the saints.

Personal sufferings may be divided into four classes: physical, mental, economic, and judicial. The physical are manifested in sickness, infirmity, and old age; the mental, in distress over the universal problem of evil and particular instances of personal grief, as, for example, the indifference or loss of friends; the economic, in the struggle to make ends meet, and the paucity of the necessities of life through lack or insufficiency of employment, or loss of home or goods; and the judicial, in coming into conflict with the law of the land. In all these kinds of suffering there is the opportunity for the manifestation of Christian fellowship, and the Lord Jesus referred to them in the parable of the sheep and the goats: "And he shall set the sheep on his

right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me" (Matt. 25:33-40).

Such an attitude as the Lord commends is, of course, the right one for the brethren and sisters to manifest toward those who are in any of these kinds of suffering; but do they always do it? If they possess the right Christian spirit they should. Even a worldly poet has said, "A fellow-feeling makes us wondrous kind." The apostolic figure of the church of Christ as a body of which the individuals are members, or parts, illustrates this true Christian spirit, so that "there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. 12:25, 26).

This sympathetic fellowship, which finds its expression in "ministering to the saints," may be undertaken personally or by organization of ecclesia or community. As regards mental suffering, it is mainly a personal matter, where one saint gives words of comfort and hope, and endeavors to remove as far as possible the grounds of the distress. In other instances it is by contribution of goods or financial aid, and is more often an ecclesial or community concern. In any case, the apostolic exhortation applies: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:6, 7). It is not the amount of the contribution that makes it acceptable in the sight of God, but the spirit in which it is given, and its relation to one's ability to give. The Lord's reference to the poor widow who cast into the treasury two mites, while the rich cast in large gifts, shows that it is not the amount, but the spirit that counts: "Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21:3, 4). The same idea is expressed in the slogan of some modern welfare drives: "Give till it hurts." And David said, "Neither will I offer burnt offerings unto the Lord my God of that which cost me nothing."

It frequently happens that those in the best circumstances are least sympathetic with those who are in any form of suffering; those who either are or have been in similar circumstances are best able to sympathize and most

ready to help. I know of one English brother who, when he was threatened with the sale of his household goods, asked help of a wealthy brother who had a good business and held high office in the ecclesia to which both belonged, and he not only did not receive any help, but was greeted with the remark: "Let them sell." James refers to this kind of brother when he says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:14-16). I have known of others who have helped, even beyond their means, and have tried to keep the left hand from knowing what the right hand was doing.

The writer of the Epistle to the Hebrews points out that it is because Jesus has passed through all forms of human experience that He is able to succor those who are in need. Some classical writers express the same thought, as, for instance, when Virgil makes Queen Dido say, "Not being unacquainted with suffering, I learn to help those who suffer."

While personal giving in case of need is to be commended, it is also well that there are ecclesial and community organizations for relief. There is, however, always a possibility of such becoming formal, mechanical, and actually unsympathetic. On the other hand, there is also the possibility of there being impostors and "chiselers." Both these evils should be guarded against. Occasionally, warnings are published in our magazines against impostors who have preyed upon, or attempted to prey upon, the brethren. I remember one worthy brother who told me that one day a man came to his home with a story that raised suspicions, and he decided to "try the spirit." He said, "Of course, you believe in the immortality of the soul?" "Oh yes," was the reply, "that is one of my cardinal points." The brother said, "Well, if you are not gone from here right away, I'll call a policeman." He was soon gone. I remember another instance in which a sister wrote to me about the terrible straits she was in, and when I suggested to a brother that it was a case for help, he told me he was sending her regularly twenty dollars a month. Yes, there are impostors and chiselers, unfortunately.

On the other hand, there is always the danger of ecclesial or community organizations becoming like some worldly welfare agencies: there is liable to be a cold, unsympathetic dispensing of relief, and the establishment of a routine investigation so humiliating that brethren and sisters would rather suffer than seek aid. Welfare organizations request from their applicants answers to very humiliating questionnaires, many of the items of which are entirely unnecessary and even irrelevant, so that persons with any self-respect will not submit to it. I have known instances of relief funds of ecclesias which have been in the hands of similar cold and unsympathetic managers. Such "charity" is not the charity *agape* of 1 Corinthians 13, which the Revised Version has more correctly rendered "love." The word "charity" has become a synonym for

cold, unsympathetic help. I saw a sign in a drug store window one summer which read, "Lemonade, cold as charity."

There cannot be any hard and fast rule; there must be both personal and ecclesial relief; and in each case there should be first the proper Christian spirit; and secondly, a discriminating discernment of the special conditions. It may be something that can await formal consideration, or it may be an emergency that needs special and immediate attention—cases of which will perhaps be readily called to mind, when it would spell disaster to wait to submit the case to a committee; aid must then be rendered at once, trusting to investigation afterward if necessary. While there are impostors and chisellers, there are also honest brethren and sisters who may be in constant need of help, or who may at times be in special and urgent need.

In case of physical suffering, sickness at home or in hospital, it may be that financial aid is needed, but in any case there is need of comfort and sympathy—"sick and in prison, and ye visited me." This is where the brotherhood is perhaps more lacking than in ministering to material

needs. Excuses are made, such as being too busy; but usually time can be found for other things that minister to personal gratification. Sometimes, however, what is thought to be neglect, is really unawareness; the sick one does not let the brethren and sisters know. I remember reading a poem about Mrs. Huff being up the Miff tree; she was sick, and her pastor had not been to see her. When he learned casually that she was sick, he went to see her, and she was angry with him. He asked her if her doctor had been to see her. Of course he had. She had let her doctor know, but not her pastor; yet she was angry with him. Similar cases have happened in the brotherhood.

In conclusion, let us be reasonable. Let us not get into a cold, formal, cut-and-dried condition. Let us act with discretion, and let our fellowship in suffering be discriminating. Though there may be need to be careful not to aid impostors, let not this possibility lead us to become so suspicious as to neglect to do what is right and just to any whom we have known as honest brethren and sisters for maybe many years.—John W. Lea in *The Faith*.

Resolution

WITH the caption, A Practical New Year's Resolution, the following letter has been received from Roger W. Babson, the renowned economist and economic adviser:

First, let me say that I am not interested in any church or other institution just to keep it alive. Unless it performs a real service, it—like the famous fig tree—should die. There are so many good ways in which to use our time—and of time we have but a very limited amount—that we can do only a fraction of what we would like to do. Furthermore, I do not attend church primarily to be entertained or even "inspired." An eloquent preacher, an enticing choir, or a beautiful auditorium are all to the good; but they are not essential to me. Certainly no radio nor magazine can take the place of any church with a consecrated minister, priest, or rabbi. Why, then, do I go to church?

I perhaps go to church for selfish reasons. I enjoy my church as I enjoy my daily walk. I never listened to any priest or preacher from whom I could not learn something. I even enjoy a plain service of worship from the prayer book without any sermon. Yes, I sometimes attend a Quaker meeting with only silence. But to get good from churchgoing one must make it a habit. It is the systematic daily walks that do us good—not the occasional walk. Churchgoing is like advertising in one way. We must keep constantly and incessantly at it to make it pay. Then we can be guaranteed good dividends. In fact, were I a preacher, I would offer to refund in full the annual subscription to the church of anyone who after attending 75 per cent of the Sundays, feels that he has not got his money's worth.

There is another reason why I go to some church service

every Sunday. This is to encourage my children and grandchildren to acquire the habit of churchgoing. We oldsters may check out before real trouble comes to our nation. But let me tell you that the younger generations will need to have something more permanent than real estate, bank accounts, insurance, or even democracy. Unless they have a sane spiritual foundation, they are licked. We can do for them far more by setting them an example of churchgoing than by bequeathing them lands, securities, or any other property. Moreover, I am just talking hard-boiled common sense. Go to Sunday school with them. Take an active interest in the young people's work of your church. It's the biggest thing you can do for your family.

Finally, I feel that it should lengthen your life to attend some church service regularly! When I say this, my business friends laugh at me; while my ministerial friends call me worldly minded for "giving a material reason why people should acquire the churchgoing habit." However, from many years' study of church attendance statistics, I am convinced that this habit tends to prolong the lives of regular churchgoers. But do not take my word for it. Study the experience tables of your own denomination. Yes, friends, make a New Year's resolution to acquire the churchgoing habit.

Roger W. Babson.

P. S. One thing more: Use your influence to have your children and grandchildren attend a small college of high standing, one to which some church denomination contributes. Avoid big colleges, especially those "popular" colleges which have thrown religion out the window.

—Selected by Arthur Gilbey.

THE MINISTER'S WIFE

DO YOU picture the minister's wife as a person with a host of friends? Let me show you another side to that picture! She indeed has friends but not of the sort that every woman craves. She longs for some one, a person that can be her friend, to the exclusion of all others. She desires some one she can pal with, talk to, be natural to, and pour out her heart to. Greatly as this may be desired, because of the very nature of the work her husband is engaged in, the ideal minister's wife cannot have this friend. Others pour out their hearts to her. She sympathizes with them and weeps with their sorrows. She herself can safely have no such friend. Her husband tries to understand. He is only a man. He does not know. He cannot sympathize because he does not realize the yearnings of a woman's heart. If you could only see her in her loneliness you would be more careful of her feelings. You wonder why she does not befriend you. You wonder why you are kept at a distance. Not because she wants to keep you there, but because her life, as the life of her husband, must be lived with equal attention paid to all and especial attention to none. Realizing this you as a member of the parish may find ways, little thoughtful ways, to cheer this lonely person and make her life more happy. I am sure she will be deeply grateful for your attention. Don't be discouraged if she doesn't "fall all over you." She can't . . . because she must be fair. Here is an illustration.

The wife of a friend of mine was ill. For many months she was unable to attend church or go about. Two women in the church, who previously had seen no more of the minister's wife than had other women in the church, decided to call on her regularly. They did this and every week spent an afternoon with her. She was pleased and very grateful to them. It was not long, however, before other women in the church were saying, "The minister's wife seems to be quite chummy with so and so. I wonder how they got to be so thick with her?" The fact of the case was that any women in the church would have been as welcome but they did not care enough to go out of their way.

I offer to the women of our parishes this plea for a little more understanding of this woman they so little understand—the minister's wife. Remember, this woman who sits and prays while her husband stands before the people is a little lonely many times. What have you done to make her load a little easier? She has tried to understand you. She has been patient and thoughtful in many ways. She doesn't complain to anyone. You would never have known if I had not told you in this article. What are you going to do about it? You have a minister's wife in your parish. Don't take this paper to her and ask her if this is so. She has too much pride to bluntly agree with me. She rises above it. She might laugh it off. She might say that I do not know. But I do know that down deep in the heart of her is a cry for friendship and a longing to be understood. Just try and be a little kinder than usual to the minister's wife.—Alfred B. Rollins in *The World's Crisis*.

PAUL AT MARS' HILL

(Continued from page 3)

of the all-pervading presence of an intelligent Source of power. "As certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." All systems of worship based upon material forces and dependent upon forms and ceremonies and temples for the worship of Deity are insignificant and are dwarfed before the majesty of the truth that God is Spirit and they that worship Him must worship Him in spirit and in truth. The time is past when the true worshiper must worship the Father at Jerusalem or at the mountains of Samaria. Not in ancient temples of the Grecian system of mythology, not in the great cathedrals of the Dark Ages, can worship be acceptable to the divine Father. God dwells not in temples made with hands. When we contemplate the supreme and infinite intelligence of God; when we reflect upon the infinitude of His power, of His wisdom, of His goodness, and of His love; when we realize that He is Spirit and that He is life and the Source of all things, and that back of the material universe the fountainhead of our existence is the invisible, all-pervading Force, we must concede that all forms and ceremonies are inconsistent with that sublime and simple worship that receives Him into a living temple not made with hands.

God is Spirit, and they that worship Him must worship Him in spirit and in truth. What sublimity is here! What grandeur of thought! What wonderful inspiration, and what effect these utterances must have had upon the minds of those philosophers who could only see God from the materialist's view through the arts and devices of man! Nay, verily! the Most High dwelleth not in temples made with hands and is not worshiped by the images of gold and silver and stone, graven by the arts of man's device. This law of faith in the true worshiper shall reach that highest and grandest system of religious truth and will be in spirit unison with the divine and eternal One as was seen in the beautiful life and mission of the Son of God.

The flesh profiteth nothing. "It is the spirit that quickeneth. . . . The words that I speak unto you, they are spirit, and they are life." The indwelling Word will suspend all forms and ceremonies of man and will develop that spiritual relationship between the Creator and the child of worship where he can truly say, "Not my will, but thine, be done."

The Apostle further states that "the times of this ignorance God winked at, but now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." The eternal Spirit has passed over all the forms of ignorance and idolatry of the heathen world, and has forgiven the struggling millions for their departure from the simplicity of ancient worship; for they did not retain God in

their minds, but gave themselves up to the worship of the hosts of heaven, the sun and moon and stars, and formed unto themselves various gods expressive of their passions and of their selfish motives. All this must give way. God has passed by all this, but now He has issued the supreme command that men should reform, and pass from these dumb idols and serve the true and living God, and conform to that sublime and simple truth that God is Spirit and they that worship Him must worship Him in spirit and in truth. Reformation therefore is set before us in these expressive words. "I have appeared unto thee for this purpose, to make thee a minister unto the Gentiles, unto whom I now send thee, to open their eyes and turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by the faith that is in me." This embodies the commission of the Apostle to the Gentile world, and when this brave knight of the cross went forth with this sublime message, the results were apparent through the cities of ancient Greece and Rome. Men forsook heathen altars; they ceased to offer victims to the different deities created by man, and they became worshipers of the living and true God and accepted the blessed hope of a resurrection from the dead through Jesus the Nazarene.

The wonderful announcement that God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained is beyond question the grandest conception in the great discourse delivered by the Apostle at Mars' Hill. The world of nations is yet to be judged by Him who has tasted death for every man, who is the Mediator between God and man and the means of reconciliation; for it is declared that God was in Christ reconciling the world unto Himself, not imputing unto them their trespasses, and He committed unto the apostles the word of reconciliation.

God is not imputing unto the world its sins. He has opened a way of escape from the bondage of death and the thralldom of sin, and opened the portals to eternal life in Christ our Lord. Christ's resurrection was the confirming act of the infinite Spirit. He who slept in the realms of death arose triumphant, and held within His hand the seven stars, giving us the assurance; "I am he that liveth, and was dead; and, behold, I am alive for evermore." This "for evermore" life is offered to man through Jesus the Nazarene. What more could be offered to man? What better outline can we show of Christianity than is here presented by the Apostle in his public address at Mars' Hill? Their system of religious philosophy was turned against them. Their altar was a confession of their lack of faith, and all religious truth had culminated in a marble shaft on which was written these words: "To the unknown God." The Apostle assured them that the infinite One had created the world, that in Him we live and move and have our being, that all men are created free and equal, and that the eternal Spirit dwells not in human temples made by hands, that all men must reform from idolatry and must conform to the simple truth breathed out in the past systems of nature and revealed to us in the life and message of Christ, and that He is to judge the world in righteousness and

bring the final victory to humanity through the Nazarene who was dead and was raised to life and is yet to rule the world in righteousness and perfect the great plan enunciated from the beginning when God purposed in the ages the redemption of the world from the curse of sin and presented to us in promise and prophecy the complete picture of the world redeemed and man restored from death to the eternal life extended to those who walk in the paths of life and light and truth.

YOUTH AND THE CHURCH

(Continued from page 5)

"As you will," replied the Pasha. Pointing to the *beton*, he said, "Then here shall you be buried alive."

"Do your will. Death shall not make me abandon my faith."

The Pasha raised his hand. The soldiers stepped forward and removed the chain from the prisoner's leg. His hands were bound behind his back, his legs crossed and tied together. Then lifting the poor man, they laid him face downward in the mold. A renegade Spaniard, Tamingo, desiring to show how fervent a Mohammedan he was, jumped on Geronimo's body and broke his ribs. This act so pleased Euldij Ali that others followed his example. The plaster was then poured over Geronimo, and the brave Christian was suffocated.

Three hundred years later the noble Arab's martyrdom was brought to light, and the story verified. In the museum of Algiers is the cast. He was "faithful unto death." We are not all called to such tests of faithfulness, but we are all tested in some way to manifest our endurance.

The youthful Christian believer today is to give witness of his communion with Christ by his ability to answer God's call and to do difficult things. The power of the resurrection must be proved in difficult enterprises. This is the challenging opportunity of this trouble-filled hour.

"HE WAS A CHRISTIAN!"

John Smith, the man whose sacrificial piety has left such a firm seal upon hundreds of Harrovians, was once speaking of some display of moral courage to an old pupil, who remarked: "That was very difficult. I wonder he could do it." "Difficult?" answered John Smith, "Difficult? He was a Christian!" That is the Christian and apostolic tone—that is the apostolic spirit. The apostles faced their great burdens and the changes and uncertainties of their lives in the faith that they had sufficient equipment for every encounter, and that every frowning difficulty would be only a privileged opportunity for additional conquest. This apostolic experience, however, was backed up by an apostolic consecration (Gal. 2:20).

The time has come for a new manifestation of faithfulness to God and to His call on the part of the Christian youth of the world. This is God's chosen time for the fulfillment of all His Word and the great triumph of His kingdom.—Louis K. Dickson in *Signs of the Times*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Unforgettable Scenes

Without the faculty of memory you would lose your identity. If memory ceased your life would be flat and colorless, the person you are today would be unconnected with the person you were yesterday. Your deepest happinesses are bound up by your ability to remember. In the next life you might just as well be resurrected some one else if you have forgotten this life and all its crowding days. He that "inhabith eternity" remembers all. In His mind is stored up the happenings of eternity. Like begets like. We are children of God, waiting for the birth, resurrection, when we "shall be delivered from the bondage of corruption" (Rom. 8:21), and "then shall I know even as also I am known" (1 Cor. 13:12). A good memory is a God-given and godlike gift.

Like other gifts of God, memory must be carefully cultivated, and then "God giveth the increase." Facts, scenes, persons, things, that you wish to remember should be associated with other facts, scenes, persons, things. And then the impressions on your brain are deepened by repetition in your mind of what you wish to remember. The better your memory, the more you really live.

Dip into your mind and bring forth some of the wonderful experiences of your life. Would you care ever to lose the memory of those vital moments? And yet that very thing happens when you fail to cultivate the garden of your memory.

Out of Darkness

One of the unforgettable scenes stored away in my mind is the picture of the throng winding up the trail out of the depths of Carlsbad Cavern. In the lead slowly paced the Ranger. Though three dozen people, two by two, impatiently crowded his heels, there was no hurry in his deliberate, measured tread. He knew it would be a long steep climb, and though he himself, hardened to the task, could walk up easily, there were others who must not be left behind. Let us sit here on the rock by the side of the trail and watch the stragglers go by.

A patient father with a big boy in his arms, a loving mother toiling under the burden of a smaller one, a heavy-set man good-naturedly puffing and rolling along carrying his coat on his arm, an adventurous soul with a crutch under one armpit and a cane in the other hand—these all toil by. But here comes the rear guard Ranger. We must be up and going before the procession passes and the darkness closes in behind.

Who would forget the lesson of that hour? Verily, for every easy step downward into sin there must be a toiling step back up toward light.

Many Mansions

"In my Father's house are many mansions: . . . I go to prepare a place for you" (John 14:2). "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered [and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode (same word as for "mansions") with him" (vv. 22, 23). According to this, it is the Father and the Son who dwell in the mansions, not the departed spirit or soul of the Christian. But Their Holy Spirit makes a temple of our bodies (1 Cor. 6:19). Therefore, it is our bodies that are the many mansions of the above text. The house of God is the church of God (1 Tim. 3:15).

If your body is a mansion where God dwells, how neat should you the caretaker keep the premises? How loyal to the owner? How pure from sin? Why, just as neat, just as loyal, just as pure as all your diligent attention can make it so.

Absolute Trust

What makes you have such absolute confidence in God? He is almighty and capable of doing all He says, but it takes more than power to inspire utter confidence. He is all-knowing, but that isn't enough. Justice isn't enough. Immortality isn't enough. God is love. Because the great heart of God moves with the pure motive of love, we have absolute trust, utter confidence, in Him.

We cannot possibly hope to know in this mortal life all the ways God's love can express itself. The Bible speaks of punishments and rewards. Whether we suffer the destruction of the wicked or enjoy the blessedness of the immortal, our fate is determined by the love of God. His love takes in millions, yea, billions, at one sweep. That very love prohibits Him from giving eternal life to the rebellious. For a sinner must of necessity be unhappy in a world of purity. And that love impels, yea, God compels Himself to pour out the riches of eternity to the loving heart.

"Perfect love casteth out fear" (1 John 4:18). The perfect motive in rulership is expressed in Romans 13:3: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." So God rules the universe.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). That depth is plumbed only by love.



THE CHILDREN'S PAGE

PREPARED BY GRACE M. MARSH

THE BEGINNING OF THINGS

SOMEWHERE in your home is a book you call the Bible. Really, this book is made up of several smaller books and letters written by men who were doing God's work. Some of these books were history, some of them were poems, some were letters written by one man to another. But each book tells something that God wishes you to know.

Some of the things written there are things that bad people have said or done. Some are stories of small children who were very good—and there are some tales of small children who were very naughty. There are stories of the sea and of the desert, of men and of women. Some of the most beautiful songs in all the world have been copied from the Bible. And all of those things are to help you to be the sort of boy or girl that God will like.

"In the beginning God created the heaven and the earth." You know that He did that, and made all the lovely fruits and vegetables that you have to eat. All the birds and flowers that you like so well came from God, too. So surely you will want to know as much as you can ever learn about Him.

The first part of this Bible is called Genesis. If you do not already know, you had better learn to spell it. It means "beginning," and that is just what it tells about—the beginning of everything but God. That is His own secret—one that He never has told anyone.

The first thing we read is that the heaven and earth were all in a mass. There were no hills nor rivers, and there was no light to see them if they had been there. As God watched over it He said, "Let there be light." As the light appeared, the darkness was set aside, and that was the first night and day that we know anything about.

Heaven was created on the second day. The land and water were separated on the third day so that mountains and rivers and plains and seas appeared. In the fine soil grass and trees and flowers began to grow. And all of them were perfect in color and form.

The sun and the moon and the beautiful stars were set in the heavens on the fourth day. And although they are so far away, God placed them there to give us light and to help us count the days and months and years.

On the fifth day all sorts of things that live in the water were created. The birds began to fly about in the air and they sang cheerfully in the tree tops and among the flowers.

The sixth day seems to have been the busiest of all. Animals of all sorts, from the tiniest thing you ever saw to the fine large ones, were created on that day. And then God said to His angels, "Let us make people now who will look after all these animals and fish and birds." So the first man was created on this day, and later on the same day God gave him a wife to help him in all his work. You have heard of those two. Their names were Adam and Eve.

You see God had a plan for all of His work before He started to do it. Just as people who build a house must know what material they will use and how the house is to look when it is finished. Then they gather their wood and stone in one place and begin their work.

Only God was greater and wiser than any workman today. The people now only use what God has placed here for us. The rocks and iron from the earth, the sand from which glass is made, the forests where we get our lumber, are here because God made them. Even the wool that makes our clothing comes from animals God created before He created a man.

Make a list of things in your home that you eat and use and wear, and think what God created that gave them to you. Then turn to the first chapter of Genesis and see on which day it was created.

Dear Boys and Girls:

Mrs. Gesin has been very ill and so I have written this page for her. She will be very glad to have a letter from you, I am sure. You will miss her work, too, until she is able to do it again. We all hope she will soon be well. Until she is, we are praying for her, aren't we?

Your friend,

Mrs. Marsh.

PSALM 48



See the Gospel Church secure
And founded on a Rock!
All her promises are sure;
Her bulwarks who can shock?
Count her every precious shrine;
Tell, to after ages tell,
Fortified by power divine,
The Church can never fail.

—Charles Wesley.

AMONG THE CHURCHES

WHAT'S THE ANSWER?

Who first taught the "immortality of the soul," that is, that people do not really die, and what did Jesus say he was? Look for the answer in next week's paper. Don't forget! It'll be there!

HOW DID THE CHURCH OF GOD ORIGINATE?

We have had several requests during the past few years for information concerning the origin of the Church of God in America and regarding the men and women by which the message we represent was introduced. The editor has been gathering data along this line for many years and had hoped to have an outline of the facts at his disposal published before this, but pressure of other duties has delayed the accomplishment of the plan.

Many years ago "Auntie Wince" published a prolonged series of historical or reminiscent articles telling of the early work and workers in Ohio. If files of *The Restitution*, which was issued by Bro. A. R. Underwood in Plymouth, Ind., were available, they would provide this valuable historical "source book" for Ohio and Indiana. Anyone possessing reasonably complete files of *The Restitution* would confer a favor upon the brotherhood if he would place such files at the disposal of this office, either as a loan or as a permanent gift to the entire Church of God.

Several thoughtful brothers and sisters in various parts of the country have sent in old files which have proved to be of much interest and value. But many copies of the papers are missing, of course. Please remember, we do not need copies of *The Restitution Herald*—our files of this paper are complete. But we would like especially to secure very early copies of *The Restitution*, which was first published in Chicago, and, after the great fire, at Plymouth, Ind.

May we have your cooperation in this matter?

Owing to the illness of Mrs. Mary A. Gesin, Oregon, Ill., Mrs. Grace M. Marsh, also of Oregon, will be for the present in charge of the Children's Page. Mrs. Gesin has been suffering from a severe heart ailment, and has been ordered to bed for an indefinite period.

FAITHFUL WORKERS APPRECIATED

The following interesting paragraph is taken from a letter from Sr. George Reighard, Wauseon, Ohio. Sr. Reighard is one of the many who have requested information regarding the origin of the Church of God in America, which is mentioned elsewhere in this issue. Sr. Reighard writes:

"I think it was Bro. James Watkins who first preached our faith here. Then came J. M. Stephenson and Ephraim Miller. The latter baptized me 63 years ago this month (February). They were followed by Bro. and Sr. B. W. Woodward, Bro. and Sr. Robison, and many others. Bro. James Patrick is one of the latest to preach our faith here. He has given us some very good sermons, and in the last two or three years Bro. S. J. Lindsay has come every spring and held a week or two of meetings. He is coming again this spring."

GOLDEN RULE HOME

A social gathering was held last Friday evening at Golden Rule Home that drew brethren from Rockford, Dixon, and Oregon to the number of between fifty and sixty. A splendid program was presented under the auspices of the Dorcas Society in which persons participated whose ages ranged from five or six years old to—well, we may venture to say "maturity." It was a most enjoyable occasion.

Mr. August Kaney, a beloved member of the Home Family, is in St. Anthony's Hospital in Rockford for medical observation. While his condition is not critical at this time, it was thought advisable to have his case thoroughly studied by the best doctors available to avoid any complications that might otherwise develop.

Sr. Olive Wood, formerly of California, was in Dixon recently, where she is taking treatments for her eyes. The specialist reports that she is showing signs of steady improvement.

These are but two examples of the thoughtful, patient, and efficient care which our matron and the manager of the Home bestow constantly upon those who become members of Golden Rule Home circle.

FONTHILL - WELLAND, ONTARIO

The Welland Sunday school recently organized with the following officers being elected: Thomas McArthur, superintendent; John Spry, assistant superintendent; Pearl Brown, secretary-treasurer. A more virile spirit has gripped the Welland workers as they get behind the expanded work.

Word has been received from Bro. F. L. Austin assuring us of his readiness to be at Fonthill for our May Meeting. The time will soon arrive; only ten weeks, and it will be under way.

Every fourth week the Fonthill Bible class has question night with a social evening following. There were 36 present for the study and social the week of February 21. It required nearly two hours for the teacher to answer the questions handed in.

Church of God Messenger.

A letter from Miss Hope Haupt, Natchitoches, La., comments that her mother, Mrs. J. G. Haupt, is slowly recovering from a broken collar bone. The injury was suffered last fall, but Mrs. Haupt is still bedfast. She will be recalled as the wife of J. G. Haupt, Herald writer, who died some time ago.

OUR CLEVELAND TRIP

The writer wishes to express a word of commendation and appreciation of the faithful group constituting the Golden Rule Church of God, Cleveland, Ohio. Our recent week of labor with them caused us to realize something of their steadfast loyalty to the cause, and to admire the manner in which they carry forward the work in spite of the tremendous handicap of miles of separation.

Bro. Lyon has worked faithfully with them for ten years, and deserves a great amount of credit for the spiritual welfare of the group. May God prosper their cause in the years to come.

F. E. Siple.

HAPPY WOODS, LOUISIANA

Bro. Sydney Magaw closed a very successful series of meetings at the Happy Woods Church near Hammond, La., the evening of March 7. The attendance was not especially large, but the interest was good and the sermons were instructive and inspiring. Five put on Christ in baptism.

Two weeks ago Bro. Magaw closed a series of meetings at Blood River, twelve miles from here, where eleven took on the Savior's name, making sixteen as a result of one month's work.

Bro. Magaw was accompanied and assisted in the work by his wife and son, Malcolm, and Bro. and Sr. Howard Pearson, all of Ohio; and they made many warm friends here who will long remember them.

We have made arrangements with Bro. Harry Goekler to come here and work with the two churches and feel sure that the ones who have been added to the fold will be built up and strengthened under his leadership, and that others will be brought to a saving knowledge of the truth.

Albert Siple.

SOUTH LAWN CHURCH, GRAND RAPIDS

The pastor upon his return from a very pleasant week with the Golden Rule Church of God in Cleveland found the local work moving along well. Bro. Goekler and the brethren had kept the home fires of the cause burning brightly.

We are happy to be able to report that Bro. Joseph Holland has sufficiently recovered from his serious accident so that he is now able to assume again his duties as president of the men's class. Sr. Harriet Hanson has returned from her winter with relatives in Colorado.

Plans are now being worked out for Easter. Guests from out of town will be very welcome to enjoy the services of the day with us and join in the Easter dinner at the annex.

The recently organized junior choir under the able leadership of Bro. Robert Barr is accomplishing wonders, and much interest is being manifested.

F. E. Siple, Pastor.

Writing from his home in St. Catharines, Ont., Bro. Fred T. Jones tells of the interest being shown in the Niagara district. "There is a great amount of activity in the various departments of our three churches here (Fonthill and Welland, Ont., and Niagara Falls, N. Y.). And we believe our heavenly Father is blessing, as He always will, truly consecrated efforts of His people."

HERALD RECEIPTS

S. A. Dorris; L. H. Ralston; Roy Blanchard; C. E. Mills; Albert Fyfe; Mrs. Orval Shepherd; Mrs. Wallace Pearce; Edna Arthaud (for self and another); Mrs. Earl Bowen; A. L. Bonner; Myrtle J. Norris; Lyle Doan; Lloyd Stevens; Francis Van Fleet; Iva Lehman; Lydia Mathes; Leona Marsh (for others); Charles Lapp; N. S. Westfall (for another); Hope Haupt; Clara Barnum; Edith Barber; Maybelle Hanson; Mandes Reed; Fred Jones; Anna Fales.

MORA, MINNESOTA

The brethren of the Church of God of Mora were sorry to part with Bro. and Sr. Walter Randall and family, who have recently moved to Eden Valley, Minn., on a farm. The many wishes for good that were expressed to them were proof that they will be missed. We feel, however, that our loss will be Eden Valley's gain.

Sr. Ernest Randall, whom many of you met at the last General Conference, had the misfortune to fall on the icy street and break a small bone in her leg. While not extremely dangerous, yet it incapacitates her to a great extent. Sr. Randall is one of our best workers in the church, and naturally she will be missed while she is convalescing from this injury.

Practically every one of our church people has had the colds that have been prevalent this winter, but we are happy that we can report that practically all are well again and eager to push forward our summer's program.

We ask the prayers of the brethren everywhere, in our work here.

Gerald L. Cooper, Pastor.

BURR OAK, INDIANA

Eleven of our Bible school workers are taking the standard courses offered by the County Religious Education Council. They meet for ten evenings on Monday of each week.

The new basement is gradually becoming a reality, and we look forward to our all-day meeting to dedicate this accomplishment.

The church united with the United Brethren folk here last Sunday in Bible school, and also in the evening service. There were 113 present at Sunday school. A very interesting event. We were unable to use our church on account of the basement construction, for fear that it might cause the walls to cave in. We thank our neighbors for their hospitality. This was a sight for our eyes to see the two churches together in the study of the Word, the teachers of both teaching the classes, each helping in a wonderful way. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).

A. E. Hoskins, Pastor.

SHALL WE TAKE COMMUNION WITH OTHER CHURCHES?

"I wish," writes Mrs. Mandes Reed of Attica, Kan., "that some of our able writers would publish articles in The Herald on the question of taking Communion with other churches. We have no Church of God here. Therefore, we attend the Christian Church, which observes Communion every Sunday. I have been taught, and always believed, that it is wrong to partake with other churches, or with unbelievers. But I can find no Scripture to prove that I am right. I have asked different ministers of our faith about the matter. Some very strongly disapprove, others approve, and I have been unable to decide. As this is a very sacred act, I thought others might desire light on the subject, also, and I would be very thankful if some of our able ministers would help us out."

The letter is subscribed: "Your sister in the faith, seeking the truth."

A few years ago two or more articles were published in The Restitution Herald on the question of "close" or "open" Communion. Sr. Reed's letter suggests a somewhat different phase of the same question. The Herald would be glad to present two or three thoughtfully prepared articles on this disputed matter. We only ask that the subject may be written so far as possible from a positive scriptural standpoint.

FREDERICK W. CLARK

With deep sorrow we are called upon to record the death of Frederick W. Clark, a faithful member of the Park Hill Church of God, Gladbrook, Iowa, since the place of worship was built in that little city many years ago. Bro. Clark was the son of Bro. and Sr. Luther Clark. He was born in Quebec, Canada, July 30, 1865, and died in Gladbrook, Iowa, after a lingering illness, January 13, 1937. He is survived by his wife, Sr. Sadie Clark, and one son, Bro. Earl Clark.

Brought to Tama County, Iowa, by his parents when he was five years of age, he spent the larger part of his life in the vicinity where he died. When about eleven years old he was crippled and remained thereafter dependent upon crutches. In spite of his handicap, however, he engaged in active life, for ten years being a telegraph operator at Irvington, Iowa. He returned to Gladbrook in 1898, and established a photograph gallery which he continued to conduct until his retirement in 1932.

His marriage to Miss Sadie McClellan, of Irvington, Iowa, took place July 10, 1893. Three children were born to them, of whom but the one son, mentioned above, survives.

He was baptized at Gladbrook by Elder A. J. Eychaner about 38 years ago, and throughout his long association with the church in that place took an active part in the advancement of the truth. He will be remembered by those who attended the Iowa Conference in years gone by for the splendid photographs he took of the great annual gatherings on the Waterloo campground.

Funeral services were conducted at Park Hill Church in Gladbrook on Friday, Jan. 15. He rests in hope.

JOSEPH BENDER

Joseph Bender, son of Andrew and Martha Bender, was born January 3, 1862, and died in the old home March 5, 1937.

He was married on his 21st birthday to Mary E. Stockgen of Twin Lakes, later residing on the farm near Maxinkuckee Lake.

In his home a family of eleven children were reared. They will retain many remembrances of this place, which they labored so hard to establish.

Mr. Bender was the last survivor of his three brothers and three sisters. His wife Mary preceded him in death eleven years ago. Three children did, also: Bertha, 1902; Louisa Dickson, 1926; and Martha Zechiel, 1933. Those surviving are nine children; 21 grandchildren; and his wife Julia, to whom he was married August 19, 1926. The children are Jacob Bender, Covington, Va.; Belle Weaver, Grace White, William, Charles, Harry, Mary, Richard, Blanche Davis.

Bro. Bender was baptized by Elder F. L. Austin on January 11, 1903, uniting with the Church of God at Burr Oak, Ind.

Services were held in Burr Oak. Commitment was made in the McElrath Cemetery. The writer officiated. We extend to the family our sincere sympathies, admonishing them to "hold fast in the faith."

A. E. Hoskins.

CONTRIBUTIONS TO N. B. I.

C. E. Mills	\$ 8.70
Niagara Falls, N. Y., Church (ind. fund)	3.00
W. A. Reid	3.00
A Friend	25.00
Truth Seekers' Class, Fonthill, Ont. (ind. fund)	5.00
H. G. Pierce	3.00



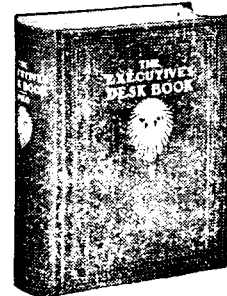
Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A

one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

WHEN MEN ARE OLD, WE NEED THEM MOST!

(Continued from front page)

Now it's time to take an inventory, a final and comprehensive inventory, of it all.

We sit back in our easy chair, brush the thin, graying hair from a time-furrowed brow and ruminates. The very fact that we do this is a sign that we are growing old. We had neither time nor inclination for such introspection when we were younger.

We are not looking into the future. We are looking into the past. That is the prerogative of age. Youth looks forward, age looks backward. This is always true.

As the pages of our mental autobiography slip through our fingers our minds are flooded with a thousand memories. The things we have seen and heard and done, yes, and the things we wanted to see and have not seen, and the things we wanted to hear and have not heard, and the things we intended to do and have not done—all these realities and unrealities with which the records of memory are stored pass before us freely.

As we look upon them we are not greatly elated as we observe again our occasional successes, nor are we over-much oppressed when we review our numerous failures. Time has wrought changes in our viewpoint that modify and equalize everything. What once was glorious sunlight coming from a cloudless sky is now, as we look back upon it, little more than mellow moonbeams trickling through shadowy leaves. And what once appeared to us as blackly rolling storm clouds, threatening our whole future with utter despair, now reveal themselves in retrospect as fleeting shadows, drifting softly across our path.

Such are the changes that years and experience bring. If the sweet is not so sweet as it used to be, neither is the bitter so bitter. These are the compensations of advancing years.

Now for our summary.

When we were children all that we had to have in order to live and grow and learn we looked to our elders to provide. We were absolutely dependent upon them. Of course, we never gave the fact a thought. When did children ever do that? When we were hungry we asked for food—and got it. For “if a son shall ask for bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?” When we were cold or sick or sorrowful, our elders came to our immediate relief, drawing their supplies out of their own (to us) inexhaustible storehouse of treasures.

As we grew older and felt the need of further education and of broader opportunity, it was, generally speaking, our elders who provided the “ways and means” by which our sense of need could be satisfied. In all probability the desire for an education had first been instilled within us by them, as it was later fostered and encouraged by them.

Further, all that we learned in school from books had come out of the accumulated knowledge and recorded ex-

periences of those who had lived before us. “Old fogies” or not, we would not have progressed very far in our search for knowledge had they not furnished us freely with the facts and theories which they had gathered in the past. Just how much original research has any one of us done for himself? Have we discovered a hitherto unknown chemical element? Have we been the first to look upon an unnamed planet? Have we originated a new mathematical formula? In short, what have we really contributed to the sum total of the world's useful information that was not known before we came upon the scene?

Long before you and I started out upon the journey of life, our elders, “old fogies” though they may have been, blazed the wilderness trail before us, blasted out the rocks, filled in the hollows and paved the way with smoothest cement! They it was who learned the secrets of nature, the forces and powers of nature, and harnessed them for our use!

But that is not all that they have done, these “old fogies” whose voices reach us from out of the past.

As our elders pressed forward, fighting every inch of the way, the difficulties which they encountered and the problems they were compelled to solve for themselves covered the entire scope of possible human experience in principle—moral, social, economic.

Stored away in their minds, recorded in their books, revealed in their achievements, are the accumulated knowledge, the practical information, the painfully acquired wisdom, which they secured in the school of everyday living.

But more valuable than all else is the *power of judgment* they acquired, the ability to determine truth from falsehood, right from wrong. Such *judgment* comes only with ripened experience. It comes only to those who have passed through many years that were rich in success and failure, in joys and sorrows, and in the results garnered from multiplied and varied contacts made in life.

Without the judgment that comes with years, knowledge, ambition, and vitality are of but comparatively little value. They may even be a menace to ourselves and to civilization. The wisdom and the judgment of age act as a safety-valve on the engine of progress and serve to keep the boiling energy of youth at a proper level, so that the engine may not run too fast or the boiler explode by its own ungoverned power.

Wise, indeed, was the man to whom God gave wisdom when he said, “My son, hear the instruction of thy father.” Had his successor in the kingly office been equally wise, the nation would not have been divided, but “Rehoboam forsook the counsel of the old men” and lost the larger part of his kingdom.

Judgment based on experience is the most valuable thing in the world. Youth, filled with boundless energy, overflowing with enthusiasm, inspired with glowing dreams of future achievement, provides the driving force of progress, but the judgment of age and the wisdom born of experience are needed more than all else to direct the expenditure of that energy that it may produce good, and not evil.

THE RESTITUTION HERALD

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The Glorious Resurrection

By Harry Goekler

IN THE revolving cycles of the Christian year, we have come once more to the eve of the resurrection morning, and the tender but bright and glorious lessons of Joseph's garden and Joseph's tomb. The truth that lies back of all these lessons and the incidents that suggest them, is the great principle of death and resurrection. It is the most important thought in the whole system of divine truth, and it runs not only through the Bible, but through the economy of nature as well.

We do not need to go far to find it. It is all about us in the beautiful spring. The bursting veins of plant and shrub, the throbbing pulses of the whole vegetable kingdom, the expanding buds and early blossoms of the spring, and the gorgeous robes of verdure that in a little while will spread over field and forest in many-tinted beauty and luxuriance, are all so many types and examples of the principle of resurrection life.

Over and over again, the miracle has happened before our eyes. We are so used to finding life where death has been that we fail to recognize in it anything miraculous. "It's nature!" We explain it glibly and let it go at that. Into the dark plowed soil we drop the dry seeds, cover them with earth, and then calmly wait. Nobody says, "How foolish! Why do you put those things there?" for everybody has faith to believe that from those dead-looking seeds will spring up plants that are alive and growing, to "minister seed to the sower and bread to the eater."

The earthly career of a great Man came to a close in a tomb, in the earth which opened to receive Him. His disciples had trusted that He would soon redeem them from the shackles of the Romans, but now they were disappointed and bewildered. In their aching hearts, so slow to understand, was no room for the message of the recurrent life around them, a parable of resurrection. The Master was dead and buried; their trust had died with Him. But even while they were speaking in this fashion, "Jesus himself drew near." Death has no power to hold Him who was Life itself. And that first Easter day held the answer to man's seemingly unanswerable question, "If a man die, shall he live again?"

The death and resurrection of the Lord Jesus *(Please turn to page 10)*

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

The Reality of Resurrection

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Corinthians 15:20.

NEW YORK CITY, March 19.—Writing in the April *Cosmopolitan*, Lloyd C. Douglas relates an experience he had with an old and much-loved friend, whom he calls "Dr. Andrews." After twenty years of self-sacrificing service to the community, the doctor was stricken with a heart ailment which his friends realized would soon result in his death. Shortly before the sad event took place, Mr. Douglas called on Dr. Andrews, bringing him a lovely rose. Receiving it with appreciation, the sick man said weakly, "Thanks. Kind of you. It's lovely. . . . Pity to cut it. It will die now. . . . However," he said after a meditative pause, "it would die anyway, when its season is over. Perhaps it's better—that way—to die while you're still wanted, rather than to hang on until the frost catches you."

Again the sick man paused and considered his friend attentively, a question in his eyes.

"I don't think we ever had any occasion to discuss it," he continued, "but, just as one man to another, and leaving all creeds out of it—do you have any ideas about immortality? I'm getting ready to die, you know."

Mr. Douglas said that he was glad than an interruption occurred at that moment which prevented him from attempting an answer to the question. He asserted that he has certain convictions on the subject of future life which he would not have hesitated to talk over freely with his friend had the doctor been in normal health. But somehow he was reluctant to speak about the subject under such conditions as those in which he found himself, seated at the side of his dying friend.

After the funeral was over he approached the minister, a mutual friend of Mr. Douglas and the doctor, and impulsively told him of the question he had been unable to answer. To his surprise the clergyman said that Dr. Andrews had asked him to talk over with him the possibility of a future life, but, said the minister, "I couldn't." "Well," I said," Mr. Douglas adds, "he knows all about it now."

What a pathetic situation this able writer paints. Not even a beloved and trusted minister was able to talk over the reality of the hope by which men are inspired at Easter time, with the friend who longed for assurance at the "gates of the grave"! How comparatively easy would it have been if Mr. Douglas and the minister had really believed in the glorious fact of a Savior who died—actually ceased to live—and then, touched by the life-giving power of God, lived again to die no more, to have pointed the dying friend to the empty tomb in the garden as indicating the certain way that leads to immortality for those who rest

in hope! "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him!"

After the enemy had claimed him, the faithful doctor did not "know all about it"! But the meaning of both life and death again will be made plain to those who hear and answer the Savior's call when He comes.

The Trail of the Serpent

"Many false prophets shall rise."—Jesus.

SALT LAKE CITY, Utah, March 20.—Claiming divine guidance, Mrs. Marie M. Ogden gave up reputed high social position in Newark, New Jersey, to establish a religious colony of her small group of followers consisting of three women and eight men, in southeastern Utah. On the death of one of their number, Mrs. Edith Peshak, to whom attention was called in these columns two years ago, Mrs. Ogden declared that the woman would be restored to life by her power in the not distant future. The miracle has not yet taken place, but her faith and that of the other members of the little community remain strong. Commenting on the matter, Mrs. Ogden said recently:

"I'm more convinced than ever that I shall bring her back to life. Where and how this work is done we may not say until it's completed. I can say, however, that I'm in constant contact with her and hold conversation with her even now."

There is not a false religious system in the world of which we have any knowledge the roots of which are not deeply embedded in the serpent's lie. From the great religions of the East with their mystic rites and pretended miracles to the most insignificant of modern "prophets," "Elijahs," and "messiahs," "the trail of the serpent is over them all." That first and most God-dishonoring of all falsehoods has enrolled the vast majority of mankind, Christian as well as pagan, under its banner of deceit. If the leader of this Utah cult could be convinced that "the dead know not any thing" (Eccl. 9:5) she would no longer insist that she can or does hold communion with her dead follower.

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Resurrection

By James A. Patrick

SOME years ago, in conversation with a man, the name of Christ was mentioned, and the man said, "Who is this Christ? I don't know Him." I think he told the truth, for I am quite sure he did not know Christ. In reply I asked, "Why do you write A. D. 1900?" He had no reply.

You see, every time an infidel makes his will, he acknowledges that Christ lived.

A young lady once said to me, "I don't know whether I believe in Christ or not. It is hard to believe that such a person ever lived."

I replied, "Don't you know there is more evidence on the pages of history to prove that Christ lived, than there is to prove that Alexander the Great lived, or that Cæsar lived, or that even Napoleon Bonaparte lived?"

"Why no," she replied, "how do you arrive at this conclusion?"

"Well," I replied, "you have to go back into the dead tomes of ancient history to find out anything about the men mentioned, but you find evidences that Christ lived wherever you turn. Why do we celebrate Christmas?"

"O well," she replied, "Christ wasn't born on the 25th of December, if He was born at all."

I replied, "That may be true. The battle of Bunker Hill wasn't fought on Bunker Hill, neither does the Bunker Hill Monument stand on Bunker Hill; but because some one made an error, that doesn't destroy the fact that the Bunker Hill Monument still stands as a monument to the fact that the battle of Bunker Hill was fought, does it?"

"No-o-o-o, I guess not," she replied.

Yes, there was something happened about nineteen hundred years ago that changed the reckoning of time. The world had been counting time differently up to that time, then there was a change, and since then the world has reckoned time differently, which is a monument of evidence to the fact that something happened that changed the whole course of the affairs of men. That event was the birth of our Lord Jesus Christ.

But what has this to do with resurrection? Let me quote to you a few sentences from "A Square Talk to Young Men" by H. L. Hastings;

"When Lepaux, a member of the French Directory, complained to Tallyrand that his new religion, 'Theophilanthropy,' made no headway among the people, the shrewd old statesman replied: 'I am not surprised at the difficulty you find in your effort. It is not easy to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed.' 'What is it? What is it?' eagerly asked Lepaux. 'It is this,' said Tallyrand; 'go and be crucified, and then be buried, and then *rise again on the third day*, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils; and then it is possible that you may accomplish your end!' The philosopher went away silent; and no infidel has succeeded in fulfilling these conditions. But Christ has died, and has risen again, and the apostles suffered the loss of all things, and even of life itself, in proclaiming these facts; and they left their testimony on record in this Book."

Dear reader, do you believe that the poor carpenter, who walked the roads of Palestine with a few poor fishermen, would ever have been heard of afterward, if He had died as other men of His time, and been buried and stayed buried ever after? O no, it took a power that darkened the sun, and rocked the hills and valleys, and opened the graves, to make this Man's name and works live down through the ages and touch the lives of men and women and make them joyous and happy even under fierce persecution.

Did He rise? The angel said He did. After the Sabbath Mary Magdalene and the other Mary came to the sepulcher, "and, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:2-6).

(Please turn to page 11)

Hymn of Hope

If all our hopes and all our fears
Were prisoned in life's narrow bound,
If, travelers through this vale of tears,
We saw no better world beyond;
O what could check the rising sigh,
What earthly thing could pleasure give?
O who would venture then to die—
O who could then endure to live?

Were life a dark and desert moor,
Where mists and clouds eternal, spread
Their gloomy veil behind, before,
And tempests thunder overhead;
Where not a sunbeam breaks the gloom,
And not a floweret smiles beneath;
Who could exist in such a tomb?
Who dwell in darkness and in death?

And such were life, without the ray
From our divine religion given;
'Tis this that makes our darkness day;
'Tis this that makes our earth a heaven.
Bright is the golden sun above,
And beautiful the flowers that bloom;
And all is joy, and all is love,
Reflected from a world to come.

—John Bowring.

The Kingdom of God

Number 10

By T. A. Drinkard

WHEN WILL JESUS CHRIST reign in Mount Zion? When He sits upon "the throne of his father David," which "the Lord God shall give unto him" (Luke 1:32). When will He sit upon His throne? When He "shall come in his glory" (Matt. 25:31).

Under the theocratic form of government Christ will issue the law that will govern and control the several phases of work that will come under His jurisdiction; as it is written, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

May the God of heaven grant that we soon enter that day of judgment, when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and (when) the Lord alone shall be exalted" (Isa. 2:11).

A word picture of our national sin is given by the prophet of God who said, "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots" (Isa. 2:7).

As a nation we have had a seat high up in the sun of prosperity; our land is full of silver and gold, no lack of treasures, plenty of horses for the farm, and chariots for war purposes. We did have plenty of cattle a few years ago, but the oversupply (?) was destroyed. And, too, we did have plenty of wheat for bread, but the surplus (?) was destroyed. And then there was plenty of cotton to furnish clothing for the poor of our land, but it was plowed under.

God made this earth for the purpose all His own, and that is to produce food and clothing for the people thereon. And He made certain laws to govern it, and when any man or set of men tamper therewith, and destroy its products, they will pay dearly for their sin, and our Nation will be no exception to the rule. It is a matter of fact that the rich element of the Nation reaped a rich reward at the expense of the producing class as the result of that wholesale destruction.

Let me call your attention to how the producing class was robbed of the hire of his labor on one element of his farm products, his oats. He was forced to sell them in Fort Worth for 10 cents per bushel, and when they were sold the next spring they brought 65 cents per bushel. Can you wonder at a depression coming?

Now let me call your attention to this: "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

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isaiah 24:23.

rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down

your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter" (James 5:1-5).

It has surely been a day of slaughter! Those cries have already entered into the ears of the Lord; they have been put down in the list of sins that will be met in the kingdom judgment. They are going to pay very dearly for the way they have lived and treated the poor of the earth. God has a plan already made, and He knows just how to bring them down, and His Son will be the King and will direct the execution of the judgment written.

It is written that God "will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. 25:7). Beyond question this is the same mountain of Isaiah 2:2, that "shall be exalted above the hills; and all nations shall flow unto it."

"The Lord hath spoken it," and "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth" (Isa. 25:8).

In executing upon the nations the judgment written, the activities in war preparation will cease (Psalm 149:9; Micah 4:3), and therefore the weapons used therefor will be converted into implements of peaceful industry. By this it would appear that instead of curtailing production God will cause an increase thereof, as it is written, "Then shall the earth yield her increase; and God, even our own God, shall bless us" He can safely increase production, for there will be no human scheme to thwart His purpose with that shameful excuse of overproduction.

There has never been an overproduction just so long as men, women, and children went improperly fed and clothed. What good is money except to buy those things that are needed? There has never been an overproduction of but one thing along this line, and that is moneychangers who have robbed the people.

In the kingdom there will be building of houses; vineyards will be planted; and the people of that day shall happily enjoy the work of their hands. They shall not build and others inhabit, neither will they plant and others eat; there will be no overlords to close them out (Isa. 65:21-23).

In that kingdom there seems to be untold and unexpe-

rienced blessings, especially one that includes the little children: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20).

No dying in infancy! Wouldn't that be a joy unspeakable to those dear mothers today, who have gone down into the shadow of death for their little ones, and yet who see them die? This will be in the kingdom.

Another feature that will be pleasing to all is: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25). The tranquillity among the animals of the earth will bring an added joy and blessing to the people of that day, as even

their children may with safety associate together around them (Isa. 11:6).

Another thing that will be very interesting is that even "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

Just think of the vast amount of land in our own Nation that needs only the touch of water to make it blossom and bring forth in abundance.

I am supremely happy to know that the time is coming when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Not only this, but "then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and

(Please turn to page 10)

"I Am the Resurrection, and the Life"

John 11:25

By R. H. Judd

TIME and again we read in the Gospels that the people were astonished, and marveled at the words uttered by Jesus the Christ. And people are today equally astonished. They agree, in part, with the verdict of the officers who were sent to take Him, that "never man spake as this man." And because no man ever did so, they hasten to the conclusion that He was more than man, that He was God as well as man.

John's Gospel is particularly rich in these wonderful sayings of Jesus the Christ; but among them all there is not even a suggestion that He was other than man. In John 8:40 He lays claim to being man in language that cannot be misconstrued, and frequently the statements of His life confirm the statement to which He gave utterance in the verse referred to. Take, for instance, His reply to the woman of Samaria concerning the Messiah for whom she was looking. He said, "I that speak unto thee am he." Who did the speaking if it was not "the man Christ Jesus"? The question is a fair one, and the answer is unanswerable that the One who did the speaking is identical with the one who claimed to be the Christ. The same is true of the words of our text at the head of this paper. It was "this same Jesus"—the man—who said, "I am the resurrection, and the life." Through all the records of history no man had ever made such a claim. It would not only have been useless, it would have been blasphemy to the ordinary Jew. The question naturally arises—To whom then was the statement made? It was not made to the general public. A careful reading of the narrative makes that clear, and perhaps in solving that question we may find the answer to another as to its source, both of which will help us to understand it more fully.

We are all familiar with the story of the walk to Em-

maus, but have we not somehow forgotten that John 11 records events of a walk to Bethany that are equally as thrilling, and certainly as full of human interest? In both of these instances the message was addressed to Jesus' own disciples, and both of them, we may rest assured, had their source in the Scriptures of "Moses and the prophets of the things concerning himself." Jesus knew that He was *the Christ*, and time and again, as in John 4, He brought unimpeachable proof from the Scriptures to those who were ready to listen, that He was so. The whole history of His life tallied with the predictions of His birth and all that had filled His eventful life. Among these predictions concerning Him was the well-known prophecy: "Thou wilt not leave my soul in Hades, neither wilt thou suffer thine holy one to see corruption," and in making His statement to Martha He was voicing His implicit belief in the promise just referred to. There was no claim of such power in Himself, for the cry uttered in those words was unquestionably to His Father. Twenty times and over, Scripture declares that "God (not Himself) raised him from the dead." Others had been resurrected, but they were without "*the life*," and returned again to corruption. He was the first who would be both "*the resurrection and the life*" that does not return to corruption. Hence He could truthfully say: "I (the one speaking) am the resurrection, and the life," for it was "*this same Jesus*" whom God glorified by raising as the firstfruits from the dead to die no more. He thus actually in His own person became "*the resurrection, and the life*," for He was "*the beginning*" of the new creation. It was, therefore, because of His confidence in His Father's promise concerning His own life that He gave the promise to Martha that not only her brother, but others who believed on Him, should rise again.

Science Versus Speculation

TO THE serious thinker the present situation in the scientific world is a cause of considerable concern. Twenty-five years ago the rapidly expanding body of scientific fact made scientists optimistic as to the ultimate triumph of human learning over the problems and secrets of the universe. It looked as if the studies being made in the fields of physics, chemistry, and biology were about to give us a mastery over nature. We seemed to be entering an era of scientific achievement that promised to be a veritable Utopia, in which the discoveries of man would free him from superstition and from the evils that had darkened his pathway heretofore.

But the present, while it is rich with intellectual achievement, now appears to be as far from the goal of ultimate conquest of nature as ever; and as far as being better and happier, man is harassed by fears that are more portentous than any he has ever faced before. The scientific world has accumulated a vast mountain of knowledge, too vast, in fact, for anyone to understand; and the student of today stands appalled at the amount of information that he must assimilate in order to forge his way to the forefront of investigation.

The worst feature of the situation is the fact that instead of clearing up the mysteries of nature, this enormous volume of knowledge that the scholars have accumulated is not a harmonious whole, but a mass of miscellaneous and heterogeneous facts, out of which it is almost impossible to bring any meaning or valid interpretation. The mills of research have been grinding out thousands of technical papers every year, but few of them have been correlated with a critical attempt to find the meaning of the facts enunciated. Fewer still are the comprehensive interpretations of the findings in terms of major principles. Modern scientific research is overloaded with facts, but dangerously light with regard to fundamental principles with which to interpret the facts. Our knowledge of detail has advanced far beyond our understanding of causes and reasons.

The reasons for the present confusion are more readily understood if we go back into history and find the origin of some of our methods of interpreting natural phenomena. Modern science began with a group of illustrious names, and in a truly inductive manner. "Science begins to dawn, but only to dawn, when Copernicus, and after him a Kepler or a Galileo, sets to work on these new materials, and sifts from them their essence. She bursts into full daylight only when a Newton extracts the quintessence. There has been as yet but one Newton; there have not been very many Keplers."

Copernicus (1473-1543) laid the foundation of modern astronomy by propounding the theory that the earth and the other planets revolve in orbits about the sun. Data to support this view were soon supplied by the great observer Tycho Brahe (1546-1601), and his efforts were supplemented by his successor Kepler (1571-1630), who formu-

lated the famous laws of motion. Galileo (1564-1642) added many facts to the accumulating store of astronomical knowledge. In the very year that he died, Isaac Newton (1642-1727) was born. His *Philosophiæ Naturalis Principia Mathematica*, published in 1687, brought together all the work of his brilliant predecessors. "The new astronomy founded by Copernicus, built up by Tycho Brahe, Kepler, and Galileo, was now to be completely formulated and mathematically interpreted by Newton's crowning discovery of a single mathematical principle governing the whole."

"It was now a question of verifying the correctness of this principle (gravitation) by applying it to all measured or measurable astronomical phenomena. The investigation was gradually extended to the planets, the moons of Jupiter, the tides, and even the comets. Everywhere the law was verified."

The discoveries of Newton are recognized as the greatest ever made. In his formulation of the law of gravitation and his mathematical work on the laws of motion he opened the way for the modern development of astronomy, mechanics, and mathematical science in general. The world owes an inexpressible debt to the soundness of his methods.

The particular value of the discoveries of these great men lay in the fact that they were free from speculative hypotheses. Every theory was abundantly verified by mathematical and observed data. In 1569 a French scholar, Petrus Ramus, had expressed the wish that some one might arise to found a new astronomy on careful observation and mathematical principles that would discard all the ancient notions then prevailing. So completely did Tycho Brahe enter into this work that a friend writing of him said that he had not left a shadow of the former ideas. The "astronomy without a hypothesis" had been produced, and modern science had made a beginning in right lines.

Had the spirit of Kepler, Brahe, and Newton been the guiding star of all later scientific study, we might today be far in advance of where we are. For not only did these men hold to valid observations and mathematical conclusions, they also recognized their limitations and refrained from trying to explain all the past, present, and future of the universe. In humility they allowed God to retain His place as the ruler of the universe, while they tried to understand the ways in which His power is manifested.

The century following the death of Newton is marked by the entrance of speculative methods of science study. While "Newton and his immediate disciples used the new dynamical science to demonstrate the wisdom and goodness of an all-powerful Creator," an entirely different attitude characterized the next generation of scientists. During the latter part of the eighteenth century the ablest men of France and many in Germany and England were skeptical in matters of religion. They soon developed throughout the intellectual world a wave of heretical thought, by which

the principles of interpretation followed by Newton were replaced by an attempt to explain everything by means of the new discoveries in physics and mechanics.

LAPLACE'S HYPOTHESIS

Going back to the materialistic philosophy of Kant, the great mathematician Laplace developed a system of rigid mathematical postulates by which the whole history of the universe could be described. He even conceived a system capable of forecasting all the progress of nature for all eternity, provided the masses and velocities of the heavenly bodies were known. He developed the famous nebular hypothesis. In this theory he attempted to explain the origin of the solar system from a nebulous mass of matter, which, by rotation and concentration, became separated into the planets with the sun at the center. By his work modern speculative astronomy has built up a vast system of evolutionary theory, which is so interwoven with the actual observational and mathematically demonstrable astronomy that the student finds before him a confused mass of truth and guesswork.

The ultimate result of the effort to find human interpretations for the phenomena of the heavens has led astronomy into a naturalism that in many ways is but little different from the cosmogonies of the ancient Greeks. The valid data in the system gives it a scientific appearance; yet there is a great volume of speculation involved that passes under the name of science.

What we have said concerning the science of astronomy might be repeated in virtually all the other sciences as well. While many investigators were exploring the world and accumulating data regarding plants and animals, speculations were rife, and attempts were made to establish some universal explanation for all the phenomena of natural history. Lamarck, in 1809, proposed theories of evolution by which the origin of present-day species might be explained. In the field of geology the fossils were taken as indicators of the age of the deposits in which they were found. In 1830 Sir Charles Lyell propounded the uniformitarian hypothesis of geological processes. Thus in every field of study observational methods were burdened with the fallacies of speculative and philosophical interpretation. Rejecting the Bible accounts of the creation and the flood, men turned their attention to pagan naturalism and tried to explain everything in terms of self-operating natural phenomena.

TRUE SCIENCE

We recognize fully the value of true science. In a practical way the discoveries in all lines of science have been of untold usefulness. The application of scientific knowledge in navigation, commerce, industry, medicine, invention, and a thousand activities of our modern life, is too important to be passed over lightly. Just as far as science sticks to empirical methods and confines itself to actual facts and their practical application, we have only the greatest respect for its discoveries. But when it gets into the philosophical field, grave dangers arise.

Science itself needs an interpreter, but when the human mind assumes that role, it is liable to go wrong. There is certain to be one of two errors committed—either the as-

sumption of a proud belief in the ability of scientific investigation to solve every problem, leaving God out of the picture, or else the acceptance of a hopeless agnosticism in which the mind gives up all attempts at understanding the great truths of the universe and contents itself with following a mere routine. If science would remain in its true field, that of investigation, and accept the principle of a higher wisdom in interpreting its deeper truths, the present confusion might be avoided.

In its attempt to explain everything, natural science is looking into the wrong end of the telescope. We take the human body, for example, dissect it into its component parts, analyze it chemically, and try to find the sources of its life. Physiological chemistry tells us many truths regarding the way in which the body works, and helps us to know how to care for it properly. But when we start with the component parts and try to build up an explanation for the activities of the body and mind as a personality, we make a great mistake. It is true that the higher functions of the living organism cannot operate without the cooperation and support of the lower; but the meaning of the higher faculties is not to be found in the lower.

WIEN HYPOTHESES FAIL

The comparative psychologist tries to explain the working of the human mind by studying the reactions of amœbæ, worms, and other lower animals, overlooking the fact that the human mind possesses qualities not inherent in lower organisms. The higher intellectual and moral faculties of man find no counterpart or explanation in lower forms. The attempt to develop the complex out of the simple is a fallacy which is only a remnant of the old pagan notion of inherent power for development.

While investigation will obviously give us the details of construction of the physical universe, when we come to a formulation of laws we must ever guard against the fallacy of trying to explain the universal by the specific. Generalizations are of value only so far as they can be demonstrated. When Newton discovered the law of gravitation, he and his contemporaries demonstrated by observation and mathematical proof that it *actually did work*. But when Laplace invented the nebular hypothesis, he carried his reasoning into the realm of speculation where demonstration is impossible. When the psychologist finds that human beings are able to perform certain acts as the result of the action of the will, he is dealing with a demonstrable fact. But when he tries to *explain* the will in terms of tropisms and amœboid movements, etc., he is trying to bring a higher phenomenon out of a simple one, and is doomed to failure.

Any aggregation of simple parts must ever remain a mere collection of particles unless there is above and beyond it some intelligent directive cause which can integrate the parts into a coordinated entity and give purpose to the whole. The ultimate cause must be greater than any of the parts. Science would do well to deal with the facts and leave to the great I AM the explanation of the cause and destiny of the universe.—Harold W. Clark in *Signs of the Times*.

A SOUL

OVER and over, time and again, the question is asked, What is a soul? Various answers are given, most of which are mere speculation, for they are without scriptural authority. In order to properly understand this subject, a scriptural foundation must first be laid on which to base our conclusions.

The word "soul" is used interchangeably in the Scriptures. This may seem a minor point to some, but it is a very important fact to know. The major thought is, What is the prime scriptural application of the word "soul" in the concrete?

The soul is thought by some to be immortal. Yet these same people wouldn't think of teaching that any other creature other than mankind possessed immortality in any form or degree. According to the Scripture, the creatures which inhabit the sea have a soul, or are a soul the same as man. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea" (Rev. 16:3). Thus we must conclude that other creatures of God's creation besides man are either a soul or have a soul.

It not only proves that they are either a soul or have a soul, but also this soul, whether signifying the whole being as used here or only a part, is subject to death. The Prophet Ezekiel confirms this statement in the following words, chapter 18, verse 4: "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." Now, if the soul is immortal as taught by some, it could not die, for immortality means not subject to death. Thus we would have a contradiction in the Scriptures, and we know there is not one.

Now back to the spurious thought that the soul is immortal. If the soul that proceeds from God to take possession of human bodies as they come into existence is immortal, how could it be afflicted or commit sin? God is the source of every good and perfect gift. He is all goodness. God is love. From Him only are the issues of life. But remember, no sin or evil ever comes from God. How then could an immortal soul, a part of God (for God only hath immortality—1 Tim. 6:16) become afflicted or sin in any way?

Let us consider a few of the many texts of Scripture which prove that the prime application of the word "soul" in the concrete is to the being as a whole. And when applied to man exclusively it refers to him as a whole, a being, the body and the spirit, which together constitute a living soul.

"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 Apostle Peter tells us that during the flood eight souls were saved by water. See 1 Peter 3:20. This of course refers to the eight people who were spared when the flood of water destroyed the antediluvian world.

In Exodus 1:5 we read, "And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already." The word "soul" as used here refers to the posterity of Jacob, the number of souls or beings who came out of his loins. Please note carefully, the Word does not say that these souls were something immortal sent from God to possess these beings at birth. But it says that these souls came out of the loins of Jacob. Hence we must conclude it has reference to and means the real being as a whole.

"All the souls of the house of Jacob, which came into Egypt, were threescore and ten" (Gen. 46:27). Here again we have the individuals, persons, or beings referred to as souls. For further proof that in the primary use of the word "soul" it had reference to the real being as a whole, we quote from Deuteronomy 10:22: "Thy fathers went down into Egypt with threescore and ten (souls) persons."

"And if any soul (person) sin through ignorance" (Num. 15:27). In Leviticus 4:27 we find almost the same words, "And if any (soul) of the common people (of the land) sin through ignorance." Thus it is clear to be seen that the principal meaning of the word "soul" has reference to the person, the real being.

Christ Himself, the real being or soul, died for the sins of the people of the world (Isa. 53:10-12). He (the soul) was placed in hell (hades, the grave, the abode of the dead) (Psalm 16:10; 49:16; Acts 2:27, 31). At the resurrection of the soul (whole being), Christ was redeemed from the power of hell (the grave), which is death.

A soul is subject to conversion. "The law of the Lord is perfect, converting the soul" (Psalm 19:7). The Apostle James puts it in the following words, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

Another text sometimes referred to in support of this theory, that at death something immortal leaves the body and goes back to God, is Ecclesiastes 12:7, which reads as follows, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Now if the theory that this text has reference to an immortal spirit or soul which has power to think, act, suffer pain, or enjoy bliss which leaves the body at death and goes to God in heaven, be true, would it not indicate that there are wicked spirits in heaven? There is no distinction made in the text between spirits of the righteous and spirits of the wicked. All go to the same place. And another thought, Would this not make God responsible for sin, by sending evil spirits to possess human bodies at birth?

But this text does not teach any such thing. The word "spirit" as used here has reference to the breath of life which God gives us. It is also used in the same sense in Job

27:3, "All the while . . . the spirit of God is in my nostrils (signifying the breath of life)." And in Genesis 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

It is the breath which leaves man that causes him to die, or become a dead soul. "Thou takest away their breath, they die, and return to their dust . . . His breath goeth forth, he returneth to his earth" (Psalm 104:29; 146:4). The breath of life is the only thing that leaves man at death, and returns to God. It is termed "spirit" many times in the Scriptures.

Now the text, "And the spirit shall return unto God who gave it," doesn't mean that the spirit or breath of life leaves the body at death and goes to heaven where God is, but rather to His care and keeping.

In a little leaflet printed by the Church of God entitled "The Spirit of Ecclesiastes 12:7," we have an illustration which brings out this truth very nicely. Suppose a man owns a piece of property in one State, and sells it to some one by contract on time payments. The owner goes to another State or country to live and in process of time the party to whom it was sold fails to meet his obligations. Thus the contract becomes null and void, and the title of the property returns to the former owner. Now we know the real estate is not moved to where the owner resides, but the title goes back to his charge, care, and keeping.

Another text a little confusing to some is found in Ecclesiastes 3:21. Here the word "spirit" is used in a different sense, meaning life. We will go back to the 18th verse of this context that we may have a clear understanding. "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. 3:18-21).

The life of every individual goes on record in heaven just as it is lived, to be accounted for in the day of judgment; but not so with the beast. No record is kept of beasts' lives, for they are not accountable to God. Therefore at death they simply cease to be; there is no resurrection for them, so their spirit goes down when they die.

But praise be to God for the wonderful plan of salvation which grants a resurrection from the dead to all humanity, and immortality to those who accept salvation through the shed blood of Jesus Christ, repenting of their sins, walking in the light, and making their peace with God. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54, 55, 57).—William Alexander in *The Bible Advocate*.

CHILDREN AND MONEY

TODAY children and youth have more money to spend than any other generation ever had. This spending generally is for non-essentials. The child's money goes for pleasures, or little luxuries like soda, candy, movies, and the like. Every boy and girl needs instruction in how to use money. This certainly is as essential as arithmetic and geography.

Some one has suggested that the prodigal son would not have been so wasteful if he had experienced training in stewardship. Apparently he had never been a partner in the family budget. In other words, if he had been trained in the use of the value of things as "windows through which to see God," he would have become an entirely different person. Taking care of possessions in a spiritual way was unknown to him. All that he thought of was spending for "a good time." Lacking constructive teaching, he was at the mercy of his own whims and desires—and at the mercy also of his friends.

Parents, leaders, and teachers of youth should practice stewardship themselves. Their instruction should be by habits as well as by words. It is still true that "one example is worth a thousand precepts." The boy who got up at six every morning to deliver papers had a background of thinking which came from parents who were true stewards. Their interest in the church finally came to him. He gave regularly and earned his gift, because he saw that their theory was backed by their practice. So a child may give either in service or substance, or both, to any cause which he feels is worth while.

Each child should have something to give. Stewardship, to be real, must be a share in the Lord's work, in which the giver is a partner. If this theory is supported by education in the causes to which money or service is given, it will be a very vital experience. He that is faithful in a little, is faithful also in much. Children will form this habit very early if it is actually a part of the family practice. Many children whose parents cannot supply them with money are finding ways to earn their gifts to the church.

The results of such procedures are a personal experience in giving and a developed sense of responsibility. A lad of five who wept when he was told that he could not give, because his father was out of work and had no money, felt deeply. His obligation to give was very real to him. The church could not get along without his contribution. This conception when properly developed is of the utmost importance. It is likewise very beautiful.

Giving of this sort keeps children informed about the church and its program. This is not only because of the actual instruction given, but it encourages them to discover for themselves the work that the church is doing. Through projects on missions, Christian education, or the local church program, they "learn by doing." The boys who were contributing to the mission boat, *Princeton*, on the Alaskan coast, built a beautiful model of it. In the process they learned more about missions than they ever discovered previously.—James F. Riggs in *The Presbyterian*.

THE CHALLENGE OF THE MASTER TEACHER

THE story of the wedding feast is a most revealing incident to the charm and character of Jesus. When a village girl was making up the list of her wedding guests, she turned to the young man who sat beside her and said, "I should like to have Jesus attend our wedding. He has such calm and cheerful eyes." The young man answered, "I'd like that, too. His presence lends a wholesome happiness to any occasion." Thus it happened that Jesus attended the wedding in Cana of Galilee, and just as the young man had predicted, before the feast was over, He had added to the joy of the occasion by providing good wine when the ordinary supply was exhausted. The first miracle was performed to save the girl and young man from embarrassment.

People who knew Jesus wanted to be with Him. They invited Him to be their guest; they thronged His resting places; they hung upon His words, for they were spirit and they were life; and the better they knew Him the more they loved Him. Children flocked about Him; men left all and followed Him. It is clear then that the first purpose of Christian education is to interpret Jesus Christ as the most desirable reality in human experience.

The second goal of Christian education is to secure a definite dedication of life to Jesus Christ and the beginning of an ever-growing friendship and fellowship with Him. Out of the life situation represented in the wedding feast there comes another significant fact. When the wine ran short, the mother of Jesus said to the attendant, "Whatsoever he saith unto you, do it." The new psychology and the New Testament agree that life requires an adequate center. Until the purpose of human life becomes the fulfillment of the purpose of God for that life, complete integration is impossible. Weatherhead has rendered us a great service when he insists that the first step in Christian experience must be utter surrender. H. C. Link in his recent book, *The Return to Religion*, stresses the other side which becomes the third goal for Christian education—Christ-directed activity in human relationships.

The waitresses were important to the wedding feast. Jesus has something for everybody to do. You can do something where you are if you would do anything anywhere. The Christian life must find its expression in human relationships. Your Christianity is not real unless you are easier to live with in your home, your office, and your church.

"Whatsoever he saith, do it." God has something to say to His children. It is the job of Christian education to interpret the Bible as the Word of God to men. The truth of the Bible will never be outworn nor outmoded, for this truth was born in the heart of God, written into life experience of men, and finally set up in type. Its truth matches life's needs, because it was born in life. Consider the 23rd Psalm, "The Lord is my shepherd; I shall not want." Before the dawn of history the heart of God was like the heart of a shepherd. Hours of meditation and years of experi-

ence revealed this truth to David. Finally, he began to sing, "The Lord is my shepherd; I shall not want." It was truth like the music of a great hymn, meant to be played over again.

Again, God has something to say to the listening soul in prayer. The final goal of Christian education is to lead pupils to discover the will of God through prayer. The surrendered life must develop its strength in Christian activity through the practice of a daily friendship and fellowship with God.

These are the objectives of Christian education. These are the goals to which the administration of Christian education from the individual church are called. These are the high privileges to which the Master Teacher challenges. —Dr. M. Ray McKay in *Central Advent Christian Mission Bulletin*.

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THE KINGDOM OF GOD

(Continued from page 5)

streams in the desert" (Isa. 35:5, 6). All the conditions will be changed, and great preparation will be made to really beautify the earth, as "the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes" (Isa. 35:7).

When at the close of the day, in the silent hours of the night, you say to the Father, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10), you are surely praying for all these wonderful blessings. Each one of the prophets has given us the good news of the kingdom, but has given it in his own words, and it only remains for us to search out the things of God as revealed by them. Jesus Christ is the central figure around which all those kingdom promises cluster, and He affirms that everything written concerning Him, whether in the law, prophets, or Psalms, will be fulfilled.

Jesus Christ "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23). If the gospel as herein mentioned is not the gospel of Mark 16:15 and is not "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12), which Philip was preaching, please tell me *why* Jesus Christ did not say to His disciples just before He died, "Now, brethren, I have been preaching the gospel of the kingdom of God, and so have you, but I want you to clearly understand that after My death and resurrection you are to preach another gospel."

Human reasoning reminds me of what the Master said in Matthew 23:24. Paul declares, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" (Heb. 2:3), and this takes us back to Matthew 4:23, where it says Jesus Christ preached the gospel of the kingdom of God; and Paul said it was great salvation, and clearly affirms that if we neglect it there is no escape.

I solemnly affirm that Jesus Christ preached the gospel

of the kingdom of God (Mark 1:14); that it was "great salvation" (Heb. 2:3); that it was the same message that Philip preached (Acts 8:5, 12); and any effort to prove otherwise is a case of deception, as Paul clearly shows (Gal. 1:6, 7).

What Matthew terms the gospel of the kingdom of God, Paul calls "great salvation," and then Peter says, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæe, and began from Galilee, after the baptism which John preached" (Acts 10:36, 37).

The gospel of the kingdom to be reestablished upon the earth was preached before Pentecost, and is still being preached; but the kingdom has not been established as yet. May that message, and the things that will be brought about as the result of the kingdom's being "set up" inspire our hearts to greater service for the Master.

THE GLORIOUS RESURRECTION

(Continued from front page)

Christ are eternal facts in the mind and purposes of God. They did not first become realities with God when Jesus hung upon the cross and died, and when He came forth from the sepulcher leaving the tomb empty behind Him. They were purposed, planned, and anticipated from eternity, so that with God the Father they were potential realities just as the finished palace is a reality to the architect who draws the plans and describes the specifications. Our Lord is the "Lamb slain from the foundation of the world" (Rev. 13:8), and since His death and resurrection always go hand in hand and side by side in Scripture, His resurrection was just as certainly an anticipated fact as was His death.

In due time, the fullness of time, the death and resurrection of Christ became historical facts as well. One day He hung upon the cross and died. One day He was taken from the cross and placed in a new-hewn sepulcher. And one day He came forth from the tomb, rising from the dead, and leaving the tomb empty as a proof of His resurrection. The empty tomb is the best attested fact of history. It is attested by historical, logical, psychological evidence. The best argument that has ever been written on the reality of Christianity was written by the invisible hand of Eternal Power on the rock of our Savior's tomb, and in the lives of His own immediate disciples to whom He appeared in bodily form after His resurrection. The resurrection of the Lord Jesus Christ was not only a stupendous miracle, but it is also an indisputable and undeniable fact. When we believe in Christ's physical and bodily resurrection we do not merely believe a dogma, neither a doctrine, nor yet public sentiment, but a fact: a fact which is the solid and enduring bedrock on which alone salvation can ever be built. Observe the words of Paul in 1 Corinthians 15:16-18: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then

they also which are fallen asleep in Christ are perished." Truly, the very system of Christian faith is founded upon the great and glorious truth that Christ is risen indeed.

Shortly after Christ's resurrection and ascension the little band of disciples tarried in Jerusalem until they were filled with the Holy Spirit, and on that wonderful day of Pentecost three thousand were converted in the first meeting. But soon persecution arose; they were scattered, but they went everywhere preaching the gospel. The power of the resurrection was in them and working through them. They had the proof of it written indelibly upon their hearts, their minds, and in their lives; life itself, life more abundant. There was a living hope in a living Savior. Listen to the ringing words of the Apostle Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Paul, one of the great persecutors of the church and doing everything in his power to destroy this new religion, was converted under the power of the risen Christ, and we hear him exclaim, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11). Paul made the resurrection the theme of his preaching and because he believed the words of Jesus, who said, "Because I live, ye shall live also," he became the greatest of all the apostles in preaching the gospel.

It means so much, the fact and glory of His resurrection. Upon it depends the whole structure of our spiritual life. If Christ were dead, we should be of all men most miserable. The atoning work of the cross would have been for nothing; it would be merely the tragic end of a short, but remarkable, life. The curse of sin would still be upon us and our preaching, and faith would be in vain. But Paul exults in these words: "But now is Christ risen from the dead, and become the firstfruits of them that slept." The assurance and the promise are for us, who are walking in the life in which "old things have passed away; behold, all things are become new."

Now that He is risen, He is gathering to Himself His bride; He is gathering to Himself a peculiar people, zealous of good works. Now He is getting the church ready for His coming back again. Never again will His back be smitten or His brow crowned with thorns! He suffered once, He paid the price, He bought our redemption, He died for us!

Now He is risen, and all His humiliation is forever past. When He comes again He will come without sin unto salvation. When He places His feet on Mount Olivet, He shall come as King to reign without a rival. He will come to claim His own. Then let the church put on her beautiful garments and look up and rejoice, for He is risen! When He comes in resurrection glory, the dead in Christ shall come forth from the grave; this mortal shall put on immortality; then shall we shout, "O death, where is thy sting? O grave, where is thy victory?" for we shall see Him in all His beauty and reign with Him in all His glory. May you and I be worthy to have a part in that great and glorious resurrection morn.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

What Love Did

* * * *

By a Schoolteacher

There was a nine-year-old problem boy in our city. All his school life he had annoyed the teachers, breaking all rules, leading the other children into mischief. Finally when his teacher could stand it no longer he was transferred to our building and put in my room.

Lewis had an inferiority complex. He had always been with children who were brighter and had always been told he was dumb. I soon found that the reason he was naughty was to gain attention for himself. I asked him what he liked about school. There were two things, drawing and music. He could draw well, and had a lovely voice.

I appointed Lewis room decorator and asked him to draw certain important pictures for the room. I made him feel we were dependent on him to make our room pretty. I also let him pick out many of the songs we sang, and had him sing on special occasions. I gave him just enough work in his other studies so that he could easily get it done. I made him feel that he was a special friend of mine, that I liked him. I did like him, too.

It worked wonders. Before long he was anxious to come to school. He no longer just tolerated school. He loved it. He gave up opportunities for trips with his father because he wanted to be in school. Love had begotten love.

WHAT LACK OF LOVE DID

After four months Lewis was promoted to another grade. His next teacher was annoyed by his slowness and took it out on him by holding him up for ridicule. He soon lost his new-found love for school; it went with his self-respect and he became again a problem boy. One day he took five dollars from the teacher and passed it out among the boys of the class. This was again an effort to gain favorable attention. When the principal faced Lewis with the misdeed he excused himself by saying, "My teacher didn't like me. She said I was no good, and made fun of me."

In each case he was living up to what his teacher expected of him. I expected good and got good. The next teacher expected bad and got bad.

We feel sorry for children like Lewis. A teacher has a great responsibility.

The second teacher was going by Isaiah 26:10: "Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly." She forgot, though, that the boy was a boy, not a grown-up. "Cast not your pearls before swine," is superseded by, "The goodness of God leadeth thee to repentance."

The Great Appointment

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."

Job has been waiting for his appointment for about thirty-five hundred years. Abel has been waiting almost six thousand years. Abraham, Ezekiel, Jeremiah, Isaiah, Daniel, David, and all the long list of faithful men of God of all ages are waiting the great day of their appointment. As far as Abel, Job, and all the rest of the ancients are concerned, their long years of waiting seem the same to them as it does to the one we laid to rest but yesterday. It is as nothing. All are in blessed unconsciousness. All are hidden in the grave.

"Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

"Thou shalt call, and I will answer thee: thou wilt have a desire for the work of thine hands" (v. 15).

The moment of that appointment is retained in the mind of God. But it surely is coming. Just as you set your alarm clock to go off at a "set time" and wake you up, so the clock of God has a "set time." Inexorably the clock ticks on.

Some day "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16).

Then shall Job's "change come." "We shall all be changed" (1 Cor. 15:51). "The Lord Jesus Christ . . . shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21).

Personal

The great appointment is Person with person. Job said, "Appoint *me* a set time, and remember *me*." Our own individuality will not be obscured by the "multitude, which no man could number" (Rev. 7:9). "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

Though no man can count the number of the redeemed, Jesus Christ has infinite capabilities and can and does know each one personally. "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). Hallelujah! What personal fellowship! But listen: "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" (v. 21).



THE CHILDREN'S PAGE

PREPARED BY GRACE M. MARSH

THE WRONG VOICE

CAN you recall all the nice things that our Father did as they are told in the first chapter of Genesis? And it tells us that everything He made was good.

Then He made a special place for Adam and Eve to live. All the most attractive plants were growing there. Four rivers made the garden beautiful to look at. If you look at the 8th verse of the 2nd chapter of Genesis you will find the name of this garden. It is very easy to remember, for it has only four letters in it. What is it?

Then God showed Adam and Eve this beautiful Garden of Eden, and said, "Now this shall be your home. You are to keep it looking nice. The fruit and the vegetables are yours for food. Over here in the center are two especially nice trees. One is the tree of life. You may eat from that and you will always be well, and will not die.

"Here beside it is the tree of the knowledge of good and evil. That is the only tree in the garden that you must leave alone. You must not touch the fruit on that tree. If you do, you shall die."

God left them then and they went about their work. They picked the fruit and pulled the vegetables. As they passed the tree of knowledge they thought how lovely its fruit looked. It seemed to be brighter than the rest.

"Perhaps," thought Eve, "it would be sweeter than these figs." But she remembered what God said, and she did not touch it.

One day as Eve was working in the garden a terrible enemy came to her. It was some one who wanted her to do what God had told her not to do. The Bible calls this enemy a serpent.

Eve did not at first know that he was an enemy. She had seen him before as she planted seed and tended plants. This time he said,

"Did God tell you not to eat of every tree in this garden?"

"Oh, we may eat of all except one. Our Father told us not to touch the tree of knowledge. If we do, we shall die," answered Eve.

The enemy smiled and shook his head. "That fruit won't kill you," he said. "It will just help you to know a lot of things that you do not know now." And he passed on.

Eve looked at the tree and wished she might eat. The fruit was so pretty. If it was so that it would make her wise she surely wanted it. She put out her hand and touched

it. Nothing happened. She reached again and pulled off some fruit. Still nothing happened. She tasted the fruit. It was much better than anything else she had had. So she ate it all and took some to Adam.

After they had finished the fruit Eve looked at Adam and said, "I must make us some clothes. I think I shall use fig leaves. I did not know before that we should have them."

So she sewed fig leaves together and made a covering for their bodies.

As she and Adam walked together in the shade of the trees they heard the voice of God calling to them. And just as you sometimes feel like doing when you have disobeyed your father, they hid themselves. They were ashamed to have God see them, for they knew they had done wrong. But the heavenly Father called until Adam answered Him.

Then God asked, "Where are you?"

Adam answered, "I was ashamed, so I went and hid myself when I heard You calling."

Then God said, "Adam, there is only one reason why you should feel ashamed. You have disobeyed Me. Did you eat the fruit?"

You know Adam was just like you and me. He wanted to lay the blame on some one else. He said, "Eve gave it to me, and I ate it."

Then Eve said, "Well, the serpent deceived me." She was just like Adam, wasn't she?

But they both remembered that God had told them not to eat it. They wondered what the Father would do. They soon learned. He said to the enemy that had talked with Eve, "You shall be hated by every living thing, because you have done this. Men will try to kill you and your children always. You will always crawl in the dust."

To Eve, God said, "You will have many children and much sorrow. And your husband will be stronger than you, so that you must do as he says."

To Adam He said, "You have listened to some one else instead of Me. Now your work will be very hard. There will be weeds and thorns in your fields. And you will no longer have the fruit from the tree of life. You must leave the garden with your wife, and when you die you will change again to dust as you were before I created you."

So God proved His words to be true. As Adam and Eve grew old and sick they talked often of the time they listened to the wrong voice, and wished they had remembered God's words instead.

AMONG THE CHURCHES

WHAT'S THE ANSWER?

What man murdered one fourth of the earth's population? Look for the answer in next week's paper. It'll be there somewhere! Don't forget!

THANK YOU

Please may I have a small space in The Herald to thank all who remembered me on my birthday? It was a very pleasant surprise, and a real shower of cards, letters, and gifts.

There were so many that it would be physically impossible for me to reply to all of them, so I take this means of thanking all of them.

Mrs. James A. Patrick,
Ashland, Ohio.

ILLINOIS EVANGELISTS' NOTES

The protracted meetings at the Peoria Open Bible Church of God closed Sunday evening, March 14. The meetings were conducted with Bro. F. L. Austin's usual vivacity and forcefulness of speech. The attendance was fair, ranging from about 12 to 35 at each service.

The church group at Peoria organized on Saturday, March 13, adopting the State authorized constitution, and electing the following officers: elder—Dean Fuqua, 1019 Howett St., Peoria, Ill.; deacon—George Slagle, Dunlap, Ill.; trustee—William O. Robbins, Rt. 4, Peoria; secretary—Dolores Fuqua, 1019 Howett St., Peoria; treasurer—Mrs. Dean Fuqua, 1019 Howett St., Peoria; Sunday school superintendent—Elzie Robbins, 313 Fayette St., Peoria.

The registered membership is 9. Sunday school attendance is usually about 12 to 22. Evening services usually call forth the larger attendance of 12 to 27. This is speaking of general work aside from special meetings. Mail can be received at the church building at 713 Lincoln Ave.

On Sunday morning and evening, the writer spoke for Macomb Open Bible Church of God. The attendance was 12 in the morning and 15 in the evening. It is a great consolation to us all to witness the earnestness and zeal that are growing in this group. Bro. Harvey Krogh was to speak here Sunday morning, March 21.

There are no definite plans for meetings until after Easter.

J. W. McLain,
Ripley, Illinois.

VALUABLE HELP FOR STEWARDSHIP COMMITTEES

The Layman Company, which cooperates with all denominations, will send for \$1.00, to any committee or individual, on approval 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.

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The Layman Company,
730 Rush St., Chicago, Ill.

SOUTH LAWN CHURCH, GRAND RAPIDS

A cordial invitation is extended to any visiting brethren to enjoy the Easter services with us and partake of the noonday dinner at the church.

Bro. Joseph Holland was able to preside at the men's meeting on Saturday night, March 14. We are thankful indeed for the preservation of his life after his car was struck by a train some weeks ago.

The writer, having served as pastor here for nearly seven years, has asked the church to make the number seven the complete number again, and to arrange for another pastor to take over the work any time between June 1 and September 1 of this year that will be convenient both to the church and to the incoming minister.

We have learned to love the church family dearly, and hope always to be associated with them in one way or another. We feel that the work here is in the healthiest condition now that it has been in for several years, and that this is the proper time for a new pastor to take up the work.

After this change has been made we hope to have the time and liberty to renew some acquaintances over the American continent and to hold some evangelistic meetings from time to time.

F. E. Siple, Pastor.

"If faith produce no works, I see
That faith is not a living tree,
Thus faith and works together grow;
No separate life they e'er can know;
They're soul and body, hand and heart:
What God hath joined, let no man part."

HAPPY WOODS, LOUISIANA

On Sunday, March 7, the evangelistic services came to a happy close with the addition of five new members. Those baptized are: Mr. and Mrs. George Halverson, Rt. 3, Hammond, La.; and the Misses Dorothy Foster, Pauline Bankston, both of Ponchatoula, La., and Frances Hutchinson of Rt. 3, Hammond. May the Lord lead all in service and crown with victory in the kingdom.

A definite need and willingness toward pastoral work was aroused, and by the time this is published Bro. Harry Goekler of Marshall, Ill., will be doing pastoral work for the two Louisiana churches near Hammond. We believe Bro. Goekler will do a good work in these fields and we pray him the best of this world's favors in this new venture.

Not least among our joys was that of meeting Sr. Siple, Senior, now 85 years of age. She was present at every evening service held at the Happy Woods Church of God. Had she wished to be absent a night or two she could have better used excuses some made who were absent a part of the time than the ones who made them.

On our return home it was our pleasure to visit with Bro. and Sr. J. S. Lyon of Citronelle, far distant from others of our faith, but nevertheless with their hearts in the Lord's work.

Sydney E. Magaw.

ARKANSAS CITY, KANSAS

It has been some time since a report from our church here has been sent to The Herald, and we thought it about time to let our church people know that we are still working in the Master's service.

We haven't a minister now, but hope to have one later. But we keep up our Sunday school and have an average attendance of thirty. Because of the inclement weather, which has brought on an epidemic of colds and flu, quite a number have been on the sick list. Among those are Sr. N. B. Robison; Bro. and Sr. Andy Reed; Sr. Harriet Reed, who is 88, and Sr. Chloe Sims. Some of these are getting better and will soon be with us again, but we have been trying to carry on, and we feel we have been blessed of the Lord in so doing.

Bro. George Waters, one of our active members, has been ill for almost a year. He had to give up the mail route out of Newkirk, Okla., and he is spending this winter in Texas. He and his wife went early in the fall. We hear that he is better, and we hope to have them with us again soon.

Sr. Emma Smith is another who is spending this winter in Texas. We are hoping soon to see her again. Her place was not often vacant at the church.

The Dorcas Society have a quilt that they are working on. We have been doing some work in this line to help the building fund out, and as a result, with what our monthly dues bring in and the proceeds from the Dorcas Society work, we are having the basement of our church finished. We have a nice ceiling on and partitions set separating the kitchen from the dining room and hall. Our brethren who cannot work in the daytime come at night and put in several hours' work. They are now lathing the partition and wall, and will have it plastered as soon as the lathing is finished. Our young people are happy to know that they are soon going to have a nice clean place to worship. This was a much-needed work, and we are so glad that it is to be accomplished and that we have the money to pay for it.

Sr. Hindman, of Ponca City, is here visiting her daughter and son-in-law, Bro. and Sr. Hobart Luper. She is very poorly.

We had visitors from Attica, Kan., March 7: Evert Reed and his brother, Funian Reed, and wife. The young men are sons of Bro. and Sr. Mandes Reed. The young couple have recently been married.

The teachers are planning an Easter program to be given Easter Sunday morning.
Church Secretary.

MOTHERS AND OTHERS

Others weary of the noise,
Mothers play with girls and boys.
Others work with patient will,
Mothers labor later still.
Others' love is more or less,
Mothers love with steadiness.
Others pardon, hating yet;
Mothers pardon and forget.
Others keep the ancient score,
Mothers never shut the door.
Others grow incredulous,
Mothers still believe in us.
Others throw their faith away,
Mothers pray, and pray, and pray.

—Amos R. Wells,

MARGARET BYLSMA

Margaret Bylsma was born in Brunswick, Ga., and attended the elementary and high schools there. She moved to Hammond, La., with her family in 1925, where she made her home with her niece, Dolly Bylsma.

On January 12, 1932, she was baptized by Elder M. W. Lyon of Cleveland, Ohio. From then until the time of her death Sr. Bylsma was an energetic worker of the Happy Woods Church of God near Hammond, and for the past year she taught Bible classes at the Blood River Church of God. She was loyal to the faith.

Death claimed her Wednesday, March 3, 1937, following a brief illness of influenza and pneumonia.

She is survived by her father, Peter Bylsma of Napoleonville, La.; one brother, Myles Bylsma of Baton Rouge, La.; one sister, Mrs. Davis Draper of Dearborn, Mich.; and her niece, Dolly Bylsma of Hammond. Her death has brought a deep sorrow to her many church friends, but also a determination to keep up the work that she was so interested in. The securing of a pastor was in part a result of losing Margaret.

Funeral services were conducted Friday, March 5, by the writer from the home in Hammond, and she was laid to rest in Greenlawn Cemetery to await the Master's call to immortality at the resurrection.

Sydney E. Magaw.

THE BOOK OF GENESIS

"In the beginning God!" In this, the opening statement of the Bible, is found the basis of all religion. Without a recognition of the being of God there could be no true worship, "for he that cometh to God must believe that he is."

To derive any particular benefit from one's belief in God's being he must know something beyond the mere fact of His existence; he must also be convinced "that he is a rewarder of them that diligently seek him" (Heb. 11:6).

The book of Genesis provides the knowledge upon which belief in God's goodness rests securely. For in this book is recorded a detailed account of creation, each act of which points to beneficent intention toward man on the part of the Creator.

A BOOK OF BEGINNINGS

This is a record of beginnings. It tells of the beginning of the heaven and the earth, and of life which, in all its varied forms, flourishes upon it. It records the beginning of human history, human family life, human society, and human government. It pictures the origin of sin and the result of sin, which is death. It contains the first intimation of the coming of a Redeemer and reveals the first faint outlines of the divine plan for man's salvation. It introduces faith as a saving element, and by example and precept points out the value of worship and the efficacy of prayer. It marks the first call to Abraham and the founding of Israel, God's original kingdom upon the earth, the type of the eternal kingdom which Christ is coming to establish.

A BOOK OF COVENANTS

Genesis is above all else a book of covenants. It makes known the covenants God made with Adam, Noah, Abraham, and the other patriarchs. Without the knowledge of the covenants God has made, the New Testament would be largely a closed book to us. This is especially true of the Abrahamic

covenant which Genesis introduces, describes, and emphasizes. In the promise or covenant God made with Abraham is revealed the purposes of God not alone for Israel, but for "all the families of the earth," for all are to be blessed through him.

This covenant also applies to the believer in Christ, for "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

The visionary call to Macedonia was the first recorded divine command to carry the gospel into Europe. Prior to this time, Christianity must have had its beginnings in parts of Europe as persecution, business, and travel sent Christian Jews and Gentiles from Asia throughout the Roman world. But Paul's missionary trips through Southern Europe were the only organized effort made to convert the Continent before Nero's time. No missionary has been more successful.

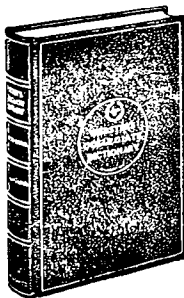
"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

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.

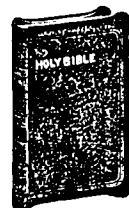
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

RESURRECTION

(Continued from page 3)

Are these words of the angel true? They are in the Bible. Yes, but some people don't believe the Bible. Suppose they didn't believe history; how would we prove to them that George Washington lived? I would point them to Washington Monument. They could not deny that that monument was erected for the purpose of commemorating the life and work of George Washington.

It is Sunday evening as I write these words. All over the civilized world today people gathered together to worship. Why? What set this day aside from the other days of the week as a day of worship? "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mark 16:9). Yes, today is a monument to the fact that Jesus rose from the dead.

Does resurrection mean anything to us? Yes. First it means the coming of the Lord, for there can be no resurrection till He comes. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

Does the coming of the Lord mean anything to us? As I look out over the world, I see many things that need changing for the better. There are wars and rumors of wars, and every nation is preparing for war as never before. The munition factories are running full blast, and the managements are hoping for war. Not only are they hoping for war, but they are pulling the international strings in order to bring about war. Much money is tied up, and there can be no profits till cannon roar, and more and more arms are put into use. What matters it to them that your boys and mine must be fodder for the cannon? The shekels cannot begin to roll in until the drums roll out the martial music. But this is only a beginning of the tale of woe. Poverty, naked and unashamed, stalks over the world, and millions are starving, while other millions are on the verge of starvation.

Besides all this, we have a sin-burdened world and untold sickness and suffering resulting from the curse. And the dread enemy of mankind stalks about seeking whom he may devour. He came into our midst last year and took some that were very near and dear to us. Many hearts and homes are broken by that enemy, and, if what I heard a preacher say is true, these things will go on and on. He said that there isn't any evidence that Christ will come for millions and millions of ages. If this is true, then the things I have been talking about will go on for millions and millions of ages—not years, but ages. People will keep on sinning and suffering and dying.

Thank God that man was a false prophet. The signs are thickening around us, and the dark clouds of war and

strife rise up from the horizon and are reaching almost to the zenith. What do they portend? They tell us that the end of the age is near, and that the Lord is soon coming. Does that mean anything to us? It means resurrection. What does that mean? To illustrate this, I wish to tell you what my wife's father once said. He and some of his children were standing by the grave of his wife. He said, "I would like to be standing right here when the Lord comes, so I could meet her when she comes up." You can see what his faith was. He is sleeping beside her now, and they will come up together. Does resurrection mean as much to you? Are you expecting to meet loved ones at that time? Whether you are standing by their graves or not, you will meet them if you are prepared for the coming of the Lord, and if they went down in death in the triumphs of a living faith. Or does your faith waver, and are you uncertain as to just what will happen when that time comes?

Dear readers, let me admonish you to make yourselves ready, and have on the wedding garment, or you may suffer the loss of all things.

There is, so to speak, a greater resemblance than appears on the surface between prayer meetings and peace conferences; the people who need them least attend.—Troy, N. Y., *Record*.

Says *Religious Digest*: "The editor of a Missouri weekly paper carried this notice: 'Attention subscribers. When your subscription expires come in and renew promptly if you want me to give you a good boost toward the golden gate when you expire.'"

ACCORDING to *The Philadelphia Bulletin*, Sam was being implored by a church committee of brethren to contribute to a special fund the church was trying to raise. But Sam was obdurate.

"Well," said one of the brothers with a clincher of an argument, "don't you all think you owes de Lawd anything?"

"Oh, Ah sure does," said Sam, "only He ain't pressin' me like mah others creditors is."

The answer to the question in last week's paper may be found in Genesis 3:4 and John 8:44.

God can grow trees, and lift mountains, and fill space with shining stars, and people the earth with bright-eyed babies, and stretch the seas from continents, and weigh the nations as dust in the balance, and fill the earth with His glory; but He has so arranged things that He needs our help in the salvation of a lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with His work.

—*Southern Christian Advocate*.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, MARCH 30, 1937

NUMBER 26

What Is Man?

By T. A. Drinkard

“What is man, that thou art mindful of him?”—Psalm 8:4.

THAT is, what entered into his constitutional make-up that makes him so important, above other creatures that were created by the power of God? This question by the Prophet David has caused no little commotion in the ranks of those who believe in the inherent immortality of the soul, a mythical entity that never dies and for which no promise of eternal life is offered.

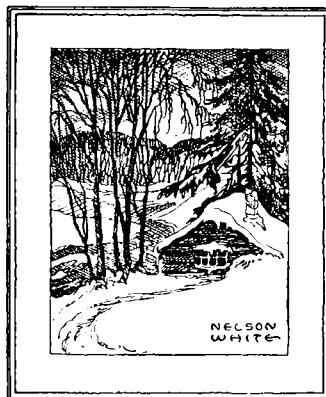
Jesus Christ tasted death for those in the death state, that passed upon all men as the result of Adam's sin (Rom. 5:12).

If man at the time of his creation (Gen. 1:27) was so made that he could not die, why pass the sentence of death upon him? But the fact that man sinned and that death resulted is proof positive that he was not so made.

You will notice that Paul reveals that death came because of sin. If Adam had not sinned, then death would not have come; but since sin came, and since death was the result of that sin, therefore Adam was not created a deathless being. The sin that brought this death upon Adam and his posterity was committed when he broke, or disobeyed, the law of God, by eating the forbidden fruit which was good for food (Gen. 3:3, 6). Read Genesis 2:8, 9; 3:1-6.

Note this: “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:6). Here is a violation of the law of God.

Let us come to 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. . . . 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.”

Because Adam (1) hearkened unto his wife (2) and ate of the forbidden fruit, the earth was cursed, thorns and thistles came, and man was sentenced to death; and he should die the day the eating took place (Gen. 2:17).

I need not consider what some may say about this being a figurative narration, and that the trees and death were not literal but some mythical something that they can't explain themselves, much less persuade others

to believe, or that it was a spiritual fruit, and a spiritual death. To teach something as truth that can't be sustained by the Word of God will always lead into trouble.

With these thoughts before us, let me read: “And God said, Let us make man in our image, after our likeness” (Gen. 1:26). Since “there was not a man to till the ground” (Gen. 2:5), and since God said, “Let us make man,” it is only reasonable and natural that we conclude that man did not exist; therefore, God had to create or make him, and He has been pleased to tell us just how He did it and what entered into his constitution. But false teachers have so perverted facts that very little truth reaches the people.

I call your attention to Genesis 2:7, and would be pleased for you to take notice just how the verse is divided and worded, as it is very beautifully arranged in three parts. Those who believe in the immortality of the soul cannot face the fundamental facts of man's nature as revealed therein. Here it is: “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.”

Now, (a) since man was formed of the dust of the ground, (b) since God breathed into man's nostrils the breath of life to cause him to live, (*Please turn to page 12*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Thousands Starve in China

"They have belied the Lord, and said, It is not he: . . . neither shall we see sword nor famine."—Jeremiah 5:12.

HANKOW, China, March 24.—More than two thousand farmers in Szechwan Province have already perished from starvation, it is reported here. Crazy by hunger, some eight hundred men attacked rice-laden junks at Yungchway, southwest of Chungking, recently and many of them are said to have been killed. Parents have sold their children to secure food. In some cities the shade trees have been cut



down, the bark and smaller roots eaten, and the wood sold for fuel, the money received going for food for the starving people. Two million persons were reported fighting for bare existence west of the Hankow-Peiping railway. The shortage of food is due to prolonged drought. Low water in the Yangtze River blocks ship traffic through gorges, holding back considerable rice from Wanhien and other regions.

China has suffered from famine for thousands of years. Sometimes food shortage is caused by prolonged drought, as in the present instance, and at other times by the flooding of the Yellow River Valley, which periodically sweeps millions of acres clean of all vegetation.

No doubt, even after our Lord's return, it will require decades to correct the physical conditions and economic wrongs which bring such sad and unnecessary conditions about in China and other lands, for we read that the generous relief of the poor by the government of King Jesus will be one of the reasons why "all nations shall call him blessed" (Psalm 72:11-14, 16, 17).

Britain and Italy Drifting Toward War

"The fourth kingdom shall be strong as iron."—Daniel.

LONDON, March 23.—European diplomats said today that the tense relations now prevailing between Great Britain and Italy were putting the worst strain on the possibility of maintaining peace that has existed since the British sent their battleships into the Mediterranean two years ago. According to reliable sources of information Italian ire is due to the belief in Italy that the British rearmament program is for the purpose of putting England in shape to curb Italian territorial expansion. On the other hand Britain is said to be uneasy owing to Mussolini's move to fortify his Ethiopian territories and particularly over his announced intention of building a great naval base in the Red Sea to challenge British control of the Indian Ocean.

Hitler Declares Truce on Protestants

"The same horn made war with the saints."—Daniel.

BERLIN, Germany, March 23.—The Nazi Government declared a truce tonight in its long quarrel with rebellious Protestants rather than engage in simultaneous conflict with both Catholics and Protestants. The Pope's communication, which was read in all Catholic churches last Sunday, charged the Hitler Government with breaking its treaties with the Vatican. Pope Pius' encyclical against Nazi religious doctrines, it is said, was smuggled into Germany by airplane. The reading of the document has aroused much feeling throughout both Catholic and Government circles. The International Bible Students (followers of Judge Rutherford and the late Pastor Russell) continue to suffer severely from the persecution directed against all organizations which do not submit to Nazi domination.

Refuse Government Money

"Be in debt to no man—apart from the debt of love one to another."—Romans 13:8, Moffatt.

WASHINGTON, D. C., March 25.—Appearing in the drab and simple garb of their religious faiths, a small group of serious-minded Pennsylvania "plain people" are in Washington demanding that the Federal Court enjoin the United States Government from trying to lend them money. They represent Amish, Mennonite, and Dunkard congregations located in the East Lampeter Township district of Lancaster, Pennsylvania. Their legal spokesman, Attorney John N. Landberg of Philadelphia, asserted that the school district authorities had accepted a grant of \$66,250 PWA money for erection of a consolidated school. The attorney explained that while the money had been accepted by the school board as a grant, "these people and the law call it a loan and they don't want it." The members of the three denominations named are forbidden to incur a debt to any man, nor do they want their children taken to school in busses provided by the district.

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Exhaling the Fragrance of Christ

By the Editor

"When I reached Troas to preach the gospel of Christ, though I had a wide opportunity in the Lord, my spirit could not rest, because I did not find my brother Titus there; so I said good-bye and went off to Macedonia. Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me. I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing, to the one a deadly fragrance that makes for death, to the other a vital fragrance that makes for life."—2 Corinthians 2:12-16, Moffatt.

IT IS hard for us to associate the thought of weakness in any form with what we know of the man who said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). And yet we find that very man of abiding faith and boundless courage in the Lord confessing himself so dependent upon the presence of a human friend and helper that he cannot go on with a certain task without him.

The passage indicates that Paul neglected a "wide opportunity" for presenting the gospel in Troas, the center of a large and promising district for missionary activity, because Titus, whom he addresses elsewhere as "mine own son after the common faith" (Titus 1:4), was not there to labor with him.

At first thought it might appear to us that Paul manifested a sentimental weakness on that occasion that was unworthy of so great a man. But as we follow the record further, we learn that God used that apparent human weakness to induce the Apostle to leave Troas, where he would have been contented to remain had Titus joined him there, and go to Macedonia and open up the whole vast territory of Europe for the gospel and to sow the seed which was destined to yield such an abundant harvest of converts in coming years.

God often gains control over those whom He desires to serve Him by playing upon the strings of their human emotions. In this case it was Paul's yearning for the companionship of Titus and his refusal to go on with his task in Troas without that true and tried friend at his side. Strange, mysterious, and inscrutable, but ever beneficent, are the ways of Providence!

"My spirit could not rest," he declared, "because I did not find my brother Titus there." He was discontented, unhappy, and incapable of effectual work because of his

disappointment in not finding his friend where he had expected to meet him. "So I said good-bye and went off to Macedonia."

Just how many times you and I have been moved by the Spirit of God to act as we have on given occasions, through some appeal made to our human emotions, we cannot tell. For myself I have long been convinced that God does, in deed, "work in a mysterious way His wonders to perform," and often invokes our compliance with His desires by obstructing the accomplishment of our own particular purposes.

As I look back over the years I have spent in His fellowship, the long trails I have followed at my Father's side, I can see clearly that He has from time to time appealed to every inclination and emotion, even to my natural selfishness, my fears, my lack of faith, to lead me in the direction He saw it was best for me to take.

You, too, I am sure, would give similar testimony of our Lord's leadership. As you glance back at the road you have come, you are able now to see in many an apparent failure that brought you only bitter disappointment at the time you experienced it, the wise and tender hand of the Father was guiding, directing, restricting, and altering the course of your life for your eternal and, perhaps, temporal good.

Sometimes God wants us to venture out into the untried regions of Macedonia when we prefer to remain among the familiar scenes of Troas, surrounded by friends whom we both know and trust, associates and coworkers in whose devotion we have the utmost confidence. Because of our contentment we do not see the Heaven-sent messenger from distant places, nor do we hear his plea, "Come over into Macedonia and help us!"

But when a great disappointment comes, when we are deprived of further fellowship with the friends we loved, we no longer care where we are or what we do, then we see the pleading arms of the man from Macedonia, and willingly respond, "Lord, send me!"

Paul with his deep spiritual insight was quick to see the hand of God in every event of life. The absence of Titus from Troas he readily ascribes to an act of God. The Lord wanted him to go to Macedonia, therefore He prevented Titus from joining the Apostle at the appointed place! Paul even rejoiced that this was so.

"Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me."

The familiar words of the King James fail to convey to our modern ears the full beauty and meaning of this passage: "Now thanks be to God, which always causeth us to triumph in Christ, and maketheth (Please turn to page 16)

The Hope Set Before Us

By Harriet E. Boice

REMEMBERING the words of Paul, that though an angel from heaven should preach any other gospel than that he preached, he should be accursed, we dare not set before you any other hope than that which rests upon the immutable Word of God. There is but *one true hope*. Our desire, like Paul's, is "that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." It becomes our privilege as well as our duty to instruct any who desire to know the Christian's hope. Give "a reason for the hope that is in you with meekness and fear," is the instruction given us by Peter (Eph. 1:18, 19; Gal. 1:9, 10; 1 Peter 3:15).

Hope, in relation to man, consists of two elements—*desire* and *expectation*. When one or the other is absent, there is hope. Its effect upon human life is most salutary. Hope inspires enterprise and activity; it gives confidence in the future; it moderates sorrow and gives solace in distress. Hope is the desire for some good, accompanied with the belief that it is attainable.

A true hope must be based upon a promise, and that promise must come from one whose veracity is unquestionable. Hope spans the time of waiting for that which is promised. We cannot hope for that we are already in possession of, neither can we hope for that which has not been promised, because we have no ground for confident expectation. *The hope in relation to God and our future destiny must be based upon the promises of God.* All others are false hopes.

The Christian's hope is "the hope of salvation." It is the earnest expectation of the creature waiting for the manifestation of the sons of God. This creature does not willingly wait for what has been promised, but by reason of Him (Christ) he is subjected in hope because the creature itself is to be delivered from the bondage of corruption into the glorious liberty of the children of God. Paul knew what great promises were given concerning old mother earth and the blessings promised to earth's inhabitants in that millennial age—the kingdom era, "the day of the Lord," when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Hence he says, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it" (Rom. 8:18-26). Hence, we see how *hope* spans the time of waiting for that which has been promised. The Christian's

hope is based upon the immutable Word of God. In relation to "the hope set before us," which was confirmed by the oath of God; those who have *not* come into covenant relationship with God are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope*, and without God in the world" (Eph. 2:12). All must become "heirs of God, and joint-heirs with Christ" (Rom. 8:17) in order to lay hold on the hope set before us.

"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" (Gal. 3:26-29). Having obeyed "that form of doctrine" (Rom. 6:3, 4, 18) by which we are made "free from sin," we become servants of righteousness, "children of God," by adoption into the household of God (Eph. 2:19), "heirs of God," "heirs according to the promise." When we meet the conditions by which we become "heirs of promise," and members of the one body, then we lay hold on the hope set before us. In the waters of baptism we enter into covenant relationship with God and are sealed with the holy spirit of promise which is the "earnest of our inheritance *until the redemption of the purchased possession*" (Eph. 1:13, 14).

"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). "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; *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." Paul exhorts Titus also to speak the things which become "*sound doctrine*." "For the grace of God that *bringeth salvation* hath appeared to all men, *teaching us* that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 1:1-4; 2:11-14). This testimony shows that *everlasting life* and the kingdom are promised them that love Him. This blessed hope we are looking for. It is the hope set before us which is an anchor to the soul. It is based on the promises of God, and we are to wait for it until the appearing of our Savior Jesus Christ. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say, . . . Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world: . . . the righteous into life eternal (Matt. 25:31-46).

This hope is sure and steadfast, for He is faithful that promised; it reaches to that within the veil. For Christ is entered into heaven itself, now to appear in the presence of God for us. His blood has touched the mercy seat, and blotted out all the transgressions of those who have fled for refuge to lay hold on the hope set before us. "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 (sin offering) unto salvation" (Heb. 9:28). "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."

This blessed hope is our anchor in the billows of life. It inspires us to live a godly life in Christ Jesus although we should suffer and die in the fierce waves of persecution that have destroyed thousands of God's saints (2 Tim. 3:12; Heb. 11:37). It sustains us in great trials, for the trials of this life are the purifying fires through which we must pass to make us perfect through suffering. "The sufferings of this present time are not worthy to be compared with the

glory that shall be revealed in us" (1 Peter 1:7; 5:7-10; Phil. 3:8-14; Rom. 8:18). This blessed hope makes us happy in sunshine or shadows, for blessed are they whose hope is in the Lord his God (Psalm 146:5; Matt. 5:3-16). It helps us to endure temptations and trials, for we know that after we are tried, and have proved faithful, the crown of life shall be ours, when the chief Shepherd shall appear (James 1:12; 2 Tim. 4:8; 1 Peter 5:4). It makes us steadfast in *overcoming self*, for he that overcometh shall inherit all things (Rev. 21:7). It is our comfort when passing through the shadows of death, for we sorrow not, even as others which have no hope (1 Thess. 4:14-18). We are saved by this blessed hope, for every man that hath this hope in Him purifieth himself, even as He is pure, because we know that when He shall appear, we shall be like Him; for we shall see Him as He is. The pure in heart shall see God (1 John 3:2, 3; Matt. 5:8). Will you not accept Jesus that you may have this blessed hope as an anchor to the soul?—*The Visitor*.

The Border Line of Creeds

By A. H. Zilmer

A DOCTRINE is not necessarily true because a creed affirms it; nor is it necessarily false because a creed denounces and anathematizes it. The creed, the same as its framers, must pass the scrutiny of investigation in the light of the Word of God. If the terms and phrases of its doctrines are not to be found in the Scriptures, and recourse is taken to speculation, that is, laying down premises, and drawing conclusions, this fact at once creates the presumption that it rests upon an insecure foundation.

The creed undertakes to define God, and then demands that men accept that definition. When the Scriptures directly, clearly, and positively affirm, "But to us (believers) there is but one God," and then with equal clearness say that the one God is "the Father" (1 Cor. 8:6), does this require any elaborate interpretation or explanation from man to make clear its meaning? That which God caused to be said about Himself is inspired. Is it necessary for uninspired men to make clear what God in the inspired record says concerning Himself? When the Father says that He is the one God, and His Son Jesus acknowledged, both during His life among men and since His exaltation to God's right hand, that His Father is the only true God (John 17:3; Rev. 3:12), what is man or his creed that they should attempt to make this fact more clear? One of the creeds says that "the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God." This definition or interpretation contradicts the teaching of Scripture, which says there is one God, the Father, or that God is one. To obviate the difficulty that arises from the premises laid down in the creed, it is said

that there are three "persons" in the Godhead of the same substance, power, and eternity, none afore or after other. However, this does not overcome the difficulty. Jesus said in language clear and unmistakable, "The Father is greater than I" (John 14:28), and that of Himself He could "do nothing" (chap. 5:19, 30). Neither did He speak of Himself, but according to the "commandment" given to Him by His Father (John 12:49). These examples will suffice to show that the creedal definitions and interpretations are in violent collision with some of the plainest declarations of Scripture. This but shows that no creed, however it may be worded, and by whomsoever composed, may be regarded as the standard of correct belief. Wherever the creeds, all of them, leave the language of Scripture, and substitute in place thereof the deductions of men not inspired, there is the best of reasons for observing the apostolic caution, "Try the spirits, whether they are of God" (1 John 4:1).

No man's deductions, nor those embodied in any creed, however precise the reasoning, may be accepted as a finality, or as necessary for salvation. What is necessary for salvation is contained in the record of the preaching of the apostles to the world. This must of very necessity be brief, simple, direct, and easily understood, and thus suited to the capacities of the hearers. While some of those hearers might be able to subscribe to the metaphysical reasonings of the logicians, there are but few of the "not many wise men, not many mighty, not many noble" reached by the gospel call (1 Cor. 1:26) who can follow the subtle abstractions of the creeds or their makers. It is a grievous wrong, if not actually a crime, to expect persons of all grades of enlighten-

ment and scholastic attainment, and from all walks of life, to be burdened with cumbersome terms, explanations, interpretations, and definitions *ad infinitum* which to them are unintelligible, when the essential truth exhibited in the record of the apostolic preaching to the world is simple and understandable to all.

The one great objection against all creeds without exception is that they deal with subjects which go far beyond the purview of the apostolic preaching to those outside. What did the first century teachers place before this class concerning God? Where may we obtain reliable information upon this point? The answer is to be found in the New Testament book called the Acts of the Apostles. This work, written by a well-informed, devout, and conscientious man of learning, undertakes to inform the reader how the apostles executed their mission in "all the world." Here in the score or more discourses of greater or lesser length we may learn what were the outstanding items of doctrine, including the doctrine concerning God, which those teachers placed before their hearers for their acceptance unto salvation.

Since we are here concerned only with the doctrine respecting God, we shall bring more closely into view what we find in the apostolic teaching about God.

Before a large gathering of Jews at Jerusalem the Apostle Peter spoke of Him as "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers" (Acts 3:13). The witness Stephen before the council quoted the words of the angel to Moses, "I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob" (chap. 7:32). From this we see that the God whom the first century teachers proclaimed to their hearers was the God who had revealed Himself to the fathers of the nation of Israel, Abraham, Isaac, and Jacob, and whom they worshiped—the God who throughout the centuries of human existence "left not himself without witness" (chap. 14:17), who so placed the "bounds of habitation" of the peoples of the earth that the knowledge of Himself might be brought to them with the object they should "seek the Lord" (chap. 17:26, 27).

At Antioch in Pisidia the Apostle Paul addressed a company of Jews, and referred to God as "the God of this people of Israel" (chap. 13:17). Stephen before the council spoke of God as "the God of glory" (chap. 7:2).

Again we hear the Apostle Paul speaking before a Gentile audience at Derbe in Asia Minor. When the priest of Jupiter was about to make offerings to Barnabas and Paul, the latter said, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein" (chap. 14:15). Besides being the "living God" in contradiction to the "vanities" of idol worship, the God represented by the apostles is the Creator of all things.

In that notable address delivered by the Apostle Paul on Mars' Hill at Athens, before a company of devout Greek intellectuals, there is further reference to the true God as the Creator of "the world and all things therein" (chap. 17:24).

We now pass in review a number of things spoken in this record concerning God. Both Stephen and the Apostle Paul said that God "dwelleth not in temples made with hands" (chap. 7:48; 17:24). This made against both the temple worship of the Jews at Jerusalem, and the many idol temples and shrines of the Gentiles.

The true God whom Paul preached "is not worshipped with men's hands, as though he needed any thing" (chap. 17:25). Men can neither enrich Him nor add to His happiness by material gifts.

"He giveth to all life, and breath, and all things" (v. 26). Besides having need of nothing that men can give, He dispenses to them all good things.

"He is not far from every one of us." Therefore the obligation that they "should seek the Lord, if haply they might feel after him, and find him" (v. 27), is not difficult to discharge.

"In him we live, and move, and have our being" (v. 28). We are never beyond the scope of His observation, or the sphere of His operations.

"We are also his offspring" (vv. 28, 29). The poet Aratus, referred to by the Apostle, flourished in Cilicia about 300 B. C., and was the author of the language here used by the Apostle. The speaker, so far from condemning the idea, cited it with approval: "Forasmuch then as we are the offspring of God," etc. The word used by the Apostle is *genos*, which is elsewhere translated "kindred" (chap. 4:6; 7:13), and "stock" (chap. 13:26; Phil. 3:5). Being the divine offspring, stock, or race imposes another powerful obligation upon men to serve the true and living God.

The God who is the Creator, Benefactor, and Preserver of the race, through the gospel issued a most solemn "command" to all His offspring everywhere to repent of their misdeeds, and this in view of the fact that He has appointed the day in which He is about to judge the world in righteousness by the Man whom He has ordained for this purpose, whereof He has given assurance to all men in that He raised Him from the dead (v. 30). As the Creator and Owner of mankind He has every right to give such a command, and expect compliance therewith. This command is consonant with the commission given by the Lord to Saul on the way to Damascus, when He informed him that he should be a witness to the people and the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of their sins, and an inheritance among them which are sanctified by faith that is in me." Pursuant to this the Apostle called upon men everywhere to "repent and turn to God, and do works meet for repentance" (chap. 14:15; 26:17-20).

From the foregoing we see clearly that the mission of the apostles to the world, as reflected in the Acts, was not to go into a minute and detailed discussion of the Infinite One, nor to fill men's minds with elaborate theories concerning Him, but to bring about an adjustment of man's relation to God, which had been disturbed by sin. It was to direct men's attention to the fact that they had sinned without excuse or justification, thus incurring the displeasure of God,

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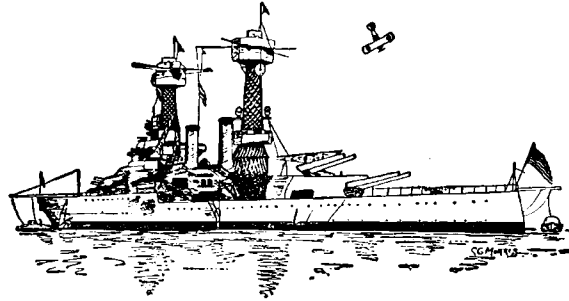
World Peace or Armageddon?

WHEN the conflict of 1914-1918 was over, we were told, "That was the war to end war. At last mankind has learned the lesson that war does not pay, that it is a losing proposition for both the victors and the vanquished, that the millions of young lives lost, the billions of money worse than squandered, the disruption of business, the degenerative reaction in morality and spirituality—all these have shown the nations the folly of their ways; from now we will walk in the path of peace. We will beat our swords into plowshares, and our spears into hooks, we will not lift up sword against each other again, neither will we learn war any more."

But alas! Our hopes for a millennium or even for a century of peace and amity among the nations of the world have been dashed into a thousand pieces. Today we can hear the anvils of Mars ringing as plowshares are beaten into swords and pruninghooks into spears. The very ground vibrates under the rhythmic tread of millions of drilling soldiers. The rat-a-tat-tat of pneumatic hammers comes from every shipyard of the world where new and greater leviathans of the seas are being hurried to completion before "the next war" breaks. Faster and more efficient ships of the air are every day cleaving the skies as the nations prepare the winged armadas that some day shall drop their "ghastly dew" and plummet of death. Chemists are secreted in laboratories to discover lethal gases that will asphyxiate whole armies and great cities.

Why have we been thus frustrated? If we have desired reconciliation, why is hatred everywhere flaming? If we have worked so zealously for disarmament, why do we now see the entire world rearming? If we have summoned the peoples of earth to the council table of peace, why are they now rushing headlong toward the battlefields of war? Is our dream of a peaceful world only a mirage that never shall become a reality? Is mankind destined to recurring periods of war which some day may destroy man and his civilization? Or will the gradual spread of science and enlightenment, education and religion, conquer the urge to kill and thus bring everlasting peace and harmony?

Of this much we can be sure—no generation ever saw the efforts put forth to achieve world peace and equilibrium that we have witnessed since the World War. There have been more peace and disarmament conferences in the fifteen years since the war than in centuries before. More nations gathered around the tables in Washington, London and Geneva than ever met before to iron out their differences. Immediately after the war came the formation of the Peace Treaty of Versailles and the consequent estab-



lishment of the League of Nations, everywhere heralded in that day as the greatest step the world had ever taken toward the realization of peace. Less than four years after the war the major powers gathered in Washington to scale down their huge naval establishments, and to agree upon a certain ratio for their navies. Then came Locar-

no with its pact that was said to be an absolute guarantee of peace.

Some years later the world was thrilled with the promulgation of the Kellogg-Briand Peace Pact to which most of the nations were signatory, and in which they solemnly pledged to "renounce war as a matter of national policy." This pact was hailed the world around as a wholesale repudiation of Mars and a whole-hearted adoption of the dove of peace.

WE HAVE TRIED, BUT IN VAIN

Two years after that pact was made, the nations gathered at London to carry out the intent of the pact, that is, to reduce their armies, navies, and air forces. A year and a half after they adjourned at London, they gathered at Geneva for "the greatest peace and disarmament conference of all time," for more than sixty nations came there to lay new and enduring timbers in the rising temple of peace. On that February day of 1932 when Geneva was thronged with peace delegates from all the world, everywhere, east and west, north and south, Christendom lifted its united voice to the Prince of Peace in heaven above, praying that the hearts of men be filled with love and that the passions that lead to war be forever abated in the human breast.

Oh, yes, we have tried. In a thousand ways we have tried to make peace, to banish war, and to insure an epoch of tranquillity. But today the League of Nations totters precariously on the brink of impotence and dissolution. The nations are in a frenzy of preparation for war. We see peace and disarmament conferences "adjourned" and on a prolonged recess. We have much talk of new naval races, greater military budgets, alliances, and "balance of power."

Why this strange dilemma wherein no one wants war and yet everyone is getting ready for it?

In the first place, the last war and the peace treaty that followed did not really settle the issues at stake. The victorious nations laid too heavy a peace on the losers. Versailles sowed a thousand dragon's teeth in Europe. France sought to secure herself against the possibility of Germany's ever menacing her again. She saw to it that Ger-

many's future army should be only a scant minimum, that her navy should be only a toy, and that she should not be allowed chemical warfare equipment or military aircraft. In other words, France deliberately planned that Germany should never be a first-class military power again.

But "the worm always turns." Germany, deeply resentful of the implacable attitude of France, began to revive despite the restrictions the Allies had placed upon her. When Adolf Hitler came to power, Germany took new courage, walked out of the League of Nations, quit the Geneva Disarmament Conference, and announced to France and to the world that she would no longer continue in the role of a subject state, but intended to achieve her place in the sun again, and to build up a military establishment comparable to that of the nations round about her.

This audacious and belligerent attitude on the part of Germany has thoroughly frightened France. As a result, she has spent uncounted millions in fortifying her eastern border; she is increasing her already superb military force, and is keeping her great army and navy in instant preparation for any eventuality. She will agree to no appreciable disarmament, and is scornful of all efforts at achieving a peace that allows Germany power and prestige.

EUROPE'S CALDRON BOILS

To the south we have Mussolini, who frankly says that he intends to make Italy a first-class military power. Mussolini has succeeded in instilling the martial spirit into Italy's millions until that nation is one of the world's strongholds of militarism, frankly avowing that France and Germany must both be thwarted in their efforts to influence and to control Southern and Southeastern Europe and the Mediterranean area. By alliance, Mussolini binds Austria and Hungary to him to offset France and her Balkan allies.

Thus Europe's caldron boils. Some untoward incident or act of provocation can throw the entire Continent into war almost overnight. Most observers agree that Germany and France must some day settle the old score between them. Hitler feels himself unprepared to match swords just yet, but is vigorously pushing preparation for "der Tag." France is resolved to have enough nations yoked with her so that when hostilities start she and her allies can overpower Germany. Italy knows full well she will be drawn into the fray, so she is fortifying her position diplomatically and militarily.

A WORLD CONFLICT BREWS IN ASIA

When we turn our eyes to the continent of Asia, we see an equally alarming situation. There Japan and Russia angrily eye each other across the Siberian-Manchurian border with the unhappy realization that sooner or later—probably sooner—a conflict of great proportions will break out between them.

The causes of the coming struggle in the Orient are deep-seated. For more than forty years Japan has been hoping for a foothold on the continent of Asia. Her tiny island empire is fast becoming insufferably crowded with her rapidly multiplying millions. Then she needs more ter-

ritory for the raising of foodstuffs, and she direly needs mineral and oil resources. Driven by these necessities, she recently took Manchuria, and has been steadily furthering her influence in the territories that border on Manchuria.

But the penetration of Japan into these sections of Asia is a direct threat to Russia. Russia believes that the taking of Manchuria by Japan is only the prelude to widespread aggression by Japan in China proper, in Mongolia, and perhaps in Siberia itself.

Therefore the die is cast. Japan, a strong industrial and military power, is ready to fight Russia any time a war is precipitated. But Russia just now is in the throes of revolutionizing her whole life in a great program of industrialization, mechanization, and militarization. She is not ready to fight, but she is zealously preparing, and if given a very few years, will be ready to meet Japan in a terrific struggle to see who shall be master in Asia.

There are many students of world affairs who hold that if Russia and Japan become embroiled other major nations will not be able to keep out of the fray. They say the United States, England, and France all have so great territorial and commercial interests in the Orient that they will be unable to remain neutral. Indeed, several renowned students of international affairs say that a world war of unprecedented magnitude is now brewing in the Far East.

After this brief survey of the outlook for peace and war, let us consider some of the Bible's prophecies concerning our day. God, who knows the end from the beginning, and who has made known to His servants the prophets things that should come to pass, has given us in His Word many forecasts of events and trends in that final generation before the consummation of the human *regime* and the establishment of His kingdom.

PAUL FORESAW PEACE MOVEMENTS

For example, the great peace movement of our day with its consequent failure has been boldly outlined in Bible prophecy. Paul writes, "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief*" (1 Thess. 5:1-4).

Paul foresaw the world-wide propaganda of our day for world peace and universal security and safety, but he also saw that as a result of the rivalries and antipathies among the nations these efforts would be aborted by the sudden outbreak of war more destructive than ever.

One of the most arresting prophecies is that concerning the great climactic war of Armageddon as portrayed by John the revelator in Revelation 16:12-16:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, *that the way of the kings of the east might be prepared.* And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits

of devils, working miracles, which go forth *unto the kings of the earth and of the whole world*, to gather them to the battle of that great day of God Almighty . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."

Here John predicted that "the kings of the east" would some day wake up, prepare for battle; in the war they would precipitate all the kings of the world would be involved. He further predicted that that war would culminate in the second coming of Jesus Christ and the end of the present world state. See verse 15; also chapters 21 and 22.

We live in the very time that is witnessing the waking up and preparation of the Orient. Beyond a doubt, the stage is now being set in the Far East for a struggle that sometime will focus in Armageddon itself. We live in a little time of so-called peace; but before us, and not remote either, we face an era of unparalleled conflict, which happily will eventuate in Armageddon—the war that will end war. Armageddon will be followed by the glorious second advent of Jesus Christ, the Prince of Peace. After cleansing the world of sin and sinners, He will make it anew, and therein establish His everlasting kingdom, peopled by those who have loved and obeyed Him. That, in brief, is the Bible's outline of future history.

"But," you say, "won't wars decrease as man grows more civilized?"

History shouts back a loud and emphatic "No!"

Let us quote a paragraph from a recent *Literary Digest*:

"Does war tend to decline as nations become more civilized? Many philosophers have said so, but now two sociologists of Harvard University have turned the cold and dispassionate eye of science upon the question, and have decided that future wars, fiercer than any ever fought before, apparently can be avoided only by a miracle. Far from declining, wars increase in number and intensity as nations progress, and the worst flare-up since the dawn of history has occurred in our own century." The investigators found that "the index number of Mars rose from 2.67 in the twelfth century to 13,735.98 in the twentieth."

MORE CIVILIZED, MORE WARLIKE

The verdict of history is that the further we go along civilization's trail the more warlike and destructive we become. Sometimes, with a superiority complex, we look back on the cave man with his rude club or stone ax, and declare him the barbarian. But for bloody, wholesale destruction he was the merest tyro compared with us. When we go forth to war with the engines of destruction science has placed in our hands, we show up the Shalmanesers, the Attilas, the Tamarlanes, and the Napoleons of former centuries as only kindergartners and amateurs in the art of killing our fellow men. With all the light of modern science and education and religion shining in full splendor upon us, we are the most barbarous barbarians the world has ever seen. The war we have recently waged, and those others now on our agenda, so prove us.

Ah, yes, it is a most fortunate thing that God has promised to end it all in Armageddon, else we would keep on in-

creasing our killing and destroying efficiency until mankind and civilization would perish from the earth. God has promised to take a hand in human affairs when man has fully proved his inability to make a good world. The forces that science has unleashed are greater than science can control, therefore divine intervention will some day be necessary. The passions of men refuse to be conquered. Human character has not developed commensurately with industry and science. New inventions have not given us new hearts.

The only way out of recurring wars and more destructive conflicts is for God to end man's rulership in this world and Himself take over the governorship of the nations. This He has promised to do, and this He will do through the imminent second coming of His Son Jesus Christ. The very existence of wars and rumors of wars in our day is a sign that His coming is near, and was so declared by Christ to His disciples nineteen hundred years ago when they came to Him, asking, "What shall be the sign of thy coming, and of the end of the world?" See Matthew 24:3, 7.

Yes, world peace will come, but it will not be by man's efforts, but only when God assumes direct control. May Jesus soon come that wars may cease. May God's kingdom be soon established that love may flood the universe, and that hatred and conflict may be forever banished. God is our hope. For the soon appearing of His Son we shall daily pray.—*Hope of the World*.

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THE BORDER LINE OF CREEDS

(Continued from page 6)

and that forgiveness was possible. Eight times in this brief record of a little more than a thousand verses is sin mentioned by name. Seven times is remission, blotting out, forgiveness, or washing away of those sins offered to men upon the fulfillment of certain specified conditions (chap. 2:38; 3:19; 5:31; 10:43; 13:38; 22:16; 26:18). Those sins were committed against God, and to Him alone belongs the prerogative of forgiveness either directly or through an authorized agent. In one of the passages Jesus is spoken of as having been exalted to the right hand of God "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (chap. 5:31). This language was addressed to a company of Jews at Jerusalem following the imprisonment and miraculous release of Peter and John. To the Gentile Cornelius and his company at Cæsarea the Apostle Peter declared some years later, "To him (Jesus of Nazareth) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (chap. 10:34-43). Thus God through Jesus graciously grants to the penitent and believing subject who is baptized into the name of Jesus the remission of his sins (chap. 2:38; 8:16; 10:48; 19:5). We know of no creed that deals in a scriptural manner with repentance and the remission of sins. All sidestep this subject for less important philosophical speculations.—*The Faith*.

A Moment for God

IN THE quiet hush of morning, a moment alone with God will revive and freshen the soul.

Before taking up the cares of the day, let the soul with all of its burdens be laid at the throne of grace. For how much easier it is to know that God is willing to help us bear our burdens all the way than to bear them ourselves alone and unaided!

The impression that we receive from Christ in the morning will last us throughout the day and, whenever we are tempted to sin, will bring back to our memories that early morning hour with Him, and save us from slipping into many pitfalls and delusions.

When Jesus was here on earth, it is said that He arose long before dawn to go off into a quiet place to pray. "These hours of aloneness were a necessity to Jesus. They were the supreme hours of His life. They were the hours that made His work divine. Out of these hours of retirement He issued to do many things for which they had strengthened and prepared Him."

If Jesus, the Son of God, prayed as He did for divine help, how much more ought we to seek our heavenly Father for help to prepare us to meet the day! Unless we spend a quiet moment alone with Him in the morning, He cannot speak to us or "pour new strength into our lives," "however busily we may serve" Him.

A story, told by Mr. McConkey, helps us to realize the importance of being alone with God.

"On the shores of Lake Huron, one day last summer, a little group of us were standing on the dock waiting for the arrival of the steamer. All about us was a babel of voices. Presently the young clerk said, 'Come into the fish house.' (It was a fishing village, and there was a little warehouse where the men packed their fish.) We went in with him, and he shut the door, and said, 'Listen.' As we stood there, we could plainly hear the sound of the approaching boat, the peculiar intermittent beating of the paddles of a side-wheel steamer. Then we walked out of the door to the wharf, where the people were talking; and the sound of the approaching steamer vanished. Again with a friend we went into the room, and again we heard the sound clearly and plainly. We were in the place of stillness. There were no voices about to distract, or disturb, or break the silence, and there we could distinctly hear the approaching steamer. We went out and sat down upon the wharf; and in a few minutes, the smoke from the funnels arose above the island. 'What a lesson!' we thought. When we get alone in the chamber of communion with God, we can hear the voice of God; God can reveal His mind to us as nowhere else."

We should never forget that being alone with God is our supreme privilege.

Men of great power in every age have been men of prayer. They have realized that prayer is the source of all strength.

"The men who have done the most for God in this world have been early on their knees. He who fritters away the early morning, its opportunity and freshness, in other pursuits than seeking God, will make poor headway seeking Him the rest of the day. If God is not first in our thoughts and efforts in the morning, He will be in the last place the remainder of the day." Knowing this, we should readily make it our duty to come to Him before beginning the day, rather than begin the day without His counsel, and, having failed, come to Him for help.

Throughout the day, at work in an office or a kitchen, or amid the jostle of the crowd on a busy street, just a brief moment with God will bring sweet assurance that He will be with us to guide and direct us.

"Sometime, between the dawn and dark,
Go thou, O friend, apart,
That a cool drop of heaven's dew
May fall into my heart.
Thus with a spirit soothed and cured
Of restlessness and pain,
Thou mayest, nerved with force divine,
Take up thy work again."

God is understanding and loving. He knows exactly when we are in danger, and longs to send guardian angels to protect us; but He wants us to learn to be dependent upon Him for protection and to ask Him for help. If He sees even the little sparrows fall, and cares for them, how much more does He care for us and for our welfare!

A little child seeks his father's hand and clings tightly on, through the crowded thoroughfare. He does not worry lest he find himself lost or hurt, since he knows he is holding on to father's hand. Such is the trust of a little child, but we ought also to seek out our heavenly Father, and hold tightly to His hand with all trust and confidence. When we put all our faith in Him, a feeling of peace and safety comes to us. We depend wholly upon Him for protection.

Like the father who wants his child to come to him and ask for help, God wants us, His children, to go to Him and ask for help. He longs for our companionship and is glad when we take time to talk to Him. We should feel free to tell Him all our joys and our sorrows, our disappointments and our happiness. He is as much interested in you as if you were the only person for whom He gave His Son. If His interest in you is so great, as a kind and merciful loving Father, should you not regard Him thus, and seek Him as His child?

"His will for your life down here these days is a father's will for the one most dearly loved."

How comforting is the thought that at the close of every day we can come apart from the busy world with all its dazzling lights, its people hurrying to and fro, and the usual hum of a big city, to talk with God in solitude. Just a moment, if not more, to thank Him for His loving watchcare

throughout the day, and for the showers of blessing that He has poured down upon us.

"Alone with God in the evening,
When are past the cares of the day,
And the hot, flushed clouds of sunset
Have faded to sober gray!
The troubles that weighed my spirit,
In the hush of the darkness cease.
I'm alone with God in the evening,
And my soul is filled with peace."

Should we not be thankful that we have the privilege of humbly kneeling before God and asking for pardon for our numberless transgressions?

Can you imagine the situation that would prevail if man never had the privilege of asking for forgiveness? Since we can come before the Father and obtain forgiveness of sins in the name of His Son Jesus, we should not be hesitant, but go to the Father, humbly confessing all, and "he will abundantly pardon" (Isa. 55:7).

When Gen. Gordon was in Africa, though he was very busy, he daily had "an interview with the great General of heaven and earth." He took his problems to the Lord in prayer.

"At Valley Forge, Washington was frequently seen to

retire to a secluded grove. Mr. Potts, a Quaker, followed him on one occasion, and saw him on his knees in prayer. He returned, and told his family he was sure the American cause would prevail, because he had seen the American commander in prayer."

Washington evidently knew the power of prayer and took his problems to the great Commander.

"Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel."

Our hearts would feel lighter should we lay our trouble at Jesus' feet and trust it all to Him, to do with it as He sees best.

Let us pause only a moment longer to ask that He watch over us through the night and keep us from harm and danger till we seek Him again in the early morn.

Only a moment throughout the day, and what bountiful blessings received! Does it pay to commune with God for only a moment? Surely it does.—Mabel Liu in *Signs of the Times*.

The Power of the Bible

"TWO infidels were sitting in a railway car discussing Christ's wonderful life. One of them said, 'I think an interesting romance could be written about Him.' The other replied, 'And you are the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divineness, and paint Him as He was—a man among men.'" The suggestion was acted on and the romance was written. The man who made the suggestion was Col. Ingersoll; the author was Gen. Lew Wallace; and the book was *Ben Hur*. In the process of gathering information and constructing the book, the General found himself facing the unaccountable *man*. The more he studied the life and character the more profoundly he was convinced that Jesus was *more* than a man among men, and at last, like the centurion at the cross of Jesus, he was constrained to cry out, "Verily, this was the Son of God." Thus, through research and writing *Ben Hur*, Gen. Lew Wallace, the infidel, became a Christian, convinced of Christ's divinity, and that He *was* and *is* the long-promised Messiah, Christ Jesus, the Savior of men.

"Two poverty-stricken, illiterate men, one blind and the other seemingly at the point of death, came to a mission hospital in India. On leaving the hospital some time later, the blind man asked for a copy of the 'Jesus Book.' 'Of what use is it to you? You cannot read,' remarked a missionary. 'No,' replied the blind man, 'but we will take it to those who can.' They returned to their village, the happy possessors of a Gospel. They were weavers by trade. When-

ever men came to purchase cloth in that village they were met with the remark, 'Before we do any business with you, you must read us a few pages out of our book.' When the tax collectors came round, they, too, were told, 'We can do no business with you until you have read to us out of our book.' When the doctor from the hospital visited that village two years afterward he found the heathen temple permanently closed, and a church built, and the whole village won for Christ." Such is the power of the Bible.

A poor student in Germany, needing money to make a trip, borrowed from a rich Jew, leaving as security a Hebrew Bible and a Greek New Testament which contained the Greek and German words side by side in separate columns.

In the student's absence "the Jew determined to read the New Testament through, in order to strengthen in his mind his hatred for Jesus, to ridicule His teaching in the synagogue, and so to be better able to show forth his zeal for the Jewish faith."

After reading the New Testament through the third time, he was so overcome with its power, and so filled with its truths, that he cried out in the language of Saul of Tarsus, "Lord, what wilt thou have me to do?" And when the student returned after several weeks and went to redeem his books, the Jew asked him if he would sell him the New Testament and for what price.

The student named a nominal sum. "The Jew opened a drawer in the table, and, taking out a bag, counted out a hundred gold pieces. 'There, take that,' said he. 'Gladly

will I give you more if you wish it, and if at any time I can be of any use to you, only come to me and I will help you to the uttermost of my power.' He then upbraided the student for setting such a low price on the Book. Being converted through the reading of the New Testament, he became, not only a *follower* of the Christ he had before hated, but also became an earnest Christian *worker*, and in a short time won nine Jewish families of his town to the Christian faith. Such is the power of the Bible."

We are told that "the Old Testament is the New Testament concealed, and that the New Testament is the Old Testament revealed." Christ and the gospel which is "the power of God unto salvation," is the central theme of both the Old and the New Testaments, and is still doing the work of saving men and women from sin and making them Christlike wherever and whenever it is preached in *love* and the *power* of the Spirit.

"George Wendling, a follower and close friend of Ingersoll, read the Scriptures more closely than Ingersoll did, that he, too, might be more able to successfully argue against them. But Wendling, reading sincerely, became convinced of the truth of the Word, and was converted and became Ingersoll's most powerful antagonist."

"So also Joseph Barker, the English infidel, reading the Bible to get more material against it, came to believe it, and went unweariedly over the ground again to undo the great harm he had done, becoming a flaming evangelist in England and America." So we could go on introducing testimony *ad infinitum*, setting forth the *power* of the Bible.

For nearly two thousand years everything that infidelity and atheism could do to discredit the Bible has been done, but without avail, for it still stands without a peer among books, and is being published each year in larger numbers and in more languages and dialects, and remains the best seller among books. It continues to be the headlight of civilization, and wherever it goes, schools, colleges, almshouses, orphanages, hospitals, and other institutions of mercy and charity multiply. Can infidels and atheists show where their teachings do this? No doubt some infidels and atheists are kind-hearted, and contribute to worthy causes, but I have never read or heard of a college, hospital, or any charitable institution throughout this or any other land. founded and supported by any infidel or atheistic society.

Thomas Paine once said, "I have gone up and down through the Christian Garden of Eden, and with my single axe I have cut down one after another of its trees till I have scarcely left a sapling standing." But where is the boaster today? His memory and his vaunted "Age of Reason," like himself, are buried in oblivion, but the trees of the "Christian Garden of Eden" still flourish in immortal bloom.

(The poem at the top of the first column of the opposite page fits here.)

"Voltaire openly boasted that 'with one hand he would overthrow the edifice of Christianity which required the hands of twelve apostles to build up.' But the very press which he employed at Fernay to print his blasphemies, has been employed for years past at Geneva in printing Bibles."

Yes, thank God, the Bible still stands and has *not* lost

its *power* and never will, for God has said, "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 shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).—R. M. Simmons in *The Messiah's Advocate*.

WHAT IS MAN?

(Continued from front page)

(c) and since he became a living soul as the result of the breath of life entering into him, therefore when the breath of life leaves him what is the result?

The record is very plain that man was formed "of the dust of the ground." Here was a miracle among the many which God had already performed. Let us look at man after God made him, and just before the breath entered into him. He had eyes that could not see; he had ears that could not hear, a tongue that could not talk, a brain that could not think, and feet that could not walk. But the moment God breathed the breath into him all these parts began to function. His brain being vitalized, he could think, and thus he became a living soul, or a soul that lived.

I read that "the spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). Here Elihu affirms that the principles of Genesis 2:7 are true, that the Spirit of God created man, and that the God-controlled breath gave him life. Elihu thus views him as he comes into being; let him view him as he goes down into death: "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust" (Job 34:14, 15).

Man is never said to go up when he dies; it is always "downward to the earth," and fully harmonizes with Genesis 3:19.

In the face of these plainly stated truths, why will professed ministers of the gospel persist in teaching that the soul of man never dies, when there is not one passage of Scripture that sustains their view? I state it this way: The thing that lives is the thing that dies, and that which dies stays dead until the resurrection. If man doesn't die, there is no burial, and therefore no resurrection; hence, why expect one? And how foolish to believe in a resurrection of dead people if nobody dies!

May I give this little bit of personal experience: In a public discussion the opposition followed my affirmation with all the power at his command, and said, "Elder Drinkard, all those scriptures which you gave refer to the body, and say that when death to that body comes, we ascend to heaven and there receive a house or body not made with hands" (2 Cor. 5:1-4). My question to him went unanswered, and that was, If his theory was true, would there

(Please turn to page 16)

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Anvil of God's Word

"Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' said he, and then with twinkling eye,
'The anvil wears the hammers out, you know.'

"And so,' I thought, 'the Anvil of God's Word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers *gone*.'"

"He Satisfieth the Longing Soul"

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

You have seen many well-kept cemeteries. You have looked out over the neatly trimmed, deep green grass sparkling with dew in the early morning sunshine, and you have seen the polished marble shafts and headstones, the orderly rows of white crosses. You may have thought, Rich and poor alike bring the bodies of their loved ones here to this lovely spot, but their longing souls are not satisfied.

The rich and powerful follow the bodies they have adored to lay them beneath magnificent masses of stone. The beloved Lincoln lies encased in a great ball of solid concrete beneath a tomb constructed from marbles and other choice stones from all parts of the earth. Beautiful, domed mausoleums preserve loved forms. Some cemeteries do away with headstones and lay their dead to rest beneath rolling lawns and shady trees. Others cremate —. Thus the aching void in the human heart is eased with beauty. But the void still remains. The longing soul is not satisfied.

Just one thing could satisfy. If the cold, still form should thrill to life again. That only can satisfy the mourner.

The aching heart is not deceived; those dead bodies are valuable. Not only are they the forms that contained the mortal life of our loved ones, they also are the forms that must contain the resurrection life. Those bodies "shall rise again in the resurrection at the last day" (John 11:24). "For he satisfieth the longing soul" (Psalm 107:9).

The Spiritual Body

The resurrection of our Lord was not just an empty gesture. He really needed His body in order to have the res-

urrection life. The resurrection does away forever with the idea that the body can be stored away in some marble vault while the real person is off living in some other form. This "vile body," that is, "the corruptible," shall be changed, "that it may be fashioned like unto his glorious body" (Phil. 3:21). This life "is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). It is corruptible. Therefore, "this corruptible must put on incorruption" (1 Cor. 15:53). The natural body must be changed to the spiritual body. Resurrection is the only hope.

But the only difference in form between the natural body and the spiritual body is in the type of life contained — the difference between mortal life and immortal life. Jesus is now called a spirit in 1 Corinthians 15:45. That refers to the type of life His body now contains. The Greek word for "spirit" is *pneuma*. You see it in the English word "pneumatic." But a pneumatic tire could not be a pneumatic tire if you took the rubber and cord away. That is, if you removed the body. No more can there be eternal life without a container. That container will be what we now have to contain our natural life. Then our bodies will be called *spiritual* bodies.

What Will You Do?

One purpose of the Berean editorials is to stimulate thought and impel you to "search the Scriptures." No one likes a teacher that does all the talking. Such a class is usually boring. Please, please send in articles for your editor to edit. Like every other branch of our church work, this is not "my" work, it is "our" work.

Will each of you answer one of these questions for me:

Is it right to tithe with the idea that God will give us a material blessing in return?

What are the things that destroy the feeling of reverence in church?

Can a person be saved without making a public confession of faith?

Is it possible for you to really forgive those who wrong you?

What is the worst sin possible?

If you are absent from your place of worship at any service should you make up your contribution next time? Should you penalize yourself and give more?

Can my ordinary activities of life affect the eternal life of others?

If I cannot sing well does it mean that I mustn't sing in church?

I should be loyal to our church even if I don't like the preacher.

AMONG THE CHURCHES

TRAINING CLASS

All who contemplate entering the proposed Bible Training Class under the conditions specified in the announcement published in The Restitution Herald of March 2, 1937, must notify the committee of their intention to do so not later than May 1, 1937, to ensure the opening of the class next fall. There is much to be done before arrangements can be made definitely for the establishment of the class, and unless a sufficient number indicate by May 1 their determination to enroll, the committee will not feel justified in going to the expense of making such arrangements. Let us hear from you before May 1, 1937, if you plan to enroll in the Training Class!

Before sending us your name, please read again the conditions specified in the announcement previously made.

Bible Training Class Committee:

Leila E. Whitehead,
5439 Ohio St., Chicago, Ill.
Floyd Stilson,
411 E. South St., South Bend, Ind.
G. Eldred Marsh,
Oregon, Ill.

BURR OAK, INDIANA

Our ladies are today (March 25) feeding the folks at the Bender home, and tomorrow they will again serve a dinner for a township men's noon meeting.

Services are being held this week at our church: last night; Communion tonight; Friday evening, a drama at the community building.

Sunday our choir will give a musical cantata entitled "In Joseph's Garden."

The basement is nearly finished and everyone has said that it is grand.

April 6 we will have our quarterly meeting of the church, at which time reports will be given as well as a fellowship time enjoyed.

The Morning Star Class will stage a basketball game in Culver using teams from South Bend, Monterey, and two teams from Culver. This money is to be used for the basement.

We are not losing sight of the great spiritual need, and are looking forward to a more personal evangelistic effort. Pray for us, as we pray for you.

A. E. Hoskins, Pastor.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy."—Herbert Spencer.

Humanity is a unit, for God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). It is evident, then, that if perfect freedom, morality, and happiness are to be attained by any they must be attained by all, i. e., that freedom, morality, and happiness must be made universal. Such a state of human perfection can only be brought about and maintained when Christ comes and eradicates all evil and establishes everlasting righteousness. Dan. 9: 24; Isa. 11:1-10; 35:1-10; Psalm 72:2; 2 Peter 3:13; Rev. 21:1-5, 22-27,

CURRENT EXPENSES

Although Herald readers have given excellent support to the fund for raising the indebtedness of the National Bible Institution, income for meeting current expenses has suffered seriously during the past two months. For example, during the week of March 18-25, total receipts (exclusive of \$3.45 contributed to the indebtedness fund) from all sources were only \$54.63, whereas necessary expenditures came to \$204.99.

Obviously, this differential cannot be long continued. Within a short time, paper for The Restitution Herald and the Truth Seekers' Quarterly, both of which sustain an annual loss, must be purchased, at a probable cost of \$300.00. Almost simultaneously, taxes to the amount of \$285.00 will fall due. Neither of these bills can be postponed if operations are to be continued.

We earnestly ask, therefore, that you who have aided us so liberally in the past again come to the relief of the printing plant and its publications. No more effective means for evangelism than the quarterly and The Herald are now available. It is the task of the Church of God as a whole to see that this work for God is maintained without curtailment.

Arlen Marsh, Asst. Treas.

WHAT'S THE ANSWER?

What judge lost his wife to his best man? The answer will be found somewhere in next week's paper. Don't forget! It'll be there!

The answer to last week's question will be found in Judges 14:20.

BRUSH CREEK CHURCH OF GOD

Near Tiptecanoe City, Ohio

We are pleased to report that a vestibule has recently been built to the church edifice, which will add much to the appearance and convenience of the building.

The Sunday school attendance on March 21 was 117, and both morning and evening services are being well attended.

We anticipate a visit by our parents from Minnesota some time in April.

S. E. Magaw, Pastor.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. C. E. Netts; W. A. Reid; Mr. and Mrs. C. E. Lapp; Irena Margrave; Mr. and Mrs. E. C. Railsback; Mary J. Calkins; Ella M. Siple; Mr. and Mrs. M. Fetters; Mr. and Mrs. Harold Starbuck; Lydia Railsback; Mr. and Mrs. Delos Andrew; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. J. H. Williams.

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	\$ 3.00
Ontario	10.00
Leola Clark	5.00
O. F. Marsh	8.50
Mrs. W. F. Hoskins (ind. fund)	3.45
Mrs. W. L. Robbins	2.90
Arlen Marsh	15.00
Jucy Robinson	1.00

IOWA

What is the gospel? Good news. Who needs it? Everyone. What is it worth? Invaluable. But in order that the good news or glad tidings can be brought to the people of Iowa, the State Conference does need a certain amount of money to carry on this work.

The State treasury is very low at the present time, and to anyone who thinks he is able to contribute to the work in Iowa, we will be very thankful. Bro. John Denchfield has two charges and Bro. J. W. Williams four appointments each month. Donations will be accepted by Mrs. W. H. Allard, 1118 Rainbow Drive, Cedar Falls, Iowa.

Sr. Arnold Sealine of Stanhope, daughter of the late Sr. Flora Fish of Maxwell, has been confined to her bed since Christmas time. A card or letter of cheer would be much appreciated to help pass the time.

Sr. Marie Dorothy Lundquist, daughter of Sr. Nettie Lundquist of Stanhope, was married March 21 to Clifford L. Nelson of Boone. A small church wedding took place at the Swedish Mission Church in Boone. They will live on a farm near Boone.

Esther Sealine.

Restitution

—for offending wrongs is enjoined (Matt. 5: 23, 24);

—demands forgiveness (Luke 17:3, 4).

IT HAPPENED A LONG TIME AGO

At Dixon, Illinois

"Died, Sept. 25th, '67, from accident, Sister Lizzie Brookner, of Dixon, Ill., in her 31st year."

Does anyone now living remember the young matron who was killed in an accident involving a runaway horse, who left "her husband and many friends (who) sadly feel her loss?" She was once a Baptist, but came to believe the gospel of the kingdom and was baptized by Bro. H. V. Reed.

Sr. Brookner is dead, forgotten, perhaps, by all except the One in whom she sleeps. But the words that comprised a part of her obituary which appeared in The Prophetic Watchman of October 12, 1867, are worthy of resurrection from the dusty files of the newspaper as Sr. Brookner is worthy of restoration from the tomb.

"Another bright star has set. Ten shining talents are eclipsed. We laid her down in her dusty bed by the side of the majestic rolling river. She rests in peace—sleeps in Jesus. No other monument need ever be raised than that which nature has erected—the beautiful hills in which she lies buried. The restless waters as they hurry along their rocky shore will sing her requiem. The gentle breezes of the mild September will annually celebrate her burial, as they sigh around her tomb. The place that knows her now will know her no more; yet we trust her name is written in the great book of God's remembrance. Angels watch with care her sleeping dust, and will ere long gather her as one of the elect. Hence, we sorrow not as those having no hope."

The funeral sermon was delivered from 1 Thessalonians 4:13, 14, by the one who composed the above little literary gem, Bro. A. J. Eychaner, who was then a very young man,

The Christian Home

THE most potent argument for or against Christianity as a way of life is made by the atmosphere pervading the homes of Christian people. Yet when seeking causes for the religious indifference about us we usually examine the churches, expecting to find there the cause of our failure as well as the possibility of future remedy. Is it not possible that Christianity has become as impotent as it is today because it is failing to prove itself within our so-called Christian homes?

Evidence of this conviction on the part of ministers is shown by their plans to restore again "the family altar," "family prayers," and "the family pew." But this attempt to go backward is futile, and were it possible to re-establish these customs it would not make our homes more Christian. Family prayers, however sincere, become a formality within the homes of devout Christians. Often this observance seemed fostered by an intolerant spirit at an unsuitable hour of the day imposed upon unwilling minds. Some children accepted it along with the regular discipline of the home, some found it truly helpful, but too many others remember it as a period of actual misery which has turned them from religion altogether. But if after careful consideration we would still wish to restore these periods of worship in the home we face difficulties. The routine of the home, and, more important still, the discipline of the home, make it nearly impossible. What, then, can be done to produce in the homes of church people an atmosphere that will foster a Christian spirit that will make it easier for children to have faith in God?

The only answer is this: make our homes truly Chris-

tian, not through any formal ceremonies, not at any set time of day, but in spirit and in truth. This is a very difficult thing to do. Only a person with rare gifts finds the making of a successful home life an easy task. Few men and women find life together to be a joyous experience without putting forth special efforts to make it so. Likewise the father who would have his children to believe in a loving heavenly Father must make a special effort to be a loving earthly father to his children; the mother who wants her children to follow the principles Christ has laid down must see that the principles of Christ guide the actions in her home. A stern, irascible temper may put the fear of the Lord into men, but it will never foster the love of God. The portrayal before your children of the understanding of Jesus at the well, of His thoughtfulness for the comfort of others at the wedding in Cana, of His friendly spirit when with Mary and Martha and Lazarus, will do more to draw them to Jesus than all the sermons that have ever been preached. This does not mean a soft, over-indulgent attitude; Jesus faced every issue as it came. But we cannot have the poise and clear sight to settle our problems wisely unless we live in happy homes where father and mother love each other, where there are no emotional outbursts, where the beauty of trust in one another can make every meal a time when grace is said in the heart as truly as it is voiced before partaking of it, and every "good night" is a benediction. Best of all is the family prayer rising from the heart as your son treads the stairs to bed with the assurance that tomorrow will be another day spent in a home where God's spirit prevails.—*Aurora College Notes.*

MARY ELIZABETH BECK STALEY

Mary Elizabeth Beck Staley was born October 6, 1861, in Frederick, Md. She was the daughter of John N. and Eva Marie Beck. At an early age she moved with her parents to Springfield, Ohio, where she died on March 17, 1937. She was united in marriage to Albert W. Staley, who preceded her in death 28 years ago. For the past several years she made her home with her daughter, Mrs. Miers, of Springfield.

Besides the daughter, Grace L. Miers, there is one son, Harold A. Staley, of Cincinnati. There are also three grandchildren, three brothers, and three sisters who survive.

She became a member of the Church of God in her girlhood, and remained faithful to the high calling. She will be long remembered as a loving mother, grandmother, sister, and friend to all who knew her.

Funeral services were conducted by the writer on Friday, March 19, at Jackson Funeral Home in Springfield, after which we laid her to rest and to await the Master's call at the resurrection. Our text was 1 Corinthians 15:49.

S. E. Magaw, Pastor.

The answer to last week's question will be found in Genesis 4:8,

THE RESTITUTION HERALD

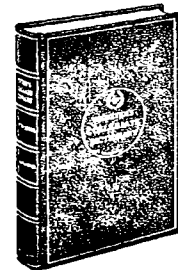
National Bible Institution
Oregon, Illinois

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.

Christian Faith

- is bold in the face of stern opposition (Heb. 13:6);
- is grounded on sound scriptural teaching (Isa. 8:20);
- has a feeling of deep concern for others (1 Cor. 10:24);
- either enlarges or apostatizes (2 Pet. 3:18; Matt. 24:13).

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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

EXHALING THE FRAGRANCE OF CHRIST

(Continued from page 3)

manifest the savour of his knowledge by us in every place."

We stumble a little over that word "savour." It was a common word when the Bible was first translated into English some four hundred years ago, but is not so well known today. Dr. Moffatt's rendering is more in keeping with our manner of expression: "The perfume of his knowledge."

What an impressive thought that is; how true it is to the facts of the gospel! The glad tidings, the good news, the gospel of the kingdom of God and of Christ, is indeed a perfume, diffusing its fragrance throughout the world.

Paul sees in himself the means by which that fragrance is spread abroad.

"Wherever I go, thank God, he makes *my life* a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me."

I wonder if that is also true of us, Paul's fellow workers? Is God making our lives "a constant pageant of triumph in Christ," breathing out into the world through our lips the fragrance of His own spirit and truth and sweetness "everywhere"?

But how exceedingly strange is the statement following!

"I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing, to the one a deadly fragrance that makes for death, to the other a vital fragrance that makes for life."

The fragrance of which he speaks has its source in "the knowledge of God" and the channel through which it reaches the world at large is Jesus Christ. Therefore Paul calls it "the fragrance of Christ."

Do our lives really diffuse the love, the kindness, the truth, the self-sacrificing devotion of Jesus our Lord? Are people generally comforted by our presence? Are they uplifted by our conversation? Are they drawn closer to God by the influence of our presence? Are they more willing to forgive their enemies because we have so obviously removed all hatred from our hearts? Is the faith of those with whom we come into contact strengthened because our faith is steadfast, warm, and true?

The fragrance of Christ reached both great divisions of mankind through Paul because *he lived for God!* He did not live for himself alone. He "breathed alike on those who are being saved and on those who are perishing." He showed no difference of attitude or of interest toward friends or foes when it came to the question of taking the gospel to them. He was "all things to all men."

But the gospel fragrance he breathed brought different results to the different classes. To those who were "being saved" it was "a vital fragrance that makes for life." But "to those who are perishing" that same sweet fragrance of Christ, breathed upon them by the same Apostle, was "a deadly fragrance that makes for death." The result depended not on the nature of the "fragrance," which was the same in both cases, but upon the response made by the individual who received it.

"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 which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

The same love-prompted warning which God sent to Noah, the same assurance through obedience based on faith which brought salvation to the patriarch and his family, resulted in the condemnation and death of all the rest of mankind!

That is what Paul is saying here.

The same beautiful message of divine truth concerning God's plans for man's redemption which produced faith and obedience in "those who are being saved," brought assurance of death only to those who rejected the gospel and left them exactly where it found them, in a perishing condition.

Whether the fragrant truth of our Lord results in life or in death to you or to me depends entirely upon our individual attitude toward it. Do we reject its power to sweeten our lives through faith, and put it from us, death will be the result. But if we will gladly inhale its fragrance of Christ-righteousness, life, beautiful and rich today and eternal and glorious tomorrow, will be ours.

"There are some truths which the Bible teaches, which we must accept, not because we have proved them true, but because we have faith in the One who made the promises. Faith in God's promises should be as strong to the true child of God as proved facts."—C. E. Randall.

WHAT IS MAN?

(Continued from page 12)

be any necessity for a resurrection of those bodies gone down into death? He knew that he could not defend both positions.

Job was surely a student of the Word of God, and he gave some of the strongest arguments in favor of the position I hold to be scriptural, and therefore true. Here is his version of the question: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14: 10). Man lives, he dies; but after he dies, where is he? Now read verse 12: "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." At death man lies down, and in that condition he remains until the time of the resurrection.

With these passages of Scripture before us that show plainly the make-up of man, and that at death he goes down to the grave, and there remains until the resurrection, I say it without fear of successful contradiction that there is not one passage of Scripture that directly or indirectly teaches that man can or will be made in part or in whole immortal this side of the resurrection. Every promise of eternal life is for the man that is in sin and needs salvation. There is no salvation promised to immortal, deathless souls. If they were immortal, they would be already saved.

THE RESTITUTION HERALD

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The Tree of Life

By A. E. Griffiths

HAVING read so many different ideas of this subject written by those who are professedly members of God's family, let us take heed to Paul's words in 2 Peter 1:20 that there is "no private interpretation of prophecy of the scriptures." Realizing this rule, let us turn to the revelation of God's wisdom and He will answer us correctly.

Moses was inspired by God and gave us the history of the creation. In Genesis 1:27, 28 we read God created man, male and female, and told them to be "fruitful, and multiply, and replenish the earth."

This is proof that they were mortal, i. e., subject to death. Angels do not marry and so do not multiply (Matt. 22:30; Mark 12:25). So man had no immortality in his make-up, and was not like angels. Therefore, being on probation, he had two alternatives offered to him, obey God and live, or disobey Him and die (Deut. 30:15-18). Adam chose to disobey and so died, and brought death on all his race. But God in His infinite wisdom had a plan whereby He could cause him to live again, and the means He uses is symbolized by the tree of life.

There are some who believe that Adam ate of the tree of life, and that is what prolonged his life; but let us see how this idea works out.

Genesis 2:9 states that God caused to "grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden." Then in the 16th verse He told Adam he could eat of every tree of the garden except the tree of the knowledge of good and evil. By this scripture some claim that Adam was allowed to eat of the tree of life, and in consequence his life was prolonged; but let us see if that was the case.

There is no record how long Adam and Eve lived before they sinned, but we know that after they had been expelled from the garden they commenced to have children. First Cain was born and then Abel; after these two had grown

We are glad to welcome to our columns a new writer of such obvious ability and scholarship as is the author of the following article. Brother Griffiths is a strong and vigorous defender of the truth and has enjoyed marked success in presenting it in new places. He lives in Olmstead Falls, Ohio, where, in addition to his regular work, he is teaching a group of truth seekers the fundamental facts of the gospel.

to maturity, they quarreled, and Cain killed Abel because Abel obeyed God in what he offered for sacrifice and Cain did not. God's accepting Abel's sacrifice and not Cain's made Cain jealous; hence his crime.

Perhaps these events occupied the first hundred years of Adam's life, but we know that he was 130 years old when he

had another heir, Seth, according to Genesis 5:3.

Now he lost all access to the tree of life when he left the garden, and as he lived to be 930 years old it is certain that a greater portion of his life, at least 800 years, he was not kept alive by eating the tree of life. Moreover, both Jared and Methusaleh lived longer yet than Adam, and they certainly did not get their longevity from eating the tree of life, because it was not accessible in their day. Consequently such private interpretation is absolutely unsound and liable to cause believers to drift into Christian Science and other healing cults.

Among the early fathers before the flood, the only one who is recorded by Paul in Hebrews 11 as having walked with God (Enoch) lived only 365 years, not half as long as some of the others. Perhaps that is where the saying, "The good die young," comes from.

God does not always mete out judgment at once (Ecl. 8:11). The record shows that as soon as Adam and Eve had sinned they were sentenced to death, and then, having fallen from God's grace and so separated themselves from Him, God drove them out of the garden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22). By saying, "lest he take also of the tree of life," God assumed that Adam had not eaten of it up to then, and as we study the text we shall find this premise to be substantiated.

Let us examine closely Genesis 3:24. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword (Please turn to page 16)

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor

Columbia Dean Declares Court Changes Threaten Religious Liberty

"Stand fast therefore in the liberty wherewith Christ hath made us free."—Galatians 5:1.

WASHINGTON, D. C., March 25.—Dean Young B. Smith of Columbia University's law faculty, a recognized authority and a supporter of President Roosevelt in the campaigns of both 1932 and 1936, declared before the Senate Judiciary Committee today:



President Roosevelt

"If the President appoints six new justices who will take his interpretation of the general welfare clause, . . . the Congress will be able to do anything under the general welfare clause not specifically prohibited elsewhere in the Constitution. . . . Such an interpretation . . . can be carried to the extent of giving Congress general power to regulate all intrastate activities, including education, marriage and divorce, and any other things that Congress might find to be a national question."

Democratic Senator Tom Connally of Texas asked Dr. Smith if even the restrictions specified, such as those preventing governmental interference with freedom of speech and of the press, of peaceable assembly, and religious worship, would "be subject to a reinterpretation by this court as it would be constituted."

"O yes, of course," was the witness' positive reply. As Gentile times accelerate near the close of this dispensation, we may look for the loss of many cherished liberties which we now enjoy. Christians in other lands have already experienced such curtailing of their freedom of worship and have also been deprived of the right to "preach the gospel to every creature," something which even pagan Rome permitted in the days of the Cæsars.

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Chinese Famine Horror Increases

*"If you bestow your bread upon the hungry,
And relieve men in misery,
Then light shall dawn for you in darkness,
And evermore shall the Eternal guide you."
—Isaiah 50:10, 11, Moffatt.*

CHUNGKING, China, March 28.—The drought and famine which have visited Szechwan Province have already brought ten million persons to the verge of starvation. During the past two weeks a thousand dead have been picked up on the streets of this city. Most of them merely go to sleep on the streets and never awaken. According to missionaries, who are striving valiantly to relieve a little of the suffering, "unless heavy and widespread rains come

before the rice transplanting season, late in April, there is danger of a famine of terrible and enormous proportions."

Of course they are "only heathen Chinese away over on the other side of the world!" But Christ loved them enough to die for them! They are our brothers in sin, in suffering, and in need of a Savior! We may not be able to divide our dinner today with them. We cannot feed them as Jesus fed the hungry multitudes from a miraculous store. But can we not do something toward bringing them the comfort which the knowledge of a coming Redeemer from sin as well as Deliverer from starvation will provide? At a not distant day these very people, or those who are left after the famine has exhausted its fury, will be the beneficiaries of the kingdom over which Christ and His church are to rule. As our future subjects they should claim our sympathy and prayer, if nothing else!

Japan Abrogates Naval Limitations Treaty

"Men shall be . . . trucebreakers."—2 Timothy 3:2, 3.

TOKIO, Japan, March 27.—Japan notified the world on March 17 that she would no longer be bound by the qualitative limitations of the expired Washington and London Naval Treaties, since, she said, qualitative limitation is impossible without quantitative limitation. By this notification Japan informed the world that she would no longer agree to a maximum 14-inch gun caliber for battleships and indicated that she would mount 16-inch guns on future battleships if she saw fit to do so.

Great Britain and the United States, the other two leading naval powers, have signified their intention to meet the challenge of Japan with regard to the size of guns to be installed on battleships now building.

And so the great naval and military contest continues. It is of interest to you and to me who pay the cost of building and equipping these great ocean-going engines of destruction that a single broadside from one of those mighty battleships costs us, you and me and the rest of the people of the United States who pay taxes, the snug sum of \$50,000. That is just one broadside, remember!

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G. Eldred Marsh Editor
Paul C. Johnson Associate Editor
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This Do in Remembrance

THE gift of memory is one of the greatest bestowed by a loving God upon human beings. Lower orders of creation have memory sufficient for the repetition of habits (natural or acquired); and the higher animals are capable of receiving training to render obedience to a master, this involving memory of the master and of the actions it has been trained to perform. Some domestic animals possess also the qualities of love and fidelity, demonstrated by lifelong devotion to their owners.

Yet men, for all their superior endowment of mind, can also forget. They forget God, who created them and the earth on which they live. Long ago the nations forgot God, not through some trick of memory, but because "they did not like to retain God in their knowledge"; they preferred a manner of conduct different from that which God required (Rom. 1:28-32).

The children of Israel often found it convenient to forget God, with all that loyalty required in the way of obedience on their part. In this they showed less sense, less appreciation of values, than do the brute beasts with their limited mental equipment—"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:2-4). The ox and the ass know upon whom they are dependent for care and food, and they remember. But Israel, who had every reason to know how dependent they were upon God, who had brought them out of Egypt and made them a great nation, were so foolish as to fall into the ways of the evil nations around them; and not only so foolish, but so wilfully perverse, for they knew better, and it was with them a case of not wanting to remember either God or their covenant with Him, or the code of laws He had given them.

AIDS TO MEMORY

God early arranged aids to memory. That the human family might not wander from Him, God communed with the human pair He had created; gave them directions concerning the garden, their home, and regarding their duty to their Creator, who was perfect, and in whose image and likeness they were. Yet they allowed themselves to be led into sin. After the sin, God again provided aids to memory—the spoken words, the fig leaves, the imposition of regular offerings and sacrifices. Also the curse was (and still is) such an aid, inasmuch as men who suffer under it are often thereby induced to remember that there is a God to whom they owe their lives, and whom they should serve.

Often the children of Israel, under bondage to their neighbors as a punishment for their sins, sat down and wept, and cried to the God whose goodness came back to their memories. And God heard their cry and delivered them. See book of Judges, 1 and 2 Samuel, and their history under the kings as well.

From the beginning God expected worship from the human beings He had made. Even after sin entered, He es-

tablished a method of approach whereby those who came would be constantly reminded that, far from abandoning them to their own devices, He still cared for them and would bless those who showed their appreciation of this fact and would render obedience. The offering of animal sacrifices was the means of approach prescribed.

When Abraham and the other patriarchs wandered from place to place in the Promised Land, they erected altars, and after a time would come again, to offer again, the altar of stones meanwhile remaining as a witness that God had blessed them there and would bless them again (Gen. 12:6-8; 13:3, 4).

Throughout the bondage in Egypt God remembered them; and they (or the faithful among them) remembered God and the promises, and fully expected the deliverance which came finally under Moses and Aaron, as related in the book of Exodus.

ORGANIZED ASSEMBLIES AND FORMS

While in Egypt under the unfriendly Pharaohs the children of Israel necessarily worshiped God under more or less hardship, and to a great extent privately. But when brought out triumphantly they were soon gathered to Sinai to be organized into a nation, under Moses appointed as mediator and lawgiver. The whole effect of Sinai, with its lightnings and thunderings and voices, was to impress the memories of the people there gathered, to remind them who they were and how God had taken them for His people; and there could be no question of this, for the demonstrations were miraculous, and ever after in their history the prophets and later the apostles of Jesus reminded them of that awe-inspiring scene.

The regular service at the tabernacle was an aid to memory, and the priests and Levites scattered among the people settled in the land constantly reminded the people (when the priests and Levites themselves were not reprobate) of the commandments of the law and their duty to assemble for stated feasts, when special sacrifices were offered of a national character, while throughout the year their sins should be repented of and appropriate individual sacrifices brought for the priests to offer on their behalf.

In the Promised Land the tabernacle, and later the temple at Jerusalem, became the center of worship. Wherever an Israelite dwelt, his mind and heart were to be at Jerusalem and so far as possible the feasts were to be participated in. Three times in the year all the males were to appear before the Lord, and certain ceremonies were to be observed (Ex. 23:17; Lev. 23).

The day of atonement was for the confession of the sins of the nation as a whole, and the offering of an atonement sacrifice. All the people were to afflict their souls and by faith enter into the meaning of and the necessity for an atonement (Lev. 16), whereby the way was made clear for a new year of devotion to God. (Please turn to page 10)

The Word of God Which Liveth

IT MUST be evident, to those who pay close attention to the spiritual condition today that a determined effort is being made to set aside entirely the authority of the Word of God as given in the Bible. The Bible claims the right to control the actions of men, and speaks as one having authority. It admits of no question nor dispute from men. The democratic spirit of the times brooks no authority higher than that of the people, which is to say, of man himself. If man can set aside the Bible he can have the long-coveted state of absolute independence which is equivalent to utter lawlessness.

But can man set aside anything declared by God to be living and powerful, and sharper than a two-edged sword? Wherever we look we see death in possession—fastening its tentacles upon everything. What we call the land of the living could be described better if we say the land of the dying, for death seems the monarch of the world. The only power greater than death is the power of life. There was nothing in Christ's appearance to manifest His deity. The fact was demonstrated, not by His blameless and unselfish life, nor by His incomparable teaching, but by His resurrection from the dead.

Similarly the Bible—there is nothing in its looks to show it is above other books except that it is a living book, while other books are dying. The Bible is ever a fountain of living water, while all other books diminish in freshness after the first perusal. Man's books are all like himself, dying creatures. There have been centuries of progress in many lines, but absolutely nothing has been added to the knowledge of the Bible—it is always fresh and up-to-date.

All books of science must be changed from time to time, but not so with the living Word. It is the only truly scientific book on earth, for it only gives precise, accurate, and absolutely reliable information upon every subject whereof it treats.

The Bible is the only book that is truly hated. The hatred it arouses is bitter, persistent, and murderous. This hatred has been kept alive from generation to generation. But there is a supernatural explanation to this, for it has a supernatural enemy who has personally experienced its power. The natural explanation for the hatred of this book is that it does not give a flattering picture of man, as man's books always do. It reverses the picture and shows man to have made no progress, but rather on the contrary, that his career is one of departure from God—a preference for darkness. It derides his wisdom as foolishness with God. Neither does it say he will eventually emerge into a state of better things, but shall wax worse and worse. No wonder the Bible is hated. No man would write a book showing such development; he would draw a different portrait of himself.

Again, the Bible does not speak as an equal, but as an authority. It plainly says what man shall do, and what he shall not do. It addresses all ranks and conditions of men—

the king, the governor, parents and children, husbands and wives, rich and poor, high and low, masters and servants, free and bond. It is no respecter of persons, and for this it is hated. It tells the king on his throne and the peasant, "Thou shalt not."

No ingenuity of man has been omitted in the desperate attempt to put this detested Book out of existence, but to no avail. Man has commanded that it be brought to the streets and burned publicly, but still it outsells any of man's books by more than thirty million copies each year. Men of high intelligence have been enlisted to write against it. Yes, man's books against the Book! But to no purpose, for the Bible is a living book, dictated by a living God as against dying books by dying men.

In recent times a book was published that was hailed as a work that would quickly destroy the credibility of the Bible; it was called *The Descent of Man* and was written by Charles Darwin, but it died. It was a book made by a dying man, and consequently could not be a living book. Of the many millions of books that have existed, the Bible is the only one that has excited deep and persistent hatred; it is the only one that man has ever tried to destroy by the help of the state, by pseudo-religion, and by learning. But it has gone on steadily increasing in numbers. Can we explain these facts better than to exclaim, "The Word of God is living!" When we read it we do not think of it as a book of the distant past, but as a present living book.

From a literary standpoint there is not a nation on earth famed for its culture that has produced a book comparable with it. There is nothing more exquisite in the English language from a poetical standpoint than the Shepherd Psalm, Psalm 23. And it is considered a model of poetic excellence in many languages.

Why has this book gone to the ends of the earth, and maintained its supremacy against all other books? Verily it seems to be waiting for an opportunity to become acquainted with every child of Adam—to direct his steps through life, and keep him from the pitfalls of the enemy. Jesus in explaining the parable of the sower, said, "The seed is the word of God," and we well know that seed that has no life is worthless, so we again declare the Bible to be the living Word.

The attempt made by man to explain life as a mere property of atoms of non-living matter grouped in certain complex combinations has been confessedly a failure, after repeated trials in the laboratory. Life is produced by life and only by life. Then we may ask, Can the living Word produce after its kind? Can it impart its life to others? Yes, the Word implanted within us is quickened by the Spirit of God, and hence is the beginning of life eternal. Humans are born of corruptible seed, and must be born of incorruptible seed before they can enjoy immortal life. That the receiving of God's Word in the heart through

faith is the beginning of a new life seems too simple to the superficial reader of the Scriptures. He thinks there must be something difficult about it, or that it must be a costly thing, but all one has to do is to accept freely. The Word of the Lord endureth forever, and so will those who accept it.

After Adam fell, the most urgent need of the world was life. To this end God sent His Son to partake of flesh and blood, that through death He might destroy him who hath the power of death, that is to say, the Devil (Heb. 2:14). Man is utterly unable to produce for himself, though all the elements are available, but God imparted this secret to the lowly plant—it can convert the minerals of the earth and air—inert, lifeless elements, into living tissues with the property of nourishing creatures of higher life. "He causeth the grass to grow for the cattle, and herb for the service

of man: that he may bring forth food out of the earth" (P'salm 104:14).

How wonderful that man can take food into his mouth, and without any thought or attention from him, it will be digested, and the valuable parts taken to every part of the body in exactly the right proportion needed to sustain growth and life!

As with the physical life, so it is with the spiritual. It requires spiritual food, and God has provided appropriate food for growth. Paul says milk for the babes, and strong food for those able to take it. To read the Word of God and meditate upon it are what mastication and digestion are to physical food—they take time, and the results are the same. To neglect either is to starve. Yes, surely there is life in the Word.—A. S. Christenson in *The Bible Advocate*.

Did Christ Die?

By Thomas E. Adams

AFTER we have established firmly the doctrine of the mortality of man, and his unconsciousness after death, and his dependence on a resurrection for future life and reward, I am frequently astonished to hear our opponents, after their arguments and criticisms all fail, resort to frivolous pretexts, such as, "Why is it that Bro. Wesley or Bro. Campbell did not find these things, if they are true?" thus evincing that their faith is based upon men's opinions.

When their folly at this point is manifest, the next declaration made is that "it is not essential to salvation anyhow." That is, *they* claim that they may be ignorant of, or even repudiate, these Bible truths, and yet be saved.

Now we wish to know how this matter stands. And, first, we argue that if the man never dies, in the sense of losing life, and consequently intelligence, then man is not subject of a resurrection, and hence there is no such thing. Why? Because there is no one dead (to be resurrected). Job says that "man dies," and then inquires, "If a man die, shall he live again?" He then declares that he will wait in the grave (not Paradise) till his change comes (Job 14:13-15).

Paul also says that "if the dead rise not, then is Christ not raised: and if Christ be not raised" our faith is vain and "they also which are fallen asleep in Christ are perished" (not saved) (1 Cor. 15:16-18), all of which is true, if Christ never really died, as is taught and believed by many.

Now let us hear the beloved Paul again: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13, 14).

Query: Why should Paul trouble himself about the sleeping ones so much that he was unwilling that the brethren should be ignorant concerning them, if it makes no difference whether they are mortal or immortal? Second, why should he say, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," if he knew that Jesus never really died?

Now let us ask the upholders of the Platonic philosophy of the immortality of the soul a few questions.

First, What is the gospel of Christ of which Paul says he is not ashamed (Rom. 1:16)? Some answer that "it is the death and resurrection of Christ" (1 Cor. 15:4). We would then ask, "Did Christ die?" "O yes," is the response, "He certainly did!" Did He accompany the penitent thief to Paradise the day He died? Again the answer comes in the affirmative. And both of them were dead? "No," is the hesitating reply, "their bodies were dead, but not the men themselves."

Well, we ask, is that the way the Scriptures declared that Christ should die, by merely putting off His house, while the real man, the soul, should not taste death?

We answer for our friends negatively and earnestly solicit their careful examination of the 53rd chapter of Isaiah, where it is said that His (Christ's) "soul" was made "an offering for sin" in the process of which He "poured out his soul unto death" (Isa. 53:10, 12).

We can now see the propriety of David's rejoicing because Christ's soul was not left in hell (Hades, the grave, not Paradise, as modern theologians vainly imagine) (Psalm 16:10; Acts 13:35).

How careful we should be that we do not preach a perverted and contradictory gospel by saying that Christ died and that He did not die! (Please turn to page 16)



Our Sick World



I WANT you to come with me to visit a sick man—a very sick man indeed. You will observe that his trouble is not a local irritation, not a common disease; it is an organic malady. Its roots are down deep in the system, as deep as life itself. The very vitals are affected, and the deep-seated organs are wasting away. He is past human succor, beyond medical aid. His body feels the death grip. “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment” (Isa. 1:6).

What brought on this terrible, loathsome, repulsive, nauseating condition? Dissipation. It is the result of madness, of self-will and self-service; it is the harvest of the years, the aftermath of almost a continuous spree for six thousand years—for, of course, the individual I refer to is this old world of ours. It is no wonder that he is a chronic invalid, prematurely old.

Things are out of joint. Things are in a mess. East, west, north, south, it is all the same. In America, Europe, Africa, Asia, it is a repetition of the same human afflictions, the same national ills, the same miscarriage of justice, the same hopelessness and despair—with “men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21:26).

Some try to console themselves with the delusion that things are improving, that the world is getting better. But the world is not getting better, nor are there any trustworthy signs of improvement. It is true that modern governments, as a whole, far surpass those of two thousand or three thousand years ago. But it is also true that these governments place a heavier burden upon man than those of former days. And it is also a fact that these very laudable governments seem to be entirely inadequate to cope with increasing crime or to pacify populations, seething in unrest or breaking out into open revolt and rebellion.

Thus dictators and dictatorial governments have sprung up all over the world. Men, unable to govern themselves, are practically slaves and serfs to the strong men of the hour. A handful of men, as it were, dictate national policies and mold world opinions. Never was Rome in the darkest days of her decadence more dominated by some master mind, or more truly in the grip of some iron hand, than are many of the nations of this twentieth century. Does this argue a better world? No, even the superficial observer looks upon these conditions with alarm and faces the future with the greatest concern.

It is true that there is more money in the world today than formerly. But it is also true that there is more poverty and sorrow and wretchedness in the world than ever before. Thus while there are ample supplies and provisions,

furniture and equipment, in the world for all, and luxuries enough for millions, it is also true that the unequal distribution of wealth and the selfishness and greed of men prohibit the obtaining of these things except by the more gifted and the more favored ones of earth. Thus we have world depressions and universal unrest. The brightest minds are harnessed, statesmen are working overtime, millions of dollars are being spent, and one plan after another is being tried; and all to no avail. Plans seem to be inadequate to meet the situation; money to have lost its power to accomplish; and men impotent to meet the demands of the hour, or to stem the tide of evil that sweeps madly down upon us.

This is so even in the world of physical health. It is true that medical science has learned much about the human body and its reactions to disease and drugs. Yet never was mankind afflicted more with deep organic maladies than today. Tuberculosis is being beaten, but cancer is on the increase. Smallpox is stamped out, but heart disease is far more prevalent than formerly. Plagues of contagious diseases are almost impossible today, but insanity is a scourge that is filling our asylums and giving the greatest concern to every thinking man and woman. Medical science has done wonders, but it is unable to cope successfully with the situation forced upon us by the rising tide of organic diseases that are consuming us today.

No, the world is not getting better. It is all a snare and a delusion. We make superficial advances in one direction only to lose out fundamentally in another.

Thus while it is true that we have better homes than formerly, with conveniences undreamed of by our parents, yet the stress and pleasures of life keep us from those homes until all other places are closed up. Thus family life is rapidly disappearing. And children are brought up with little home influence, to be molded by public institutions and—the street.

It is true that slavery has disappeared in civilized lands, but it is also true that about as many persons are in abject slavery to drugs today as ever served beneath the lash in other times. And their condition is more grave, and holds less of hope and happiness. Sincere men and women stand appalled at the fearful inroads wrought by drugs in these United States, and all other countries are similarly afflicted.

Child labor is disappearing, but the slums are blasting more children than child labor ever did; and the streets and vice are devouring more. Thus the great army of criminals is continually recruited from the ranks of the young. The immediate future is dark indeed because of the thousands of youth who are depraved by present unfavorable conditions, who are roaming the country without aims and without principles.

The red-light districts have disappeared, yet never was vice more rampant than it is today. It has left the brothel to walk the streets, and it enters even our institutions and our homes.

It is true that education is more universal today than at any previous period of the world's existence, but it is also true that education has not taught us enough to meet the demands of the more complex and intricate machinery of our twentieth century civilization. Education has taught us to demand and expect more, but it has not supplied us with the means effectively to obtain more. Education has taught us to delight in the pleasing things of life, but it has not fitted us to endure hardships or to glory in struggles or privations. Education has civilized us, but it has not made us strong or humane or sympathetic. It has not lifted us above selfishness or weakness. It has not mitigated our sorrows nor alleviated our distresses. It has filled our heads with knowledge, but it has not filled our lives with wisdom.

It is true that our land is filled with automobiles, radios, and moving pictures, but these same things weaken and enslave us. We have pure food laws to protect our health, but we have also tobacco, liquor, and sexual allurements to pull us down to perdition—destroy both body and soul. Our

world is filled with machinery and labor-saving devices, but if the time thus gained is spent in folly, where is the gain?

It is true that American ideals are high. Is it not also true that American morals are low? What is it that is glaringly spread over the front pages of our newspapers? Is it not divorce scandals? moral infidelity? terrible depravity? and revolting sexual crimes? What is it that furnishes the jokes for our funny papers? Is it not family irregularities and improper marriage relationships? What is it that forms the central theme of our fiction today? Is it not sex?—grossly painted and stripped of every semblance of reticence and refinement?

It is true that Christianity is more universal today than ever before, but it is also true that, with the exception of the Dark Ages, never was Christianity at a lower ebb than now. Christianity is only a name today, "having a form of godliness, but denying the power thereof" (2 Tim. 3:5). Christianity, that started out to evangelize the world a few brief years ago, is now in many cases withholding mission funds, recalling missionaries, and closing mission stations. Many of the missionaries who remain abroad are modernists, engaged in social welfare work instead of in the sacred ministry of the word. (Please turn to Page 11)

False Teachers

By T. A. Drinkard

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of which the way of truth shall be evil spoken of."

IT IS a regrettable thing to know that "those who were once enlightened" (Heb. 6:4) should go so far as to deny their Lord and Master "that bought them," and "bring in damnable heresies" to lead men and women away from God and His Son, and the hope of life beyond the grave.

Heresies as herein given were doctrinal teaching contrary to the truth of God, the preaching of which converted these people. The Apostle warns the church that inasmuch as false prophets were "among the people," even so "false teachers" would appear and privately bring in things that tend to cause harm. You will note that "false teachers" would not "bring in" their heresies openly, where all could see and quickly detect the deception, but would "privily," or privately, bring them, or in other words begin to teach them privately to the brethren who would listen to their newly discovered (?) truth; and ere long the heaven would do its work.

Not only did Peter warn the church against heresy teachers (2 Peter 2:1, 2), but Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves

shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:29-31).

Why warn the church if her ministers are not to safeguard her interests and keep false teachers from privately teaching heresies that scatter her membership? Paul spent three years warning the church, having shed tears over the way brethren would act in breaking up church activity and interest in a private or underhanded way.

The church can and will be built up by "the word of his grace" way, and by no other (Acts 20:32).

May God enable us to stand firmly upon His Word for our faith and practice. We are warned about being carried about by every wind of doctrine (Eph. 4:14; Heb. 13:9). Every wind of doctrine is not profitable for the man or woman who desires to grow in grace and knowledge of Jesus Christ, or else these winds would have been prescribed as an element in the Christian's spiritual diet. Therefore, God is not the author of those doctrines that tend to cause trouble in the body of Christ.

The Cocktail Snare

“WE WANT you out for dinner some night soon. We will have Mary and her husband, too, because she is so much fun when she has had a drink or two.”

Quite an amazing way to invite me for dinner, good Christian that I am. No offense was meant, for the friend is a member in good standing of one of our large denominational groups; the wife a cultured college woman, the gentleman a doctor of science, extremely prosperous in the dye and chemical business, both fine citizens and civic-minded.

That invitation set me thinking pretty seriously. Why would anyone think I would particularly enjoy a party where another guest would be likely to furnish the entertainment when she had had a glass too many? Mentally I reviewed some similar occurrences and came to this disturbing conclusion: By a large group of respected and respectable people, it is no longer considered unusual to drink. It is no longer considered swanky by one group, or common and cheap by another, but by an increasingly large, reputable, cultivated, and educated class of people, college and church folk, it is taken as a matter that causes little or no comment. It must have been because of this widespread indifference that my friend saw no incongruity in inviting me in such a manner. That is the insidious aspect of the whole matter as I see it.

Twenty-five years ago the general opinion of “good society” was, if a woman drank or smoked she must be of the ultra-Bohemian smart set, or in the outcast class. There seemed to be no place for the drinking and smoking woman who considered herself, or wanted the world to consider her, a leader in social, civic, educational, and, surely, in church affairs. A woman, then, who must have her “pick-up” drink before dinner was a marked woman.

It is pretty difficult to make headway against vice when it becomes usual, expected, unnoticed, commonplace. No woman of your class would ever have considered going to a common saloon or barroom for a drink, but now that is unnecessary, for a drink can be had so generally with a meal in every grade of eating place, from the daintiest to the cheapest. The cozy blue and silver cocktail terrace in a lovely, soft-lighted hotel holds quite another sort of appeal than did the “ladies’ entrance” of a decade ago. So far have we gone that cocktail dresses, hats, lounging apparel, parties are the vogue of the hour.

Recently the daughter of a prominent clergyman in a large city was to be married. The society editor gave half a column to a cocktail party to be given for her on Sunday evening at the country club. As far as I know, it caused no unfavorable comment. It was just included in the round of gay parties for the young bride and her fiancé.

A few weeks ago I attended a committee meeting for a medical institution at the home of the president, a physician of recognized ability. We held our meeting in the well-equipped rathskeller of the doctor’s new home. To begin

the meeting, a round of drinks seemed in order. I was asked what I would have, and innocently said ginger ale; but found to my surprise that it was taken for granted that ginger ale was simply considered one ingredient in the drink. No one apparently expected me to desire just plain ginger ale unmixed. These fine people were serving as volunteers on this committee for a philanthropic institution; it was, in no sense, a social occasion and the drink was only a gesture of hospitality on the part of the hostess.

Some time ago I paid a visit to an old college chum in the northern part of my State. Late in the afternoon her dainty seventeen-year-old daughter came sleepily downstairs to regale us with an account of a college dance that had occurred the night before. Her young escort had become so drunk that she finally sent him home after walking him around in the outside air for awhile, but to no avail. She said he bored her. One word led to another, until I found myself recalling to her mother’s mind the fun we had in our college days with old-fashioned candy pulls and sleighrides. So engrossed were we in our reminiscing that we were startled when the young daughter broke in with, “My, my, what a drab time you and Mother must have had.”

I understood a little later how the daughter had acquired her point of view when wine was served with the dinner; and the mother, a graduate of a college of which her father had been the honored president, rather apologetically remarked to me, “I hate to have Betty go with that crowd, and particularly with that boy, but he is from one of the best families in town, and if she doesn’t accept invitations when she gets them, she is soon left out.” Left out of what? I wondered to myself. What a tragic thing that a slip of a girl of seventeen should be up against a condition like that, and where does the responsibility rest? Such experiences seem to excite little anxious comment; inconvenient and boring, to be sure. I recall the old verse about familiarity with vice, “Seen too oft familiar with its face, we first pity, then endure, then embrace.”

Some time ago I had occasion to call upon a girl at her office. When our business was transacted, she arose and went to her locker and brought out the makings of a drink. Apparently she was only extending a courtesy at the close of a business interview.

This fallacious and easy manner of thought concerning increasing social drinking and indifference to it, seem easily to find many followers. Have we helped the cause of moderation by making it possible for men and women to find a drink in almost any restaurant, coffee shop, or tea room? We have dressed up this evil with shining silver and lovely glass until we have raised it to the point of respectability and usualness.

It is time to see this question with new eyes and not allow fashion or familiarity to dull our perception of the di-

rection in which we are drifting. This is an issue that involves the stability of the home and the morality of the new generation that we mothers have brought into the world.

I do not intend to present a false picture, nor to give the impression that this is an everyday occurrence in my experience, but it is a frequent one; nor do I insinuate that the best people of the world are drinking their way through business, college, or society. What I do want to point out is the prevalence of social drinking, and that it is not confined to any one group or stratum of society, and also the astounding fact that so many fine people are unperturbed by it. But now I ask myself, Who am I to sit in judgment on

these friends? They are eminently worth while in business, in civic affairs, in educational circles, in church and pew. In this fact lies the danger.

Personally I believe we have a biblical prohibition for those who try to follow the Master, and I believe the stuff is too dangerous to mental and physical health to be fooled with. Therefore I feel justified in saying that as Christians we do a positive wrong to the cause of Christianity when we assume the attitude that drinking—no, a drink—can be looked upon lightly and that the only wrong is done when we lose completely our sense of careful moderation and proper propriety.—*The Christian Advocate*.

Has Science Made Humanity Happy?

IF ONE could enumerate all the modern appliances and equipment that have been brought into daily use for the convenience, comfort, and ease of humanity it would seem that we ought to be the happiest people on earth since time began.

Throughout the cycle of years we have passed through eras or ages, so called, which have given to humanity much to consider and much to think of. We have a reformation period, an age of art, an era of literature, and an age of music. All these contributed to the education and entertainment of both the masses and the favored few. We have had during the last few years the privilege of living again all of these periods because we have the radio, which is one of the most amazing inventions that science has brought to the world.

But we are living now in a scientific age. An age of materialism and of mechanism. We live so close to a pushbutton or a switch that the absence of it throws us all out of gear. Everything is so mechanical that our lives are run on the same principle as our automobiles, our ships, our trains and airplanes. Our thinking is mechanical. We talk of trips and of voyages twenty years ago unheard of as most commonplace and to be expected.

We are so mechanical that we have come to think that a showing of emotion is to show weakness. We have become as mechanical or technical as a cinema, and we watch its thrills in silence. The ordinary things of life have lost their effect. Most of us are stoics in outward appearance. We have used the superlative in language so much that everything has a false value. Something that a generation ago was just very good, today is perfectly marvelous.

We ride in gorgeous cars and we look as if it were to be expected. Even our speech is affected. We say chawmed for charmed and make ourselves think it is the ultra-fashionable in conversation, don't you know?

The styles in clothing which are seen today would have made our grandparents green with envy, yet we speak of them as very common. Real music has given way to jazz. Even our hymns are jazzed. Beauty has lost its color be-

cause we lack language to express ourselves. Language has lost its beauty because we have substituted slang. Religion has lost its sincerity and sin has lost its sting. Science has made life so easy it wearies us to even think of it. A tree may be a poem, but to most of us it is just a tree.

The great operas that made their composers immortal and the world-renowned singers of them have been supplanted by the hill-billy and cowboy songs which come to us as so much mush.

The following incidents related by a speaker recently illustrates this. One evening at an opera a man in a box was noted. He was dressed in the latest fashion. He was very fat. His heavy jowls hung over his collar. His fat, pudgy fingers, upon which glistened magnificent diamonds, kept up a tattoo on the arm of his chair. His broad expanse of shirt front was aglow with another brilliant diamond. The expression on his face was one of boredom. His nervous twitching showed his lack of interest. Repeatedly he left his seat to the annoyance and disturbance of others. He neither understood nor appreciated the performance.

On another occasion the speaker attended the performance of an Italian opera. His seat was in the gallery. Beside the speaker sat a native of sunny Italy. His clothing was poor and threadbare. His shoes were worn. His collar was open and he wore no tie. Yet his hungry eyes never left the stage. He quietly hummed the score. He knew the opera and he knew the history of it. He knew the composer and his soul throbbed and thrilled with the melody and the majesty of the music.

One of these men, although wealthy, had lost the very secret of living. His wealth could and probably did bring him ease and comfort, yachts and cars. His wealth could buy the material things of life, but it could not buy one moment of the happiness of the reality of the smiling Italian.

When materialism and science and the mechanism of life have so cheated us that we cannot enjoy the song of the mockingbird or the beauty and the fragrance of the rose; when our breasts cannot expand when we draw close to our hearts a little child; when the martial air of a band pa-

reading down the avenue does not stir within us the spirit of victory; when a vision of Christ on the cross of Calvary does not create within us a desire to carry on; when the sufferings of humanity do not kindle within us the spark of the brotherhood of man and the fatherhood of God; when smiles and tears and sighs and sobs fall on deafened ears and hardened hearts; when our hearts cannot ache with sympathy at another's grief; when we stifle and smother the urging of the spirit and our hearts only know the sordid end of our desires; then we are living in a modernism that has cheated us out of much that stands for real happiness.

Jesus said that iniquity would chill the love of the church. Paul said that men would be seekers of pleasure more than they would seek God. Peter spoke of those who would count it pleasure to riot in the daytime, those who would be ever seeking something new to attract the attention, whose minds would be on earthly things, doing the things of the flesh, not discerning the things of the spirit, and who in the end would have a conscience seared as with a hot iron and who, past feeling, would give themselves over to work uncleanness. The Revelator called it indifference. Neither quite dead nor very much alive. Satisfied with self. Neither heathen nor Christian, neither good nor evil, neither awake nor sound asleep, neither led away by false doctrine nor adhering to that which is true, neither one thing nor the other. On the fence ready to jump either way. One old writer expressed it thus: "To good and evil bent, I'm both a devil and a saint." Saint on Sunday and devil the rest of the week. And in the end God will say as He said to one of old, "Ephraim is joined to his idols; let him alone."

We have become machines instead of men and women, automatons that dance and jig at the pull of the string.

We are like the Athenians who worshiped an unknown God. We have a form of godliness, but we lack power to bring conviction to a sinner. We lack the power to bring victory in our lives. We lack power to reach God for the healing of the sick. We just go around in circles arriving nowhere. James said in a very emphatic sense (James 5:5), "Ye have fattened your hearts so that they are incapable of feeling."

Our worship is mechanical. We nod our heads and lift our eyes. We say amen because it is in the ritual. We repeat the Apostles' Creed and hardly know its meaning. The service we enjoy most is when the preacher takes a straw man into the pulpit and beats him to death. Our audiences sit with an expression on their faces as if to say, "Well, here we are. Let's see you do your stuff." After the service we hear the remark, "That wasn't so hot." But there are audiences that sit with expectant expression and enjoy every moment of the service. What makes the difference? One group comes to meet God. And God only knows what the other group comes for, anyway.

One set are machines. The other set are Christians who find happiness in the service of Jesus Christ.

We have let ourselves become hardened because of bitterness, because of the deceitfulness of sin, and so have lost the secret happiness.

Has science made humanity happy? We think not. But what is happiness? And who has it? What goes to make up such a contentment in life that we are satisfied? I might risk a guess on the thought, at least. It is memory. It is our thinking that we live. There has been much of life that we would like to forget, but there are experiences that we would not forget. There are days in which we lived such a perfect and full life, and the memory of them is like an oasis in the desert to the thirsty traveler. Days in which we asked for nothing more perfect. Days in which desires were satisfied. Love of friends can bring us happiness even while we are in strife. Sympathy for those who suffer and whose lives are a struggle, helping such lives to a higher walk and thought—this will bring happiness.

Happiness consists in living for others. To the writer this is perhaps the greatest incentive to happiness. No life can be happy that is lived for self alone, and no life can be more happy than the life that lives and loves for the service that it can do. Love and devotion are twins in the service to God and the church.

Happiness must come from within and not from without. Happiness will not need scientific apparatus or mechanical adjustment. Jesus was happy in that He might do His Father's will. Paul was happy because he could defend the new gospel before Agrippa. Peter was happy because he could suffer for righteousness' sake. James said that they would be happy who would endure. Paul said a man was happy who had a clear conscience. Jesus said humility would bring happiness. In Proverbs we read that wisdom and understanding is a tree of life, and happy is the man that retaineth her.—*Present Truth Messenger*.

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THIS DO IN REMEMBRANCE

(Continued from page 3)

The feast of tabernacles was another reminder of God's goodness to them, and of their privilege of rejoicing before the Lord as His redeemed people (Lev. 23:39-43).

EVENTS RECALLED BY PASSOVER SUPPER

The manner of the deliverance of the children of Israel from Pharaoh and Egyptian bondage was most impressive. One would think that anyone participating in it would never forget it. The raising up of Moses and Aaron to be their leaders, the ten plagues on the Egyptians owing to Pharaoh's hardness of heart, the exodus after the tenth plague, Pharaoh's subsequent pursuit of the fleeing captives, the crossing of the Red Sea as on dry land, and the overwhelming of Pharaoh's hosts by the return of the waters to their normal level, were all so wonderful and so beyond the power of man to accomplish that one would think the children of Israel would be God's grateful and loyal subjects for all time.

But God, who sees the end from the beginning, knows the power of the Evil One to deceive and the willingness of many to be deceived because the way of sin seems to them more pleasurable than the uprightness and truth which God

enjoins. Hence, before the deliverance on that wonderful night, the Israelites were subjected to several tests, the last test being the taking of a lamb for each household, sprinkling its blood upon the doorposts, the girding of themselves in readiness to depart, the eating of the lamb prepared in the prescribed manner and with unleavened bread, and the hasty departure under the leadership of Moses.

And in connection with the directions for this occasion, Moses gave them to understand that a yearly observance was to be kept, with lamb and unleavened bread, *in remembrance of* (or as a commemoration of) that last night in Egypt, the departure in the middle of the night, and their complete deliverance from Pharaoh and his hosts.

This yearly observance was not only to keep their recollection vivid and to quicken afresh their sense of gratitude to God; it was also to serve as a training ground for the children of the family, for whose benefit the whole series of events would be related.

Reading the history of Israel, and the pleadings and rebukes of the prophets made necessary by their frequent backslidings, we can see that God was longsuffering and patient, always willing to bless when they were obedient, but for their own good compelled to chastise them for disobedience which with many went to the extent of idolatry and the corruption associated with it. Yet in our Lord's day there were still members of the twelve tribes of Israel who by families regularly kept the Passover at the appointed time and in the prescribed manner, always looking back to recall the events of the exodus and explaining them to those present. And up till then there is no indication that any Jew saw anything in the Passover supper more than a celebration of a past event. It remained for the apostles of Christ to inform the early church that the passover lamb was also a type and pointed forward to Christ Jesus as the One whose blood must be sprinkled on the doorposts of our hearts before we can experience complete deliverance from the captivity of sin and death. As the Apostle Paul wrote (1 Cor. 5:7), "For even Christ our passover is sacrificed."

Did the unleavened bread of the Jewish Passover point forward to anything to come in the Christian's experience? Answer: Yes, the unleavened bread has for its antitype the "sincerity and truth" that should characterize the whole of the Christian believer's life. So the Apostle said (1 Cor. 5:8).

As Christians, then, we are not under instruction to keep the Passover supper as given to the Israelites, which commemorated their deliverance from Egypt.—*The New Covenant Advocate*.

OUR SICK WORLD

(Continued from page 7)

Thus even a casual glance about us reveals a sick world—a very sick world. And as we study the question seriously and deeply in the light of Bible predictions, we recognize that we have reached the darkest hour of earth's checkered

career—"a day of darkness and of gloominess" (Joel 2:2).

Yes, the shadows are all about us. Yet remember, the darkest hour is before the dawn. We face the sunrise. Were it not for this, I would give up in despair. But the sunrise is so sure and its nearness so certain that it buoys me up and sustains me in this hour of darkness. I cling to the words: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Never did the world hold such hopes as it does today. Never was the future brighter. Never were days so large with promise, nor true Christianity so sure of its way, so certain of its reward. The golden rays of the everlasting morning already illuminate the darkness of earth's night. Heaven, the New Jerusalem, unending bliss, are just before us. I would have you look beyond the terrible scenes of to day and the troubled seas of human suffering and woe, unto that day which this age declares is so near at hand.

Good cheer, wayfarer! Take courage! Look up! The future is as bright as the promises of God, as beautiful as the primeval world, as sure as God's word, and as everlasting as His throne. Heaven is waiting for those who will seek it.—Edward J. Urquhart in *Signs of the Times*.

"If you your lips would keep from slips
Five things observe with care:
To whom you speak, of whom you speak,
And how, and when, and where."

MAY OTHER CHURCHES COPY

THROUGHOUT the spring and summer the Church of God will continue its Sunday evening services as usual. We feel that we need spiritual refreshing even more during the warm months of the year than we do in cold weather. There are more inducements to keep us away from the house of prayer in the summer than there are in the winter. Pleasant weather, good roads, and easier economic conditions conspire to call the winter-weary man and woman out on the highways on Sunday afternoons and evenings.

We cannot blame them for being thus tempted to relieve the tedium of life by such excursions away from home. And yet there is grave danger when such practices are carried to excess, when the lure of distant places causes us to forget God and our duty to Him.

As far as our own congregation is concerned we generally find a goodly proportion of them in their accustomed pews at all seasons of the year. Our opportunity for special service is found in the fact that most churches in the town and in the surrounding cities discontinue evening services during the summer. If we make our summer Sunday evening gatherings sufficiently attractive, inspiring, and helpful, they may serve as a spiritual center of strength for the entire community.—*From a church bulletin*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Entering Prayer

"God, make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship, and fatherly care; and narrow enough to shut out all envy, pride, and hate; make the threshold smooth to be no stumblingblock to childhood, weakness, or straying feet, but rugged and strong enough to turn back the tempter's power. God, make the door of this house to many souls the gateway to Thy eternal kingdom."

First Impressions

The public had been invited to the meeting. There were many strangers coming. Should we let them just wander in and blunder into a seat or should we give individual attention to each person as he came? You know what we would do if we were giving a party at our home. We would receive each one, take his hat, introduce him, and find him a chair. We are no less the hosts at the religious meeting. So we picked out one of our number that had a very gentlemanly bearing and stationed him at the door. He listened for steps on the porch and was right there with a friendly and dignified greeting for each one that came. Everyone felt right at home and joined in the meeting with unusual enthusiasm. The friendly greeting had done it.

Dare to Be a Daniel

* * * * *By Lucille LeCrone, Kennard, Nebraska*

Have you ever wished that you could have lived while Jesus was here upon earth performing His wonderful works? Have you, as you studied and meditated upon the various events of His life, the treatment He received at the hand of friend and foe, wondered why they acted thus and assured yourself that you would have done much differently?

Take for instance the case of Pilate and the multitude as recorded in Matthew 27. Jesus had been betrayed by Judas, taken before High Priest Caiaphas for trial, and was now standing before Governor Pilate. Pilate, after questioning Him, reported to the multitude, "I find in him no fault at all." But the multitude clamored for His death, and Pilate, "willing to content the people," delivered unto them an innocent man.

It has been said that any fish, even a dead one, can float downstream, but it takes a real live one to swim upstream. The application here is this: Pilate, finding no cause for death in Jesus, instead of standing firm in his conviction that He should go free, regardless of what the mob thought and said, took the course of least resistance. Figuratively speaking, he floated downstream. Had he refused to deliver unto them an innocent man despite their demands

and threats, he would have been swimming upstream.

We may justly condemn Pilate for his treatment of Jesus, but "what shall I do then with Jesus which is called Christ?" (Matt. 27:22) is a question confronting each of us daily. It isn't always easy to do that which we know to be right when others are perhaps laughing or ridiculing. But we, as Bereans, are more concerned with doing the things which please our Lord than in pleasing any other.

If doing with Jesus the thing we know to be right means bearing the reproach of the world, we will bear that reproach gladly and rejoice to be able "to suffer with him, that we may be also glorified together."

Berean Pulse

Last week, in an effort to stimulate thought and study among the Bereans and to give them an opportunity to express their individual viewpoints for the edification of us all, certain questions were propounded. Answers to all the questions are beginning to come in. It is hoped that you each will submit the results of your earnest meditation.

TITHING:

If one fully understands the principle of tithing, it will be impossible for him to tithe without having the idea that there will be a material blessing in return. The notion should, of course, be subordinate; but human nature being what it is, there will, regardless of individual insistence otherwise, be the thought that this is going to give me a blessing.—Arlen Marsh, Oregon, Illinois.

A Mighty Tear

It is fitting that in the junior Berean book, *The Hebrew People*, the only picture is of the Babe Moses being found in the water by Pharaoh's daughter. Attention is thus centered on this little drama as being a moment in the history of the Hebrew people when their fate hung in the balance. The scales were tipped by the tear of a baby.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him" (Ex. 2:5, 6).

Pharaoh had made a law that all the boy babies of Israel should die; and here his own daughter saved alive the one boy that was to lead the Israelites out from under his cruel treatment. It was the baby's tear that did it.

"God hath chosen the weak things of the world to confound the things which are mighty" (1 Cor. 1:27). "That no flesh should glory in his presence" (v. 29). "That, according as it is written, He that glorieth, let him glory in the Lord" (v. 31).



THE CHILDREN'S PAGE

PREPARED BY GRACE M. MARSH

GOD SENDS A STORM

THERE is no other book in all the world that contains so many different kinds of interesting stories as the Bible. Some are long and some are short. The story that we have this time is about a man who lived to be 950 years old.

Noah was the name of this man. Sometimes he made mistakes and did wrong, but most of the time Noah did as God wanted him to do. This pleased God, for at that time there were many people living all round Noah who were very, very bad. Noah had three sons who were fine young men. He had taught them to obey God as he did.

God watched the people on the earth. He saw that all of them were thinking constantly of something wicked to do. They never thought of God who had made the beautiful earth for them. Only Noah and his family were thankful for that.

At last God said, "I will destroy the men and the beasts and the birds that are on the earth. They are so wicked they are spoiling the earth. Only Noah is good. I will save him and his family. I will start a new creation with them just as I did with Adam."

So God talked with Noah and told him that a great flood was to come and destroy everything on the earth. But Noah was to build a great boat and in this boat he and his family were to live during the flood. God told Noah exactly what he was to do and Noah did exactly what God had said. That is why God liked Noah so well.

This boat, which is called in the Bible an ark, was to be built of gopher wood. It was as large as many of our boats that travel on the ocean. It was probably about 600 feet long, 100 feet wide, and 60 feet high. The Bible does not say what shape it had. It only says that there were to be three stories divided into rooms, a door in the side, and a window in the top. It needed no oars nor engine nor sails, for it was only to float on the top of the water.

All the time that Noah was working on the ark he was preaching to the wicked people around him. But only his wife and his three sons and their wives would listen.

Since all the birds and animals were to be drowned, too, God told Noah to choose two of every kind to take into the ark with him. There were a few kinds of them that God called "clean." Of these kinds Noah was to save seven pairs each.

Food was gathered and stored in the ark. Fruits and

grains and vegetables were carried in so that there would be plenty to eat and some for seed.

When everything else was inside, Noah and his wife with their three sons and their wives went into the ark and God shut them in. Then it began to rain.

The strange thing was that it had never rained before. The people did not know what a flood was like. Do you? Have you seen houses that have been destroyed and animals that have been drowned? It looks dreadful to us. As it rained day after day the waters got deeper. At first the level ground was covered, then the small hills. At last the water came far above the mountain tops and nothing living was to be found anywhere. Only the ark with its load was floating safely on top of the water.

Then the wind began to blow. Do you suppose the waves made Noah and his family seasick? I do not think so, for God was caring for them. But you know when the wind blows it helps to dry up the water. So God sent the wind and the sunshine.

After a long time the water dried up so the tops of the mountains showed. But it looked so quiet without any birds! Lower and lower went the water down the mountain sides until, one day, Noah felt a little jolt. Sure enough the ark had settled on the top of Mount Ararat. (That is a long name, but try to remember it.)

It was a long time after that before the water was all gone. A little over a year Noah and his family spent in the ark and then one happy day God said to him, "Go out of the ark now, all of you. Take everything out with you so the animals and birds may live naturally in the open air. Soon the earth will be as full of animals and birds as it was before."

So they all went out on the mountain side. The first thing Noah thought of was to build an altar. He took some of the animals and birds of which he had seven pairs and burned them on the altar. That was his way of saying, "Thank you," to God for saving their lives.

When God saw this He blessed Noah and his family and told them to be happy and have many children. He caused a rainbow to be seen, and He said, "This rainbow is a sign of My promise to you that I will never again destroy the whole earth or everything in it with a flood."

So when we see a rainbow we must remember God's promise to Noah, and that may help us to be as obedient as Noah was.

AMONG THE CHURCHES

WHAT'S THE ANSWER?

What king named in the Bible was under weight? Another easy one—if you know one of the most dramatic books in the Bible. The correct answer will be printed in the paper next week. Look for it. Don't forget! It'll be there!

WE NEED YOUR HELP

As every Illinois property owner knows, personal property and real estate taxes for the State became payable April 1. Taxes on property held in Illinois by the National Bible Institution this year amount to somewhat better than \$300.

These taxes become delinquent to the amount of \$200 on June 1. On the same date, approximately, a bill for about \$300 for paper stock intended for The Restitution Herald and the Truth Seekers' Quarterly will fall due. This bill, like the tax bill, cannot be postponed. Normal expenses from April 1 to June 1 will continue at the usual level; and it cannot be expected that the Institution's treasury can stand up under the sudden drain of two good-sized bills, ordinary current expenses, and a simultaneous decrease in the amount of contributions, such as has occurred in recent weeks.

We urge, therefore, that you give as liberal support as possible to these necessary bills. Only through your cooperation can The Herald and the quarterly, our most effective means for teaching the gospel throughout the world, be continued.

Arlen Marsh, Asst. Treas.

REPORT FOR MARCH

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Funerals, 1. Money received: Pleasant View, \$12.00; Rensselaer, \$20.00; Plymouth, \$15.00; Hillisburg, \$35.83; North Salem, \$8.50; conference board, \$7.00. Expense, \$15.00.

On March 6 we were called to South Bend to preach the funeral sermon for Bro. Gideon Logan (whose obituary appears elsewhere in this paper). A very large crowd came to the funeral to pay their respects to a man who was well known and liked by a large number of people.

J. H. Anderson, Indiana Evangelist.

PENNELWOOD CHURCH, GRAND RAPIDS

A beautiful Easter was enjoyed to the full. We were richly blessed with God's Spirit within and sunshine without.

A surprisingly large number started the day with a sunrise service in charge of Bro. Walter Ellis of Wayland, who has been filling the pulpit the last few months. Sunday school was at ten o'clock. The morning sermon by Bro. Austin was preceded by a sermonette for the children by Bro. Ellis, and followed by Communion. Bro. Austin was a guest speaker at the young people's meeting at 6 p. m., and gave the evening sermon.

We were very happy to have Bro. Austin with us over the week-end.

Lynn D. arrived March 16 to make his home with Bro. and Sr. Robert Townsend and brother Larry.

Mrs. L. F. Slocum, Secretary.

CAMDEN, ILLINOIS

Illinois Evangelists F. L. Austin and J. W. McLain began a series of evangelistic services at Camden on Saturday night, April 3. This meeting is to last as long as circumstances warrant. All those in the vicinity are urged to uphold the effort.

RIPLEY, ILLINOIS

An Easter program given Sunday evening was enjoyed by a full house. Short exercises by the little folks preceded the showing of pictures of the life of Christ.

The church people were pleased to have Sr. Emma Swan and Sr. Maurine Greene of Quincy, Ill., visit here recently.

Sr. Lola Clark has moved to Mt. Sterling, Ill., and will be unable to attend services.

Francis Burnett, our Sunday School superintendent, has gone to Peoria, Ill., where he has employment.

Our attendance at Sunday school and church has been fairly good throughout the winter months.

We are planning an evangelistic meeting to be held the first three weeks in May. Bro. T. A. Drinkard has been engaged as speaker. Pray for the success of these meetings that much good may be done.

Ednah Cooper, Secretary.

DELAYED CONTEST DECISION

Bro. James A. Patrick is the winner! The contest which was announced several months ago has not been forgotten, but difficulty has been encountered in arriving at final decision. For a time the committee was evenly divided and an additional judge had to be appointed before the deadlock could be broken. This fact speaks well for the work done by all of the contestants.

Three of the articles submitted will appear (D. V.) in our regular columns in the near future and you will be able to determine whether or not you agree that the answer prepared by Bro. Patrick most nearly met the requirements. The question will be repeated when the articles are published so that you may compare the question with the answers submitted.

MACOMB, ILLINOIS

On Easter Sunday, both morning and evening, the writer held services in Macomb, Ill. The church met in the home of Bro. and Sr. Richard Mercer. Sunday school was held in the morning at ten o'clock. The newly organized church is very zealous and the many new members in the faith are making definite steps toward steadfastness. I highly commend them for the steps that they have taken.

Wilsie J. McKnight.

BETWEEN YOU AND ME—

The address of Harry Gokler, president of the National Berean Society and present pastor of the Louisiana Churches of God, has been changed from Marshall, Ill., to Route 3, Box 50A, care Albert Siple, Hammond, La.

Bro. and Sr. T. J. Ellis of Jennings Lodge, Ore., both of whom are former members of the executive board of the National Bible Institution, write of the beauty and general attractiveness of their new home. They mention that recently they spent a day at Corvallis, Ore., where they "listened to a splendid discourse by Bro. Corbaley of Washington, on Israel's regathering." Bro. Ellis, with his son and son-in-law, is constructing a modern tourist cabin camp on U. S. Highway No. 99, eleven miles south of Portland, Ore.

Sr. Mary A. Gesin, after four weeks in bed, is now gaining rapidly and hopes soon to be enjoying all her usual church activities. The many letters and cards of greeting which she received, as well as the personal kindnesses of the Oregon church members, aided greatly in her recovery. The prayers of the botherhood offered for her accomplished more than anything else, and she wishes to take this opportunity to thank the Giver of all good for the many blessings she has received. "May God bless every one of you," is her prayer.

According to a letter from Bernard Crofton, Mt. Carroll, Ill., Mrs. Frank Switzer of the Plum River, Ill., Church of God, is in a serious condition at the University of Chicago Hospital, Chicago, Ill.,

Arrangements are being made for the summer Bible schools and conferences in various localities. It is advisable that boards and committees having such plans in charge should get in touch with the speakers and teachers they desire as early as possible in order they may not be disappointed in securing the help they require.

If you have not already done so, we suggest that you read the article which appeared in The Herald of March 30 by A. H. Zilmer, entitled, "The Border Line of Creeds," and notice especially this assertion, which we believe is amply supported by many scriptures: "What is necessary for salvation is contained in the record of the preaching of the apostles to the world." Many have mistakenly sought to find the basis of the gospel in the Epistles, which are without exception addressed to those who already have entered the road that leads to life.

The executive board of the Illinois State Conference, together with representatives from the General Conference board, met in Oregon, Ill., on Saturday, April 3, and made plans for the coming Bible school and conference to be held in Oregon, August 3 to 15.

Bro. and Sr. Frank Laning of Ripley, Ill., and Bro. Clyde Graham of St. Louis, Mo., accompanied Illinois board members to Oregon. The associations with them were much enjoyed. Because of illness Bro. Silas Claypool and his family of Paris, Ill., were unable to be at the meeting.

ST. CLOUD, MINNESOTA

Sunday evening, March 28, brought to a close our week of pre-Easter services. They were well attended each night considering that we had a cold snap with snow and wind attending for several nights. A good spirit of cooperation prevailed throughout the entire week with special music by members of the choir lending an additional touch to each service.

The Lord gave us a beautiful, warm Easter Day with many attending blessings. Many who had flowers or plants brought them to help beautify the church.

Our Sunday school attendance rose to 107, and while our average for March was only 68 we can see great possibilities. After a short period for the Sunday school lesson, each of the classes presented different Easter selections. The program was enjoyed by all and was followed by a brief Easter sermonette by the pastor.

The evening service was well attended and after an anthem by the choir and a solo by the choir leader the evening sermon, "The Crowning Day," was given. Indeed it was a crowning day for the entire week, for at the close of the service five young people were baptized into the name of Jesus. We commend them to the entire brotherhood.

Those baptized were: Gloria and Alice Brown, 112 19½ Ave. N.; Margaret Leisteman, RFD; Dorothy and Vernon Stone, 1026 30th Ave. N.;—all of St. Cloud.

We are sure these young people would be glad to hear from any of the other intermediate young people of the church.

C. E. Lapp, Pastor.

CHURCH OF GOD MESSENGER
Niagara District

The last issue of this splendid local bulletin is filled to overflowing with condensed "sweetness and light." An article on spiritual peace starts on the first page. (This will appear later in our regular columns.) An editorial entitled "The Upper Room" is exceedingly suggestive.

From the news pages of the little paper we gather the following notes of general interest:

The Truth Seekers' Sunday School Class of the Fonthill, Ont., church enjoyed a pleasant evening in Thorold, Ont., last Friday night as guests of the vice president of the class, Florence Yarnell.

Sr. Albright, who, with her husband, spent the winter with relatives in New York State, is welcomed back to the Welland, Ont., church.

The editor of The Herald joins the pastor of the Niagara Falls, N. Y., church in extending congratulations and best wishes to Bro. Ellison Shea, who was recently married. He is now located in Ford City, Pa.

Bro. C. E. Elliott, for many years an active member of the Fonthill congregation, is under the care of a physician, due to a heart attack. "We commend him to the Great Physician's care as well."

The Niagara Falls Bereans to the number of about thirty spent an enjoyable evening at the home of their president, Mrs. Faye Brown. An offering was received to be applied on the church improvement fund.

A number of active members met at the home of Pastor C. E. Randall recently to talk over plans for putting on a consistent personal work campaign. Another meeting will be held soon, when it is expected a definite program will be adopted. A Christian psychological approach to win friends for the church will be attempted. Debate, argument, and uncalled-for antagonism will be on the taboo list.

SOUTH LAWN CHURCH, GRAND RAPIDS

The general feeling among the South Lawn brethren is that this Easter was one of the finest we have ever enjoyed. The most beautiful, sunny weather marked the anniversary of our Savior's resurrection, and the church rejoiced that because He lives, we shall live also.

Superintendent Stevens wore a broad smile as the Sunday school went over the top and exceeded by 15 the attendance goal of 225, which was our Easter aim. The church was also filled for the service following. The senior choir furnished the musical part of the morning worship.

Several families enjoyed the Easter dinner in the church parlors at noon.

The junior choir, which is becoming quite an attraction, delighted a full house at the Sunday evening service. They were truly "Easter lilies" of much beauty and sweetness as they witnessed in song for the risen Lord.

The church family was made happy with the presence of our beloved Sr. Fletcher of Kalamazoo, who came up for the Easter worship and fellowship. She never misses an Easter with us if it is humanly possible for her to come. The day's pleasure was also heightened by the attendance of Bro. and Sr. Skeels, who because of failing health have not been able to be out for several weeks. Sr. Harriet Hansen, who spent the winter months in Colorado, has returned home and is again a regular attendant at the church services. Another welcome face in the Easter congregation was that of Sr. William Shephard, who arrived home Saturday from St. Paul, Minn., where she had been the guest of her son and family for the winter.

A number of the brethren gathered at the Pixley home recently to bid Godspeed to Sr. Pixley, who is leaving for a visit of several weeks with relatives and friends in California.

The church here is busy and happy in the Lord's work. May God help us all to hold fast.
F. E. Siple, Pastor.

PRE-EASTER SERVICES IN
MINNESOTA

A beautiful folder, the cover of which shows a picture of the empty tomb of our risen Lord printed in pastel colors, announces the pre-Easter services and themes of Pastor C. E. Lapp, St. Cloud, Minn. We regret that the folder did not reach us in time for earlier publication, but we regret still more that we were not present to hear Bro. Lapp speak on the interesting subjects named as follows: "The King Enters Jerusalem," "The King Cleanses the Temple," "Last of All, the Last Man," "Are You Trying to Be Neutral?" "Three Crosses," "Father, Forgive Them," "It Is Finished!" and "Three Dark Days." And for Easter Sunday: "The Easter Message" and "The Crowning Day."

We hope that all things conspired to give the church and its pastor an opportunity to present these great subjects to large and appreciative audiences.

April 3 marked the 25th anniversary of the removal of what is now Aurora College from Mendota to Aurora, Ill. Prior to its transfer to Aurora, the college, then Mendota College, had been operated for nineteen years. The week of April 11-18 will be occupied with special anniversary services, including lectures by some of the most famous educators in the world. Three Church of God young people are now students of the Aurora College theological class.

GIDEON LOGAN

Gideon Logan, son of Charles H. and Sarah Voreis Logan, was born in Marshall County, Ind., January 31, 1855. He was married in 1877 to Martha D. Heston. To this union two children were born, Ernest S. Logan, Lakeville, Ind., and Leona Johnson, now deceased.

After the death of his wife he was married to Eva Winrott Stilson on November 12, 1885. To this union two children were born, Lottie Pickerl, 407 LaMonte Terrace, South Bend, Ind., and Russell, now deceased.

Most of his life was spent in Marshall County, where he was a merchant for several years.

He had been a member of the Church of God of the Abrahamic Faith for over sixty years and remained true to this belief.

On Friday evening, Feb. 26, he was anointed by the elders of the South Bend church, Bro. Roland Stilson conducting the service.

He died March 3, 1937, at the home of his daughter, Mrs. Lottie Pickerl, with whom he and his wife made their home. Funeral services were conducted by Bro. John Anderson, in the home on Saturday, March 6. Burial was at Niles, Mich.

Mrs. Lottie Logan Pickerl.

The answer to last week's question was just below the question. Did you find it? In case you didn't look in Judges 14:20.

RILLA DREW

Miss Rilla Drew died at her home on North Galena Avenue, Dixon, Ill., March 22, 1937. She was born in Biddeford, Me., March 7, 1852. When four years of age she moved with her parents, Henry J. and Mercy Nowell Drew, to Illinois, locating in Dixon in 1857. Here she grew to womanhood, attending the Dixon schools and graduating from the only high school in the city of that early date, in the class of 1871. Following her graduation she taught in the school from which she graduated, and later in some of the rural districts and the north side grade schools.

In 1887 Miss Drew went to Glenwood, Iowa, where she held various positions in the State Institution for Feeble-Minded Children, remaining there for 35 years. She served as official matron of the institution during the last twenty years or more of her residence there. She was greatly loved and respected by her fellow officers, the teachers, as well as the patients at the institution, the children especially finding in her a true and loving friend. She returned to Dixon in 1923 where she has since made her home with her sisters.

She had been an invalid the past two years.

Those left to mourn her death are two sisters, the Misses Ada and Anna Drew; a sister-in-law, Mrs. Lena Drew of Dixon; a niece, Mrs. Olive Guttery of Lynch, Neb.; three nephews, Herbert Drew of Cloquet, Minn., Lee of Dixon, and Howard of Montour Falls, N. Y. Many more distant relatives and friends will mourn the loss of this true Christian character. In life she was gentle, kind, generous, and faithful. She now sleeps in peace awaiting the coming of the Lord, whom she loved to serve.

Funeral services were held at the Dixon Church of God, of which she has been a faithful member for more than sixty years, and were conducted by the writer, assisted by Bro. G. E. Marsh. We laid her to rest in Oakwood Cemetery until the morning for which we pray.

L. E. Conner.

THE TREE OF LIFE

(Continued from front page)

which turned every way, to keep the *way* of the tree of life." It does not say God surrounded the tree with angels to guard it, but that He placed cherubim *and* a flaming sword. It does not say that the cherubim had swords in their hands, but both cherubim and flaming sword were there to protect the *way* of the tree of life, not just to keep the man from touching the tree.

Having emphasized these words, let us examine them *in seriatim*.

First, the word "east." When the tabernacle was erected, we find the specifications called for the entrance to face the east (Ex. 27:13, 14; 38:13, 14). The east always indicates the point from which God approaches man. According to Numbers 3:38 Moses and Aaron were placed east of the tabernacle because they were God's representatives. For the same reason the entrance to the temple that will be built in the kingdom age will have its front entrance facing the east (Ezek. 47:1), and through this gate the Prince (Christ) will enter (Ezek. 43:1, 2; 44:1-3). It is reserved for Christ only. The children of Israel entered the Promised Land from the east, and Christ and His saints will approach Jerusalem from the east. Isaiah 63:1 and Revelation 16:12 show the East is being prepared for the reception of Christ and His saints. Therefore, the East symbolizes the point from which redemption will come.

The next word, "Cherubims," is a Hebrew word, not translated, and means "to hold," but the root meaning of "cherub" comes from the Hebrew *ka*, "like," and *rub*, "a multitude," which defines the word "Cherubims" as "a multitude like Christ that hold fast and protect the Word of God."

The word "cherub" is singular and "cherubim" is plural. The suffix "im" is the Hebrew equivalent to the English "s." How does the Scripture define the word "cherubim"? In Ezekiel 1:5 we read of four living creatures who have the appearance of a man; in the 10th verse these creatures are said to have four faces, a man's, lion's, ox's, and eagle's. These represent the four standards of Israel referred to in Numbers 2:3, 10, 18, and 25; and these in turn correspond with the four beasts in Revelation 4:7. All these symbols represent complete Israel, or in other words the saints.

In Ezekiel 10:14, 15 the cherubim are called the living creatures, so they are identical; and in the 20th verse of the same chapter the Prophet says the living creatures were the cherubim. This enables us to understand that the cherubim of Genesis 3:24 are a type of prophecy of the saints in light (Col. 1:12). Christ and His saints are represented as one body (1 Cor. 12:12-14; Eph. 4:12, 13). This completes the picture of the Christ body holding and protecting the truth, so that only those who are fit for it can receive it (John 6:44; Amos 8:11, 12).

The next word, "flaming sword," is comparatively sim-

ple. In Leeser's translation it reads: "The flame of the sword revolveth to guard."

We must remember that the words "flame," "fire," and "sword" denote God's judgments. In Numbers 21:6-9 we find an instance where God punished with fiery serpents, and Christ uses this as an example in John 3:14 (Psalm 97:1-5; Deut. 4:24; 9:3; Heb. 12:29; Isa. 33:14; 2 Peter 3:10-12). These texts all show us that the flaming sword is the symbol of God's judgment exercised by Christ and His saints.

Now, lastly, the *way* of the tree of life. We all remember the Lord's words in John 14:6: "I am the *way*, the truth, and the life." He was the *way* prophesied in Eden by which God was going to redeem man from sin, but that redemption could not come until Christ had lived and suffered death. The law was a shadow of good things to come (Heb. 10:1), but the law itself could not redeem us from sin, i. e., the trouble Adam brought on us. The sacrifice of the law was a shedding of blood foretelling the sacrifice of a perfect man, and so God had this plan in view when He put the tree of life in the garden as a symbol of the Christ He had foreordained (1 Peter 1:18-20).

The tree of life is introduced at the beginning of creation and is carried right through to the completed kingdom (Rev. 22:2). Wherever it is mentioned it symbolizes Christ and purity (Prov. 3:18; 11:30; 13:12; 15:4). All these texts refer to the tree of life as a purifying element and symbols of Christ, who eventually will purify the earth and make it perfect once more as God originally created it.

DID CHRIST DIE?

(Continued from page 5)

We understand that the death, burial, and resurrection of Christ is one proposition of the gospel, and the other is the good news or glad tidings concerning the kingdom of God which will be established on earth when Christ, the Nobleman (Luke 19:12), returns. Then shall He be seated on the throne of His glory (Matt. 25:31-34), which is David's throne rebuilt (Luke 1:32, 33; Acts 15:13-16).

In order to have the one faith which precedes and gives validity to baptism, we must believe this gospel, for Paul says:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13).

And again: "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).

In conclusion, let me say to the reader, Believe the gospel, if you have not, and obey it in baptism, and thus become an heir of the kingdom which God has promised to them that love Him.—*The Herald of the Coming Kingdom*, August 15, 1868.

THE RESTITUTION HERALD

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Cornelius Was Not a Christian

By the Editor

CORNELIUS was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." And God heard and answered his prayers and accepted his alms in the spirit in which they were offered. In addition to all this Cornelius had a deep spiritual experience which included "divine guidance" through a most impressive vision sent by God. (Acts 10:1-4, 30-32.) Yet he was not a Christian! He was still without Christ, being an alien from the commonwealth of Israel and a stranger from the covenants of promise; he had no hope, and was without God in the world (Eph. 2:11-13)!

Belief in God does not make one a Christian. Devotion and piety do not in themselves make one a Christian. Love for mankind, shown in acts of charity, does not make one a Christian. Even answered prayers, and "divine guidance" of the most unmistakable character, do not prove that the one who receives such indications of heavenly approbation is a Christian!

It is clearly apparent that one may receive from God blessed recognition, that one may experience the leadership of God in a most remarkable way, that one may be deeply spiritual in heart and mind, that one's life may conform to the loftiest standards of Christlike conduct in his relations to his fellow men, and still the one thus blessed and led and recognized by God may not be a Christian!

Membership in the body of Christ and eternal salvation are not assured by piety and prayer and Bible reading. They are not assured by an inner recognition or an outward manifestation of divine leadership. These experiences have and do come to people who are not Christians. They may never become Christians. Had Cornelius not voluntarily obeyed God and sent to Joppa for Simon Peter to come and instruct him in the doctrine of Christ, had he not believed that doctrine and sealed his belief in baptism, in spite of his piety, his answered prayers, his vision, he would never

What with church leaders who call Ghandi a Christian and who urge the social-centered principles of Kagawa upon the world as the essence of the Nazarene's teachings, Christianity has been pretty well undermined. The editor now points out the sole cause for which anyone may properly style himself a disciple of the Christ.

have been a Christian—he would have died as a worldly man dies, without hope!

This is a thing which many people seem unable to grasp. They identify men and women as Christians because they are fervent believers in God, because they pray effectually, because

they trust to what they believe to be "divine guidance," because they profess and sincerely believe that they have the witness of God's Spirit in their hearts, testifying to their acceptance by Him.

It is this serious and vital mistake which so many make; even pastors and evangelists themselves are not always free from this error that causes earnest seekers after salvation to look upon "doctrine" as of minor importance and to feel satisfied with what they term the "testimony of God in my heart."

There are devout men, prayerful men, Bible reading men, men zealous in their efforts for advancing what they look upon as the cause of Christ, who are not Christians. These stand as much in need of the gospel as—perhaps more so than—do those who have made no profession of Christianity or of godliness. In many instances such spiritually contented people are far more difficult to reach with the gospel than are those who have made no religious profession at all. They honestly think they are "saved." They have no doubts as to their relationship to God and to Christ. They can see no reason why they should have to change their belief regarding the location or character of the kingdom of God or why they should be baptized "again." In their own estimation they are Christians now! They have the witness in themselves!

It is significant that apparently the great majority of the converts made by Paul were already devout and pious men and women who believed in God. They were mostly Jews, or Gentile proselytes to the Jewish faith, who were regular attendants in the synagogues. We may well suppose that many of them were (Please turn to page 16)

Abreast of the Times

Pertinent Comments on the News of the Day
G. E. Marsh, Editor



Surgeon Denies Value of Liquor

"At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:32.

WASHINGTON, D. C., April 4.—Dr. R. R. Spencer, senior surgeon in the United States Health Service, denied the value of alcohol as a stimulant or as a relief for colds or snake bites today.

"I am not a prohibitionist," he said, "and these statements are not results of my own research. They are offered as a correlation of results of experiments in the United States and England during the past few years."

One of the most astonishing conclusions in the estimation of the layman at which the scientists have arrived was expressed by Dr. Spencer in these words:

"Alcohol is not a stimulant to the nervous system, but a depressant even in small amounts. When a person is under the influence of alcohol, he or she is less keenly aware of environment. Muscular skill and coordination are perceptibly decreased. However, subjective feelings are improved and there is increased contentment and satisfaction with oneself." This may be a pleasant state for the person imbibing, he added, "but he is less able to perform duties and accept social and community responsibility."

In addition to this, the ability to learn and to memorize is reduced and "thinking becomes fuzzy," the doctor declared. "Mental activity is clumsy, similar to the clumsiness of both hands and feet, and, contrary to the belief of many writers and artists, there is no evidence that alcohol stimulates creative thinking."

Careful measurements of the blood pressure of the tiny capillary blood vessels which feed the skin, he said, show that alcohol dilates them and lowers the pressure, resulting in a greater loss of heat from the body. "Therefore most observers believe it should not be taken before exposure to cold."

Shattering a superstition that has persisted for generations, Dr. Spencer declared that the belief that a drink of whiskey will prevent snake venom from taking effect in the body is as erroneous as the belief that snakes grow from horsehairs in a watering trough. "Alcohol does not neutralize the poison and therefore its use is more likely to be harmful than good," he concluded.

(The above facts may be used to advantage in teaching the Sunday school lesson of April 18.—Editor.)

Such an Important Question!

"Foolish and unlearned questions avoid."—2 Tim. 2:23.

OKLAHOMA CITY, Okla., March 26.—A dispute as to whether Judas Iscariot hanged himself from a redbud tree raged among club women here today. The cause of the discussion was the fact that the State legislature recently passed an act naming the redbud as the State's official tree. The bill awaits the signature of Gov. E. W. Marland to become law. Mrs. Robert Lawson of Tulsa, Oklahoma, national president of the Federation of Women's Clubs, telegraphed the Governor objecting to the choice. She declared that the redbud tree is the tree from which Judas, the betrayer of Jesus, hanged himself, and therefore would not be a suitable symbol for the great State of Oklahoma. Club leaders who sponsored the redbud bill were quick to reply that there is no reference to the redbud in the Bible.

It is not only among club women that such "foolish and unlearned questions" arise to bring discord, but many a church congregation, and not infrequently whole denominations, have been split into bitterly opposing factions over insignificant matters of no more vital moment than this one.

British-American Cooperation

"Keep the munition, watch the way, make thy loins strong, fortify thy power mightily."—Nahum 2:1.

LONDON, April 7.—So closely interwoven are the economic interests of Canada and the United States that the recently enacted neutrality of the latter country must be taken into account by Great Britain in planning what requisitions will be made upon Canada for the support of the Empire's annual billion and a half dollar defense program. "The participation of United States capital in Canadian industry is well known, but the British armament program gives it new significance," said the *Manchester Guardian* today. That Canada holds the key position as a British supply base for future war adds to the complexity of the situation.

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A Chat With Prospective Training Class Members

By J. B. LeCrone

AS A GRADUATE of the Training Class and as one of the more enthusiastic supporters of the movement to reopen the school, I feel that the time has come to have a talk with those who may be considering entering the class in the event that it is reestablished. I make no pretense of being an authority on the subject, but merely thought that the viewpoint of one who had attended the class might be of assistance to you in making your decision.

First as to the need for the class. It is argued by the opponents of the movement that it is possible to get a more thorough and complete education elsewhere and that the establishing of a school of our own would be merely duplicating the work of others and therefore a waste of time, effort, and money. With the first part of their argument I have no quarrel. That a broader education is to be had elsewhere I fully agree. But there the agreement ends. By all means get as broad a general education as you can, but education alone is not enough. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:19-21). Evidently Paul, the most learned of all the apostles, considered that there was something still more essential to his ministry than mere knowledge. He declares that he was sent "to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Cor. 1:17).

That attractively displayed goods are more readily accepted by the public than those in an unpolished showcase is not to be denied. But consider the plight of the beautifully polished showcase with nothing worth while inside to display. To be able to say nothing in well chosen words and with excellent grammar and diction may tickle the ears of so-called "educated" people, but it has never been known to bring a sinner to repentance.

A sound foundation in essential doctrinal truths, combined with the inspiration and spiritual insight gained by studying at the feet of kindly and experienced soldiers of the cross has meant more to me than any amount of "general education" could ever have meant. That I am no exception to the rule is evidenced by the fact that, almost to a man, former members of the class are to be found laboring faithfully in the field, often under very trying circumstances. Paul did not attribute his courage to education. He stated his position thus: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss

of all things, and do count them but dung, that I may win Christ" (Phil. 3:7, 8). Who is there who will gainsay that the best place to gain "the excellency of the knowledge of Christ Jesus" is within the ranks of the Church of God?

Now about the need for more religious workers. There are those who would have us believe that there are so many "unemployed ministers" that any newcomers in the field would either have to wait several years for a position or else crowd some older man out of a job. This can best be answered by relating the experience that the Minnesota Conference board had this spring in its search for a man to act as State evangelist. The board requested of national headquarters a list of "unemployed ministers" and were furnished with a list of seven. Of these, two were physically unable to answer our call; two were employed in other lines of work that prevented their serving; one, because of local conditions, could not be considered; one has since been employed in a pastorate; and the other failed to even answer the letter sent him. We were told that there were others, but that their names and addresses were unknown. There you have a view of the unemployment situation among the ministers of the Church of God. The result was that the board finally secured an employed man who obtained a three months' leave of absence from his pastorate in order to answer the call.

The Ministerial Association at the last report had five men registered as available for evangelistic work. Whether or not any of them are at present employed the report did not say. I know of at least two churches that expect to employ pastors in the near future.

That many of the churches are either unable or unwilling to pay a pastor a living salary is another reason often set forth why no more men should be trained. Can you imagine a man refusing to work in his garden because it is not filled with fruit ready to fall into his lap? The gardener expects to spend months of hard labor, breaking the ground, planting the seed, and carefully tending the growing plants before he can reap much harvest. Paul assured the Corinthians that "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:6-9). God rarely gives the increase until the planting and watering have first been accomplished.

In any other profession men expect to go through a period during which they have little income while they "build a practice." Why make an exception of the min-

(Please turn to page 16)

Does Christ Always Intercede for Us?

By Laurence M. Howell

IN 1 Timothy 2:5 we read, "For there is one God, and one mediator between God and men, the man Christ Jesus." Hebrews 12:24 also speaks of Jesus as the mediator of the new covenant. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). Hebrews 7:25 also says, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Now with this background we will proceed with our subject.

When we believe the gospel of the kingdom, repent, and obey in baptism, we put on Christ, or become a part of His body (Mark 16:15, 16; Acts 28:31; Gal. 3:27). According to Romans 8:14-17, "as many as are led by the Spirit of God, they are the sons of God." They are children of God, and so heirs of God and joint-heirs with Christ. Such persons have come into covenant relationship with God, and so have access to Christ as their intercessor.

It is only through Christ we are saved (Acts 4:12). He is now at the right hand of God as our only mediator. Hence it follows that if we would have our petitions to the Father heeded or granted, they must be offered in the name of Christ, the only one who can plead our cause with God (John 15:16).

In case a Christian sins and desires God's forgiveness, he stands in much the same relation between Christ and God as a convict in state prison, and desiring pardon, holds between the state board of pardons and the governor of the state. A request for pardon by the governor must be acted upon by the board of pardons. This board investigates the applicant's prison record. If the board is honest, and the record shows reformation and seems to justify a pardon, such recommendation is made to the governor for his action; otherwise the petition is denied. So it is with Christ and the sinning Christian. If I commit a wrong against some one, and truly repent, doing all in my power to right the wrong, then Christ will cheerfully intercede with the Father for my pardon; otherwise, not.

Let us consider a parable of the farmer and his servant. A certain farmer desired to hire a servant. He communicated with a distant laborer, offering him thirty dollars per month. In addition he promised the laborer a horse at the end of the year as further compensation. The laborer replied, stating he would accept the offer and be satisfied. He presently took his journey and performed his service. At the end of the year the farmer delivered to his servant a sheep. Whereupon, the servant remonstrated, "Did you not promise me a horse?" The farmer replied, "My family and I concluded we would only give you a sheep. Take this substitute and be satisfied." The servant under pressure finally yielded to the wrong.

Now let us suppose the characters of the parable are actual persons. In this case, if the farmer were a professed Christian, what effect would his sin in the parable have on his own salvation?

In Matthew 5:23, 24 Jesus says, "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."

In the light of the above quotation, it is obvious that the farmer is scripturally bound to right his sin against his servant. This does *not* mean that he may persuade his servant to consent to the wrong and so clear his guilt. Two wrongs do *not* make one right. On the contrary, the farmer must make restitution to his servant and fulfill his contract as made. This being done, the farmer can now pray the Father in Christ's name for forgiveness, and the prayer be granted. To obtain forgiveness we must bring forth fruits meet for repentance. See Matthew 3:8; 1 John 1:9. It also seems quite evident from Matthew 5:23, 24 that any religious gift or worship on the farmer's part would be vain and useless until he corrected his wrong against his servant.

Now, how about the farmer's inheritance in the kingdom? Could it be lost? At least a portion of the Galatian Christians had fallen into sinful practices. In Galatians 5:19-21 Paul lists some of the works of the flesh and then concludes, "They which do such things shall not inherit the kingdom of God." The Galatian letter was addressed, not to the world, but to Christians of Galatia. So we must conclude that any Christian committing sins of which he does not truly repent, or make right, so as to be eligible for God's pardon, must lose his inheritance in the kingdom of God.

Earthly parents have disinherited children for unforgiven wrongs. So also will God disinherit those of His children who fail to repent for sins committed against Him.

The United States treasury has a fund known as the "conscience fund." Various times have I read of employees of the Government stealing or defrauding it of money. Then years later, on reforming or becoming converted, this money was returned to the Government to clear the conscience of the sender.

Have any of us any sins hanging over us that have not been made right? We may try to forget them, and be too stiff-necked to humble ourselves and make them right. God knows all about us and will surely hold us to account. We may ignore them now, but they will come up before us later—even on our deathbed to plague us and condemn us. Of all times, then we want to be at peace with God.

Years ago I was charged by a church member with being

too strict in my views on moral conduct of Christians, because I did not sanction their practicing so-called free love. So now I imagine some may say I have taken too strict a view of my subject. I have merely tried to present God's laws in the matter as the Bible gives them to us. They are not my laws. I could not change them if I wished.

The serpent beguiled Eve in the Garden of Eden and caused her to disbelieve God's law. Death resulted. So now

Satan subtly persuades men and women to disbelieve God's present laws to their eternal destruction. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

The promise of life, of being saved, is only to those who are faithful unto death, who endure unto the end (Rom. 2:10; Matt. 24:13). May God help you and me to be of that number.

Shall We Tithe in Hard Times?

THE question of appropriating a tenth or even any part of one's income becomes a serious problem to many people in these days of scarcity. Then it becomes even more necessary that we examine the Bible standards for Christian conduct in such exigencies. We need to study more closely the true meaning and spirit of stewardship.

Before deciding whether we ought to tithe in hard times, let us see if we really appreciate what true stewardship is. Stewardship is not a method by which God tries to take something from us, but one of His ways of enriching us with new, deeper experiences of fellowship and partnership with Him. He could carry out His program of saving the world without us if He so chose, but that is not the way He has chosen. He counts us His partners in the great undertaking of giving the glad tidings to the world. One thirteen-year-old boy when asked what stewardship is gave this beautiful expression of the idea: "Stewardship is a great ship loaded with a rich cargo, bound for many lands. God owns the ship, but I'm the captain." God has chosen us as captains of the good ship, Stewardry. It is our task to bring the rich cargo, the funds intrusted to us, into the harbor of greater usefulness.

Stewardship is not a matter of owning, but owing. We do not own what we possess, but we owe it to God, and I owe it to Him to use as He directs. This level of stewardship is the Christian rule of ownership. It is not a question of private ownership. Communism fights private ownership yet rejects God as sovereign. Communism is fast becoming materialistic and capitalistic. A man can own vast lots of private property and through Christian stewardship do more good in the world than ten thousand godless Communists.

Stewardship is the soul of religion. Man would yet be in sin or worse had Jesus acted with His life as some men do with their paltry possessions. One of the happiest men on earth is the man whose religion makes him want to give (or rather pay) to God's cause. Stewardship is so much a part of religion that it is mentioned seventy-eight times in the Bible. Forty-eight of these passages carry open promises of blessing to the giver.

There are four principles of stewardship worthy of our consideration in connection with the question of giving. The first principle is that God is the owner of all things and

that what we have is ours only for a time. God can take it when and how He wishes. Prosperity is promised to those who use their means for God. This principle was recognized by the early church, for "no man said that ought which he possessed was his own." The whole church was consecrated and unselfish. It is no wonder they stirred the nations. If God's people today were even half as liberal, His gospel would still turn the world upside down. The second principle is really an outcome of the first. If God is owner of all things, man is simply His steward. Man holds in fee that which he has. This idea is pointed out in the parable of the rich fool. The good Samaritan is an example of a man who used his trust well. The third principle is that not how much we possess, but how we use what is intrusted to us, is important. Man has no right to ask: How much of my money must I give to the Lord? Rather, he should ask: How much of God's money have I the right to keep for my own use? It is not a matter of how much we should do if we were rich, but what we are doing with what we have. Many people seem to think that only those who are well-to-do ought to tithe, but the Bible requirement says nothing about how much one must have before he gives, but requires a proportionate amount of our means. All are to give a tenth. "Bring ye all the tithes into the storehouse . . ." (Mal. 3:10). I have told people who are not yet giving a tithe to start giving a certain per cent of their income at regular intervals, thus developing the habit, and gradually they would be giving their tithe and hardly missing it. The fourth principle of stewardship is a warning against the dangers of the love of money. Jesus knew the danger of dealing with money from a selfish standpoint, as He warned the disciples repeatedly about holding back God's share of their lives. Some one has said that one-seventh of the New Testament deals with money. I have not counted the verses to see. Whether or not that statement is true, we do know that Jesus was very emphatic in His teaching about money. The love of money feeds all forms of selfishness. Giving ought to express our love to God. Some people do not have much love, for out of their plenty they give God so little. Many who live in luxury give to God as they would tip a bellhop. God is not a bellhop, nor yet a beggar, but He is life's Sovereign who owns all that we see.

(Please turn to page 11)

This Do in Remembrance

WHEN the disciples asked the Lord where they should prepare for Him to eat the Passover. He sent them to a householder with this message. "The Master saith. My time is at hand: I will keep the passover at thy house with my disciples. Now when the even was come, he sat down with the twelve" (Matt. 26:1, 2, 17-20). "And he said unto them. With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). He knew that this was



to be His last Passover with them; that Judas was ready to betray Him, that in the same night He should be taken with wicked hands and before the end of the day which had begun at sunset He should be slain. He was to offer up Himself as the true sacrifice for sin, as the ransom for the whole race of mankind, and provide His blood as the blood of the new covenant.

The disciples at the time could not fully comprehend what was involved in the crucifixion and death of their Master. It was to be to them all a time of great sorrow and distress, the outcome of which should bring a great blessing. There would be therefore a double reason for remembering that night—the sorrow and pain of parting in such a base and cruel manner by the betrayer's hand and the wicked conspiracy of the high priest and the council; and afterward the joy of knowing all that had been accomplished by the Lord's death and resurrection.

An event so great and far-reaching in its effects would call for memorialization in future days. Therefore, after the Passover supper had been concluded the Lord instituted a new commemoration, different from any the Jews had been commanded to observe.

JESUS THE BREAD OF LIFE

The emblems which the Lord utilized in the institution of this new commemoration were there on the table, remaining over from the just concluded Passover supper; but now to the unleavened bread and the wine He gave a new significance. Jesus took bread, and gave thanks, and broke it, and gave it to the disciples, saying, "Take, eat; this is my body." The disciples would understand that the Master gave them this as the first feature of the new memorial, which would be an annual observance or celebration to be held by all believers. Unleavened bread was to be taken as an emblem of His body.

Each believer was to receive a small portion, which he would eat, in token of the fact that he accepted Jesus as the bread of life. Previously Jesus had told them that He is the bread of life; "the bread that I will give is my flesh, which I will give for the life of the world" (John 6:32-35, 47-51). We celebrate annually this great fact that Jesus gave Himself on the cross for us, and our eating the bread is an open confession or acknowledgment that we accept His death as

the offering on our behalf. By prayer and the devotion of our lives we indicate daily our faith in God, and in His dear Son as the ransom for all; but for the memorial service we gather together and unitedly carry on the ceremonial in the manner He directed as a testimonial of our love and gratitude: "this do in remembrance of me" (Luke 22:19).

Of this memorial bread the Lord did not eat; neither did He drink of the "cup" which He passed to the disciples.

THIS IS MY BLOOD

The wine He gave them as an emblem of His blood. In the new commemoration which He was then arranging, the disciples were to observe orderly procedure. The Lord took the cup, and gave thanks, and gave to the disciples, saying, "Drink ye all of it": or, "All ye drink of it": or, "Drink all ye of it." The meaning and reason are (Matt. 26:28)—"For this is my blood of the (new) covenant, which is shed for many for the remission of sins."

That is to say, in the commemoration the wine is to be taken as an emblem of His blood. To drink the wine at this solemn meeting for remembrance indicates that each one so doing accepts the blood of Christ shed on Calvary as the seal of the new covenant. The new covenant had been promised through the Prophet Jeremiah, but it could not come into force until the Lord Jesus had fulfilled His mission on earth and given His life as the sacrifice for sin. And this the Father accepted as bringing that new covenant into operation.

Consequently, those who desire to honor the Lord and commemorate all He has done on our behalf are, while drinking the memorial cup as it is passed to them, to have in mind while doing so a personal appreciation of the fact that Jesus shed His blood in order that we might receive the forgiveness of sins as referred to in the new covenant (Jer. 31:31-34; Heb. 8:8-12). And not only so, but also the other benefits mentioned—to have the true God as our God, and to have the writing of His law—His holy will—on our minds and hearts by the Holy Spirit (Heb. 9:14, 15; 10:10-18; 2 Cor. 3:3-11).

WORTHILY OR UNWORTHILY?

Going through the form is not enough, however. We who partake of the emblems should do so with faith in the Lord and in the significance of His death, and with love in our hearts toward Him for all He has done for us. The Apostle gives a warning that some may eat and drink "unworthily," and each of us should see to it that we do not come under that reproof. He explains the particular test of worthiness or unworthiness—"Wherefore whosoever shall eat this bread, and drink (Please turn to page 10)

Inherent Immortality

"Jesus Christ . . . brought . . . immortality to light."—1 Timothy 1:10.

MORTAL men are naturally intrigued by the thought of immortality. The orthodox Christian teaching ascribes immortality to the soul of man as the irrevocable gift of the Creator at the inception of the race, and thereby men have a "never-dying soul" which can only be saved from everlasting conscious suffering by the grace of God. The purpose of this article is to show that the New Testament Scriptures and the history of Christian doctrine indicate conclusively that this doctrine of the immortality of the soul is non-Christian in its origin, and that its incorporation into Christian thought has been responsible for many serious evils.

Luther Burbank said in February, 1926: "The idea that a good God would send men to a burning hell is utterly damnable to me. I don't want anything to do with such a God."

Dr. A. Barnes in his *Notes* says: "Time and again I have come up to this doctrine and tried to find some way to escape from it. In the distress and anguish of my soul I confess that I see no light whatever. Not one ray to disclose to me the reason why sin came into this world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. It is dark, dark to my soul, and I cannot disguise it."

The writer recalls an experience of childhood when in the necessity of finding lodging for the night on a New England journey, his parents found a room, on the walls of which were certain pictures illustrative of the horrors and agonies of hell. After catching sight of these portrayals of unspeakable misery, his mother turned to his father and simply said: "Father, we can't stay here."

ORIGIN AND HISTORY

Herodotus, the earliest Greek historian (424-485 B. C.) writes of meeting the doctrine of the immortality of the soul for the first time in his world wanderings in Egypt. The "ka" or spirit of man was supposed to leave the body at death and after an undetermined period of absence, return, to again inhabit the body; hence, the body was prepared by the tomb, in order that recognition by the "ka" might be easy and accurate.

The Assyrians and Babylonians thought of the death state as one of pain and darkness, with certain ideas of purgatory, retribution, and transmigration.

For the Greeks the *Odyssey* of Homer, and for the Romans the *Aeneid* of Virgil, set forth in poetic fancy their respective conceptions of the immortality and after-life of the human soul.

In ancient Judaism *sheol* was the place of all the dead

in a state of unconsciousness, from which both prophet and psalmist expected a resurrection by Messianic intervention.

The Jews of Jesus' day had come under corrupting influences during their Babylonian captivity, according to their own worthy historian, Josephus, so that at least one sect, the Sadducees, had given over entirely the hope of the resurrection. The Pharisees, however, believed themselves guardians of the truths of Israel, and Martha told Jesus that she believed her brother Lazarus would rise again at the resurrection of the last day. And Paul reminded Agrippa that the "twelve tribes" hoped to come into fruition of the promises which God had made, and therefore it should not be "thought a thing incredible . . . that God should raise the dead" (Acts 26:8).

IN CHRISTIAN THOUGHT

Jesus Christ alone died and rose again, and He it was who brought life and immortality to light through the gospel. The attribute of immortality is ascribed to Deity alone (1 Tim. 6:16), but it is held out to mortal men as a proffered gift of God to be conferred at the return of Christ, upon those who have sought it by faith and obedience (Rom. 2:7). This view, known as conditional immortality, makes glorious harmony of the New Testament doctrines concerning death and afterward. The offer of eternal life through faith in Christ becomes a pledge upon the believer's acceptance, and the assurance is, "I will raise him up at the last day" (John 6:39, 40, 44, 54). The apostles preached the gospel of the kingdom when the resurrected and immortalized saints should dwell upon the earth made new and free from sin and mortality (2 Peter 3).

But Christianity came under the influence of Greek philosophy and early embraced the Platonic dogma that all souls of men are eternal. The great Roman orator Cicero meditated upon Plato's teachings concerning the immortality of the soul, with the result that while reading he was convinced, but when he put the book away, all conviction ceased. Not so was it with certain of the early Christians. For by the year 200 A. D., a Christian by the name of Athenagoras had begun to teach the doctrine of immortality. Justin Martyr (100-165 A. D.), however, had warned his fellow Christians in these words: "If you meet some who say that there is no resurrection of the dead, but that at death their souls are received up into heaven, do not regard them as Christians."

Nevertheless, this extraneous doctrine of heathen origin came into Christian thought, and soon became the orthodox teaching concerning eternity and the souls of men, at length finding its most classic expression in Dante's *Divine Comedy*, which perhaps, more than any single factor, crystallized the Roman Catholic dogmas of heaven, hell, and purgatory. The Protestant reformation did reject the dogma of

purgatory, but kept the doctrinal inheritance of heaven and hell.

SCRIPTURAL TEACHING REGARDING DEATH

If immortality is a present possession of man and the experience of death is only a transition into a more preferable phase of life, then it would appear that death is a friend rather than an enemy; that smiles should supplant tears; that suicides should be encouraged; and that Spiritism should be the rightful and happy resort of those unhappy victims of life who are left behind.

A leading evangelist said in our hearing one day: "I shall know more in one minute after I am dead than I knew in all my life of seventy years."

Dr. Talmadge once likened his experience of crossing a Connecticut stream by the kindness of a boatman to the event of death when he would approach the river, call to the boatman, who would come to get him, with his departed friends as oarsmen.

Representative S. A. Kendall of Pennsylvania committed suicide on January 9, 1933, leaving this note to his children: "My dear children, I cannot stand this loneliness any longer, and am going to join your dear mother in heaven."

Mrs. Houdini, after years of attempted contact with her famous husband, who, during life, offered to duplicate and expose any phenomena of the Spiritists, made this public statement: "I have decided that the soul is a function of the body and perishes with it at death."

The Bible everywhere indicates that death is the cessation of life processes, that it is an enemy to life: "the last enemy that shall be destroyed is death" (1 Cor. 15:26). Jesus never intimated that death was a friend, but rather a declared enemy, from whose grasp He would free all men by His power to raise them from the dead (John 5:28, 29). Ask Dr. Mattson of Tacoma, Washington, whose little son was kidnaped and brutally murdered, if death is a friend; ask Mrs. Martin Johnson, whose famous husband suffered death as a result of an airplane crash near Los Angeles; or ask the million widows of Spain if death is a friend, and what would the answer be?

THE SECOND ADVENT

"That blessed hope" (Titus 2:13) of the return of Jesus Christ in person to this earth to raise the dead and to establish His kingdom under the whole heaven, has glowed with warmth or faded into obscurity in direct ratio to the attitude of Christians toward death. Augustine's *City of God* substituted death and heaven for the blessed hope, and for years and centuries the grand central theme of the New Testament was lost to the church. Now that the hope has come back into the teaching of the fundamentalists, it has brought some awkward and cumbersome problems of interpretation because of this extraneous doctrine of natural immortality. The writer once asked an outstanding Bible teacher, the head of a great fundamentalist Christian college, concerning the state of the saved dead. He went farther than most teachers in admitting that there would be

no rewards nor punishments until after the resurrection and judgment.

Martin Luther was inclined to agree with the Scriptures when he wrote: "Another proof the dead are insensible. Solomon thinks that the dead are altogether asleep and think of nothing. They lie, not reckoning days or years, but when awakened will seem to themselves to have slept scarcely a moment." The return of Christ was a cardinal doctrine in early Christianity, and is, we believe, foundational to all future hope and life (1 Thess. 4:13-18).

THE RESURRECTION A STUMBLINGBLOCK

The doctrine of the resurrection of the dead holds a place of centrality in the faith and teachings of the first apostles. In Paul's classic on the subject (1 Cor. 15), he goes so far as to state that if there be no resurrection of the dead, then those who have fallen asleep in Christ have perished (15:18).

James Hastings observes that "the resurrection has become a stumblingblock because we have exaggerated death beyond all reason and Scripture."

Adam Clarke admits that "there is no doctrine on which so much stress is laid and which in our present system of preaching is treated with more neglect."

The New International Encyclopedia states that "through the influence of Greek philosophy the resurrection has lost its practical significance."

Little wonder then that William Tyndale asked this pertinent question of his persecutors: "If they (the dead) are in heaven, what need is there for a resurrection?"

Another angle of evil is evidenced by the godless Russian Government in causing the bodies of two men, the one a Christian, the other an atheist, to be disinterred after twelve years, to prove to the Russian people that dead men are all alike and insensible. These two bodies are on exhibition in one of the Government museums for the advancement of atheism.

THE DOCTRINE OF THE JUDGMENT

If, according to current orthodox Christian teaching, death is the gateway to the bliss of heaven or the unspeakable sufferings of hell, then it becomes necessary that a continuing assize be going on with the "Judge of all the earth" sitting on a judgment seat rather than upon a mediatorial throne, where the Scriptures state He is interceding for mankind (Heb. 4:16). The New Testament calls for a "day" of judgment (Acts 17:31), a time for the dead to be judged (Rev. 11:18), which time Paul indicates will be at "his appearing and kingdom" (2 Tim. 4:1). Thoughts of his reward beguiled the great Apostle, but he expected his reward only when all who love His appearing should obtain theirs (2 Tim. 4:8). Previews of judgment scenes in the Scriptures indicate the consideration of men *en masse* rather than one by one (Matt. 25; Rev. 20). But the doctrine of natural immortality necessitates immediate action and assignment by the eternal Judge, thus "adding to or taking from" the words of the book.

THE DOGMA OF ETERNAL TORMENT

The modernist branch of the church has long since

discarded the terrifying concepts of a present and eternal hell as the everlasting abode of the finally impenitent. But the fundamentalists are compelled to find such concepts unavoidable and inescapable in their system of interpretation. Membership in certain of their churches and in the World Fundamentalist Association is impossible without a written ascription to the doctrine of everlasting conscious punishment for the wicked.

Such noted scholars as Rotherham, Moffatt, and Weymouth, assure us that no such concepts are indicated or supported by the original Greek texts.

Dr. J. Agar Beet says: "That all souls are immortal and that they think and feel forever, is not taught in the New Testament. We have seen that the doctrine of the immortality of the soul so prominent in the teachings of Plato has no place in the teachings of Christ and His apostles."

The hell fire (gehenna) spoken of by Jesus is to be a fire that burns up, consumes, not one that burns out, or burns on forever; and it appears self-evident that when the fuel has been consumed, the fire will go out.

THE DOCTRINES OF UNIVERSALISM

Rebelling against the doctrine of eternal torment, many have taken refuge and comfort in happier solutions of the problem of divine retribution in varying conceptions of universal salvation; when, according to the theory, all men (some even including Satan himself), at length prepared by purgatorial fires and retributive experiences, shall come into willing submission and perfect harmony with the infinite and all-loving heavenly Father. However desirable

and beautiful such a doctrine may appear to be, its foundations may well be very carefully considered lest they rest upon the sand, and at length the storm may topple the superstructure to destruction, carrying with it the many who may have trusted in its shelter for their eternal security.

A friendly Universalist minister once engaged the writer's father in conversation on this subject with this simple and powerful *denouement*. Father suggested: "I have two chances to your one, the best you can fix it." "How is that?" came the rejoinder. "Well, if my platform lets me through, yours will catch me, will it not?" "Why yes, of course," replied the minister. "But if yours lets you through, what will catch you?" said my father.

CONCLUSION

The doctrine of natural or inherent immortality seems then to confuse the great harmonies of the New Testament teachings, whereas the simple doctrine of conditional immortality allows for perfect concord of the music of the gospel.

The Egyptian may have preserved the body as essential to a future life, the Greeks may have burned their bodies as irrelevant and immaterial to a future existence, the Hebrews may have laid their dead away until the day should break and the shadows should flee away, but the Christian, whether awake or asleep, awaits the great and necessary change from mortality to immortality, when death shall be swallowed up of life (1 Cor. 15:54), and when there shall be "no more death" (Rev. 21:4). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).—Lee E. Baker in *The Messiah's Advocate*.

The Poison of Prejudice

ONE of the least happy traits in human nature is prejudice. The word "prejudice" means literally "judgment before," and it stands for an idea or judgment or feeling that exists before we have examined all the facts. A prejudice has been defined as "a vagrant opinion without visible means of support." It has been characterized as "something we can be very certain about without having paid any particular attention to it."

All of us have our prejudices. Many of us are chuck full of them. Born of ignorance and a closed mind, they are the standing army and navy by which we maintain our pride.

Few of us are devoid of personal prejudices. Most of them are due to lack of understanding—nothing else. Senator William B. McKinley used to say, "Get acquainted with folk—you might like them."

Bishop Daniel Goodsell used to tell about a janitor in one of his early churches. He said the fellow was unconscionably slow, and nothing that could be said would speed him up. In his heart the Bishop condemned the man as being downright lazy. But in later years he discovered that

all through life the poor fellow had been afflicted with a disease which kept him from moving fast. That discovery made, the Bishop blamed himself for judging hastily.

Then, there is racial prejudice, which is rife today. It is both cruel and wicked. It cannot be reconciled with the religion of Jesus. God has no pets among the races.

Nor can it be reconciled with anthropology. In fundamentals all races are akin, and the differences between them are as nothing compared to their likenesses. Prof. Max Mueller once said a striking thing: "The carnal mind and the spiritual mind are seen to act in this way: the carnal mind always detects differences, while the spiritual mind notes similarities."

There are no inferior peoples, there are only undeveloped peoples. There is not a reputable anthropologist in the world who would support the proposition that certain races are inherently inferior to the rest.

It is time we made an end to this silly twaddle about the Nordics. That is a sort of a racial Calvinism from which we ought to pray, "Good Lord, deliver us!" The so-called Nordics owe many of their advantages to the shifting of

the lanes of traffic from the Mediterranean to the Atlantic basin. What made them was not so much their Anglo-Saxon blood as the blood of the Son of God. The gospel penetrated those northern fastnesses and subdued the savage people who were their progenitors.

We believe in cultural pluralism. Each race has some contribution to make to the enrichment of world civilization. As has been said, race prejudice is judging any variety of the human species on the basis, not of facts, but of feelings. It is not instinctive. We get it by social contagion.

Religious prejudices are, of course, the most foolish of all. All of us are quite likely to be prejudiced in favor of our own form of religion. Like Parson Thwaekum in *Tom Jones' School Days* we are tempted to say, "When I mention religion I mean the Christian religion, and not only the Christian religion but the Protestant religion, and not only the Protestant religion but the Church of England."

Admittedly, religious wars have been the bloodiest wars of human history. More blood has been shed in the name of religion than for any other cause whatsoever. How strange that religion which should bind men together has so often been a divisive force.

The grace of God is not distributed denominationally. The true apostolic succession is in the lives of the saints. No church has a monopoly of the saints. They flower equally in all Christian bodies. "He that sitteth in the heavens laughs" at the follies of men who think to hold God in their custody and to distribute Him to whomsoever they will. These religious differences remind me of the saying of Dean Swift that "some people have just enough religion to make them hate one another, not enough to make them love one another."

Prejudice is poison. Instead of airing our prejudices we had better examine them carefully. A man will change his well-founded ideas sooner than his prejudices. The average person would prefer to have his appendix cut out rather than lose his precious prejudices.

The remedy for all this is to let in the light. Oliver Wendell Holmes said that bigotry is like the pupil of the eye, the more light you pour into it, the more it contracts. When we think resolutely precious prejudices slip away. They cannot stand the sunlight of fearless investigation.

Richard Porson once said to a lady who annoyed him by stubbornly holding her point in argument, "You may, if you please, retain your opinion, but you cannot maintain it." So, when we find it impossible to dislodge prejudices, we may say to their possessors, "You may *retain* your prejudices, but you cannot *maintain* them."—Herbert E. Keck in *The Christian Advocate*; selected by Mrs. E. C. Olmstead.

THIS DO IN REMEMBRANCE

(Continued from page 6)

this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and

so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (or, condemnation, an unfavorable judgment) to himself, not discerning the Lord's body."

The test of worthiness is to discern the Lord's body; that is, to recognize that the commemoration is to show forth or proclaim the Lord Jesus as having given His body on the cross, the very body He possessed in life and vigor when He instituted the ceremonial, saying, "Take, eat: this is my body."

At the present time a considerable number of Christians hold that the "body" to be discerned is the church, which is sometimes called His body (Eph. 1:22, 23; 5:30, 32). Jews and Gentiles, once two distinct bodies of people, are "one body" when they become believers in Jesus. In 1 Corinthians 12 the different members of a human body (including the head) are used to illustrate the diversities among Christian believers: "But now hath God set the members every one of them in the body, as it hath pleased him."

In ordinary speech we say a body of soldiers, a body of worshipers, etc., referring to groups of persons engaged in similar pursuits or under similar rules. The church as a body is a unit in faith, doctrine, service, etc., subject to the Lord Jesus, who is the Captain of our salvation, our Lord, Master, Ruler. But surely no one would seriously say that when Jesus said to the disciples, when giving them the bread, "this is my body"—surely no one could think for a moment that He meant "this is My church." No; He meant his own body of flesh which would shortly be crucified, the blood of which body would flow when the soldier pierced His side (Heb. 10:10-14). The bread and wine of the memorial supper are emblems of His perfect body and shed blood which were given as a sacrifice for our sins and as the seal of the new covenant.

Let a man examine himself, says the Apostle; and, when partaking of the bread and wine of the Lord's Supper, let him recognize that Jesus Christ alone is there represented. Let every one of us acknowledge that of himself he is a sinner under condemnation, and that in order to be saved we—each individually—must eat, or appropriate to ourselves, the Lord Jesus Christ as the Life-Giver, the Savior from sin.

We must also drink, in order to live. We drink the Lord's blood when we accept the fact that He died for us, when we recognize in addition that the new covenant was brought into operation for our benefit when the Lord Jesus died and the Father accepted His blood as the seal of that new covenant.

Never in the remotest sense can it truthfully be said that the "body" to be discerned when we partake of the Lord's Supper is the church, which was not even in existence when Jesus spoke the words. The Lord did not give the bread to the disciples to eat as a memorial of themselves. The memorial is not to show forth or proclaim what we are or have done, but to proclaim the Lord Jesus' death "till he come"—until He receives us to Himself, that where He is there we may be also.—Condensed from *The New Covenant Advocate*.

SHALL WE TITHE IN HARD TIMES?

(Continued from page 5)

Tithing is the Bible standard of giving to the Lord's work. Some object that tithing is not specified in the New Testament. This is true, but it was under the old law, and certainly nothing less is expected under the bounties of grace. If ceremonial salvation merited a tenth part of man's substance, surely the full salvation of the New Testament deserves man's best. The early church gave all to God's work. Are we to excuse ourselves from a mere tithe? The gospel spread through their sacrifice, and it does so today when God's people are willing to do their duty. The Seventh Day Adventists, who are tithers, send more to foreign missions alone than our entire budget calls for. The tithe is our debt to God, and all honest people want to pay their debts. This particular debt is easily paid if done promptly and regularly.

The tithe is our recognition of our copartnership with God. When He is our partner, cheating and crooked business tactics are forsaken. Waste is reduced to a minimum. American Christians waste more than they give to the church. The money wasted by the average American home would support some poor orphan on the mission fields or would go a long way to support some missionary. The spiritual poverty of the church today is a counterpart of the financial stinginess prevalent in the church. There can be no hope of a change for the church until the pocketbook is healed of the lockjaw.

The objections to tithing are trivial. A little prayer about our financial condition usually wipes them out. Some one has said that giving is really the acid test of the true Christian. A man might give and yet not be a Christian, but a man who is a Christian certainly ought to give to God's work. Tithing warrants the emphasis placed on it. One statistician has compiled figures which show that for every 5 millions that Americans put into missionary endeavors there are 100 millions spent for chewing gum, 500 millions spent on jewelry, 750 millions thrown into cosmetics, and 3,600 millions spent for tobacco. Then tithing deserves the attraction of all Christians. Besides the effect tithing would have on the spread of the gospel, it has spiritual and material benefits for the donor. The story is told of a firm in Toronto whose books were being audited. The auditors noted that a tenth of the income was spent in the behalf of charity. They immediately passed on the books with no further observation. Tithing gives the church more self-respect. Many people support the church like a servant or lackey, but the church is their spiritual mother. The church is not a charitable institution but is God's corporation for the spreading of the most wonderful message the world has ever heard. We are its directors, copartners with God. Are we going to dissolve that partnership just because our means get low in a "hard time"?

Tithing in "hard times" has the effect of twice warming the giver. It is like cutting wood for our own fire. Cutting the wood warms us up and the wood in the fireplace or

stove warms us later. Tithing teaches us better management of our means, thrift, and honesty. It gives us the satisfaction of coming nearer to Christ's ideal as individuals and as a church. Then shall we give the tenth in hard times? By all means. The church needs it more than ever, for its expenses run on the same and most people cut off their support of the church first when hard times hit them. The promise of God accompanies a man when he does his duty through hard times as in better times. Habakkuk set up the idea of serving the Lord even though "the fig tree shall not bloom, neither shall the fruit be in the vine" (Hab. 3:17). The promise is given to all who tithe, no matter how large or small the income. God requires no more of us than we are able to do. If we are afraid we cannot tithe, then let us covenant with God: "Lord, if you provide us with the means, we still shall give you the tenth." God never fails and His promises in Malachi are still for us (Mal. 3:8-12).

What about paying our debts first? This is a serious matter, but it can be solved. Work out a budget; give God a tenth and pay others out of the balance. It will surprise anyone who tries it how effectively this plan can be worked out for God. I feel that we must meet our obligations with our fellow men; of course we must be careful to be reasonable in financial matters. It is not consistent with good ethics for a man to give a fourth or some large portion of his income to the church and allow his debts to accumulate. Pay God His tithe, and when debts are lifted then give more if so inclined.

It is surprising how much can be done with a little advance planning, a little method in buying, and so on. One little trick that most of us can use to save a little toward our tithe is to put off buying for a few days something that we could buy now and want to buy very badly. Within a few days that desire may weaken and what we would have spent can be used to God's greater glory. Christians of all people ought to buy for use, and not for appearance nor to keep up with the Joneses. Some families could give more to the church if they bought more wholesome food and fewer needless knick-knacks. Our small church raised fifty dollars within one month in that manner and yet starved no one. Conserve in every way you think of and give a portion of the saved money to the tithe fund.

Then can we tithe in hard times? Yes, I believe that we can by a little management, care, effort, and occasional self-denial. "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." Shall we prove God with our tithe? Or shall we be satisfied to starve God's cause and rob God and thus pinch our own souls? Shall we give of our means during hard seasons or only when prosperity smiles on us?—Edgar Williams in *The Gospel Trumpet*.

The doctrine of the immortality of the soul finds no support in the Bible. "The soul that sinneth, it shall die (Ezek. 18:4) is a clear and positive declaration. There can be no mistake about it—souls can and do die!

Berean Department

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Religious Free Trade

In these days it is very popular for people of differing religions to get together and "share" with each other. Some go so far as to share with any religion that comes along—Hindu, Rosierucian, Buddhist, Mohammedan, and everything else. The bridge across the bottomless chasm of death changes its spans and pillars as a chameleon changes its color. It is all in the name of tolerance, world brotherhood. It isn't faithful. It isn't loyal. It's cowardly.

The Christian's character ought to be what the Bible would make it, strong, vigorous, fearless, uncompromising. Be hot or be cold. If Jehovah be God, serve Him. If Baal be God, serve him. We cannot serve both.

Sir Monier Monier-Williams, Professor of Sanskrit, Oxford, once said: "Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, and reconciliation. Be fair, be charitable, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-hearted Christians."

Loyalty

The Christian world is divided into three general groups: modernists, fundamentalists, and conditionalists. We bear the torch of conditionalism. The modernists deny the inspiration of the Bible and put a blind trust in the gradual evolution of the human race out of the primal type of life into the higher and possibly the immortal. They are frankly ignorant of what is to be after death.

The fundamentalists acclaim the inspiration of the Bible, but are laden down with the tradition of the natural immortality of the soul. This has led to other errors such as their dogma of endless life in endless suffering for the unbelievers. They thus unwittingly blacken the loving character of Him they attempt to honor.

The conditionalists uphold the inspiration of the Bible, and have searched the Scriptures to discover that God promises life after death only upon condition of faith and obedience. This has led them to stress as the Bible has stressed the doctrines of the second coming of Christ, the resurrection of the dead, and the kingdom of God on earth. With these doctrines so filled with the love of God they so whole-heartedly have honored God, and so earnestly have tried to follow His commandments. They can find in Him no fault at all. Their attention is centered upon "the promise of life which is in Christ Jesus" (2 Tim. 1:1), "who

brought . . . immortality to light through the gospel."

We bear the torch of conditionalism. There can be no compromise. Let us give straightforward answers to questions on what we believe. Do not use ambiguous language. Say what you mean in as clear, concise a form as you know how to say it. People are not offended by straightforward answers. Trying to win an argument offends, but trying to help the other fellow to a more satisfying understanding of eternal truths will draw his respect and love. There is a deep heart-hunger in people for more understanding of the way of life eternal. Awaken this hunger and feed it with the "sincere milk of the word." Be loyal to your convictions.

Answer

Are you preparing answers to the questions in the issue of March 30? The purpose of this page is to stimulate thought and impel you to search the Scriptures. Won't you please take part in the discussion?

What are the things that destroy the feeling of reverence in church?

"Gum-chewing, loud chatter, gossiping in church entrances, informality in services, lack of control of small children, lack of suitable incidental music, poor taste in interior or exterior decoration, use of the church for purely social activities (particularly of the church auditorium), poor janitor service (nobody in the world could be reverent when he's shivering)—these control a feeling of irreverence in any church. Naturally, there are dozens of other causes, most of them having to do with particular localities."

Mother and Father

Some of you remember back when you were four years old, or three, or two. What little incident do you recall? I vividly remember sitting out under a tree cracking walnuts. Suddenly through the balmy air sounded the haunting whistle of the fast express train. My whole outlook on life at that moment comes back to me even yet. We lived in a little cottage, but it was a palace to me. In it was food when I was hungry, and a bed when I was sleepy. There were my brothers for play, and a big barking dog to be afraid of. There were bright red toys at Christmas, the rag doll my mother made, a spanking on my birthday. But out of it all comes back the love of my mother and father. They took care of me, guided me, and gave me that companionship that money cannot buy, so dear to the yearning heart of a child: *They played with me.*

Let us honor our mothers and fathers on their special days by returning some of that love they stored up in our hearts so long ago. God has honored them by claiming for Himself the attributes of a loving parent.



THE CHILDREN'S PAGE

PREPARED BY GRACE M. MARSH

THE FRIEND OF GOD

THE story today is about a man whose name was Abram. If you learn to spell the name it will be much easier to remember it. Abram and his brother and his father lived in tents in a place called Ur. (Now that is an easy name to remember. Isn't it?)

In those days the father and his sons with their wives and children, as well as their servants, were most likely to live in tents very close together. The whole family listened to the father's counsel and advice. If trouble arose with a neighboring family the father led his sons and servants in a battle to protect his home. They had flocks of sheep, herds of cattle, and probably some camels to ride upon.

It was this sort of home that Abram had. Their tents were woven from wool from their own sheep, and probably covered with animal skins to keep them dry. Terah, his father, was always obeyed. Abram's younger brother died, leaving a son called Lot who was brought up by Abraham and Terah.

After this Terah took Abram and Lot and Abram's wife and started on a long journey. The tents were folded and carried along. The servants cared for the flocks and herds on the way. When they came to good pasture they would all stay there until the grass was gone. Then they would move on to a better place.

We do not know how long they spent this way, but they had gotten about six hundred miles from their old home in Ur when Terah died. This left Abram the head of the family. Here they lived until Abram was seventy-five years old.

You must remember one very important thing about this man. He was called "the Friend of God," and he was just that. That is not said about his father, nor his grandfather, nor his great-grandfather. The people whom he knew around his old home in Ur worshiped idols made from gold and silver. But Abram was wiser than they.

He knew that idols made from gold or silver could not make the rain to fall, nor the grass to grow. Such idols could not give life to the tiny lambs or the babies. He knew that the idols were made from things that God had already created for us. Such idols have no more power to do anything than your toys have.

He watched the sun and moon and stars. He watched the grass and trees growing. He saw the tiny lambs grow into large sheep. He saw the rain fall, and the rivers flow

on their way to the sea. And he knew that there must be just one God somewhere who was great enough to watch over all these things. And he wished he might talk with such a God. There were so many things he would like to know.

Then one day his wish came true. God really spoke to Abram and told him just what he was to do. If God really spoke to you, and you knew it was truly God speaking, what do you think you would do?

God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee."

Abram was so pleased that God had spoken to him that he did at once what God told him. Hundreds of years later the Apostle Paul said, "*Abraham believed God, and it was counted unto him for righteousness.*" Of course if Abram was the Friend of God, he would believe what God said. Wouldn't he?

Again the tents were folded. The servants hid the silver and gold inside the folds of the tent. The flocks and herds were driven ahead of them as Abraham and his wife and Lot started southward. There was a larger company than when they came to Haran. They traveled slowly.

When they came to the land of Canaan God spoke to Abram again. He said, "This is the land your children's children will have." And to show his gratitude Abram built an altar there. Later when he had moved again he built another altar.

A famine caused him to move down into Egypt for awhile, but soon he came back to Beth-el where he had built the second altar.

Abram was growing very rich. His herds and flocks grew larger and larger, so he had more and more servants to watch them. Lot had been married and he, too, was growing rich. Sometimes their servants quarreled. So Lot took his family and servants and flocks and moved away toward the Jordan River to make his home.

After Lot had gone, God talked with Abram again. He said, "All the land that you can see in all directions is to be yours. Your family shall become such a great nation that no one can count the people in it. And this land is to be theirs. Arise! Go through the land and see it. For I will give it to you."

So Abram started moving again and everywhere he stopped to dwell he built an altar because he was God's Friend.

AMONG THE CHURCHES

WHAT'S THE ANSWER?

What two men were given a new name that reminds one of a summer rainstorm? Watch next week's paper for the answer. Don't forget! It'll be there!

MINNESOTA MEETINGS

The following special meetings are scheduled for the State of Minnesota:

State Berean Society convention at St. Cloud April 17 and 18.

State Conference at Eden Valley June 9-13. Evangelistic services at Eden Valley June 27 to July 18 with Bro. S. J. Lindsay as the evangelist.

WE MUST HAVE HELP

If every member of the Church of God should tithe, no appeals ever would have to be made for funds to carry on the ministry of the Word. However, very few members in proportion to the total membership do tithe; and, consequently, it is necessary for those responsible for continuing the work of the church to appeal frequently for money.

The National Bible Institution is now in need of a minimum of \$500 to meet tax and paper bills which come to this figure. None of these bills can be postponed if The Restitution Herald, the Truth Seekers' Sunday School Quarterly, and some other phases of the institutional activity are to be continued. The entire sum will be payable on or about June 1.

We ask particularly that you read the article on page 5 of this issue, "Shall We Tithe in Hard Times?" (although times for many of us now are much easier financially than they were three years ago), and determine how much you can devote AT ONCE to the cause of evangelism through this paper and our other publications.

Arlen Marsh, Asst. Treas.

GENERAL EDUCATION AND DOCTRINAL KNOWLEDGE

The attention of our readers is especially invited to two articles which appear in this issue having to do with the same question, that of the importance of definite biblical teaching. Bro. Richard LeCrone, a graduate of our former Bible Training Class, speaks from experience. Fully appreciating the value of a broad general education, he is assured that the more important knowledge for the Church of God preacher to acquire has to do with the teaching of the Bible. Such knowledge, he believes, cannot be secured successfully in other than a class directed by instructors who are thoroughly familiar with the doctrines commonly held among us. Read Bro. LeCrone's article carefully. It begins on page 3.

Also on the front page of this issue is an article by the editor, in which the fact is pointed out that the foundation upon which the Church of God rests is doctrine, definite teaching regarding the essential elements of saving truth. Compare the two articles and meditate carefully on the conclusions drawn as you plan the recommendations you wish to make to the forthcoming General Conference.

SPECIAL MEETINGS AT ST. LOUIS, MISSOURI

The congregation at St. Louis, Mo., is planning to begin a series of special services on Tuesday evening, April 20, under the leadership of G. E. Marsh, editor of The Restitution Herald. It is expected that the meetings will continue for two weeks or more.

According to present suggestions, Bro. Marsh will devote his attention, under the general subject, "Preparing to Meet Our Returning Lord," to three major topics of timely interest: "Taking Out a People for His Name," "Building Up a People in His Likeness," and "Indications That His Coming is Very Near."

A cordial invitation is extended to brethren within reach of St. Louis to attend these meetings and to bring their friends.

TO THE BROTHERHOOD

I plan to leave home on Thursday, April 29, D. V., for Ripley, Ill., to hold a meeting from May 1-23. I shall be glad to hold several more meetings while I am in the North if desired.

There never was a time when the Church of God should be more active than today. Her opportunity is NOW, not later, to preach the gospel of Jesus Christ. If the preaching of the gospel was necessary in the days of the apostles for the conversion of men and women, it is as necessary NOW. I am willing to preach that gospel without adding to it or taking away its meaning. Will you support these efforts? Can I help you in the Master's work? If so, write me at once, and I will do so at the close of the Ripley meeting.

T. A. Drinkard,
Handley, Texas, Box 344.

CONTRIBUTIONS TO N. B. I.

Dixon, Ill., Church (ind. fund)	\$ 3.42
Mrs. Edward H. Barck (ind. fund)	5.00
Maybelle Hanson	4.00
J. E. Coverston	3.00
E. L. Boyer	2.35
Mauertown, Va., S. S.	4.41
Leila E. Whitehead	3.00
Golden Rule Church of God (ind. fund)	4.05
Mr. and Mrs. Bernard Crofton & Family	10.00
Ripley, Ill., Church (ind. fund)	5.68
Mr. and Mrs. J. R. LeCrone	1.00
Oregon, Ill., Church (ind. fund)	3.50
Eva H. M. Fletcher	5.00
Jessie M. B. Kauffman	4.00
Elizabeth Martin	5.00
Charles D. Balliet	1.00
Mabel Burk	1.00
Georgia & Wayne Thompson	20.00
Mrs. B. F. Cook	3.00
R. H. Judd	1.00
Almeda Wertz & Mother	5.00
J. W. Sweet	4.25

A writer in the Millennial Harbinger, under date of February 18, 1863, in the midst of financial distress caused by the Civil War which was then at its height, said: "With 125 presses, the Treasury Department is now just able to print enough greenbacks in two thirds of a day to pay the expenses of the Government for one day." Inflation and depression are not new.

HELPS FOR THE SUNDAY SCHOOL TEACHER

The attention of Sunday school teachers, superintendents, and scholars is directed to the facts presented by Dr. R. R. Spencer, senior surgeon in the United States Health Service, which appear in this week's "Abreast of the Times."

This authoritative statement will provide a strong and timely argument against the use of alcohol in "The Scientific Approach to the Liquor Problem," which is the Sunday school topic for April 18.

GOLDEN RULE CHURCH OF GOD Cleveland, Ohio

A full attendance at both Sunday school and church helped make the Easter morning services inspiring to all. Four new members were received through baptism: Fred Tavernier, 13305 Eaglesmere Ave.; Miss Violet Berryhill and Mrs. Alma Skelley, 824 E. 149th St.; and Mrs. Laura Parish, 13603 Deise Ave.

A happy Easter surprise was the visit of Mr. and Mrs. Roscoe Dunbar and son, Delbert, of Delta, Ohio, and their daughter and her husband, Mr. and Mrs. William E. Frye, and baby daughter, of Port Clinton, Ohio. This was their first visit to our church, which they helped to build almost nine years ago.

Carol Patrick was married March 27. (No further information is now available. Mr. Patrick is a son of James A. Patrick of Ashland, Ohio.—Ed.)

Our basement improvement is almost completed. The small room for our beginners and primary classes now has folding doors in place of green curtains. All of the basement has been covered with a sheetrock ceiling, and the whole interior painted ivory, with the lower section of the walls, below the windows, a chestnut brown. We also have two new cold air returns installed, which should help in the heating. Within the past year, the entire building has been redecorated.

—Golden Rule News.

HERALD RECEIPTS

Mrs. R. V. Gardiner; S. C. Johnson (for another); Mrs. F. M. Cawby; Fred Paisley; O. F. Marsh (for another); Mrs. E. C. Olmstead; Eva C. Collins; C. A. Kelley; Mrs. George Siple (for another); Mrs. Charles Dupree; Edna Arthaud; Nora B. Claypool; Lottie Sealine; Jessie M. Shea (for self and another); F. W. Ficken; C. W. Johnson; J. E. Coverston; Charles Stedman; Emma Murray; E. L. Boyer; Leila E. Whitehead; Ella C. Boyer (for self and another); W. M. Naylor; Mrs. Thomas Lewis; Mrs. W. F. Hoskins; Mrs. Ernest Ransom; W. W. Cooper; Elnora Waldo; F. E. Wilson; Mary Goekler; Ethan E. Warren; Mable Campbell; Fred Knodle; Mrs. John Eckroy; Mauvine H. Greene; Mrs. Fred Austin; Mrs. James W. Leithliter; R. F. Underwood; Otto E. Dick; Charles D. Balliet; Rolland C. Stilson; National Berean Society (for others); Mrs. Alvin Bennett; George L. Huffman; Mary A. Sater; W. T. Hodges; A. Nichols.

SOUTHERN CALIFORNIA

Bro. A. H. Zilmer was with the Pomona church on Friday evening, March 26 (commonly known as Good Friday). Many people were present to enjoy his words of wisdom and inspiration. He spoke at length on the subject, "Keys to the Kingdom." His illustrations, often quite humorous, added to the effectiveness of his sermon. Bro. Duncan Macleod sang that ever-popular song "Holy City."

On Sunday evening (Easter) the Pomona church presented a musical program for the delight of the audience. Bro. Duncan Macleod opened the service with "Gloria in Excelsis" (Bach) followed by congregational singing. Among the numbers of the evening were the singing of "The Holy City" by Sr. Charlotte Rahn, who has recently gained quite a bit of local fame by winning an amateur contest, representing Pomona Junior College in another contest, and being selected as leading lady in the Junior College Opera, "Martha." A quartette composed of Sr. Charlotte Rahn and her friend, Miss Lola Schumann, and Bros. Edwards and Eagleston sang "Christ Arose." Sr. Leta Macleod presented a pageant around the cross with her Sunday school class. Duncan sang Handel's "I Know That My Redeemer Liveth." As a conclusion to the evening the president of the conference presented ministerial certificates to the recognized ministers of the California Conference who were present. Bro. John Eagleston, who has recently placed his membership in the Pomona church, and has been thrilling the audiences here and in Los Angeles with his discourses, was the first to be presented with his certificate. He expects to go north to Oregon, Washington, and various parts of Western Canada, and will meet with the brethren in those districts to whom He is most heartily commended by the board and membership of the California Conference of the Churches of God. Bro. J. E. Adamson and Sr. Emma C. Railsback were present to receive their credentials in person. Bro. Adamson turned the tables on the president of the conference by presenting him with his credential. The list of recognized ministers of the California Conference thus stands: Bros. J. E. Adamson, John Eagleston, Edwin E. Groat of Hanford, George P. Lichty and Norman Macleod of Pomona, S. G. Elton of Ventura, and W. A. Reid of Riverside; and Sr. E. C. Railsback of Los Angeles.

The next California Conference session is being planned to coincide with the dedication of the Los Angeles church, which will probably be about the middle of May.

Norman John Macleod, President, California Conference of the Churches of God.

REAL SACRIFICE

A beloved brother who has done much in many ways to spread the truth wrote us the other day regretting his inability to contribute more to the support of the general work. Expressing his determination to again become a member of the Dollar-a-Month Club, he says, "I am only getting \$14 weekly, have a wife to support, carfare, taxes, and something on the principal on the house to meet." He says nothing here of the fact that he is just out of a sickbed and a man well advanced in years whose health has not been good for a long time—but he incloses a dollar bill as a contribution and 25 cents for a book which we know he plans to give away! And then he says, speaking of a contribution made by one of our young people, "It makes me feel ashamed—I must make another effort to be on the Dollar-a-Month fund!"

It is the rest of us, my faithful friend, who should be "ashamed"!

FROM OLD LOUISIANA

The writer has accepted a call to work with both the Blood River and Happy Woods Churches of God, at least until General Conference time. This is the first time any attempt has been made to maintain a regular pastor here, and we sincerely trust that the new undertaking will bear much fruit.

We have been here three weeks at this writing and feel highly gratified with the interest and attendance at all services. Especially has the attendance of young people been encouraging.

It was our pleasure this past week to baptize Mrs. Melvin Richardson into the saving name of Jesus. Mrs. Richardson is a young married lady and was brought up in the Catholic faith. She has been studying and listening to Church of God teachings the past three years, and it was only after seriously considering the step she was about to take that she requested baptism. She may be addressed at Route 1, Hammond, La.

The work here bears abundant testimony to the faithful preaching in past years of some of our most able ministers, and during their absence the work was carried forward very faithfully by the local leaders. Truly, we are laboring where others have sown, and we pray that we may prove worthy of the great work before us and that we may be laboring in the Master's vineyard until He comes.

Harry Goeckler, Pastor.

Bro. R. H. Judd, Toronto, Canada, recently sent us copies of two patriotic poems of his which have been published widely in the Dominion. Both poems possess undoubted merit, being lofty in tone and Christian in spirit. A disciple of Christ is loyal to the government that gives him protection and appreciative of the benefits it affords (Rom. 13:1-7).

BURR OAK, INDIANA

Easter Sunday services brought us great joy. The cantata given by the choir, "In Joseph's Garden," is a beautiful story of the gardener's viewpoint.

Sr. Evelyn Woods, wife of Bro. Samuel Woods of Knox, Ind., was baptized into the Lord Jesus Sunday, April 4, in Lake Maxinkuckee. After the baptism we assembled again at the church and she and her husband took fellowship with us, followed by observing the Lord's Supper. We introduce to the household of faith this sister who began the new life. Will you pray for her?

Tuesday evening, the 6th, we held our quarterly meeting, with devotions by Elder Ferris Zechiel followed by a splendid program with readings and song. After hearing the reports of the church departments we assembled in the basement (note our new basement) for lunch, the first meeting of the church in this fine new room. The work is nearly finished; also, we only need at this writing \$145 to pay off the debt. As we gaze upon the walls, ceiling, and other work, it calls to remembrance the hard work of our people here to finance this project. The Morning Star Class, Ladies' Society, Gospel Seekers, Sr. Lamunion's Juniors, and Sr. Zechiel's little tots, as well as the gifts of the older members and friends, all remarkably lifted this heavy load over the hill. My, how we do thank God for His manifold blessings! We wish also to thank those who have contributed and who wrote the encouraging letters we have received.

There has been considerable sickness: Sr. Wilma Osborn, Marybelle Osborn, Mrs. Russell Heiser, little Joe Currens, Sr. J. C. Butler. However, all are out again, for which we are thankful.

A. E. Hoskins, Pastor.

MINNESOTA CONFERENCE CHRONICLES

The State Conference authorities of the Church of God in Minnesota have just issued a special edition of Conference Chronicles devoted to evangelism. That plans for advancement have been thoughtfully arranged is evident from the following appeal which forms a part of the contents of the little paper.

"We earnestly request that you consider this special edition of Conference Chronicles as a most intimate personal word, even though it is sent to many persons the same day. You are receiving this copy because we have reason to believe that you are the kind of Christian who will be both interested and responsive.

"You know how God blessed our efforts to spread the Word of truth in the State of Minnesota last summer. The good done and your enthusiastic support of that work have encouraged us to plan an even more extensive campaign for this summer. While we are sure of your whole-hearted support, we feel that we, your conference board, could plan the work much more intelligently and efficiently if we had a more definite idea as to the extent of the financial backing we can depend upon. Accordingly we are putting the matter up to you."

Expressing its satisfaction in being able to secure as an evangelist the services of Bro. Adna Hoskins, who is thoroughly "familiar with the situation in Minnesota, who is energetic and forceful, and who has already claimed the affectionate regard of many brethren," the board declares that "it only remains for us to make it financially possible for him to go to work."

A generous response will no doubt be received by the conference treasurer for the purpose outlined.

The following suggestion is worthy of attention by every State conference board and its constituency:

"We are convinced that you are weary of careless, haphazard ways of carrying on the Lord's work and will heartily approve of the business-like methods your board is employing and will give the plan your full cooperation."

LOUIS G. JAEGER

A strong and faithful member of the Church of God nearly all his life, Louis G. Jaeger received the peaceful sleep for which he had been longing suddenly and without warning January 14, 1937. He had been afflicted with angina pectoris, heart trouble, since the drowning of his grandson, Louis Burk, 3½ years ago. Although his heart grew weaker his faith and will power kept him up and dressed every day and able to wait on himself to the last. A nurse had been in attendance for a year.

He was born in Eureka, Wis., October, 10, 1855, and lived there until 1888, at which time he moved to Tacoma, Wash., and resided at the same address ever since. In Wisconsin he followed farming and coopering, but took up steam laundry work when he came west and continued his interest until his death. In 1879 he married Miss Sarah Forrest, and she died in 1919 also a strong member of the Church of God. In 1923 he married Mrs. Anna Kranz, and she died two months later following an operation.

He leaves one daughter, Sr. Mabel Burk; and one granddaughter, Sr. Hazel Burk; three brothers, A. J. of Wisconsin, A. F. of Woodland, Calif., and E. R. of Long Beach, Calif., to mourn his death.

Bro. A. L. Corbaley conducted a very fine funeral service, and Bro. Jaeger was laid to rest in Tacoma Cemetery.

Mabel Burk.

A CHAT WITH PROSPECTIVE TRAINING CLASS MEMBERS

(Continued from page 3)

istry? All of our evangelistic efforts will avail little unless we have men who are willing and able to go into the undeveloped field, once the evangelist has opened the way, and "labor in hope," cultivating the ground until God shall give the increase. Which of the present well-established churches first appeared as a fruitful garden, capable of supplying the gardener's every need?

Yes, dear friends, entering the ministry calls for sacrifice and often brings with it much heartache. That is a part of the price that must be paid for the privilege of carrying the gospel. I have yet, however, to see the consecrated Christian worker who does not reckon with Paul 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). Is that asking too much? Consider the answer Jesus made to the scribe who came to Him with the declaration, "Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:19, 20). We are still in much better circumstances, from a material point of view, than was our Master.

Now what to do about it. If you are considering entering the Training Class, either to train for the ministry or simply to prepare yourself for better service in your home community, communicate at once with the committee that has been appointed in charge of this work. If you are not yet sure whether or not you will be able to attend, at least apprise them of the fact that you are interested. For only by hearing from you can they know whether or not it will be worth while for them to go forward with the work of preparing for the opening of the school.

I would suggest that you ask the committee to give you the names and addresses of other prospective members. By working together you may be able to work out an economical arrangement for providing living accommodations for members of the class. Why not get organized and see what can be done? I am sure that the committee will be glad to help you in any way possible. Remember, May 1 has been set as the deadline for you to communicate with the committee.

Now just a word to those who do not care to enter the school, but are interested in the work and desire to see it go forward. No doubt the committee is interested in knowing whether or not this plan is merely the hobby of a minority or whether a majority of the members of the General Conference are anxious to see this work go forward and are willing to get behind it spiritually, morally, and financially in case this work is undertaken. Why not write to them and let them know how you feel about it? After all, they are merely trying to carry out the wish of the majority.

Is there a young man or woman in your community who desires to take this training but is financially unable to do

so? Wouldn't it be a good project for your Berean society, church, or conference to make it possible for him to attend? It seems to me that the state organizations could finance at least one member each.

At any rate, let us pray over this matter, and then express ourselves either pro or con as we feel that the Lord directs us to do.

The words that Jesus spoke are still true that "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 committee in charge of organizing the Training Class and its curriculum is as follows: Miss Leila E. Whitehead, chairman, 5439 Ohio St., Austin Station, Chicago, Ill.; G. E. Marsh, Oregon, Ill.; Floyd A. Stilson, 411 E. South St., South Bend, Ind.

The answer to the question, "What king named in the Bible was under weight?" will be found in Daniel 5:22, 27.

CORNELIUS WAS NOT A CHRISTIAN

(Continued from front page)

like Paul himself before his conversion, "exceedingly zealous" (Gal. 1:14) in their religious observances.

But this did not constitute them Christians!

Writing of the intensity of his desire for the salvation of his Hebrew compatriots, Paul says:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10:1, 2).

Without the "knowledge" which they lacked, their "zeal of God" was of no value so far as eternal salvation was concerned. So it is with millions of religiously minded Gentiles today. They, too, like Cornelius, the "first Gentile convert," have "a zeal for God." But their zeal is inspired by false conceptions of what constitutes the gospel "which is the power of God unto salvation" (Rom. 1:16). They believe many wonderful things about God and about Christ, true things, helpful things, character-building things, even spiritual things. But unless they have also "believed . . . the things concerning the kingdom of God, and the name of Jesus Christ," and been "baptized . . . in the name of Jesus Christ for the remission of sins" (Acts 8:12; 2:38) *after believing them*, they are still "without Christ"—they are still under the condemnation of sin and its penalty, death!

This is the truth for which the Church of God has stood throughout its entire past history. And this is the truth for which it must continue to stand until the Lord comes, if it is to be worthy of the name it bears and maintain itself as a separate, distinct, and necessary organization in the hands of God for the salvation of men!

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, APRIL 20, 1937

NUMBER 29

The Promises Made to the Fathers

By Wiley Jones

SURELY there can be no rational doubt as to the importance of our knowing the blessed Redeemer to whatever extent He has clearly revealed Himself in Scripture. Such a knowledge of

Him is a mark of our being members of His flock; for He says, "I . . . know my sheep, and am known of mine" (John 10:14). Hence, we are commanded to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Now a clear understanding of this text will greatly increase our knowledge of Him and of that gospel of the kingdom which He and His apostles preached.

To obtain such a clear understanding of Paul's language in this verse, let us first inquire, Who are "the fathers"? and then, What are "the promises" made to them?

WHO ARE THE FATHERS?

Moses was commanded to say to the children of Israel, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you" (Ex. 3:15). And Peter said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus" (Acts 3:13).

These testimonies, one from each Testament, are enough to show that Abraham, Isaac, and Jacob are "the fathers." But in another place Paul has explained himself clearly and settled the question, saying, "Now to Abraham and his seed were the promises made" (Gal. 3:16). And because these promises were, in substance, repeated to Isaac and Jacob, they are called "the promises made unto the fathers," in the plural number.

WHAT WERE THE PROMISES MADE TO THE FATHERS?

The promises made to the fathers are found in the history of those patriarchs as recorded in Genesis.

When Abraham left Mesopotamia and came into the land of Canaan, the Lord said to him, "Unto thy seed will I give this land" (Gen. 12:7). "Lift up now thine eyes, and look from the place where thou art northward, and

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."—Romans 15:8.

southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). "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 reader would do well to look up on a map the extent of the land promised and observe what a small portion of it Israel conquered and occupied in the past. The rest remains to be subdued and occupied when the Messiah comes.—Editor.) "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:7, 8). "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" (Gen. 22:17, 18).

That substantially the same promises were repeated to Isaac and Jacob is verified by the fact that, about sixty-seven years after the last promise that I have quoted was given, the Lord said to Isaac, who was dwelling in the same land, "Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; . . . and in thy seed shall all the nations of the earth be blessed" (Gen. 26:3, 4).

About forty-four years after making these promises to Isaac, the Lord said to Jacob, who was also dwelling in the same land, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. . . . And in thy seed shall all the families of the earth be blessed" (Gen. 28:13, 14).

When about to die Jacob told Joseph, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Begins Drive on Darwinianism

"What if some did not believe? shall their unbelief make the faith of God without effect?"—Romans 3:3.

INDIANAPOLIS, Ind., March 29.—Aroused by seeing in the school notebook of the daughter of the chairman of his board of deacons the notation, "Man made his first appearance on earth in an ape-like animal," Rev. Verdi Allen, pastor of the suburban Beech Grove Baptist Church, has launched a State-wide drive on the teaching of evolution in the public schools. "I have resolved," he said, "that this shall be a fight to the finish. I am not going to stop until Indiana has a statute prohibiting the teaching of Van Loon's theories (*The Story of Mankind*, by Hendrik Willem Van Loon) in our schools. Evolution is a crime-breeding germ that lives in the same stench as Communism and modernism, going hand in hand in undermining the church and state."

There is nothing that reveals a lack of faith in God more conclusively and that indicates limited knowledge of the Bible plan of redemption and of the prophecies, than for Christians to attempt to accomplish purely spiritual purposes by appeals to the political power of the state. The Christian home and the Christian church are the real defenders of our children's faith.

Demand Sunday Observance

"The seventh day is the sabbath of the Lord thy God."

TORONTO, Canada, April 5.—The British-Israel World Federation of Canada, in a large display advertisement appearing today in the *Globe* and *Mail*, calls upon "the Mayor, City Council, and the Police Commissioners, who are entrusted with the maintenance of law and order, to enforce the Lord's Day (Sunday) laws."

"Observance of the Lord's Day, in obedience to the Fourth Commandment, confirmed by the Lord Jesus Christ, is one of the strongest bulwarks of the British order of civilization." (It is interesting to note that nowhere in the Bible is the Sabbath or the first day of the week, Sunday, ever referred to as "the Lord's Day.")

Calling attention to the laxness with which Sunday observance laws are now enforced in the Dominion, the appeal declares that such laxness "is but a manifestation of the fallibility of man-made laws and the urgent need, which we (the British-Israel Federation) constantly proclaim, for the restoration of the divine laws set forth in the Bible and obedience thereto."

It is strange that this organization, which, although composed of many different races, claims to be of the "ten lost tribes of Israel," should demand the observance of a day of worship which Bible students know was never com-

manded to be observed by Israel! One of the strongest proofs Anglo-Israelites could make that they were the fleshly descendants of Jacob would be for them to scrupulously keep the "words of the covenant, the ten commandments," which included the observance not of the first day, but of the seventh day, as "the sabbath of the Lord."

This was a law which was given to Israel and to no other people as a "sign" throughout their "generations," that they might know "that I am the Lord that doth sanctify you. Ye (Israel) shall keep the sabbath therefore; for it is holy unto you (Israel): every one that defileth it shall surely be put to death" (Ex. 31:13, 14).

To be logical the Federation should insist, not only upon the enforcement of the seventh day Sabbath law, but also upon the infliction of the penalty God attached to it, which alone could give it divine force and sanction.

Death for Drug Addicts

"Why spend your money on what is not food, your earnings on what never satisfies?"—Isaiah 55:2, Moffatt.

TIENTSIN, China, April 1.—The municipal government put into effect a new and very drastic anti-narcotic law last year which contained a provision that drug addicts who failed to obtain a cure for the habit before January 1, 1937, would be executed by shooting. To make the threat more impressive, two thousand coffins were purchased and placed on display. Immediately after the first of the year arrests began to be made, and on January 3, 128 victims of the drug habit were summarily shot. If the law is strictly enforced, it is said that at least 100,000 will face execution by shooting or by decapitation. The terrible scourge of the opium traffic was forced upon a bitterly resentful China more than a hundred years ago through the efforts of business-seeking foreigners, citizens of a great so-called Christian nation.

How grateful China will be when the only real Christian nation is set up when the Lord comes and the principles of its founder are put into effective operation. And what a different understanding the people of that vast country will soon obtain of the spirit and aim of our blessed Lord!

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John Milton on the Trinity and the Soul

By the Editor

"GREAT men, taken up in any way, are profitable company," Thomas Carlyle declared. And his conclusion is fully verified by experience. We cannot remain long in the company of a great scholar or a great scientist without being stimulated to "seek out wisdom and the reason of things" (Ecc. 7:25) for ourselves. Nor can we associate on terms of intimacy with a good man and not be inspired to higher thinking and nobler living by the resistless power of his example. The influence of greatness and of godliness cannot be restrained. It radiates from its possessors as light radiates from the sun.

It is this fact that makes the study of the lives of great and good men of such inestimable value to those who seek to make the most and the best of themselves.

Some men are rightly counted "great" because of material services which they have rendered to mankind. Others are thus distinguished because of their equally valuable intellectual contributions to the betterment and enrichment of human life. Still a third group of great men, and this is by far the most important one, has earned the right to be styled "great" through the spiritual influence it has exerted upon the world. It is seldom, however, that there is found in a single individual more than one of these attributes of greatness, yet occasionally such a rare character is revealed, as is exemplified in the man to whom I would invite your attention here.

Among English-speaking people, no poet has endeared himself to so wide a circle of admirers, or attained a more distinguished place in the world of literature, than has John Milton who, according to the critics, stands second alone to that greatest of all uninspired writers, William Shakespeare.

John Milton was born in Cheapside, London, December 9, 1608, and died in the same city November 8, 1674, leaving behind him a literary heritage that has enriched the entire world.

His best known production, "Paradise Lost," has been rightly called "one of the few monumental works of the world, with nothing in modern epic literature comparable to it except the great poem of Dante." For more than two hundred years this great masterpiece has maintained its position among the "best sellers" in poetical books.

Milton was not only a poet, philosopher, and theologian, but he was also one of the most accomplished linguists of his time. It was because of his proficiency as a Latin scholar that he was appointed to the position of diplomatic correspondent of the British Government, all official international intercourse being carried on in that tongue. Milton's knowledge of Greek and Hebrew was equal to his familiarity with the language of ancient Rome. It is said that after he became blind his daughters read to him daily in both

Greek and Hebrew, although they understood nothing of either language. Each morning he listened to a chapter from the Old Testament read to him in the original tongue.

Your attention has been called to the profound scholarship of the great poet that we might be made to realize more fully the authority with which he speaks when he defines certain vitally important biblical terms. He needed not to depend upon the translation of any man or group of men, however learned they might be. He was thoroughly competent to discover and reveal the meaning of the Scriptures through his personal proficiency in the languages in which they were originally written.

While John Milton is of interest to all the world because of his splendid poetical productions, to the student of the Bible he is even more interesting owing to the peculiar and unorthodox views he held on many important religious subjects, as for example, the Trinity and the immortality of the soul. These unusual theological ideas are brought to our attention in his last and perhaps his greatest work, a "Treatise of Christian Doctrine," which was published after his death.

In this remarkable commentary on Christian faith, a depth of biblical scholarship is displayed that no doubt will astonish those whose knowledge of Milton is limited to "Paradise Lost" and "Paradise Regained." Writing, not as a poet, but as a profound theologian, in a "Treatise of Christian Doctrine" he shows a wide divergence of opinion from the ideas held generally by other theologians, both in his day and ours.

To bring concisely before the reader's mind Milton's understanding of the doctrines named, and also of others equally important, I could not do better than to quote David Masson, LL.D., the poet's biographer.

THE BIBLE THE SOURCE OF MILTON'S THEOLOGY

"Much light is thrown upon Milton's mind in his later life, and even upon the poems of that period, by his posthumous Latin 'Treatise of Christian Doctrine.' It differs from his other prose writings of any importance in being cool, abstract, and didactic. Professing to be a system of divinity derived directly from the Bible, it is really an exposition of Milton's metaphysics and of his reasoned opinions on all questions of philosophy, ethics, and politics."

In this brief but appreciative analysis of Milton's work on the Christian faith, Dr. Masson makes two introductory statements that are of much interest.

First, he says that the "Treatise of Christian Doctrine" professes to be "a system of divinity derived directly from the Bible." In other words, Milton sought in the Bible for the truth concerning salvation. He did not appeal to pagan

(Please turn to page 9)

What Is Your Life?

By Harriet E. Boice

OF THE many questions given for our consideration, none is more important than that given by the Apostle James, "What is your life?" Listen to the solemn warning voiced in answer to this question: "It is even a vapour, that appeareth for a little time, and then vanisheth away." The vapor vanishes so quickly before the heat of the rising sun that it is given as a fitting simile of human life. As the solemnity of the question dawns upon us, we perceive the warning. Life is too brief to waste, too uncertain to allow of boastful plans for tomorrow. "Whereas ye know not what shall be on the morrow. . . . If the Lord will, we shall live, and do this, or that" (James 4:14-16). This language shows in whom we should put our trust—in Him who is able to save or to destroy.

AN ANSWER FROM THE OLD TESTAMENT

Inspired men of old have written in a way that seriously impresses us with the importance of culture and virtue in our brief span of life. They have pointed out the folly of sinful indulgence, of selfish passion and appetite. They have marked out the way of wisdom which gives the most true happiness in this life, and a hope of life beyond. "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Life at its natural length is compared to grass. "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. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him" (Psalm 103:13-17).

All generations but the present have been swept away by the ever-rushing flood of death. It is written, "Thou carriest them away as with a flood; they are as a sleep" (Psalm 90:5). We can see how rigidly the decree issued at the fall of man has been carried out—"Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Yet God in His mercy made man subject to death that he might not live always in sin and the suffering which sin entails.

A SAD STORY OF HUMAN LIFE

On the first pages of the Sacred Book the inspired penman shows us the bitterness and ruin caused by man's transgression of God's law, and the sorrow and suffering consequent upon having violated His commandment. Here is given a true delineation of human life. "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 bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art,

and unto dust shalt thou return." Unto the woman it was said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Here is no rose-colored picture of human life, but a deep significance, a solemn, unalterable verdict in every sentence uttered.

When we look back over the pages of history we see how fearful has been the account of human suffering. Look at the world today, with all the enlightenment of Christian civilization, with all the learning and science which have been used to lighten the burden of toil and relieve physical suffering, and still the realities of human misery are beyond the power of man to picture in words. Thousands are swept away by disease, famine, and violence each day; and comparatively few live out the allotted span of natural life. What of the future? Is there no gleam of hope that the curse will be lifted from mother earth, and her sons and daughters be free from the bondage of corruption?

THE PROMISE OF REDEMPTION

We turn again to the sacred page and, imbedded like a gem in the jagged rock, we find the promise that the Seed of the woman shall bruise the serpent's head (Gen. 3:15).

Behold the man! "But 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" (Gal. 4:4, 5).

We turn again to the last pages of the Book, and find that the Paradise of God is to be restored to man. Again we read, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. . . . There shall be no more curse" (Rev. 21:1-5; 22:3). Here upon this earth the conflict between good and evil is to be fought out until the Champion of the human race, Jesus Christ, "shall destroy him that hath the power of death, that is, the devil" (Heb. 2:14).

God's purposes are unchanging. Man sinned and the world has been filled with wickedness, "but as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). "Rest in the Lord, and wait patiently for him. . . . For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever" (Psalm 37).

THE PROBLEM OF EVIL

Man was created a free agent and not a human machine. He was capable of choice and was given the power to choose

his own destiny. He was placed under the law of faith and obedience that he might exert his power of choice and develop character. The choice was made and the record written: "By one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned" (Rom. 5:12). "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:13-16).

It is needful that we should have a clear understanding of this problem of evil that we may know that man himself, having the power to choose or refuse either good or evil, is alone responsible for his own acts. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Are you spending the few brief years of your life fol-

lowing the trail of the serpent, plotting and planning wickedness, developing the character of a devil? You must choose your own destiny. As Moses set before the children of Israel "life and death, blessing and cursing" (Deut. 30:19), so now Jesus points out two paths—the one that leads to destruction and the other that leads to life. Which will you choose? "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7, 8). Man must prove himself a man worthy of eternal life. If he proves himself otherwise, he will be destroyed in that day when Jesus comes to reward "every man according as his work shall be" (Rev. 22:12).

We entreat you to follow in the footsteps of Jesus, trusting in God and doing good, developing a character like the Man among men, who was tempted in all points like as we are, yet without sin. "He is able also to save them to the uttermost that come unto God by him." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Which will you choose?—*The Visitor*.

The President and the Bible

THE four hundredth anniversary of the printing of the first English Bible is an event of great significance. It challenges the reverent attention of English-speaking peoples the world over. To that day, October 4, 1535, when Myles Coverdale, an Augustinian friar, later the Bishop of Exeter, produced this book in the common vernacular, we trace a measurable increase not only in the cultural value and influence of this greatest of books, but a quickening in the widespread dissemination of those moral and spiritual precepts that have so greatly affected the progress of Christian civilization.

The part that William Tyndale played in this English translation is generally acknowledged by the historian. It is also evident that there were others who made valuable contributions to the monumental undertaking. Independent of and apart from the devotion of these zealous translators, the work they did marks the beginning of one of the great epochs in the history of English-speaking peoples.

It would be difficult to appraise the far-reaching influence of this work and subsequent translations upon the speech, literature, moral and religious character of our people and their institutions. It has done much to refine and enrich our language. To it may be traced the richest and best we have in our literature. Poetry, prose, painting, music, and oratory have had in it their guide and inspiration. In it Lincoln found the rounded, euphonious phrases for his Gettysburg Address. Speaking of its place in his life, he says: "In regard to the great Book, I have only to say, it is the best gift which God has ever given to man."

One cannot study the story of the rise and development of the men and women who have been and continue to be the pathfinders and benefactors of our people and not rec-

ognize the outstanding place the Bible has occupied as the guide and inspiration of their thought and practice. Apart from their professed allegiance to any particular form of Christian doctrine or creedal expression of faith, they found in it that which has shaped their course and determined their action. Look where we will, even in periods that have been marked by apostasy and doubt, still men have found here in these sacred pages that which has refreshed and encouraged them as they prosecuted their pilgrimage and sought for higher levels of thinking and living.

In the formative days of the Republic the directing influence the Bible exercised upon the fathers of the Nation is conspicuously evident. To Washington it contained the sure and certain moral precepts that constituted the basis of his action. That which proceeded from it transcended all other books, however elevating their thought. To his astute mind moral and religious principles were the "indispensable supports" of political prosperity, the "essential pillars of civil society."

Learned as Jefferson was in the best of the ancient philosophers, he turned to the Bible as the source of his higher thinking and reasoning. Speaking of the lofty teachings of the Master, he said: "He pushed His scrutinies into the heart of man; erected His tribunal in the region of his thoughts, and purified the waters at the fountainhead." Beyond this he held that the Bible contained the noblest ethical system the world has known. His own compilation of the selected portions of this Book, in what is known as "Jefferson's Bible," bears evidence of the profound reverence in which he held it.

Entirely apart from these citations of the place the Bi-
(Please turn to page 9)

Chains of Circumstance

PAUL was a consummate master of the art of conciliation. To read his speeches before the centurion, before Felix and Agrippa, and on Mars' Hill, is to receive a comprehensive lesson in courtesy.

When the Apostle was on trial before Agrippa and was giving an account of his conversion, the King interrupted him: "Almost thou persuadest me to be a Christian." Paul replied: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

As he spoke he held up his hands revealing the chains that shackled him. It is not possible to think of Paul without at the same time thinking of his chains. In one of his last Epistles, he closes with the words, "Remember my bonds." The chains on his hands made it impossible for him to write his own letters. He was obliged to dictate the words to an amanuensis who set them down on the parchment as he spoke. When the letter was finished, Paul took the pen in his hand and laboriously wrote the last sentence and signed his name.

When he asked them to "remember his bonds," he was pleading that they might have patience with his limitations. He could not come to them as he had long desired. He could not do many things for them which had been on his mind. He could not even write to them himself. The chains prevented him from doing what he would like to do. So he bade them to remember his limitations.

Many thoughts are suggested by these words, which we find more than once in the New Testament. They are a plea for considerateness. In our appraisal of the lives of others we are not to forget their limitations. So much of our judgment of others is lacking in understanding and sympathy because we have failed to take into account the chains of circumstances that bind them.

There are limitations of temperament. In a family circle we recognize these restraints. One of the family is plodding and slow, another is smart and quick, one is thoughtless and careless, another is far-sighted and methodical. We have learned that to do justice to an individual we must not overlook his limitations. To correctly judge another, we must know his heredity and environment and training; we must know also his physical and mental weaknesses. These things we cannot fully know. Let us therefore be slow to condemn. Remember his bonds.

There are physical limitations, too, which hinder men and women from realizing the goals we have set for them. Paul had a thorn in the flesh that troubled him, slowing down his march and preventing him from attaining his high purpose. There are few of us who have not some physical or emotional handicap with which we have struggled most of our days. It is a large part of Christian charity to remember that others have their handicaps, too.

There are limitations or circumstances also which bind

us. The word "circumstance" means literally the things that stand around us. We recall in our childhood the white picket fence that enclosed the yard where we played. We were not permitted to go beyond that fence. The pickets were the circumstances that hemmed us in. Often we climbed up on the fence and gazed over it at the world outside, and longed for the time when it would no longer shut us in. As we grew older, the picket fence disappeared, but there were other circumstances that bound us.

It is well also to remember that we, too, have our limitations. Really we do not have to remember them. They thrust themselves upon us at every turn. Our limitations, handicaps we more often call them, are often our largest assets. Paradoxical as it may seem, our bonds frequently set us free for the work for which God intended us.

We know how true this is in nature. There is a stream of water sweeping down the hillside. It leaps over the rocks and rushes through the gorges in time of flood, carrying destruction and loss in its wake. Then the engineers come and they impound its waters behind a dam, and release it to do the work of factories and railroads and cities.

We hear men who chafe at the restraints of law, but it is the limitations imposed by just laws that are at the basis of our freedom. Here, for example, are two men. One recognizes the limitations imposed upon him by law. He is a law-abiding citizen. What is the result? He is freed from the law. He walks abroad in the land. Here and there he meets uniformed guardians of the law. He passes buildings erected to the administration of law. They do not trouble him. He walks at liberty, as the Psalmist expressed it, because he keeps the law. Another man refuses to be bound by the limitations which law imposes. At once the law becomes his enemy. He has lost his freedom because he would not be bound.

The state sees fit to impose certain restraints on its citizens. It is the only sure guarantee of its permanence. The citizen who accepts these limitations and works within them is the freest and most useful member of the commonwealth.

God has hedged us all about with bonds. We cannot go far without coming to the end of our tether. It is through these restraints that we are freed to accomplish the divine purpose.

The arch enemies of Paul thought they had sealed his testimony forever when they shut him in prison and chained him to a soldier. They did not know that it was through those bonds that God was setting His word free. One of the soldiers was always with him and no one could be with him without knowing, not only Paul, but also Paul's Christ. These guards were changed every few hours. Thus a host of men were brought into intimate contact and acceptance of the Christian religion. Later on these men carried the name of Christ to the farthest outposts of the empire. In his limitations, Paul found his emancipation.

John Milton in the prime of his manhood was smitten with blindness. He felt the walls of night closing in around him, and there was no escape. But these bonds that shackled his vision and circumscribed the bounds of his habitation were the means in God's hands of setting his spirit free.

How many of these bounds there are! None of us is free from them—poor eyesight and defective hearing; impaired health and disappointed hopes; domestic difficulties and poverty. These are the fetters of circumstances which God is using to give us a larger usefulness to our day and generation.—Stuart Nye Hutchison in *The Presbyterian*.

God in the Test Tube

IN AN issue of *Harpers' Magazine*, James H. Leuba, Professor of Psychology at Bryn Mawr College, attempts to place God in a test tube, and then gives the results of his analysis. He discovers that the churches and religions, "in order to be again a vitalizing and controlling power in society, . . . will have to organize themselves about ultimate conceptions that are not in contradiction with the best insight of the time. They will have to replace their specific method of seeking the welfare of humanity by appeal to, and reliance upon, divine beings, by methods free from a discredited supernaturalism." How did Mr. Leuba arrive at this far-reaching conclusion?

To four groups of scientists and two colleges he sent the following propositions:

A. "I believe in a God to whom we may pray in the expectation of receiving an answer. By 'answer' I mean more than the natural, subjective, psychological effect of prayer.

B. "I do not believe in a God as defined above.

C. "I have no definite belief regarding this question."

One scientist gave the startling reply, "I am refraining from complying with the request because I believe that real harm is done in announcing to the world opinions of scientists relative to religious matters." The basis for this conclusion is not given.

To summarize, Prof. Leuba found that the chief believers are (1) scientists in non-living matter, (2) less eminent scientists, (3) scientists and students of twenty years ago, (4) students in lower college classes. Of the physicists, 38 per cent subscribed to the first of the above statements; biologists, 27 per cent; sociologists, 24 per cent; psychologists, only 10 per cent. In other words, the more one studies from a "scientific" viewpoint the physical and mental nature of man, the less he is inclined to believe that God recognizes worship, and that there is a future life.

A DECLINING FAITH

Comparable results were obtained from the colleges studied. In College A, of high rank, moderate size, in which practically all Protestant denominations were represented, Prof. Leuba found that 34 per cent of the freshmen believed in a God of the nature suggested; sophomores, 37 per cent; juniors, 30 per cent; seniors, 20 per cent. In the other college, a definitely radical institution, only 11 per cent of the seniors believed in such a God, with the figures for the other classes in proportion.

Incidentally, this is a noteworthy comment on what happens to the religious beliefs of the young person who goes to the average institution of higher learning.

Now we have no quarrel with the figures Prof. Leuba supplies. They doubtless represent the facts within the limits of the investigation. But we do challenge his conclusions. That scientists and college students believe about as he finds is likely true; and it is also true that the past two decades have witnessed the decline in belief in intellectual circles that he suggests. An investigation into the beliefs of seven hundred ministers and theological students in 1929 by George Herbert Betts showed somewhat similar results. But there are other considerations.

Prof. Leuba says that he has been dealing with the "best insight of the time," and from the figures we are asked to take it that the psychologists have the best insight of all, for only 11 per cent of them believe in the supernatural in the manner indicated. We can leave the students out of consideration, for it is inevitable that their beliefs would approximate those of their instructors.

The Professor naively assumes that scientists miraculously escape the mental and spiritual aberrations that afflict the rest of mankind. But it was no less than William James, psychologist, who said that "of all insufficient authorities as to the total nature of reality, give me the scientists. Their interests are most incomplete and their professional conceit and bigotry immense." This may be possibly somewhat of an overstatement, but nevertheless uncomfortably true. And it was no other than Robert A. Millikan who said, "Science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role it plays in human life—by men who lose sight of spiritual values, and therefore exert an influence upon youth which is unsettling, irreligious, and sometimes immoral."

Apparently even scientists find it difficult sometimes to distinguish between a theory and a fact. The great English physicist, Prof. Arthur Eddington, says that "in considering the relations of science and religion, it is a very relevant fact that physics is now in the course of abandoning all claim to a type of knowledge which it formerly asserted without hesitation." Psychology, a baby among the sciences, is apparently gifted with the rashness of youth.

After all, scientific truth is found by experiment and observation only. There are some matters that are beyond

scientific experiment, and belong to the realm of philosophy and religion; and be it remembered that there is at least as much reality in a thought and a prayer as there is in an atom and an electron. Even Dean Inge was moved to say, in response to the claim of many psychologists, that prayer is merely subjective and psychological, "The suggestion that in prayer we only hear the echo of our own voices is ridiculous to anyone who has prayed."

WHAT SCIENCE CANNOT KNOW

Therefore, the fact that so many eminent scientists believe that God cannot be moved by prayer and worship is not very disturbing to the Christian. He has evidence to the contrary, evidence that is just as convincing and legitimate in its sphere as is the scientific evidence for a round world. There should be nothing at all incongruous about a preacher looking into a microscope or a biologist getting on to his knees. Such experiences would probably do them both good.

It may be claimed that there is no scientific evidence for the effectiveness of prayer or even for the existence of God. Possibly not. Neither is there any against it. Likewise it may be said that there is no scientific evidence that a certain man loves his wife because a chemical analysis of his blood reveals nothing to that effect; but, judging from other observations of a different order, we may have excellent reason for supposing he does.

There is such a thing as a spiritual faculty, and it can atrophy from either non-use or abuse. Charles Darwin complained in later life that he had, through non-use, entirely lost an appreciation for poetry and music. He regretted that he had not practiced and read in these arts regularly as a balance for his protracted scientific studies. Similarly, one's spiritual sensitiveness may be dulled by constant neglect. It is not at all improbable that many of these scientists who have responded to Prof. Leuba's questions, these men with "the best insight of the time," are, perhaps, blessed with more sight than insight, seeing very clearly the natural world about them, but failing to see with the inward eye the God who is above and in it all, not as some vague Oriental potentate, unapproachable and unfeeling, but as God the Father whom Jesus showed to us, interested in man and entering into his life in no uncertain way.

The religionist and the scientist have a common ground in their devotion to their callings, although it must be admitted that part of the present popularity of science is due to its practical value as a dollar maker, just as it has been with organized religion in times past, if not today. Religion needs science and science needs religion—they are mutually cleansing and clarifying.

But the kingdom of heaven is not entered by formal argument and scientific demonstration, else it would be inhabited only by logicians and scientists. That is why prayer is one of the gates into the city, for all men can pray and enter into the spiritual life, whether they be scientists, churchmen, or those with no special qualifications either way. "Blessed are the pure in heart: for they shall see God."

Yes, the religionist, too, has gone to his laboratory, con-

ducted his experiments, and announced his findings, without in any sense violating the scientific spirit of which we hear so much today, and rightly so. He has found that God answers him at the highest and deepest points of his experience; that a great assurance of divine guidance takes hold of him, and leads him serenely through a troubled world; that "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The man, then, who sees life whole, and not simply one phase of it, will accept without difficulty both the facts of science and the facts of religion. He is not called upon to sacrifice his belief in an understanding and responsive God; rather, he sees that the lines of faith, reason, and revelation all converge in a fixed central point.

Yes, a man can still pray to his God in the expectation of receiving an answer.—Gerald H. Minchin in *Signs of the Times*.

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WELCOME, THOU KING

Welcome, Thou sovereign King of grace,
 We long, we long to see Thy face;
 Our hearts are weary of delay,
 When, when shall come the promised day?
 Come, make the cloud that bore Thee hence
 Thy chariot back for our defense;
 We own Thy sovereign right to reign.
 Come back, come back to earth again.

Rulers and people call Thy name,
 But seek instead for earthly fame;
 And justice holds uneven hand;
 Thy glory fills not all the land.
 Thy throne, long vacant here below,
 Needs Thee, as do Thy people, too;
 Return, Thy right and rule maintain:
 Come back, come back to earth again.

Thy heralds now in every land
 Proclaim Thy kingdom near at hand;
 Thy bride has long her vigil kept,
 In weariness Thine absence wept.
 How long, how long must she still wait
 Thy coming at the eastern gate?
 She still her would-be lovers spurn,
 And waits in hope for Thy return?

Delay not more, we longing cry,
 Come back and let us see Thee nigh;
 Come and restore our dead who sleep,
 Come, dry the tears of those who weep.
 Answer our prayer, "Thy kingdom come,
 Thy will on earth again be done":
 Thy bride still gives her heart's refrain—
 Come back, come back to earth again.

—F. L. Piper.

THE PRESIDENT AND THE BIBLE

(Continued from page 5)

ble has occupied in the thought and philosophy of the good and the great, it is the veneration in which it has been and is held by vast numbers of our people that gives it its supreme place in our literature. No matter what the accidents and chances of life may bring in their train, no matter what the changing habits and fashions of the world may effect, this book continues to hold its unchallenged place as the most loved, the most quoted, and the most universally read and pondered of all the volumes which our libraries contain. It has withstood assaults, it has resisted and survived the most searching microscopic examination, it has stood every test that could be applied to it, and yet it continues to hold its supreme place as the Book of books. There have been periods when it has suffered stern and searching criticism, but the hottest flame has not destroyed its prevailing and persistent power.

We cannot read the history of our rise and development as a nation, without reckoning with the place the Bible has occupied in shaping the advances of the Republic. Its teaching, as has been wisely suggested, is plowed into the very heart of the race. Where we have been truest and most consistent in obeying its precepts we have attained the greatest measure of contentment and prosperity; where it has been to us as the words of a book that is sealed, we have faltered in our way, lost our range-finders, and found our progress checked. It is well that we observe this anniversary of the first publishing of our English Bible. The time is propitious to place a fresh emphasis upon its place and worth in the economy of our life as a people. As literature, as a book that contains a system of ethics, of moral and religious principles, it stands unique and alone. I commend its thoughtful and reverent reading to all our people. Its refining and elevating influence is indispensable to our most cherished hopes and ideals.—*An address by F. D. Roosevelt, October 6, 1935; a National Broadcasting Company presentation.*

JOHN MILTON ON THE TRINITY AND THE SOUL

(Continued from page 3)

or even Christian commentators, but to the Word of God. He found the Holy Scriptures all-sufficient. They alone were "profitable for doctrine, for reproof, for correction, for instruction in righteousness" to the "man of God" (2 Tim. 3:16, 17). He called upon no man-made creed for evidence, nor did he claim the support of any historic church council. He recognized no authority save that of the inspired Scriptures of the Old and New Testaments.

Thus as to the source of his theological conclusions, John Milton stood on identical ground with the Church of God today. A "thus saith the Lord" settled every question.

The second especially interesting observation Dr. Masson makes in his opening paragraph regarding the "Treatise of Christian Doctrine" is found in his suggestion that while the work professes to be "a system of divinity derived directly from the Bible, it is really an exposition of Milton's metaphysics and of his *reasoned opinions*" on the subjects of which he treats (italics are mine).

Those who are familiar with the theological teachings of Milton's earlier works, like "Paradise Lost," may, when they read what follows, be led to wonder how it was that a man who held doctrinal views harmonious with our own could, at the same time, express ideas so apparently at variance with them.

And yet in that same matchless poem there are many passages which foreshadow those changes in religious belief which were to come with the maturing thought of a great mind.

The opening words of the poem provide an example:

"Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful Seat,
Sing, Heavenly Muse —"

Here the poet introduces the thought that death and the "loss of Eden" came about because of Adam's disobedience and that both life and Paradise are to be restored in the future through Christ. These basic truths of the gospel he clarifies and elaborates upon in his final review of Christian teaching.

"Paradise Regained" contains passages suggestive of the interpretations of prophecy at which Milton later more definitely arrived. In the following lines we are reminded of the words found in Jeremiah 30:9: "They shall serve the Lord their God, and David their king, whom I will raise up unto them."

"The shepherd lad,
Whose offspring on the throne of Judah sat
So many ages, and shall yet regain
That seat, and reign in Israel without end."

It is Milton's "reasoned opinions," his mature conclusions, at which he had arrived after a lifetime of diligent study, that find expression in a "Treatise of Christian Doctrine," and not the ideas he entertained at an earlier period while under the influences of instructors provided by the established Church of England.

MILTON WAS NOT A TRINITARIAN

Quoting again from Dr. Masson:

"The treatise shows that Milton in his later life was not an orthodox Trinitarian, but an anti-Trinitarian of that high Arian order, counting Sir Isaac Newton" (the renowned scientist and commentator on the prophecies, who is said to have discovered the "law of gravitation"), "among its subsequent English adherents, which denied the

co-essentiality of co-equality of Christ with absolute Deity, but regarded Him as clothed with a certain derivative divinity of a high and unfathomable kind."

Belief in God marks the beginning of all religious convictions. It is the basis of all faith (Heb. 11:6). Hence it is logical that Milton's analysis of Christian doctrine should begin with a statement regarding the nature of the Deity.

We observe that on this subject Milton was not merely a non-Trinitarian, but an "anti-Trinitarian." That is, he not only did not believe in the commonly accepted doctrines of the Trinity, but he vigorously opposed them. The phrase, "God the Father, God the Son, and God the Holy Ghost," he looked upon not only as a false definition of God, but also as essentially harmful.

Appealing to the Bible alone, Milton affirmed that "the Lord our God is one Lord" (Deut. 6:4) and not three; that "there is none else beside him" (Deut. 4:35), which positively forbade the presence in equality of either a "Second" or "Third Person" of a "Holy Trinity."

According to Milton's conception of the Deity and in harmony with his profound knowledge of the Scriptures, "to us there is," and there can be, "but one God" (1 Cor. 8:6).

MILTON ON FREE WILL AND PREDESTINATION

The "Treatise of Christian Doctrine," declares Dr. Masson, shows Milton "to have been Arminian rather than Calvinistic, in his views of free will and predestination."

The terms "Arminianism" and "Calvinism" grew out of the doctrinal discussions of the period of the Reformation. The followers of the Dutch reformer, Jacobus Arminius, argued that "Calvin's doctrines of 'particular election' and 'limited atonement' would render nugatory all endeavor for the salvation of the elect, while the elect would in any event be saved. . . . The Arminians further objected that Calvin's views on divine sovereignty and predestination would by necessary logical consequence make God the author of sin, as one of the things He had foreordained."

In other words, Milton believed in "conditional salvation," that while salvation was freely offered to all through the gospel of Christ, it was forced upon no one, and was obtainable only by those who heard, believed, and obeyed it.

It is not at all strange that "the tendency came to be for those specially zealous in evangelical work to incline to Arminianism" (New Standard Encyclopedia). The great poet and student of the Word naturally recognized not only the unscriptural character of the doctrine of foreordination, but also the deadening effect it would have upon missionary and evangelistic endeavors.

In his teaching on free will and predestination, Milton is again found to be in closest harmony with the historic thought of the Church of God.

MILTON WAS NOT A SABBATARIAN

Continuing his review of John Milton's teaching as presented in a "Treatise of Christian Doctrine," Dr. Masson says "it shows him to have been no Sabbatarian, like the Puritans of the first wave (of reformers), but most strenuously anti-Sabbatarian."

Again we find this mighty man of God battling against error in doctrine. He not only saw its unscripturalness but he was so deeply impressed with the danger that lurked in a return to the dead rudiments of the law that he openly and vigorously opposed it (as, no doubt, the Church of God should be doing today).

Commenting on this feature of his teaching, Dr. Masson says that one of the doctrines which the treatise sets forth (Please turn to page 16)

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THE PROMISES MADE TO THE FATHERS

(Continued from front page)

of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession" (Gen. 48:3, 4).

Having learned what the promises are, let us bring out their full meaning by carefully considering the following important points: Who are the heirs and where is the inheritance? How long will the heirs possess it? The certainty of the promises. And how may individuals obtain a personal interest in them?

WHO ARE THE HEIRS AND WHERE THE INHERITANCE?

It is plain enough who Abraham, Isaac, and Jacob were, but perhaps there are some who imagine that the word "seed" here refers to the Jews or Israelites who came into the land of Canaan under Joshua. This question, however, is not left to human conjecture, for the inspired Paul has settled it plainly and forever. Oh, that all the world, wherever the Bible is read, would hear this explanation and would understand its full import!

"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 these words, "And to thy seed," Paul makes an exact quotation, word for word and letter for letter, from the Greek (Sept.) Version of Genesis 13:15 and 17:8, both of which places refer to "the land."

Common fairness requires us to observe the critical exactness of the quotation, which is the key to its meaning.

That Paul refers to the "land" is further evident from his calling it "the inheritance" (v. 18). Dr. Lightfoot, a celebrated Greek and Hebrew scholar, viewed the words, "And to thy seed," as quoted from Genesis 13:15 and 17:8, and said, "It is true that in both alike the inheritance spoken of refers primarily to the possession of Canaan."

Because the promise of the landed inheritance is so often repeated and involves or comprehends within itself so many other promises, it may rightly be called, "the promises," in the plural.

The word "seed" is frequently used of a single person. It has this meaning in Genesis 3:15 and 2 Samuel 7:12, as its pronoun "his," in the singular number, sufficiently

proves. Liddell and Scott's Greek Lexicon mentions various Greek authors who also used it in this way.

Here, then, we discover that, in the plainest and most positive manner, a real and tangible inheritance on this earth has been promised to Abraham, Isaac, Jacob, and Christ for an "everlasting" or "eternal" possession. But the Bible just as clearly shows that although Christ and all of those "fathers" to whom the promises were made, sojourning personally on that land, yet none of them obtained possession of it.

Concerning Abraham it is said that the Lord "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5).

Nor did "Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9), fare any better, for "these all died in faith, not having received the promises" (Heb. 11:13, 39).

The blessed Savior, in the very zenith of His personal ministry on earth, testified concerning Himself that "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). "He came unto his own, and his own received him not" (John 1:11), or "He came to his own land, and his own people received him not" (Campbell's Version). "He came to his own domains, and yet his own people received him not" (Diag.).

The land is particularly called Immanuel's by virtue of "the promises" (Isa. 8:8). But although His enemies rejected and crucified Him, He arose and ascended to heaven. And from that day until now "the land of promise" has been desecrated by wicked men. But it would be acting the part of an unbeliever to conclude from this that the promises have become a failure or that they ought to be tortured into some other than their true meaning. "The scripture cannot be broken" (John 10:35). "Though the vision tarry, wait for it; because it will surely come" (Hab. 2:3).

The blessed Immanuel foresaw that the people then occupying His land would reject Him, and so He spoke two parables which, viewed in succession, afford a thrilling outline of events from His first coming as a "Lamb" to suffer and die, till He return as a "Lion" to conquer and reign.

In the parable of the vineyard, He is the "heir" of whom the wicked husbandmen say, "Come, let us kill him, and let us seize on his inheritance" (Matt. 21:33-39). This represents His inheritance as on earth, for of course they could not seize an inheritance above the skies by killing Him.

And, having killed Him, His resurrection intervenes at this point as the golden link which connects this parable with that of the pounds, for without His resurrection the latter parable could not be fulfilled.

In this parable we behold the risen "heir" as the "nobleman," arrayed in the princely attire of immortality and going into the "far country to receive for himself a kingdom, and to return" (Luke 19:12-27). By a glorious retinue of holy angels He is escorted from the top of Olivet through the shining pathway of the skies, through the crys-

tal ports of light, and seated at the Father's right hand.

While the bereaved disciples were looking "stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

The parable of the pounds is based on the fact that the kings of Judea in those days, before commencing their reign, used to go on a journey to Rome in "a far country" to be invested with royal authority, after which they would return and reign in Judea. Herod and Archelaus are notable instances of this practice. And so, although the Savior's kingdom will be on earth, He has gone to heaven to receive it, or rather, "to procure for himself the royalty," as Campbell's Version renders it. He would not accept His crown either from the multitude or from Satan, but only from His omnipotent Father, who alone has the right to give it. John 6:15; Luke 6:6, 7; Dan. 7:13, 14.

When He returns, having been divinely invested with the royalty, "then shall he sit upon the throne of his glory" (Matt. 25:31) and establish in the land of promise a glorious and divine kingdom which will quickly and miraculously "break in pieces and consume" all human kingdoms and, like a great mountain, fill the "whole earth" (Dan. 2:35, 44); for "his dominion shall be from sea even to sea, and from the river even unto the ends of the earth" (Zech. 9:10).

Thus throughout the world He will "possess the gate of his enemies," and great voices will be heard, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Because the full scope of the promise God made to Abraham and his Seed involves all this extensive inheritance, Paul speaks of it as the promise of "the world" (Rom. 4:13).

But will the merciful Redeemer refuse to associate with Himself in the glorious kingdom any of Adam's race except Abraham, Isaac, and Jacob? No, the mercy of God has "provided some better thing" for the sons and daughters of our fallen race!

The relationship which every believer sustains to Christ makes that believer a joint-heir with Him. "For as many of you as have been baptized into Christ have put on Christ . . . 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); "heirs of God, and joint-heirs with Christ" (Rom. 8:17).

Christ is preeminently Abraham's Seed, but believers, being reckoned by adoption as all "one" in and with Christ, are also Abraham's seed (though multitudinous), and therefore joint-heirs with Christ.

So intimate is the union between Christ and believers that they are called "the body of Christ" (1 Cor. 12:27), and "members of his body, of his flesh, and of his bones" (Eph. 5:30). They are also, collectively and by figure of speech, called, "the bride, the Lamb's wife" (Rev. 21:9), all of which proves their joint-heirship with Him.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

“Tell Me About Hollywood”

A traveler just returned from a round-the-world journey says that whenever she met anyone who could talk English the invariable request was, “Tell me all about Hollywood.” Luckily she had spent an hour in Hollywood just before sailing.

Can it be that foreign peoples no longer look to us as the nation that sends them their missionaries, but as the nation that produces their moving pictures?

What have you and I done during the past year to give them any other idea? Figure up and compare, how much of your money went for foreign missions, and how much for moving pictures? Dare you continue that way in the light of Jesus' command, “And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mark 16:15)?

Berean Pulse

Again we present an answer to one of the questions on the March 30 page. Don't let the other fellow answer all the questions. You have some excellent ideas. Put them on paper and send them in.

Can a person be saved without making a public confession of faith?

Under some conceivable circumstances, a person doubtless could be saved without a public confession. Anyway, the usual public “confession” takes the form of the most inane ritual the religious mind has yet devised. “Do you believe Jesus is the Son of God?” “I do.” Whoops! Trinitarians, Rosierucians, Mormons, Nestorians—they'd all confess to that. Paul's jailer didn't bother about going before the congregation to tell 'em how he'd suddenly reformed; he was baptized, and that was that, and in the secrecy of his own chambers, at night. To be altogether honest, I've not much time for the usual public confession; it's embarrassing for congregation, for candidates, for strangers in the church, and it accomplishes practically nothing.—Arlen Marsh, Oregon, Illinois.

W-o-n-'t Does Not Spell “Can't”

You say, “I cannot go to the Bible Training School. I have a good job that brings me in good money. If I were to give it up I could not have the things I want to buy.”

My friend, I do not ask you to do anything I didn't do myself. My salary was \$150 per month. I am satisfied I made the choice that brought me enduring happiness. None of my companions in the Training Class has been a failure. They had to sacrifice the things that didn't matter to attain the one thing that really mattered.

You say, “But this new Training School is different. There won't be any part-time work for the students.”

The only part-time work any of us students had during the last two years the Training Class was in operation was what we could scrape up for ourselves. If we could do it in hard times, you can do it in good times.

You say, “But I haven't the \$100 tuition. You didn't have that to pay.”

No, my friend, we didn't, but somebody had it to pay for us, although it was done in a general way and not for each individual. The Training Class always cost the church at large for the tuition. Where would our church at large be now without those young ministers that they helped to educate? What greater aim could one of our pastorless churches or one of our state conferences have than to pay the tuition and help a student through the Training Class with the expectation that the student should be their pastor or state worker for the first few years of his ministry? It is up to you to find an organization that will make that agreement. The best things are not handed to us on a silver platter. You must be a go-getter.

Authority

In your Berean class it is important that your teacher understand the proper methods of teaching. He should study his technique and seek to improve his ability to lead his class on to the higher ground. The study of psychology is invaluable in teaching.

But before technique, psychology, or methods ever can help to awaken the slumbering forces in the breasts of the class, the teacher really must have the message himself. He must know his Bible. The authority of that Bible must be unquestioned in his own heart before he can hope ever to lead others to accept divine truths.

The Bible must be his Rock to which he anchors while he seeks to save others from the tempest. Thus equipped with an understanding of the fundamentals of Bible truth he is ready to use methods to get it across to others. He must have something in his own vessel before ever he can pour out to others.

The Bible is authority. Let us not forget, It IS the Word of God. “All scripture is given by inspiration of God” (2 Tim. 3:16).

“Faithful men” (2 Tim. 1:2) are vested with authority. “These things speak, and exhort, and rebuke with all authority” (Titus 2:15). This includes ministers, elders, teachers. We have authority from on high; but remember it is ours only so long as we are “faithful men.” And that means we hear the Word and believe from our hearts.

First let us be endowed with it, and then let us speak with authority.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

ABRAHAM TALKS TO GOD

THE shadows of evening were growing deeper, and the stars were just beginning to dot the sky overhead. Betty and Bobby and Mother, their usual tasks all finished, had come out on the lawn to enjoy the first warm spring night.

Mother took her usual chair on the lawn, and the children seated themselves on the soft green grass at her feet. All three were silent at first as the hush of the evening folded them in its warm embrace. Betty and Bobby were unusually quiet, thought Mother. Most every evening their questions tumbled over one another.

"God knew how to make beautiful things," said Betty at last. "The sky looks just like a blue velvet cape dotted with diamonds."

"God can do anything," declared Bobby, who greatly admired strength and power, as most boys do.

"Yes," said Mother softly, "God can do anything. And He does so many good things for us we should never forget to thank Him."

"I wish we could talk to God face to face, Mother," sighed Betty. "Then we could be sure He heard us. How can He hear us when we kneel beside our beds at night to thank Him?"

"Well, Betty," answered Bobby, "If God is great enough to make a man like Adam, don't you think He's great enough to hear him when he talks to Him? 'Course He is!"

"You know, children, long, long ago there was a man who talked to God face to face," said Mother. "It was Abram whom we learned about last week. We have another story about him for Sunday school next Sunday."

"Tell us more about him, Mother," begged Betty. "I remember last week Mrs. Marsh told us that Abram was called the friend of God, because of all the people around him he was the only one who believed God."

"It must have been great for Abram to have God for his Friend," declared the practical Bobby.

"It was, and it's just as great, as you say, to have Him for your Friend today and just as easy, too," answered Mother. "All we need to do is to love Him and trust Him, as we do our earthly friends, only much more so. He is a much greater Friend because He never fails; He does all that He promises.

"But we must see what happened when Abram talked to

his great Friend, or it will soon be bedtime and we will have to go in. Abram's name had been changed to Abraham, and that is what we shall call him now. As he sat in the door of his tent one still, hot noonday, he saw three men coming toward him. He went out to meet them and bowed before them. You know, the Easterners were very polite and always greeted a stranger very solemnly.

"Abraham invited them to rest under a big shade tree while he hurried to fetch water so they could wash their feet. For the sand would get into their sandals when walking in that country. Then he had Sarah make cakes for them, and he brought milk and butter and meat to add to the dinner. Remember, they were strangers to Abraham, but nothing was too much for the comfort of a guest.

"Before they left Abraham realized from something they said that God had sent them to him that day. For they told Abraham that he and Sarah were going to have a son to bring them happiness in their old age. Sarah couldn't quite believe it, but Abraham did. He knew that everything God promised always came true.

"Soon the three visitors started back toward Sodom, and Abraham walked a little way with them. As they went on into the distance, Abraham stood watching them. Soon he felt the presence of God before him, and he heard Him speaking to him."

Betty and Bobby, who had been just a little restless before this, were now as still as still could be. They fairly held their breath. Think of talking to God and God talking to you! Wouldn't it be wonderful and yet sort of strange?

"God told Abraham," continued Mother, "that He had planned a great and terrible thing. But it had to be done because the people were so wicked. They didn't believe God, and they had followed their own evil ways so long that they weren't fit to live.

"Tomorrow is Saturday, children, so you will have time to look for this story in your own little Bibles. You will find it in Genesis 18. And when you read the story you will see that Abraham was growing to be like the God he worshipped.

"God is a God of love and mercy and justice. Abraham was growing to be just such a person, and though he knew God was right in planning as He did, yet he begged that the life of every good person should be spared. And now it's time to go to bed," finished Mother.

And so we say good night to Betty and Bobby and Mother.

AMONG THE CHURCHES

A WORD OF APPRECIATION

Our assistant treasurer, Arlen Marsh, upon whom devolves the responsibility of seeing that taxes, paper bills, and salaries are met as they fall due, has been confined to his home the past week with illness, but has kept in touch with the results that have come from his recent appeal to the brethren to aid him in meeting various pressing expenses. He wishes to thank those who have so quickly responded to his appeal and to assure them that if a few more will show as great a willingness to respond to our need at this time, we will soon be relieved from our immediate embarrassment. Will some who have not yet done so send in something to help in this matter? We are sure you will.

WHAT'S THE ANSWER?

Where is it said that "cleanliness is next to godliness"? If you fail to find it in the Bible look in next week's paper. Don't forget! It'll be there!

MY MOTHER—DAUGHTER—FRIEND

In renewing or discontinuing subscriptions to The Restitution Herald, or in ordering a change in the address to which the paper is to be sent, please do not say, as many do, "Please change the address of my daughter's paper to 000 Hick Street, Timbuku."

The bookkeeper who handles our mail is frequently one who is not acquainted with you and your family. He does not know your daughter's married name, nor that of your mother. Neither does he know the past address of either. In order to make such changes of address or give proper credit for renewals sent in we MUST have each time the full name and previous address of the person concerned in the transaction.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; Grace Myers; Wayne & Georgia Thompson; Eva H. M. Fletcher; Helen M. Chisholm; Jessie M. B. Kauffman; Mary J. Calkins; Mr. & Mrs. E. C. Railsback; Silas M. Claypool; Mrs. Eva L. Page; W. A. Reid; Mr. and Mrs. Harvey Krogh, Jr.; Dorothy Magaw.

IT HAPPENED IN IOWA A LONG TIME AGO

The following "Conference Notice" is taken from The Herald of the Coming Kingdom, edited by Thomas Wilson and George Moyer in Chicago, under date of August 15, 1868.

"To the Brotherhood of the State of Iowa. The annual meeting of the Church of God in the State of Iowa will be held in Waterloo, in Blackhawk County, commencing on Thursday evening, Sept. 24, and continuing over the following Sunday. Waterloo is on the Dubuque & Sioux City Railroad, the first station east of Cedar Falls. We hope to see a general attendance of the brethren from all parts of the State." (Signed) R. J. Hill, Secretary.

Nearly twenty years before, the present Iowa Conference was organized at Watkins Well, Iowa held an "annual" conference at "Waterloo" under the name "Church of God."

SOUTH LAWN CHURCH, GRAND RAPIDS

Plans are already under way for the eleventh anniversary celebration of the building of South Lawn church. The date this year will fall on the week-end of October 22-24. Bro. C. E. Randall, pastor of our Fonthill, Welland, and Niagara Falls churches has been secured as guest speaker. Our church wishes to extend this early invitation to the brethren everywhere to plan now to spend this week-end with us.

The ladies' organizations are busy at this season. The Doreas group is working out a program of worth while activity for the summer months, and the Morning Star Sunday school class is laying plans for the annual mother-daughter banquet in May.

We were delighted to welcome to our services on Sunday, April 11, Sr. Minnie Porter of the South Bend, Ind., church, and a friend who accompanied her.

Bro. and Sr. Cecil Smead of Blanchard, Mich., were welcome guests at a church gathering recently.

Bro. Jerry Keyes continues to be in very poor health. We ask God's comfort and peace for him and his faithful wife.

The rest of the church family for the most part are enjoying a portion of health and many rich blessings, for which we praise our heavenly Father. F. E. Siple, Pastor.

CORVALLIS, OREGON

Jean, daughter of Bro. and Sr. H. D. Hathaway, suffered the misfortune of a broken nose while playing ball last week.

Mr. and Mrs. Wilbur H. Tremaine and sons left several weeks ago to locate in California, probably in or near Los Angeles.

Sr. Gross and daughter Patricia have moved from their home in Salem and are staying with Sr. Gross' parents, Mr. and Mrs. C. Kerr. Mr. Gross, who is attending law school at Willamette University, will join his family as soon as school is out.

Carl Barber recently returned from Seattle, Wash., where he completed a course in Diesel engineering.

The Clarence Green family who reside at Wilamina, Ore., and who are newcomers to the State, spent Sunday at De Lake where they visited Sr. Sarah Smith and family. We hope that they will drive to Corvallis for Sunday services soon. Gladys Barber.

HERALD RECEIPTS

Ada Simpson; Glen Hoffman; Alma B. Steffa (for self and others); Russell Harmon; Mrs. F. M. Cawby; Mrs. Charles Jewell; Lia Kirkpatrick (for others); Mrs. Mabel E. Dickinson (for others); Walter Owens (by another).

BETWEEN YOU AND ME—

Renewing her subscription to The Herald, Sr. Charles Jewell of Florida kindly says with regard to the paper, "I could not get along without it. It is growing better every week." She also expresses her regret to learn of Sr. Mary A. Gesin's illness and hopes for her complete and speedy recovery.

The editor left Monday evening for Chicago and St. Louis, Mo., where he is to begin a series of meetings on Tuesday night. During his absence his pulpit in Oregon will be filled by one or more of our student ministers in attendance at Aurora College, and by Bros. Paul C. Johnson and Harold Hardesty of the home church.

We are delighted to report that Sr. Mary A. Gesin, beloved editor of the Children's Page, is recovering her health and has taken over her usual work on behalf of the little folks. During her absence, Mrs. Grace M. Marsh, who was the first editor of the page devoted to boys and girls, assumed the position.

In a recent issue of The Ripley Evangelist, its editor, Pastor Harvey Krogh, Jr., said: "We tithe because we love the Lord and have found it to be the simplest and most convenient way to show our appreciation for His material benefits." Love for God is the one great motive behind all Christian service."

During the illness of Bro. Arlen Marsh, William Nedrow of our Oregon young people's group is doing the bookkeeping and assisting generally in the office,

Bro. Walter Randall and family have moved from Mora, Minn., to Eden Valley, according to The Assistant Pastor, published at the latter place.

The Visitor, local bulletin of the Church of God at Burr Oak, Ind., comes out this month with an especially attractive cover page which bears this striking statement: "Great Britain is nervous! Why? Italy's Il Duce shouted: 'We rear on sea, in the sky, and on land!' Is this what John saw? Babylonian power is soon to grip the world."

And speaking of the Burr Oak church, the congregation is rejoicing over the completion of its new basement, which provides space for the younger classes of the Sunday school and gives the older ones upstairs a chance to expand more comfortably.

The office enjoyed a brief call from Pastor Harvey Krogh, Jr., of Ripley, Ill. Bro. Krogh had been called back to his former charge for the funeral of Sr. Frank Switzer. The sermon was given by Bro. L. E. Conner and Bro. Krogh contributed several comforting vocal numbers to the service, both at the home and at the church in town. Obituary will follow.

We copy this from our files of The Herald of April 24, 1918: "We learn that Bro. and Sr. Eckert of Dixon, Ill., have taken a little girl into their home and named her Mary Jane. It is just like their good spirit to do this. We trust the little one may bring to the home corresponding joy."

MOOREFIELD, NEBRASKA, MEETINGS

The Church of God at Moorefield, Neb., had the opportunity recently of hearing Bro. Willie McKnight, formerly of that community, but now a student in Aurora College, give a short series of discourses before his home people.

The meetings began on April 4 and concluded with an all-day gathering, Sunday, April 11. On that day the pastor of the church, Elder E. E. Giesler, spoke in the afternoon, Bro. McKnight filling the pulpit in the morning and evening. The attendance was said to have been good, some driving from a distance to be present.

Bro. McKnight was accompanied by his wife, being enabled to visit the brethren and friends in Nebraska during the spring vacation period.

"Our prayer is," writes our correspondent, "that some may have been drawn closer to the Lord and have had their faith strengthened by the services."

VOICE OF THE ELDERS

Another splendid number of Voice of the Elders reaches us. This little paper gotten out in the interest of the elders of the Church of God everywhere, always has much that is of value to those who occupy the pews as well as to those who stand in the pulpits of our churches.

On its first page, the Voice of the Elders offers "A Recommendation" to the ministers that is applicable to every lay member of the church as well: that is, that we would do well to intensify our zeal for the salvation of men.

The church has two tasks to perform, the first of which is to "go into all the world, and preach the gospel to every creature"; the second, to build up and strengthen the spiritual life of those who have already believed and obeyed the glad tidings of the kingdom of God. Neither should be neglected.

On the editorial page, President C. E. Randal of the Ministerial Association calls impressive attention to the blessedness of experiencing what he terms the "illuminated life." By this expression he means that deep, heart-satisfying sense of fellowship with God which flows from complete consecration to Him.

In the "Problem Corner" the question is asked, and answered scripturally, "Should discipline be practiced by the church?" The obligation of enforcing moral discipline on the members of the body is insisted upon.

The answer to last week's question: Mark 3:17.

CONTRIBUTIONS TO N. B. I.

Silas M. Claypool	\$ 4.00
Russell Harmon	10.00
Mary E. Elton	25.00
Maybelle Hanson	5.00
Gerald Cooper	1.00
Mabel Netts	5.00
W. A. Reid	6.00
Willard M. Naylor	5.00
Mrs. Ray Maysilles	3.00
Genniel Carpenter	4.00
Mrs. J. G. Haupt	5.00
Bertha Haupt	5.00
Hope Haupt	5.00
Fonthill, Ont., Church of God (Moral Obligation Fund)	9.75
A Friend (ind. fund)	10.00
Lucy B. Groat (ind. fund)	25.00
A Canadian Friend	10.00
Glenn M. Birkey	10.00
Church of God, Skelton, W. Va.	12.00

NEW LOS ANGELES CHURCH PROGRESSING

According to the following report the Church of God in Los Angeles will soon be in its new church building. During the many years in which the brethren of that western city have carried on their work so zealously they have labored under the disadvantage of having no house of worship of their own, but it is now expected that the structure which is in process of erection will be ready for occupancy by the middle of next month.

Sr. Laura H. Bleasdale, secretary of the congregation, reports other recent happenings on behalf of Pastor Emma C. Railsback.

"At the request of the pastor I am sending you a short account of last Sunday's meeting and the progress of the new church.

"As is the custom on the first Sunday of the month, the out-of-town members from Riverside, Redlands, and cities nearer by were present. The service was brightened by a vocal duet by Sr. Verna Rahn and daughter Charlotte and by a solo by Mr. Olsen. These pleasing numbers, together with Sr. Railsback's sermon on 'Random Thoughts About Israel,' repaid all who made any great effort to be present.

"After the Communion service, nearly all of the congregation went to the new church, where the new building was thoroughly examined, discussed and admired, after which a picnic lunch was served.

"The church will not be finished until about the middle of May, but as the walls, partitions, roof, and floors were in place, a fair estimate of the general appearance could be made.

"Sr. Railsback is receiving substantial letters of congratulation in every mail and she wishes to express to all who have thus shown their interest and cooperation in this effort the hearty thanks of the membership and herself."

OREGON AND WASHINGTON

The Northwestern Conference met March 19-21, at Corvallis, Ore.

The speakers present were Bros. A. L. Corbaley, A. W. Darby, and H. J. Prosser. Their subjects were concerning the kingdom soon to be established on the earth, the warning signs for the church in world events, and the ever-beautiful message of Israel.

The social hour program on Sunday afternoon included talks by Bro. and Sr. T. J. Ellis and Elder Herbert Armstrong, pastor of the Seventh Day Church of God at Eugene, Ore., who told of his radio work. Elder Armstrong broadcasts a sermon every Sunday morning at ten o'clock from radio station KORE in Eugene. It is also released through stations KSLM, Salem, and KXL in Portland, Ore. S. P. Baker offered prayer.

Visitors included Mr. and Mrs. T. J. Ellis and Mr. and Mrs. Eldridge Ellis, Jennings Lodge; A. W. Darby, Gresham; H. J. Prosser, Newport; Elder and Mrs. Armstrong and daughter, Mr. and Mrs. Elmer Fisher, Mr. and Mrs. S. P. Baker, and Minnie Rogers, all of Eugene; and A. L. Corbaley of Puyallup, Wash. We were very glad to have these old friends with us again and to welcome the Ellis family who are newcomers to Oregon.

The next meeting will be the annual conference which will be held at Felida, Wash., probably in June. We are hoping that every member will cooperate to help make this meeting an unusually interesting one. We have already had offers to help along with the program from some of the isolated members and we are sure that if each one does his part, the conference will be a success.

Pray for us, that we may be loyal workers for the Master in the fields where we have been placed. The neglect of one member to use his talent or to fail to support the local work weakens the whole body.

Gladys Barber,
Secretary Northwestern Conference.

AURORA COLLEGE NOTES

Beginning April 12 and continuing through until April 18, Aurora College will devote itself to open house activities on the campus, celebrating the twenty-fifth anniversary of the coming of the school to Aurora.

Six days will be given over to the activities which include one lecture of Dr. Arthur H. Compton, internationally famous scientist; another by Dr. John Dale Russell, University of Chicago educator who was recently appointed to President Roosevelt's commission on the study of vocational education; evenings devoted to drama, music, sound pictures of scientific achievement, climaxed with a community service emphasizing the Christian foundations of education.

The school which is now Aurora College was started as Mendota Seminary on January 3, 1893. Within one year the curriculum was enlarged and the name of the institution changed to Mendota College. When it outgrew its accommodations, steps were taken to erect more suitable and commodious buildings, but the question of a new location arose.

After much discussion concerning which of four cities to choose, Aurora finally won through the invitation and persuasion of five of her leading citizens who made the trip to Mendota to secure the school. William George contributed one block of ground and other citizens of Aurora subscribed several thousand dollars to purchase additional ground and to assist in the erection of the new buildings. The work of construction was rushed rapidly. Ground was broken on May 31, 1911. More than one thousand persons gathered on a hot Saturday afternoon, July 22, to participate in the cornerstone ceremonies. On April 3, 1912, with the building ready for occupancy, the students and faculty arrived in Aurora. Five days of dedication services were held October 2-6, climaxed by the raising of the last dollar necessary to free the buildings from debt.

Since 1912 the school has developed steadily. Aurora College is recognized by the State Department of Public Instruction in Illinois as a qualified institution for the preparation of teachers in the upper grades and high school, and is accredited by the University of Illinois as a four-year college of Class B.

Arthur Mills, of the Church of God group of students, and Mark Trumbo have returned from their trip to the Cooperative Farm project in Clarksdale, Miss.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"The efficacy of religion lies precisely in what is not rational, philosophic, or eternal; its efficacy lies in the unforeseen, the miraculous, the extraordinary. Thus religion attracts more devotion according as it demands more faith—that is to say, as it becomes more incredible to the profane mind. The philosopher aspires to explain away all mysteries, to dissolve them into light. Mystery on the other hand is demanded and pursued by the religious instinct; mystery constitutes the essence of worship, the power of proselytism. When the 'cross' became the 'foolishness' of the cross, it took possession of the masses."—Amiel.

JOHN MILTON ON THE TRINITY AND THE SOUL

(Continued from page 10)

most clearly "is that the Decalogue (the Ten Commandments) is no longer the standard of human morality, and that Christian liberty is not to be bounded by its prohibitions or by any sacerdotal code of ethics founded on these."

In this conclusion Milton is in almost unique agreement with the long-maintained thought of the Church of God. Most Protestant churches apparently look upon the Ten Commandment law as binding upon Christians as it was binding upon Israel before Christ came into the world.

While the Church of God has ever held that the great principles of morality contained in the Decalogue are included in the standard established by Christ, we deny that such "works of righteousness" are produced in the believer through fear of punishments attached to the infraction of the law, but that they are inspired by "faith that works by love." The follower of Christ strives for righteousness because he delights in righteousness and finds his greatest satisfaction and pleasure in doing God's will.

MILTON DENIED THE IMMORTALITY OF THE SOUL

One of the most astonishing statements contained in the "Treatise of Christian Doctrine" has to do with the beloved poet's attitude toward what might be termed a cardinal tenet of orthodoxy and the cornerstone in the foundation of every false religious system the world has known--*the doctrine of the immortality of the soul.*

Regarding this vitally important subject Dr. Masson affirms that Milton in his treatise holds that "the soul of man is not something distinct from the body of man and capable of existing apart, but is actually bound up with the bodily organism. Therefore, when the body dies, *the soul dies also*" (the italics are mine) "and the whole man ceases to exist."

To those of the Church of God, who depend for their knowledge of the nature of the soul upon the Bible only, this conclusion is necessarily true; but to the majority of professed Christians it would appear heterodox or even actually heretical. We realize, of course, that few people study the Scriptures for themselves. They depend upon their "spiritual leaders" to interpret it for them. Or, to speak properly, they rest their hope of salvation in men's analysis of what constitutes the basis of saving faith as that faith has been crystallized in ancient creeds.

Milton, deriving his "system of divinity directly from the Bible," believed most firmly that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man"—this earth-formed, earth-bound creature—"became a living soul" (Gen. 2:7). He accepted, as a demonstrable truth, the fact revealed by God concerning man's nature and destiny: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). He insisted, "therefore, (that) when the body dies, the soul dies also, and the whole man ceases to exist."

He found ample support for this unique conclusion in

many places in the Word, as for example, Ezekiel 18:4, "The soul that sinneth, it shall die"; and Ecclesiastes 9: 4-6, 10, where the inspired writer declares that "the living know that they shall die: but the dead know not any thing. . . . Also their love, and their hatred, and their envy, is now perished."

MILTON BELIEVED IN A LITERAL RESURRECTION

In harmony with his conviction that the soul is at present mortal, subject to actual death, John Milton held that "the immortality revealed in the Scripture is, therefore, not a 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."

What a glorious as well as reasonable hope that is—the hope which has sustained and comforted the Church of God in every hour of separation and sorrow! And how like the assuring words of Paul:

"I would not have you to be ignorant, brethren, concerning them which are asleep . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

MILTON BELIEVED IN A KINGDOM ON EARTH

With the entire brotherhood of the Church of God, Milton looked forward to a resurrection, "a final judgment, a reign of Christ, and a glorification of the saints in a new heaven and a new earth," in which, Dr. Masson says, "Milton declares his absolute belief."

Dr. Masson's concluding comment is worthy of thoughtful pondering.

"Throughout the treatise, with all its differences from the orthodox interpretations of the Bible, nothing is more remarkable than the profoundness of the reverence avowed for the Bible itself. The very initial principle of the treatise is that, as the Bible is a revelation from God of things that man could not have found out for himself, all that the Bible says on any matter is to be accepted implicitly, however strange it may seem to the natural human reason.

"Hence in all these essentials of Christianity which consist in the doctrines of the fall of man, atonement by Christ, and restoration and sanctification through Christ only, Milton is at one with the great body of Christians.

"Altogether, what the treatise makes clear is that, while Milton was a fervid theist and a genuine Christian, believing in the Bible and valuing the Bible over all other books in the world, he was at the same time one of the most intrepid of English thinkers and theologians."

How inspiring it is to know that throughout the ages God has had faithful witnesses to His truth; that men of superb intellects, of profound learning, of deepest piety and godliness, have "earnestly contended for the faith" that is so dear to us today!

THE RESTITUTION HERALD

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The Ministry of Comfort

By the Editor

I HAVE just returned from a funeral—a baby's funeral. It was that of the five-months-old son and only child of a Roman Catholic. According to the death certificate the little one was "baptized" by a priest in the Catholic hospital where he was born. I was asked to officiate because I had conducted a similar service for the child's aunt, a Presbyterian, something more than a year ago.

On Wednesday I preached a funeral sermon for a man seventy-one years of age, who had made no religious profession, but whose relatives were of still another denomination. Day after tomorrow I will comply with the request of a sorrowing family that has lost a father, brother, uncle—a man seventy-seven years old at the time of his death. He was not a member of any church. His children are professed Christians, but not associated with the Church of God.

Three funerals in a single week in a small community conducted by the pastor of the Church of God, and not one of them for a member of our denomination nor are their bereaved families associated with us in any way!

This is by no means a unique record for ministers of our church. After many years of observation and experience we find that as a rule the pastor of the Church of God is in greater demand as a "Minister of Comfort" than any other preacher in his community. Often we are told that the one who has answered the final summons left a request months in advance of his death that a minister of our denomination should be called for the funeral service. And, strangely enough, such requests come quite as frequently from members of other churches as they do from those who have never made a religious profession. Orthodox Jews, Roman Catholics, Lutherans—members of nearly all denominations, have at one time or another asked us to conduct the last rites for their beloved dead.

In very few communities are we looked upon as a "popular" church. And yet there can be little doubt but that our preachers generally are personally "popular" as "Min-



isters of Comfort" in times of sorrow and distress.

Perhaps the strangest thing about the whole situation is that the most unpopular doctrine we hold, the one which is the most bitterly opposed by other churches, that of the mortality of man and our dependence upon a resurrection from the dead for eternal life, seems to be the very thing that appeals most strongly to those who mourn the loss of loved ones! When death strikes down a dear one, finespun theories no longer suffice. The reality of death is too evident for

the bereaved family to trust in the poet's vain imaginings—that "there is no death"! Death is present in all its stark reality. Icy features, unseeing eyes, unhearing ears, and motionless hands all testify with an eloquence which cannot be denied that "the dead know not any thing"!

There is little solace in the serpent's lie, "Ye shall not surely die," when death actually comes into the homes of men. His assertion is too obviously false. Nothing but truth, unmistakable truth, can give strength to the anguish-weakened hearts of those who meet the "last enemy" face to face!

And that, I am convinced, is why even the worldly find something of comfort in the funeral sermons of our faithful ministers of the Word.

Knowing the preachers of the Church of God as we do, we feel sure that they will hold out no false or misleading hopes on such solemn occasions. They will not assure the sorrowing that their loved ones are in heaven and better off than they ever were before! (Few ministers of any church do that any more. Perhaps it is because they no longer believe it.)

How many times have we said in the presence of such gatherings, addressing our words directly to the most deeply affected and concerned:

"Your dear one has not left you. He has not been taken from you. He is still here, just where you see him. In a little while we will take him to a (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Peace Propaganda Dangerous To Germany

"The ambassadors of peace shall weep bitterly."—Isaiah 33:7.

BERLIN, Germany, April 7.—Addressing from the bench Kremer Zu Remscheid who, with seven other Germans, was on trial for high treason charged with subversive attempts to form a Communist-Catholic united front and with spreading "peace propaganda" by means of the "peace union" he headed at Duesseldorf, the presiding judge said:

"Did it ever occur to you that the repeated stressing of the peace idea would bring about refusals to perform military service in case of war?" The defendant denied that such would be the result.

Germany is not the only nation that fears the effect of peace teaching on its plans for aggressive military activity. Even in such peace-loving countries as the United States and Canada, we not infrequently hear the fear expressed that national security may be undermined if our citizens are continually taught that wholesale murder, even when prompted by patriotic motives, is not only wrong but actually sinful in the sight of God.

Railroad System Given to Charity

"The earth is the Lord's, and the fulness thereof."—Psalm 24:1.

MUNCIE, Ind., April 8.—George A. Ball, manufacturer of the Ball Mason glass jars used extensively in home canning, today turned over to a trust which was organized for a purpose set forth as "religious, educational, and charitable," his entire holdings in the common stock of the Mid-America Holding Company which controls the vast old Van Sweringen railroad system and includes several of the largest railways in the United States. The stock thus placed at the disposal of the charitable trust consists of 14,050 shares out of a total of 15,000 shares of the common stock of the holding company and is valued at more than \$8,500,000.

Few wealthy men have looked upon their fortunes as coming from God and upon their own position as that of custodians of the treasures He has provided. There would be much less social unrest and dissatisfaction if more rich men would recognize the fact that all good things are gifts from above and have been provided for the blessing of all mankind.

Ghost Fails to Keep Appointment

"The man . . . shall remain in the congregation of the dead."—Proverbs 21:16.

COLUMBUS, Ohio, April 14.—Another ghost has failed to keep an appointment! A year ago attention was called to the failure of Harry Houdini, the famous magician who died in 1926, to manifest his presence to his wife at any of the ten annual trysts which she attempted to keep with him. He had arranged with Mrs. Houdini and several close friends to attempt to get into communication with him after death and pledged himself, that if it were at all possible, he would make himself known to them on the anniversary of his death. The agreement was faithfully kept by the living, but the dead magician did not succeed in materializing himself or establishing the fact that he was even alive "in the spirit world" on any occasion. Howard Thurston, another magician, we are told made a similar compact and he has also failed to prove to his sorrowing friend who awaited hopefully for such evidence, that he is still living. The news report, which establishes the truth of the biblical dictum that "the dead know not any thing," is as follows:

"Howard Thurston's spirit failed yesterday to strike a magician's wand from the hand of a friend who knelt before his tomb in fulfillment of a secret pact.

"Claude D. Noble of Detroit, administrator of Thurston's estate, wiped tears from his eyes as he rose from the floor of Greenlawn Cemetery Abbey and remarked, 'I am sorry, but not disappointed. Neither Howard nor I ever believed in spiritualism, but he was deeply interested in trying to discover true phenomena.

"My pact is over, but I'll try next year, and the next, just to make sure.'

"Thurston, Columbus-born showman who died exactly one year ago, made twenty-four agreements with friends to try to communicate with him after death.

"In New York, another old friend, Joseph Dunninger, reported that his pact, too, had proved unsuccessful. Thurston's spirit had not broken the glass case which inclosed an image of the Egyptian Pharaoh, Rameses II."

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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.

What Would You Do?

The Young Man

* * * *

By James A. Patrick

THE character of the young man brought before us by our editor, whether real or imaginary, is a difficult one with which to deal. He will neither read the Bible nor tracts, nor talk on religious subjects. How is he to be approached?

It seems to me there are two avenues of approach, one his love of mechanics and the other his love of nature. I realize this is a difficult problem and that it may be solved only after much prayerful consideration.

We will call him John, and I am Jim. I will have a little talk with him. We are in a print shop where there are many different machines working.

Jim: "John, I would like to have you show me over this shop if you have the time."

John: "I have a little spare time and will be glad to show you around."

Jim: "Well, John, I have enjoyed looking at those wonderful machines at work. Those typesetting machines seem almost as if they could think and reason; and that big press that prints five colors at one run is a wonderful machine. It must have taken the mind of an inventive genius to have brought such a wonderful piece of machinery into existence. The inventor must have had a complete picture of it in his mind before he could begin to draw his plans."

John: "Yes, it must have taken a wonderful mind to make such machines."

Jim: "Now, John, there is one more excursion I would like to make with you."

John: "Where do you want to go?"

Jim: "Out in the woods. We are both lovers of nature, and I would enjoy a trip with you out in the open spaces."

John: "Well, how about Saturday afternoon?"

Jim: "That suits me fine. I'll call for you at two o'clock so we will have plenty of time."

John: "Okey. So long, Jim."

Jim: "Good bye, John."

Jim: "Well, here we are! You know, there isn't anything I enjoy much better than meandering through the woods like this. Just look at these beautiful roses. You know, John, their mechanism is about as intricate as that of those machines we looked at in the print shop."

John: "Yes, it is. More so, if there is any difference. I have often wondered how they could take the elements from the soil, water, and air and turn them into these wonderfully beautiful delicate tints in their coloring."

Jim: "Yes. And I have often wondered how they came to be as they are. Those machines we looked at couldn't have come by chance, could they?"

John: "No. But scientists have explained how life came upon the earth and how plants and animals have come up from the lower forms through a natural course of development. In fact, the theory of evolution explains all that."

Jim: "Does it? Does it explain those things to your entire satisfaction?"

John: "Yes, so far as I have given them any thought. I haven't thought about them very much."

Jim: "John, did you ever stop to think that the forces of nature cannot, and never could, bring into existence the simplest plant cell?"

John: "Now, Jim, you must be joking. Scientists have proved that you are wrong."

Jim: "Yes, they have proved it to their own satisfaction and to the satisfaction of those who, like yourself, have taken their word for it without any investigation. I said a moment ago that it was impossible for nature to produce the simplest plant cell; and that is because nature hasn't any of the material out of

WHAT WOULD YOU DO?

In the accompanying articles, James A. Patrick (whose article was the winning one in the contest), Mae Mercer, and Lulu Johnson give their answers to the following question:

"Suppose you have a friend whom you regard highly and in whose salvation you are deeply interested. Your friend is a young man of excellent character, honest, industrious, and respected by all who know him, but he is entirely indifferent to religion. His family background, while not irreligious, was not religious. He is not given to reading, either of books or newspapers, and much less the Bible. You know you cannot induce him to study for himself, to read tracts or other religious literature. It is a bore for him to attend church or Sunday school. He is interested in mechanics and enjoys being out-of-doors. While kind in his attitude toward all, he is very decided in his refusal to talk on religious subjects.

"What would you do under such circumstances? Would you forego all further efforts to bring him to faith and obedience to Christ, or would you try new and different methods to arouse his interest in spiritual things?"

which plants are made."

John: "What do you mean when you say nature hasn't any of the material out of which plants are made?"

Jim: "Plants are made up of wood fiber, carbohydrates, chlorophyll, etc. Are any of these things found in the soil, water, or air?"

John: "N-no, I guess not."

Jim: "You don't need to guess about it, John. You know those elements are not found in nature at all except in the plant. How could nature build the plant, not having

any of the material of which it is made?"

John: "But the elements that go to make up wood fiber and these other elements are in the soil, water, and air."

Jim: "To be sure they are. I'm very glad you made that statement. Now, how and where does nature combine the elements that go to make up the plant?"

John: "Wh-why, in the plant I suppose."

Jim: "Yes, and the plant is the factory in which these elements are combined. Could the combinations be made till the factory was in complete working order?"

John: "B-but how could that be? How could the plant be there, if nature couldn't make it?"

Jim: "How could those typesetting machines and presses come into existence before they could begin to print a paper?"

John: "When we were looking at those machines, we agreed that some one had a wonderful mind that made them."

Jim: "If there had to be an inventive mind before those machines could come into existence, do you think this wonderful mechanism could come into existence without a wonderful inventive mind?"

John: "Look here, Jim, you are bringing this round to be a religious discussion, and you know I never discuss religion."

Jim: "No, John, we are not discussing religion. And though we are not scientists, we are discussing a scientific subject that is so clear a child can understand it. And if our discussion leads us to religion, are you going to sidestep? That isn't like your straightforward way of doing things.

"However, our discussion has led us to the point where we are bound to admit that there is an inventive mind that has brought things into existence as they are. That inventive mind resides in the person of one we call God."

John: "Well, Jim, I've never heard the subject of religion approached in this way; and, besides, if your God is the cruel monster you make Him out to be, I don't want anything to do with Him."

Jim: "No, John, you have always heard the subject of religion approached from the sentimental standpoint; and while there is sentiment in Christianity, it is founded upon as sure a foundation as the print shop we were in a few days ago. But what do you mean—'cruel monster'?"

John: "You teach that your God is going to torture some people for all eternity. Isn't such a God a cruel monster?"

Jim: "Yes, John, such a God would be a cruel monster. But you never heard me teach such a doctrine, did you?"

John: "No, but I supposed you were like all the other preachers. The most of them teach that doctrine, don't they?"

Jim: "Yes, but the Bible doesn't teach it, and I try to teach what the Bible teaches. The Bible says, 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.'"

John: "Do you mean to say that the Bible doesn't teach the eternal torment doctrine?"

Jim: "Yes, John, I mean to say just that. The Bible

says, 'God is love.' Could a God of love torment any of His creatures for all eternity and still be 'love'?"

John: "No, certainly not. But your approach to this subject is so different from that of any I have ever heard, that I will have to have a little time to think it over."

Jim: "All right, take some time to think it over, but remember that time is precious."

Jim: "Good morning, John, I haven't seen anything of you lately. Have you been thinking of the subject about which we were talking?"

John: "Have I? I haven't thought of much else!"

Jim: "Well, what are your conclusions?"

John: "I have come to the conclusion that the scheme of things as they are must have a God back of it all. And since you say the Bible teaches that God is a God of love and not a cruel monster, I have come to the conclusion that the subject is worth careful consideration."

Jim: "Then I suppose you will be willing to study the subject with me, and try and find out what it takes to bring yourself into harmony with the God of whom you have just learned."

John: "Yes, Jim, I will, and I will be glad to have you for a teacher, and I am willing to do whatever is required of me in order to become a Christian."

And in this way I would lead the young man to a knowledge of God, whom to know is life everlasting.

What I Would Do in This Case

* * * *

By Mrs. Mae Mercer

IT SEEMS to me, if I had a friend who was not interested in religion, as you say, neither would read the Bible nor listen to anyone talk about God's wonderful plan of salvation, I would look upon it as a sign that he is not hungry for these things. He feels no need for them, so why persist in making him partake of them? He probably is like the child who refuses to eat what is needful for him, but when he gets hungry will cry out for this same life-giving food.

I would say in this case, Take him to the throne of grace in prayer that God will bring him to the place where he will realize his need for salvation and cause him to hunger and thirst after these things. The offer is to those who are athirst (Rev. 22:17).

There is nothing impossible with God (Luke 1:37), so if we have faith enough, God will hear the prayer of intercession and will bring him to the place where he will be really hungry for the bread of life (John 6:35).

I Would Depend Largely on Prayer

* * * *

By Lulu Johnson

THERE is an incident recorded in 2 Samuel 12, which teaches the subtle art of causing one to confess his own sin before he realizes that he himself is the sinner.

David had sinned. The Lord sent Nathan with a par-

able of a rich man taking a poor man's only possession. David's anger was greatly kindled against such a man, until Nathan said, "Thou art the man." I don't believe anyone could have conceived of a better method to bring to David's mind his sin in its true light.

It seems to me this same method might be carried out with good results in the case of a very obstinate young man who doesn't care to discuss subjects of a spiritual nature.

He is no doubt a good friend to those he cares for and has a high standard of honor of treatment and dealings between man and man. What would he think of a man who is dependent upon a very kind, generous friend for all he has in life that is worth while? This noble friend continues to give and give, and this ungrateful fellow is willing to take and take. Yet he is so ashamed of this friend that he refuses to even mention his name, and it never occurs to him to show a particle of gratitude or offer any thanks for all his kindness. His generous friend is under no obligations whatsoever to him, yet he continues to befriend him.

The young man who refuses to talk on religious subjects, or have anything to do with any religious service, is ex-

actly like this selfish young man. He enjoys outdoor life, the pure air, the sunshine, and growing things. Everything he comes in contact with are gifts from God. Yet his every action denies Him—he is ashamed of the Giver of such abundant gifts which he takes and takes without a word or thought of thanks.

People who will not read are a hard proposition. It is a difficult matter to instill the desire to study and read in one who cares nothing for it. Yet, if his views are not infidelic, it should be possible to cause him to ponder. Many seemingly impossible things become possible with faith and prayer. God and His truth are in everything. By using the simple things of life, the things which people love best and understand, it is often possible to reveal God and His goodness through them.

This young man is typical of many we would like to see interested in the truth. Prayer is first, last, and always our greatest help when trying to lead others. When our friends absolutely refuse to discuss the subject, then prayer is all we have left. When we have exhausted all our known resources God will find a way.

Modernism Has Failed

"MY SOUL, what a world, which the gentle modernism of my younger ministry, with its kindly sentiments and lush optimism, does not fit at all!" In these words one of America's outstanding modernist church leaders, now approaching sixty years, and with more than thirty years as a minister behind him, reveals his dissatisfaction with the movement of which he has been an important part.

Writing in the *Christian Century*, this veteran church leader brings against modernism four specific charges: It has concerned itself with the intellect, to the serious neglect of the heart; it has yielded to an illusory belief in inevitable human progress, with a consequent oversight of the sinfulness of sin; it has diluted the central message and distinctive truth of religion—the reality of God; and it has adjusted itself to the modes of modern culture, to the extent that it has lost its ethical standing ground and its power of moral attack.

The article concludes with this ringing statement: "This inescapable fact, which again and again in Christian history has called modernism to its senses, we face: we cannot harmonize Christ Himself with modern culture. What Christ does to modern culture is to challenge it."

Confessing that many times the modernist has diluted the thought of the divine to the point that souls have been left standing, like the ancient Athenians, before an altar to an unknown God, he continues: "On that point the church must go beyond modernism. We have been all things to all men long enough. We have adapted and adjusted and accommodated and conceded long enough. We have at times gotten so low down that we talked as though the highest

compliment that could be paid to Almighty God was that a few scientists believed in Him. Yet all the time, by right, we had an independent standing ground and a message of our own, in which alone there is hope for humankind. The eternally real is the spiritual. The highest in us comes from the deepest in the universe. Goodness and truth and beauty are not accidents, but revelations of creative reality. God is! On that point come out from among them and be ye separate!"

THE FUTURE OF MODERNISM

It is a far cry from the optimistic and gentle modernism of the newly ordained young Baptist to the militant call of the veteran thirty years later, for a movement beyond modernism. For that matter, it is a far cry from the America of 1904 to that of 1936. This period of thirty-odd years has witnessed the transition from small to superindustrialization, from individualism to a materialistic and perhaps even mechanistic collectivism, from churches militantly opposed to certain theories of contemporary science to churches adjusted to those theories.

Modernists have long complained of the "bigotry" of the fundamentalists in refusing to swallow the evolution pill. But it is precisely from this source that modernism's aches have originated. True, the first effect of the pill was a feeling of well-being and fitness for twentieth-century living. But, like Alice's mushroom diet in Lewis Carroll's tale, it was difficult to control the effects. An immediate feeling of spiritual growth was succeeded by an unmistak-

(Please turn to page 10)

Two Ways of Selling the Bible

FROM every corner of the country have been coming to the office of the American Bible Society inquiries from readers of the January issue of the *Reader's Digest* concerning the background of the article appearing therein, entitled "High Pressure in the Bible Belt." Because the American Bible Society is probably the largest distributor of Scriptures in the United States, and the article included some comprehensive figures concerning their manufacture and distribution, it was felt by many readers that the type of selling described would be confused with the missionary service of the American Bible Society. Because of this possible misunderstanding, the American Bible Society desires to state the facts.

There is no reason to mistrust the facts given in the *Reader's Digest* concerning the methods employed by the publishers described. Neither is there any reason to believe that the *Reader's Digest* has any desire to endorse such methods. There is rather every reason to believe that it is in hearty agreement with the American Bible Society in its condemnation of all such practices. Not infrequently does the *Digest* warn its readers against commercial sharpers and recommend the services of the Better Business Bureaus.

Quite apart, however, from the story of these high-pressure methods, the *Digest* article creates some impressions about general Bible distribution in the United States that are not warranted by the facts. It states, for instance, that five million Bibles are sold in the United States each year. Just where this figure was obtained is hard to discover. The commercial publishers, other than the Bible societies, do not publish their figures of sales. The only source from which the figure could have been taken is the United States Census of Manufactures. In 1931 this tabulation reported the manufacture in the United States of 4,676,680 Bibles and Testaments. This may be the basis for the round figure of 5,000,000 Bibles given in the article under review as being produced annually. But the figure itself is wrong. In the 1933 census, a partial correction was made in this 1931 figure, which then appeared as 1,376,680, the editors probably having discovered that the American Bible Society had in that year manufactured over 3,000,000 "portions" of Scriptures, for the most part individual copies of single Gospels which cannot be rightly classed as Bibles.

In another place the *Digest* article states that 134,000,000 Bibles have been distributed in this country by one agency alone. Although the agency is not named, it may be presumed to be the American Bible Society, since no other agency whose circulation is made public could approximate

There appeared in THE RESTITUTION HERALD of January 12, this present year, an article selected from Reader's Digest, entitled, "High Pressure in the Bible Belt." At the time of its publication the editor felt that there must be another side to the Bible-selling picture that would do credit to the conscientious efforts put forth by Christian men and women who were anxious to place the Word of God in the hands of humanity. We are glad, therefore, to present the following article by Francis Cörr Stifler, Editorial Secretary of the American Bible Society.

such a figure. But again the figure is wrong. It does not yield to even any plausible explanation like the one above. In the 120 years of its existence, the American Bible Society has issued 268,588,000 Bibles, Testaments, and portions in the United States and some forty other countries. That this figure is approximately twice the number given in the article is probably only coincidental. Of this total accumulated issue of 268,588,000 volumes, approximately 20,000,000 whole Bibles were distributed in the United States—an average of 166,600 a year.

Reference is made toward the close of the *Digest* article to one canvasser who, in a city in New York State, in one year found one fifth of the 8,062 people he visited to be without Bibles. This statement contains figures found in the Annual Report of the American Bible Society for 1935. The Society's colporteur referred to traveled 13,400 miles in that year, chiefly in one county, and sold—in some instances donating—1,742 Bibles, 1,984 Testaments, and 17,484 Gospels and other portions. But this colporteur was an entirely different type of agent from those described in the *Digest* article. He is typical of hundreds of men who, representing the American Bible Society and its auxiliary societies over the country, are not interested in a "dotted line," but are missionaries eager to bear witness to what the Bible has done for them and for others and concerned that no man shall miss the chance to find guidance and hope in the supreme Book of mankind. The American Bible Society's Scriptures are for the most part well made, readable, but inexpensive books. They contain no explanatory notes. They are sold at cost and often below. Thousands of them are given away to those who suffer from disasters such as floods, fires, and earthquakes. The Bible Society's colporteur's task is a missionary task, not a commercial one. The American Bible Society was organized under the conviction that the Bible, unlike any other book, was a Book that should become the possession of every person, and that, therefore, no purpose of profit should retard its distribution.

Such figures as are available reveal that, although it is true that year in and year out the Bible is the "best seller," and is purchased by American people to the hundreds of thousands of copies, there are still hundreds of thousands—maybe millions—more to whom it must be taken and who must be persuaded that it is indispensable. That a corps of students is engaged in mock-persuasion in certain sections of the country is indeed deplorable, but their numbers are

small compared with the great army of Bible Society agents, colporteurs, and correspondents, who for twelve decades have been pressing the claims of the Book of books upon those who do not know God's Word, with no thought of

profit either to themselves or the American Bible Society. Those faithful agents labor to serve the single purpose of spreading the knowledge of salvation to the ends of the earth.—*The Presbyterian*.

What Is Man?

By T. A. Drinkard

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."—Job 14:14.

MAN as he *was* could die. Man as he *is* does die. Man as he *will be* shall never die. Job presents a question that has confounded the wise men of all ages: "If a man die, shall he live again?" then affirms in no uncertain terms that he does die. Yet I meet those from day to day that affirm that there is no death, and what appears to be death is not death, but only transition.

It is written, "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1, 2).

Herein lies truth relative to the nature of man that forever refutes the theory of the present immortality of the soul. The expressions, "is of few days" and "continueth not," clearly indicate that man of himself does not possess an inherent life, nor life within himself independent of God.

Man, as he was created, was and is a material being. True it is that he has certain faculties, such as the mind and the power to reason; but the power to reason is the result of the proper functioning of the mind, and the mind is the result of a vitalized brain. Any injury inflicted upon the brain will cause a cessation of proper or normal thought. Take, for example, our insane institutions that are filled with those whose brains have become impaired to such an extent that normal thought is hindered. This fact alone should be enough to convince those who believe in the immortality of the soul that there is no such thing as an immortal entity dwelling on the inside of the material man. If such a theory is true, then why are so many people insane?

God organized matter as He saw fit, and He vitalized the brain of man in such a way that it produced thought and action. If thought is the product of an immaterial spirit that lives within us, then the material brain could not affect its functioning power. This is another fact that proves that our thoughts do not come from immaterial spirits. When the brain is injured seriously it causes consciousness to cease, and intellectuality comes to an end. The living brain is the center of all thought and action.

Viewing a man as he comes to the end of life and faces death, David said, "His breath goeth forth, he returneth

to his earth; in that very day his thoughts perish" (Psalm 146:4). (1) His breath goes forth; (2) he returns to the earth; (3) his thoughts perish. Such are the results of death.

In order to live we must breathe, and we could not do this unless the air encircled us. Therefore, our lives and our thoughts are the result of breathing the breath of life. But, as David affirms, when that breathing stops, our brain ceases to function, our thoughts perish, and we simply return to the earth from which Father Adam was made.

Here was a man who was "sick unto death," whose name was Hezekiah, and God sent him a message, saying, "Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). *So to die is not to live*. This argument of the Prophet confuses the wiseacres who profess to be called and sent of God. And in the great judgment day they will say, "In thy name we have done many wonderful works." You may search diligently and you cannot find a human argument that can offset this declaration of God, "Thou shalt die, and not live." There is no eternal life in fact this side of the coming of Jesus Christ.

Again it is written, "In death there is no remembrance of thee" (Psalm 6:5). Why? Simply because death kills the activity of the brain, and the thoughts cease to function. It is "the living (who) know that they shall die: but the dead know not any thing" (Ecc. 9:5). If our thoughts were the product of an immaterial mind, of an immaterial entity that lived on the inside of our material bodies, then death would not affect their thoughts.

I have never been able to get even one to tell me just where these immaterial entities originated. With all the false teaching in the world is it any surprise that we see so much darkness in the religious field of thought?

Since the living know that they shall die, and since to die is not to live, and since in death all thoughts perish; therefore, when all thoughts perish the dead know nothing. Death does not mean for us a heavenly home. It simply means an end of life as we have it now. In death "the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there" (Job 3:17-19).

(OVER)

Job said to his God, "Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job 7:21). "In the morning" when God seeks for Job he said he would not be. Why, surely not, because he would be in the land of death. God will find him there and call him out of that long sleep of death and let him enjoy seeing the Son of God that died for him (Job 19:23-27). Job looked forward to this happy meeting, and so tells about it in his message.

When God created man of the dust He gave him the breath of life (Gen. 2:7). This breath of life is also called the "spirit" of God by Job, who says, "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). Solomon so understood in this manner. And when he wrote his message in which he deals with the estate of man in death, he said, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). Because it is said that "the spirit shall return unto God" is no proof that it returns to the immediate presence of God, any more than "There was a man sent from God" would indicate that John the Baptist came forth from the very presence of God (John 1:6). The spirit or breath of life is said to return, showing that it goes back, so to speak, to the great reservoir of life, returns to God's control and authority. What is the dust herein mentioned? It is the man of Genesis 3:19 and Psalm 146:4.

You will notice that the spirit is never said to return to heaven. Let us read: "And Moses returned unto the Lord" (Ex. 5:22). Was Moses ever in heaven in the immediate presence of God? God said to Israel, "Return unto me" (Jer. 4:1). Did Israel once live in heaven? Yet He said, "Return unto me." The context will determine the meaning in this instance.

Solomon did not mean to teach the mortality of man in Ecclesiastes 3:19, 20, and the reverse in chapter 12! A clergyman trying to answer my argument based on this passage said that Solomon did not know very much when he wrote the first eleven chapters, but he was speaking wisdom when he wrote the 12th chapter.

Discussing the question of death, Solomon says, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other: yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20).

This is the teaching of the Scriptures: the man that lives is the man that dies, and the man that dies is to be resurrected to life again. How? God knows, and in His hand abides that secret.

The answer to the question, "Where is it said that 'cleanliness is next to godliness'?" This statement is not found in the Bible, but was quoted from some unknown work by John Wesley in a sermon "On Dress."

MODERNISM DEFINES THE KINGDOM OF GOD

THE kingdom of God is made equal, by popular modernism, with an improved human society, Kellogg pacts, Locarno agreements, the League of Nations, social uplift, and the like. Similar identifications have been made in the past.

Dr. Walter Lowrie ("Religion or Faith") tells us that the Emperor Constantine found eschatology (that is, the teaching concerning last things) distasteful since it dimmed the glory of his (Constantine's) earthly achievements. It went so far that Constantine's court bishop, Eusebius, nearly succeeded by his schemings in excluding the book of Revelation from the canon. He wished no apocalyptic prophecy which could not point to fulfillment in Constantine and the kingdom of God he was erecting. "The Emperor it was that had trodden the dragon of paganism under his feet. By building a few churches in Palestine (he thought) he had perhaps realized the prophecy of the New Jerusalem, and by the bountiful banquets he provided for the bishops was fulfilling a promise of the celestial banquet of the kingdom of God. There was little doubt that the kingdom had come already."

Yet, in fact, Constantine's reign was the initiation of an apostasy that lasted to the Reformation. It was a fresh beginning of the kingdom of darkness. — *Sunday School Times*.

Henry Ward Beecher once said: "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

FACING THE RUGGED PATH

I love my child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days;
But if I do, he'll lose himself from me—
My outstretched hand he will not wait to see.
I'll place a hindering wall before his feet;
There he will wait and there we two will meet.
I do it not with wrath for broken laws
Or willful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp my outstretched hand;
But when at last upon my heart he leans
He will have ceased to wonder what it means.

—Howard W. Pope in *Present Truth Messenger*.

The Blood Is the Life

By. Dr. A. Wallace Mason

BUT flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4). "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev.

17:11). "Without shedding of blood is no remission" of sins (Heb. 9:22). "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

It is evident from these quotations, first, that the life is in the blood; second, that according to God's plan of salvation there can be no remission of sins without the shedding of blood; third, that Jesus the Christ shed His blood for us upon the cross; fourth, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

When we examine the circulation of the blood in a human being, we find that, to the ordinary observer, there are apparently two classes of blood passing through the veins and arteries. One is venous or dark blood, the other is arterial and bright as scarlet.

If a cut is made into the living body, the blood from a vein flows slowly, but that from an artery spurts. The arterial blood is being thrown from the heart, so to speak, to every part of the body, carrying in its stream life and health to all the tissues; while the veins are carrying back to the heart, and from there to the lungs, much of the waste material of the body. This waste material is being carried out in combination with the oxygen that has been brought in with the arterial blood, and which has bathed every tissue of the body. And when this oxygen combines with the waste material of the body, then the blood assumes the dark color.

This dark blood, as I have said, goes to the lungs, where the waste material is thrown out through the breath and the pure oxygen of the atmosphere comes in and combines with the blood corpuscles and makes them of a bright scarlet color again.

This process of circulation and purification of the blood has to go on constantly. If the air is cut off for a few minutes from any breathing creature, it will die.

Roughly speaking, the atmosphere is composed approximately (there is a fraction which we need not mind at present), of 21 parts of oxygen and 79 parts of nitrogen. There are traces of other substances, even in the purest air on a hilltop, and much more in the air in cities. But the purer

The following instructive article is taken from the files of The Restitution, which have been kindly supplied by friends in response to the editor's request. Such literary contributions as this are worthy of preservation for much longer periods than those usually accorded the material published in a weekly paper. This article originally appeared August 16, 1911.

the air, the better it is for living beings.

As far as it is known at present, the nitrogen is not used in the living being but is thrown out again with the breath; but the oxygen is absolutely essential to life.

We are told in the Scriptures that God breathed into man's nostrils the breath of life, and man became a living soul (Gen. 2:7), or living being.

And then we have this statement concerning mankind which had grievously transgressed God's laws: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die" (Gen. 6:17). Later we are told that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died" (Gen. 7:21-25).

Notice that the writer is careful to state that "all that was in (or on) the dry land, died." God stopped the breath of all those, both men and animals alike, who lived by inhaling the oxygen in the atmosphere.

The word translated "breath" in the 6th and 7th chapters of Genesis is the Hebrew word *ruach*. The translators of the so-called King James Version have rendered this word variously, "breath," "spirit," "wind," "mind," "blast," "courage," "anger," "quarters," "vain," "air," "tempest," and "whirlwind."

There are some very important passages in this connection: "Behold, I will cause breath (*ruach*) to enter into you, and ye shall live. . . . And I will . . . put breath (*ruach*) in you, and ye shall live. . . . But there was no breath (*ruach*) in them. . . . Then said he unto me, Prophecy unto the wind (*ruach*), prophesy, son of man, and say to the wind (*ruach*), Thus saith the Lord God; Come from the four winds (*ruach*), O breath (*ruach*), and breathe upon these slain that they may live. So I prophesied as he commanded me and the breath (*ruach*) came into them, and they lived, and stood upon their feet, an exceeding great army" (Ezek. 37:5, 6, 8-10).

The Psalmist says, "Thou takest away their breath (*ruach*), they die, and return to their dust. . . . Thou sendest forth thy spirit (*ruach*) and they are created: and thou renewest the face of the earth" (Psalm 104:29, 30).

We have seen how God breathed into Adam the breath of life and he became a living being. Also how He took away the breath of all mankind except those who were in

the ark, by covering them with the waters of the flood. All men and animals died alike, because the air was cut off from their nostrils. Both men and animals, then, can only continue to live so long as they are able to inhale the air or the blood is allowed to remain in their bodies. If either is withdrawn, men and animals die alike (Ecl. 3:19). Consequently the Scriptures and observation are against the idea of the immortality of the soul.

From the beginning, in God's dealings with men, after Adam's transgression, sacrifice of animals was commanded to be made, and all of these sacrifices of animals were typical of the sacrifice of Christ, or pointed forward to a spotless One who was to die, pour out His life's blood, for the sins of the world. Consequently even Christ could not have been an immortal being.

If He was the *eternal* God, the Second Person of the Trinity, as nearly all Christians claim that He was and is, then He could not possibly have "died for our sins according to the scriptures" (1 Cor. 15:3), nor could He have been tempted in all points as we are (Heb. 4:15).

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 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" (Heb. 9:11, 12).

Before Christ's death and resurrection He lived as we do, by inhaling the air to vivify His blood; and He lived by eating food, as we do, in order to make fresh blood to repair the waste.

But after His resurrection all the conditions of life were changed. He was no longer dependent for life upon breathing or eating or drinking or sleeping. While we know that He did some, if not all, of these things after His resurrection, He possessed a perfect and a deathless body which was unaffected by impure air, unweakened by lack of food, and not subject to disease. Hence He was capable of living forever without fear of death, and was qualified to assert with positive conviction: "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (hades, the grave), and of death" (Rev. 1:17, 18). And we are able to say with equal conviction: "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). In this is our assurance, our comfort, and our hope.

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MODERNISM HAS FAILED

(Continued from page 5)

able shrinkage. And with it came the appalling realization that, modernism having adjusted itself to current scientific fads, the newer fads had moved on into other fields, requiring adjustments increasingly difficult.

Today the modernists themselves, seeing over their horizon social changes even greater than the scientific changes

to which they are largely adjusted already, and beginning to be conscious of the enormous price they have paid for the modernizing treatment to this point, are suffering a revulsion as painful as the dilemma which faces them is great. Of this revulsion the article quoted above is an expression.

To have its face lifted, modernism has paid with the loss of the sense of the sinfulness of sin, with the loss of the sense of the character of God—perhaps even of His very existence—and with the loss of its power of moral attack. It has gained nothing but an untenable position. At a terrible cost it has adjusted itself to modern culture only to discover that "we cannot harmonize Christ Himself with modern culture." Now here is the dilemma: Shall modernism go on as a social religion with a social gospel and nothing else, or shall it look beyond modernism? And if beyond modernism, where can it look?

There is only one direction in which modernism can look and still call itself Christian. Conformity to modern culture leads to neopaganism. "Beyond modernism" must be seen to mean toward the Christ.

"Where is the wise?" asks the Apostle Paul, "where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:20-24).

"We speak wisdom," Paul continues, "yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but we speak God's wisdom" (1 Cor. 2:6, 7, A. R. V.).

The clearest lesson taught by history to the church is that compromise brings weakness, while a firm adherence to the eternal truths of the Bible brings strength. Let us by all means have an advance beyond modernism. But let it be a step toward the Master. And if the modernists object to fundamentalism because there have been stubborn and cantankerous fundamentalists who have belittled the real and worth while accomplishments of the age, let them remember that there are also leaders who, with a sure voice and with God's given wisdom, interpret the eternal truths of God in terms of current needs.

For it is here that the roads divide. Modernism adapts itself to modern culture until, its force and meaning lost, it has nothing but a social message. True fundamentalism takes to our generation the eternal plan of salvation, explaining that plan in terms of modern problems. Modernism adapts itself. Fundamentalism interprets, without attempting to change, God's message to man. Modernism says, "Be ye conformed." Fundamentalism says, "Be ye transformed." When we look beyond modernism and its social gospel, we see on the one hand chaos, and on the other hand the Rock of Ages. It is for the church to choose.—Keld J. Reynolds in *Signs of the Times*.

THE MINISTRY OF COMFORT

(Continued from front page)

quiet place on the hillside and lay him down to rest in peace. We will draw the curtains of earth about him that he may not be disturbed by Time's thunderous passage in all the years to come. We will leave him there, without fear, under the eyes of God. He has passed out of our control, beyond the influence of our love and care. But we are not afraid for him. Whatever his destiny may be, and that is something which only God can determine, will be in keeping with the wisdom and righteousness of Him who made him. And what more could we ask than that?"

On occasions like those suggested here, when the Church of God minister is called upon to speak at the service of one who was not a professing Christian, who had not really believed the gospel and obeyed it in baptism, no false hopes of salvation should, of course, be held out. Any implication that might lead to such a conclusion should be avoided. At the same time the necessity seldom if ever arises when the minister in the interest of truth must state plainly that because the one now dead failed to embrace the gospel while he was alive, he is lost forever.

In our own experience we have found that the least said about the dead the better. God only knows them for what they really were. He is their Judge, not the minister who speaks at their funerals.

The purpose of the funeral discourse is to comfort and instruct the *living*. We should never forget this. We do not say "comfort" only, but "comfort and instruct"! The latter purpose is quite as important as the former; perhaps more so. And on such occasions the preacher is provided with one of the best opportunities he will ever have to present the attractive features of the gospel under the most favorable circumstances. The minds of his hearers are in a tender and receptive mood. The bereaved family and their sympathizing friends are hungering for something to assuage their grief, if not for the loved one who is dead, at least for themselves as they are faced with the proof of man's mortality.

This obvious fact, the mortality of man, has, of course, been strongly yet most kindly emphasized by the minister by quotations from the Word of God. His hearers and observers can see for themselves that what he has told them about death is true. And because they are thus gently forced to agree with him in this matter, they follow him more readily as he proceeds to point out the possibility of a resurrection from the dead for those who have believed and obeyed the gospel in life.

The funeral service is seldom the time (if such a time ever comes), for a minister to definitely attack the religious opinions of others. His duty on such occasions, as we have said, is to comfort and instruct the living in the most tender, sympathetic, and helpful way he can and remain true to his convictions.

We have learned that little is to be gained by violence and the arousing of antagonism at any time. But many sorrowing, truth-hungry hearts have been stimulated to ear-

nest study to discover what the nature of man really is and to satisfy themselves as to the conditions by which eternal life may be obtained through funeral discourses that presented the truth in love and supported it strongly by ample scriptural references.

The Ministry of Comfort is one of the most blessed, fruitful, heart-satisfying services the Church of God minister is called upon to render. As a regular pastor, or as an evangelist, *he invites* the public to come and listen to his message; as a Minister of Comfort on a funeral occasion, *the public not only invites the preacher to address them, but actually insists upon his doing so!*

Furthermore, this self-invited audience brings with it a goodly number of men and women who could not be induced to come out to the regular services of the church. The interest of such people is often aroused and leads to their attendance at other times, thus providing the Minister of Comfort with an opportunity to become to them a Minister of Eternal Salvation as well.

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THE WRECKER AND THE BUILDER

I watched them tearing a building down,
A gang of men in a busy town,
With a ho-heave-ho and a lusty yell
They swung a beam and a side wall fell.
I asked the foreman, "Are these men skilled
And the men you'd hire if you had to build?"
He gave a laugh and said: "No indeed!
Just common labor is all I need.
I can easily wreck in a day or two,
What builders have taken a year to do."
And I thought to myself as I went my way,
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I a wrecker, who walks the town,
Content with the labor of tearing down?

—Anonymous.

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"Remember you were in those days outside Christ, aliens to the commonwealth of Israel, and strangers to the covenants of Promise, devoid of hope within the world. Whereas now, within Christ Jesus, you who once were far away have been brought near by the blood of Christ. For he is our peace, he who has made both of us a unity and destroyed the barrier which kept us apart. . . . Thus you are foreigners and strangers no longer, you share the membership of the saints, you belong to God's own household, you are a building that rests on the apostles and prophets as its foundation, with Christ Jesus as the corner-stone."—From Ephesians 2, Moffatt's Translation.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

What You Say About It

A Non-Christian Answers

As told to Mrs. Mae Magnus, Detroit, Michigan.

Is it right to tithe with the idea that God will give us a material blessing in return?

Answer: "I do not know anything about that. What do you think?"

What are the things that destroy the feeling of reverence in church?

Answer: "Too much talk about money matters."

Is it possible to forgive those that wrong you?

Answer: "If you really want to you can forgive those that wrong you."

What is the worst sin possible?

Answer: "Well, I do not know what the worst sin is, but I believe every sin is bad, isn't it?"

Can my ordinary activities of life affect the eternal life of others?

Answer: "Yes, if church members don't do any different, what is the use to belong?"

Is it right to tithe with the idea that God will give us a material blessing in return?

DETROIT, Michigan.—Says Mrs. Mae Magnus, "Read the 3rd chapter of Malachi; there are many helpful messages on that subject in this chapter. The 10th verse says: '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.' The Word also says, Proverbs 3:9, 10, 'Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty.'

"I believe these promises teach us that we can expect a return material blessing from tithing. If we obey the things God asks us to do, then He does just as He has promised."

RIPLEY, Illinois.—Says Harvey Krogh, Jr., in *The Ripley Evangelist*: "You may believe it or not, but the question is, Will you try it? 'The tithe would make possible the speedy payment of all church debts, provision for all benevolences, proper equipment for church, Sunday school, social and community service, a living salary for every pastor, skilled and paid helpers for church enterprises, and the immediate evangelization of the world' (Luther E. Lovejoy). This is not the real reason for tithing. We tithe because we love the Lord and have found it to be the simplest and most convenient way to show our appreciation for His material blessings."

Is it possible for you to really forgive those who wrong you?

OREGON, Illinois.—Says Arlen Marsh: "Forgive? What? I've gotten too many other people into trouble to remember what they may have done to me. There are those with whom I can't work very well—I haven't much sympathy with chronic stupidity, for instance; but that's a matter of disposition more than of forgiveness."

DETROIT, Michigan.—Says Mrs. Mae Magnus: "Turn with me to Matthew 5:44-48. In these verses it tells us to love our enemies. Also, if we love those that love us, why, even the publicans do that. Matthew 6:15: 'But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' Here we must obey what God asks of us and He will forgive us. There are only two ways to follow: the way that leads to eternal life or the way that leads to eternal death.

"To be truthful with you readers and soldiers of Jesus, I tell you this is not always easy to do, to forgive those that wrong me. But when I am tempted to nurse a grievance against my fellow men, I ponder over some of the things I have done that brought grief to our Savior, and yet I expect Him to plead for me to the Father any time I ask. I then feel quite ashamed of myself, and that helps root out this bitterness. I believe if we all would strive to drive out bitterness we would be happier. I read in John 15:12 that we should love one another as Jesus has loved us. We cannot love one another with bitterness in our hearts. Hebrews 12:14: 'Follow peace with all men, and holiness, without which no man shall see the Lord.' May God help us to be more forgiving toward our fellow men is my prayer."

EDEN VALLEY, Minnesota.—J. R. LeCrone quotes a poet:

"In speaking of a person's faults,
Pray don't forget your own.
Remember those with house of glass
Should never throw a stone."

A New Berean Class

On Friday evening, April 8, a new Berean class was organized at Ponchatoula, Louisiana. The following officers were elected: president, Mrs. Ellen Williams; vice president, Mrs. Etta Bangston; secretary-treasurer, Miss Dorothy Foster. There were sixteen in attendance at the organization meeting, only six of whom were members of the Church of God. There seem to be good possibilities for growth in this class, and with the fine interest being shown we are sure the work will go forward.

Harry Goekler.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

A MAN WHO WOULD NOT QUARREL

"SOME of the boys had a terrible quarrel at school yesterday," said Bobby to Mother, as they rested one Saturday afternoon under the shade of the big maple on the lawn.

"How did it start?" asked Mother.

"Well," Bobby replied, "it was this way. They couldn't agree about which part of the playground should be theirs to play ball. Some of them wanted to play on one side of the schoolhouse and some on the other."

"And we girls had to stop playing," Betty joined in, "and just sit down in one corner under a tree."

"What did you do, Bobby?" asked Mother.

"Well, I just sat down on the steps and watched the fight until the bell rang," said Bobby.

"I'm glad you did that, Son," said Mother. "And I think you girls did the best thing, too, Betty. You might have been drawn into the argument and soon you would have been quarreling as bad as the boys. It's best just to stay out of such things.

"That is something like our lesson for tomorrow," continued Mother. "You remember that last week we learned how the three visitors sent by God told Abraham that he and Sarah were to have a son to bring them joy in their old age. Well, the next year that son arrived, and they called him Isaac, which means 'laughter,' my dears."

"I guess he brought laughter to his parents, if he brought them joy," said Betty.

"Yes, a son such as Isaac grew up to be was a joy," Mother continued. "Now turn in your Bibles to Genesis 26, and we will dig out the story. Verses 12, 13, and 14 tell us something about Isaac."

"He was a farmer," said Bobby, "and he was rich. He had many cattle and sheep and servants."

"Betty, do you see one word repeated again and again in the story?"

"Yes, Mother, I see 'wells' seven or eight times."

"Bobby, do you know why a well would be so important to Isaac?" asked Mother.

"Why, a man who raises cattle and sheep must have water," said Bobby.

"Yes, and in that dry and sandy country wells were more important than ever. Now, Betty, you see if you can find out what happened."

"Some people, I can't say their name, filled them with

earth. Wasn't that mean!" said Betty.

"It was the Philistines, Betty," said Mother. "Bobby, see if you can find out what Isaac did then."

"In verse 17 it says Isaac left when they asked him to, and then when he had dug another well, he had to leave that, too. That was hard on Isaac, I think," said Bobby.

"It looks so to us," said Mother, "but let's read on and see. Remember, Isaac was a peaceful man and would rather move on than have any trouble. He could have kept the wells in a fight because he probably had more servants than the king did. But he chose not to fight.

"God appeared to Isaac that very night and told him not to be afraid, for He would be with him and bless him wherever he went. That must have made Isaac feel happy and safe.

"He was by this time at Beersheba, and there his servants dug another well, and that one they were allowed to keep. But what did Isaac do before they dug another well, Betty?"

"He built an altar to God," said the little girl, "to show Him he was thankful, I guess."

"After that a queer thing happened," Mother continued. "One day Isaac looked out across the plain and there he saw some men approaching. Who should it be but the king that had driven Isaac away off to this southern land, and two of his officers with him!

"Naturally Isaac asked them why they were coming to see him, seeing they had hated him so and driven him away. What do you think they answered? Why, that they saw God was with Isaac, and they wanted to make peace!

"We would have been tempted to tell them to go back home and not bother about us; that we could get along without their good wishes. But not so Isaac! He made a feast for them, kept them overnight, and sent them on their homeward journey well pleased with themselves. And never again did Isaac have any trouble with them as far as we know.

"By this time Isaac's father, Abraham, was dead; his twin sons, Jacob and Esau, were grown to manhood; and Isaac himself was a hundred years old," finished Mother.

"A hundred years old!" echoed Betty and Bobby.

"Yes, but men weren't counted as old at a hundred in those days, for they lived longer. Isaac, in fact, lived longer than any of the other ancient fathers of his time. Bobby, you will find his age in Genesis 35:28. You figure it up while Betty and I get supper."

And Mother and Betty went into the kitchen while Bobby figured up Isaac's age. Do you know what it was?

AMONG THE CHURCHES

CHANGE OF DEDICATION DATE

Los Angeles, Calif.

Owing to unavoidable delay in getting the millwork for the new church the date for dedication has now been set definitely for June 6. Los Angeles is experiencing a building boom and as soon as we learned that there would be a delay in getting our doors and windows through the mill the congregation voted to set the above date. This also accommodates some of our local members who will be away on vacation during May. We hasten to get this announcement in our Restitution Herald because we know quite a number of our isolated are planning to attend the dedication.

God has greatly blessed our efforts so far, and we trust that the interest will increase and the gospel be heard by many who have never heard it as it was proclaimed by our Lord and His apostles.

I will mention also that the local church officers decided at an official meeting that Bro. George Parker Lichty of the Pomona congregation would deliver the dedicatory sermon. Emma C. Railsback, Pastor.

WHAT'S THE ANSWER?

What military commander during a battle issued an order that was sent farther than around the earth? Look carefully in next week's paper for the answer. Don't forget! It'll be there!

"CORNELIUS NOT A CHRISTIAN"

During the editor's absence the following comments on his recent editorial under the above title have reached the office:

Bro. S. J. Lindsay writes in part as follows: "I feel that your article, 'Cornelius Not a Christian,' is as sound doctrine as I have read in the columns of The Restitution Herald for a long, long time. . . . If the church ever needed sound doctrine, it needs it now. I think it should be put in tract form. . . . Some may be found who would condemn that sort of teaching, but they are very much in need of a good physician. Thanks a-million for it."

From Bro. R. H. Judd of Canada comes this comment: "Just a line of thanks . . . for the very fine pithy article re. Cornelius. You have certainly nailed the colors to the mast. You may remember that the same fact was incidentally brought out in my tract, 'How Much Do You Believe in the Lord Jesus Christ.'"

We now await adverse criticism of the article.

CONTRIBUTIONS TO N. B. I.

Alletta J. Renner	\$ 5.00
L. M. Howell	1.00
Wilson Calkins	50.00
In Memory of J. G. Haupt	10.00
Verna Himmelright	20.00
Mary Walker	1.00
Mr. and Mrs. C. E. Lapp	2.00
I. H. S.	25.00
Mrs. Ida F. Orem	28.00
Mrs. R. A. Robinson	1.50
An Indiana Friend	50.00
Lucy B. Groat (ind. fund)	25.00
Mr. and Mrs. J. M. Dorris (ind. fund)	2.00
Mr. and Mrs. Herman Lewis (ind. fund)	5.00

VIRGINIA

On Easter Sunday our hearts were gladdened at the close of the morning service when Mr. Emory Ritenour of Pendroy, Mont., came forward presenting himself to his Lord and Master for baptism. Bro. Ritenour is a man in the very prime of life and we are predicting in him a strong and courageous worker for the Master. His baptism brought great joy to us all, but especially to his two sisters, Mrs. Virginia Kincheloe and Mrs. Seraphine Cleek, who have been members of the church for many years.

Our brother came here to attend the funeral of his father, Mr. Thornton Ritenour, who has lived in or near the Shenandoah Valley in Virginia the greater part of his life, and was well known among our church people and highly respected by all.

At this writing Sr. Verna C. Thayer is just beginning to stir about again after two weeks in bed, three days being uncomfortably spent in the hospital. Her condition is not serious.

Church activities in Virginia are apparently about normal.

V. Earl Thayer.

THE PROBLEM OF SUFFERING

May we suggest the following as a question for our writers and Bible students to help us to solve, which has been brought to our attention recently by a children's specialist.

"If God is the kind, sympathetic, and loving Father that He is painted, and if He is all-powerful, so that nothing is impossible to Him, why does He allow little children, who have done harm to no one, to suffer as these innocent ones do who come under my care?"

It should be remembered that the question is to be answered on behalf of an honest man who wants to be convinced that God is great and good, and who wants his faith in God fully restored. Further, the logical, scientific mind of the questioner should also be taken into account as an answer is prepared.

Who will be the first to attempt to meet this man's serious difficulty?

HERALD RECEIPTS

Frances Pierce (for another); Mrs. S. W. Coffman; J. E. Wilson; Verna Himmelright; Ben Johnson; Maurice E. Bray; Mrs. A. M. Lobell; Herman Lewis; Mrs. J. D. Hogarth.

A PLEASURE TO AID IN THE LORD'S WORK

From two letters received as we go to press on Monday morning we call attention to the following, which we believe voices the sentiments of all whose willingness to give to the work of the Lord makes possible the publication of The Restitution Herald and Truth Seekers' Quarterly.

Accompanying a generous contribution one sister writes from California:

"I consider the opportunity and the means to give one of the pleasures enjoyed by the brotherhood. May God be with and bless your efforts in keeping the gospel before a dying world."

From the representative of a faithful group in West Virginia comes another fine contribution, together with this comment:

"We certainly would hate to hear that we could not get the paper any more and the Truth Seekers' Sunday School Quarterly. I am sending the enclosed for the Church of God at Skelton, West. Virginia."

IT HAPPENED IN INDIANA A LONG TIME AGO

Kokomo, Indiana, September 26, 1866

The following, taken from the "Prophetic Watchman," edited by J. M. Stephenson and H. V. Reed and published at Harvard, Ill., will be of interest to our present valiantly struggling congregation in Kokomo, Ind.

"You are aware that so many of the brethren removed to the West, it took all the officers of the body at little Wildeat Church off, and thus that body has been in a disorganized condition until on last Sunday a series of lectures were delivered by Elder W. L. Winslow and others, where there was a (re)organization effected, and you will rejoice to hear of the glorious reunion of fifteen of the disciples of Christ now standing firmly united on the old foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. . . . The cause of truth is in a prosperous condition in this vicinity, and I think much good is being done under the unceasing labors of the above named brother."

The letter is signed by Isaac N. Butcher, who later moved to Irving, Iowa, where both he and his wife died. They have a surviving daughter in Nevada, Iowa.

BETWEEN YOU AND ME—

Bro. James A. Patriek of Ashland, Ohio, has been on the sick list for about four weeks.

In the absence of Pastor G. E. Marsh from his pulpit in Oregon, Ill., April 25, Bro. Glen Mills of Aurora College spoke both morning and evening.

The time is almost here for Bro. T. A. Drinkard of Texas to begin work with Pastor Harvey Krogh, Jr., and the Ripley, Ill., congregation. He expects to be with them from May 1-23.

Good attendance and interest are reported from Camden, Ill., where Bros. F. L. Austin and J. W. McLain are holding evangelistic meetings.

Sr. Anna Boyanovsky writes from Marathon, Iowa: "After our severe winter we started our meetings at Carl Bjurklund's on April 4, and last Sunday, April 18, we met at the Harold Smith home, with Communion. Both meetings were very well attended. We hope to gather at the Guy Selleck home near Storm Lake on May 2."

ST. LOUIS, MISSOURI

The meetings at St. Louis, Mo., now being conducted by the editor of The Herald, are progressing reasonably well according to our latest information. Bible classes are being held each morning and preaching services at night. Sunday morning and afternoon Bro. Marsh preached at the Morse Mills Church of God. Sunday evening Bro. Roy Graham preached to the St. Louis congregation.

It is expected that Bro. T. A. Drinkard will be in St. Louis on the night of April 30, at which time he will be asked to speak in Bro. Marsh's place. Bro. Drinkard will stop off in the city on his way to Ripley, Ill., where he is announced to begin a series of meetings with Pastor Harvey U. Krogh, Jr., May 1 to continue over May 23.

WHAT WOULD YOU DO?

In this issue we are presenting three articles in answer to the question that was submitted in these columns some months ago, in which inquiry was made as to the best method of approaching a young man of excellent character on the subject of his own salvation. The young man takes no interest in the Bible nor in religion.

We believe that the suggestions that have been sent in are all worthy of most serious consideration, and the editor congratulates the authors on the thought and care which they have bestowed upon this important matter. For their information, he wishes to state that the question was asked concerning a real person of the kind described, and we will watch and see what results may follow the actual application of these splendid answers to a problem that frequently presents itself to the Christian worker.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul

"A very merry, dancing, drinking, Laughing, quaffing, and unthinking time."
—John Dryden.

Few uninspired writers have described the moral and spiritual condition of the world as it is today more aptly than Dryden does here. Only Paul, with his divinely given insight into the future, can bring more vividly before us the deplorable state of mankind at the present time. In spite of universal education and the encouragement which such education should give to the development of the universal mind, men will not stop in their pursuit of pleasure to think seriously of the great problems of life.

"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." (Look up the definitions of each of these words in a good dictionary and consider the weight of their combined meaning.) "They will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such."—2 Timothy 3:1-5, Moffatt's Translation.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Golden Rule Adult Class; Golden Rule Sunday School; Lydia A. Railsback; Fannie LeCrone; Mr. and Mrs. Delos Andrew.

HOW LONG DOES A HERALD LIVE?

We recently received a letter and an article from a gentleman in Missouri who stated that a copy of The Restitution Herald of January 17, 1935, had just fallen into his hands. He calls attention to an article which appeared in that issue from the pen of Bro. J. S. Lyon treating of a subject in which he was especially interested.

His remark, that a Restitution Herald published more than two years ago was still in circulation and arousing interest and calling forth response from readers, prompted the editor to ask himself the question, "How long does a Restitution Herald live?" How long does it continue to pass from hand to hand with its widely varied messages of truth? Much longer, no doubt, than many of us suppose.

A spoken sermon generally lives but a few hours or a few days at best in the minds of those who listen to its delivery, but a printed sermon survives for years. We are now republishing some of the splendid addresses and articles which were prepared from fifty to eighty years ago by men who have been sleeping in the dust for decades, but whose work is alive and vital with truth still.

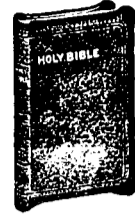
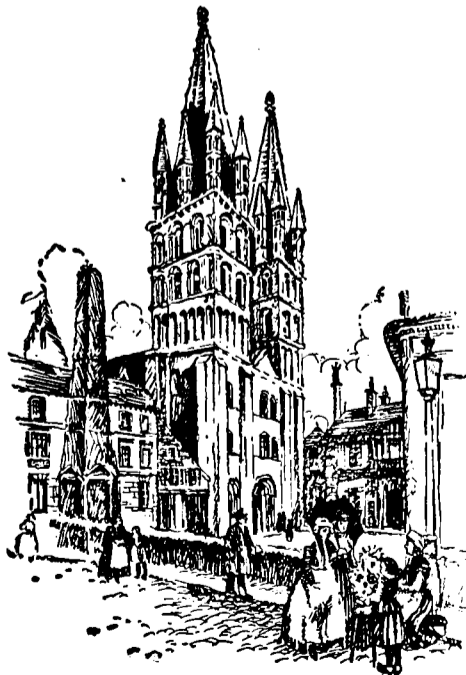
The Church of God needs qualified writers on Bible subjects who are specially schooled for their task, whose work will be worthy of lasting preservation, and whose influence for good will remain fresh for a hundred years if necessary, as much as it needs pastors, evangelists, and teachers.

SHOULD A CHRISTIAN JOIN A LABOR UNION?

Such is the interesting question we are asking our readers to help us to solve. Tell us in your own words just what you think the attitude of a Christian, a member of the Church of God, should be toward labor unions. We will be glad to publish in full or to summarize the substance of such replies as may seem more advisable, for the benefit of our readers. The letter on which this suggestion is based follows:

"I wish we could have some articles written about the (labor) unions. There are some who think it is all right to join them but not to be active. For myself I think it is wrong for one who has named the name of Christ to belong to any organization of that kind. I think Christians should keep themselves unspotted from the world."

What do you think about it?



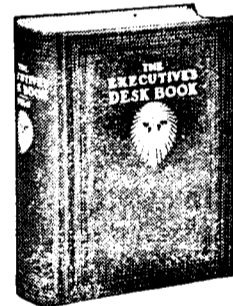
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

The Wise Men and Their Visit

By C. R. Loomer

MY ATTENTION has recently been called to the events associated with the birth of Jesus, particularly to the visit of the wise men from the East. The succession of these events are given in the helps which are to be found in teacher's and student's editions of the Bible. But the bare enumeration of them does not give much satisfaction to the inquiring student. Therefore, I will endeavor to give an explanatory account of them.

When our first parents, by transgression, fell into sin, God promised to give to their posterity a Redeemer. This promise He renewed to Abraham with the assurance that the Redeemer should come in the line of his descendants. Accordingly the Hebrew people were the sole repository of God's promise, and their prophets had foretold many of the characteristics and circumstances of His life.

In the course of time the conditions of worldly affairs gave rise to an expectancy that the Redeemer's appearance was imminent and many people were looking for signs of His coming. In fact, some persons had received divine assurance that they would see the fulfillment of God's promise before their death.

There was also an indefinite conception among heathen nations that a great King was to arise who would restore the "golden age" and eradicate evil. This idea seemed to point to the Jewish people for its fulfillment. This expectation among the heathen constitutes no obstacle, however, to the reality that the descendants of Abraham were the sole repository of God's promise.

The Jews were scattered through all nations, and in many cities they had synagogues where the tenets of their faith were promulgated. Consequently, I cannot believe that the wise men were heathen magi; rather they were descendants of the Babylonian exiles who did not go back with any of the groups that returned to Palestine.

It is reasonably certain that the wise men were conversant with the Hebrew Scriptures, including the prophecies of Daniel, for Daniel is the only one who provides data which, if understood, gives a close approximation of the facts concerning Messiah's coming.

In the year 6 B. C. (some say 7), there occurred a very remarkable celestial phenomenon, the planets Jupiter and Saturn came into conjunction. This event gave to what appeared to be a single star an unusual brilliancy. This phenomenon would give an ardor to the faith of the wise men that the fulfillment of God's promise was near at hand.

Then in 5 B. C., Mars came into conjunction with the others, which would naturally add to their enthusiasm. I believe that in addition to all this God communicated personally to them that the looked-for Redeemer had come. The star that guided them on their journey was, beyond a

doubt, a miraculous manifestation, similar to the pillar of fire that led the children of Israel from Egypt.

Judging from the conditions as they existed at the time, the visit of the wise men occurred within a month after the birth of Jesus, and before the flight into Egypt took place. The testimony of Matthew confirms this opinion.

Complying with the order of Cæsar Augustus, Joseph and Mary went from Nazareth to Bethlehem to be enrolled as subjects of the Roman Emperor. They found the little village overcrowded with people, for the descendants of David were legion. While awaiting their turn for enrollment the child Jesus was born. This was late in September, 5 B. C. During the night following the shepherds made their visit. (These shepherds kept the sheep that were intended for the sacrifices.)

On the eighth day the parents took the Babe to Jerusalem for the circumcision rite. Then they returned to Bethlehem. By this time the crowds had returned to their several homes and the holy family obtained lodgings at the inn.

According to the Levitical law (Lev. 12:4, 6), on the 33rd day after the birth of a son, the parents were required to bring to the priest an offering for the mother's purification ceremony. This would be about November 1 of 5 B. C. It was on account of this ceremony that Joseph and Mary returned to Bethlehem and it was at this time that the salutations of Simeon and Anna occurred.

In the meantime, while waiting for this ceremony, the wise men arrived with their precious gifts.

It seems from the statement of Luke that it was the intention of Joseph and Mary to return to their home at Nazareth, but being warned of God to flee from Herod they departed to Egypt, beyond the reach of the King's power.

The accounts of these events by Matthew and by Luke do not seem to agree exactly, but there is no contradiction, for some items mentioned by the one are omitted by the other.

Matthew was a Jew and an apostle and he wrote his Gospel for the Jewish Christians. Hence, he mentions certain prophecies and historical incidents to strengthen the faith of his fellow countrymen and for their encouragement.

Luke was not a Jew and had never resided in Judea. As Paul's physician he accompanied that Apostle on several of his journeys. He wrote his Gospel by Paul's request. It was intended for Greek and other Gentile converts. He obtained his information concerning Jesus Christ and events associated with His life from the testimony of others. His purpose was to prove the reality of Jesus' existence, to give an account of His life's work, and show how by His death and resurrection man's redemption had been purchased.

THE RESTITUTION HERALD

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The Vacant Signpost

By George A. Waters

A WEARY traveler was plodding along a dusty highway. His attire proclaimed him to be a Jew. The road upon which he was traveling gave evidence of former grandeur by the ruins of magnificent structures scattered by the wayside. Being very tired, he sat down for a few minutes' rest, and taking a small book from his pack, he began to read aloud.

Upon another road, hidden by some shrubbery, a second man was slowly advancing with bowed head. He, also, was weary from a long journey, and, as the Jew began to read, he paused to listen. He could catch only part of the words, but this is what he heard: "If thy people . . . sin against thee, . . . and thou be angry with them, and deliver them to the enemy, so that they carry them away captives . . . far or near; yet if they shall bethink themselves . . . and repent, and make supplication unto thee, . . . saying, We have sinned, . . . and so return unto thee with all their heart, . . . then hear thou their prayer . . . and forgive thy people" (1 Kings 8:44-50). A moment later the Jew's voice arose in prayer: "Oh, Lord, God of Abraham, Isaac, and Jacob, help me. Open Thy way before me."

In a few minutes the men met where the two roads converged. The stranger extended his hand to the Jew, saying: "Sir, I overheard a part of thy reading and prayer, and I trust that we may be friends, for I also carry a guidebook similar to thine. My name is John, and I read in the book the supplication of Solomon: 'Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; . . . when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for' (1 Kings 8:41-43). I also have asked for guidance along this road of life."

The Jew accepted the proffered hand, saying: "My name is Simon, and I welcome thee. Knowest thou the way from here on? I see yonder broad highway leading to the left, and a straight, narrow way leading to the right. There

After the conversational style of The Pine Woods Bible Class, Elder Waters offers a thorough, if somewhat complicated, study of the exact time of the first Communion, the crucifixion, and the resurrection of the Christ.

is a signpost, but it is vacant, the crossarms are not on it. Surely that paved highway is the way we should go."

"Hold!" cried John. "Our Guidebook says: 'There is a way which seemeth right unto a man,

but the end thereof are the ways of death' (Prov. 14:12; 16:25). Let us examine yon signpost that we may determine the right course if possible."

They found the crossarms lying near, and, by fitting the nails in the holes in the post, were enabled to restore it to its original purpose. Their task completed, the arm pointing to the broad way said, "Destruction," and the other, "Life." Then said John: "I remember that the supplement to my Guidebook, which is called the New Testament, says: 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it' (Matt. 7:13, 14)."

Simon replied: "Thy supplement is indeed true in this case, but I have never accepted it as true because it teaches that Jesus is Christ, and I must have a sign proving the truth of that before believing that it is authentic."

John answered: "The Master said: 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 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' (Matt. 12:39, 40). Surely His burial and resurrection fulfill that sign."

"How can it," said Simon, "if He was buried at sundown Friday and raised Sunday morning? We might stretch our imaginations and say He was in the grave three days, but only two nights intervene; so thy sign faileth. Jesus said, 'No other sign shall be given,' so how can I believe?"

John replied: "I see thy logic. The cross is a signpost to thee, and the crossarms are (Please turn to page 9)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

New Methodist Prophetic Monthly

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed."—2 Peter 1:19.

WILLIAMSTOWN, N. J., April 20.—*Tomorrow*—*In the Light of Prophecy* is the name of a new monthly publication now being issued here. It is described as "a Methodist testimony for the imminent, personal millennial return of the Lord Jesus Christ."

In the first number of the paper, which appeared in January of the present year, the editor declares that there are thousands of members of the Methodist Church throughout the country who believe that the Bible is the literal Word of God to man; also that there are many who hold very firmly to the conviction that the Lord is to return to the earth in the very near future to establish His millennial kingdom here, but there has been no publication voicing the thought of this great cross-section of Methodism until now.

The paper issues a call for the rallying together of all in that great denomination who are looking for the glorious return of Jesus Christ.

The editor of THE RESTITUTION HERALD was told recently by a minister of the Methodist Church that the Bishop of the district of which he is a member asserted that he, the Bishop, was making a strong effort to overcome the current that was sweeping the church toward modernism. He stated that the "social gospel" was nullifying the gospel of Christ and destroying the value of the church from a real spiritual standpoint.

It is to be hoped that the new magazine will aid in leading the followers of the Wesleys, who believed so firmly in the second advent, back to the more scriptural ground of their founders.

Paganism Endorsed by Nazis

"Hath a nation changed their gods, which are yet no gods?"—Jeremiah 2:11.

BERLIN, Germany, April 4.—General Erich Ludendorff, who with his wife, Dr. Mitilda von Kemnitz, founded the neopagan cult in Germany in 1926, announced today that the new religion of "German understanding of God" has been granted full and equal status with Protestantism and Catholicism by the Government.

The program of the revived paganistic system was recently laid down by General Ludendorff in his magazine, *Am Heiligen Quelle Deutscher Kraft* (To the Holy Source of German Strength), as follows:

"We will rid ourselves of Christian dogma and realize the mystery of the incarnation of the German people or else

we will sink in the rottenness of a humanity without consistence."

General Ludendorff urged his followers to redouble their efforts in fighting "supernatural powers who recently have attempted more furiously to undermine the bases of our young, racial State in order to build up once more their domination over the German people."

These words were taken as a direct reference to the Catholic Church, which strengthened its opposition to State domination after the recent encyclical of the Pope. The General is said to regard the Vatican as the most dangerous of "supernatural forces" in this respect.

The declaration of the leader of the neopagan cult coincided with renewed anticlerical moves by the Government. Within recent days police authorities have forbidden the holding of a Protestant evangelical service at Darmstadt.

His experience in the World War, Ludendorff declared, convinced him that in order to be victorious in any future conflict Germany must destroy Christianity, which he described as a "foreign religion which falsifies our inheritance, slays our racial qualities, steals their unity from our people, and renders them defenseless."

On many fronts a relentless war against Christianity and Judaism is developing. The movement in Germany already claims hundreds of thousands of adherents and sympathizers. Avowedly antichristian and in many countries antigod, one can readily see how easy it will be for the "man of sin" to secure the devoted support of vast numbers of deceived men and women when he openly "opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. 2:4).

(We are indebted to Bro. R. H. Judd for the news item upon which the above editorial comment is based.)

The answer to last week's question will be found in Joshua 10:12.

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The Holy Spirit—The Spirit of God

By Ezra D. Gifford

THE scriptural doctrine concerning the Holy Spirit is very plain and evident. We are simply told that the Holy Spirit is the Spirit of God. We refer the reader to Ephesians 4:30, "Grieve not the Holy Spirit of the Deity, in which you were sealed into the day of releasing," and to 1 Thessalonians 4:7, 8, "The Deity called us not upon uncleanness, but in holiness. Surely, therefore, the one putting away, puts away not man, but the Deity, the one bestowing his Spirit, the Holy, within you."

The reader can find many other passages by turning to his concordance, all teaching that the Holy Spirit is simply the Spirit of God. We submit a few: Matt. 3:16; 12:18, 28; Acts 2:17, 18; 5:9; 8:39; Rom. 8:9, 11, 14; 1 Cor. 2:4, 5; 3:16; 6:11; 7:40; 12:3; 2 Cor. 3:3; 1 Peter 4:14; 1 John 4:12, 13.

We wish to emphasize that the Spirit of God means the Spirit of the Father; for the Father, according to the Scriptures, is the only true God (John 17:4; 1 Cor. 8:5, 6; Eph. 4:6, 1 Thess. 1:9, 10; 1 John 5:20). The Scriptures distinctly call the Spirit the Spirit of the Father. "For you are not the ones speaking, but the Spirit of your Father is the thing speaking in you" (Matt. 10:20). The same is also clearly involved in Ephesians 3:14, 16, and in many other passages. And as further evidence, note the fact that Jesus plainly taught it was the Father who would give and send the Holy Spirit: John 14:16, 26; and that the Holy Spirit proceeds from the Father: John 15:26.

As the Holy Spirit is the Spirit of God the Father, it is well called in the Scriptures: "The Spirit of holiness" (Rom. 1:4). "The Spirit of the grace" (Heb. 10:29). "Spirit of power, of love, and of sobering" (2 Tim. 1:7). "The Spirit of the truth" (1 John 4:6). "The Spirit of the faith" (2 Cor. 4:13). "The Spirit of the promise" (Eph. 1:13). "Spirit of wisdom and revelation" (Eph. 1:17). "The Spirit of the life" (Rom. 8:2). "The Spirit of prophecy" (Rev. 19:10). "Age Spirit" (Heb. 9:14). "The Spirit of glory" (1 Peter 4:14).

These, together with several other titles of like nature, are applied to the Spirit in the Scriptures, all showing that Holy Spirit is the all-pervading Spirit of God that fills all

things with the life and presence of God. It contains personal attributes because it is Spirit of a Person, but itself is not a person from the very fact that it is the Spirit of a Person.

It is indeed called God and the Lord in John 4:24 and 2 Corinthians 3:17, 18; but this is a common form of personification in the Scriptures, where one thing or person stands for or personates another. The Word was called flesh (John 1:14), because the flesh of Jesus contained the Word and represented the Word, not that the real body of

Jesus was the Word, for this would be untrue. Man was called dust (Gen. 3:19), but this does not teach that the dust was the person of man, for man is a living soul (Gen. 2:7), his form being indeed of the dust, for the body is but a house (2 Cor. 5:1-4), a house necessary to conscious existence, but yet not the real man that sleeps in death in the dust of the earth (Isa. 26:19). The body, by representing the man, is called the man, just as the flesh of Jesus, by representing the Word, is called the Word. God is called love (1 John 4:8), but love is not the person of God. Love is God because it represents God. And so we might go on and show many instances from the Scriptures where one thing or person is called another thing or person because it represents that other thing or person. In these matters the Lord expects us to use reason and common sense.

It is manifest that the Holy Spirit is not the person of God, for it is the Spirit of God. The spirit of a being cannot be that being himself,

although it may be called that being because it represents that being, according to a scriptural law of personification. The light that shines through the window we call the sun, practically speaking. But we do not mean the individual sun—that great luminary in the heavens above, 92,500,000 miles from the earth, and 860,000 miles in diameter. We simply mean that a radiance representing the sun comes through the window. In the same way the great and infinite God, our heavenly Father, comes to His believing children through the unshaded window of faith and illuminates their souls with heavenly light and glory, giving grace, mercy, and peace, faith, hope, (Please turn to page 11)

THE AUTHOR

Elder Ezra D. Gifford was a man of unusual spiritual and intellectual attainments. Reared in an orthodox church, quite early in life he came to question the scriptural basis upon which the teachings of his denomination rested. He started in to discover in the Bible proof to support such ideas as the immortality of the soul, the Trinity, going to heaven at death, eternal torment for the wicked, etc. He found instead that such doctrines of men were not taught in the Word of God.

Elder Gifford became a proficient Greek and Hebrew scholar and translated portions of the Scriptures from the original tongues into English. He established a small religious paper which he called "The Way of Truth." He also organized a number of churches, and was the author of several very excellent books.

For some years he was pastor of a church in Seattle, Washington, which was called "The Church of God in Christ." He was never associated directly with our own body, but was in close sympathy with most of our doctrinal teaching.

Bible Christianity

I AM a firm believer in evangelism; and this means carrying good news to my fellows in the everyday associations and intercourse of living. Furthermore, it is my sincere conviction that the teaching of Jesus Christ is, and always has been, the best news to impart to my fellows. It is real news to most persons, even to church members. The Christian Bible has been and still is sadly neglected in church worship, in church schools, as a standard of spiritual values and ethical duty, and as a counselor in the business and pleasures of common life, and as a teacher of those spiritual truths which lead to the assurances of hope; and this hope is the true supporter of the motive forces of our lives. A recent writer has well expressed the truth: "The Christian gospel is plain enough; what is lacking is simply the courage to act upon it." Or as another modern teacher has said: "Christianity has not been tried and found wanting; it has been found difficult and not tried." The purpose of this short article is to discuss some of these difficulties as met today. We all may heed the advice of Gamaliel, the doctor of the law, before the Jewish council: "And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God" (Acts 5:38, 39).

Some very stern facts meet us in this study of why churches do not thrive and bear more fruit. Why are so many talking about the failures of Christianity, even some religious periodicals that profess faith in Jesus Christ? Should we not rather revive the church and the world by magnifying the good done? An evangelist once asked a Boston policeman what would happen to the city if there were no churches; and his immediate reply was: "We could not get policemen enough on the streets to keep order." A good judge, presiding at a church trial, made the statement: "Every clergyman in the city is of more value in preserving the good order of this town than ten policemen." Here is a view of the effectiveness of the Christian church not often published in the *Evening News* or the *Morning Herald*. It would not be amiss to publish this news.

Let us return to the positive side of this subject. We acknowledge that what E. Stanley Jones, the noted missionary, says, is true: "One can know as much about God as he is willing to practice—no more." It is true. And we need to remedy as many of the deficiencies of the church as possible. We might live in a more comfortable way if we should take God into our plans. And our knowledge of God's dealings with men is in the Bible; in the history of the universal church. To know the Bible is to know God; for the consciousness of God in human experience is the inspiration which makes God real to us. It is the only way to salvation which has been revealed to man. A lawyer, to win his case, must prepare his brief in accord with the laws of

the land. It must be presented in proper form and in harmony with the rules of court procedure. And more; the pleader himself must be qualified before he may appear before the court. Is it too much to expect a Christian preacher or evangelist to be qualified in regard to Christian doctrine—the "law"—which was fully recognized by the master Preacher and Pleader, as he abjures the wicked "to forsake his ways, and the unrighteous man his thoughts"? The church fails when it neglects God and the Bible. Listen to a reviewer of a book, *A Guide to the Bible*. He says: "Today very few people quote the Bible to clinch an argument, and those who read it at all do so for other reasons." Would a Webster or a Choate or an Elihu Root dare to treat the statutes of his state or his country in such a fashion? What do we read in the Gospels? "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).

The misuse of the Scriptures is one of the appalling hindrances to Christian evangelism. Men do not hear the truth. It is reported that in the United States there are 243 distinct denominations of professed Christians, each striving to preserve their peculiar differences. Social choice may justify several kindred groups, but it does not in any degree necessitate strife. All Christians carry the same Bible, worship the same God, adore the same Christ, are sanctified by the same Spirit, enjoy the hope of the same kingdom. No doubt there are honest disciples of the Lord in every church: the Lord seems to bless them. But the question of the Apostle comes to mind: "Is Christ divided?" (1 Cor. 1:13). This is the testing question at this moment. When professing Christians cease to love their neighbors, and sometimes plan to do them harm, how are we to evangelize the world? How are they to give the cup of water in the Master's name? In a city of fifty thousand inhabitants, less than one half belong to the church. Yet, on a house-to-house canvass, more than nine tenths declared their belief in God, and more than four fifths were believers in the saving power of Jesus Christ. The problem of today is plain and feasible. No one is saved on account of belief. But when belief is translated into action it becomes faith. And we "are saved by grace through faith." Says the Apostle James: "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 1:25).

Bible Christianity is different from theological churchism in this: It accepts the fundamental truth that God is, and that He is a "rewarder of those who diligently seek him" (Heb. 11:6). Our conceptions of the attributes of God are nothing more than explanations of how God appears to us. His wisdom, power, providence, grace, and so on, are different to each believer. Stopping to contend

about such differences, and not pressing on "toward the mark of the . . . high calling of God in Christ Jesus" (Phil. 3:13-19), has destroyed the true purpose of God's beneficent dealings with mankind. This, in short, is "churchism." The nominal church, in some ways, has put the opinions of men in the place of God's revelation of Himself in Jesus the Messiah, whose parting message is: "Ye believe in God, believe also in me" (John 14:1). One of the causes for the rapid advance of the early church, according to Gibbons' history, was "the union and discipline of the Christian republic." It was in the world, but not of the world. But it was the follies of men that undermined the efficacy of faith. "Human reason," says the historian, "which, by its unassisted strength, is incapable of perceiving the mysteries of faith," has been allowed to usurp the place of triumphant confidence in God, has wrought strife and disaster. The message to the church at Sardis (Rev.

3:1-6) is a vivid picture of the conditions; and present-day conditions require the same remedy: "Be watchful, and strengthen the things which remain, that are ready to die."

This is not a plea for the present-day notion of the union of churches. It is more. They advocate concessions, coordination, liberalism, concordats. But this is a plea for Christian unity, which is lacking. Already the plan is perfected. Grace is sufficient for all, in every emergency of life. Human sins are not cancelled by the works or worth of the sinner; they are forgiven. There is, however, a charity without which "I am nothing"—a charity that "bear-eth all things, believeth all things, endureth all things" (1 Cor. 13:1-13). In this charity we may come to Christian unity. Our duty is to "walk worthy of the vocation wherewith (we) are called, . . . endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-7).—George H. Dewing in *The World's Crisis*.

Jonah and the Whale

AGAIN the old Bible story of Jonah and the whale breaks into print with the publication of a new book, *Gospel Light*, by an Assyrian scholar, George M. Lamsa. For some time, Mr. Lamsa made an extended research in the wind-swept hills of ancient Kurdistan, studying the Aramaic language with a tribe of swarthy Kurds, who still speak a form of the Aramaic in which parts of the Bible were originally written.

In his book, Mr. Lamsa brands the story of Jonah an "Oriental hyperbole." Contending that translators misinterpreted the Aramaic, which, he affirms, was mixed with the ancient Hebrew, this modern scholar declares that to say that Jonah was swallowed by the whale was simply the equivalent of a slang expression, such as an American would use in saying, "So-and-so is in a hole." This scholar asserts that in the interpretation of dreams in the East, fish or a whale means trouble. Consequently, when Jonah is reputed to have been engulfed by a great fish or whale, it was just another way of saying that he was in trouble.

So on the basis of this evidence, Mr. Lamsa with decision relegates the whole experience, which has formed a part of the inspired Word of God for centuries, to the scrapheap of Oriental superstition and mythology. Because today, twenty centuries after Christ, in the semipagan superstitions of an almost unknown tribe living away up in the mountains of Turkey and Persia, if a man dreams about a whale or a fish, it means he will have trouble, a modern scholar decides that a book written in the ninth century before Christ is a myth and fairy tale.

But what assurance do we have that the Aramaic language discovered by Mr. Lamsa in bleak Kurdistan has not passed through some of the changes which have affected other languages? The Greek in use today is not the same as that used by the apostles in writing the New Testament.

The language spoken and written by modern Jews is not the same as the Hebrew of the Old Testament. The English we speak and read today has passed through great changes since the time of Chaucer. So what positive evidence do we have that the same interpretation was placed on dreams twenty-eight hundred years ago in Palestine that there is today by the wild, fierce Kurds of Western Asia?

And if the language is unchanged after these thousands of years, still would that be sufficient evidence to reject a part of the Word of God, of which Paul the Apostle spoke under inspiration of heaven, "All scripture is given by inspiration of God" (2 Tim. 3:16)? That includes the book of Jonah and the story of his being swallowed by a great fish. And if it was inspired of God, why should men, with their feeble conception of the purpose of God, undertake to declare it untrue and impossible?

Further, if man believes in the Lord Jesus Christ, he will have to believe the story of Jonah. The strange thing is how some people can profess to believe in Jesus, and even in His miracles, and not believe the record of Jonah. If we believe in the death and resurrection of Jesus Christ we will believe this unusual experience of the Old Testament, for it was a type of the resurrection of Jesus. Note what Jesus Himself said in Matthew 12:39-41: "He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 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. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

(Please turn to page 8)

What Happens After Death?

THE course of human history is marked by great adventures—of war, invasion, and defense; of exploration; in armies and groups; of single-handed prowess. But there is one great adventure which is the common birthright of all mankind; the greatest and most terrible of all, and that is *death*; when this living power we all possess, of breath, of speech, of movement, forsakes us, and this majestic human form molders into dust, and must be buried out of sight in its mother earth. The horror of great darkness, the natural fear with which we approach this dread adventure, the heart-broken grief of those left behind, make this a poignant question, "What happens after death?"

In every age and every nation, mankind doubtless has sought the answer. Philosophers have tried to reason it out; from the earliest ages there have been initiates in touch with unseen spirits whose communications have been embodied in early religions, the fundamental tenets of which have obtained remarkably widespread acceptance. The doctrine of the immortality of the soul, early taught in Egypt, passed on by the Greeks, and widely accepted even today, had its origin, not in the Word of God, but in the first lie of the Father of Lies, the Devil—"Thou shalt not surely die." The Chinese practice ancestor worship, and among many savages and half-civilized races there exists the belief that the spirits of the dead hover around unseen. This belief is now being revived in civilization, and has captured the allegiance of millions.

But all these things lack one fundamental feature, an absolute and adequate authority, who declares himself responsible in saying these things are so, and that they shall be so to those who rest their future hopes upon them. In the Word of God, however, we have authority of the most satisfying adequacy; the revelation of the Creator of heaven and earth, the supreme God, and the Inventor and Maker of mankind—spirit, soul, and body.

Here in one hand I hold a handbook issued by the makers of the Rugby Motor Car, describing its parts and how to look after them to ensure for the car the most lasting life. In the other I hold the Handbook of the Maker of the human frame, telling of its parts and how to secure *everlasting* life. In this large volume of a thousand pages, the Bible, we have abundant evidence from our Maker Himself for the answer to this question: "What happens after death?"

The first part of the investigation must therefore be, "What *can* happen after death?" If some one asked the question, "What would happen if a Rugby Car was driven two hundred miles per hour?" the natural question would arise, "Can it run at that speed? Is it built to do so?" So also the question must be asked, "What inherent power reposes in our human personalities as constructed by our Maker to enable us to survive death in any form?" For answer we turn to the Manual. We soon come across Gene-

sis 2:7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The body is dust; the breath gives life; the result is, a *living soul*. A breathing man is a living soul.

In the same chapter is the first reference to death: "... the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." This is a threat, not an actual event. Soon, however, Adam broke this command, and God arraigned him for judgment.

Here we have the essential factors of the case. The dust, the breath, the soul, comprise the man. Now God intimates that dissolution which is to fulfill His threat, "Thou shalt surely die." The terms used are notable. "Dust *thou* art, and unto dust shalt *thou* return"; that is, the real man, the being who carries the ego, the real person, is *dust*, and is to return to dust again. That is *death*. What *can* happen after that? *Nothing!* so far as man is concerned. Here, in the very forefront of Scripture, with the factors of the case before us, there is not the slightest hint of any inherent ability being granted to mankind to survive this dread reversal of creation.

As we follow the further developments of the Word of God, we find references to this event called Death—which now became the common heritage of mankind; and these references are in keeping with this original statement. Psalm 104:29: "Thou takest away their breath, they die, and return to their dust." Gen. 47:30: "I will lie with my fathers; bury me in their burying place." 1 Kings 2:10: "David slept with his fathers, and was buried in the city of David." This is the fundamental teaching of the Scripture concerning the dead, and the basis of the whole subject in Old and New Testaments. Words could not possibly put it plainer than Ecclesiastes 3:19, 20, "That which befalleth the sons of men befalleth beasts . . . as the one dieth, so dieth the other; yea, they have all one breath . . . All go unto one place; all are of the dust, and all turn to dust again." What happens after death? The living bury the dead and that is the last of them, so far as any inherent ability in them is concerned to survive in any form.

But the same God who gave us this great revelation of Himself and of ourselves tells us that death does not end all. The process of death itself will be reversed by His almighty power. Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment." Romans 14:12: "So then every one of us shall give account of himself to God." If there is to be a judgment after death, there must be a restoring of the dead: and that such will be brought about, the Bible abundantly declares; and it designates that act of restoration by the word "resurrection."

1 Corinthians 15:21-24: "For since by man came death, by man came also the resurrection of the dead. For as in

Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the firstfruits; afterwards they that are Christ's at his coming. Then cometh the end." In view of the fact that every human being since Adam is to be raised from the dead, to give account of himself to God, the death state is termed in the Bible "a sleep." Daniel 12:2: "Many of them that sleep in the dust of the earth shall awake." John 11:11: "Our friend Lazarus sleepeth"; v. 14: "Then said Jesus unto them plainly, Lazarus is dead." Psalm 17:15: "I shall be satisfied, when I awake, with thy likeness."

From that sleep of death there is to be a great awakening; not one by one, but in great groups. This will be the most stupendous miracle the world has ever known; but all things are possible to God. To those who were incredulous, and derided the thought of resurrection, the Lord spoke strongly, saying, "Do ye not therefore err, because ye know not the scriptures, neither the power of God? Ye therefore do greatly err" (Mark 12:24-27).

The Lord Jesus Himself is the pattern of the resurrection of the saved. He rose from the dead; the very same Jesus. No longer dependent upon blood-life, not a ghost nor an angel, but a resurrected and transformed human body, able to be seen and handled, yet able to enter a room without door or window being opened; and able to appear and disappear to human sight at will, and able to rise to the skies without wings. This is *resurrection*, nor *survival*. The tomb was emptied when He rose.

For the saved, therefore, there awaits the glorious prospect of being raised in His likeness (Phil. 3:20, 21). For them will follow the judgment seat of Christ; judgment for reward and position thereafter, not for life or death, for they will receive immortality on being raised.

When we fall asleep at night, tired out, the most refreshing sleep is that of utter unconsciousness, dreamless, from which we awake rejuvenated. So with the sleep of death for the Christian; the Lord will impart rejuvenating power to awake and arise, glorious, immortal. That is to occur at the second advent.

The Bible has many references to the death state; and frequently the popular notion of an immortal soul which can survive death is read into texts where they have no place. To understand this subject it is necessary to have a comprehensive grasp of Bible teaching concerning soul and spirit; and in pondering any passage, to ask, "Is soul or spirit spoken of here?" If not, do not read it where it should not be: and again, ask yourself whether the soul or spirit *can* do what you understand it to do, in view of the fact that the Bible plainly speaks of the soul dying, and going to the grave.

Another obstacle to the grasp of this truth of the death state is to read the advanced New Testament figurative use of "death" in relation to spiritual teaching, into the primary or literal statements regarding death in the Old Testament. God said to Adam, "In the day that thou eatest thereof thou shalt surely die"; but because the Hebrew words used read, "Dying thou shalt die," it has been inferred that some slow lingering death happened while Adam still enjoyed 930 years of life. But this phrase oc-

curs elsewhere in the Old Testament, and simply means the infliction of an untimely end. God in mercy changed the death sentence to a "life sentence"; and Adam still would have lived without dying had not access to the tree of life been prohibited. The fundamental fact remains that the death threatened and the death suffered were simply the cessation of life.

The truth regarding the death state shows the absolute necessity of the resurrection. The Bible undoubtedly teaches resurrection; but the notion that a soul or spirit phantom floats away somewhere and is quite happy (or miserable) without a body, obscures the need for a resurrection altogether. The Bible deals with this emphatically in 1 Corinthians 15:13-18, the argument of which amounts to this: "If there be no resurrection of the dead . . . then they which are fallen asleep in Christ are perished." How could such a thing be said if the dead were alive in a self-existent life somewhere?

This truth clears the character of God from the awful calumny of the doctrine of eternal torment. The idea that the souls of the wicked go immediately to hell-fire, and commence to suffer excruciating agony, from which there is no hope of release to all eternity, is about the most wicked lie that was ever invented; the mind cannot think of anything more fearfully unjust. This terrible doctrine gives constant cause to rationalists to deride the whole gospel of Christ. The Bible over and over again speaks of the soul being killed and dying, never once of an immortal soul; and on that fundamental basis every reference to the soul must be viewed. Neither soul nor spirit can survive death according to the Scriptures. The end of the wicked is not eternal torment, but death; not "spiritual death" (how could they die a "spiritual death" who never lived a "spiritual life"?), but simply plain *death*, from which there is no resurrection.

This truth removes the foundation from the false doctrine of purgatory. If death is a sleep, then there is no such institution as purgatorial fires. Millions of people would keep their hard-earned money in their pockets if they grasped this great truth. The doctrine of purgatory is a vast financial swindle.

This truth shows up Spiritualism in its fearful satanic nature. If the human dead are dead, unconscious, helpless in the grave, then they cannot communicate with the living. Thus 1 Timothy 4:1-3 stands out in its true significance, that the spirit beings who communicate through mediums are not and never were human, but are lying spirits. A medium of thirty years' experience confessed, concerning the trustworthiness of the spirits, that it would not be inconsistent with their character if their whole case was a gigantic camouflage. The Bible said so long ago.

Christians who hold to the idea of the immortality and survival of the soul are at a great disadvantage in combating Spiritualism. If the dead are alive somewhere, why should they not be able to communicate with the living? But the Bible says the dead know not anything. Nor did the resurrection and ascension of Christ empty the graves, as some believe, of the saved dead. Ten days after the ascension, Peter said that David was still in his grave. If

any were taken on high, why was David left?

Finally, the great truth removes obscurities from the gospel, and makes it shine out in peerless glory as a necessity to all mankind. It shows it to be not a question of happiness or misery simply, but the fundamental issue of *life* or *death*. It shows forth the glorious Son of God as the great Life-Winner and Life-Giver to mortals. "I am come that they might have *life*," He said, not "happiness" merely. Is the Lord still saying of anyone who reads these words, as He sadly said to some in the days of His flesh, "Ye will not come unto me that ye might have life"?

—William Campbell in *The Bible Standard*.

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JONAH AND THE WHALE

(Continued from page 5)

Now there is no question but that some very brilliant-minded men have doubted the veracity of the story of Jonah; but I read that the One whose mind is far more profound than that of the keenest skeptic that ever lived, believed that the story of Jonah was literally true. So much did He believe it that He used it to illustrate the certainty of His own death and resurrection. He said, "Jonas was three days and three nights in the whale's belly." No ifs nor qualifications, but a simple statement of facts. A man cannot believe that Jesus was the way, the truth, and the life, and not believe Jonah's record of his experience, for Jesus said it was true.

So Christians should have no trouble deciding whether or not the tale of Jonah is just an "Oriental hyperbole." On one side of the question is the opinion of a modern scholar, on the other is the clear statement of the Lord Jesus Christ Himself.

There really is no reason why even skeptics should put forth such an effort to have evidence for disbelieving this Old Testament experience. Similar experiences are known which are outside of the Bible record, and which cannot be disputed. If a man could go through an experience like that of Jonah and survive today, why is it impossible for the tale of Jonah to be true?

In the June 27, 1936, issue of *The Literary Digest* appeared an article referring to the work of Mr. Lamsa and also harking back to February, 1891, when *The Digest* printed an article facetiously asking, "Could Jonah have swallowed the whale?"

The 1891 article quoted a French magazine, the *Cosmos*, in which M. P. Courbet related the following story:

"In the month of February, 1891, the whaler, *Star of the East*, launched two whaleboats to pursue a superb whale. . . . The huge creature was harpooned and wounded to the death.

"While it was writhing in its last agonies, one of the whaleboats was struck by its tail and shattered to pieces. The sailors who were in it were thrown into the water; all but two were saved. . . . The body of one of the missing was recovered, but a man named James Bartley could not be found.

"When the monster had ceased moving, . . . the work of cutting it up began. . . . When it was ended, the stomach of the whale was opened. What was the surprise of the whalers to find in it their comrade, James Bartley, unconscious but alive."

It was some time before he completely recovered from his terrible experience, and, writing of it later, Mr. Bartley said:

"I remember from the moment that I jumped and felt my feet strike some soft substance. I looked up and saw a canopy of pink and white descending, and the next moment felt myself drawn downward, feet first, and realized that I was being swallowed by a whale. I was drawn lower and lower; a wall of flesh hemmed me in, yet the pressure was not painful, and the flesh gave way before my slightest movement. Suddenly I found myself in a sac much larger than my body, completely dark. Soon I felt a great pain in my head, and breathing became difficult. At the same time, I felt a terrible heat; it seemed to consume me, and I believed I was going to be boiled alive. The thought that I was to perish in the belly of a whale tormented me beyond endurance, while the awful silence weighed me down. I tried to rise, to cry out. All action was impossible, but my brain seemed abnormally clear, and with full comprehension of my fate, I lost consciousness."

This story is evidently regarded as authentic by *The Literary Digest*. And if a man could be swallowed by a whale in the nineteenth century and live to tell about it, why should it be considered impossible at the time of Jonah? And this experience does not stand alone. There are other similar experiences which might be noticed.

It is true it might take a miracle of God to keep a man alive within a fish as long as Jonah was in the great fish which God prepared for him; yet if we are to accept any of the miracles of Christ, there is no reason for rejecting the miraculous in Jonah's experience, especially since the great Miracle-Worker Himself testified to its certainty.

But the question of the authenticity of the story of Jonah goes far deeper than that alone. It involves the truth of the whole Bible; for if part of the Bible is not reliable, who is able to determine which part of it is inspired and reliable? And if we cannot place our hope and trust in the Bible as a guide and rule of faith, upon what can we depend in our search for religion? That is exactly the conclusion that the Devil wants us to come to; that there is no basis and foundation for religious faith, and therefore it should be cast aside entirely, and we should believe in nothing. Such is the inevitable conclusion for the man who begins to question the authenticity of any part of the Word of God.

In the days when men and women are casting about for something to tie to, we should be very cautious lest we lose the great anchor of our souls, which alone can hold against every chance wind of doctrine. David said of the Bible: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). Paul asserted that "the foundation of God standeth sure" (2 Tim. 2:19). Peter affirmed that "the word of the Lord endureth for ever" (1 Peter 1:25). John, under inspiration of the Spirit of God, sol-

emly declared that "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" (Rev. 22:19).

Let us then come back to the Bible and its great message of truth. The arrows of skepticism and doubt may be hurled at it occasionally, but still its mighty truths remain unaffected, shining out with renewed luster and brilliance. Still remains unshaken the conclusion of Paul, who, after a lifetime spent preaching Jesus and the Bible to a skeptical, scoffing, heathen world, declared in the last book he wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). So let us agree with Paul that all Scripture is indeed "given by inspiration of God," and let us guide our lives by its divine precepts.

—G. L. Williams in *Signs of the Times*.

THE FOREVER HOUSE

By Laura Slusser Glanton

Oh, Mother! my heart is calling for you,
The world seems so cheerless and cold;
I miss the sound of your voice, the touch of your hand,
Tonight I feel weary and old.
The dear little house where so long you dwelt,
Will know your presence no more;
You went away on a chill autumn day,
And softly "shut to" the door.
Your flowers are asleep 'neath a blanket of snow,
So you, dear, are sleeping, too—
Awaiting the call of Eternal Spring,
To live again in a world made new.
I know your journey was long and hard,
And you often grew tired on the way;
But you went through the night and came into the light
Of an endless Eternal Day.
Yes, Mother dear, you followed the path
That all earthly pilgrims have trod,
But it led to the door of the "Forever House"
"Whose builder and maker is God."

THE VACANT SIGNPOST

(Continued from front page)

missing, just as that signpost was vacant a few minutes ago. Let us try to reconstruct the one as we did the other. If we fit each passage of Scripture in its proper place, as we did the nails in their holes, we must learn the truth. The Apostle Paul said: '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). With God's help, may

we not try to establish the day of His death and of His resurrection? That might overcome your difficulty."

"I am willing," said Simon. "But tell me, what is the use of a resurrection? My Guide says (Eccl. 12:7), 'Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.' If we can be happy with God as soon as we die, what is a resurrection for?"

John replied: "In thy Guide the Prophet Daniel (9:24-26) tells us as to the time of His coming, and that 'after threescore and two weeks shall Messiah be cut off, but not for himself.' And Isaiah (53:8, 9) says, 'He was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death.' So we cannot deny that the Messiah was to die, although the throne of David was promised Him for an everlasting possession (Isa. 9:6, 7). My supplement says that the angel Gabriel promised Mary that her child, Jesus, would be called 'the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end' (Luke 1:26-33). If He *really died*, a resurrection was imperative for this promise to be fulfilled. Believest thou this?"

"If we can prove the truth of the sign, I will believe," answered Simon. "Where shall we begin?"

"Let us compare the events as related by Matthew, Mark, Luke, and John, as there seems to be a misunderstanding," said John. "Matthew, Mark, and Luke seem to teach that the Passover was eaten, Jesus betrayed that night, and crucified the next day, while John is positive that Jesus was slain *before* the Passover was eaten and about the time the lamb was killed. Let us compare their stories. Matthew 26:17 says: 'Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?' Mark 14:12: "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" Luke 22:7, 8: 'Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.' This language is so similar that it cannot be questioned that they all meant the same thing, which seems to be that they went to prepare the Passover *the first day of the feast of unleavened bread.*"

"But that nail will not fit," said Simon. "My Guide says (Lev. 23:5, 6): 'In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord.' How could they prepare the feast *the day after it was eaten?*"

"Could they not have eaten it a day in advance or a day afterward? What difference would a day make?" asked John.

"The difference was life or death. The Lord said concerning the Passover (Num. 9:3, 13): 'In the fourteenth day of this month, at even, ye shall keep it *in his appointed season*: according to *all* the rites of it, and according to *all*

the ceremonies thereof, shall ye keep it. . . . The man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be *cut off* from among his people: *because* he brought not the offering of the Lord *in his appointed season*, that man shall bear his sin.' ”

“When did preparation for the Passover begin?” asked John.

“The first preparation was the taking of the lamb from the flock on the tenth day of the month (Ex. 12:3).”

“Then is it not possible that the disciples referred to the first day of preparation rather than to the first literal day of the feast? That is the only reasonable explanation I could give, and that point must be explained whether one believes Jesus and His disciples did or did not eat the Passover,” said John. “Matthew 26:19, 20 says, ‘The disciples . . . made ready the passover. Now when the even was come, he sat down with the twelve.’ Mark 14:15-18: ‘He will shew you a large upper room furnished and prepared: there make ready for us. . . . And they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat.’ Luke 22:13, 14: ‘They made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him.’ These references seem to teach that they ate the Passover that evening, although it does not positively say so.”

“That nail does not fit very well,” was the reply. “Exodus 12:11 says, ‘Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste.’ Sitting down does not seem to conform very well with that command. Proceed.”

“Matthew 26:21-25: ‘As they did eat,’ Jesus said, ‘He that dippeth his hand with me in the dish, the same shall betray me.’ In verses 26-29: ‘As they were eating’ the bread and wine were given and the promise made not to drink henceforth ‘until that day when I drink it new with you in my Father’s kingdom.’

“Mark 14:18-25 says practically the same thing. Luke 22:15, 16: ‘He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God.’ He then gave the bread and cup, and proved that Judas partook of it by saying, in verse 21, ‘Behold, the hand of him that betrayeth me is with me on the table.’ John 13:14: ‘Now *before* the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, . . . he riseth from supper, and laid aside his garments; and took a towel, and girded himself.’ The verses following tell of the washing of the disciples’ feet as an example for them to follow, and then prophesied His betrayal by one of them. When asked which one would betray Him, He answered (v. 26): ‘He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot. . . . He then having received the sop went immediately out: and it was night.’ From there on to the end of chapter 17 Jesus gave instructions to the remaining disciples.

“Now let us study these quotations. Matthew, Mark,

and Luke agree that it was while eating that the Lord gave the bread and wine, or cup. Luke makes it plain that Judas then went out and betrayed Him. John tells us nothing of the preparation, but fixes the time as ‘before the passover’ (John 13:1), and in verses 2 and 4 he calls the repast of which they had just partaken ‘supper.’ In verse 29 he says, ‘Some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast.’ ”

Simon replied: “My Guide never designates the Passover as ‘supper,’ and it tells me (Lev. 23:5-7) that ‘the fourteenth day of the first month at even is the Lord’s passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: . . . an holy convocation,’ or sabbath day. All preparations for those days were made before sundown of the preceding day. If the ‘supper’ had been the Passover, they could not have made purchases afterward for the feast the next day. The Passover was to be eaten with unleavened bread and bitter herbs, not raw, nor sodden at all with water, but roast with fire (Ex. 12:8, 9). These directions were very explicit. Tell me, I pray thee, into what was the ‘sop,’ or morsel, dipped?”

“That I cannot do,” said John.

“Then I do not believe it was the Passover they ate,” said Simon.

“Very well. Let us look farther. Matthew 26:30 and Mark 14:26 both say: ‘And when they had sung an hymn, they went out into the mount of Olives.’ They then tell of His agony in the garden, the betrayal, His capture by the multitude (Matt. 26:55; Mark 14:43), His trial before Caiaphas, where the scribes and elders were assembled (Matt. 26:57; Mark 14:53). Luke 22:39-65 tells practically the same story. John 18:1-27 tells it again with the information (v. 13) that He was taken to Annas first. Are there any nails to drive in these statements?”

“There is certainly a big spike to be driven there. We have already learned that the Passover must be kept according to *all* the rites and ceremonies (Num. 9:3). Exodus 12:22 says that, after the blood was placed on the lintel and sideposts, ‘none of you shall go out of the door of his house until the morning.’ Jesus and the disciples ‘went out,’ the priests and elders gathered together, and the multitude was out when Jesus was seized. According to the law, they were *all* subject to death if that was Passover night. Read some more.”

“Matthew 27:1, 2: ‘When the morning was come,’ they delivered Him to Pontius Pilate. Mark 15:1: ‘And straightway in the morning,’ they delivered Him to Pilate. Luke 22:66; 23:1: ‘And as soon as it was day’ the whole multitude of them arose, and led Him unto Pilate. John 18:28: ‘Then led they Jesus from Caiaphas unto the hall of judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.’ ”

“Surely we need no further proof that the Passover had not been eaten,” said Simon. “They were keeping themselves clean in order to eat the Passover, so it could not be past. We have already studied Numbers 9:13 as to

the penalty for not keeping it *at its appointed season*. Is there any more direct evidence?"

"Yes. As the trial progressed Pilate tried to release Jesus, but they cried that He was not Cæsar's friend if he let Jesus go; so he gave final judgment. John 19:14 fixes the time. 'And it was the preparation of the passover, and about the sixth hour.' If John counted time as we do (see note on John 1:39, Emphatic Diaglott), it was about 6 a. m. Mark 15:25, 33, 34, using Jewish time, places the crucifixion at 9 a. m. and darkness from noon until His death at 3 p. m., thus fulfilling the type of the Passover lamb which was slain that evening, about the same time. John 19:31 tells us: 'The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.' That sabbath was a 'high day' because it was the feast of unleavened bread.

"It is usually said that Jesus was crucified Friday, Nisan 15, but surely we have proved it to have been the 14th; but we have more evidence. Matthew 27:62-64: 'Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead.' Why did they not accuse the disciples of stealing Him during the night the tomb was not sealed? Because it was Passover night and they knew that no one would be out. Surely He was buried Thursday near sundown, was in the tomb Thursday night, Friday, Friday night, Saturday, Saturday night, and was raised 'the third day, according to the scriptures' (1 Cor. 15:4).

"The annual sabbath was followed by the weekly sabbath, but Matthew 28:1 says: 'In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.' They found He had risen. If it was 'in the end of the sabbath,' it was Saturday evening. How shall we answer that? The Diaglott translates it, 'Now after the sabbath,' and the phrase, 'As it began to dawn,' indicates morning. Mark 16:1, 2 says: 'And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.' John 20:1 says: 'The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre.' Luke 24:1 says: 'Now upon the first day of the week, very early in the morning, they came unto the sepulchre.'

"Reading on through Luke 24 we find the disciples did not believe Jesus was risen (v. 11). Two of them went 'that same day' (Sunday, v. 13) to Emmaus. Jesus joined them and asked what they were talking about. Cleopas answered (18-21): 'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days? And he said unto them, What things? And they said unto

him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.'

"Here we have a definite key to the day of the crucifixion. Cleopas states, on Sunday, that it was the third day *since* the crucifixion. Saturday would be the second day *since*, Friday the first day *since*, and thus Thursday the day it occurred.

"Brother, art thou satisfied that the pointer has been returned to the vacant signpost, and that Jesus is the Christ, the Son of God, the King thou hast looked for so long?"

"I believe," replied Simon, "and I am ready to serve Him the rest of my life."

"Then thou shalt be baptized into Christ. 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. 3:27-29). May God's blessing rest upon our efforts. Amen."

THE HOLY SPIRIT—THE SPIRIT OF GOD

(Continued from page 3)

and joy, power and holiness, and all other blessings.

The Holy Spirit also forms Christ and the Spirit of Christ within us, but this does not prove that the Holy Spirit is the person of Christ, nor the Spirit of Christ's person. For Jesus prophesied that the Holy Spirit should take of His things and show them to us (John 16:14). When we have the Holy Spirit dwelling in us we have God and Christ dwelling in us, because the Holy Spirit is the Spirit of God and the Spirit of Christ's ministry. And because it is the Spirit of Christ's ministry, it is sometimes called the Spirit of Christ.

But we must not get mixed up and get into Babylon's mysteries. Christ personally is now in heaven and His personal Spirit is with Him. But we may have the Spirit of Christ, as the character of Christ, wrought in us by the Holy Spirit of God; and thus the Spirit of Christ and the Spirit of God, being of the same essence, are both in the Christian and are practically one and the same Spirit. We may say, in a general sense, that the Spirit of God as it comes upon us, and the Spirit of Jesus as it works in and through us, form the character of Jesus in us. Or speaking more technically, we may say that the Holy Spirit is, not the personal Spirit of Christ, but the Spirit that proceeds from the Father as a gift of grace through Christ. It is the Spirit of Christ's ministry, but it is really the Spirit proceeding from the person of God. It is used in this sense in Acts 16:7; Romans 8:9; and Philippians 1:19.

Thus the great Bible doctrine shines out clearly, revealing that the Holy Spirit is the Spirit of God the Father and not another person distinct from God.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Needed—Shepherds

* * * *By J. Richard LeCrone, Eden Valley, Minn.*

An evangelist of the Church of God, a man who had given his life to evangelism and was nearly past the age of active service, once remarked that during his career he had baptized more than fifteen hundred people. When asked how many of them had remained faithful to the Lord, he replied sadly that he was afraid that it was less than 50 per cent. A large percentage of them had been lost to him and he had no way of knowing where they were and what they were doing, but of those that he was able to get in touch with occasionally, less than 50 per cent had remained true. This indeed is a sad state of affairs. We are forced to wonder how many another evangelist would make a similar confession if questioned in the same manner.

Do such situations exist because the evangelist does not properly do his work? Is it because he has not been conscientious enough about properly instructing his converts before gathering them into the fold of Jesus? Or must we seek elsewhere for the root of the trouble? Experience and a bit of investigation seem to point to this as the reason for this sad state of affairs: When the evangelist finished his work in a community and moved on to new fields, no one was left behind to "feed the sheep," with the result that more than half of them literally starved to death for lack of nourishing food. As yet they were "babes in Christ" and lacked the strength and skill to successfully forage for themselves in the rich pastures of the Scripture. They had their Bibles, it is true, but they were in much the same position as was the eunuch who replied to Philip's query as to whether or not he understood what he was reading with "How can I, except some man guide me?" (Acts 8:31).

For this reason the Minnesota State Berean Society, which sponsored an evangelist in the field last summer, has been watching with keen interest developments regarding the reopening of the Bible Training School at Oregon, Illinois. They are in a position to fully realize the importance of proper follow-up work if evangelism is to bear the proper fruits.

They noted among other things that the committee in charge of this work, in reporting in THE RESTITUTION HERALD, said much about the expense of opening and running the school and little or nothing about the need for such a school. Accordingly the Society resolved to do what it could to help the work along. The result was that the Society voted to hold itself responsible for the tuition of one student or its equivalent in case that it is decided to open the school. Unless some young person from the State of Minnesota expresses a wish to attend the school before General Conference time, the money will be turned over to the committee in charge of the work to be used to pay the tuition

of some student from another state. In case no student is found who needs this aid, the committee will be at liberty to use the fund as they see fit, provided only that the school is opened and that the money is used in connection with it.

Bereans everywhere, are we going to let this great work drop for lack of proper financial support? How much is your society willing and able to help with this work? If you don't feel that your society is able to raise tuition for one student (\$10 per month for ten months) determine what you can do and let the committee know. It seems to be chiefly a fear of financial difficulties that is hindering the work. Let's replace that fear with faith and confidence and the work will go forward.

It is a fine thing to send out evangelists to gather lost sheep into the fold, but remember, *the sheep must be fed*. Are we going to permit them to starve for the lack of trained and willing shepherds?

A Challenge to Youth

You think the Training Class idea is good. You're for it. Yes, but do you know that the plans are about to fall through because you who are for it do not have the money to finance it? I know you are for the idea or you wouldn't be reading this page, which is a page essentially for youthful-minded people, a page of the visions of youth.

Now is the time for you to act. In a few weeks it may be too late. The Minnesota Bereans again are blazing the trail for us to follow. (See above article.)

The church of tomorrow stands to gain or lose the most by the success or failure of the Training Class now. Young people, I appeal to you, get your society into line to bear the responsibility of the tuition costs for one student.

When tomorrow comes, will it find us losing more and ever more members, gradually retrenching before the onslaughts of the enemy, or will it find us marching on to victory, a militant, dynamic church? Decision Day is upon us. Which way will you go taking your church with you? You face the challenge.

THE TRAINING CLASS

Somebody prayed and sweated and then prayed and sweated some more, and finally pulled into the minutes of the General Conference a resolution to reestablish the Training Class for ministers if—somebody else went home and talked and prayed and talked and got some young people to decide to become preachers and teachers. Now somebody is pushing and praying and digging down into his pockets and praying and raising some money to send these young people to that Training Class. Where do you fit into this program, my friend? The future of your church hangs in the balance. "What kind of a church would this church be if every member were just like me?"



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

TWIN BROTHERS WHO WERE SO DIFFERENT

"MOTHER," exclaimed Bobby as he hurried into the house from school, "there are two new boys in my class and they are twins."

"Well, that's interesting," answered Mother. "What are the boys like, Bobby?"

"They aren't like each other at any rate, Mother," he said. "One is quiet and bashful, and the other is noisy and friendly."

"Their names are John and James," said Betty, "but they don't look a bit alike."

At this Mother laughed, as though having names alike the boys ought to resemble each other in appearance at least.

"Well, you won't have the usual difficulty of trying to learn which boy is John and which one James," she reminded them. "We have a lesson Sunday about twins, and since we are all going to the program at school tonight, we'd better get at it at once."

"Were these twins alike, Mother?" asked Betty.

"No, they were very unlike each other in every way," Mother told her. "Get your Bibles and we will learn all about them."

So Betty and Bobby went to the bookcase, got down their Bibles, and seated themselves at the table, one on each side of Mother.

"Find Genesis 25, children, and we will begin reading at the 27th verse. Bobby, tell me what you learn about these twins from that first verse."

"Well, Esau liked to roam around the fields and hunt. And Jacob liked to stay at home."

"All right. Betty, you tell us something about them found in verse 28."

"Esau was his father's favorite," said Betty, "and Jacob was his mother's favorite. But why should they have favorites, Mother?"

"Well, you see by this time Isaac, the twins' father, was very old, and he enjoyed comfort more than anything else. Esau brought him the very finest meat to eat that he had hunted and dressed and cooked in just the way his father liked best. A mother, naturally I think, loves a son who stays close by home, and Jacob spent most of his time with her, you see. And so she loved Jacob, while the father loved Esau. You know, the people of the Bible were no more per-

fect, some of them, than people are today. You'll see that is true as we go further into this story."

"The next verse, Mother, says that Jacob sod pottage. What does that mean?" Bobby asked.

"He boiled pottage, in other words. And pottage was a dish made of vegetables boiled with meat which has a very appetizing smell. It increased Esau's feeling of hunger until he thought he'd die of starvation if he didn't have some at once.

"But Jacob wanted to make a bargain with his twin brother before he gave him some of the stew, as we would call it. He wanted Esau to trade his birthright for it. You've heard of one twin being older than the other, having been born first. Well, Esau was the older, and so the 'birthright' belonged to him.

"Now the birthright was a double share in all the father's property and, besides, the honor of being the head of the family or tribe. Jacob was envious of Esau's right to that, and he planned to get it by whatever means he could, honest or otherwise. Esau lived only for the present, and so he thought that a good meal was about the only thing that mattered just then. But he was very sorry about it afterward, as you shall see. Oftentimes the things we do in haste we repent of after we have had time to think.

"Now turn the page over to chapter 27. There we will learn something more about these brothers, and the story is one that I think will make you feel sorry for them and ashamed.

"You see, there was still one thing left to Isaac that he could bestow upon Esau and that was his blessing given before his death. Rebekah desired even that for Jacob, her favorite son, and she helped Jacob deceive his father so that he got it."

"Why," said Betty, shocked by her mother's words, "did they do such things in those days, Mother?"

"Yes, I'm afraid they did, Daughter, for they were human, too, and often did things they knew were wrong. If Rebekah had only been content to wait, God would have blessed Jacob, for He had promised He would. But she was impatient and didn't have enough faith to wait God's own time for things to happen. So she took things into her own hands.

"It's almost time to get supper now, and so we will have to leave the rest of the story for Sunday morning while we are eating breakfast," said Mother. And she hurried out into the kitchen, leaving the children reading it over so that they could tell it to Father.

AMONG THE CHURCHES

OUR IMMEDIATE NEEDS

The response to the appeals made in The Restitution Herald for funds to meet tax and paper bills amounting to \$550 (this figure now can be given exactly) has been gratifying, and we want you to know that your aid has been appreciated.

The fact still remains, however, that not enough to cover these expenses in addition to normal running costs has been received; and we are still obliged to ask for assistance in support of the denominational weekly and Sunday school quarterly. A paper bill of \$260 is payable June 15 if a substantial discount is to be secured, and must be paid by July 15. Tax bills totaling \$150 must be met before June 1. The remainder of the tax account may be postponed to August 1.

Arlen Marsh, Asst. Treas.

WHAT'S THE ANSWER?

Upon whom was the first surgical operation performed in which an anaesthetic was used? That's an easy one! But if you don't know it you'll find the answer somewhere in next week's paper. Be sure to look for it! It'll be there!

REPORT FOR APRIL

Sermons: Pleasant View, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1; North Salem, 1. Baptisms, 1. Money received: Pleasant View, \$28.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$7.50; conference board, \$8.00. Expense, \$16.00.

On the third Sunday it was our pleasure after Bible study on baptism to baptize Orville Clark, our son-in-law, Maggie's husband, into our Lord Jesus Christ. That night he was given the right hand of fellowship by the members of the Hillisburg Church of God. May he and we ever keep in the way of life and meet the Savior at His coming, is our prayer.

J. H. Anderson, Indiana Evangelist.

The Student Christian Association of Aurora College held an inter-college religious meeting on the Aurora campus Thursday afternoon and evening, April 29. Eight colleges in the Aurora area were invited to send a delegation of fifteen students. A full program was arranged by Arthur Mills, president of the Association, with the counsel of Pastor Richardson.

CONTRIBUTIONS TO N. B. I.

Oregon, Ill., Church (ind. fund)	\$ 4.35
Dixon, Ill., Church (ind. fund)	4.00
Ripley, Ill., Sunday School (ind. fund)	7.82
Caesar	5.00
A Dixon Friend	5.00
Maybelle Hanson	4.15
Lottie E. Young	25.00
Maurertown, Va. S. S.	3.15
Mr. and Mrs. S. H. Boyer	10.00
Eva Phelps	1.00
A Brother and Sister	1.00
Mr. and Mrs. J. W. Lent	10.00
Mrs. J. W. Grimsley	5.00
Gail Grimsley	2.00
Mr. and Mrs. C. B. Compton	25.00

CORVALLIS, OREGON

Bro. J. Eagleston of Pomona, Calif., spent two days recently in Corvallis before continuing on his long trip northward. He visited the sick and elderly, gave two sermons at the chapel and many interesting and helpful talks in the homes. The manner in which old truths were presented was new and unusual, and we enjoyed having him here very much. We hope that he will come this way again, and we pray that God's blessing will rest upon the work which this brother is doing.

We are glad to report that little Joyce Morgan is at home, where she is recovering from bruises received when the bicycle which she was riding was struck by a car. First aid was rendered by attendants at the infirmary on the Oregon State College campus and later Joyce was removed to a local hospital.

Gladys Barber.

NOTES FROM LOUISIANA

The attendance and interest at both the Blood River and Happy Woods Churches continue to be very gratifying.

Our present arrangement calls for preaching service each Sunday night at Happy Woods and Bible study every Wednesday night. Preaching services are held at Blood River each Sunday morning and Berean Thursday night.

The new Berean class which was recently organized in Ponchatoula is doing much better than we dared hope. This class meets in the Martin Bangston home each Friday night and studies the lessons in the new Berean book.

We are also very happy to report that every Tuesday night we are holding services in a new territory located about four miles from Blood River. These services were requested by some of the people living in this new locality who were anxious to hear more of the teachings of the Church of God. We trust that some will be led to accept these truths.

It is very gratifying to report also that Grandma Siple, as she is called by all, is able to attend services again following a brief period of illness.

May God give us strength to carry forward in His service until Jesus comes.

Harry Goekler, Pastor.

Again we ask that checks and business letters intended for The Restitution Herald and the National Bible Institution not be made out nor addressed to individual employees. Sickness and absence from Oregon during the last month of two employees has resulted in serious delays in acknowledging letters and contributions faultily addressed to those employees personally.

IDA GAWEN FREEMAN

Mrs. Ida Gawen Freeman, wife of Lot Freeman, deceased, was born June 20, 1861, and died April 18, 1937. She is survived by one son, three grandchildren, and three great-grandchildren, and by a number of nieces and nephews. She was a devoted Christian woman, and was a member of the Liberty Adventist Church for the past forty years. Services were conducted by the writer.

M. O. Williamson.

AMY ALICE SWITZER

Amy Alice Fraucke, daughter of Herman and Laura Cary Fraucke, was born August 12, 1887, near Hanover, Ill., where she lived until sixteen years of age, when the family moved to Thomson, Ill., and where she was united in marriage with Frank Switzer, also of Thomson, Feb. 16, 1909. They lived for a number of years on a farm near Thomson, where their three children, Helen, Stephen, and Homer, were born. Later they moved to Savanna and then to their home in Freedom Township, where they have since resided. She died April 11, 1937, after three months of suffering, which she endured with patience and Christian fortitude, leaving her husband, two sons, and one daughter, above named; her aged father and mother; one sister, Mrs. Charles Switzer of Thomson; and two brothers, Hal of Mt. Carroll and Earnest of Savanna; with other relatives and many friends to mourn the loss of a beloved daughter; a true and faithful wife; a kind, tender, and patient mother; and a kindly, generous neighbor.

When eighteen years of age she united with the York Baptist Church, where she held membership until middle life, when she left that church and became a member of the Church of God of the Abrahamic Faith.

Sr. Switzer was a faithful and earnest church worker, always in the front ranks of those working to build up and improve society in her community, and will be sorely missed by her neighbors and those with whom she associated in life.

On account of the many neighbors and friends that could not make the long journey to the place where burial was to be made, some forty miles away, memorial services were held at the home, which was quite inadequate to accommodate the numbers that assembled to pay their respects to one they had loved so well; and after that service we drove to the church and cemetery near Thomson. A dozen or more carloads of neighbors and friends accompanied her over the forty-mile drive. We found that the church building was too small to accommodate the near friends of this much-loved woman.

In each of these services Bro. Harvey Krogh, former pastor of Plum River Church, where Sr. Switzer worshiped during the last years of her life, sang two beautiful solos which were much appreciated.

As her life was rich in faith and good works, she now rests in peace, until that day for which she looked, hoped, and prayed.

L. E. Conner.

MARTHA GRIFFITH KIRKPATRICK

Martha Griffith was born near Roll, Blackford County, Ind., in 1871, where she grew to womanhood. She was baptized into Christ when eighteen years of age, from which time she remained faithful to the Master and His cause to the time of her death, which occurred April 2, 1937.

When a young woman she was united in marriage to Bert Swindler, who died a few years after their marriage. Some years later she was united in marriage with J. C. Kirkpatrick, M. D., who preceded her in death by some four years.

Maude, as she was familiarly known and

addressed by her relatives and friends, was a kindly, mild-mannered woman firm and strong in faith and true to her convictions and in her devotion to the principles of the gospel she cherished, loved, and supported during the last 47 years of her life.

After appropriate funeral services we placed her beside her husband in the silent city of the dead to await the dawn of God's eternal day.

L. E. Conner.

ELIZABETH CONAWAY

The subject of this sketch was born in Boston, County of Lincolnshire, England, February 12, 1844, and died in Seattle, Wash., March 6, 1937. She came to this country in 1871, arriving in Chicago just after the great fire in that city. Here she met Jeremiah Conaway, to whom she was married in 1873. With her husband, she crossed the plains in 1880 in a train of 100 wagons, making the hazardous journey over the Oregon Trail. The family settled first in Oregon, then came to Seattle about 1890.

During the past few years, Sr. Conaway spent her time with her children in southern California and in Washington State. She was a rugged Christian character and a triumphant believer, dearly beloved by all who knew her. During her last conscious hours, she was praising God with Psalms of thanksgiving, and her "God bless you, dear," was her farewell to all who called upon her.

Her beloved husband, from earliest youth an earnest defender "for the faith once delivered to the saints," preceded her in death June 11, 1933. Our one-time dearly loved Sr. Morrill of Aurora, Ill., was his sister.

"Grandma" Conaway is survived by six daughters and one son, all living on the Pacific Coast.

Funeral services were held in Seattle, where a large congregation of friends assembled for the final rites. Words of comfort were spoken by the Advent Christian pastor, and then our dear friend was laid to rest beside her husband, where together they await the coming of the great Life-Giver.

Lottie E. Young.

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.



IT HAPPENED AT OLD UNION, IND.

September 25 to October 2, 1866

A notable discussion was conducted between J. M. Stephenson and P. T. Russell, the latter designated as "a Disciple minister," during the period named above. The nature of the debate is indicated by the following resolution which sets forth the first point at issue:

"Resolved: That everything that appertains to a human being becomes perfectly unconscious in death."

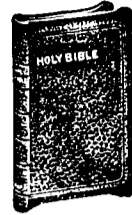
J. M. Stephenson affirms, P. T. Russell denies.

Bro. Isaiah Hornaday of Clermont, Ind., in reporting the results of the discussion, wrote to the Prophetic Watchman to this effect:

"The parties met at the time and place agreed upon and spent six days and a half (in the debate), three and a half on the state of the dead, and three on the kingdom, Stephenson affirming the entire unconsciousness of all that pertained to man in death and Russell affirming that the kingdom spoken of in Daniel 2:44 was set up on the day of Pentecost. And the result was glorious for the cause of truth. . . . Without giving the particulars of the arguments, I would say that Stephenson fairly, logically, and scripturally took from P. T. R. every position and point he made."

That J. M. Stephenson, then a very young man, was able to meet and vanquish in public debate a man of the apparent education and experience of his opponent, speaks well for Bro. Stephenson's knowledge of the Scriptures and for his qualifications as a defender of the truth. In those stirring days no minister of the Church of God was "ashamed of the gospel of Christ" or hesitated to proclaim forcefully and continually the great doctrines he believed.

The Emphatic Diaglott, by Benjamin H. Wilson: the New Testament retranslated; interlinear Greek-English translation; fabrikoid binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Illinois.



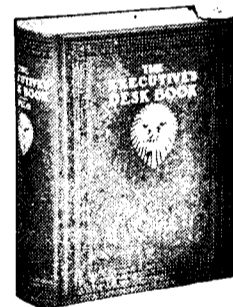
Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

Bible 4914. Genuine leather, limp (no overlapping edges); Bible paper, red-under-gold edges; marginal references; excellent pronouncing type; illustrations; maps; concordance, dictionary, 4000 questions and answers, 100 pages of miscellaneous helps; special family record and marriage certificate; page size, 8 x 5½; 2 inches thick. \$5.00.

Bible S108X. Genuine Persian leather binding, overlapping covers; India paper, red-under-gold edges; large clear type, self-pronouncing; maps and map index; thorough concordance; marginal references; page size, 8¼ x 5½ inches; only ¾-inch thick. \$8.00.

The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



Executive's Desk Book: contains a 100,000-word dictionary; atlas of the world; digests of grammar, business law, finance, selling, secretaryship, public speaking, parliamentary law; and many other features. A one-volume cyclopedia. Thumb indexed. Illustrated. \$5.95.

Bible Atlas: more than 100 maps of Bible lands; historical, geographical, biblical data in exhaustive text; chronological tables; thorough map and textual indexes; numerous photographs; graphs in full color. \$3.50.

Bible History: a history according to the Bible arranged chronologically from Genesis to Revelation; numerous tables; maps; charts; biblical accounts harmonized; 430 pages. \$5.00.

The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

A Busy Day

By Lottie E. Young

MOST of us have seen a picture of Jesus sitting in the house of Mary and Martha talking to them, rather reproving the latter for paying too much attention to the cares of the household, and commending Mary as she sits at His feet drinking in all He has to say. He has such a quiet and untroubled face one would be tempted to think He never knew the meaning of hard work as compared with the lives of the fishermen with whom He associated, or was ever tired or hungry. Let us take a look at a day in His earthly ministry and see how it was spent as told in the 5th chapter of Mark.

The night before had witnessed the storm on the Sea of Galilee, which was so severe the disciples were greatly alarmed and disturbed the Master's rest by crying out in terror—"Teacher! carest thou not that we perish?" and the record says, "He awoke, and rebuked the wind, and said unto the sea, Peace, be still," followed with, "Why are ye fearful? Have ye yet no faith?" to those in the boat with Him.

Very likely there was no more sleep that night, but hard rowing, as the boat reached the other side of the sea the next morning. This was the country of the Gerasenes, and there a demoniac was met, so strong that he broke all the fetters and chains with which he was bound, and could not be permitted to live with other men, as all were afraid of his strength. In some manner, however, he recognized Jesus as the Son of God, running to Him and worshipping. The infinite compassion of Jesus was manifested as He commanded the unclean spirit to come out of the man, and we soon see this sufferer "clothed and in his right mind" desirous of being one of the helpers of Jesus, but as this was forbidden he was told to go home and tell his friends what great things the Lord had done for him, which he did.

After this humane deed one would think all men would have been assured that this Healer was none other than the Son of God, but the sad part of the story is that the men who owned the swine into which the demons had been driven, and which had perished, thought more of their pigs than they did of their afflicted fellow man, and besought Jesus that He would leave their country and not destroy their profits! Men and women today are doing the same thing; instead of seeking first the kingdom of God and His righteousness, living to help and bless those with whom they come in contact, they are thinking how much money they can make, perhaps by shady measures, no matter how much their associates may suffer.

Again the sea was crossed, and here a great multitude was found to be waiting for the One who had done such great miracles. Among them was "a ruler of the synagogue," but evidently one who believed that Jesus was the

Son of the Highest. From the days of Adam to the present time there has been an unending line of those who sorrow, and this Jairus had a heartache which he felt Jesus alone could remove, for he cried out piteously, "My little daughter is at the point of death; I pray thee that thou come and lay thy hands on her that she may be made whole and live." The compassionate Savior could not resist such a touching appeal, and He started to go with the despairing father, "and a great multitude followed him, and thronged him." I think this constant pushing and crowding of Jesus as He went along must have been a cross to His sensitive nature (especially when He realized it was for healing of their bodies, or for the loaves and fishes, that they flocked about Him), but I do not think He was ever cross with them, or said an unkind word, as He realized they were as sheep without a shepherd.

Now comes an interruption in this walk: a woman who has been suffering for twelve years, whom the doctors have not been able to help, is in the crowd; and we can picture her pushing through, having the feeling if she can only touch the garment of Jesus she will be healed. She succeeds, and instantly realizes that she is cured; Jesus also knows who it is that touched Him, but wants the person to confess to it, which the woman does, falling at the feet of the Great Physician and hearing His sweet, "Daughter, thy faith hath made thee whole; go in peace." But how did Jairus feel at this interruption! I am afraid we would have chafed and expostulated if our plans had been so disturbed! Just then the message came from his house that it was useless troubling the Master, as the little girl was dead. We can imagine how the poor father's heart sank, but hope must have been restored when Jesus said—"Fear not, only believe." We all know the rest of this beautiful incident; how, in spite of the laughing Him to scorn of the hired mourners, and the tumult always incident to an Oriental funeral, the voice of the Life-Giver brought again joy to the loving father and mother, for their little daughter was brought back from the sleep of the dead and once again demonstrated the power of Him who alone could say, "I am the resurrection, and the life."

Do *you* ever say when asked to do an act of kindness—perhaps visit one who is sick and unable to leave the house—"I cannot possibly go; I am too busy"—and then contrast your "busyness" with this full day in the life of the Master, acting accordingly? We cannot do the wonderful acts of mercy which Jesus did, but every day there are opportunities for doing good to some one. Don't let us wait until our friends are dead to send them flowers, or to say the word which may cheer them up, but follow our Great Example, whose life was spent in doing others good.

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He Liveth Long

He liveth long who liveth well ;
All else is being flung away ;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being ; back to Him
Who freely gave it, freely give ;
Else is that being but a dream ;
'Tis but to *be*, and not to *live*.

Be what thou seemest ; live thy creed ;
Hold up to earth the torch divine ;
Be what thou prayest to be made ;
Let the great Master's steps be thine.

—*Horatius Bonar.*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

"Deadeye Dick" Literature For the Sunday School

"Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Paul.

ST. LOUIS, Mo., May 4.—Editors and publishers of Sunday school papers for children decided yesterday at a meeting of the editorial section of the International Conference for Religious Education that in the interests of "continued profits and a higher moral (!) tone among the younger generation, they would brighten up their reading matter to compete with 'deadeye Dick' and 'G-man' literature," according to the press reports.

Churches for and Against Communism

"There is confusion and every evil work."—James 3:16.

EVANSTON, Ill., May 5.—Resolutions were adopted by the unofficial Methodist Federation for Social Service at its annual convention today endorsing the American Civil Liberties Union, which is known as a "Red front" organization, in demanding freedom of speech in the pulpit for all clergymen. The resolution was aimed at the action of the quadrennial conference of the Methodist Episcopal Church which last spring repudiated the so-called social service group after the Methodist's Laymen's League charged that five of its leaders were also members of the Moscow-directed organizations.

Included in this latest action of the "social gospel" organization was a protest to the board of bishops against penalizing ministers "who express liberal, social, and economic views" from their pulpits.

The editor of THE HERALD recently interviewed a minister of the Chicago area of the Methodist Church regarding the attitude of the bishops toward the preaching of the so-called "social gospel" and was informed that the bishops generally are opposed to pastors engaging in such political activities and were attempting to curb the tendency toward radicalism in the church.

WASHINGTON, D. C., May 5.—Communism is increasing rapidly throughout the United States and unless speedily curbed will undermine the very foundations of our government, declared Walter I. Plant, District of Columbia deputy of the Knights of Columbus, a layman's organization of the Roman Catholic Church, in a radio address tonight.

"I believe the public generally is not aware of the seriousness of the situation," the speaker said. "Otherwise, I believe, we would have seen more concrete action taken against those professional uplifters who would supplant democracy with Russian Bolshevism." Congress should rewrite our laws governing the deportation of undesirable aliens, Mr. Plant asserted, making it possible to

expel from the country those who seek to overthrow this Government by force or violence.

It is obvious that the Methodist social group and the Catholic laymen's organization are agreed on one point: that is, that the hope of the country rests in the hands of our politicians. Both would reform the nation by legislative enactments. Neither has apparently any understanding of the predictions of the prophets which affirm so clearly that moral and economic conditions are to "grow worse and worse" until the Lord comes.

"Alarm Clock" in Brain, Scientists Assert

"I myself will awake early."—Psalm 57:8.

WASHINGTON, D. C., April 27.—Every person has a "time clock" in his brain which keeps track of the seconds, even while he is asleep, Dr. E. Newton Harvey of Princeton University told the National Academy of Sciences today. The discovery was made, Dr. Harvey said, while he and two associates were studying the brain's electric currents. The experimenters found two major types of brain potentials. One was a continuous rhythm of ten a second while the other ran forty a second. Currents during sleep were different from those of the waking hours.

Psychologists long have suspected that individuals could tell time while asleep, but lacked positive proof. The present experiments establish that the brain is like a metronome used by a beginner during his piano lessons.

The strange power which many people are known to possess which enables them to wake at almost the exact moment they desire without the aid of an alarm clock is still one of the many unsolved mysteries of the marvelous machine which God made out of the dust of the ground. In the future when this mortal shall have put on immortality, no doubt many such problems will be solved and we shall also discover that the Creator has provided us with many other equally remarkable powers, such, for example, as the ability to assume visibility or invisibility at will (Luke 24:16, 31; John 20:26).

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With Whom Shall We Commune?

THREE letters have been received in answer to the question which was asked by Sr. Mandes Reed in THE RESTITUTION HERALD of March 16. Realizing that many of our readers are perplexed regarding what their action with regard to partaking of Communion in other churches should be, we are publishing all three letters which have come in answer to the question.

Most of our readers apparently look upon the problem as one which must be settled by each individual for himself, and we trust that the material submitted will aid those who are in doubt to solve the question scripturally and with satisfaction to themselves.

In publishing the different views, THE RESTITUTION HERALD does not hold itself responsible for the opinions expressed on either side, nor are we permitted to publish replies to the arguments presented. The writers have in each instance stated their conclusions clearly, and the reader should be able to make his own decision without further assistance.

THE QUESTION STATED

The original letter from Sr. Reed follows in part.

"I wish some of our able writers would publish articles in THE RESTITUTION HERALD on the question of taking Communion with other churches. We have no Church of God here and therefore we attend the _____ Church services where they take Communion every Sunday.

"I have been taught, and always believed, that it is wrong to partake with other churches, or with unbelievers. But I can find no Scripture to prove that I am right. I have asked different ministers of our faith about the matter. Some very strongly disapprove, others approve, and I have been unable to decide as to which are right.

"As this is a very sacred act I thought others might desire light on the subject also, and I would be very thankful if some of our able ministers would help us out.

"Your sister in the faith, seeking the truth,
"Mrs. Mandes Reed."

We regret that our ministers have failed to respond more generally to Sr. Reed's request. At the same time we have Bible students who make no pretense of being preachers who are quite as qualified to speak on spiritual matters as are any of our recognized preachers. Many of our people are profound biblical scholars though they may not feel qualified to present from the pulpit what they have learned from God's Word.

The replies have all reached us in the form of personal letters, and we submit them in that form for your consideration.

THE FIRST REPLY

Dear Brother: Perhaps I am trespassing a little, inasmuch as "some of our able ministers" were invited to

"help out" Sr. Mandes Reed in solving her problem as to whether "it is wrong to partake (of Communion) with other churches, or with unbelievers"; but I would like to make a few comments "from the pew."

In the first place, unbelievers would not bother to observe the ordinance—what good would it be? They would serve no purpose to themselves, and it would be just a waste of their own time. We who believe in Christ do not believe in atheism, and certainly would not spend time "going through the motions" of an atheistic service; so that part is disposed of quickly.

Now for the other part—"with other churches." First of all, I think we will agree that the supper or ordinance is not of the church or congregation, it is of Christ; therefore, we are not invited, nor inviting ourselves, to sit at the table of a congregation, but at the table of our Lord Jesus Christ. In other words, He is our Host—He extends the invitation, not the presiding minister nor the other guests. We gather at His table as His guest, and He has given us no authority to judge other guests as being worthy or unworthy. For that matter, were all of the guests at the first Supper worthy, as we understand worthiness? No; for one betrayed Him, another denied Him, others left His work and His cause and went back to their fishing. No, sister, fortunately it is not given to us to judge who is worthy and who unworthy to sit at the table of the Master; and in 1 Corinthians 11:28 Paul says very plainly, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." He says again in Romans 14:4: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Let us not be exercised unduly as to others and their worthiness, as we view it; let us "examine ourselves" to see that *we* are worthy, and let us leave the rest to God, who does not judge after the hearing of His ears or the sight of His eyes. Let us beware of that "holier than thou" attitude toward others who do not interpret God's Word just as we do; and in questions involving conduct for ourselves let us study the life of Christ while He was here upon earth, let us consult God in earnest prayer, and such things will be made quite clear to us.

Do not settle this by the judgment of men, Sr. Reed; ask God to guide you.

Arthur Gilbey.

THE SECOND REPLY

Dear Sr. Reed: In THE HERALD of March 16 I notice your request about taking Communion with other churches, who are, as Paul words it, "aliens from the commonwealth of Israel, and strangers from the covenants of promise." My remarks will not come under the title of "an able writer," not even a ready writer. (Please turn to page 16)

The Blessing of All Nations

By A. H. Zilmer

TO BLESS is to make happy by some particular means. Blessing is that which makes happy or prosperous; any temporal or spiritual good calling for gratitude. Blessedness is a state of happiness resulting from the divine favor.

From first to last God had thoughts of good for the human beings He had created and placed upon the earth; in fact, we may say, He created them with the object of bestowing blessings upon them, and making them happy. Scarcely had He made the first human pair until He pronounced blessings upon them. "And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth" (Gen. 1:26-28). When Noah and his family came forth from the ark, "God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and fill the earth . . . And you, be ye fruitful and multiply; and bring forth abundantly in the earth, and multiply therein" (Gen. 9:1, 7).

In making the earth, and placing man upon it, God would "rejoice in the habitable part of the earth," and have His "delight with the sons of men" (Prov. 8:31). He filled the earth with His "riches" (Psalm 104:24), and presented it to man "to have and to hold," and be happy in the use and enjoyment of those riches.

But the possession and use of the material wealth placed in the earth is not the only blessing that God would bestow, nor yet the greatest. God would have man live in the enjoyment of what the Apostle Paul styled "spiritual blessings in heavenly things" (Eph. 1:3, margin). First among these is communion with God: to hear, heed, and obey His word, and to have delight therein. This is the highest form of enjoyment possible. Here, as in the work of creation, that is first which is natural, and afterward that which is spiritual (1 Cor. 15:46).

Even though a man strays from the path of right, and loses his communion with God, God is gracious to him, bears with him, entreats him to return from his wanderings, and offers to abundantly pardon his transgressions, wash away the guilt of his sins, and mention these no more, nor even remember them. This is a most remarkable thing in God's dealings with mankind. The introduction of sin into the world made manifest this divine characteristic of love toward the sinner, and the gracious pardon of his sins. The sinners were not the exception in the world of mankind, but the rule. "For all have sinned, and come short of the glory of God" (Rom. 3:23). It was with this fact in view, and with the object of extending mercy to the sinners, that God made to Abraham, Isaac, and Jacob the great promise of blessing for all families of the earth. This promise is first mentioned in Genesis 12:3, and was repeated to Abraham

(chap. 18:18; 22:18); then to Isaac (Gen. 26:4); and again to Jacob (chap. 28:14). It is a promise of divine blessing not merely to the descendants of those fathers, but to all the families; nations, or kindreds of the earth.

The promise was made to Abraham "because" he had shown himself willing to offer up his son Isaac (Gen. 22:18). The promise was repeated to Isaac, and the reason given was the same as before: "because" of Abraham's obedience to God's "voice" and keeping His "charge," His "commandments, statutes, and laws" (Gen. 26:4). To Jacob it was said that in his "seed" all the families of the earth should be blessed. One of the promises to Abraham said, "In thy seed," while two said, "In the," or "In him." Thus these patriarchs were the mediums through which blessings from God were to flow to all the people of the earth.

We further mention the fact, vouched for by the Apostle Paul, that the "seed" referred to in this promise of blessing is Christ, and also embraces those who through faith and obedience belong to Christ. "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). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (vv. 26-29). Thus Abraham, Isaac, and Jacob, as well as Christ, and those belonging to Christ, constitute the group through whom all the families of the earth shall receive blessings from God.

Not only was Abraham to be a blessing, but in order to make this possible he must first be blessed. "And I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:3). The Apostle Paul saw a blessing to those who are of faith. "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9). As will be readily seen, the blessing to Abraham consisted of vastly more than a numerous progeny, and the enjoyment of the material things of life. This progeny promised to Abraham was necessary for the production of Christ as the outstanding personage of Abraham's "seed," and the medium through which the divine blessings are to flow to mankind.

We next mention the citation and comment on this promise from the Apostles Peter and Paul. The former was addressing a considerable company of the "men of Israel" at Jerusalem, mentioning the fact that the nation of Israel had "killed the Prince of life," whom God had raised from the dead. He then called upon those Jews to so repent that their sins might be blotted out, that so might come the times of refreshing from the presence of the Lord, "and he shall send Jesus Christ," who had been previously designated to

them, "whom the heaven must receive until the times of restitution of all things spoken of by the mouth of all God's holy prophets since *aionian* times." The speaker then cited a prophecy made of God to Israel by Moses of a prophet whom God would raise up unto Israel, to which he subjoined the solemn declaration, "And it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people" (Acts 3:12-23). To this statement the speaker added, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (v. 24). The prophets "foretold," or told beforehand, of certain "days," and this is qualified by the definitive word "these." This word as used by the Apostle denotes proximate nearness, while "those" refers to that which is more remote. Hence the various passages cited before this Jewish audience applied to the situation then and there existing.

These observations are further sustained by the context following. "Ye are the children of the prophets (who 'foretold of these days'), and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed

shall all the kindreds of the earth be blessed. 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" (vv. 25, 26). Here we see the following items:

1. That God raised up His Son Jesus.
2. That God sent His Son to Israel.
3. The object of His mission was to bless them.
4. The blessing would consist in turning them away from their iniquities.
5. This mission was to the Jews "first," implying that God would "bless" others besides the children of Israel.
6. Such blessing was in fulfillment of the promise which God had made to the fathers.

Here was a powerful incentive to the Jews to turn away from their iniquities. To repent of those iniquities and be converted would make possible the blotting out of their sins, for so reads the command: "Repent and be converted, that your sins may be blotted out." The "that" here has the force of "so that," or "in order that." To blot out sins and turn away from iniquity are one and the same thing. This is also styled to "bless."—*The Faith*.

What Is a Christian?

By J. W. Williams

THIS question may be asked sometimes by non-Christians, prompted by the selfish objection of justification for that non-Christian state, the thought being that the standard for Christianity is too high of attainment to please selfish people, so high that no professed Christian is living to it, and therefore that there are no real Christians.

Then again there is the earnest believer with conscience quick as a magnetic needle who is uncertain of his state of grace, and longs for the assurance that he is a child of the gracious Most High. It is for this one especially we write, and if such can manifest Christ to men in daily life perhaps any honest inquirers among the non-Christian class may be in that way influenced to behold the Christ, and glorify the Father for such a noble work of grace.

"And the disciples were called Christians first in Antioch" (Acts 11:26). Then a Christian is a disciple of Christ. So if we can identify disciples we can know what Christians are. What, then, are the identifying evidences of discipleship? They are two, faith and works. If Christians need have no definite faith, then infidels who have no faith and heathen and deceivers who have false faiths can all call themselves Christians if they think they have the necessary good works. Most of all such classes would repudiate the title; however, some who admire the Lord and His Book claim to be Christians because they think they compare so favorably in deeds with other religious people who do claim the title of discipleship. Also many religious people are deceived as to their standing, being confident when they

should fear, for all that so many true saints doubt when they might rejoice if they only understood.

As to faith, "disciples indeed" may be identified in John 8:30-32. True Christians are here seen to be such as have for their faith what is taught in the "word" sent from heaven. That is, true Christianity's creed is the infallible truth of the Word of God instead of the traditions, opinions, reasonings, and commandments of men. If the immortality of the soul is a Bible doctrine, then Plato had the Christian faith, for he taught that. And then all the heathen and most of the other religion in the world is in Christian faith, for only a few professed Christians in the world refuse to believe that doctrine. Then why do professed Christians send missionaries to the ends of the world to convert the heathen when very largely they believe the same basic doctrine as the missionaries?

Again, if wearing a distinct style of dress to distinguish religious people from others is taught in the Bible, then those who follow that have one mark of Christian identity, and if such is not taught, then Christians will not seek so to manifest themselves. In short, a Christian is in faith one who believes what is in the Word of God and nothing that is not taught therein. And when his attention is called to matters of his faith which are not in that Word he will at once gladly yield to the change in his faith. Then the only differences in faith among Christians are those which come from honest misunderstandings of what is said in the Bible,

(Please turn to page 10)

The Greatness of God's Love

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

THIS well-known verse is the cream of the gospel, "the gospel in miniature," "the epitome of the gospel," the glad tidings "in a nutshell." It is a divine picture of the wonderful love of God, graciously painted by the blessed Son of God. There has been nothing ever said like this in all the world's literature.

As we dwell upon the amazing love of God, let us consider (1) the object of His love; (2) the gift of His love; (3) the fruit of His love.

THE OBJECT OF HIS LOVE

Whom did God love? "The world." While there was nothing in the world to deserve the love of God, but much to repel it, nevertheless God loved the world. He loved an ungrateful, hostile, dead world. He loved a judgment-bound world which ignored Him. He still loves a lost world.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

The fact that God loved the world does not signify that He approved the conduct of men. Rather, He had benevolent feelings toward them, and was earnestly desirous of their happiness in spite of their shameful conduct toward Him. It will help us to realize the greatness of God's love if we bear in mind this comment made by Dr. Albert Barnes: "When we simply desire his happiness, this is the love of benevolence."

God hates wickedness, but still desires the happiness of those who are sinful. A parent may love his child and desire his welfare, and yet be strongly opposed to the conduct of that child. When we approve the conduct of another, this is the love of complacency; oh, think of the wonderful love of God! He loved the world. He still loves the world. He loves all the people in the world. He loves the whole world. God's love is universal, all-embracing. Salvation is for the ignorant as well as for the cultured. Yes, salvation is proffered to every person under the sun. See how illimitable God's love is, and how unconfined. Oh, it amazes me to think of this wonderful love of God! The love of God has been compared to the ocean. It is fathomless, immeasurable, illimitable, inexhaustible; but unlike the ocean, it has no bounds.

PROOF OF GOD'S LOVE

Many passages of Scripture which declare the universality of God's love come to mind. "He died for all" (2 Cor. 5:15); "Who gave himself a ransom for all" (1 Tim. 2:6); "That he by the grace of God should taste death for every man" (Heb. 2:9); "For the bread of God is he which

cometh down from heaven, and giveth life unto the world" (John 6:63). He "spared not his own Son, but delivered him up for us all" (Rom. 8:32).

There is something you cannot find in this wide world—a human being whom God does not love. Of course, God loves those who are obedient to His will. But never make the mistake of supposing that God does not love the disobedient. In His very nature God is love. He loves the sinner. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

No matter how great a sinner you may be, God loves you and Christ died for you. Let this much be forever settled in your mind: God loves you. Do not make this love conditional and uncertain. God's love toward us does not depend on our love toward Him. God does not love us because we are good, but because He is good. Because God loves the world, He loves you and He loves me. The greatness of God's love is seen in the object of His love—a rebellious world.

THE GIFT OF HIS LOVE

It is a truthful saying that love is measured by the gifts it presents and the sacrifices it makes. In the light of this truth how great is the love of God! To redeem man God gave His only begotten Son! He gave Him as a sacrifice. The gift was unmerited. "All our righteousnesses are as filthy rags" (Isa. 64:6). Yet God gave His Son, and Jesus went to the cross and gave His life for us.

No more costly gift could have been given! God's only begotten Son is the price of man's redemption. We know something of what it meant to fathers and mothers during the World War to give up their sons at the call of the nation. It meant more than tongue could tell for them to lay their lives upon the altar of a nation's need. It is a picture of the sacrificial love of God. God loved His Son with an unutterable love, yet He loved the world so much that He gave His Son in sacrifice upon Calvary's cross that lost mankind might be saved. If you would know the greatness of God's love, go to Calvary.

The story is told of a child who had been taught to think of God only as a stern judge. One day in her father's printing office she picked up a scrap of paper, and found on it these words, "God so loved the world, that he gave . . ." The other words of the verse had been torn off. The girl had no idea of how the whole verse read. What she did read was quite a revelation to her. She did not know what God gave, but it made her think of God in a new light to know that He had given something. It brought great joy to her heart.

The giving of God's Son was the giving of Himself. The

love that prompted the greatest of gifts was so great that it seems impossible to express in words its greatness. "God so loved . . . that he gave." That little adverb "so" speaks volumes. The intensity of the Father's love is by no means fully appreciated.

A parent's love for a child is the strongest illustration we have of God's love. God loved His Son more than an earthly parent loves a child, yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a wonderful gift! What marvelous love!

THE FRUIT OF HIS LOVE

Eternal life! Eternal life!! Eternal life!!! "That whosoever believeth in him should not perish, but have everlasting life." This probationary life is short at the longest. But eternal life is in the promise of God. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath not the Son of God hath not life" (John 5:11-12).

This life, though begun through faith, by the engrafting of that word which is living and powerful and which "liveth and abideth for ever" within the Christian's soul, is not yet revealed in all the glorious plenitude of its future perfection. So we read, "When Christ, who is our life, shall

appear (in His second advent glory), then shall ye also appear with him in glory" (Col. 3:4).

Who enjoys this everlasting life? The text reads, "That whosoever believeth in him should not perish, but have everlasting life." "Whosoever"! Some one asked a little boy the question, "What does the word 'whosoever' mean?" The little fellow answered, "It means you and me and everybody else." Thank God for that word "whosoever." That takes in you. It takes in me.

Richard Baxter is reported to have said that he was mighty glad that the word "whosoever" was used. These are his words: "I am thankful the verse does not read, 'There is mercy for Richard Baxter.' I am so vile, so sinful, that I would have thought, had it read that way, that it must have meant some other Richard Baxter; but this word 'whosoever' includes all the Baxters that ever lived."

DO YOU BELIEVE?

"That whosoever believeth in him should not perish"! Be sure you get that word "believeth." Do you believe? You can believe. There is no good reason why you should not believe. Do you say it is too good to be true? But it is true. This great verse packed full of gospel does not say that whosoever is worthy, or moral, or respectable, or rich.

(Please turn to page 11)

A Pastor Meditates

ONCE a very important and attractive young woman for whom the pastor had recently performed a marriage ceremony, came to him at the close of the morning service and said, with tears in her voice: "This is our first Sunday after our wedding trip, and my husband would not come to church with me." She was a very active and sincere member of the church, and her position was conspicuous and well known long before her marriage. The husband was once a church member. His parents and home life had always been openly Christian. He had attended church regularly while courting his bride. He was a professional man of standing, and lived a well-ordered life. But this day on which his bride counted so much he refused to accompany her. He was well and apparently happy. He simply balked without expressed reason. He inflicted a wound which did not heal for a long time, if ever it did.

Do you know the folks who excite the pastor's pity? They are fine, loyal, devoted wives who carry on their Christian practices absolutely alone. There are some of them in every church. The pastor has found a less number of husbands who are neglected or deserted by their wives in all



the public exercises of the church. We maintain with some earnestness that such cases at best fall short of the biggest attainment in marriage and parenthood. Either person who must go alone in anything so important as religion has a pitiable struggle against great odds. Matters cherished by a believer as precious are totally unshared and locked up in the home circle.

The unbelieving member of the family may have an easy-going tolerance and condescending attitude toward the other which is perhaps worse than open antagonism. The believer who loves the church, its worship, its work, its leaders, its pastor, must be constantly on guard to keep calm the unchurched one.

The rarer instance of believing husband and unbelieving wife is equally painful. Paul, the unmarried, saw clearly that a union of the two would fail to get the best there is in either marriage or religion. A pastor might prove it by some people whom he knows. True marriage is true union in essential things, and religion is essential to a true and really happy home. It is so easy to be unwittingly cruel to each other when two souls are joined in the permanent relationship of holy marriage. Let no husband or wife despise the religious life of the other.—*The Presbyterian*.

Heaven—Myth or Reality?

THE great Book of God opens with a new world: "In the beginning God created the heaven and the earth." It closes with a new world: "I saw a new heaven and a new earth." The first two chapters of the Bible describe the Eden that was lost; the last two tell of the Paradise to be restored. The third chapter of the Sacred Volume speaks of the tragic entrance of sin and death; the third chapter from its close predicts the final exit of sin and the termination of the controversy between good and evil.

At the beginning, because of man's transgression, the earth was cursed with thorns and thistles; at the end the cheering announcement goes forth: "There shall be no more curse." When Eden was lost, man was debarred from the tree of life; when Eden is restored, the redeemed are cordially welcomed to satisfy their hunger at the tree of life "in the midst of the Paradise of God."

The Bible takes man from the closed entrance to the lost estate, and leaves him before the open gate of the Holy City, where, victorious over sin and death, he enters in triumph to live evermore. Think of

"Stepping on shore and finding it heaven!

Of taking hold of a hand and finding it God's hand,

Of breathing new air and finding it celestial air,

Of feeling invigorated and finding it immortality,

Of passing from storm and tempest to an unknown calm,

Of waking up and finding it Home!"

Inspiration tells the story of three worlds. The first was our earth as it came from the hands of its Maker in surpassing beauty and loveliness. But sin entered, and violence increased until "the world that then was, being overflowed with water, perished" (2 Peter 3:6). In this way, the first, or antediluvian, world, came to its end. "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" (2 Peter 3:7).

A REAL COUNTRY

Since the days of the great flood, mankind has continued living in "this present evil world"; but Scripture prophecy, fulfilled and fulfilling, unmistakably declares that this planet is soon to be completely renovated; while from its ashes a third will emerge that is just as pure and beautiful and real as the Eden home of our first parents. Concerning this land of desire, the inspired Apostle testifies: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). The Old Testament also declares that "the righteous shall be recompensed in the earth," while from the lips of the Master came the beatitude, "Blessed are the meek: for they shall inherit the earth" (Prov. 11:31; Matt. 5:5). Yes, this old earth that has been so marred by the curse is to become the paradise home of the redeemed.

In imagination, many feature a mystic heaven where illusive spirits and souls without bodies sit upon fleecy clouds and play ethereal harps to all eternity. But the Bible describes a better country, a heaven upon earth, that is altogether tangible and real. That will be, not a realm of idleness, but of activity, with useful labor for tireless hands, and enjoyable tasks for flawless artisans. Vineyards and orchards are to be planted and cultivated. Houses will be built, beautiful parks and woodlands will adorn the countryside. Vast enterprises will be carried forward, and the loftiest aspirations attained. Isa. 65:17, 21, 22.

The contrasts between the present world and the world to come baffle the imagination. Here a man may construct a palatial residence and beautify his estate; but in an untimely moment tragedy may occur, and he must leave all for others to enjoy the fruit of his toil. How wonderful it will be to dwell in a land of actual security where calamity cannot invade, and misadventure never mar!

Among the attractions and surprises of Eden restored will be its botanical and zoological gardens. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious" (Isa. 60:13).

A large proportion of the earth's surface now consists of water, ice, desert, wilderness, and rugged mountains. In its renewed state all this is to be changed. "There was no more sea," John wrote when relating his vision; while Isaiah, in his pen picture of the new earth, stated: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1, 2).

IDEAL CONDITIONS

Travelers tell of the balmy climate and varied scenery on the Mountains of Lebanon, of the sparkling waters from spring and rivulet, of stately cedars, luxurious vegetation, beautiful flowers, delicious fruit, and charming bird songs. Inspiration speaks to us in language easily understood. With no more boundless oceans or trackless Saharas, no more frozen wastes or burning sands, and with ideal climatic conditions everywhere, the entire globe will become a Lebanon of beauty and delight.

The animals of field and forest will be there, but their natures will be entirely transformed. "No lion shall be there, nor any ravenous beast," requiring bars and cages; but with changed instincts "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; . . . and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain." The citizens

of that redeemed country "dwell safely in the wilderness, and sleep in the woods." Isa. 35:9; 11:6-9; Ezek. 34:25.

Here we are afflicted with aches and infirmities, with losses and crosses. But in that day the fondest dreams will be more than realized; the anguish and disquietude will all be past; for "the inhabitant shall not say, I am sick." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 33:24; 35:5, 6.

SHALL WE KNOW AND BE KNOWN?

In that land of health and perfection, we shall be surprised to find some that we never imagined would reach heaven, surprised not to find others whom we confidently expected to be there, and yet overjoyed to find ourselves in that chosen company. Shall we recognize our friends? Oh, yes, for the identity of all will be preserved. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 Cor. 13:12; 1 John 3:2.

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again!"

Our movements are now restricted to this world and the surrounding atmosphere; but in the future life "all the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality they wing their tireless flight to worlds afar," from planet to planet, from system to system, to enjoy the marvelous handiwork of God. No lurking fears will be entertained that the rolling years or centuries will bring an end to the delights of research in that university of the hereafter.

Best of all, these tidings from the future homeland are actually true, for they are certified by the unfailing promises of God. To you and me the question of supreme personal import is: Shall we be welcomed as guests and citizens? Our Lord replies: "He that overcometh shall inherit all things." That "inheritance incorruptible" is "reserved in heaven for you, who are kept by the power of God." Now is our time and opportunity to make reservations. This life is a training school where all the lessons of loyalty and obedience must be completely mastered. The price of eternal life is simply *surrender*; and when at length that victorious company reaches the eternal shores, there will arise from blood-bought men and women the triumphant chorus: "*Heaven is cheap enough!*"—Roy J. Cottrell in *Signs of the Times*.

The answer to last week's question will be found in Genesis 2:21, 22.

PERFECTION

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

"**P**ERFECT" and "holiness," being translated from the same word, mean about the same thing. "Perfect" is defined thus: "Brought to consummation or filled up; full. Especially, not defective; having all its requisites to its nature and kind; without deficiency or blemish; finished; complete."

God made these perfect, not immaculate:

"Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9).

"The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1).

"Thou shalt be perfect with the Lord thy God" (Deut. 18:13).

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1).

"The law of the Lord is perfect, converting the soul" (Psalm 19:7).

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2).

"Be ye therefore merciful, as your Father also is merciful" (Luke 6:36).

In the last two verses, both "holy" and "merciful" mean "perfect."

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21).

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought" (1 Cor. 2:6).

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

The question now arises, In what does Christian perfection consist? If not in deeds, words, or thoughts, in the heart, will, motive, intention, or choice?

We read that "the heart of Asa was perfect all his days" (2 Chron. 15:17). No doubt King Asa made mistakes like other men, but he was governed by the right motive. Here that motive is called a perfect heart. (OVER)

King Hezekiah said when God warned him that death was approaching: "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart" (Isa. 38:3). The moral quality of all action is in the will. We do not sin until the will consents to what we know is not right. Hezekiah had a perfect will. He did not consent to the allurements of evil.

Let your heart, therefore, like that of Asa and Hezekiah, be perfect with the Lord our God.

We are nowhere taught to be perfect in knowledge or in wisdom, but in purpose, motive, will, faith, and love.

Everyone would do well to commit the following text to memory. "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).

Among the Beatitudes, none is greater than this: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). A pure heart and a perfect heart are one and the same thing.

The next important question is: How may we secure a perfect heart? The secret is revealed by Jesus when He says, "I in them, and thou in me, that they may be made perfect in one" (John 17:23). That is the only way in which a perfect heart may be acquired.

Now let us turn to that startling text: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

"Perfect" does not mean *equal*. A green apple in June, if it has no defects, is just as perfect at that point in its development as it will be when it is fully ripened in September. A child may be as perfect bodily as a full-grown man.

(A person may be perfect as an infant, a child, a youth, or an adult, but the qualities of perfection manifested at each period of his development differ in degree, and sometimes in kind, each from the other.—Editor.)

We hear a great deal of preaching nowadays on sanctification, holiness, regeneration, and being born again. These expressions all convey much the same thought as do such words as saint, consecration, and righteousness. And they all lead us back to the subject of which we write, "Perfection."

Now let me point out to you a short route to perfection:

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). So let us be careful what we say, for this is the way in which most offenses come. Again James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).—J. E. Snyder in *Present Truth Messenger*.

WHAT IS A CHRISTIAN?

(Continued from page 5)

such as the apostles and others as given in Acts 15, and all such honest differences may be harmonized as that was, by some one citing some scripture which manifestly sets against the erroneous view, as James then did.

As to works, Christians may be identified by John 15:8. If out of faith in the Scriptures believers bear the fruit of the Spirit given in Galatians 5, then their works are Christian works, and anyone who has not this spirit of Christ is none of His. Whoever fails to add these works to his faith is blind, and cannot see afar off, and will fall, with those he leads, into the ditch. If war is Christian work, then the army chaplains and the pulpit recruiters who promise soldier martyrs a sure entrance from the battlefield to heaven are doing a Christian work, and if war is unchristian, all such teachers are wolves in sheepskins. If piling up land and gold and oppressing toilers is according to Scripture, and if oppressed toilers follow the commandments divine when they destroy the lives and property of their rich oppressors, then Christian capitalists and Christian laborers may engage in mortal combat and the martyrs on both sides soar away from the blood-soaked soil of earth to continue in blissful harmony the lives so sadly separated here. So of German and French and English Christians and all the rest who engage in war. So also of all the warring factions of present religion, all claiming the same faith and the same loving, merciful works, while severed as far as the poles on many items of both faith and works.

And now, better still, a Christian can identify himself, for since love is the fulfilling of the law, all Christian works will be works of love; hence, John can say that if we love, not merely in lip service, but with hands and feet, by that we can know what we are (1 John 3:14-19). Do you believe the faith taught in the Bible and that alone, not accepting the traditions and commandments of men? Does your faith work the works of brotherly love? Then you may know you are a disciple, and hence a Christian. This is the true witness of the Spirit, for the Word is the testimony of the Spirit.

Finally, and best of all, if you are a Christian everybody else will know it (John 13:34, 35). Those who love as Jesus did will have the works that only Christianity has. Such light cannot be hid.

Then a Christian is one who takes the Scripture truth alone for his faith and takes the deeds that the Scriptures alone teach for his works of love.

How sadly the world needs true Christianity! How disastrously is Christ misrepresented by false profession! How straitened and narrow is the way, and how few there be that find it!

For the sake of any who may wish to be Christians it may be well to add that by John 4:1 you find that baptism has to do with becoming disciples. For by other scriptures it is evident that those who believed the Bible faith of the gospel were baptized.

Finally, let no one take such a step until he has pondered well the Master's words in Luke 14:25-33, where He says no one can be His disciple without a complete consecration of "all that he has."

"What Is a Christian?" may be secured as a tract from the National Bible Institution, Oregon, Illinois; the price is 10 cents a dozen, 60 cents a hundred.

THE RELIGION WE WANT

WE WANT religion that softens the steps and turns the voice to melody and fills the eye with sunshine and cheeks the impatient exclamation and harsh rebukes; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots and makes the husband mindful of the scraper and the doormat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway

—*Helpful Thoughts.*

THE GREATNESS OF GOD'S LOVE

(Continued from page 7)

or honored, or wise. No! Thank God for these words, "Whosoever believeth." That means you, if you will only believe. God grant that you may put unbelief far from you. Cry out, "Lord, I do believe."

Is it not quite clear in your mind what it is to "believe" in Jesus? What does the word mean in ordinary speech? When you believe in a physician you put your confidence in him as a physician. You put your case into his hands. When you believe in a banker you are willing to trust him with your money. To believe in Jesus Christ is to put confidence in Him as to what He claims to be. He offers Himself as Savior from the guilt, the power, the penalty of sin. He bears credentials from God the Father. He is divinely anointed and divinely appointed.

The infinite gift of eternal life is withheld from unbelievers. Reject the atonement, and there is no hope for you. Reject or neglect the only Savior whom God has provided for you, and you are lost. Accept the gift and be saved.

My friend, do you think lightly of God's way of salvation because it appeals to you as being too cheap? I shall never forget a little incident I heard related when I was a youth. A preacher had gone down into the coal mine during the noon-hour to tell the miners the simple gospel story. On his way back to the shaft the preacher asked the foreman what he thought of God's manner of saving men.

"Oh, it is too cheap; I cannot believe in such a religion as that."

Without immediately replying to this remark, the preacher asked this question, "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that certainly is very easy and simple. But do you not need help to raise yourself?" asked the preacher.

"Of course not," replied the miner. "As I have said, you have nothing to do but to get into the cage."

"But what about the people who sank the shaft, and perfected all this arrangement? Was there much labor or expense about it?"

"Yes, indeed; that was a laborious and expensive work. The shaft is a thousand feet deep, and it was sunk at great cost to the proprietors; but it is our way out, and without it we should never be able to get to the surface."

"Just so," said the preacher, "but when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you say, 'Too cheap,' forgetting that God's work to bring you and others out of the pit of destruction was accomplished at a great cost, the price being the death of His only begotten Son."—W. S. Bowden in *Present Truth Messenger*.

TRY GOD!

HE WAS a college graduate, wealthy, cultured, with a great capacity for fine living. Yet no man tried harder, by unbelief, ridicule, and sin, to drown out the inward voice.

Then he presented himself at the door of the rectory of Calvary Baptist Church, New York City—a gentleman bum. In his story he said that he had never been "searchingly exposed" to religion. His spiritual confidant asked him if he would be willing to "surrender as much of himself as he could, to as much of Christ as he understood." Then and there, although unable to understand the entire plan of salvation, this young man dedicated his life not only to believe in Jesus, but to His life and work. The hated past fell away and he felt himself "reborn." Yes, there was the usual slipping, and he fell with a crash. But it was the last time.

Hating to grub for money, and caring much more for people and ideas, he soon was giving his whole life as a member of the church staff. His friends could not understand the amazing change that had taken place, even in his appearance. It was as though one person had moved out and another had moved in.

Why Not Try God? is a question which a little blue-backed book has sent ringing around the world. "We have followed the jungle method of the survival of the fittest—fighting, struggling, ruthless and cruel! Result? Look around you—confusion, dishonesty, failure, and almost utter collapse under trials."

Failure is not in falling down, but in staying down. Most of us want to live in a world of goodness, love, and friendliness. Give God a chance in your life, and you will find that, being "in tune with the Infinite," the world will assume its rightful place, and you as a part of it—not victim of it.

Try God!

—Abridged from *The War Cry in The World's Crisis*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Your Voice

If I cannot sing well does it mean that I mustn't sing in church?

OREGON, ILLINOIS

"Think of the neighbors in the matter of singing. It adds nothing to the reverence or success of a church service to have a voice like a buzz saw striking a knot try to *lead* the singing. On the other hand, unless our voices are extraordinarily bad, there's no reason for saying that we can't, and therefore won't sing. Not many of us can. We all haven't voices like Tibbett's Thibault's, Eddy's, MacDonald's, and we certainly shouldn't use that fact as an excuse for not helping with the services."—Arlen Marsh.

HICKORY RIDGE, ARKANSAS

"Even though I don't sing so well as others, why should I miss the thrill of devotion that floods our hearts as we join in songs of worship and praise to our God? It helps us to 'lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us' (Heb. 12:1).

"As the happy throng sang hosannas for Jesus long ago, so we may all together express our faith in His soon return and the joy for which He endured the cross, despising the shame.

"How often has the singing of a hymn (Col. 3:16) brought cheer and comfort to those too aged and infirm to attend church services! And as the poor widow cast her mite into the treasury and won the approval of our Lord, even so the feeble voice has joined in the song.

"Memory goes back to pleasant days and to those dear voices of loved ones that we hear no more, and hope leaps onward to the coming of Jesus and the resurrection, when we shall meet and sing together once more (1 Thess. 4:13-16)."—Mrs. Letitia Waller.

If I miss church should I make up my contribution next time?

"If one tithes, he has no contributions to make up, even if he misses all the services for a year. Since I hold to tithing as the only scriptural means for giving—or returning, or paying—I can't very well talk of penalties and making up contributions. People shouldn't miss church services for unimportant causes, anyway; if they actually do miss them, all the contributions in the world won't make amends."

—Arlen Marsh.

Minnesota Conference

The Minnesota Bereans convened in quarterly conference at St. Cloud, April 17 and 18, with a large attendance

from each local society and from the isolated membership.

The conference opened with a song and pep service led by Carol Hawkins. It was followed by an excursion to the Minnesota Men's Reformatory.

The afternoon service included a Love Feast led by the Eden Valley Bereans, a Bible discussion on "Marriage and Divorce," led by Elder G. L. Cooper, and a sermon, "Duty to God," Elder J. R. LeCrone. At the evening service Mr. Malmquist gave a lecture and showed tinted slides of "The Passion Play," after which the local society entertained the rest in a social period.

Sunday morning, Elder C. E. Lapp preached a sermon, "Duty to Others." Sunday afternoon the Mora Bereans sponsored a musical and devotional session, the business meeting was held, and Elder Cooper preached on "Duty to Ourselves."

The conference closed Sunday evening with a prayer period and a sermon by Elder LeCrone. The Bereans separated looking forward to the July conference at Eden Valley.

At the business meeting it was voted that the State Society would pay the tuition of one student to the Bible Training Class. In the event no one needs the tuition money, or the Class is not started, the money is to be used in State evangelistic work. The Society wants to raise sufficient funds for both of these causes.

Marjorie Ruhn, Litchfield, Minn.

Obedience

Saul, the first King of Israel, was a young man of promise. Head and shoulders he towered above his contemporaries. After the Prophet Samuel anointed him King, "God gave him another heart" (1 Sam. 10:9). And when he went home from the ceremonies attending his choosing "there went with him a band of men, whose hearts God had touched" (v. 26). If any man ever showed promise for good it would seem to be Saul.

But the next thing we know Saul has fallen; he usurps the place of the prophet and sacrifices without authority; then he actually disobeys the exact orders God gave him regarding the cleaning out of that nest of iniquity, the Amalekites, and saves alive "the best of the sheep, and of the oxen," and other things. When accused of his disobedience, he "passes the buck," and says, "But the people took of the spoil . . . the things that should have been utterly destroyed, to sacrifice unto the Lord thy God."

To this day the answer of Samuel rings down to us when we think that extra heavy contributions to the church can make amends for sin: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (v. 22).



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

JACOB'S GREAT DISCOVERY

IT WAS on a late Sunday afternoon in May that our friends, Betty and Bobby and their parents, were seated on the beautiful lawn in back of their home. The story of Jacob and Esau, which had been the center of the Sunday school lesson that morning, for some reason interested Betty and Bobby very much.

"I just hated to leave Jacob this morning, Father," said Bobby. "He was running away from home, and I keep wondering what happened to him."

"His mother was helping him, though," said Betty. "She always helped him. She had to help him out of this trouble because she helped him get into it."

"Well, children," Father replied, "suppose you run in and get your Bibles, and we will see if we can find out what did happen to Jacob."

In they hurried and soon were out again seated beside Father and Mother, their Bibles open at Genesis 28.

"Rebekah, always ready to shield her favorite, told the father that she was afraid Jacob would follow Esau's example and marry one of the Hittite girls. She knew that would alarm Isaac, and he would probably send Jacob away for awhile. The real reason, that Esau had planned to kill Jacob, she didn't mention, for then she would have had to confess to her part in the deceit," Father explained.

"I remember," said Betty, "what we read about those Hittite girls. 'They were a grief of mind to Isaac and Rebekah.' And now she said they made her weary of life."

"They must have been terrible," said Bobby. "Something like that girl Joe Brown married and brought home, eh, Mother?"

"At any rate, Isaac told Jacob to go and visit his uncle Laban awhile, and he gave him a parting blessing from God, much like the blessing given to his own father, Abraham, before him," Father continued.

"I remember," Bobby spoke up, "it was a promise that he should one day own all the land he could see on all sides of him."

"Betty," said Mother, "you know the other night you had such a beautiful dream that you had to come running to my bed to tell me about it because it seemed so real. Well, Jacob, far from home, had a very real dream, too."

"Was he at his Uncle Laban's?"

"Bobby, you see if you can find out where he was," suggested Mother.

"He must have been sleeping out of doors, because in verse 11, it says he had stones for his pillow," answered Bobby. "But he was sorry he had acted at home the way he had."

"And now the dream!" said Father. "You tell it to us, Betty."

"Well, Jacob saw a ladder in his dream that reached from earth to heaven, and the angels of God were going up and down the ladder. It must have been a beautiful dream," mused the little girl.

"God stood at the top of the ladder," said Bobby, "and gave him the same promise again, the promise of land."

"Then God added another promise," said Mother softly, "that He would be with him wherever he went and at last bring him back home safe."

"That must have made Jacob feel kind of ashamed of himself," said Bobby.

"Yes, I think it did, because when he awoke he said that God was in that place and he hadn't thought of it."

"Jacob named the place Beth-el, which means House of God, and he used his pillow of stones for an altar to God," added Mother.

"Then Jacob, because he was so thankful to God for sending him that wonderful dream and giving him those great promises when he was lonely and perhaps afraid, promised in return something to God. What was it, children?" asked Father.

"A tenth," they said in chorus.

"Why, that's what we give," said Bobby, "because God is so good to us. He gives us everything."

"Did Jacob ever get back home, Mother?" Betty asked.

"Of course he did," said the practical Bobby. "Didn't God promise him that He would see that he got back home again?"

"But wasn't he afraid of Esau any more?" persisted Betty.

"It was twenty years before he started back home, children. By that time he was married, and had a family, and was very rich. And a queer thing happened to him on that trip, something like what had happened on that night so long ago when he had left home, alone and friendless. He met God face to face," said Mother.

"You will find the story of that journey in Genesis 32, children," said Father. "But we will have to leave that for later in the week. Now it's time to get ready to go to church."

AMONG THE CHURCHES

WHAT'S THE ANSWER?

Where does God say that wicked Israelites, who have been sent to heaven because of their sins, may be brought back if they repent? See next week's paper for the answer. Don't forget! It'll be there!

NORTH SALEM - PLYMOUTH, INDIANA

The North Salem and Plymouth, Ind., churches are extending an invitation to all lovers of truth to attend a "Homecoming Day" to be held in the Plymouth church on Sunday, May 23. Services will be held at 11:00 a. m. and at 2:30 p. m. Following the morning service, a carry-in dinner will be served in Centennial Park. Bro. J. H. Anderson, Indiana State evangelist, will deliver the sermons.

It will be a great pleasure to meet those who have not met here for some time. Both North Salem and Plymouth are looking for a day of rejoicing and Christian fellowship.

Marshall Logan,
Ernest Wiseley,
Eva Underwood, Committee.

GOLDEN RULE CHURCH OF GOD

Cleveland, Ohio

The sermon subjects announced for the remainder of May are as follows: 16th, morning, "The Profit Motive in Life"; evening, "Until the Day Dawn"; 23rd, morning, "Barnabas, the Great-Hearted"; evening, "Neglected Values"; 30th, morning, "Can Freedom Survive?"; evening, "What Religion Does for Life." The pastor is M. W. Lyon.

Mr. and Mrs. John Greenwood welcomed another son to their growing family on April 19. His name is John, Jr.

Mr. and Mrs. Fred Austin celebrated their silver wedding anniversary on April 13.

At the combined young people's and Mother's Day service held on May 9, the pastor preached on "The Fifth Commandment."

—Golden Rule News.

CENTRAL ILLINOIS

A series of evangelistic meetings conducted by T. A. Drinkard is in progress at Ripley, Ill. The series started May 1 and will last to May 23. Services are held each evening at 8:00. On May 9 an all-day meeting, with Communion service and a basket dinner, was held.

The church at Camden, organized April 25, has services scheduled for May 16 and every other Sunday. J. W. McLain will be in charge. The field is large, and prospects for growth are favorable. Sunday school was organized May 2, and will be held each Sunday morning at 10:00.

J. W. McLain is acting as temporary pastor for the newly organized Macomb Open Bible Church. Sunday school for this church is held each Sunday morning at 10:00. Preaching services were scheduled for May 9 at 11:00 a. m., and for every other Sunday at the same hour. A Bible study and prayer service is held each Wednesday evening at 7:30 at the homes of members.

—The Ripley Evangelist.

ILLINOIS EVANGELISTS' NOTES

Meetings at Camden closed April 25, on which day a church was organized with 15 charter members. The interest was excellent throughout the meeting. The average attendance was approximately 65.

This was the last meeting for the present. All effort will be spent toward strengthening the new works to a point of being self-reliant.

The writer is to continue working with Camden and Macomb until conference.

We are grateful to all those who have aided in the winter meetings and to those who added encouragement by driving many miles to various points to attend.

The new Camden Open Bible Church of God officers are: elder, R. Hightower; deacon, L. Vincent; deaconess, L. Davis; treasurer, P. Chapman; secretary, E. Davis; trustee, I. Vincent; Sunday school superintendent, J. Hightower.

J. W. McLain.

PATTERSON - PATRICK

On Saturday evening, March 27, Miss Anna Mae Patterson of Haysville, Ohio, was united in marriage to Mr. Carroll Patrick of Ashland, Ohio, by the groom's father.

The ceremony was performed in the presence of the immediate families of the contracting parties and a few close friends in the home of the happy couple, which had been previously furnished for the occasion.

They will make their home in Haysville.

A notice was written and sent to The Herald immediately after the wedding, but went astray. This is why the notice is so late.

James A. Patrick.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"One cannot preach the truth without explaining what the truth is not as well as what it is. One cannot paint white letters on a white board, but one must paint white on black and black on white if the letters are to stand out."—Dr. J. Gresham Machen.

One is almost moved to regret the passing of the "good old days" when religious people fought for what they believed, when a preacher did not hesitate to call a spade a spade and a lie a lie. While under modern conditions it seems to be advisable to preach the gospel from a positive rather than from a negative standpoint, there is much force in what Dr. Machen says: "One cannot preach the truth without explaining what the truth is not as well as what it is."

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. J. H. Williams	\$ 3.00
Catharine Davis	2.00
James and Pauline Prime	25.00
James Maggard	1.00
E. L. Boyer	3.00
Nettie B. Crundwell	2.00
F. A. Stilson	1.00
A Friend in Rockford	3.00
Maurertown, Va., Church	13.00
Lucian Murphy	2.00
Mrs. C. Seely	5.00
Jessie M. B. Kauffman	4.00
Friends from California	15.00
Marian R. Richards	5.00
Rena Taylor	5.00
Letha E. Rinehart	2.00
Friends in California	25.00
Ida Jeffrey	20.00

BETWEEN YOU AND ME—

The response to our appeals for money to meet exceptionally large bills that demanded payment on or before June 1 has been astonishingly liberal. Those responsible for the continuous publication of the quarterly and The Herald very much appreciate your efforts. Only \$125 of the total bill of \$550 remains to be paid.

The editor reached Oregon Thursday afternoon from St. Louis, where he had assisted the church in that city in a meeting for the past two weeks. In spite of almost continuous rain, the attendance was good throughout. During the meetings eighteen sermons were delivered and ten Bible classes conducted. A full report will appear later from the church secretary.

Mrs. Verna C. Thayer, author for several years of the junior department in the Truth Seekers' Sunday School Quarterly, is reported as being seriously ill at her home on Route 1 out of Woodstock, Va. Her husband, V. Earl Thayer, pastor of three Virginia churches, has found it necessary to discontinue his usual midweek services and his Sunday evening service at Maurertown in order to attend her.

Sunday, April 25, the Oregon pulpit was filled by Glen Mills, student at Aurora College. May 2, the morning service was conducted by Paul C. Johnson and the evening service by Harold Hardesty, both of the Oregon congregation.

Bro. Roy Graham of St. Louis, Mo., spoke for the brethren at the Blush Church of God near Fredericktown in that State last Sunday. Bro. Graham is one of our promising young preachers for whom we anticipate a successful future in the ministry.

Bro. and Sr. Romine of Golden Rule Home were at South Bend, Ind., last Saturday, where they met with other members of Sr. Romine's family at the home of her daughter, Mrs. Howard Nagle, to celebrate the 91st birthday of her mother, Mrs. Anna Cordill. Mrs. Cordill will be remembered by our older readers as the widow of Bro. H. S. Cordill.

Owing to the pastor's absence the pulpit of the Oregon church was occupied on the morning of Mother's Day by his son, Arlen Marsh, who spoke on John 3: 16.

TITHING — PREACHING

We have been glad to read the articles on tithing, and it is our firm belief from personal experience that tithing pays, whether we have little or much income. If the Lord wants us to give a lot, He'll provide us with a lot to give, but we've got to show our willingness first, we have found.

It is our firm belief that every church of our denomination should feel obliged to contribute to the support of the N. B. I. and its enterprises, as their funds will permit. We have heard some members excuse themselves by saying they do not agree with all that is done at Oregon. Maybe so, but neither do they agree with everything the members of their own families do. That's no excuse; that's an alibi. Our Savior didn't agree with what was going on in the world, but He gave His life for it and for us. All of our churches and members benefit from the work of the N. B. I. whether they realize or will admit it or not, especially in the way of quarterlies, tracts, Herald, etc.; and all churches should help, for the load belongs to us all, and should be shared by all.

If the members of every church would tithe, such notices as you are compelled to insert from time to time would be unnecessary, for all church finances would be in good shape, there would be plenty to spare to help at headquarters. Also, the members themselves would be better off, our ministers would not be compelled to leave God's work to seek secular employment where they will be paid sufficient to support themselves and their families, but we would be able to send more evangelists out year by year. More and more we appreciate the truth of, "The harvest truly is plenteous, but the labourers are few." Laborers are willing, but even they have to eat and clothe themselves and their families.

There has been some discussion here and there as to what our ministers should preach today, whether doctrine, prophecy, spirituality, etc. Let them preach the Word in all its phases, and ask God for the increase. Let the members pray for the increase and back their prayers with their time and their money, and the Church of God will have such an awakening as none of us ever can dream of. Doctrine is good—we must have it; prophecy is good—it guides us on our way and we see where we are going; spirituality is good—we need the love of Christ in our hearts, we need the comfort of His Word: we need all three of these things. I fear that some of our older pastors looked a little too much to the first two, in many cases, and not quite enough to the last one. Let our younger ministers beware they do not reverse the order; if they do, their labor will bear only half a harvest.

Arthur Gilbey,
Winona, Ont.

HERALD RECEIPTS

Mrs. R. E. Arthaud (for another); Edith M. Richardson (for others); Beulah B. Harris; Lillian Starbuck; Eva Phelps; Mrs. Ed Tomlin; B. H. Carpenter (for another); Emma Murray; Myra Renner; Nancy B. Robison; Mary E. Good; Mrs. I. L. Wood; J. W. Helms; P. G. Coverston; Catharine Davis; John Eagleston; Clyde Myers; Nettie B. Crundwell; Mrs. G. E. Stauffer; Evelyn H. Austin (for another); Lucy B. Groat (for others); Sam Bradley; Cora Trousdale; Mrs. Ralph H. Kennard; Delos Andrew; Joseph W. Currens; Mrs. O. J. Dorsey; Marian R. Richards; Letha E. Rinehart; Mrs. Frank M. Worley; Mary A. White; Leota B. Hanson; Rufus A. Curtis; F. Carpenter; Alta King.

IT HAPPENED WHEN R. V. LYON WAS IN ILLINOIS

October, 1866

Who can remember Middleport, Hickory Grove, and Bluegrass, Ill., somewhere in the eastern part of the State near the Iroquois River, where R. V. Lyon of Suspension Bridge (Niagara Falls), N. Y., conducted splendid meetings more than seventy years ago? And where is the fruitage of his labors?

Addressing his report to the Prophetic Watchman published by J. M. Stephenson and H. V. Reed at Harvard, Ill., Bro. Lyon says:

"I have been preaching once and twice a day to large congregations—more than could get into our houses of worship. Last Friday it was a grand sight to see the people coming over the broad prairie in every direction. Our house was large, but in every part it was filled to overflowing and about 100 could not get in. Truth took effect."

One might well ask as to the results that followed such great gatherings. Bro. Lyon says, "The truth took effect," and adds: "On Monday morning we retired to the Iroquois River where I immersed two into the Christ. One of the number was Dr. Horton's wife." Not many converts, we may think, for so great a gathering to produce. But in those days evangelistic success was not counted by the number baptized but by the breadth of the territory and the number of persons to whom the kingdom message was given as a "witness" (Matt. 24:14).

Bro. Lyon was assisted in his work in Illinois by "Eld. Shanklin." Does anyone remember Elder Shanklin?

An interesting comment on the method pursued in those days is suggested by Bro. Lyon's statement that he frequently spoke to overflowing houses for two hours and a half and that after he had baptized those who expressed faith in the things he taught, and they went "on their way rejoicing," the evangelist "left them to journey for the kingdom, whilst I am in pursuit of other sheep."

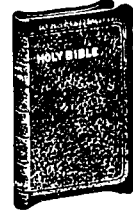
CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Maybelle Hanson; Eva H. M. Fletcher; Mr. and Mrs. Harold Starbuck; Helen M. Chisholm; Mr. and Mrs. J. H. Williams; Georgia and Wayne Thompson; Silas M. Claypool; Lillian A. Greiner; Lucy B. Groat; Jessie M. B. Kauffman; Marian R. Richards.

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.



Bible 6453X. Genuine leather, overlapping covers, leather lined; 450 pages of helps—concordance, Bible dictionary, subject index, full-color maps; India paper, red-under-gold edges; marginal references; good blackface type, pronouncing; page size, 6½ x 4½ inches; index of books stamped on inside front cover in gold. Bible No. 6453X, postpaid, \$7.00.

Bible 1006. Text only; excellent pronouncing blackface type; maps; 64 pages of helps; artificial leather, overlapping covers; Bible paper, red edges; 8 illustrations; page size 7 x 4¾. \$1.00.

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The above Bibles are all the King James Version. Thumb indexes, 50 cents extra.



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The Translators to the Reader: a study of the purpose of the King James Version, written by Edgar J. Goodspeed, author of the New Testament portion of An American Translation of the Bible; contains the original King James Preface; one of the most valuable books about the Bible yet published. Postpaid, 60 cents.

NATIONAL BIBLE INSTITUTION
Oregon, Illinois

WITH WHOM SHALL WE COMMUNE?

(Continued from page 3)

We are admonished by the great teacher, "Take heed what ye hear," and the Prophet says, "Come, let us reason together." Truly, as you say, it is a sacred matter; and we should study carefully to rightly divide the Word of truth, that we may be approved of God. In our study, we should be careful to know who the speaker is, and to whom he was speaking, and then what it is about.

When the great teacher said, "Examine yourselves," he was not speaking to a lot of people of different faiths, but to those who had enlisted under the banner of gospel truth, those who believed the message he brought and had the seal affixed to their faith.

Question: Could a seal be affixed to a faith that did not exist?

The blood of Jesus Christ sealed the promises. In Romans 15:7, 8 we read, "Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." The Diaglott says, "Christ became a servant of the circumcision, on account of the truth of God, in order to confirm the promises of the fathers."

Paul tells us in Colossians 2:10-12, "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."

Dear ones, before we believed the covenants (which Paul says are the gospel; see Galatians 3:8) and had the seal of baptism affixed to our faith, had we any right to partake of the emblems which sealed the everlasting covenants? In other words, can a seal be affixed to a faith which does not exist?

When Israel went up to partake of the Passover, no uncircumcised person could partake. Dear ones, "let us hold the profession of our faith without wavering; (for he is faithful that promised)." "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." Then Paul adds, "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" (Col. 2:8).

The great Teacher, just before giving the disciples the foundation on which the church should be built, warned them against false doctrine; said, "In vain do ye worship me, teaching for doctrine the commandments of men."

Paul admonishes, "If ye continue in the faith, grounded and settled, and be not moved from the hope of the gospel which ye have heard."

May we have courage and strength to overcome is my prayer,

Nancy B. Robison.

THE THIRD REPLY

Dear Fellow Ministers: The March 16 issue of THE HERALD expresses a desire for a prepared article on the Lord's Supper, or the Communion.

1. It is a memorial. Jesus said, "This do in remembrance of me" (Luke 22:19).

2. A communion (1 Cor. 10:16), not a communion with one another, but with Christ (1 Cor. 16:2).

3. It is intended to build us up in Christ. The more we reverently think of His death for us, the more we are determined to live for Him.

Who can partake? Compare 1 Corinthians 11:23 and 1 Corinthians 1:1, 2. We learn here that Paul says all who call upon the name of the Lord Jesus Christ.

Christ gave it to His followers and has never taken it from them. It is the Lord's table and is spread for His people, and no one nor company can rightly deprive one of God's children of partaking. Closed Communion is unscriptural.

Acts 2:42 indicates that the Lord's Supper had a prominent part in the worship of the early disciples. By comparing Acts 20:7 and 1 Corinthians 16:1, 2 we discover that when the disciples met it was to partake of the Lord's Supper, and it was their custom to meet every Lord's day. For the first seven hundred years the ordinance was observed weekly. John Calvin said, "The change was a contrivance of the Devil." John Wesley advised his people to spread the table each week.

What New Testament passage argues for any sort of service on the Lord's day that does not also argue for the observance of the Lord's Supper on that day?

John Calvin, Book VI, chapter 18, section 56, says, "Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promise declared by which, in partaking of it, we might be spiritually fed."

Weekly Communion did not die with the apostles and their contemporaries. There is a cloud of witnesses to testify that it was kept up by succeeding Christians. See Fuller's *Strictures on Sandemanianism*, New York Edition, page 188; *Letters to America* (John Wesley), 1784.

1. As to the interpretation of "this body," see 1 Corinthians 11:24 and 26:27; John 15:1-5.

2. As to who should partake of the Lord's Supper, see 1 Corinthians 11:27-29. The decision rests with the individual.

3. About the manner of observance, see Matthew 26:26-30; Mark 14:22-26; Luke 22:14-20; 1 Corinthians 11:20-34.

The church at Troas was accustomed to meet on the first day of the week to partake of the Lord's Supper. The church, when established, immediately began the observance and continued with the same persistence and frequency that marked their regular assembling.

Much more can be said in favor of this great memorial and its perpetual observance. These are just a few of the evidences of its place in the church of today.

C. W. Johnson.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, MAY 18, 1937

NUMBER 33

God Among the Nations

By the Editor

"THY KINGDOM COME!"
These words, which form the first petition of the Lord's Prayer, might be construed as implying that the Creator of the universe had abdicated the throne to which He was entitled as the designer and perfecter of all things, that through some inexplicable happening He had lost His supreme position of authority over the empire He had formed, and that Jesus His Son would have us to pray constantly that that sovereignty should be speedily restored.

But such an interpretation of Jesus' words cannot be correct. God has not abdicated His throne. He has not lost His dominion. He is still the "King over all," for "he ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves" (Psalm 66:7). Let no earthly ruler delude himself with the thought that God has withdrawn from world affairs or confessed His inability to govern all things that are within it!

It is as true today as it was when David wrote these words, that "the Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psalm 103:19). The divine sovereignty is firmly fixed and is as definitely exercised today as it was when Jehovah sentenced Nebuchadnezzar, the proud King of Babylon, to punishment "to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17).

No! When Jesus said, "When ye pray, say, . . . Thy kingdom come," He did not mean to infer that God had abdicated His throne and forsaken His kingdom, but He did mean that the Lord has certain great purposes which He designs to accomplish through the establishment and exercise of direct regal authority over the political affairs of the nations of earth through His Son.

Preparations for the setting up of that kingdom and the initial steps that will eventually lead to the answering of

In the following article the scriptural quotations are drawn from "A New Translation" by James Moffatt, D.D., D.Litt., M.A. Dr. Moffatt's version is of special interest to our readers owing to the fact that he is a believer in conditional immortality. "A New Translation" is published by Harper & Brothers, New York, at \$3.50. It may be secured from the National Bible Institution, Oregon, Illinois, for the price stated.

of our prayer, "Thy kingdom come," are now being carried forward in all parts of the world.

POWER OF THE NATIONS MUST BE BROKEN

One of the most effective means employed by an ambitious monarch who plans the conquest of another nation is to seek first to weaken that nation's powers of resistance in every possible way. It is said that Peter the Great of Russia directed his descendants, in that strange document that has erroneously been called his "will," to endeavor to keep the other nations of Europe in a constant state of strife and warfare among themselves, that they might be drained of their military resources and thus fall a more easy victim to Russia in her effort to conquer the continent and clear the way for Muscovy's descent into India.

Apparently God Himself approves of that form of military strategy, for He watches with interest the demoralizing influences which are now operating among all nations and makes no effort to stay the development of such deplorable designs.

The divine purpose in this seems to be much the same as that which inspired the monarch of Russia to suggest the inauguration of a similar situation a few generations ago. The economic resources of the nations must be drained, their military strength must be exhausted, their morale must be broken in preparation for the day of national judgment which is to overtake them all.

We need scarcely remind you that agitation and fear fill the minds of men everywhere. The observant know, even as they go about their peacetime tasks, that another war is imminent.

The first issue of the *National Geographic Magazine* of the present year contained an article treating of the preparations which are being made for "the next war" in England. "Before the Mansion (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Four Million Criminals

"Iniquity shall have an end."—Ezekiel 21:25.

PHILADELPHIA, May 14.—J. Edgar Hoover, chief of the "G-Men," made some astonishing statements before a vast audience that filled the stadium in this city. Among other things he said that the United States had in 1936, one felony every 24 seconds: 13,242 murders or manslaughters during the year; 7,881 sex crimes; 45,660 robberies; 47,534 cases of aggravated assault; 278,823 burglaries; 716,674 larcenies; and 213,712 cases of automobile theft. Altogether there was a grand total of 1,333,526 major crimes reported last year!

The cost of all this, according to Mr. Hoover, was \$28,500 a minute; \$41,040,000 a day; or \$15,000,000,000 for the year. Comment would be superfluous!

Missionaries Driven From Ethiopia

"If they have persecuted me, they will also persecute you."—John 15:20.

ROME, Italy, April 9.—"All foreign missionaries in Ethiopia will be revealed as spies or the agents of shady business," declared Virginio Gayda, editor of the *Giornale d' Italia*, official organ of Mussolini. Seven British and three American missionaries have been ordered expelled from the new Italian dominions in Africa. Referring especially to the three American women who were ordered out, the fiery Fascist editor said, "It is only fair that these three American girls should be put across the frontiers to hunt for other fields for their propaganda. . . . These missionaries are disturbing and their work is useless."

Thus still another country is eliminated as a field for free Christian evangelistic activity. So will it continue until the man of sin is fully revealed.

Torture Cult Flourishes in Detroit

"They shall not . . . make any cuttings in their flesh."—Leviticus 21:5.

DETROIT, Mich., April 14.—The existence of a strange religious cult in this city was revealed tonight while the police were questioning Mrs. Irma Duncan, a 27-year-old mother, in an effort to solve the mystery of the kidnaping last September of two-year-old Harry Browe.

In the course of the questioning Mrs. Duncan admitted that she was a member of a religious group which had many adherents in the Detroit area, that believed "in God, self-sacrifice, and self-torture." The woman's arms and legs were covered with cuts and burns which she said were self-inflicted.

Preparation for the ordeal of torture consists of drink-

ing several bottles of beer. "I have to have about four or five bottles of beer," said Mrs. Duncan, "before I can bear the pain of cutting and burning myself."

Like every other false religious system, the torture cult is based on the serpent's lie. Its devotees believe that they receive communications from the founder of the sect, who died in Pennsylvania in 1916. Mrs. Duncan's abuse of herself with a red-hot poker, knives, and razor blades resulted from one of these mystic conversations, the woman's common law husband, Thomas Holden, told the police.

There are literally hundreds of religious organizations with millions of believers which base their claims upon the satanic assertion, "Thou shalt not surely die" (Gen. 3:4), "but the trail of the serpent is over them all."

A King Is Crowned

"They blew the trumpet; and all the people said, God save king Solomon."—1 Kings 1:39.

LONDON, May 12.—Standing with his face toward the east, surrounded by notables from all parts of the British Dominions, the Archbishop of Canterbury proclaimed:

"I here present unto you King George, your undoubted King: Wherefore all you who are come this day to do your homage and service, are you willing to do the same?"

The question was repeated as the Archbishop turned to each of the cardinal directions and the vast throng responded:

"God save King George!"

Thus with impressive historic ceremonies a new monarch was inducted into office as the head of the world's greatest empire. The popularity of the House of Windsor and the loyalty of the great mass of the British people to the throne cannot be questioned. When kingdoms and principalities were crumbling throughout Europe in the closing days of the World War the stability of the British throne never trembled. This is especially notable owing to the fact that the royal family of Britain is of the same blood strain as were the kingly families that fell in the crash. It is loyalty of a high order that holds this vast empire together.

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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Meeting the Lord—When?

By B. H. Judd

"CHINA'S MILLIONS" for April, 1937, in a memorial of Mrs. E. E. Cory, who died in China on New Year's night, takes its text from Jacob's statement in Genesis 32:30, "I have seen God face to face, and my life is preserved." Its remarks may be briefly stated as follows: "Primarily these words refer to the preservation of Jacob's physical life on earth, but the news of several of God's servants being 'called up to glory,' where they shall serve Him and see His face, within a few days of Mrs. Cory's call on New Year's night, seemed to draw one's thoughts out to a fuller appreciation of these words. In her promotion above this faithful servant saw God face to face and her life was preserved—yes, preserved with Him forever and ever."

The above-quoted remarks are correct in saying that the text in question has primary reference to Jacob's physical life. It is not only the primary sense, but the only sense in which the words were used when due consideration is given to the context.

Without going into the details of the harmonizing of Jacob's much-discussed statement with some half dozen others of Christ and His apostles, that no (mortal) man has seen or can see God, there are some vital truths to consider.

Had Jacob's life *not* been preserved we think the fact is beyond dispute that he and Mrs. Cory, though centuries intervene, would both be in the same condition in relation to *life* and *death*. If death meant "promotion above" to Mrs. Cory, why would it not mean the same to Jacob? Why should Jacob rejoice that his life had been preserved, if its non-preservation meant that he, like Mrs. Cory, would "be promoted up to glory and see God face to face"? This question requires careful consideration.

According to Scripture, Jacob, when he died, was buried (Gen. 50:13). He "slept with his fathers" (Gen. 47:29, 30), as did all of the patriarchs. We venture the assertion without fear of contradiction, that not in all Scripture is there any record of bodiless humanity going to heaven at death; much less of its performing acts that only a body can do, such as "seeing God face to face."

Nor does the New Testament differ one iota from the Old Testament in its presentation of the facts relative to *life* and *death*. David "*died* and was

buried, and his sepulchre is with us unto this day" (Acts 2:29, 30; 13:36).

Paul, who said he did not shun to declare the whole counsel of God, used language identical with the Old Testament when he spoke of those who died as "them that are asleep," "the dead in Christ." The comfort he held out is not the statement that "they have been promoted to see God face to face," but, "The dead in Christ shall rise first: then we which are alive (note the contrast) and remain shall be caught up *together* with them . . . to meet the Lord."

Among others of the China Inland Mission who have recently suffered death, few, if any, are so well known and respected in this city of Toronto as the editorial secretary, Mr. Fred Helmer, whom the writer has at varied intervals known for some forty years. The following are typical extracts from the reports of the memorial service held in Toronto Bible College, which the writer attended, as given in China Inland Mission publications: "Mr. Helmer was not, for God took him." "He had a severe heart attack, and in a few moments passed into the presence of the Lord." "He has gone to be with the white-robed throng, where the

Lamb who is in the midst of the throne shall feed them." Mr. Brownlee, secretary of the Toronto Branch, quoted, "Absent from the body, present with the Lord," and reminded his hearers (and readers) of D. L. Moody's saying: "When you read in the papers that D. L. Moody is dead, do not believe it."

Very many Christians must have died in Paul's day, but never once does Paul state that the saints "have gone in to see the Lord face to face." True, he says, "Absent from the body, present with the Lord," but if any sincere Christian will faithfully read 1 Thessalonians 4 and 1 Corinthians 15, he cannot fail to see that the time of being absent from this (mortal) body and present with the Lord is when this mortal puts on immortality, and dead and living, *changed*, meet the Lord *together*.

Also, in the beautiful picture in Revelation of the white-robed throng with the Lamb (Jesus) in their midst, we must not forget that He (Jesus) went up bodily, and was "*seen go* into heaven." (Please turn to page 11)

Be Careful What You Say

In speaking of a person's faults,
Pray don't forget your own.
Remember those with house of glass
Should never throw a stone.
If you have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

I'll tell you of a better plan,
You'll find it works full well.
Just try your own defects to cure,
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of my neighbors go.

Then let us all—should we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses, like chickens,
Return to roost at home;
So don't speak of other's faults
Till you have none of your own.

—Nettje Warburg.

Studying the Bible

IT IS assumed at the outset, that if the Bible were studied more faithfully there would be fewer sects, less division, more Christians, and a better opportunity for people generally to be content, useful, happy, and enlightened. Another benefit to be derived from continued Bible study, provided the wisdom learned be consistently followed, would be more effective results in trying to lead those who are not acquainted with the gospel of grace to unite in a forward movement in proclaiming the kingdom of God. Studying the Bible does not mean searching for passages and verses to support some opinion or theory or creed. That is destroying the Bible. Nor is it studying the Bible to seek to find what is forbidden as to personal behavior. Scripture is written for a definite purpose and positive action. When we seek to understand the way of life which makes the individual a child of God, when we enlist our energies to do good and to aid others in doing good, when we strive to comprehend the Spirit that brought the written Word to the human mind, when we volunteer in the service and sacrifice and yearning that are manifest in the life and teachings of Jesus and consecrate our own lives and labor to carry out the Master's purposes and struggles, then we are sincerely studying the Word of God.

On my table is a little book, which came to me many years ago, entitled, *Corruptions of the New Testament*; and here is the first sentence: "Everything which passes through human hands is liable to be altered, corrupted, or vitiated; and sacred books form no exception to the rule." Our written Bible was completed within the memory of one man after the resurrection of Jesus, that is nineteen hundred years ago. It has been copied, translated, and retranslated many, many times during that period; many mistakes have been made and numerous "various readings" discovered in the versions now known. If we count the different ways of spelling, there are some 150,000 variations in the Greek copies alone. Nearly all of these are of no consequence, as they do not mar the thought of the original. Such errors are found in most any book. The city of Herculaneum in Italy was buried in ashes from Mount Vesuvius in the year 70 A. D., and uncovered more than a thousand years afterward. Writings brought to light there, after eighteen centuries, are in the same Greek letters as the oldest manuscripts we now have of the New Testament, and Bible students since the time of Wyclif (1324-1384) have been seeking to correct all errors of any significance. Still there are some unsettled points, but they are few. For all practical purposes, then, our Bible is the same as that of the Apostle John. Much more could be said about this, but that is beyond our purpose.

We now find ourselves with a well-authenticated Bible in our hands, presented in a superior literary form. It is just what it purports to be, a revelation to man, free from speculation and magic. Its truth has been developed

through centuries of human experience; and it holds a promise of a future life, which is the ground of the Christian hope. The most flourishing civilization known to history has been created by those who strive to follow its precepts. Its morals and social order depend upon faith in God not only as a provident Ruler, but also as a just and merciful Father, who cherishes the creatures of His wisdom as the custodians of the earth. What are we going to do about this guide to holiness, this advocate of righteousness, this key to the secrets of human destiny, this revealed truth? It is so completely adapted to the needs of man that the simplest can derive satisfaction from its teachings and the wisest can profit by its precepts. How shall we interpret its teachings and apply its truths to our lives in the exigencies of service and social intercourse? Listen to the Psalmist:

"How sweet is thy word to my taste,
Yea, sweeter than honey to my mouth!
Through thy precepts I get understanding,
Therefore I hate every false way" (Psalm 119:123).

The value of the Bible depends upon our acceptance of it, our interpretation and application of it.

The superficial student says there are differences and contradictions in the Bible which have not been explained; how can it be true? Such a statement can be made concerning many other written accounts, even of quite recent events. But our ability to understand may be at fault; or the writer, or the copyist, or the translator may have erred. This, however, does not necessarily render the Bible untrue. A notable example of such disagreement is that connected with the time of Jesus' resurrection. Matthew 28:1 reads: "In the end of the sabbath, as it began to dawn toward the first day of the week." Another, perhaps more literal, translation reads: "Now late on sabbath, as it was getting dark, toward the first day of the week." Mark 16:1, 2 reads this way: "The sabbath being past . . . and very early on the first day of the week, they came to the tomb, the sun having risen." Luke says: "On the first day of the week, at early dawn, they came to the tomb." And John 20:1 reads: "But on the first day of the week, Mary the Magdalene came early, it still being dark, to the tomb and sees the stone taken away." Were Matthew's our only record, evidently Jesus may have risen just after sunset Saturday evening, before dark. According to Mark, Luke, or John, it may have been before sunrise the next morning. Whichever position we take, it is to a considerable extent jumping at a conclusion. But the principal fact remains undisputed: Jesus did rise from the dead.

But we have not studied these passages. In Matthew's account, the story commences when Mary Magdalene and the other Mary came to the sepulcher. "And behold, there was a great earthquake," or as the margin says, there had

been a great earthquake, for the angel had rolled away the stone and sat upon it. But the guard fled (see Matt. 27: 62-66). This event no doubt was told by the keepers who fled (see Matt. 28:11-15). But when the two women came they found another guard, who told them Jesus was not there. What the two women told the disciples (v. 8) was that the Master was not in the tomb; but the evangelist is telling what happened to the guard. What the women were doing before going to the sepulcher is not told. But Mark says that they brought sweet spices, and when they looked the stone was indeed rolled away. They saw a young man, clothed in a "long white garment," and he told them, "He is risen, he is not here." This is the three women's story after the Sabbath was past.

When Luke tells the story, he relates that they were women who came with Jesus from Galilee, who went to see "how the body was laid," that is, in what condition He was laid away (Luke 23:55). They brought spices "very early in the morning"; and they found two men in shining garments who told them, "He is not here, but is risen." The time when this occurred is "upon the first day of the week, very early in the morning." But Luke does not tell us who were the women. This is not an important point with him. But they saw two men, instead of one, at the tomb. Were they two believing priests in their white linen gowns? John describes another scene. This time it is Mary Magdalene alone. She was unsatisfied and persevering, and came back. But He was not there, and she went for Peter, who with that "other disciple," ran to find still only an empty sepulcher. There was no Lord! They left the scene, but Mary lingered, and at last met the risen Christ. "Go," said He, "and tell my brethren." It was in the morning of the first day of the week.

In order to study faithfully the Word of God, it is essential to study human life in all its phases, as it is exhibited in the principal affairs of the world—in infancy, in maturity, in declining age. More than any other book, the Bible touches every phase, every emotion of man's experience. By its teaching, the commonest events are filled with a new meaning. Little mustard seeds, the barren fig tree, the growing grain, and the lily of the valley all mean something in God's kingdom. Its doctrine is like leaven in the meal. Its disciples are the salt of the earth and the light of the world. Children in their innocence are models of citizens in the kingdom, and saints of fourscore years are shocks of wheat fully ripened, ready for the world's harvest. The divine Word is no less pregnant with meaning to man's spiritual life. Every holy emotion of his being is awakened by its simple narratives, and the profound wisdom of its prophecies. By it the strongest attachments of human affection are glorified in the home and the sincerity of faith is sanctified in the children's love for father and mother. The church of God is symbolized by ten virgins. In solemn expectation it waits at the bedside when the babe is born; it pronounces its benediction at the marriage altar; it points the eyes of everlasting hope to the resurrection and immortality as the last rite at the covered tomb.—George H. Dewing in *The World's Crisis*.

GOD AND THE NATIONS

By S. J. Lindsay

AS ONE looks out upon the scene of the present day and sees the attitude of the nations toward God, the picture would be, indeed, discouraging if it were not for the fact that Scripture advises us what to expect at this time. We see some of the nations defying God openly and we find the influence that is at work in these nations making great headway in nearly all of them, all inclined to take the same course in their attitude toward God. In our own nation, which we call a "Christian" nation, we find only three and one third as much spent on all religious effort as we are paying to combat the crime evil. Nations are making faces at each other with threats of war to reach their goals. The whole world is all a-quiver with the prospect of greater and more cruel wars than we have ever seen before.

Much that is called religion serves only as a social condiment to add flavor to a rotten social condition. But the true child of God is not without compass and guide in these matters. The nations may run their course until the time appointed of God and then they must give heed whether they would or not. For "I will gather all nations, and will bring them down into the valley of Jehoshaphat" (Joel 3:2). "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about" (Joel 3:12). Ezekiel gives a picture more in detail in the 38th chapter. There are many other references to this judgment and it is sure to come, and in such a way that all nations will be broken by it, until we learn in the prophecy of Zechariah that the nations which are left will eagerly go up from year to year to worship the Lord of hosts in Jerusalem. What a change!

With this picture spread out before us why should we mourn over present conditions? And why should we wonder at present-day religious conditions? We have been amply informed as to that. 2 Timothy 3 gives us a very vivid picture of present-day religious effort. The first five verses picture to us the condition in the churches of the present time. Lovers of pleasure more than lovers of God. They have a form of godliness, but deny its power. True disciples are to turn away from such. In the next chapter we are told that they will turn away their ears from the truth and shall turn their minds to fables.

Yes, the day of reckoning is coming and it will surely come. It is for us to live the best lives of faith we can. We shall not be able to stem the tide, for the nations and their religion are bound to go their course until God puts a halt to it all at the coming of our Lord. It is for us to pray, "Come, Lord Jesus, and quickly come."—*Messenger of Truth*.

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The answer to the question in last week's paper will be found in Deuteronomy 30:1-5. Notice verse 4 especially.

Youth and Conditionalism

"YOUTH is the time of enterprise and hope," declares Dr. Johnson, and with that statement I think we all readily agree. Parents, organizations, or nations possessing wisdom and foresight lavish care and attention upon the young in their midst. The future happiness of the home depends upon a proper development of the children from infancy to youth and maturity. The success and strength of an organization very often is based upon its ability to capture youth and fire its heart and imagination with its principles and ideals. When a movement fails to touch and arouse the adolescent mind, that movement is, without the shadow of a doubt, doomed to early extinction.

In choosing such a subject as "Youth and Conditionalism" for consideration, I had two objects in view: to impress upon the minds of the youth of our movement a sense of the difficulties confronting the youth and maiden outside of our truths in embracing conditional immortality; to consider how best we can equip ourselves to win them to our side and to the great truth of life only in Christ.

I know it is an overworked statement I repeat in saying that we live in difficult days for Christian witness. The church of Christ, instead of being the very center of the nations' life, is often ignored, and sometimes openly despised. How much the church, by her compromise and lukewarm testimony, is to blame for this we cannot say, but the fact remains too obvious for denial. Religion, in the minds of great masses of the people, has become detached from everyday life. It is not looked upon as something intensely practical. The pages of the *Rainbow* and similar magazines written in the later years of the last century reveal a searching after truth, a spirit of inquiry, and a zeal for the things of God among great numbers of men and women. Truth, or what was believed to be truth, was held as something very precious indeed. The Conditional Immortality Mission's testimony was criticized, misrepresented, attacked—and it stood and grew. The attacks upon it today are fewer and milder. We must give honor to the stalwart pioneers and their early followers for some of that; not for all of it, however.

We cannot help being driven to the conclusion that our immunity from more frequent attack is due to the fact that men have grown more tolerant, not through charity, or understanding, but because of indifference. Men have rejected in a great measure the monstrous doctrine of eternal torment. Were this rejection based upon a fuller knowledge of God through His Word, how happy we would be. Too often, however, it is a mental act alone. Men feel they cannot accept such a doctrine, yet fail to seek the truth where alone it is to be found—the Bible.

This article, originally given as an address by a Mr. Beattie at a conference of the English Conditional Immortality Mission, sets forth the premise that belief in the inherent immortality of men is not only untrue, but destructive to the church.

There still abides in the mind of man, however, a belief in the hereafter. Man's pride will not allow him to contemplate a day when he shall have no part in the world that now is, or in some other sphere. Men may reject eternal torment, but in ev-

ery heart there is a yearning after eternal life. One young divinity student said to me recently that this yearning in the human heart for immortality was a conclusive proof that we possessed it. I do not desire to appear irreverent or speak lightly of any man's beliefs, but I can only say that if the fact of longing for things made us the possessors of them, would London not have a fine population of millionaires? Truly, "if wishes were horses beggars would ride."

The things we long for, and long for most deeply, are the things still beyond our reach. "For what a man seeth, why doth he yet hope for?" It is a great privilege to be able to undergo a theological training course where the mind is trained to sound logical conclusions upon matters which perplex and baffle the untutored mind. I have never enjoyed the privilege; nevertheless, I would humbly submit that it is the most logical thing in the world to reason that this longing within my breast for life everlasting is the strongest proof that I do *not* possess it.

In coming to such a conclusion, we have reached one of the great truths of Scripture for which our Mission stands, that immortality is *not* inherent in man, but is the gift of God through faith to believers to be bestowed upon them at the coming of Christ. At this time I would like us to consider how this truth has been obscured and how best we can display it in its purity, beauty, and power, to the eyes of men, especially to the youth of our land.

We shall fail to grasp the nature of our task in our approach to youth unless we realize how deeply youth is in love with life. To every age, life is sweet, but to youth, with bright prospects and warm desires, with ambitions and dreams, and strength, courage, and talent to fulfill them, how sweet, how fair is life; how bitter, how ugly is death!

Sir Walter Scott, in his *Coronach*, reveals the sense of desolation at the cutting away of a young life, when he pens the lines:

"He is gone on the mountain,
He is lost to the forest,
Like a summer-dried fountain,
When our need is the sorest.
The font, reappearing,
From the raindrops shall borrow;
But to us comes no cheering,
To Duncan no morrow!

“The hand of the reaper
 Takes the ears that are hoary ;
 But the voice of the weeper
 Wails manhood in glory.
 The autumn winds rushing,
 Waft the leaves that are serest ;
 But our flower was in flushing
 When blighting was nearest.”

The passing of the years and the recurrence of death within his intimate circle may help a man to restrain his grief and become reconciled. Youth knows no such restraint. It is not able to look upon such a catastrophe philosophically. It feels that indeed there has come “a mist and a blinding rain and the world is never the same again.” Youth rebels against the thought of death being the end of everything, but to what or whom does it turn?

Standing under the shadow of some great grief, faced with the brevity of life, the finality of death, what beliefs fill the young impressionable mind? What comfort is there for the breaking heart, and the numbed brain? If we can discover *that* we shall perhaps be on the way to an understanding of the barriers which must be removed ere we can present conditional immortality as a comfort and support.

There are those, and we thank God for them, who in the hour of sorrow and affliction seek comfort in the Word of God. To them assuredly will the promise be fulfilled that God will bind up the broken heart. They draw strength from the promises of God. They dwell upon the glowing descriptions of the glories reserved for the saints in a land where there is neither sorrow nor sighing nor any more pain. Invariably they draw comfort from the thought that their dear one is already in full enjoyment of these blessings, in a “land that is fairer than day.” These sorrowing ones believe their Bible, trust its promises, draw upon it for their faith, yet fail to see that the time of the reward is not yet.

There are others, and their name is legion, who base their assurance upon the teaching of their spiritual advisers. The words of well-intentioned but unscriptural comfort which speak of promotion to higher service find ready entrance into saddened hearts who see in death not a cessation of life, but a transition into a fuller and purer existence.

A third class is willing to accept the faith of its fathers without questioning. Youth which oftentimes questions and rejects the orthodox conclusions upon secular subjects very often accepts the beliefs of a father or mother without cavil. They have seen what their father's faith has meant to him; have seen how he was able to fight life's battles courageously and meet death fearlessly. Their father looked for a triumphant entry into the land of Beulah and the son, believing his father's faith to be founded upon gospel verities, believes him to be already enjoying the bliss of the purified.

I tell you, the hand that would remove that comfort and support must be wondrously tender, as qualified to bind up the wound as it is to remove the growth of error.

How shall the conditionalist meet these three classes? The young man who loves his Bible, studies it, yet elings to

soul immortality as a Bible doctrine; the youth who is content to accept the creeds of his church; and the third who feels that he desires or needs nothing better than the faith that made his father and mother the saints they were.

The demand in the world of men today is for specialists; for men who know a little more about their job than the mass around; men who have studied, searched, sacrificed until the secrets which evade the casual observer become their own. For such men there is high reward and great honor. The principle holds in the things of God. God keeps His best for those who do not keep their best from Him.

Upon what is our faith founded? Upon the Bible, the teaching of men, or the beliefs of our fathers? We must settle this ere we seek to become teachers or evangelists. We need, as young conditionalists, familiarity with the Word of God. I do not mean being able to turn to, or even quote, passages of Scripture which seem to prove the truths we are proclaiming. It is so easy to prove almost anything from the Bible if verses or phrases are quoted at random, and the friend with whom you are discussing the subject may be as well qualified to quote Scripture which appears to disprove your assertions. What is necessary is that we become more familiar with the plan of God as revealed throughout Scripture, with the promises made to men through Christ; with divine history and prophecy and our place and part in them. Unless we are prepared to study from the Bible, and everything that will help to an understanding of it, we are unfit to take upon ourselves the role of critic or teacher of others. Let us not be deluded with the thought that a man because he cannot see “life truth” is not a Bible student. Many of the greatest students and exponents of the Word have failed, we cannot say how, to grasp this truth. Let us seek to grasp the unity and purpose of the whole Book and get to love it. Frequently a talk over some Bible theme far removed from our special views is the avenue to a heart-to-heart discussion upon conditionalism.

So far our consideration has been upon those who possessed faith, large or small, and traced their belief in immortality to the Bible. We cannot close our eyes, however, to the sad fact that a great percentage of the youth of today is out with religious influence altogether. The Bible is unread, the church and its message spurned. There is no family altar or Christian home life to remind the adolescent of things eternal and unchangeable. Even among such, however, we will find, not faith, but a belief in a future state, always happy, and usually to be enjoyed by all. The light manner in which such a future is referred to reveals to the spiritually discerning that there has been no fellowship with the One who “only could unlock the gate of heaven and let us in.” Upon what authority does this increasing army of young men and women outside the church of Christ base its hopes?

I believe they form their opinions from a perusal of the writings of many masters of fiction and from the thoughts of famous poets. Among the writings of those who occupy a high place in our nation's honored roll of authors and poets, you will find a vagueness regarding the requirements for an entrance into the joys of the saints of God. In spite of this many of them make the deathbed scenes of their heroes and

heroines mediums to reveal their own beliefs in human immortality and endless happiness.

If we take one or two examples from the writings of poets and authors whose writings have captured the attention and won the admiration of succeeding generations, we shall see how widespread is this teaching and how subtly it is administered to the mind of the casual reader or the earnest student. Could any poet have chosen words more pleasing to the natural pride within man than did Addison when he wrote:

“The soul secured in her existence, smiles
At the drawn dagger and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds.”

It is but a little step from such a belief in human immortality as a possession, to universalism. The mind is left with such an awful alternative to endless bliss—never-ending torment. If we consider Tennyson's *In Memoriam*, we will see how true this is. Tennyson was a young man when his dearest friend, Arthur Hallam, was cut away. To the poet it was an overwhelming grief. His poem, *In Memoriam*, is charged with beautiful tenderness as he dwells on the memory of past days, gone never to return. The poem was begun when Tennyson was a young man of 24, although it was not completed and given to the world until seventeen years later. Seventeen years of perfecting—the poet's tribute to his lost friend. Seventeen years, too, alas, in which a great error took stronger root in the poet's mind. A belief in immortality as a present possession was the stepping-stone to Tennyson's universalism, and thus we hear him saying:

“Oh, yet we trust that somehow, good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and stains of blood.
That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made His pile complete.

I stretch lame hands of faith and grope
And gather dust and chaff and call
To what I feel is Lord of all
And faintly trust the larger hope.”

How beautiful are these words, how idealistic, and yet how unutterably pathetic. They are not the expression of a hope at all, but of a desire of the poet's heart. “We trust,” “We know not anything,” “I falter where I firmly trod,” “I faintly trust.” How different the disciples' and apostles' testimony, “We know,” “We know,” “We know.” We cannot wonder at the fact that they were able to add to their teaching, “Wherefore comfort one another with these words.” The tragedy was that men not only admired the splendor of Tennyson's poem and revered his sorrow

for a lost companion, they drew comfort from his vague hopes as though they were the messages of God. One writer says, “Multitudes of these readers were imperfectly capable of appreciating him as an artist, but at any rate they heard a voice which they could generally understand. They felt that it was beautiful and noble and they loved it because it softened and elevated them. They cherished a poet who compels the sinner to join in a simple reliance on the divine love; who taught that through all the struggles and perplexities the life was being guided toward some final good.” Thus Tennyson's vague hopes and blind gropings become men's doctrines, the ground of their hopes. Error is never so dangerous as when mixed with truth and clothed in language of exquisite beauty, but if the brilliance of a Tennyson, Longfellow, or Addison dazzle our eyes so that the glory of the eternal Word is dimmed, they must be put to the one side. The natural man *wants* to believe such teaching, for at the back of the mind is the thought of the alternative to everlasting life—extinction.

How depressing, how utterly unsatisfying, for instance, is the philosophy of Omar Khayyam:

“Oh, come with old Khayyam and leave the wise
To talk; one thing is certain that life flies;
One thing is certain and the rest is lies,
The flower that once has bloom forever dies.

“Then to the rolling Heaven itself I cried
Asking, ‘What lamp had destiny to guide
Her little children stumbling in the dark?’
And ‘A blind understanding!’ Heav'n replied.”

How cold, how comfortless, and thank God—how false. Our great writers have felt how utterly foreign to men's hopes and fears was such an outlook, and so you will find that time after time when death flits across the pages and some lovely character is taken from the scene, it is to some brighter and happier land their spirit takes flight. No author understood men's hopes and fears better, perhaps, than Charles Dickens. Listen to his outlook as portrayed in the incident of the death of “Little Nell” in *The Old Curiosity Shop*. “It is not,” said the schoolmaster, as he bent down to kiss her on the cheek, and gave his tears free vent, “it is not on earth that Heaven's justice ends.” “Think what it is compared with the world to which her young spirit has winged its early flight and say if one deliberate wish in solemn tones above this bed could call her back to life which of us would utter it.”

Or consider Mrs. Stowe's theology in *Uncle Tom's Cabin*. We have the following words recorded after the death of the child Eva, “Oh, woe for them who watched thy entrance into heaven when they shall wake and find only the grey sky of daily life and thou gone forever.”

These few illustrations are typical of the outlook of the great army of writers with which youth becomes familiar in its reading, whether such reading be in course of a study of English literature or merely miscellaneous. The mind, perhaps unconsciously, but nevertheless surely, is being influenced by the great minds of our literary world to an acceptance of soul immortality as an indisputable and seem-

ingly undisputed fact. I have sought to prove by Tennyson's famous poem that a belief in human immortality is an avenue to universalism. I believe it is also the gateway to spiritism.

One of the poet Burns' most tender songs is addressed "To Mary in Heaven," Mary, whom many believe would have made Burns, humanly speaking, the man he often longed to be. In this poem we hear Burns' breathing these words:

"Oh, Mary, dear departed shade,
Where is thy place of blissful rest,
Seest thou thy lover lowly laid,
Hear'st thou the groans that rend his breast?"

Other poets have followed this style of addressing the departed. Today we have the spectacle of churches praying for the dead. Why should we be surprised that thousands have gone a step further in an attempt to speak to their dear dead, departed—not dead, but "over the river, looking this way?" Is it not logical to assume that loved ones now free from the limitations of earthly coils should seek to comfort the mourning heart by an assurance of their welfare and a description of the felicities which are theirs? Admit the consciousness of the dead, and human weakness and sentiment will break down every barrier which ecclesiastical authorities may raise, in an endeavor to pierce the veil and recapture the joy of broken friendship.

To these dangers, springing as they do from a belief in man's never-ending personality, what answer can the young conditionalist give? His weapon in defense of truth when dealing with the believer, we said, was familiarity with the Bible. To meet this class there must be a faith, without reserve, in the Bible. Many, many religious teachers are familiar with the Word, and yet doubters. They cannot preach from this part, they are not sure of that; this book is of purely historical interest, this one has slipped in by some accident. If we would be of any service in the proclamation of God's purposes we must be certain in our own mind, that the Bible is God's Word, inspired, authentic, infallible. In a word, we must be so certain of its power and authority that where the world's master minds, whether Dickens or Dumas, Shaw or Shelley, Burns or Bunyan, disagree with revealed truth we must be fearless in our attack, confident in our testimony. Let God be true and every man a liar. Let us remember, however, that in attacking and seeking to overthrow the youthful conception of death and the hereafter as formed by the reading of classical fiction, we are undertaking a serious business. Dickens with his wizardry painted characters like Little Nell, pure and innocent, or Joe, the crossing sweeper, poor, neglected, yet how attractive. He made you fall in love with them for their beautiful natures, then having made you love them he made their departure so tragic, so sad, that the reader is moved to tears. He feels their sorrows so deeply that he agrees with the sentiments of the writer when he grants to them an immediate entry into a fairer and purer world. We must remember, in our attempts to dispel such conclusions, that human sentiment often clings to a belief although there be no reason nor faith to support it.

Our work must be far more than merely negative. We must dwell on the promises for the future, the certainty of the second coming, the glory of the resurrection morning, and the final destruction of evil. Faith in the whole Word is absolutely essential to our success as we seek to oppose error created by fiction. Our testimony must ever be, "Thus saith the Lord."

Familiarity with the Word; *faith* in the Word; there is one more requirement, and it is essential for every aspect of our work: it is *fellowship with God*. If we are out of touch with God our testimony will be barren, our lives joyless, prayers powerless. No amount of Scripture knowledge, intellectual attainment, or preaching fluency can atone for spiritual bankruptcy.

A Christian who professes to have a distinctive message is a marked man. His life is often examined before his preaching. Two men were discussing a certain preacher; said one, "I do not know why it is he gets such crowds and great results. I confess I can never see much in his sermons." "Ah," said his friend, "but there are thirty years of holy living behind every sentence." How many years of holy living are behind my witness to the truth of life only in Christ?

There is always the grave danger of a man becoming so much in love with a doctrine that it fills the place which belongs to Christ alone. He must be King of our lives. Our highest honor is the winning of a sinner back to God. This is God's will for us, and to be successful we must be living very close to God. If our lives show forth the beauty of Christ our message will be more acceptable. It may be we shall hear some one say to us:

"For me 'twas not the truth you taught,
To you so clear, to me so dim,
But when you came to me you brought
A sense of Him."

Witnesses, bearing His likeness; these are what the Mission needs to lead men to the truth which shall make them free. Ours is a solemn responsibility, a glorious privilege, a divinely commissioned service. To us is given by the grace of God the task of revealing God through His Word as the God of love offering eternal life through His Son. To us also is given the ministry of warning, the foretelling of the destruction of the impenitent sinner, and all that savors of evil; to prophesy of a time when sin and pain shall be no more and God and His exalted Son shall reign in glory and righteousness.

Our resources on the human side are small, but on the divine they are infinite. It may be that we have not because we ask not. Let us prayerfully, in the light of our responsibilities as sons of God, disciples of Jesus Christ, examine our fitness to witness before men, believers or scoffers, to the truths we hold. Let us more earnestly seek to develop these three essentials: familiarity with the Word, faith in the Word, and fellowship with God. So, by God's help, we shall see truth triumph over the errors of tradition and false doctrine, the sentimental speculations of fiction and the vague suppositions of poetical dreamers. We

shall see our blessed Lord given the place in the hearts of men for which He died. Men will at last see the true meaning of His claim when He said, "I am the way, the truth, and the life. No man cometh unto the Father, but by me."

—Words of Life.

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GOD AMONG THE NATIONS

(Continued from front page)

House a soldier demonstrates an anti-aircraft gun, while another pleads for recruits. Beneath its routine hurly-burly, all London is uneasy. Thoughts of war and bombs are with it always." Under a sinister picture of a woman wearing a hideous gas mask, is this inscription: "With Europe uneasy, the British Government has ordered forty million gas masks for safety of the citizenry in time of war. . . Britains vividly recall the horror of the air raids over London during the World War, and some modern homes are provided with gas and bomb proof chambers."

Observers at the beginning of 1937 took a world-circling view of international prospects for peace, but found nothing to give them reason for hope. Not a single rift in the clouds could they discover. All was gloominess, apprehension, and dread. Joel's voice of lamentation might well be the one to which we listen as the radio commentators bring us the news from day to day. Listen to the stirring words of Moffatt's translation of Joel 2:1-6:

"Blow the bugle-blast in Sion,
Sound the alarum on my sacred hill,
Till the citizens all tremble!"

Why should such a solemn warning be sent ringing forth by Jehovah's command? Here is the answer!

"For the Eternal's day is coming—*here it is!*" (The italics are ours.)

Then follows this vivid description of what Joel was given to see:

"A dark day in a shroud,
A day of fog and cloud."

The thought of a dead man wrapped in a somber winding sheet, provides the Prophet with an illustration of the picture of destruction upon which he looks. Then he records some of the fleeting details of that picture:

"Here comes a huge host in power,
Blackening the hills;
The like of it never has been,
The like of it never will be,
For years upon years to come."

The progress of the devastating scourge is described vividly.

"Before them a fire is devouring,
Behind them flames a-blazing;
Before them the land lies like an Eden paradise,
Behind them it is as a desolate desert—
For nothing escapes them."

Approaching the scene of awfulness more closely, the Prophet paints the remainder of the picture in bold and vivid strokes of crimson:

"They look like horses,
They run like war-horses,
As chariots rattle,
They leap on the hill-tops,
Like flames that crackle, consuming the straw,
Like a vast army in battle array."
Then, moved by the dreadfulness of it all, he cries,

"Hearts are in anguish before them,
All faces turn pale.
They charge like warriors,
They advance like fighters,
Each on his own track—
No tangling of paths—
None pushes his fellow."

But why continue? You have heard it all over the radio, this agonized warning of the Prophet Joel; you have read it in your papers; you have seen it on the silver screen! And you know what it means! You know what it portends! "*The Eternal's day is coming—here it is!*"

One more inspired prophet-poet brings to us the same sad message of warning, telling of the futility of human efforts to buy off or to hinder by any means the coming of this dreadful onslaught that threatens the world. And how solemnly impressive are these words of Zephaniah!

"Hush, 'tis the Lord Eternal!
The Eternal's day is at hand!
The Eternal has ready a victim for sacrifice,
And his guests are all prepared.
The Eternal's great day is near,
Near, speeding apace!
The Eternal's bitter day is near,
Rushing on like a warrior!—"

Now he also enters into a burning description of that day:

"A day of wrath, that day, of woe and anguish,
A day of stress and distress, darkness and gloom,
A day of cloud and thunder cloud,
A day of trumpet-blast and battle-cry
Against towns fortified and ramparts high—
When men must grope like blind men, desperately,
Because against the Eternal they rebelled."

Again that fearful scene of carnage and of death:

"Their blood shall be scattered like dust,
Their flesh like dung."

The wealth they have accumulated will not purchase their deliverance from the avenging hand of Almighty God!

"No silver and no gold avails
To protect them on the day of the Eternal's anger,
When the fire of his fury consumes the whole earth;
For a full end, ay a fearful end,
Will the Eternal make of all on earth."

(Zeph. 1:7-18, Moffatt.)

Such are God's movements, such are His accomplishments, such are the judgments, He is about to pour out upon the ungodly nations of the earth. None can stay His hand! None can prevent or delay His advance! Opposition is swept before Him like chaff from a wind-swept harvest field!

But the nations do not recognize His presence. They feel His power, but they do not see His hand. They pass in judgment before Him, but they do not realize where they stand. The trample of feet, the feet of nations, of tribes and peoples, approaches; they converge from the four corners of the earth. Soon they will meet. Soon they will flow together in one red stream of carnage and of death!

Perhaps that is the time when the words of the Revelator will come to pass. I again quote from Moffatt's translation.

"So the angel swung his sickle on the earth and culled the clusters from the Vine of earth, flinging the grapes into the great winepress of God's wrath; outside the City was the winepress trodden, and blood gushed out of the winepress as high as a horse's bridle for the space of two hundred miles" (Rev. 14:19, 20).

Yet even in this awful scene there is a gleaming ray of hope for mankind. To find it, we turn to Isaiah, the 60th chapter, the first three verses, as provided in the same version of Scriptures from which we have read the others.

"Arise, be glad, your light is dawning,
The Eternal's splendor rises upon you.
Though darkness covers all the earth,
And a black cloud shrouds the nations,
Yet the Eternal shines out upon you,
His splendor on you gleams,
Till nations gather to your light
And kings to your bright beams."

In this promise of our blessed Lord there is hope indeed! For not only do those effulgent beams of glory fall across the path that sorrowing Israel treads, but from east to west, from north to south, over all lands and over all races of men who dwell in "darkness and in the shadow of death," falls their shimmering golden splendor!

God Among the Nations, first to punish, then to bless!

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MEETING THE LORD—WHEN?

(Continued from page 3)

He had left an empty tomb, which Mr. Helmer did not do, and the undeniable *fact* remains that had God *not* raised Christ from the dead He would have remained dead, and our hope of salvation would have been forever gone. If we are not to believe that D. L. Moody died, then we put ourselves in a different class from Paul, who said, "These all *died* in faith, not having received the promises." Nor, in view of that statement, is it possible to believe Paul's ringing message that "Christ *died* for our sins according to the scriptures," that He "was *buried*," and that He "was *raised from the dead*" the third day.

This opens up another phase of the subject, viz.: If it is true that mutual friends who have recently died have

"passed into the presence of the King," then it is equally true that you and I have never yet seen them, for it is undeniable that those whom we have been accustomed to see and hear did not go into heaven. Dr. R. A. Torrey, in his *Fundamentals of the Christian Faith*, actually makes the statement to his audience, "*You do not see me.*" Has God then put a mask on His creation? Are we living in the midst of unrealities and false conditions? Are the Bible descriptions of men and women so vividly portrayed untrue in their portrayal? We read in John 20:20 that our Lord showed His disciples His hands and His side, and the record says: "Then were the disciples glad when they *saw* the Lord." Are we to believe the statement? John, in his Epistle, says, "That which we have seen with our eyes, which we have looked upon, and which we have handled . . . that which we have seen and heard, declare we unto you."

All the relationships of family life, father, mother, son, and daughter, are of God's own appointment. To tell me that I have never really seen my mother, never really looked upon the one who gave me birth, is irony too deep for words. To say, as is affirmed by this self-appointed teacher of God's Word, that He who gave me the wife who for thirty-five years has been my companion, has only permitted me to love, care for, and cherish "the house in which she lives," is to mock God to His face and put to shame the declaration that "a prudent wife is from the Lord" (Prov. 19:14). "Children," says the Psalmist, "are an heritage of the Lord; and the fruit of the womb is his reward" (Psalm 127:3). But according to this man the only reward my eyes have seen is the "house" in which they live. God forgive me if I feel harshly toward such a religion that snaps asunder all the loving ties of human relationships with one mighty stroke of the pen, and in doing so maintains it is one of the foundation truths of the Christian faith!

What will the Savior of men say in the great judgment day? He who was Himself man that He might redeem men, what will He say? Twenty times, and over, does the Word of the living God declare that "God raised him from the dead"; but according to these people it was only a buried "house"—Jesus Himself never *died*, never was *buried*, and never was *raised from the dead*.

David says of his body, "I (*ego*) am fearfully and wonderfully made." Modern theology denies its personality, and substitutes for it a supposed immortal, immaterial unreality impossible of description.

Now let us listen to Paul's comforting message (I quote from the Revised Version, and you will see it is not Paul only who speaks): "But *we* would not have you ignorant, brethren, concerning them that *fall asleep*; that ye sorrow not as the rest which have no hope. For if we believe that Jesus died and rose again, even so *them also that are fallen asleep*, will God through Jesus bring with him (from the dead). For this we say unto you by the word of the Lord, that we which are alive, that are left unto the coming of the Lord, shall not prevent (go before) them that are asleep . . . the dead in Christ shall rise first, then we that are alive, that are left, shall be caught up *together* with them to meet the Lord . . ." (1 Thess. 4). See also Job 14:14, 15; 1 Cor. 15:51, 52. "We shall not all sleep, we shall all be changed."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

House-Cleaning Time

* * * *

By Gerald L. Cooper

House-cleaning, the delight of all the ladies, is again with us. Always in the spring there is a bustle about the house, and the cleaning commences. The winter's accumulation of dirt and grime is removed from the windows, walls, and the floor. The cellar and the attic are gone over, and all things that are not necessary to our well-being are junked or burned. Then, too, the spare room, or the place that we have to throw everything, just to get it out of sight, is often cleaned and the old junk taken out of it and destroyed. This is a good idea, this house-cleaning.

There is another house of which I am thinking that should be cleaned, not just in the spring, but whenever we find anything that should not be there. That house I am referring to is our own bodies, which are called in the Scriptures "the temple of God" (1 Cor. 3:16).

How are we going to cleanse these bodies? Through the blood of Jesus Christ, "which cleanseth us from all unrighteousness" (1 John 1:9). But, friends, we cannot expect Christ to cleanse us unless we do our part. Let us see just what we might have to cleanse from our lives.

There are at least three ways that we can soil ourselves, all under the heading of evil communications. The first is swearing, or taking the Lord's name in vain. What real Christian would do such a thing? Yet we find many who profess to be Christians who can curse better than the vilest sinner. Another way is by telling stories that are just a bit "shady." Many of us are guilty in this respect, but Christ would not have one of His to do so, and God is not desirous of having His "temple" defiled in such a manner. Then there is gossip. Many a life has been broken and saddened by an idle tale told and retold, and each time growing worse. Let us cleanse the conversation and the words that fall from our mouths.

Again, we may have habits that are tearing us down rather than building us, and I am sure that God desires our bodies, His temples, to be strong and sturdy. Perhaps we use stimulating beverages, or tobacco, or just a little of an alcoholic drink. Do you suppose that our Great Example would even think of such a thing? Do you know of any place in the Bible where it is written that Christ asked the disciples for a chew or a cigarette? No, friend, we cannot indulge in these things and still follow Christ. If we do these things, it is high time we had house-cleaning.

Some of us are afflicted with a bad temper, and unless we learn to control that temper, Christ does not desire us to be a part of His church. We must learn to control our tempers. Christ Himself was angered at the traders in the temple of God, and we can be angry as long as we control ourselves.

Let us remember that we are the temple of God, and let us look to ourselves to see if there is any way in which we could be cleansed, and if there is, let us accept of the blood of Jesus Christ which "cleanseth us from all unrighteousness."

Bottled Prayers

"Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—Revelation 8:3.

That this priestly angel is none other than the Lord Jesus Christ there can be no question, for He alone is our advocate with the Father. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

During the years of His earthly ministry our Lord brought down many blessings upon His contemporaries: He healed the sick, raised the dead, and preached the gospel to the poor and broken-hearted. We sometimes think that we would like to have been in the crowds that thronged Him—oh, to have touched the hem of His garment! But, my friend, do you realize that Jesus now has infinitely more power to help us than He ever had then to help His contemporaries? It is true; He is a priest made "after the power of an endless life" (Heb. 7:16). Listen: "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). Oh, ye of little faith, wake up to your privilege of powerful prayer! It is a fundamental of Christianity that God answers prayer. Jesus receives your prayers, adds unto them the sweetness of His own personality, and offers them up as incense to the Father.

There are some prayers that cannot be answered until the second coming of Christ to set up His righteous government over the earth. There isn't a Christian but what has prayed, as taught by the Lord, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). Of necessity the answer to that prayer must await the coming of the King. Those prayers are not wasted. They are saved, put away in "golden vials full of odours, which are the prayers of saints" (Rev. 5:8). When the scene opens in Revelation 8, the Lord Jesus takes these unanswered "prayers of all saints." The time has come for an immediate answer. He adds His own intercessory sweetness, and immediately the drama of Revelation moves toward the answer: Fire is cast into the earth, the seven last trumpets prepare to sound, the armies of heaven move in! "The prayers of all saints" have an answer!



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

STANDING BEFORE A KING

"MOTHER, I can't wait until I am grown up," exclaimed ten-year-old Bobby, as he put his school books down on the library table one warm spring afternoon.

"Why so suddenly anxious to be grown up, Son?"

"You see, today we had to write an essay on what we expect to be when we are grown up, and I got to thinking," Bobby said, "that the time will never come."

"It does seem like a long way to go now, but it will go so fast you'll be grown up before you know it."

By this time nine-year-old Betty had entered, and she began at once to ask Bobby all about his essay. For the teacher had recommended Bobby's essay as being the best in his class.

"You know, Mother, I'm going to be a doctor when I grow up," said Bobby, "but the things I have to do every day haven't anything at all to do with being a doctor."

"Well, now let's see," said Mother. "We have just an hour before time to prepare supper, and suppose we go over the lesson for next Sunday, because this is Friday and tomorrow is a full day. You know you'll be practicing for Children's Day and decorating the church."

"You still haven't answered my question, Mother."

"Perhaps it will answer itself," she said as they got down their Bibles to read the story.

"Oh, the lesson is about Joseph," exclaimed Betty. "I always like to hear about him."

"Yes, it's rather a long jump from last week's story. Joseph, as you recall, was one of the twelve sons of Jacob, the next to the youngest, in fact. His father loved him very much and often showed him special favors. Tell me, Betty, what you find in verses 3 and 4 of Genesis 37."

"Joseph's father gave him a beautiful coat, and his brothers were mean to him because they were jealous."

"Bobby, you read verses 5 to 10, and tell us what happened one day," said Mother.

"Joseph dreamed that he and his brothers were binding sheaves in the field and his sheaf stood upright while all his brothers' sheaves bowed down to it. Another time he dreamed that the sun and the moon and eleven stars bowed down to him."

"Now we must read between the lines to see what sort of boy Joseph was," said Mother. "I believe one reason his father loved him was because he had a sunny disposition. He was so happy himself he never dreamed that his

brothers were jealous of him, or he might not have told his dreams. Another thing, I think he was an obedient boy. When his father asked him to go a long way to see how the brothers were getting along with the flocks, he didn't grumble or complain. He did the things of each day just the very best way he knew how to do them.

"Betty, tell me what the brothers planned when they saw Joseph coming a long way off."

"They planned to kill him. Oh, how dreadful!"

"One brother, Reuben, begged for Joseph's life, and so they put him in a pit after taking off his beautiful coat. Bobby, tell us what happened next."

"Some merchantmen came along and the brothers lifted Joseph out of the pit and sold him to them for twenty pieces of silver. But they didn't tell Reuben about it," said Bobby.

"When Reuben found Joseph gone he felt so frightened he didn't know what to do," Mother added. "The others dipped the coat his father had given him in the blood of a goat, and when they showed it to Jacob he thought that a wild animal had killed him. He mourned many days for his beloved son."

"Oh, Mother," said Bobby, "the merchantmen sold him to a servant of Pharaoh in Egypt."

"God was watching over Joseph, you may be sure, children, and He guided the events of his life so that they turned out for Joseph's good, because Joseph trusted God. Many, many things happened to him, some hard and some pleasant, but through all of them Joseph did each day's work just the very best he knew how and was always ready for any advancement that was offered to him. Even when he was in prison he was put in charge of all the prisoners.

"Chapter 40 tells us about some more dreams," said Bobby. "And chapter 41 tells the King's dream. Joseph got out of prison by explaining the King's dream to him."

"Notice, children, verse 16 says that Joseph didn't take the credit for explaining the dream. He said God would give the answer. Joseph never became proud over his position or accomplishments. The King's dreams meant plenty followed by famine, and when the King wanted a wise head to arrange things for the years of famine, whom would he naturally choose?"

"Joseph," exclaimed the children in chorus.

"Doing each day's work well and keeping his faith in God brought him to the place he desired. Do you see, Bobby?"

"Yes, Mother," said Bobby thoughtfully.

AMONG THE CHURCHES

IOWA CONFERENCE ANNOUNCEMENT

It is time for another district conference in Iowa.

Take heed to the time, May 23, and place, Pleasant Prairie Church near Sac City.

Forenoon meeting at 10:00 and afternoon at 2:30, with basket dinner at noon. We would appreciate a large crowd out.

The annual conference will be held at Waterloo August 21-29. We are planning for a good time, as it is the fiftieth anniversary or Golden Jubilee. Everyone make this a real homecoming. Esther Sealine, Corr. Sec.

The annual May Meeting of the Fonthill, Ont., church will be held May 28, 29, and 30. F. L. Austin will be the guest speaker. An invitation is extended to all who can to be present.

CALIFORNIA CONFERENCE

At a board meeting held Sunday, May 2, in Pomona, plans were made for the next one-day conference of the southern California churches. It is to be held June 6 in conjunction with the dedication of the new Los Angeles church, which is located between Main and Broadway on 103rd Street. Everyone is urged to reserve that date. Such an event does not happen often. We want it to be a big day.

The following program was drafted: morning worship—dedicatory sermon by George Lichty, Pomona, Communion service led by Emma C. Railsback, Los Angeles; noon, picnic lunch at the church; afternoon service, 2:30, sermon by Norman John Macleod; a short business session; evening service—6:30-7:30, Berean meeting in charge of the young people of the Los Angeles group, 7:30, sermon by E. E. Rogers, Los Angeles. The Pomona Music Committee is planning special music for each service. Grace Adamson, Secretary.

The meetings at Ripley, Ill., being conducted by Evangelist T. A. Drinkard and Pastor Harvey U. Krogh, Jr., continue to attract interested crowds. The meetings will continue over May 23. From June 6 to 13 Bro. Drinkard will be engaged in a series of services with Bro. Magaw at the Brush Creek, Ohio, Church. Between these two campaigns Bro. Drinkard has several free days, including the last Sunday of May, which he would be glad to spend profitably with some congregation in the Middle West. He may be addressed at Ripley, Ill.

WHAT'S THE ANSWER?

How many good people does the Bible say went to heaven before Jesus was born? Look for the answer in next week's paper. Don't forget! It'll be there!

At the annual election of the Students' Christian Association, Aurora College, Aurora, Ill., Arthur Mills (now training for Church of God ministry) was reelected president; Helen Harper was chosen vice president, and Gwendolyn Vannah as secretary-treasurer, and Joe Tom Tate as reporter.

FROM SISTER ANNA B. EYCHANER

The following items of general interest are selected from a letter received from Sr. Anna B. Eychaner, widow of our lamented "father in the faith," A. J. Eychaner. Sr. Eychaner is now on her way north after spending the winter with her son Karl in Florida.

"I have enjoyed reading the paper this winter very much. One of the especially good articles was the one which commented on the faith of John Milton, pointing out his agreement with our own precious truths of the Bible. If everyone who is a seeker after truth will take only 'a thus saith the Lord' and require no other authority except that of the Scriptures, he will find the truth.

"I thank you for the tribute to my dear husband regarding the obituary he wrote seventy years ago. Yes, I remember the accident and the death of Lizzie Brookner at Dixon, Ill. My father took the church papers from the beginning of their publication. Bro. Chap-

lin (an early editor of The Restitution) used to come to our house and preach in our schoolhouse.

"I want to compliment the Berean editor. He has a well-filled page each issue of the paper. I am glad to know that Sr. Gesin is improving in health so that we can have more of her timely articles. We miss Bro. Lyman Booth's writings very much."

We are sure our contributors will appreciate these commendatory remarks from Sr. Eychaner and continue to put forth every effort to make The Herald a real instrument in the hands of God for the instruction and strengthening of His people.

A letter from Mrs. Anna Boyanovsky, Marathon, Iowa, reports the visit of Mrs. Anna Fales of California at the last service held at Marathon. The next meeting to be held in northwest Iowa will be at the residence of Harold Smith.

Lower Rates to New Subscribers

To provide our readers with an opportunity to engage in a great missionary campaign at little or no expense to themselves and at the same time to make it possible for them to help us in placing THE RESTITUTION HERALD in hundreds of new homes between now and the first of next August, we are making the following unprecedented offer:

For the next two months we will accept annual prepaid subscriptions to THE HERALD at exceedingly low rates when sent in in groups of five or more at one time as specified below.

Five new annual subscriptions will be accepted when sent in by one person and accompanied by check or money order in full, for \$6.25.

Ten or more new annual subscriptions will be accepted at the rate of One Dollar each when sent in by a single individual!

Subscriptions will be counted as "new" and entitled to this very low introductory rate when the one signing for the paper has not been a paid subscriber since January 1, 1937.

Here is a wonderful opportunity for our pastors, Sunday school superintendents, and local workers generally to get their people enlisted in a great missionary enterprise!

Remember THE RESTITUTION HERALD will continue to bring you the news of the churches from all parts of the country, the latest information as to prophetic developments throughout the world, and hundreds of inspiring articles on doctrinal and spiritual subjects of the deepest interest.

LITTLE - BELL

A beautiful and impressive home marriage was solemnized at the country residence of Mr. and Mrs. Crouse, uncle and aunt of the groom, near Savanna, Ill., at high noon on Mother's Day, May 9, 1937, when Merle E. Bell, son of Bro. and Sr. Harlan S. Bell, and Miss Elnora Little, daughter of Willis and Flora (Cole) Little, pledged themselves to each other for life.

Before an altar arranged from spring blossoms and in the presence of a large number of relatives and friends, Mr. and Mrs. Lamont Crouse, acting as matron of honor and best man, the lovely bride was given by an uncle of the groom to be the wife, the companion, and the comforter of Bro. Merle Bell.

The ceremony was performed by G. E. Marsh, pastor of the Oregon, Ill., Church of God.

Preceding the marriage and forming a part of it, friends of the young people gave two delightful vocal solos and another played Mendelssohn's Wedding March as the bridal group approached the altar. A lovely little flower girl added a delightful touch to the picture.

The young people will make their home in Chicago, where the groom is employed as an accountant.

SARAH LETISHIA MELTON

Sarah Letishia Stevens was born in North Carolina September 8, 1864, and died at her home near Clarksville, Ill., April 15, 1937.

Her first marriage was with John Neidigh, to which union were born two sons, Edward, who died in 1920, and Amos, present residence unknown; and two daughters, Mrs. Anna Woods of near Clarksville, Ill., and Mrs. Anna Eddinger of Westfield, Ill.

After the death of her first husband she was united in marriage with William Melton, who, with the two daughters and one son above named, and two sisters—Mrs. Liza Lect and Mrs. Dora Bennett, both residing in Indiana—with other and more distant relatives and friends, remains to mourn the loss of a faithful wife, mother, sister, friend, and neighbor.

In 1915 she was baptized into Christ by Bro. S. J. Lindsay, uniting with the Salem Church, in Clark County, Ill., to which church she remained "faithful unto death," and from which, after memorial services, we took her to the Clarksville Cemetery, where she awaits the return of the Savior, for whose coming she looked, hoped, and prayed.

L. E. Conner.

CONTRIBUTIONS TO N. B. I.

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MRS. ALICE BAKER HAUPT

After a long period of semi-invalidism and a week of critical illness Mrs. Alice Baker Haupt entered into her long rest the evening of May 4, 1937, at her home in Natchitoches, La.

Alice Cornelia Baker was born in Aurora, Ill., October 1, 1853, the daughter of Leonidas Zephaniah and Nancy Emmons Baker. Her life before her marriage was spent in Aurora with the exception of two years spent



Mr. and Mrs. J. G. Haupt

in Minneapolis, Minn. She graduated from Aurora High School and attended the Jennings Seminary, then studied portraiture in Chicago at the Academy of Design, now the Art Institute. She taught four years in the little brick schoolhouse at Galena, Ill., the same school which her father had taught in his early manhood.

At 18 she united with the Church of God, her family being closely associated with Benjamin and William Henry Wilson and their families. She was a devout Christian and Bible student and was steadfast in her faith all through her life. Much of her time after her husband's blindness was given to looking up passages for his writings on Bible topics, until he preceded her in death on June 9, 1936. In late years her eyesight failed, and each week she requested that The Restitution Herald be read to her as she so much enjoyed the articles.

On July 7, 1879, she married John Gustav Haupt and went to Walcott, Iowa, where he was principal of the school. Later they lived in Durant, Iowa, where their first child, Bertha Violet, was born; then went to Bijou Hills, S. D., where Vernon Baker and Winifred Hope were born. They moved to South Sioux City, Neb., where Mr. Haupt was made County Superintendent of Schools. On account of ill health Mrs. Haupt had to live in a warmer climate, and the family moved to Lake Charles, La., where they lived for eight years, then going to Crowley, La., where Mr. Haupt had a position in a bank. Here they lived for over twenty years, leaving for

Natchitoches in September, 1925, to make a home for their daughters, who taught in the Normal College.

Wherever Mrs. Haupt went she made her grounds beautiful with trees, shrubs, and lovely flowers and in her last years she has made her home one of the beauty spots of lovely Natchitoches; even this last year, though unable to walk about unaided, she directed some planting and care of her beloved grounds and planned some changes for the next year.

All through her life she kept her interest in art. She did considerable china painting both for her home and for her friends, but it was not until she came to Natchitoches, after she was 72, that she began landscape painting, which she continued until a few months before her death. Her daughters have a precious legacy of paintings of beautiful spots their mother loved so well. Besides her painting she made lovely hooked rugs in her own original designs and crocheted bedspreads in her later years.

As she was quiet and retiring by nature, one had to go into the home to know Mrs. Haupt, where he realized her wonderful character and ability. Among her last words were these: "Tell all my friends I love them, and I have so many lovely friends." The esteem in which she was held was evidenced by the many lovely flowers sent by those who loved her, during her illness and as a last tribute to a beautiful life well lived.

The services were held in the home at 4 p. m., May 5, 1937, and were conducted by Herbert J. Sudbury of the Church of Christ and Norman Gibbs of the Presbyterian Church, both close friends of Mrs. Haupt.

Mrs. Haupt is survived by her two daughters, her son having preceded her in death.

She was laid to rest in the beautiful American Cemetery beside her husband and son, there to await the resurrection morn.

Bertha V. Haupt.

TITHING PAYS

The middle of March my husband gave his consent that we might try tithing. Not being a church member, he had his doubts. He could not understand how we could give a tenth when it was all we could do (with much skimping) to live and pay a little each month on back debts. I reminded him of Malachi 3:10—"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

And so we started tithing. At the end of the month we got a \$5.00 raise in wages (to be sure, we had been promised a raise at this time six months ago, but my husband did not believe he would get it). In April we unexpectedly made \$1.85 extra, and the last week in April we were offered, and accepted, a job up here with better hours and an increase of \$15.00 per month (through the winter) over our former wages (and more through the busier season).

Now all of this wasn't just a "happen-so." God told us to prove Him, and we did; and He has kept His word. And I am happy to say that I think He just about has my husband convinced that there is something to it.

Another thing I notice is that after taking out God's tenth our nine tenths seem to go just as far as the ten tenths did before we started tithing.

How much different this world would be if everyone gave God His tenth! And think what our own Church of God could do if all of the members tithed! I hope you go right on publishing articles on tithing.

Mrs. Letha E. Rinehart,
Wellington, Kansas.

The Voice of Wisdom

By E. O. Stewart

OUT of the incomprehensible vastness of that beginningless sphere of existence known as eternity, that unique sphere of existence inhabited only by the high and lofty One (Isa. 57:15), comes the voice of wisdom, declaring, "The Lord possessed me in the beginning of his way, before his works of old" (Prov. 8:22).

If I were asked to define the word "eternity" I would, in order to give it priority and the uniqueness which it deserves over all other spheres of existence, define eternity to be that beginningless and endless sphere of existence inhabited by no other being but God Himself. Eternity is coexistent with God and His unlimited attributes of power, knowledge, and wisdom.

The monumental blunder against all rules of language was thrust upon an ignorant world, when such expressions as "for ever," "for ever and ever," and "everlasting" were given the force of and stretched to mean infinite duration.

A moment of honest consideration, facing the facts as they are, will convince anyone that these expressions which are found hundreds of times in our English Bible cannot mean infinite or endless, duration.

"Forever," in its grammatical usage is an adverb of degree. Endless duration is not punctuated by degrees or periods of time. To divide infinite duration into periods of time is an insult to language and absolutely destroys its endlessness.

Forever is an indefinite period of time. But remember it is time, and not eternity. Time has a beginning and an end. We cannot determine the length of time "forever" spans by the expression itself. The thing to which it is applied must determine its length of duration.

Christ is to reign over the house of Jacob forever (Luke 1:33). The saints of Revelation 22:5 are to reign forever and ever. But it is impossible to stretch their reign beyond the time when Christ shall deliver up the kingdom to the Father. For He must reign, till all enemies are put under His feet. Then He shall deliver up the kingdom to the Father, and shall cease to reign (1 Cor. 15:24, 28). The saints cannot reign beyond that time, for all things will have been subdued unto Him, which brings all rule to an end.

We have proved by the grammatical usage of "forever," and by positive statements of Scripture, that it does not mean endless duration.

In Genesis 17, we read of the covenant of circumcision which God made with Abraham. Verse 13 says it shall be an everlasting covenant. We know this covenant was not in force when Paul wrote Galatians 5, for he says so. So here is an everlasting covenant which was in force for forty-two generations and ended at the cross (Matt. 1:17).

About 430 years after the covenant of circumcision was

made with Abraham, God established the Levitical priesthood and said, "It shall be an everlasting priesthood" (Ex. 40:15). This everlasting priesthood ended at the cross, and the Melchisedec priesthood is in force (Heb. 7:12). Here are two everlasting things that are not even of the same length in duration, the difference being about 430 years.

The longest "everlasting" period I remember reading in the Bible is applied to the angels, which are reserved in everlasting chains of darkness, which lasts from the time that the angels sinned until the judgment of the great day (Jude 6). If you will read carefully, you will always find that the word "everlasting" never carries the meaning of infinite duration.

When the Bible speaks of everlasting or eternal fire, prepared for the Devil and his angels, the thought of duration is not under consideration at all.

The people of Sodom suffered the vengeance of eternal fire (Jude 7). Peter declares that they were reduced to ashes, and are an example for those who afterward live ungodly (2 Peter 2:6).

If the people of Sodom are set forth as an example for those that afterward live ungodly, how can the future punishment of the ungodly be endless conscious suffering unless the people of Sodom are already in a state of endless torment? How could they serve as an example for other ungodly people if eternal fire in Jude 7 carries the thought of endless duration, unless we take the position that the Sodomites are now in a condition of endless torment?

But the Bible says the wicked shall be burned up, root and branch (Mal. 4:1), shall be ashes (Mal. 4:3), shall consume into smoke and consume away (Psalm 37), shall be burned up (Matt. 3:12).

This is just what eternal fire did to the people of Sodom. It reduced them to ashes, and they are an example for other ungodly people. They, too, shall be reduced to ashes by the future *aionian*, eternal, everlasting, fire.

God did not create eternity. It is the sphere of His beginningless and endless existence. He made the *eons*, or ages of time (Heb. 1:2). The worlds, *eons*, ages of time, which God makes (Heb. 1:2) are the "forevers," because "forever" is translated from *eon* which means "age." The world to come is the *eon* or age to come. The *eon* to come is the "forever" in which Christ shall reign over the house of Jacob (Luke 1:33). Beyond the age to come is another age. Ephesians 2:7 speaks of the ages to come. Those two future *eons* constitute the "for ever and ever" of Revelation 22:5, which must come to an end when Christ delivers up the kingdom to the Father. All ages of time shall then cease, and the redeemed creation shall enter into the sphere of infinite duration, which is not composed of ages of time.

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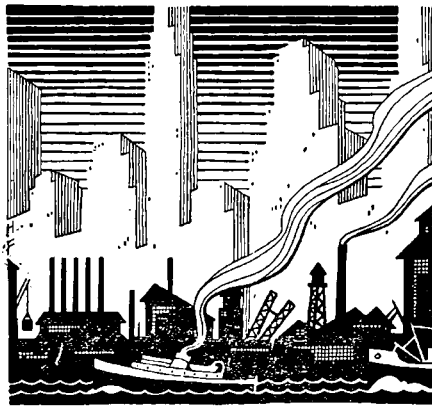
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The Immortality of Character

By the Editor

THE MYSTERY of heredity has never been solved. That "like begets like" has long been recognized, but why this is true no one has as yet determined. Darwin believed that a particle from each part of the parent body was transmitted to the child. Weismann's more recent theory is that the pronounced characteristics of the parents are transmitted to the child through the stronger elements that are carried over into the new life. But no one knows the truth about it. It is hidden, as are so many other interesting facts, in the depths of the Creator's mind. Like the law governing creation, it exceeds our human comprehension.



But while we cannot tell just how the miracle is accomplished, yet we know that parental qualities are handed down from generation to generation. Sometimes parental tendencies of both parents are apparently blended in the offspring, the characteristics of each being equalized and modified by the influence of the other. Again such qualities seem to be entirely separated, and the son or daughter appears to possess at different times two distinct personalities, each representing one of the parents.

We often hear the expressions, "Like father, like son," and "A chip off the old block!" These common sayings indicate that it is generally recognized that bodily characteristics and mental inclinations are handed down from father to son. The fact that this is so presents a serious and important matter to which all parents should give most prayerful consideration. If, as Holmes declares, "Our lives go on in our children," how earnestly we should endeavor to hand down to them a heritage that will prove to be a blessing and not a curse.

As science advances, it continues to verify the truth of the Bible. Or, to put the matter in proper order, the Bible continues to prove the correctness of many scientific deductions and conclusions. This is obviously true with regard

to heredity. The most recent announcements of science on this subject assert that heredity is limited strictly to the physical, that mental traits are not transmitted.

Science explains that the reason why children so often show the moral and intellectual tendencies of their parents is because of the influence which their early surroundings have upon them. Unconsciously to both parents and child the latter absorbs at an astonishingly early age what he sees and hears and senses in the home life of the father and mother.

He builds his parents' attitudes and expressed characteristics into his own life. *He becomes like them!*

The mental processes of the child are like those of his parents because he has been taught to think like them. Hence, the parents are said to be responsible to a large extent for the after-life and conduct of their children. The parents are responsible not simply for the things which they consciously teach their little ones, but they are equally responsible for the many more lessons which they unconsciously teach them.

Bodily characteristics can be changed in a measure by modern surgery. They are now able to alter the contour of the features and even change the color of the hair. They can straighten crooked legs and erase the disfigurement of a hairlip. Such physical imperfections and blemishes can be removed by the beauty specialist, but no scientist, however competent he may be, can change the results of early intellectual environment.

Here it is that the Bible bears testimony to the truth of scientific deductions and discoveries. According to the Scriptures the character of the child is determined not by heredity, but by the instruction he receives from his parents in early life. We recall the reason God gives in the 18th chapter of Genesis, verses 17 to 20, for revealing to that man of faith the divine

(Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Jews Pay Millions To Escape From Germany

"Their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."—Zephaniah 1:18.

BERLIN, Germany, May 16.—Before Jews are permitted to leave Germany they are required to pay an exceedingly heavy tax. A single wealthy Jewish family is said to have paid the Government the staggering sum of \$6,400,000 in August, 1935, for the privilege of emigrating from the country with the remainder of their fortune intact. Receipts from the "flight" tax in 1935-36, amounted to \$18,000,000. It is true, however, that this tax is not exacted from the Jews alone. Germans who desire to transfer their property to other countries are mulcted in a similar fashion.

Many Jewish firms which are still operating in Germany are compelled, it is said, to hand over to authorities the equivalent of what they would pay in "flight" taxes if the owners migrated. Such firms frequently find it impossible to raise the required money without seriously imperiling their business. The Government declares, however, that they must insist on payment as a precaution against the removal of Jewish capital.

Jewish Homes Raided in Poland

"Boast not against the branches."—Romans 11:18-21.

BRZESC-LITEWSKI, Poland, May 16.—Crucifixes and pictures of the Virgin Mary and Christian saints were displayed in shops and homes of this city today to protect them from anti-Semitic disorders. Such displays apparently averted attacks, but some houses lacking them were broken into during the night. The mayor of the city posted an appeal on street corners expressing regret at the disorders of last Thursday, when a policeman was fatally stabbed by a Jew.

Soul and Body One

"Man became a living soul."—Genesis 2:7.

ST. LOUIS, Mo., April 21.—Dr. John Dewey of Columbia University, who has just returned from Mexico, where he presided at the "trial" of Leon Trotsky, Russian political exile, addressed the American College of Physicians here last night, on "The Unity of Man." He took the phrase as referring to the whole psychophysical organism of man and his environment rather than the orthodox definition of a dual being consisting of soul and body. He protested vigorously against what he termed "the canonized dualism" which he asserted is embodied in the "soul and body" conceptions of theology.

While this traditional dualism has been rejected scientifically, Dr. Dewey said that it still colors our thought, causing the splitting of man into separate physiological categories and ultimate elements, and the major split between man and his environment. He defined unity as "the way in which a number of different persons and things work together toward a common end."

Step by step science is unconsciously leading the thought of the world back to the Bible. According to the inspired description of man's origin and nature he is exactly what Dr. Dewey contends that he is, a unit being, an integral part of his elemental environment. He is of the earth and is seen in the Scriptures, as he is discovered by the scientist, engaged in working "toward a common end" with all the rest of creation.

Revelation plunges fearlessly much farther into the future than science dares to go, and asserts that the "end" in view for man and the creation of which he is an infinitesimal part is the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), when the "earth shall be filled with the glory of the Lord as the waters cover the sea."

Music Creates Light

"God said, Let there be light: and there was light." "The morning stars sang together."—Gen. 1:3; Job 38:7.

NEW YORK, May 21.—Dr. Leslie A. Chambers of the University of Pennsylvania announced the discovery that certain liquids, as alcohol, chloroform, and glycerin, "emit visible light, when cavitated by intense sound waves of audible frequency." Dr. Chambers was able to record the "sound-caused" light on photographic plates after four minutes' exposure.

Light, one of the most mysterious of natural phenomena, has long been recognized as the result of wave vibration. The vibrations that produce it are now found to be closely related to those which produce sound. God's creation is indeed a "universe," an interrelated unit composed of many parts, of which man is one.

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Where Are the Dead?

By L. S. Bronson

MANY have been the replies to this question, and numerous are the pages that have been written in answer to this inquiry. There is hardly a home in all the world from which there has not been some loved one carried forth to return thither no more. Where are they? is the greatest question to many.

Time so far has revealed but one reply; and the Bible, the only record man has of his origin and destiny, gives to us the same answer to our question. It is to that volume alone we turn. But before we go farther, let us say that these pages are written and directed to those only who are willing to believe the Bible to be the Word of God and are desirous of knowing its truths and believing that it says what it means and means what it says to the children of men, even to the "whale story."

No opinions of men and no long-spun theories of ancient times from learned commentators shall enter into the evidence to prove our position. The Bible alone shall be the authority. We know it is sufficient, as the reader will discover, and cannot be overthrown or set aside, unless the Scriptures are denied altogether.

It is obviously true that a living man cannot be in two places at the same time. Does it look reasonable to suppose or believe that a dead man can do what the living man cannot do? If we therefore can show, by abundant Bible testimony, where they are at present, shall we not have fairly answered the question? But in order more easily to prepare your mind to receive the Bible account we shall first show where the dead are not, and that the modern idea of their present condition is untrue.

The popular theology of our day tells us that "blessed are the dead that die in our Lord," for at death they begin to know more than ever before and are capable of enjoying far more than when living; that at the hour of death they are immediately wafted by angel hands up to heaven to dwell forever in unending bliss in the presence of their God. But if on the other hand they have died sinners, they are immediately cast into a burning hell and there tormented through the ceaseless ages of eternity. Does such a religious theory as this, which has made more

infidels in the world than any other doctrine Christianity has ever taught, appeal to your affection, sympathy, and love? And is it taught in the Scriptures?

While we firmly believe that a glorious reward is awaiting the overcomers in the battle against sin and wickedness, and a terrible punishment is as surely awaiting the ungodly for their transgressions, yet we greatly differ with many concerning the time and place where the reward is given and the punishment inflicted. But to discuss these two points is not a part of our purpose in writing these pages.

First the negative side of the question. According to the Bible the dead are in neither heaven nor hell, as the modern theory pictures them. Under the type given in the law of Moses (Lev. 16:17), the high priest went into the holy of holies *alone*. For all the congregation (the world) to follow our Lord and great High Priest into heaven, the most holy of all, would come far short of teaching the true idea and greatly mar the beauty of the antitype referred to in Leviticus 16:17 and Hebrews 9:24-28.

If the dead, good and bad, go to heaven and hell at death to receive their reward, why should there be a resurrection and a *future day of judgment* to decide what shall be the nature of their recompense?

The Scriptures tell us that God has appointed a day in which He will judge the world (Acts 17:31). Will He punish and reward before that day arrives? Is God less logical, just, and merciful than earthly rulers?

Another proof from the Bible is found in John 3:13. The Savior said, "No man (good or bad) hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." A great many people had died before that day, but Jesus said they had none of them ascended to heaven.

Addressing the scribes and Pharisees in reference to His returning to His Father, He said, "Ye shall seek me, and shall not find me; and where I am (at that time) ye cannot come" (John 7:34).

But I hear the objector suddenly exclaim: "Christ was there speaking to the wicked Jews!" Oh, yes, I know it. The poor Jew! But read the follow- (Please turn to page 10)

Life's Stagy

The sturdy rock, for all his strength,
By raging seas is rent in twain;
The marble stone is pierced at length,
With little drops of drizzling rain:
The ox doth yield unto the yoke,
The steel obeyeth the hammer stroke.

The stately stag that seems so stout,
By yelping hound at bay is set:
The swiftest bird that flies about
Is caught at length in fowler's net.
The greatest fish in deepest brook
Is soon deceived with subtle hook.

Yea, man himself, unto whose will
All things are bounden to obey,
For all his wit, and worthy skill,
Doth fade at length, and fall away.
There is no thing but time doth waste;
The heavens, the earth, consume at last.

But virtue sits, triumphing still,
Upon the throne of glorious fame:
Though spiteful Death man's body kill,
Yet hurts he not his virtuous name.
By life or death, whatso betides,
The state of virtue never slides.

—Author unknown.

“That Isn’t False Doctrine”

By A. H. Zilmer

THIS remark was passed by one brother to another when reference was made to the fact that a certain married brother was “running around” with another woman. One case of this kind, and the attitude shown by the foregoing remark would be bad enough; but when this view exists in various places, if it is not general, the matter requires, in fact urgently demands, serious attention and speedy correction. There is something diseased and deadly about a view such as this.

First, this view restricts the word “doctrine” to theoretical propositions, to the neglect of the practical teaching aiming at correct living. To illustrate, let us take the subject of the kingdom of God.

1. There is to be a kingdom of God upon this earth.
2. This kingdom is to be world-wide.
3. It is to subdue all existing kingdoms.
4. It is to be an everlasting kingdom.

All this is theory. It may be and is correct. But if it goes no further it will do no one any good. In fact, we go so far as to say that one may have a theory regarding the kingdom that is ever so correct, and yet fail of an entrance into that kingdom. Even the belief of these points will not of itself insure to anyone an entrance into that kingdom. Why not? The apostles set forth, both negatively and positively, the conditions upon which an entrance into the kingdom of God may be gained. The negative side is embraced in the proposition that “the unrighteous shall not inherit the kingdom of God” (Gal. 5:19-21; Eph. 5:5). Hence, we see that it is indispensably necessary that they who would inherit that kingdom refrain from doing certain specified things. Upon the other hand, we have the teaching that to those who “do” certain things there shall be ministered abundantly an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ (2 Peter 5:5-11). The foregoing instructions, both negative and positive, were addressed to such as were “brethren.” These brethren must do certain things that are commanded, and refrain from doing certain other things that are forbidden. Unless they fulfill these inexorable conditions all knowledge regarding the kingdom is at best but empty theory.

We would not minimize the importance of understanding the primary and simple “things concerning the kingdom of God” (Acts 8:12; 19:8; 20:4; 28:31). But we will say that where views are entertained such as expressed in our heading, there is manifest a woeful lack of the sense of proportion, and a lamentable failure to understand the importance of right living. Jesus Himself during His public ministry emphasized the same truth when He said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of

my Father which is in heaven” (Matt. 7:21). To make a difference between what is called “doctrinal” teaching and “practical” living, as if they were two entirely different things with a distinct line of separation between, is an arbitrary and artificial distinction for which no warrant can be found in the Word of God.

Let us again hear the Apostle Paul: “But we know that the law is good, if a man use it lawfully, knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for whoremongers, for them that defile themselves with mankind, for manslayers, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God” (1 Tim. 1:8-11). Here is a list of eleven items which were by the Apostle said to be “contrary to sound doctrine.” One may have theories and beliefs regarding the kingdom of God that are flawlessly correct, and engage in the practice of any or all of the items mentioned, and not be “sound in doctrine.” Or he may believe all the items that enter constitutively into the message concerning the kingdom, but fail to practice the virtues enumerated by the Apostle Peter, and utterly fail of an entrance into the kingdom.

Further: The Apostle Paul through Titus commended to the brethren “the things which become sound doctrine,” and listed these as follows:

To the aged men: That they be sober, grave, temperate, sound in faith, in charity, in patience.

To the aged women: That they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; to teach the young women to be sober, to love their husbands, to love their children, be discreet, keepers at home, obedient to their own husbands.

To the young men: To be sober-minded.

To servants: To be obedient to their own masters, please them well, not answering again, not purloining, showing all good fidelity, adorn the doctrine of God (Titus 2:1-10).

Here again it is seen that “sound doctrine” relates so largely to the practical life of sobriety and godliness. The Apostle neither excused nor condemned the moral aberrations of the brethren upon the score that they were “straight in doctrine.”

We register our conviction that, according to the scriptural standard, it is false doctrine of a very grave character to affirm that it is possible to get into the kingdom of God so long as one’s belief is right when the life is in violent conflict with the precepts of Christ. Those who hold such loose views are sure to experience a shocking disillusionment, and it may be when it is too late,

No one can attentively read the Apostle Paul's account of his work in Thessalonica, and its effects upon the converts, and not be impressed with the importance he placed upon holy living. Hear we him: "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivereth us from the wrath to come" (1 Thess. 1:8-10). Those people had turned, or were converted, with a twofold object, namely first, to serve the living God, and second, to wait for His Son from heaven. Such being the object of their conversion, we see that it was with the distinct understanding that they were to render such service to God, and at the same time wait for Christ. But we are led further back

than even this. It was due to the instructions given by the faithful teachers who had "entered in" at Thessalonica. It is an essential part of the apostolic teaching to those without to instruct them as to what kind of life they will be expected to live who desire an entrance into the kingdom of God.

The person who made the remark at the head of this article either had not been properly instructed, or else had later adopted loose views with reference to morality. A great responsibility rests upon the teacher to rightly divide the word of truth, and to impress upon those without, but more especially the candidates for baptism, the necessity of breaking off sinful habits, and entering a life of godliness, holiness, and sobriety. After faith, repentance, and baptism for the remission of sins (Luke 24:47; Acts 2:38; 10:43), correct living according to the divine standard is everything. "If ye do these things, so an entrance shall be ministered," and in no other way.—*The Faith*.

The Social Gospel

IN THE FACE of what some thinkers recognize as "the public impotence of Christianity," that is, the fact of the old Jerusalem gospel having lost much of its early and influencing dynamics, there are many of us, still, that belong to "the old school," who are still preaching that the gospel, if faithfully preached and gladly accepted, is dynamically "the power (the dynamite) of God unto salvation" (Rom. 1:16).

The Congregationalists are the first among the Protestant bodies to accept the so-called "social gospel" as a church responsibility. They so decided, in June, 1934, at their national council at Oberlin. They claim to blaze the way, opening up new frontiers of Christian activity. For nearly nineteen centuries the church has focused, in organization, plans, and habit, on the concept of individual salvation.

The very fact that these folks have adopted the social gospel program is proof positive that they are "in the woods." The claim is that the social gospel must be integrated, organically, into the Christian system. Whatever we may say for the purpose or against it, the fact of a social gospel is *not* found in Matthew 28:16-20; Acts 2:38; Romans 1:16; and John 3:16. *There* we get individual salvation. The commission of our Lord doesn't leave room for "social creeds," "social service commissions," and a hundred other modern appendages! We have been professing to believe His commission, but we have given it only a marginal authority in many places. When we socialize the gospel, and create only a by-product out of such texts as John 3:16, we are sadly depleted!

When the church of God will commit itself to its basic thesis, namely, to preach the everlasting gospel, it will regain its lost momentum.

Our modern theological seminaries are fully honeycombed with this poisonous thing. When a church can so forget her Lord's commission as to place this social gospel on a parity or status with the great gospel facts, commission, and imperatives, it is headed for the rocks!

Whether the church is episcopal in its forms, presbyterial or hierarchical, the church has no other chief business than to preach the gospel and save individuals from "the judgment to come."

That a few educated men have become enamored with the "social gospel" is no wonder. Education, unless under the direction of God, always fosters human pride in one form or another; and one form of modern pride is that *man* can *do* something to help his fellow men, and *this* is gospel! Another form of human pride—the second cousin of the first form—is to idealize and idolize the human intellect! "Liberalists" are full of this.

The missionary function, at home and abroad, should be the church function, *par excellence*.

Satan is very wise. The subtle serpent is not ever foolish. To get the eyes of the race off the cross and off Christ's complete work on the cross on to "service"—that is one of his characteristics. And it has gone over very well.

There may be a "dim and uncertain orientation" about the preaching of an individual salvation. Some accuse us thus. But the people today who are making strides are preaching the individual gospel, and they are letting law, lawmaking, lobbying, reforming countries, states, and nations, strictly alone, going straight for individuals, notwithstanding the misgivings of some and scornful high-hatted mutterings by others.

The thing we need to attack, as Christian bodies, is the
(Please turn to page 9)

The Importance of Small Words

SMALL words may be very powerful in their effect on the value of a sentence—though they be neither nouns nor verbs. When we want to say something is settled beyond alteration, we say—“There are no *ifs*, *ands*, or *buts* about it”;

for these three little words imply conditions, or possible alterations, additions, or objections.

Take the connectives, *and*, *or*. The smallest toddler knows the difference between bread *or* jam, and bread *and* jam; would you like a dog *and* cat, or a dog *or* cat? Frequently in life one is unable to have this *and* that, and has to be content with this *or* that. We cannot serve God *and* mammon; therefore we must early in our Christian life decide positively whether we purpose to serve God *or* mammon (Matt. 6:24). Much trouble is avoided if the decision is promptly arrived at and rigidly adhered to.

The little word *both* adds great emphasis to such statements as our Lord's—“Can the blind lead the blind? shall they not *both* fall into the ditch?” and “But now have they *both* seen and hated *both* me and my Father” (Luke 6:39; John 15:24).

Another little word. Only three letters, *but* what tragedies are associated with it. He started to walk to the village, *but* the storm overtook him and he was drowned in the flood. We lived forty years in the old home, and Mother expected to end her days there, *but* Father died without making a will, and the house had to be sold over her head.

On the other hand, what joys may be in it. I was late to school, and deserved a black mark, *but* teacher said she would excuse me because. The car was headed for the embankment *but* struck a stump and swerved round the bend, and we were saved.

Of this little word the Scriptures make abundant use, and every student does well to consider its powerful effect in the teaching of our Lord and the apostles. Jesus said—“Ye have heard that it was said by them of old time, . . . *But* I say unto you” (Matt. 5:21, 34, 39, 44). The Apostle said—“For ye were as sheep going astray; *but* are now returned unto the Shepherd and Bishop of your souls” (1 Peter 2:25).

Then there is that little two-letter *if*; the “big *if*” it is sometimes called. We do not want to run up against it, or have it run up against us. Every plan we make, every expectation, is contingent on innumerable *ifs*. The big *if* in all our planning must be as James says—“*If the Lord will*, we shall live, and do this, or that” (James 4:15). Every promise made to us has an *if* attached—“*If ye abide in me*”; “*if ye keep my commandments*”; “*if we believe*”; “*if we hold fast*” (John 15:7, 10; Rom. 4:24; Heb. 3:6, 14). Likewise threats of the Lord's permanent displeasure

Here is the first of two articles taken from a New Zealand paper, The New Covenant Advocate. Small words in the Bible, as in life, sometimes have extraordinary importance, a fact which the author of this series adapts to church doctrine.

have an *if* attached, thank God—“*if we sin wilfully*,” which we are not obliged to do (Heb. 10:26). On the other hand, “*if we confess our sins*,” we shall be forgiven, and cleansed “from all unrighteousness” (1 John 1:9).

How powerful is the Apostle Paul's argument in 1 Corinthians 15 by the use of the *if*—

“*If Christ be preached—*”

“*If there be no resurrection—*”

“*If Christ be not risen—*”

“*If so be that the dead rise not—*”

“*If the dead rise not—*”

“*If Christ be not raised—*”

“*If in this life only—*”

How expressive is the little *as* found in Isaiah 60:8—“Who are these that fly *as* a cloud, and *as* the doves to their windows?”

As - So

Some little words are frequently used in pairs; *both—and*; *as—so*. The latter pair is used in comparison. *As* the bird flies to its nest, *so* the child runs to its mother's arms. Beautifully expressed by the sweet singer of Israel is our thirst after God—

“*As the hart panteth after the water brooks,*

So panteth my soul after thee, O God” (Psalm 42:1).

Since our understanding is aided by comparison of different objects and ideas, the pair *as—so* is frequently used in Scripture to teach important doctrines. Deeply significant is our Lord's statement—“*As the living Father hath sent me; and I live by the Father: so he that eateth me, even he shall live by me . . . not as your fathers did eat manna, and are dead*” (John 6:57, 58). Another wonderful passage is John 3:14-16—“*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. . . . For God so loved the world, that he gave his only begotten Son.*” Prophecies of the future are made clearer to us by referring to natural phenomena—“*As the lightning, . . . so shall also the Son of man be in his day*” (Luke 17:24); also by referring to incidents of the past—“*And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat,*” etc. (Luke 17:26, 27).

The combination *as—so*, frequently implied when not expressed, was useful to show type and antitype. “*So also Christ glorified not himself*” implies *as* Aaron took not honor to himself (Heb. 5:4, 5).

The wonderful scope of God's plan for human salvation from sin and death is brought home to us by the use of this notable pair (*as—so*)—“*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, . . . Therefore as by the offence of one . . . ;*

even *so* by the righteousness of one . . . For *as* by one man's disobedience . . . , *so* by the obedience of one . . . That *as* sin hath reigned unto death, even *so* might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:12-21). All who were in Adam were condemned, but now grace gives opportunity to come into Christ and receive life. "For *as* in Adam all die, even *so* in Christ shall all be made alive" (1 Cor. 15:22).

IN

This last quotation brings to our notice another very important little word: *in*. We must observe not only the force of *as* and *so*, but what it means in the one case to be *in* Adam, and in the other case what is involved, and what is required, when we read "so *in* Christ." We know that none outside of Adam—the angels, for example—were condemned when Adam sinned: only those who were *in* him, that is, those of whom he was the father. Eve was *in* him in a sense before she was created, but not after her creation as a separate entity or soul. She was condemned for her own individual sin, as had been stated in God's command that they should not eat of the forbidden tree lest they die; for "in the day that thou eatest thereof thou shalt surely die." But the whole of their posterity have died, because they could not inherit more than the forfeited life our first parents could give them (Gen. 2:17).

The preposition *in* indicates means, instruments, and conditions, on account of which things will be done, and apart from or without which they will not be done. This meaning of the word is clearly shown in the case of Adam and the race *in* him. Its true significance must also be observed when considering the phrase "so *in* Christ." The life will be given to none except those of whom it can be said that they are *in* Christ. And the way to get *in* Christ is to believe in Him—to accept Him as the Son of God sent to redeem us; for on that condition God agrees to grant forgiveness of sins and to give everlasting life, the Son being the instrument in their raising from the dead, as He said—"I will raise him up at the last day" (compare John 6:54; 11:25, 26).

Searching the Scriptures, we find that all blessings and privileges are *in* Christ, and can be obtained in no other way; as stated in 2 Corinthians 1:20—"For all the promises of God *in* him are yea, and *in* him Amen, unto the glory of God by us. Now he which stablisheth us with you *in* Christ . . . is God." So it is clear that to receive the promises which are *in* Christ it is necessary to be established *in* Him. This is confirmed by 1 John 5:11, 12—"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."

If we wish to understand the Bible correctly it is necessary to observe the distinctions in meaning between these important little words; also, when quoting Scripture we should be particular to use the proper prepositions and conjunctions. To speak any modern language as it should be spoken it is necessary to familiarize oneself with the method of using the prepositions and conjunctions. The difficulty of doing so is well illustrated in their misuse by foreign immigrants.

One of the first things they have to learn is that the little word *by* has altogether different meanings from the word *in*. If we place a paper *in* the desk, it is not *by* the desk; if the paper is placed *by* the desk, it is not *in* the desk. The fish is *in* the stream, but we sit down *by* the stream to enjoy the scenery. In these and similar cases *by* refers to location.

BY: ACTION PERFORMED

But *by* has another meaning besides location. It is used of an action to indicate who performed the action. Thus—The path was raked *by* Tom; meaning that Tom, and not Ted or some other person, used the rake. Or we might say, to illustrate two meanings of *by*—We sat *by* the stream, and the fish was caught *by* Tom. In Romans 5:12 *by* is used in this latter sense: "*By* one man sin entered into the world." The action of bringing sin into the world was performed by one man, not any man or every man, but one man in particular; namely, Adam, who is named in verse 14.

Another action, to provide a way by which men might be delivered from the effects of Adam's action, was required. Sin "hath reigned unto death." But now *by* Christ another reign is set in operation, the reign of grace through righteousness (Rom. 5:21).

Action *by* Christ in our behalf involved His death on the cross (Rom. 5:19; 1 Peter 2:24), but that was not all that was necessary for Him to do. It was necessary for Him to be raised from death and to institute a *reign of grace or favor*, under which penitents of Adam's race might be dealt with.

And so we have the many passages that tell us of God's grace or favor extended to us—"The grace of God that bringeth salvation hath appeared" (Titus 2:11). "Grace to you, and peace, from God our Father and the Lord Jesus Christ" (Philemon 3). Let us never forget that this favor has come to us *by* Jesus Christ. He is the instrument, the One who was sent to accomplish the great redemptive work—"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 2:14).

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear."

FOR: ON BEHALF OF

Two other important little words are *now* and *then*, adverbs of time that we must notice in our study of Scripture, and much might be said about the prepositions *on* and *to*; but space prevents enlarging upon them at present. We shall pass on to a little word very essential in our endeavors to impress upon ourselves and others the breadth and length and depth and height of the love of God in Christ Jesus. We use it when we sing—

"I gave my life *for* thee;
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead."

"Jesus died *for* all mankind,
And Jesus died *for* me."

(over)

Used thus, *for* is a preposition, and means on account of, or on behalf of. It was *on account of* our fallen state and great need that Christ gave His life; it was *on behalf of*, in the interest of, and for the benefit of our race that He died, and it is on behalf of believers that He intercedes—"seeing he ever liveth to make intercession *for* them." That is, them "that come unto God by him" (Heb. 7:25).

The word *for* is surely convincing in the following passage as evidence that our Lord Jesus died on behalf of sinners—"For (connective, because) scarcely *for* a righteous man will one die: yet peradventure *for* a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died *for* us" (Rom. 5:7, 8).

FOR: BECAUSE

The first word in verse 7 (of the above quotation) is also *for*, but used as a conjunction. It is useful in argument to show the dependence of one proposition upon a preceding one, and means "because." Since verse 7 begins with *for*, we must read verse 6 to see what the *for* or "because" relates to—"For when we were yet without strength, in due time Christ died *for* the ungodly." Here we see the word *for* in its two different significances—"for the ungodly," on their behalf; and *for* as a conjunction referring us to the preceding argument, which covers verses 1 to 5.

For as a conjunction is indeed a weighty little word. Its frequent use in Scripture shows that the doctrines of Christ are not mere assertions. They are reasoned expositions of profound truths. The Prophet Isaiah gave this message to the Jews—"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). In the New Testament we are also invited to reason. All who hear the gospel are invited to realize the wonderful love of God in devising a plan whereby this promise through Isaiah might be fulfilled to those who were willing to come and reason on the subject. The invitation is given out to repent and believe the gospel, or good tidings (Matt. 4:17; Mark 1:15). The gospel was good news of forgiveness of sins put within reach of those who would believe and accept what God offered through His beloved Son; thus, though red as crimson, they could become white as wool.

After Pentecost the apostles traveled about as the Lord's messengers, and some of them wrote letters to individuals and churches to establish them more firmly in the faith. It is interesting to read through the Epistles and see how frequently the writers used *for* in the sense of because. See, for example, Romans 2:11, 12, 24, 25, 28; 3:22, 23; 4:13, 14; 6:7, 10, 14, 20, 23, and many more throughout the book. Both Paul and Peter urge us to become so expert in knowledge and in scriptural methods of argument that we shall be able to give to everyone who asks a reason for the hope within us (2 Tim. 2:15; 1 Peter 3:15).

See also the connected arguments in the book of Hebrews, in which the mighty, though tiny, word *for* serves valiantly. The number of verses beginning with *for* is most impressive, and we realize that we are not asked to swallow

something blindly, but to examine it and understand it and so be able to accept it intelligently and hold on to it confidently as undoubted truth.

Said Epictetus, "In prosperity it is very easy to find a friend; but in adversity it is the most difficult of all things." Yet none of us need be friendless, for Jesus, known as the Friend of sinners, says, "No longer do I call you servants, . . . but I have called you friends."—*John Marvin Rust*.

I AM HERE

By T. A. Drinkard

TODAY as I stood at the grave of Brother J. M. Stephenson in the little cemetery at Ripley, Illinois, I thought of the many years that he spent in the service of his Master, and of the doctrinal truths he preached in Ripley which were the basis upon which the church there is founded. In mind, I said, "Brother Stephenson, I am here preaching the same doctrine, the same truths, that you preached and taught. I am here building upon the same foundation you sought to build upon. I am here teaching men and women the way of salvation, by the way of the cross. I am here teaching that men everywhere must believe the Word of God, taking heed to the doctrine. I am here presenting those doctrinal truths that Jesus gave so long ago. I feel that such men as you gave us so much by way of faith and courage to carry on that those coming later might be encouraged to follow the Master. God grant that beyond this vale of sorrow, tears, and death we all be permitted to meet in the kingdom of God."

It is an inspiration to me to know that such men as Brother Stephenson and others stood so faithful and loyal to the truth of God, and because of their faithfulness and loyalty we are today realizing blessings heretofore unexperienced. They planted the truth in the hearts of men and women, and it found fertile soil in which it germinated and produced a very fruitful yield, thus bringing glory to the Son of God.

Surely our God remembers them, and will not forget to give to them a just recompense of reward when Jesus comes.

I rejoice to acknowledge their place in the work which bears the endorsement of God. Surely God will give them a place in His kingdom that is yet to be established on the earth. Their success was largely the result of teaching those things that should be taught as a foundation, and those things that are necessary to cause the Christian to grow and produce the fruits of the Spirit which mean so much to the sincere follower of the Master.

May God grant that we continue to build upon the foundation of our brethren's faith—the foundation of the Son of God that died in order that men might live beyond this condition of sorrow and tears.

THE SOCIAL GOSPEL

(Continued from page 5)

deadly, wide-spread, penetrating, and fatal inertia everywhere. The killing drag of inertia is a thousandfold worse than any rank opposition. Our apathy is killing us, as Christian people. We must proceed to go on, amid conflicting alternatives and a faithless generation; but we must *go on!* We must map out new land and new forms of attack, but always *with the gospel!*

There are many social issues today, but the business of the church is to march on with the cross of Christ in the lead, and herald the good news to lost men and women. It is the good news of *individual salvation*. Inhibited by our listlessness and inactivity, we have become timorous, and are "at rest," as an old prophet saw ancient Israel.

The original church had a dynamic gospel. It involved a solitary experience in divine grace. This was in potent abstraction from a concrete context, namely, a living Lord in glory; and to one who has thus been well saved, it is hard to sell and invest the social vision and social action with the real "feel" of a regenerated heart and New Testament experience.

Early in the history of the church, a man tried to rationalize faith. He was a great man, but in this he miserably failed. There was too much *man* in it. If the church should attempt to thrust herself violently and zealously into the midst of these secular (though social) things, it would, in all probability eventually result in her becoming a political body, or an economic agency of the world, operating only in the extreme outer context of the work her Lord gave her to do. God deliver us from a truncated religion!

It is well enough for Protestant churches to come out of their long, soft retreats, and *get busy*; but the work must be that which Christ—her resurrected and glorified Lord—commanded her to do, and not that of morally reforming the world. When it projects its totalitarian purpose into the social order, into world affairs and politics, it is out of the precinct of divine blessing and the zone of power. Any social adventure can live only as the Holy Spirit is in that adventure. If the modern church puts action in the headlight in the place of faith, conviction, and feeling, it will be decidedly like a fighting army, the fighting line of which has been *cut off* from its food supplies.

The organic commitment of these good people—as well as it may be intended—could easily become a tremendous millstone tied around their neck. To have a social extension of theology, and a social expansion of ethics is not enough. The mighty power of Christ may and must tabernacle over the church. The church must be infinitely more than a forming agency.

Our defections, as Protestant churches, and our fatal shrinkages, do not root back to a graceless "social gospel." They are founded on our getting away from the old Jerusalem ideal of the book of Acts—the church electrified and active—in the Holy Spirit.

"Educability" has taken the place of divine ability;

"service" is thrust in where faith and conviction and prayer should be. The persuasive pressure of the gospel is even yet an asset to the church, did she but know it.

There are forces at work to "modernize." To use modern tools is wise and effective. To be up-to-date is commendable. To delete out-of-date machinery and methods no one condemns. But to take our New Testament timber, and replace it with some modern composition, just because it is "new," and such as the market is glutted with—that, of course, is a different thing.

It is our humble opinion that when we get to the place where we can get an issue, and emphasize what we once *did* emphasize, we will yet get listeners.

We have a great message. The Holy Spirit will bless it, when presented in the power of the Spirit.

But at present we are emphasizing in too many places other things.

God called us out to preach a powerful gospel with which to save individuals, and we have, somehow, failed to do this. We are talking about more "modern" things. But, all this is not the thing God called us out to do.

The "judgment to come" is sure to overtake a godless world. It is even hanging over it this minute. We cannot and must not fail God in declaring this in thunder tones.

The people who are doing this are getting some hearers, and when Adventists will get down to business and preach the gospel of the book of Acts, they will also get some hearers.—*The Messiah's Advocate*.

THE OXFORD MOVEMENT

WHATEVER good there may be in the Oxford Movement, one thing is certain: it teaches an approach to God different from that taught in the Holy Scriptures. It utterly disregards the blood of Christ and its expiatory character, and substitutes "sharing and confession of sin."

No one seems to know exactly what the movement believes. It has no anchorage in the "faith once for all delivered to the saints." The Bible need not be an inspired book to the Oxfordite.

Modernists see no objection to the particular brand of piety which Oxfordism produces. Unitarians everywhere commend this movement because it voids commitments to the discussion of fundamental truths; their textbook does not even mention the Lord Jesus as Savior. He has no redeeming capacity and the cross of Christ is disregarded altogether. There is no sacrifice for sin.

Those who attempt to enter into the kingdom of God through this movement try to do so by their "changed lives." Oxfordism attempts to approach God through the fruitage of good works rather than by the sacrifice of Christ. Thus it lays itself open to every wind of doctrine. Disregarding the gospel of Jesus Christ as the remedy for the ills of the world, it substitutes the theories of men, theories which always prove futile and destructive in the end.—Dr. L. R. Patmont in *Present Truth Messenger*.

WHERE ARE THE DEAD?

(Continued from page 3)

ing scripture: "Little children (His disciples), yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you" (John 13:33). What, Christ's disciples shut out of heaven? If they cannot go there any more than the unbelieving Jews, is it safe for us to believe and teach that those who now "die in the Lord" are permitted such a happy experience? Who is granting such a privilege? Certainly it comes not from the Scriptures.

Again, Peter on the day of Pentecost declared, "David is not ascended into the heavens" (Acts 2:34). If the ancient worthies and the apostles *are not in heaven*, little hope have we of going there.

The wicked dead are not now in hell, as some are teaching. They are not now being punished. Listen: "The wicked is reserved (kept, laid up) to the day of destruction. They shall be brought forth to the day of wrath" (Job 21:30). What day is that? 2 Peter 2:9 defines that day very clearly to be the future day of judgment. It reads thus: "The Lord knoweth how to deliver the godly out of temptation, and to reserve (keep) the unjust unto the day of judgment to be punished." Has that day come yet? If none of the wicked are now suffering the tortures of a burning hell, I hear you ask, where are the dead? Now the answer: *They are all, good and bad, in one place and in one common condition—in the grave.*

Jesus said, "Marvel not at this (some do): for the hour (or time) is coming, in the which all that are in the graves (not in heaven or hell) shall hear his voice, and shall come forth; they that have done good, unto the resurrection (raised up, not brought down) of life, and they that have done evil unto the resurrection of damnation" (John 5:28, 29). It is from the grave that humanity comes forth to the day of judgment because it is there humanity is placed at the close of life. If ever they are raised to life again, they come forth from the tomb and not from heaven or hell.

After Lazarus had been dead four days and decomposition had taken place, Martha, his sister, heard that Jesus was coming back to Bethany, and she went out to meet Him. Then when Mary was also come where Jesus was, she fell down at His feet and said unto Him, "Lord, if thou hadst been here, my brother (not the house he lived in) had not died." Jesus said unto her, "Thy brother shall live again." Mary said unto Him, "I know that he shall rise (not come down from heaven) again in the resurrection at the last day." Then when Jesus saw her weeping, He said, "Where have you laid him?" They said unto Him, "Lord, come and see." These weeping sisters had not forgotten where they had buried their brother. They had no thought of his being in heaven. These sisters knew as well where their brother was that day, as we all know when we turn from the grave of our buried dead. And when that little company of mourning friends reached the grave, Jesus said, "Take ye away the stone," and when it was removed Jesus said, "Lazarus, come forth," and their brother that was

dead, came forth, not from heaven or hell, but from the tomb where four days before he had been buried.

Here we find two sisters who could point the Son of God to the grave where they had buried their beloved brother, and Christ could say, "Lazarus, come forth"; and strangely, in the light of *modern teaching*, the dead obeyed the voice of Jesus and came, not *down* from heaven, but up from the tomb.

Should Jesus come to your home and say, "Where have you laid your loved ones? I have come to restore them to you," would you begin to look for Jacob's ladder, or would you say, "Come and see," and then walk with Him to yonder cemetery? Would not the Lord find your long-lost loved ones yet in the graves where you placed them, just as Jesus and the sisters found their loved one?

When Mary Magdalene had brought sweet spices to anoint Jesus after His death and burial, where did she go expecting to find her Lord? The little company at early dawn went to the sepulcher where three days previously Jesus had been buried. And in the journeying thither there was but one question that troubled their minds. Was it, "Who will bring Christ down from heaven that we may be able to perform our deed of love and devotion to our Lord?" No, no, not that. But it was, "Who shall roll away the stone from the door of the sepulcher?" where their Lord and Master had been buried.

The little company expected to find Jesus where the sisters and Jesus found Lazarus not long before, and they would not have been disappointed, had He not been raised from the dead.

All are now in the dust. In Genesis 3:19 God, speaking to Adam, pronounces the following punishment upon him for disobeying His commandment: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it (the ground) wast thou taken: for dust thou art, and unto dust shalt thou return." To whom is God here speaking? Man, Adam, or Adam's house? He was speaking to the Adam that sinned by breaking God's law; the Adam that was ever after to earn his living by the sweat of his brow; the Adam God declared He created out of the dust of the ground; the Adam that was to return to the same place at his death. We have no Bible account of any other Adam but the one that sinned and should die for his disobedience and return unto the ground from which he was

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THE IMMORTALITY OF CHARACTER

(Continued from front page)

purposes concerning 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 judg-

ment; that the Lord may bring upon Abraham that which he hath spoken of him."

Abraham was called the Father of the Faithful not alone because of his own abiding confidence in God, but because he was faithful in teaching to his children the principles of righteousness and faith which he himself constantly displayed.

The physical characteristics of Abraham are still observable in his Jewish descendants. The features of the patriarch are reborn in each Hebrew child to this day. But the *character* of Abraham could not thus be transmitted down through the ages.

Of course there are some Abrahamic qualities still to be observed among those in whom his blood flows, but they are not present because of inheritance. The physical characteristics have persisted because of a law of nature which cannot be broken, but only those have retained the faith of Abraham whose parents consciously taught it to them in early childhood.

Paul points out the difference between these two classes of Jews like this: "For he is not a Jew," he says, "which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

The *character* and the *faith* of Abraham were transmitted to his children by *teaching* and by teaching alone.

But teaching takes many forms: books, example, environment, and associates are among the means by which instruction is imparted.

Character is immortal! I do not say that the individual that possesses a character is immortal, but that the character he has is immortal, in that it lives after he himself has submitted to the demands of mortality. His character lives in the lives of countless others whom he has influenced. We cannot avoid this conclusion.

The characters of our parents, our grandparents, our great-grandparents—live in us today. They are reflected in our conduct and attitudes. Just to the extent that we have been consciously and unconsciously influenced by the philosophy of life of our progenitors do they live in us.

"The evil that men do lives after them;

The good is oft interred with their bones."

The great English dramatist was right in his conclusion, but he did not state the whole truth. Both the evil and the good men do live after them in the lives of those who follow in their steps.

We recall the familiar words with which Solomon described the condition of man in death: "The dead know not any thing. . . . Also their love, and their hatred, and their envy is now perished; neither have they any more a portion in any thing that is done under the sun" (Ecl. 9:5, 6).

So far as the dead are concerned they *are* dead. They no longer love or hate or envy. But the love which they once manifested, the hatred which they once showed in word and action, even the envy which men were able to see in them—the elements that went into the make-up of their characters live on in the lives of those whom they have influenced for

good or ill and will be handed on down through succeeding generations by others who have acquired those qualities of life from them.

In each one of us are not only physical weaknesses of parents, but the qualities of character which they by precept and example have transmitted to us. But God has provided a way by which all of these undesirable qualities may be eradicated and our very natures changed. Here is the miracle of miracles, the mystery of mysteries revealed!

"For as many of you as have been baptized into Christ," Paul declares, "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." But a more glorious, a more wonderful, a more blessed thought by far remains for us to glean from the words of the Apostle to the Gentiles in this passage. He continues: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-29).

Our very heredity is changed through our relationship to Jesus Christ! We are no longer the inheritors of the meager qualities which our human parents transmitted to us! We are no longer dependent upon what they were able to teach us of truth and of righteousness! We are now "Abraham's seed" and inheritors of the promise which God made to him which includes not only life, but righteousness and perfection of character as well!

Hereafter the assurance of the same apostle is true in us. "To whom God would make known what is the riches of his glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory" (Col. 1:27).

Personally our dear Lord is now in heaven at the right hand of the eternal Father, but His character and His spirit live in us! "Christ in you!" Well may it be termed "the hope of glory" or the glorious hope! The qualities of heart and life that have made the Son of God the most beloved, the most revered, the most inspiring figure that ever crossed the pages of history now live in you! They are a part of you! They are you!

Our subject being "The Immortality of Character," we will go a little further with the thought. Writing to Timothy Paul said, God "only hath immortality" (1 Tim. 6:16). But we know that He has transmitted or conferred that same eternal nature upon His Son, who is now able to say, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

And He, this deathless One, lives in us! And we live in Him! "For ye are dead," is the blessed assurance, "and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4).

Our lives go on in our children. Our words and manners and attitudes toward others all live in them long after we are dead. But more blessed and more assuring is the thought that if we, like Abraham, have taught our children the great truths of Jesus Christ and of God, the eternal and life-giving promises upon which our Christian hope is based, *our faith likewise lives in them* to bless and comfort and encourage, and at last bring them safely and surely into the harbor of God's kingdom of peace.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Christian Soldiers' Memorial Day

*"Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod."*

That there is a mighty Christian army is evident from several scriptures: "A good soldier of Jesus Christ" (2 Tim. 2:3). "War a good warfare" (1 Tim. 1:18). "The weapons of our warfare are not carnal, but mighty through God" (2 Cor. 10:4). "Put on the whole armour of God" (Eph. 6:11). "The armour of light" (Rom. 13:12). "The armour of righteousness" (2 Cor. 6:7). "The breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thess. 5:8).

Many "a good soldier of Jesus Christ" has fought in the battle before us. They have lived and died for the ideals of Jesus. But now they are dead. We bear a sacred trust—to live and die for the same ideals. We are left on guard. The price of victory is eternal vigilance. It is in our hands.

The picture of the Christian army in the last days is presented in 1 Thessalonians 4:14-18. The soldiers who have died are likened to a great army asleep at night. "We which are alive and remain" are the soldiers on guard. "The Lord himself shall descend"—the General comes out of His tent. "With a shout"—with a word of command. "The voice of the archangel," "the trump of God," are the signals to the sleeping soldiers to awake, reveille. "The Sun of righteousness" shall have arisen (Mal. 4:2); "the day of the Lord" (1 Thess. 5:2) shall have begun. And at last those who had slept, those who had been on guard, and the mighty Captain, "together," move forward an irresistible army to take possession of the earth.

Let us keep a memorial to our sleeping comrades; let us keep alive the flame of their ideals. Let us have on the same armor, "the breastplate of faith and love; and for an helmet, the hope of salvation."

Eternal Life Insurance

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

Some people want wealth, others seek fame and notoriety, while others are satisfied if they have enough to live comfortably. But regardless of their station in life, since God first breathed the breath of life into men, men have been willing to give all they have to retain that life.

Man forfeited his right to life in the Garden of Eden (Gen. 3:24), but God sent Jesus into the world that we might have abundant life through Him.

Jesus is the head of the Eternal Life Insurance Company, which will insure anyone for everlasting life. There is no age limit, and no physical examination is required.

It is impossible to set forth all the benefits to be derived

from a policy in this company (1 Cor. 2:9), but study these references for a few of them: Phil. 3:20, 21; John 16:23; Rom. 5:1; 8:15-17; Luke 18:29, 30; 2 Tim. 4:8.

Before we take out a policy in any insurance company we inquire as to what dues or payments we will have to make. We find we will be expected to present our bodies completely to Jesus (Rom. 12:1), to love God and our neighbors (Matt. 22:37-39), and live a separated life (1 Peter 3:9-11).

When our payments are made, they are deposited in the bank of heaven where moth and rust do not corrupt nor thieves break through and steal (Matt. 6:19, 20). If we keep our payments up to date we may be certain the policy will be paid in full (Rev. 22:12).

(The above is taken from the new Berean Bible studies book, *The Gospel and Christian Living*. You will find this book very interesting reading, and you should have a copy even if your Berean class is studying with some other booklet just now. Order from the National Berean Society, Oregon, Illinois. Price 25 cents per copy.)

To You Graduates

You are standing on the threshold of your adult life. Your education, denied to hundreds of millions of your fellow human beings, is a sacred trust. Each one of you is a debtor.

You may use your education in one of three ways: as a miser, as a spendthrift, or as a steward.

The miser receives, but never spends. Ignorance is the curse of this world. He who hoards away his education, never helping some one else to more understanding, will find in the end that his gold has turned to brass. He will himself become ignorant. For an education is not like gold; to keep, you must give.

The spendthrift dissipates his education, throws it away on worthless causes. The education you have has been bought at an infinite price. Who can count the lives lost, the labor expended, the struggles of many generations that went into making it possible for you to be educated? In the spendthrift, the ten-thousand-dollar education has come to rest in a ten-cent mind. The horse is running four ways at once. He has no bridle.

The steward decides that his education, yea, his life, has been given him as a sacred obligation, for the good of all. He chooses the vital cause to back and goes into it heart and soul. And he finds, like the faithful steward of the Bible, that his talents increase and his reward is many times over.

Your education is a debt you owe. In return you must pour out your life for others. Remember the Christ: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

BENJAMIN'S BIG BROTHER

IT WAS Monday evening and our friends, Betty and Bobby and their mother, were just ready to begin studying the lesson of the next Sunday. Betty and Bobby had finished their home work for the next day and had been talking to Mother about the large family that had lately moved into the next block.

"They all seem to think so much of each other," said Bobby. "They play together without much fussing and never seem to get tired of each other."

"There are so many of them they don't need to call in any other children for games," added Betty. "It must be fun to have so many brothers and sisters."

"You remember, children, Joseph had many brothers," said Mother. "But things weren't always so happy among them. Our first lesson about him told us that. We have three lessons in all about Joseph and his family, and the second and third lessons are happier in some ways. There are so many interesting things in this second lesson we must hurry or we'll not have time to read about all of them."

"By this time the famine was over all the earth. But Joseph had wisely prepared for it, and all the other countries came to Egypt to buy corn. Bobby, read Genesis 42:3, 4, and tell us who were among the many who came to Joseph for food."

"Why, Joseph's ten brothers! Jacob wouldn't let Benjamin, the youngest, go for fear something might happen to him," said Bobby. "Wasn't it strange, there they had sold Joseph to the merchantmen who had taken him down to Egypt, and now he was the only one from whom they could buy food!"

"Yes, you know we decided in our first lesson that God was watching over Joseph and made the events of his life turn out for good. Betty, do you suppose Joseph and his brothers knew each other?"

"In verse 8 it says Joseph knew them but they didn't know him. I suppose they didn't dream he'd be in such a great position. Maybe they thought he was dead," said the little girl.

"Joseph talked roughly to his brothers to find out just what sort of men they had grown to be. He wanted to know," Mother explained, "if they were still so selfish and cruel. He heard them talk in their own language to each other and found out that they felt very dreadful about what

they had done years before. Then he told them they must bring Benjamin to Egypt if they expected to get any more food. He kept Simeon as a pledge that they would do that."

"Just listen," exclaimed Bobby, "when they were on the road home one of them opened his sack to feed the animals and there was his money in the top of the sack. And when they got home the rest all found their money in their sacks."

"All of this worried their aged father greatly," said Mother, "and when they told him that Joseph had made them promise to bring Benjamin and had kept Simeon as a pledge, he declared he couldn't part with Benjamin. But when their food was again all gone the brothers persuaded their father to let him go with them. He sent a present of precious spices and honey to Joseph, not knowing that it was Joseph, of course. And they all took back the money which they had found in the sacks. When they explained what had happened to Joseph's servant, he told them not to be afraid, for everything was well."

"Betty, read Genesis 43:29, 30, and tell us how Joseph felt when he saw his brother, Benjamin."

"He was so happy to see him he cried, tears of joy, I guess. But he went into his own room so his brothers couldn't see him," said Betty.

"Joseph put their money back in their sacks again," said Bobby, who was already reading ahead. "In Benjamin's sack he put his own silver cup. Then he sent his servant after them when they were a little way out of the city, and he accused them of stealing. Joseph was always up to something, wasn't he?"

"They all declared that they had showed their honesty by bringing back the money, and if the silver cup was found in any of their sacks, that one should die," said Mother. "When the cup was found in Benjamin's sack they felt as though nothing worse could have happened and they returned to Joseph. Then Judah begged Joseph to think of their aged father and his great distress if Benjamin did not return. Judah begged so hard Joseph could stand no more. Tell us, Betty, what followed."

"Joseph sent everyone out except his brothers and then he told them who he was, while the tears rolled down his cheeks," said Betty.

"The best part of all follows," said Mother. "Joseph told them that God had sent him down to Egypt to preserve many, many lives during the famine. And the next lesson on Joseph is the happiest of all, just because Joseph always trusted God no matter what happened."

AMONG THE CHURCHES

THE MISSION WORK

I am very sorry that I have not been able to do anything about this work for so long. I have been wrestling with rheumatic fever for about two months, and I want to assure you that it isn't a bit of fun.

For a long time after conference money came in so slowly that we could not do anything but mark time, but now we have enough to make a start.

We would like to have the names of a number of places where meetings can be held. We would like to make the best disposition of the money possible. If we have a number of places to select from, we can choose the one where conditions seem most favorable.

Will the brethren please help us by sending us the information desired.

James A. Patrick,
Orange Rd., Ashland, Ohio.

ARLEN MARSH RESIGNS AS ASSISTANT TREASURER

Arlen Marsh, who for the past five years has been employed in various capacities in the office of the National Bible Institution, his duties including proofreading, sales management, semi-editorial work, and that of assistant treasurer of the Institution, tendered his resignation to the executive board at their meeting last Saturday.

He has received appointment to the editorial staff of the David C. Cook Publishing Company of Elgin, Ill. The Cook company is one of the largest publishers of religious literature in the United States. Their Sunday school papers and quarterlies are in use in churches of all denominations.

Bro. Marsh leaves the National Bible Institution with the best wishes and prayers of his former associates for his continued success in his new field of spiritual service.

CORVALLIS, OREGON

Sr. Carrie Jaquith, wife of Bro. W. W. Jaquith, died last week at Scholls, Ore.

Bro. H. B. Hathaway has gone to Felida, Wash., where he will spend several weeks.

Sr. Evelyn Gross, who recently underwent an operation for removal of goiter, has been moved to the home of her mother, Sr. Kerr. She is getting along very nicely.

Many friends and relatives were in Corvallis to attend the funeral of the late Bro. Platt Hathaway.

Bro. Elmer Hathaway is moving to Corvallis from his home in Felida, Wash. He will be associated with his brother, H. D. Hathaway, in the dairy business.

The Radio Church of God, Station KORE, Eugene, Ore., offers \$25 to anyone who can furnish the Bible text that gives the promise of going to heaven at death or any other time.

Birthday congratulations were sent to Bro. A. W. Darby from the Corvallis Sunday school on his 81st birthday, May 1. Bro. Darby was baptized 61 years ago and came to Corvallis 31 years ago. He seldom misses a meeting of the conference. We hope that he will have many more happy birthdays!

Gladys Barber.

BRUSH CREEK CHURCH OF GOD

Near Tippecanoe City, Ohio

We are pleased to announce that Elder T. A. Drinkard of Handley, Texas, will be guest minister for the annual June Meeting, June 6-13. Bro. Drinkard will find many here who remember him when he preached at the local church about fifteen years ago, and others who have not met him will be glad of the privilege.

Bro. M. W. Lyon, pastor of the Golden Rule Church of God in Cleveland, was recently called to his former pastorate to assist in a funeral, at which time he visited us and several of the church families. We were glad to see him, but sorry for the sad conditions which called him here.

The local activities are normal, and looking up. The Sunday school averages above the hundred mark, and both morning and evening services are well attended. Come to the June Meetings. We want you.

Sydney Magaw, Pastor.

PLATT G. HATHAWAY

Platt G. Hathaway, son of H. B. and the late Anna Skeels Hathaway, was born in Vancouver, Wash., July 2, 1901, and died at Corvallis, Ore., May 5, 1937, death resulting when he apparently fell from his tractor into a disc plow while working on a farm near his home. He lived in Felida, Wash., until thirteen years ago, when the family moved to Corvallis.

Bro. Hathaway was married to Miss Evelyn Johnson in Corvallis, Dec. 31, 1929. Besides his widow, he is survived by one daughter, Beverly, age four years; his father, Bro. H. B. Hathaway; two sisters and three brothers, Srs. Edna Chamberlain and Zilda Nordyke and Bros. Delbert, Elmer, and Burrell Hathaway.

Bro. Hathaway's death was a great shock to the community, and our loving sympathy goes out to those who have lost a good friend as well as to the grief-stricken family, which has lost a fine and highly esteemed member.

Gladys Barber.

Lower Rates to New Subscribers

To provide our readers with an opportunity to engage in a great missionary campaign at little or no expense to themselves and at the same time to make it possible for them to help us in placing THE RESTITUTION HERALD in hundreds of new homes between now and the first of next August, we are making the following unprecedented offer:

For the next two months we will accept annual prepaid subscriptions to THE HERALD at exceedingly low rates when sent in in groups of five or more at one time as specified below.

Five new annual subscriptions will be accepted when sent in by one person and accompanied by check or money order in full, for \$6.25.

Ten or more new annual subscriptions will be accepted at the rate of One Dollar each when sent in by a single individual!

Subscriptions will be counted as "new" and entitled to this very low introductory rate when the one signing for the paper has not been a paid subscriber since January 1, 1937.

Here is a wonderful opportunity for our pastors, Sunday school superintendents, and local workers generally to get their people enlisted in a great missionary enterprise!

Remember THE RESTITUTION HERALD will continue to bring you the news of the churches from all parts of the country, the latest information as to prophetic developments throughout the world, and hundreds of inspiring articles on doctrinal and spiritual subjects of the deepest interest.

"Peace on Earth"

THUS the angels sang at the birth of our Savior. Was it a prophecy that wars would cease and peace prevail throughout the earth? If so, it was a prophecy which has failed. Jesus Himself in His earthly ministry predicted wars and rumors of wars during the gospel age, and they have come. Perhaps the message was rather an expression of God's will for men, and of His purpose to make peace possible among men by the gift of His Son. If men would accept His gift and conform their lives to His teachings, they would have peace. For do not wars and strife come from unrestrained human passions? and did not Jesus come to give power to control their passions?

Looking down upon the world today, what a spectacle presents itself to the eyes of God! In stead of peace He sees strife everywhere. Instead of good will He sees jealousy and hatred. Even among those who profess to believe the gospel there is too often a woeful lack of love and harmony. "The ways of peace have they not known," might be truly said of the majority of mankind today, nearly two thousand years after the Prince of Peace came into the world with His message of good will to men.

We divide the world into two divisions, Christian nations and heathen nations. And as far as international strife is concerned, the heathen nations have less than the so-called Christian nations. In Europe, with its background of Christian civilization, preparation for war goes on with such strides that the peace talk is entirely nullified. The self-styled representative of the Prince of Peace condoned the breaking of solemn covenant obligations by Italy and

used his power in trying to subvert the other nations, proposing terms of settlement of the African conflict that were at once flagrantly unjust and demoralizingly vicious.

In Asia, we see Japan trying to gain control over a portion of China by methods just as immoral. And in our own land, there comes the announcement that hundreds of new bombing planes are to be built by our Government. Will they be used, as the planes of Christian (?) Italy were used in Ethiopia, to drop death upon defenseless towns and hospitals? Who can tell?

Every true Christian heart must be moved by these things to cry out, "How long, O Lord, how long?" The message of the angels on that first Christmas morn, while it has not yet been verified in human experience on the earth, as far as governments are concerned, shows God's purpose for mankind; and His purposes never fail. There will come a time when peace shall reign on the earth and men will learn war no more; a time when they who have been willing for the Prince of Peace to rule in their hearts and lives will "take the kingdom and possess the kingdom for ever and ever." There will come a time when they that "destroy the earth" shall themselves be destroyed (Rev. 11:18). There is no good reason why men cannot live together in peace on this earth. The only reason they do not is that they will not submit their wills to the will of God. Selfishness and sin are synonymous. The angels' message is essentially a message of unselfishness. It teaches us to think of others. It teaches us to put God first, which is another way of saying, "Seek first His kingdom and His righteousness."—H. L. Babcock in *The Herald of Life*.

CALIFORNIA CONFERENCE

The next one-day California Conference is to be held June 6 in conjunction with the dedication of the new Los Angeles church, which is located between Main and Broadway on 103rd St. Everyone is urged to reserve that date.

The following program has been drafted: Morning worship—Dedicatory Sermon, Bro. Geo. Lichty, Pomona; Communion Service, Sr. Emma Railsback, Los Angeles. Noon—Picnic lunch at the church. Afternoon service, 2:30—sermon, Bro. Norman Macleod. Evening service—6:30-7:30, Berean Society, led by the young people of the Los Angeles group; 7:30, sermon, Bro. E. E. Rogers, Los Angeles.

The Pomona Music Committee is planning special music for each service, and they promise something good.

Grace Adamson, Secretary.

A card from V. Earl Thayer, pastor of the Virginia Churches of God, announces that his wife, who has been confined to a Winchester, Va., hospital for the last three weeks, is slowly improving. On May 20, her hospitalization was expected to end within a few days. Her residence address is Route 1, Woodstock, Va.

The answer to the question in last week's paper may be found in John 3:13.

GEORGE KNIFE

George Knife was born March 10, 1853, in Monroe Township, near Tippicanoe City, Ohio, and lived in that vicinity all his life. He married Leah May Moist, November 15, 1883, to which union three children were born, Raymond, Mrs. Clara Hoke, and Mrs. Paul Shellhaas.

Bro. Knife was converted and baptized in 1891 by Elder Elton of Cleveland, Ohio, and was a faithful member of the Brush Creek Church of God until death, which came May 10, 1937. He firmly believed in the return of Christ and resurrection.

Bro. Knife was the youngest of a family of fifteen children, and is the last one to be claimed by death. He is survived by the three named children, eight grandchildren, and six great-grandchildren, also by a host of more distant relatives and friends.

Funeral services were conducted from the Shellhaas home and the Brush Creek Church of God on May 12 by Elder M. W. Lyon and the writer.

Sydney E. Magaw.

Memorial services were held in the Oregon, Ill., church last Sunday. The American Legion, Daughters of Veterans, and other patriotic or-

ganizations were well represented. The pastor used as his subject Kipling's words, "Lest We Forget." Owing to the baccalaureate service for the high school graduating class, there will be no evening service in the Church of God next Sunday. It is the only Sunday in the year in which but one service is held.

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 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, Illinois.

WHERE ARE THE DEAD?

(Continued from page 10)

taken when he was created.

When God would warn Nineveh of its destruction on account of its wickedness, He commanded Jonah, the Prophet, to go and carry the message. When he refused, it is stated (Jonah 1:17) that God prepared a great fish to swallow him as a punishment for his disobedience. What did God punish? The house in which Jonah had been living, or Jonah that had been sinning against God? Was God deceived in what He was punishing, the whale fooled in what it had just swallowed, and did the real Jonah sit on the shore of the mighty deep three days and nights watching for the return of his body (or house) and laughing at the farce transpiring amid the tossing waves of the sea? We think it was the man Jonah.

In the days of the Prophet Isaiah God commanded him to go and tell Hezekiah to set his house in order, for "thou shalt die, and not live" (Isa. 38:1-4). To whom was God speaking? Was it the house in which Hezekiah lived, as we are sometimes told, or was it he who "wept sore" because of this message that came to his ears from Isaiah? I am foolish enough to believe it was Hezekiah unto whom God added fifteen years of life because of his prayers and tears.

We read in Luke 7:11, 12 that as Jesus came into the city of Nain He saw a dead man carried out, and he was the only son of his mother, and she was a widow. "When the Lord saw her weeping, he had compassion on her, and he came and touched the bier, and said, Young man, arise; and he that was dead sat up, and began to speak." Here it is declared Christ saw a dead man carried out for burial. Was it a man or the house in which he had been living? The Scriptures teach that it was a man, and he was dead, and Christ said unto him, "Arise," and he that was dead sat up and began to talk. Do you believe these words of Scripture to be true? We do.

And Abraham said, "I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). But it has been asked, "Must we lie down and die like the beasts of the field?" God has not left us to choose in all things. It is very evident to an observing eye that we brought nothing into the world, neither can we carry anything out. It is also apparent that we had no voice in the manner of our appearance here or the particular style of our departure. We have only to bow to God's purpose or plan as revealed to us by holy men of God as they were moved by the Holy Spirit (2 Peter 1:21). Whether His plans are pleasing to our sensitive natures or not, we must submit to God's arrangement, even though we "die like the beasts of the field," if that is His will. What saith the Scriptures on this particular point? Hear it: "For that which befalleth the sons of men befalleth beasts; even one thing (the same thing) befalleth them: (what is it?) as the one dieth, so dieth the other (no difference in the nature and manner of their death); yea, they have all one breath: so that a man hath no preeminence above a beast: (why?) for all is vanity. All (man and beast) go unto one place

(do you believe it?); all are of the dust, and all turn to dust again" (Ecl. 3:19, 20). While death and their resting places are the same for man and beast, yet for mankind there is hope and a promise of a resurrection from the dusty grave to a future life, which the animal creation has no promise or hope of enjoying.

Again, as the book of Job is a favorite authority on funeral occasions in order to give comfort to mourning friends, let us also turn to see what Job has to say on the question. "And why dost thou not pardon my transgressions, and take away my iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (Job 7:21).

"All flesh shall perish together, and man (not his house) shall turn again unto dust" (Job 34:15). He could not return to dust if he had never been there or come from there.

Again: "If I (Job, not his house) wait, the grave (not a palace in heaven) is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. . . They shall go down to the bars of the pit, when our rest together is in the dust (not in heaven)" (Job 17:13-16). "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). But man has forgotten that.

Again: "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" (Ecl. 9:10). The writer of the words just quoted well knew, as we also do, aside from our religious theory, that when we reach our grave our knowledge and our wisdom cease and our work is finished. "For to him that is joined to all the living, there is hope (because he lives among the living): for a living dog is better than a dead lion (why?). For the living know that they shall die; but the dead know not any thing" (Ecl. 9:4, 5). Many do not believe this nowadays; do you? "Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest (in the grave), with kings and counselors of the earth (great men), which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been born; as infants which never saw light. There (in such a condition) the wicked cease from troubling (as in life); and there the weary be at rest. There the prisoners rest together; they hear not (can neither hear nor speak) the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:11-19).

"Are not my days few? cease then, and let me alone, that I may take comfort a little before I go (to heaven? no) whence I shall not return, even to the land of darkness and the shadow of death, a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10:20-23). This is not very much of a heavenly city of light or a glorious land for Job when his life is ended,

THE RESTITUTION HERALD

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Essential Elements of Christian Faith

1. The Source of Authority

ON ONE occasion as Jesus entered the temple, "the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23).

The question of authority presents itself at the beginning of every religious study and continues to demand serious recognition throughout the investigation. The challenge which the chief priests and elders of the Jews addressed to Jesus nearly two millenniums ago, both the world and the nominal church have both the right and reason to address to the advocates and defenders of the doctrines taught by the Church of God today.

By what authority does the Church of God demand compliance with certain specified matters of teaching and practice before it will admit an applicant into its fellowship? Or, what is of far greater importance, *who gave the Church of God authority to lay down as an unchallengeable condition of salvation belief in the distinctive interpretations of God's Word which it holds?*

By what right and by whose authority do we go before the public and assert that in order to be saved one must believe the glad tidings of the kingdom of God as they are understood by us, and be baptized in the name of Jesus Christ for the remission of sins after coming to such belief?

The people who listened to the great Teacher were "astonished" at His "doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7:28, 29). He spoke with the positive assurance which comes only with definite knowledge. No shadow of doubt or uncertainty entered into His teaching. He neither "gave it as His opinion" nor did He philosophize or reason, as such terms are generally understood; in the presentation of His message, He simply stated facts as facts!

The apostles followed closely in the Master's footsteps in their manner of preaching and teaching. They, too,

The editor has prepared a series of articles treating on the conditions of salvation in a comprehensive way. These studies should be of special value to those who are seeking to learn the way of life "more perfectly" and to those who seek to help others to a full and saving knowledge of God's truth.

spoke with obvious definite finality. Their hearers were impressed with the conviction that every word they uttered concerning the conditions and results of salvation through Christ was unmistakably true.

Has the Church of God today authority to deliver its message with equal assurance? There can be but one answer to this question: If the church is what its name indicates it to be, it surely has both the right and the authority to speak in the name of God with the conclusive finality with which the Lord Himself would present the truth He desires that all men should know and put into practice in their lives.

SOURCE OF AUTHORITY IN THE CHURCH

The only *authority* which the people of God of any age can recognize is that of the Lord Himself. If we cannot, or if we do not, speak with divine authority our work is vain. In this age God is visiting "the Gentiles, to take out of them a people for his name" (Acts 15:14), for such is the inspired assertion of both the Old and New Testament writers. This evangelistic invitational work has been assigned to the church to accomplish. The means by which it is to be carried forward has been provided by the Lord and consists of the prophets, apostles, evangelists, teachers, and other public and private instructors whom the Lord has appointed for this purpose (Eph. 4:11-16; 1 Cor. 1:21).

Unless the Church of God is operating today under the direct commission of the Father, we have no right to teach, to preach, to lay down standards of faith and of conduct, or to baptize in the name of the Lord. Furthermore, it would not only be useless, but presumptuous and exceedingly dangerous, for us to profess to speak in the name of the Lord if He has not given us the right to do so.

While the Scriptures, tradition, and the voice of the church have been recognized by different groups as the channels through which authority (*Please turn to Page 11*)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Mussolini Joins Hitler in Attack on Jews

"We have heard a voice of trembling, of fear, and not of peace."—Jeremiah 30:4.

MILAN, Italy, May 25.—Premier Mussolini's Milan newspaper, *Popolo d'Italy*, declared editorially today that the time had come when the Jews must decide "whether they are Jews in Italy or Jews of Italy." The article emphasized that Italian Jews must give up any opposition to the German Nazi principle of a pure Teutonic race and must abandon any participation in the Zionist Movement for a national Jewish home in Palestine.



The paper held that opposition to Nazi ideas would be "irreconcilable with the friendship that binds us to Germany and which has objectives far more vast and fundamental than the Jewish question."

Support of the Zionist Movement would be "in definite opposition to the Mediterranean spirit of Italy" because, the newspaper said, the national home project is designed to set up a new state under British control which would be hostile to Arabs and Moslems. (Mussolini has declared his firm friendship for the people of Islam and expressed the desire to gain the mandate authority, now held by Great Britain, over Palestine.)

Winds Destroy, Then Rebuild

"The Lord shall make the rain of thy land powder and dust."—Deuteronomy 28:24.

DELHART, Texas, May 28.—The great dust storms of the past few years which have swept across many sections of the country, utterly destroying the agricultural value of what was once fertile fields, has aroused deepest concern on the part of farmers and of all others who realize the importance of maintaining the productiveness of the land. Among the interesting experiments which have recently been conducted to overcome this condition, one of the most promising is reported by Dr. Charles C. Whitefield of the Federal Soil Conservation Service.

Sand dunes, some as high as a house, have spotted many unkept fields and ruined them for ordinary cultivation. Government experts, Dr. Whitefield reveals, who were brought in to combat erosion, have discovered that the prevailing westerly winds can be used to tear down the dunes which they have built up. By piling sand around some fixed object—a tumble weed, clump of grass, or fence post—the winds are caused to drop their dust-load, which they have taken from the top of near by dunes, in a new spot, thus gradually leveling off the field.

"The windward slopes (of the dunes) are generally long and gently rising," Dr. Whitefield said, "while the leeward slopes are crescent-shaped. There is evidence that the crescent shape of the leeward side is responsible for the increase in the dune size. When the wind approaches the top of the dune it drops its load of sand due to the eddies of wind current that move at right angles against the prevailing winds."

By eliminating the crescent, where adverse winds are generated, workers found they could halt the increase in the size of the dune. They dragged heavy poles across the dunes with horses, tearing down the "trap" formed by the pile of sand, and in less than two years the wind had practically restored the fields to their earlier condition.

We know very little about the laws by which God governs the operation of natural forces. But the King who is soon to come will be thoroughly acquainted with them all and able to direct their operation in the most advantageous manner for the rehabilitation (which is but another word for "restitution") of the earth to its first state of Edenic fertility and beauty.

John. D. Rockefeller Dies

"Wise men die, . . . and leave their wealth to others."

ORMOND BEACH, Fla., May 23.—John D. Rockefeller, at one time accounted the richest man in the world, died suddenly at his winter home in this city at an age close to ninety-eight years. Mr. Rockefeller was always a hard worker, beginning his business career at a wage of 50 cents a day. From the very start he set aside a part of his earnings for the poor and another part for religious purposes. For thirty years he was a Sunday school superintendent. His contributions for educational, religious, and charitable purposes were greater in all probability than those of any other one man in the history of the world. With his obvious faults (who does not have them?) the American oil magnate showed throughout his life a respect for honesty, sobriety, industry, and religion that constitutes a lasting monument to his memory.

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Where Are the Dead?

By L. S. Bronson

“AND when thy (David’s) days be fulfilled (or spent), and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom” (2 Sam. 7:12). “And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David” (2 Chron. 32:33). “And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be” (Job 7:21). “But man dieth, and wasteth away: yea, man giveth up the ghost (“life,” see marg., Job 11:20), and where is he?” Now listen to the Bible answer: “As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and raiseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep” (Job 14:10-12).

Do you need more proof that the dead are asleep? We have it. “For David (a good man), after he had served his generation by the will of God, fell asleep, and was laid unto his fathers (in the grave, not in heaven), and saw corruption.”

In speaking of Christ’s resurrection, Paul in 1 Corinthians 15:6, says, “After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.” Let us take the Bible rather than man’s theory.

“But I would not have you to be ignorant, brethren, concerning them which are asleep (very many are ignorant concerning them today), that ye sorrow not, even as others which have no hope . . . For this we say unto you by the word of the Lord (note his authority), that we which are alive and remain unto the coming of the Lord shall not prevent (or “precede,” see Diaglott) them which are (in heaven? no) asleep (in their graves). 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 (not come down) first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Thess. 4).

The dead praise not the Lord. “For in death there is no remembrance of thee; in the grave, who shall give thee thanks?” (Psalm 6:5). “The dead praise not the Lord (many claim they do), neither any that go down into silence” (Psalm 115:17). How different this language is from that we have so often heard from modern teachers on funeral occasions!

Again: “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he (the man) returneth to his earth; in that very day his thoughts perish” (Psalm 146:3, 4). “His sons come to honour, and he (the dead father) knoweth it not; and they are brought low, but he perceiveth it not of them” (Job 14:21).

Death is not a friend to the living, as the poet teaches us, when he says, “Death is the gate to endless joy, the opening scenes to heaven.” If that thought be true, why, *why* do we one and all, when we see the death angel hovering above our homes, do all we can to prevent his entering

into our dwellings and taking our loved ones from us? Why do we not greet him as we do all our dear friends who come to our homes and say to him, “God bless you; take them home to glory”? It is because away down in our better, truer, more enlightened natures we do not believe a word of such religious theory.

If it is true that death is the opening gate to heaven for the righteous, it is equally true that it is the opening gate to hell for the ungodly. Is such an idea pleasing for your mind to dwell upon, providing any of your relatives and friends were taken from the world unprepared to go? As long as I have lived, I have never heard a person advocate this doctrine who for a moment believed that any of his dear ones had gone to such a place. It is always the unfortunate across the way that has gone there. I cannot call to mind any marble cutter who has placed this epitaph, “Gone to hell,” on any tombstone I have ever examined. Why should he, as it is not true? We all in our sober moments, always (unconsciously, perhaps) reach out beyond our religious theories and look upon death as an enemy, and not a friend. The Bible teaches this, (Please turn to page 7)

The Passing Days

Days of my youth,
Ye have glided away;
Hairs of my youth,
Ye are frosted and gray;
Eyes of my youth,
Your keen sight is no more;
Cheeks of my youth,
All your vigor is gone;
Thoughts of my youth,
Your gay visions are flown.

Days of my youth,
I wish not your recall;
Hairs of my youth,
I’m content ye should fall;
Eyes of my youth,
You much evil have seen;
Cheeks of my youth,
Bathed in tears you have been;
Thoughts of my youth,
You have led me astray;
Strength of my youth,
Why lament your decay?

Days of my age,
Ye will shortly be past;
Pains of my age,
Yet awhile ye can last;
Joys of my age,
In true wisdom delight;
Eyes of my age,
Be religion your light;
Thoughts of my age,
Dread ye not the cold sod;
Hopes of my age,
Be ye fixed on your God.
—St. George Tucker.

The Importance of Small Words

THE apprentice at dressmaking or in the machine shop has been learning; but—I'm in a bit of a bother here; how shall I do this? The answer is, Do it *so*, and the instructor shows how it should be done. How many do it the first time as they are shown? But always when the same class of work comes along they must remember and try to do it *so*. The one who does not make a reasonable effort to do it *so*, but insists on doing it some other way and marring the work, is not long tolerated.

Moses in the mount was commanded to erect a tabernacle for the worship of God. He was shown patterns—either by models or by vision, or perhaps merely by description—of every detail of construction and furnishing. “According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even *so* shall ye make it” (Ex. 25:9). How long would Moses have been God's chosen leader of Israel had he not carried out these very definite instructions to do everything *so*?

In the matter of morals and ceremonial cleansing and offerings everything had to be done just *so*, or God was displeased with the Israelites. In every affair of life they had to learn to do God's way in preference to their own, in order that they might be lifted to a higher plane of sanitation and morality than that of the surrounding nations. So cleansed and instructed, they were ultimately to be ready to receive their promised Messiah and be in a state of mind to appreciate His goodness and His message. Not all of them profited by the instruction of the law and the prophets, and therefore only a remnant was ready to receive Him (Heb. 4:2).

We as pupils and apprentices in the school of Christ have every reason to value the little word *so*, because our dear Lord set us an example that we should follow His steps. In all the relations of life He has told us how to conduct ourselves; we should do it *so*, and not some other way. The Golden Rule is—“Therefore all things whatsoever ye would that men should do to you, do ye even *so* to them” (Matt. 7:12).

Another use of *so* is to describe degree or quantity, either definite or indefinite. I like it *so* much. Paul exhorted the believers to meet and exhort one another—“And *so much the more*, as ye see the day approaching” (Heb. 10:25). Our Lord said—“Have I been *so* long time with you, and yet hast thou not known me, Philip?” (John 14:9). “Let your light *so* shine before men, that they may see your good works” (Matt. 5:16).

SO: IN THIS MANNER

In concluding a narrative, an illustration, or an argument, *so* with the meaning “in this way,” or, “in this manner,” or “thus,” is frequently used. For example, the parable of the laborers in the vineyard was intended to illustrate a certain truth, namely, that those who entered God's service late, as did the “publicans and sinners,” would be

as welcome and receive as great reward in the kingdom as those Pharisees and scribes who had at least nominally been faithful all their lives—“*So* the last shall be first, and the first last.” The husbandman had a right to pay as he wished—“I will give unto you this last, even as unto thee.” The high calling opportunity (the penny) was offered impartially to both, but the publicans and sinners by reason of their faith went in first—*so* (in this way) becoming first in the Lord's sight (Matt. 19:30; 20:1-16; 21:31, 32; Luke 11:52).

The parable of the unforgiving servant also illustrates the use of *so* with the meaning “in this way.” The Lord points the lesson—“*So* likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses” (Matt. 18:35).

AND SO

In the sense of “in this way” *so* is frequently preceded by the connective *and*, to emphasize the conclusion of a presentation or explanation. “*And so* Abraham begat Isaac, and circumcised him the eighth day” (Acts 7:8) is the conclusion of the explanation beginning at verse 2 concerning the promise given to Abraham on entering Canaan. In this way Abraham, who was childless, became heir of the world (Rom. 4:13); for he had implicit faith in God and in His promises. “*And so* (Revised Version, “thus”) after he had patiently endured, he obtained the promise.” Here “and *so*” refers back to verses 12-14, and also to the following explanatory clause—“after he had patiently endured.” It was “thus,” “in this way,” “in this manner,” that Abraham obtained the promise (Heb. 6:12-15). This way of doing is an example to us, who should also faithfully endure.

Another argument or explanation is concluded by the Apostle in these words—“*And so* shall we ever be with the Lord.” That is, “in this way,” by His return and the church being received by Him, first the dead saints and then those who are alive and remain (1 Thess. 4:13-17; 1 Cor. 15:51, 52). This is the grand hope of the church, to be forever with the Lord.

“*And so* were the churches established in the faith”; in this way, as explained in the preceding verses (Acts 16:5).

“*And so* were driven”; they were driven “in this way” because they had prepared the ship as described in the preceding sentence (Acts 27:17).

“*And so* it came to pass, that they escaped all safe to land.” As described in the preceding sentence, “in this way”—some swimming, and some on boards, and some on broken pieces of the ship, they safely reached the land (Acts 27:44).

AND SO ALL ISRAEL

Other examples might be given of *and so* used in the

sense of "in this way," in conclusion of an argument, but we will quote only one more: Romans 11:26—"And so all Israel shall be saved," that is, "in this way" shall all Israel be saved, in the way he has just been explaining (vv. 1-25).

Though in the preceding chapters he had spoken of Israel "going about to establish their own righteousness" (10:1-3), Paul shows (11:1) that all Israel were not cast off, because he himself was an Israelite and had not been cast off. Had absolutely all Israel been cast off, he as an Israelite would have been cast off, also. Then in harmony with his previous statements that "they are not all Israel, which are of Israel" (9:6; 2:28, 29), he proceeds to show that God's intention to have an Israel would not be frustrated by the failure of some of the members of the Jewish nation to appreciate their privileges. By reason of their perfidy and disobedience He was justified in rejecting them. He had also the right to select others to fill the places of the rejected ones. This God proceeded to do after the manner described in Romans 11:7-25. The unbelieving Jews were cut off, and the believing Gentiles were accepted in their place. Nevertheless, if any Jew had "stumbled" over the "Rock" mentioned in Romans 9:32, 33, that was no reason why he should "fall," by remaining in unbelief. The way was always open to any Jew to become a believer in the Lord Jesus Christ, and God was "able to graff them in again" (Rom. 11:23).

Some Christians have misunderstood the Apostle's statement (v. 26), because they have not recognized the force of the weighty little words *and so*, "in this way," in the way he has just explained. By taking the believing remnant of Israel, and to them adding any Jews who might subsequently repent of the apostasy of their nation and become believers, and to these adding believers from the Gentiles, the whole number of Israel would be made up. By counting these as Israel, God's project to have an Israel is an absolute success. Everyone of this Israel shall be saved.

To say that the "all Israel" here referred to is the Jewish people by fleshly descent regardless of whether they are believers or unbelievers is clearly contrary to the whole of the Apostle's argument. His desire was to stir up his fellow countrymen to be in this Israel of faith, not to lose the high calling to which they were called, not to be bewildered by seeing the Gentiles coming in, nor to feel that they were not wanted. God did want them. All the promises were "to the Jew first." It was only their own obstinacy that hindered them.

In further support of his argument concluding with "and so all Israel shall be saved," the Apostle now adds (Rom. 11:26) a quotation from the Prophet Isaiah (59:20)—"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Our Lord Jesus Christ was their Messiah, the Deliverer referred to. Ungodliness was turned away from Israel by Him—not by condoning their sins and lowering the standard of His requirements, but by dying for their sins, and then opening up a new covenant under which their sins might be forgiven, and under which they should have the help of the Lord and His Spirit to eradicate the tendencies to and love of sin. Those who ac-

cepted this new covenant arrangement were recognized as the true Israelites.

Was then our Lord's mission to turn away ungodliness from Jacob a partial failure, seeing that the vast majority of the nation persisted in sin? No: because there was another string to His bow. The remainder of the ungodliness was turned away by ejecting the persistent rejectors of His mercy. Out they went. They are not all Israel that are so by birth. They are the true Israel who are so by faith and promise. Thus Israel—the "Israel of God"—was purged, and to this purged remnant Gentiles were called—not all the Gentiles, but those who would believe and obey the gospel.

The Apostle then cautions the Gentiles not to imagine that no more Jews would be received and that only Gentiles would thenceforth be called. "For the gifts and calling of God are without repentance." That is, no Jew would be rejected because he was a Jew. On the other hand, no Gentile would be accepted simply because he was a Gentile. The proper attitude of the Gentiles was so to appreciate the blessings that had come to them and so to feel for the Jews who lost their place in the Israel of God, that they would preach the gospel to the Jews, and by such an exhibition of mercy be the means of bringing back some of the Jews blinded or hardened by unbelief to a more reasonable frame of mind and belief in the Savior who died for them as well as for the Gentiles (Rom. 11:28-31). Until "the fulness of the Gentiles be come in," and so all the places filled, there is time and room for the Jew to repent and be received back.

BELIEF AND UNBELIEF

God now recognizes two conditions—not two nationalities. These two conditions are belief and unbelief. Unbelieving Jews and unbelieving Gentiles are on the same level. But, thanks be to His holy name, believing Jews and believing Gentiles are on a higher level. They constitute the "new man" made out of "twain" (Eph. 2:15), and now constituting "one body," the church. And the Lord Jesus Christ is the One who has effected this result, reconciling both to God by the cross (Eph. 2:16).

What God has in store for the Jews in their own land after the kingdom is established in the earth is another matter, upon which the Apostle does not here touch. The Scriptures show that it is God's purpose to bless all the families of the earth, even raising the dead to be enlightened. However, permanent salvation on the earth in the kingdom age will depend upon faith and obedience and repentance.

But when studying the Apostle's argument in Romans 11, we must consider it as a whole, and when he says—"And so all Israel shall be saved," we must give due weight to *so, in this way*, and not contrive or look for some other way. It was a great work which God undertook: to have an Israel pleasing to Himself, and this is how He has secured it. Let us Gentiles who have been called to be partakers in that glorious inheritance give heed that we, in our turn, do not fall away through unbelief (Rom. 11:17-22).

"As it is written," "so it is written," must ever be our guide. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).—*New Covenant Advocate*.

Hindrances to Evangelism

EVANGELISM, the presentation of Jesus Christ for immediate and personal acceptance as the Savior of the soul and the Lord of life, is the primary function of the church. Everything else, and there is much else in the Christian life, is secondary. Hence, whatever hinders evangelism hinders the basic mission of the church.

That something is hindering evangelism is self-evident. In spite of vast increase in physical equipment and great improvement in organization we bemoan "the decrease in the increase" in membership.

Consider some of the hindrances to evangelism.

THE ATMOSPHERE OF THE TIMES

Life has become vastly more complex. Science and invention have created a new civilization. The emphasis has been shifted from the spiritual to the material. The pressure is compelling too much thought for temporalities, mistaken for essentials, and too little thought for the eternities, now deemed irrelevant if not outgrown fallacies. Time is the full scope of life vision. Eternity has faded away. Humanity and its Utopia have become the ideal, and God and the kingdom of heaven have become the vain dream of a past age. A lesser half-truth is stifling the fullness of "the truth."

THE DOGMATISM OF SCIENTIFIC THEORY

Mistaking theological systems for Christianity and hypothetical propositions for science, we have had a generation and more of a supposed struggle between religion of the Bible and the religion of nature. Out of Philistia came the Goliath of evolution defying the hosts of Israel and causing many of the faithful to fear and faint and falter. But though David has come and proved that the fateful giant was not what he seemed, and the dogmatism of the godless evolution of the universe no longer loudly claims the field, there has filtered through the thought-life of our age a spirit that has produced far-reaching changes. The personal God has been displaced by an impersonal process, and divine providence replaced by implacable law. Therefore prayer is futile and communion is impossible, for there is no personality to respond. There is no one who knows or cares. Culture replaces conversion, the cross is a relic of outgrown ideas of religion, the gospel of regeneration is superseded by cults of ethical culture.

THE CHANGED ATTITUDE TOWARD THE BIBLE

The resultant mood of life in a universe without God has been destructive of faith in the inspiration of the Word of God. There being no God, there could be no Bible, so the effort has been made to discredit the Scriptures and reduce them to a collection of myths, legends, and folklore. The Old Book, however, survives, and not a single Christian doctrine has been uprooted from its holy soil. Yet great damage has been done. "The Impregnable Rock of Holy Scripture" has not been shaken, but the faith of the people has.

For multitudes the Bible has lost its note of divine authority, and it is increasingly difficult to persuade men to accept its message for life here and its guidance for the pilgrimage to the "City Celestial" beyond.

THE WORLDLINESS OF THE CHURCH

"Keep the church out of the practical affairs of the world"—that can never be. "Keep the spirit of worldliness out of the church"—that must be, for while the church is "in" the world it is not "of" the world. We must regain our "lost radiance." Our testimony has largely lost its personal note because we have so little personal spiritual experience. Dr. Clausen said we must "Pray It Through," and we must, and this year's motto declares that we must "Live It Through," and that we must. We must go much deeper in Christian experience before we can go much further in Christian evangelism.

THE WANING SENSE OF SIN

Unless men realize what sin is in the sight of God, and what it actually means to them and in them they will never realize their need of a Savior, nor value the salvation in Christ that we proclaim. But ours is an age when "men do not bother about their sins." Violation of law, human and divine, is flagrant. The only deterrent is the fear of being caught, and then—there are many ways of escape. Itching ears welcome the Devil's old lie, "Thou shalt not surely die."

Somehow, conscience must be aroused to the claims of righteousness, convicted of the guilt of sin, and convinced that "the soul that sinneth, it shall die." The New Testament hell is the measure of heaven's estimate of sin, and the cross is the symbol of the divine sacrifice to save men from its curse. We must thunder and implore, we must warn and woo men to "repent: for the kingdom of God is at hand."

Too many in the churches are of the following of Apolos who have not so much as heard that there was a Holy Spirit, or at best know little more of it than a few stock phrases. In the delicate task of bringing a sinful soul to a saving Lord our dependence is absolutely on the Spirit. Its place in the economy of grace, its work in the saving of a soul, its mission as the guide and power of the church many do not know, and yet we wonder at our impotence in the field of evangelism.

In our work of "winning souls" we must go "in the power of Christ's might" appealing to the hearts and minds of men with the positiveness of personal faith in such fundamentals of the gospel as the holiness and grace of the personal God, the sinfulness of the morally responsible humanity, the only hope of salvation in the crucified and risen Christ, the imperative need of the new birth, and the certainty that without holiness no man shall see the Lord.—*Samuel J. Skevington, D. D.*

WHERE ARE THE DEAD?

(Continued from page 3)

if the hymnbook does not. Listen: "The last enemy that shall be destroyed is death" (1 Cor. 15:26; Rev. 20:14).

Death came to this world as a punishment for transgression (Gen. 3:19), and not as a reward for righteousness. When its mission is ended, as stated in Scripture, Christ is to come and destroy death. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14). Why all this work of Christ, if there is nothing of particular importance in the tomb except the house in which the real man once lived?

God only hath immortality. "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" (1 Tim. 6:15, 16). "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17).

Man is mortal. "Shall mortal man be more just than God? shall a man be more pure than his maker?" (Job 4:17). Man must seek for immortality in order to obtain it, or perish in corruption (2 Peter 2:11, 12). "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life," is the reward (Rom. 2:7). Why seek for immortality or anything else if we already possess it? Immortality is received and put on at the appearing of Christ when He returns to earth. "Behold, I shew you a mystery (it is no longer a mystery after it is revealed); We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye (when?), 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (not before) shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54). "The first man Adam was made a living soul (not an immortal soul); the last Adam (Christ) was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven. . . . As we have borne the image of the earthy, we shall (future) also bear the image of the heavenly" (1 Cor. 15:45-49). But we cannot bear both the earthly and the heavenly at the same time. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." "First (that) which is natural (or mortal), . . . afterward that which is spiritual (or immortal)" (1 Cor. 15:46).

The change from one to the other comes, not at death as many teach, but at the resurrection. But I hear you say, If no one as yet has gone to heaven or hell, how can any be rewarded at death? The Bible says nothing about anyone being rewarded at that time. Yes, you know it is stated in Revelation 2:16, "Be ye faithful unto death, and I will

give you a crown of life." Yes, my friend, that is the promise. The faithfulness must continue until death, but does that determine the time when the reward is given? Certainly not. We must look to another scripture to determine that. Here it is: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "Behold, his reward is with him, and his work before him" (Isa. 40:10).

Is not this sufficient proof to settle the point as to when men are to receive their reward for their deeds in this life? But again you say, It is stated by Christ in Matthew 5:12, "Great is your reward in heaven." Because Christ, at the time He spoke these words, declared the reward was then in heaven, many people have concluded that they must go there to obtain that reward; and they have also made up their minds that at death is a very good time to go. But because it is reserved (preserved) in heaven for you, does it follow that you must go there to obtain it? Paul, in 2 Timothy 4:8, tells us just how he expects to secure his crown of life. Hear it: "Henceforth (from now on) 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." Of what day is Paul speaking? The day of Christ's return.

Should you receive word from a Chicago banker that there is a large fortune reserved in his bank for you, would it be absolutely necessary for you to go to Chicago to receive that fortune?

Where, then, are the rewards to be given? "Behold, the righteous shall be recompensed (in heaven? no) in the earth: much more the wicked and the sinner" (Prov. 11:31). "Blessed are the meek: for they shall (future) inherit the earth" (Matt. 5:5). "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psalm 37:11). How long shall the meek inherit this earthly possession? As yet they have never possessed and enjoyed many corner lots and beauty spots of earth. Listen: "The righteous shall inherit the land, and dwell therein for ever" (Psalm 37:29; Prov. 2:21). "The righteous shall never be removed" (Prov. 10:30). If these statements be true, we see no opportunity for men to go to heaven. But one says, Such a home, such a reward, would be far too gross for me.

O consistency! Perhaps for more than half a century you have been struggling against thorns, thistles, disease, tears, sorrow, pain, and death, and yet, with all this before you, you toil on striving to add acre to acre and farm to farm, never once feeling that these earthly possessions, though resting under the curse of God for the sins of man, are in the least degree gross. But when we give you the Bible picture of earth "made new," the curse removed, a home where there are to be no more tears, sorrow, pain, or death (for the former things are passed away—Rev. 21:4, 5); and when we picture to you the city fair with streets of gold and gates of pearl, with river broad "where goes no galley with oars," and in the midst of the city and on either side of the river the tree of life with its monthly fruits, and God and the Lamb dwelling in it forever (Rev. 22:23)—all this perfection of beauty and glory, such a home

is far too gross for you! O consistency! thou art a jewel!

We will now answer a few objections often urged against our position. Time and space will not permit us to answer all that might be urged against our position and which are as easily answered as those noted.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Here we have the possession of everlasting life depending on a certain *belief*. Would believing or disbelieving a certain proposition change the *nature* of an individual being? "He that believeth . . . hath everlasting life." Is it now in the believer's possession? No, is our answer. Where is now that life? Colossians 3:3 answers the question. Listen: "For you are dead (to the world), and your (eternal) life is hid with Christ in God," not in our mortal bodies.

Again in 1 John 5:11: "This is the record, that God hath given to us (believers) eternal life, and this life is (now in us? no) in his Son." It is not yet bestowed on us, but God has promised it to us if we are faithful. When? When His Son returns the second time. "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). Again Christ says, "And this is the will of him (the Father) that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up (not bring him down) at the last day" (John 6:40). "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Thus we see from the Bible that eternal life is a gift to only a portion of the human family and is not a part of the present nature of any man. You must know your Bible to understand God.

Away back in the Garden of Eden, just after our first parents disobeyed God's law in partaking of the tree of knowledge of good and evil, "lest (in that sinful condition) he put forth his hand, and take also of the tree of life, and eat, and live for ever (become an immortal sinner)," God drove man out of the Garden and placed a flaming sword which turned every way to guard the true life (Gen. 3:22-24). "Lest he . . . eat of it, and live for ever." Now please tell us when man passed this flaming sword and partook of the tree of life, thereby changing his nature from mortal to immortal.

Again in Matthew 19:16 we read of a young man who came to Jesus, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Did Jesus say to that young man, "Son, you have that immortal life nature already in you"? No; He said nothing of the kind, but He did say, "Go, sell all that you have, and give to the poor, and come follow Me." "The young man went away sorrowful: for he had great riches."

As yet no man has passed the flaming sword and partaken of the tree of life.

The second point the objector urges is this: "If Moses and Elias appeared with Christ, Peter, James, and John on the mount of transfiguration, they must have returned from the spirit world." There is nothing of the kind even hinted at in all the Bible. As Christ and the apostles were coming down from the mountain after the transfiguration, Jesus

charged them, saying, "Tell the vision to no man, until the Son of man be risen from the dead."

Jesus called that scene which inspired the hearts of the apostles with joy, devotion, and astonishment, a *vision*. Did He not know? Is a vision a reality, or a representation of what has been or may be? In Acts 10:11 Peter declares he saw heaven open and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of four-footed beasts and creeping things and fowls of the air. And there came a voice to him, "Rise, Peter; kill, and eat." Was all this a reality? And did Peter kill and eat as he was commanded? In the 17th verse we read that while Peter saw all this, he doubted in his mind what the vision should mean. We all know it was a vision, and yet it taught Peter a great fact, as he afterwards stated. Again (Dan. 7:13, 14), "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Was that which he saw a reality at the time Daniel saw it in his "night dream"? Has the time yet arrived since the days of Daniel, when "all nations, people, and languages" have served Him? But the time will come when that vision will become reality. The same is true of the vision on the mount of transfiguration. Jesus there revealed to His three disciples the glory and power of His coming kingdom.

Be careful how you hear, what you hear, and how you read, and do not jump at conclusions in order to sustain a theory of long standing. Error is no account to anyone, but truth is golden to all and loses nothing by examination and exposure to the light of investigation.

Next we will venture to notice the oft-repeated and much-abused request of the dying thief on the cross.

As we approach the subject we are reminded of a sign a carpenter once hung out over his shop door. It read as follows: "All kinds of twisting and turning done here." It is much the same in regard to the above quotation by many religious expounders.

The plainness of the request and the promise given are so apparent to anyone desiring the truth that we shall consume very little time and space in its consideration. The passage referred to reads as follows: "Lord, remember me when thou comest into thy kingdom." Remember the exact language of the request. It was not, "When thou goest to heaven, remember me; but, When thou comest (back) into thy kingdom, Lord, remember me." "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." With many, these words forever settle the question and prove that all good people go to heaven as soon as they die, notwithstanding the many passages of Scripture we have already quoted to the contrary. Well, let me say this, and remember the same: If the thief went to paradise, or heaven, *that* day, he went alone. On the morning of the resurrection, when Mary sought the grave of Jesus to anoint His body and found the tomb empty, Christ appeared before her and said, "Mary." She turned

toward Him and said, "Master." Jesus said, "Touch me not: for I have not yet ascended to my Father" (John 20: 16, 17). Did Jesus tell Mary the truth and deceive the thief in not going to paradise with him on the day of His death, as orthodoxy teaches He promised? The word "to day" was used, not to denote the time when the request was to be granted, as many claim, but to give emphasis to the words of the promise. The thief did not ask for a home in heaven, nor to go to paradise; but his great desire was, "Lord, remember me when thou comest into thy kingdom." Their condition and surroundings on the day of their crucifixion did not warrant the thought that they were about to enjoy a home and glory, joy, and happiness in paradise. Oh, no, not that; but after the suffering on the cross is over, after the dark night of death is past, after the resurrection morn has come, "Lord, remember me when thou comest into thy kingdom." This thief seemed to know something about Christ's going into a "far country to receive for himself a kingdom" from the Father and then to return as King, as recorded in Matthew 13:34. It was at that point of time that the thief asked to be remembered.

The original Scriptures contained no punctuation marks. Our system of punctuation was invented by Aldus Manutius, a printer of Venice, in the fifteenth century, and is *not inspired*. We therefore have a right to place the comma after "to day" instead of before it. This gives the true meaning of the Savior's answer and makes the passage harmonize with other scriptures instead of contradicting them, and is according to Rotherham's translation.

But right here I hear you ask, If Christ did not go with the thief to paradise on the day of their crucifixion, where did He go? We read in Matthew 27 that "when even was come," Joseph took Jesus from the cross and laid Him in his own new tomb, and a seal was placed upon the door. If Jesus did not remain in that tomb the following three days and nights, but went to paradise with the thief, or went to preach to the antediluvian world that perished centuries before, then the words of the Savior spoken to the Pharisees and recorded in Matthew 12:40 could not be true. They read as follows: "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."

We think Jonah did very little missionary work for the people of Nineveh during the time he was in the whale's belly. As the Roman seal was not broken and the door of Christ's tomb was not opened until angel hands rolled away the stone from the door of the sepulcher on the morning of that third day, we think Christ's journey with the thief to paradise, or His missionary efforts among the "spirits in prison," the inhabitants of the old world, must have been very short and greatly disappointing to all. Oh, give us the Bible and the words of Jesus and not the theory without proof!

Now, a few words about paradise that we hear so much about. That word is found only three times in the Bible. The first occurrence of the word is found in Luke 23:43 as previously quoted. "I knew such a man, whether in the body or out of the body, I cannot tell (God knoweth), how that he was caught up ("snatched away"—Diaglott) to the

third heaven." He was caught into paradise and heard unspeakable words which it is not lawful for a man to utter. The third use of the word is in Revelation 2:7. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This tree which is here spoken of as being in the midst of the paradise of God, was at the dawn of creation placed in the Garden of Eden on the earth and not in heaven above (Gen. 3:22). We know of no account in all the Book of God of its being transplanted to any other clime. The tree of life and paradise have ever been earth's most beautiful and valuable adornings.

In earth's Edenic state, the tree of life was there, and paradise was there, *not* in heaven. And when the new earth's condition appears to gladden the hearts of the overcomers, it will then be there. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Then the prayer of the penitent thief, "Lord, remember me when thou comest into thy kingdom," will be answered.

Now for a few moments let us look at the third heaven and paradise of which Paul speaks in 2 Corinthians 12:2-4, which reads as follows: "I knew a man in Christ above fourteen years ago, (whether in the body, or . . . out of the body, I cannot tell: God knoweth;) such an one caught up ("snatched away"—Diaglott) . . . into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

From these words of Paul it is claimed by many that heaven and paradise spoken of here are one and the same place; and that heaven is a kind of three-storied place, one above the other, the third one being paradise, the abode of all the saints. That the third heaven and earth and paradise are inseparably connected we are free to admit and believe, but we do not accept the popular combination and arrangement of them.

Does the Bible teach a three-storied heaven, one above another? No, it does not. Let us see if we can learn how the Scriptures have them arranged. The Bible does speak of three heavens and of three earthly conditions, and the order in which they occur. That order is very different from the one given in these days.

Here is the Bible order. "For this they (the scoffers, v. 3) willingly are ignorant of (we find such now), that by the word of God the heavens were of old (Gen. 1:6-9), and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished" (2 Peter 3:1-7).

Here are the first heaven and earth, destroyed by water. "But the heavens and the earth, which are now, by the same word (of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here is the second heaven and earth, to be destroyed by fire. "Nevertheless we, according to his promise (Rom. 8:21-27), look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). "And I saw a new heaven and a new earth" (Rev. 21:1). Here we find the third heaven and third earth, not a three-storied edifice, one story

above another, but one following the other in succession until the third heaven and the third earth appear, "wherein dwelleth righteousness." There again the tree of life is found growing in the midst of the paradise of God (Rev. 2:7), and as in Eden of old, once more yielding its fruit every month for the healing of the nations (Rev. 21:1, 2). Is not this harmonious teaching far better than theory without evidence? Then walk in it, and teach the same glorious truth that cannot be denied or overthrown.

1 Peter 3:18-21 is often popularly and confidently used as proof of a present spiritual world where departed spirits congregate, can hear, understand, and receive instruction from spirit teachers. If there are spirits in a spirit land that as yet has never been located by anyone, its inhabitants, according to the Bible, have but little to do and are not capable of doing that. What say the Scriptures on this point? Listen. "Whatsoever thy hand findeth to do, do it with thy might (be quick and earnest about it); for there is no work, nor device, nor knowledge, nor wisdom, in the grave (not heaven nor hell), whither thou goest" (Ecc. 9:10). Not very much business goes on in the grave where we lay our dead, according to the Bible. But to the text in 1 Peter. It reads as follows:

"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 (made alive) by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

First it is stated that Christ suffered for sin, the just for the unjust. He suffered by being put to death in the flesh, but He was quickened (or made alive) by the Spirit of God.

Second, by the same Spirit of God which brought His Son from the grave, Christ was enabled to do something more. It enabled Christ to go and preach to the spirits in prison. When and where did Christ (by God's Spirit) do that preaching? is now the question.

We are very confidently told by many learned teachers that it was during the time between His death and the hour of His resurrection, and that the spirits to whom He preached were the spirits of those destroyed by the flood in Noah's day. Let us see if this popular theory is true. It is stated in the text just when the preaching was done and to whom the message was delivered. Listen. "When once (at one time) the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

That was the time when, and the place where the preaching by Christ through Noah and the Spirit of God took place, thereby condemning them to death because of their rejecting the warning message delivered to them. Do you get the thought? If not, read the passage again and see what you find. It has been said, "He who has the darkest vision is the one who will not see." Enough is better than more.

"Let not your heart be troubled: ye believe in God, be-

lieve 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).

This is a very popular text and often chosen to give comfort to mourning friends in the hour of sorrow. The thought they derive and believe they are justified in deriving from this text is this:

Christ, when He left this world, went to heaven to prepare a place for His chosen ones in that house of many mansions, and at death He comes to waft them home to glory to enjoy a place He has prepared for His people. "If I go away, I will come (back) again, and receive you unto myself; that where I am, there ye may be also." Because He has gone to heaven to prepare a house of many mansions (apartments) for the saints, does it follow that it is to be erected and remain where it is being prepared to all eternity? And that the righteous are to go there at death, or at any other time in order to enjoy its beauty and grandeur? We answer no. Let us give you an illustration. When Solomon would prepare a temple with its many mansions, or compartments, in which his people could serve and worship God, he sent thousands of men into the forests of Lebanon and the marble quarries, and there formed the beams, timbers, and marble pillars. When all was prepared and perfected, did Solomon rear the temple there? No. When all was ready, all the parts of the temple were transported to the city of Jerusalem and then, without sound of ax, hammer, or any tool (1 Kings 7:1-7), it appeared in all its beauty and grandeur. So it will be with the house of many mansions which Christ has gone into the "far country" to prepare. And as Solomon brought the temple to Jerusalem, Christ, too, will bring the temple (the house of many mansions) down to earth where His people may dwell forever and where the nations may bring their glory and honor into the city, as shown in Revelation 21:24-27, and as pictured in different symbols in the Scriptures. One of these descriptive passages we will quote in full (Rev. 21:2, 3). "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." When the holy city, the new Jerusalem, comes down from God out of heaven, and the tabernacle of God, with its many mansions, appears in the new earth conditions, and Christ is there with His people, and "God himself" shall be with them as above stated, what will there be left in heaven for man to visit or enjoy? It is when Jesus returns that the people of God are to be rewarded, and not one at a time as death claims them.

"I will come again, and receive you unto myself; that where I am, there ye may be also." The enjoyment of what Christ has gone to prepare for His people, according to the language here used, all depends upon His return. When He returns, where is He? You say on earth. True. Then if the many mansions He has gone to prepare are forever in heav-

en, they certainly are beyond the reach of Christ and His people ever to enjoy, for there is not a single text in all the Bible that teaches that Jesus will ever return to heaven after His second coming; but there are many passages, as we have shown, that state that He brings His reward with Him when He comes. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). He comes to earth the second time to reward all, and not to transport any to heaven.

Know what your Bible teaches, obey the same, and all will be well.

"King of kings, His sway extending
Over all earth's wide domain;
Justice, love, and life unending,
Bring back Paradise again.

"Jesus comes, earth's rightful Ruler,
Every knee to Him shall bend.
Peace shall flow, a gentle river,
Life and joy shall know no end.

ESSENTIAL ELEMENTS OF CHRISTIAN FAITH

(Continued from front page)

is received, it is acknowledged by all that in the final analysis God is the one real source of such authority.

Israel recognized that this was true, and the prophets, judges, and kings confessed that Jehovah was "Lord of all." All the power which they possessed and exercised came from Him. They were in their several offices but the representatives of God. He alone was supreme.

From the midst of the burning bush God called to Moses and said: "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. 3:10).

"Moreover the word of the Lord" (Jer. 2:1) came to Jeremiah and to the other prophets, all of whom "spake as they were moved by the Holy Ghost" (2 Peter 1:21).

It was the Lord who gave to the various orders of the Mosaic priesthood the authority to officiate in the system of worship provided for Israel, and even the kings were chosen and qualified for rulership by Him (1 Sam. 9:17; 13:13, 14).

The supreme authority of God was as fully recognized in the New Testament as it had been in the Old. Even the only begotten Son disavowed any authority as originating in Himself, declaring that "the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). And after His resurrection He declared all the power He possessed had been "given" to Him by One mightier than He (Matt. 28:18). His words, His works, His power to speak for the Father, all came from God.

Paul ascribes his authority to the Lord Jesus Christ, who, as we have seen, derived His from the Eternal One. "I certify you, brethren, that the gospel which was

preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

What is thus asserted of the source of Paul's authority to speak for God and in the name of Jesus Christ was true of all the other apostles as well. They received their commission, as well as their instruction, directly from the Son of God or from God through the instrumentality of the Holy Spirit, the original source in each instance being God Himself.

Dependence upon other suggested sources of authority is obviously dangerous. Speaking of the tendency of the nominal church to appeal to human sources of authority in religious matters, Bishop Hoadley writes: "Authority" (i. e., "the assumed right of dictation, attributed to certain fathers, councils, or church courts") "is the greatest and most irreconcilable enemy of truth and argument that this world ever furnished. All the sophistry—all color of plausibility—all the artifice and cunning of the subtlest disputer in the world may be turned to the advantage of that very truth which they are designed to hide; but against (such) authority there is no defense."

DOES THE CHURCH OF GOD POSSESS DIVINE AUTHORITY TODAY?

Does the Church of God with which we are identified today have the divinely given authority to preach and teach and baptize in the name of the Lord that the apostles and evangelists of the early church so obviously possessed? Does our authority rest upon mere ordinations and appointments of men, or is it derived, as theirs was, from God? That is the question!

To bring the matter clearly before us, I assert as my firm conviction that not only do we as a church have the right to make a claim of divine authority, but that it is possible to prove conclusively from the Scripture that we are possessed of such authority!

To maintain this position does not involve the necessity of claiming "apostolic succession" or of demonstrating that we possess inspirational powers or miraculous gifts similar to those exhibited by the leaders in the early church.

We may claim, and we do claim, however, that the work we are doing is carried on under *authority from God* which has been conferred upon us by the apostles and prophets who spoke for Him.

In other words, *our* authority, like that of Jesus Christ and the apostles and prophets, is derived from God through the instrumentality of the Holy Spirit and the Scriptures of truth.

It is evident that such was to be the means by which God would reveal His will to those who sought the way of life in post-apostolic times. In His prayer for the unity of His followers, Jesus pleads thus: "Neither pray I for these alone" (i. e., the disciples who were present with the Lord), "but for them also which shall believe on me *through their word*" (John 17:20).

Jesus would not be with those later disciples personally, as He was then with the apostles. He would be unable to in-

(Please turn to page 16)

Berean Department

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Christ Liveth in Me

* * * *By Edith Smith, Blanchard, Michigan*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Galatians 2:20.

To say I know the Christ of history is not enough. One may know the Christ of history, the Christ of the Scriptures, but if he does not know the Christ of experience, he lacks the vital source in all life. Christ must be accepted and appropriated so that one can say: "My Lord, my life, my Sacrifice, my Savior, and my all." It is not that Christ lived in Nazareth, but that Christ lives in me, that counts.

If we would be most helpful and profitable to those about us, we must make our lives clear and constant channels for the divine life. The Christ who lives in us is waiting to touch other lives.

We are not called to live the joyless life; our prayer is that we may help others. There is no other way to a better understanding of Christ than living our life for Him and doing His will.

Nobility

True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.

For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,
We cannot do wrong and feel right;
Nor can we give pain and feel pleasure,
For justice avenges each slight.

The air for the wing of the sparrow,
The bush for the robin and wren;
But always the path that is narrow
And straight, for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing that it gets.

For good lieth not in pursuing,
Nor gaining of great nor of small;
But just in the doing; and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world early and late,
No jot of courage abating—
Our part is to work and to wait.

And slight is the sting of his trouble
Whose winnings are less than his worth.
For he who is honest is noble,
Whatever his fortune or birth.

—*Selected by a Berean.*

You Answer it

What is the worst sin possible?

Arlen Marsh, Oregon, Illinois, says: "A whole book has been written about the worst sin possible. Personally, I hold that there isn't any. Sin is sin; and only man tampers with it to make one branch of it worse than another. If you insist on differentiating, however, my vote points to blasphemy of God and the Christ."

Another Question

A young man wishes to know, "Why do you consider the baptism of infants as useless?"

Many churches make infant baptism one of their most necessary and sacred rites. Write a short article setting forth in the spirit of love logical reasons why you do not so consider it.

Life's Mirror

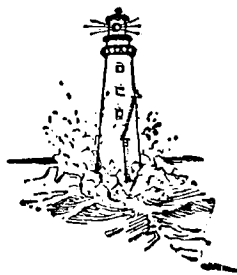
There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—*M. S. Bridges.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

A HAPPY FAMILY REUNION

IT WAS Saturday afternoon and Betty and Bobby had just come in from a game of croquet. The week had been the last week of school and had been a very busy one. The children had enjoyed a school picnic just the day before in the woods not far from home.

This picnic had been a little different, for it had been a sort of reunion. The teacher, who had been with them so many years, had invited as many of her former pupils as she could reach by telephone or mail. It had been a very happy picnic, and Betty and Bobby couldn't seem to get through telling Mother about it.

"There were some there whom the teacher thought she would never see again," said Betty.

"Some came from other states just to see their teacher and the old schoolhouse. One young man came all the way from New York," exclaimed Bobby.

"No wonder your teacher was happy, to think she was so much loved and so well remembered. But we must hurry with our lesson. You know we didn't get to study much of it last Monday evening before our company came," said Mother.

"This is about a reunion, too, you know, a family reunion, such as so many people near us have every summer, and yet quite different. We know that Joseph could never be completely happy until he should see his father again and know he was well provided for the rest of his life. Bobby, tell us what you learn from Genesis 45:9-11."

"Joseph told his brothers," Bobby replied, "that they must hurry and return home so they could bring his father down to Egypt. For there was going to be five more years of famine, and Joseph wanted to be sure his father wasn't suffering."

"When Pharaoh heard about it he told Joseph to give his brothers wagons and food and clothing for the trip," said Mother, "and soon they were on the way. Tell us, Betty, what Jacob thought when the brothers got home and told him about Joseph and his plan."

"At first he couldn't believe that Joseph was alive," Betty answered, "but when he saw the wagons Joseph had sent for the journey he said he was ready to go."

"God spoke to Jacob one night when they were on the way and told him not to be afraid to go down to Egypt, for He would be with him just the same as He had always

been," Mother told them. "There were seventy all together, counting Joseph and his two sons, who left Canaan and went down to Egypt. Remember that number, children, for we will learn more about it next quarter. Bobby, read Genesis 46:29, then tell us what you learn."

"Joseph went part way to meet his father. He went as far as Goshen. When he saw his father he couldn't keep from crying. No wonder! he hadn't seen him for a long time."

"Yes, Bobby, and Easterners are different than Westerners. The men show their feelings much more. Jacob was now 130 years old, and Joseph was 39. Joseph told his father that the land of Goshen was to be theirs, for it was a good country for sheep and there they would be more or less separated from the Egyptians who hated shepherds. This was the happiest day in many long years for Joseph and his father. And Jacob enjoyed seventeen peaceful years near his long-lost son.

"Joseph was just as kind to his brothers. Although they had treated him so cruelly years before, Joseph had fully forgiven them. He presented five of his brothers and his father to Pharaoh, the King, who spoke very kindly to them and welcomed them to their new home.

"Tell us, Betty, when it came time for Jacob to die what did he make Joseph promise? You will find it in Genesis 47:29, 30."

"He made Joseph promise not to bury him in Egypt, but to bury him up in their homeland," answered Betty.

"In Genesis 50, we find that Joseph kept his promise," Mother said. "And after it was all over, the brothers began to think that perhaps Joseph wouldn't treat them so kindly now that their father was gone. I am sorry to say some children do act that way. But they didn't know Joseph. Bobby, tell us what he said to them."

"He told them that they need not be afraid. He would always be good to them and their little ones. He told them that even if they did think evil against him, God meant it for good, and so it had all turned out," finished Bobby.

"How old did Joseph live to be, Betty?"

"He was 110 years old, it says in verse 22."

"Joseph showed that his faith in God was strong to the end of his life. Can you find the verse that shows it, Bobby?"

"Here it is, Mother, verse 24. Joseph said he knew God would some day bring them back to the land He had promised to Abraham, Isaac, and Jacob."

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 6-20—Brush Creek, Ohio, annual June Meeting, near Tipppecanoe City, Ohio.
- June 6—Los Angeles, Calif., quarterly State conference and dedication of the new house of worship in that city.
- June 16-27—Indiana State Conference, to be held at North Salem Church, five miles north of Plymouth and eighteen miles south of South Bend, Ind.
- June 21-27—Eightieth Annual Michigan Conference and Bible School, Pennellwood Chapel, 28 Allen Rd., S. W., Grand Rapids.
- June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.
- August 3-16—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
- August 17-22—Fiftieth anniversary of the Iowa State Conference, Waterloo, Iowa.
- August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

Late information from Pastor V. E. Thayer, Woodstock, Va., assures us that Sr. Thayer "is much improved and will be home again in a very few days if all goes as is expected."

INDIANA BIBLE SCHOOL AND CONFERENCE

All roads lead to the Indiana Bible School at North Salem Church north of Plymouth, Ind., June 16-27, 1937. Bro. G. E. Marsh of Oregon, Ill., is to be the guest teacher and speaker this year. Also, Bro. James McLain will assist as song leader and teacher. Other teachers on the staff are Lulu Stilson, Doris Rough, Doris Naylor, J. H. Anderson, and F. A. Stilson. Sr. Norman LaMunion will assist at the piano and perform the duties of matron.

Besides these a good group of noble sisters will be on hand to minister to your daily physical needs. We urge your attendance.

Floyd A. Stilson, President of Conference.

TO MAKE OFFICIAL SURVEY OF WESTERN CHURCHES

Arrangements are being perfected for making a survey of the churches in the northwestern part of the United States, primarily in the interest of the Committee on Evangelism, which was appointed at the last General Conference. Bro. C. E. Randall, president of the Ministerial Association of the Church of God, has been selected as the one to carry on this work. Bro. Randall is well fitted, both by experience and by wide acquaintanceship, for the task that has been assigned to him. Further announcement will be made as soon as a schedule can be arranged and preliminary arrangements completed.

MICHIGAN STATE CONFERENCE

The eightieth annual Michigan State Conference and Bible School will convene at the Pennellwood Chapel, 28 Allen Road, S. W., Grand Rapids, June 21-27, 1937.

Bro. C. E. Lapp of St. Cloud, Minn., will be the guest speaker.

Bible classes will be held twice daily, Monday through Saturday. The teachers will be: Adult—Bros. Austin and Smead; young people—Bros. Lapp and Austin; intermediate—Bro. Smead and Sr. Cole; junior—Srs. Hills and VanPortfleet. Sermon each evening.

Sunday will be a full day. There will be Sunday school and a sermon in the forenoon, basket dinner at noon (please bring table service), a sermon and Communion in the afternoon, and young people's meeting and a sermon in the evening.

The business meeting is called for 3:15 p. m., Saturday, June 26.

We hope to have the pleasure of having as many or more out-of-state guests as we had

last year. In order to assist the entertainment committee, will all who plan to attend the full or major part of the week kindly notify the secretary. This is YOUR conference, so we will be seeing you where friend joins friend in unity of service to our Lord and Master.

Mrs. L. F. Slocum, Secretary,
635 Alexander St., S. E.,
Grand Rapids, Michigan.

NORTHWEST CONFERENCE

The annual Northwest Conference of Oregon and Washington will be held, June 24-27, 1937, at Felida, Wash.

A hearty invitation to attend our meetings is extended to all far and near. Every member is urged to attend the business meeting when new business will be transacted.

Anyone desiring further information should correspond with the secretary, Gladys Barber, 634 N. 16th St., Corvallis Ore.

Gladys Barber, Secretary.

Lower Rates to New Subscribers

To provide our readers with an opportunity to engage in a great missionary campaign at little or no expense to themselves and at the same time to make it possible for them to help us in placing THE RESTITUTION HERALD in hundreds of new homes between now and the first of next August, we are making the following unprecedented offer:

For the next two months we will accept annual prepaid subscriptions to THE HERALD at exceedingly low rates when sent in in groups of five or more at one time as specified below.

Five new annual subscriptions will be accepted when sent in by one person and accompanied by check or money order in full, for \$6.25.

Ten or more new annual subscriptions will be accepted at the rate of One Dollar each when sent in by a single individual!

Subscriptions will be counted as "new" and entitled to this very low introductory rate when the one signing for the paper has not been a paid subscriber since January 1, 1937.

Here is a wonderful opportunity for our pastors, Sunday school superintendents, and local workers generally to get their people enlisted in a great missionary enterprise!

Remember THE RESTITUTION HERALD will continue to bring you the news of the churches from all parts of the country, the latest information as to prophetic developments throughout the world, and hundreds of inspiring articles on doctrinal and spiritual subjects of the deepest interest.

INDIANA CONFERENCE NOTICE

The annual business meeting of the Indiana State Conference will be held Saturday, June 26, 1937, at 2 p. m., in the North Salem Church of God. The annual business meeting of the Indiana Bereans will meet at the same place on Wednesday, June 23, at 6:00 p. m.

"GOD AND THE NATIONS"

A Correction

In our issue of May 18, 1937, there appeared an article on page 5 from the pen of Bro. S. J. Lindsay, under the above title. The author calls attention to an error occurring in the first paragraph, which he says crept into the original copy. We make the following correction and suggest that our readers review the entire article (it is a short one) and observe the change.

"In our own nation, which we call a 'Christian' nation, we find only there and one third per cent as much spent on all religious effort as we are paying to combat the crime evil."

ST. LOUIS, MISSOURI

On Tuesday, April 20, Bro. G. E. Marsh arrived in St. Louis for a special meeting.

Our services were held on Sundays at the Morse Mills Church, where we were met by brethren from Hillsboro, Blush, and Belgrade.

On Friday, April 30, Bro. T. A. Drinkard of Handley, Texas, spoke for us.

We were visited during this meeting by Bro. and Sr. Overmyer of Burr Oak, Ind.; Bro. Ed. Williams and family, Bro. John Bechler and family of Hillsboro, Mo.; and Sr. Ella Hanson MacDonald of Wyoming; and Bro. Evan Knodle of Oregon, Ill.

Our meeting closed on Wednesday evening, May 5. We had a total of eighteen sermons and ten Bible lessons. Those of you who are acquainted with Bro. Marsh know what a feast of good things we enjoyed.

Mrs. Claude Graham.

Bro. and Sr. George Slagle of Dunlap, Ill., visited with relatives and friends at Oregon, Ill., the past week-end.

RICHARDSON - ROBINSON

At the close of the morning church service at Blood River, La., Sunday, May 23, it was the writer's privilege to unite in marriage Miss Orine Richardson and Mr. James Robinson.

The bride is a graduate of Springfield High School, graduating with high honors. The groom is a successful young farmer and well liked by all who know him. Both are members of the Blood River Church of God, having been baptized this spring by Bro. Magaw, and are active in Sunday school and Berean work.

We pray God's richest blessings may attend them in their journey through life together and that they may remain faithful until the Master comes.

Harry Gockler.

COOPER - BREWINGTON

We are happy to announce that on May 15 we had the pleasure of uniting in marriage Miss Vivian Cooper to Mr. Howard Brewington. Sr. Brewington is the daughter of Bro. and Sr. Robert Cooper of Fredericktown, Mo.

We understand that they plan to make their home in St. Louis. May they have many happy years of married life.

Roy G. Graham.

MRS. G. P. ALLARD

Melissa Elvira, daughter of William W. and Sarah Allard Taylor, was born in Shefford County, Canada East, August 9, 1857. At the age of four she went with the family to Illinois, and eight years later to Tama County, Iowa, the family settling on a farm two miles south of Gladbrook, before the town was founded. She received a rural school education at the Landt School, and grew to womanhood on the family homestead. On the 30th of June, 1874, she was married to G. P. Allard, the couple driving to Toledo in a light wagon for the ceremony. They lived on two different farms south of Gladbrook till they retired and moved into town in 1913, where Mr. Allard died in 1921.

Eight children were born to them, of whom five survive, Wallace H. of Cedar Falls; Mrs. Pearl Engel, Ray C., Mrs. Leta Stauffer, and Mrs. Edna Wiese, all of Gladbrook. Two children died at an early age, and the other, Mrs. Emma Oaks, in 1935. Two stepsons, O. J. and William G., also survive. There are likewise two brothers and a sister surviving, Nelson W. Taylor of Morris, Minn.; John C. of Minneapolis; and Mrs. Rose Starbuck of Rockford, Ill. There are also seventeen grandchildren and six great-grandchildren who, with many other relatives and friends, mourn her absence.

Mrs. Allard's Christian life began about sixty years ago, under the ministry of C. C. Ramsay. She lived a very devoted and useful life of service, ever thinking of the welfare of others, and was a faithful and loving wife and mother, always concerned for the material comfort and spiritual welfare of her family, who hold her memory in dearest respect.

She died at her home in Gladbrook May 23, 1937. Funeral services were held at the Park Hill Church in Gladbrook, May 25, by the pastor, J. W. Williams, and burial was made in Crystal Cemetery beside her husband, six grandsons acting as pall bearers.

J. W. Williams.

CARRIE E. JAQUITH

Carrie E. Humphrey was born near Buffalo, N. Y., in 1859, and died at the family home near Hillsboro, Ore., May 14, 1937.

In 1866, she went to Kansas with her people, and was married to Walter W. Jaquith at Milford, Kan., in 1883. They came to Oregon the same year, settling near Scholls Ferry on the farm which has been their home ever since.

Surviving the deceased are: the husband, Bro. W. W. Jaquith, Newberg; two sons, Walter L. at home and Roy H. of Sherwood; also six grandchildren.

Although confined to a wheel chair for the last twenty-two years, she was cheerful and optimistic. She lived a useful life, and had a large correspondence with shut-in people in several states. Letters received from these unfortunate people encouraged her to think that her efforts in writing to them was very gratefully received. The May number of the Shut-In Society's paper, published in New York, contained her last poem, "We Thank Thee."

Funeral services were held from the Scholls church with Rev. A. S. Hisey of Tigard officiating. Burial was made in Mountainside Cemetery.

The time cannot be long until we meet those who are asleep in Christ. Then "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.

Gladys Barber.

MRS. E. A. GORDON

Emma A. Richards, daughter of Roderic and Mary Ann Richards, was born at Elmira, N. Y., September 1, 1854, and died at the home of Mrs. Eva Phelps at Holbrook, Neb., May 22, 1937.

While still a child she moved with her parents to Altona, Ill., where she grew to womanhood. On June 11, 1872, she was married to James P. Gordon of St. Paul, Neb. To this union fourteen children were born. Three sons died in infancy. A fourth, William Goodman, died at the age of four years, and a fifth, David, at the age of 26.

In 1893, she, with her husband and several children united with the Church of God and was immersed by Elder Almus Adams into the all-saving name of Jesus. She remained faithful and loyal to the end, and will be greatly missed from her accustomed place in the congregation.

Seven daughters, Mrs. Rena Willard, Mrs. Eva Phelps, Mrs. Cora Pace, Mrs. Inez Nelson, Mrs. Ida Pinkerton, Mrs. Minnie Greenlee, and Mrs. Winnie Steele, and two sons, Grover J. and Harry, survive to mourn the loss of a kind and loving mother. Twenty-seven grandchildren, nine great-grandchildren, one brother, Roderic Richards, and two sisters, Mrs. Flora DeCamp and Mrs. Hattie Wadsworth also survive.

Following short services at the home, the funeral sermon was preached at the Holbrook Church of God by Bro. Arthur Hornaday of Arapahoe, Neb., and burial was in the St. Paul, Neb., cemetery, where she awaits the resurrection of the faithful.

The annual business meeting of the Oregon, Ill., Church of God will be held (D. V.) on the evening of Thursday, June 10, 1937. Non-resident members of the congregation are urged by the elders to be present if possible.

Bro. Claude O. Graham and family, accompanied by Sr. Fern Blair, all of St. Louis, Mo., drive to Ripley, Ill., on Sunday, May 23, where they attended one session of the meetings being held by Pastor Harvey Krogh, Jr., and Evangelist T. A. Drinkard. They report having "heard a good sermon" and say that en route they drove for more than two miles over a highway that was covered with water to a depth of about eleven inches. "Ducks swam back and forth across the road" ahead of their car. Several from the St. Louis congregation are planning on attending the General Conference next August.

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 Emphatic Diaglott, by Benjamin H. Wilson; the New Testament retranslated; interlinear Greek-English translation; fabric binding; Bible paper, gold edges; Bible dictionary and index; \$2.50. National Bible Institution, Oregon, Illinois.

ESSENTIAL ELEMENTS OF CHRISTIAN FAITH

(Continued from page 11)

struct them individually, as He had instructed those who accompanied Him through His earthly ministry. Nor would they be severally inspired by the Holy Spirit "to bring all things to their remembrance" (John 14:26), as was to be the case with the first ministers of the church. But He would send the same gospel message to them through the word of the apostles whom He was about to commission for that specific purpose (Mark 16:15, 16), and these later seekers after saving truth would be as fully instructed as the earlier disciples had been who had received their information directly from the Lord.

Paul confirms this view, that it was the Lord's intention to transmit the gospel to succeeding generations through faithful, though uninspired, men. Writing to his "son in the gospel," an earnest young preacher named Timothy, he says:

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

To learn that our authority is transmitted to us by the word of the apostles and prophets on the printed pages of our Bibles rather than by direct personal inspiration, in no wise changes the fact that it comes from God. God may speak orally, as He spoke to Moses (Ex. 33:11); in a vision, as He did to Peter (Acts 10:9-19); or through the Word which He has caused to be written (Rom. 15:4; 2 Tim. 3:16). No matter which channel of communication He employs at any time, the statement that He makes, the truth He reveals, is the Word of God!

In our acknowledgment of the Bible as the source of our authority we do not differ from other denominations with the possible exception of the Roman Catholic Church. The latter affirms that the church itself is the supreme authority in all matters pertaining to spiritual things. For, she asserts, the church has even passed upon the authority of the Scriptures themselves, having determined in solemn conclave what writings were entitled to a place in the Sacred Canon.

But "reformed" churches generally look upon the Bible as the highest court of appeal in questions concerning God and our relation to Him.

Article VI of the Protestant Episcopal Church in the United States expresses clearly the accepted Protestant idea regarding the authority of the Bible. It says:

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not contained therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

THE BIBLE OUR ONLY SOURCE OF AUTHORITY

The Church of God as a denomination has always acknowledged no other authority in matters of faith and prac-

tice than the Bible. The following statement was incorporated in the report of a "Committee Appointed to Consider the Subject of Church Union" which reported to the first General Conference of the Church of God, held in Philadelphia, Pennsylvania, November 23, 1888:

"Being desirous of honoring God, we accept as our sole rule of faith and practice *His Word* in its fullness and simplicity according to His mind and will therein revealed. . . . We trustfully place a *free Bible*, released from human fetters, into the hands of all members and preachers of the churches now composing and which may hereafter compose our conference."

To show that the Church of God still holds to the same understanding of the authority of the Scriptures, we call attention to Article II of the Constitution of the Church of God in Los Angeles, California:

"This church shall consist of baptized believers in Christ who take the Holy Bible as their only rule of faith and practice."

The Church of God, local, state, and national, has repeatedly gone on record as accepting the Bible as the highest and final Court of Appeal and the Supreme Authority in all spiritual matters.

Through this unchangeable Word of God we receive the authority to preach the same gospel which Jesus and the apostles proclaimed, to affirm as vital to salvation the same great truths which they taught, and to insist that "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12) must be heard, understood, and believed before one is a fit subject for Christian baptism.

The word of an inspired prophet of God furnishes all the confirmation of authority that is required for one to assume any holy office in His service. It was the word of a prophet that authorized Aaron to enter upon his priestly duty. It was the word of a prophet that conferred upon Saul and David and Solomon the regal power which they afterward exercised as occupants of "the throne of the Lord" (1 Chron. 29:23-25) over Israel. It was the word of a prophet that gave to Nebuchadnezzar his throne and empowered him to overthrow Judah and Jerusalem (Dan. 2:37, 38; 4:17). It was when Jesus spoke as a prophet (Acts 3:22) that He conferred upon the apostles "power from on high" (Luke 24:39), attesting their authority to speak for God (Mark 16:20) in the preaching of the gospel of the kingdom in all the world. It was the voice of a prophet, Paul, that commanded Timothy to commit the word of salvation which he had received "to faithful men, who shall be able to teach others also"—the word which he had received both from the lips of the Apostle and from "the holy scriptures" (2 Tim. 3:15), that the glorious truth might be handed down through the ages authoritatively so that you and I might hear and heed and obey its requirements in their fullness.

It is by the word of these same prophets, voicing the will of God, that there has been given to us the right to preach the gospel, to outline the conditions of salvation, and to baptize the repentant, believing sinner into the saving name of Jesus Christ our Lord!

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, JUNE 8, 1937

NUMBER 36

The Judgment

By Norman Macleod

MANY of our ideas of the judgment are taken from the childish ideas of the pagans, particularly the Egyptians. They believed that at death, the *ka*, or soul, went to the underworld by means of the devious passage of the "underground Nile," where its heart was taken out and weighed against a feather. If the heart was evil the person would be condemned, for the heart would outweigh the feather. Only by a most intricate system of charms set forth in the *Book of the Dead* could the *ka* sail successfully the tortuous passage of the underground Nile, stand successfully in the criminal trial called the "judgment" and eventually sail aloft to the "celestial Nile" which the Egyptians saw in the Milky Way. Such puerile teachings have colored some of the translations and interpretations of the Scriptures to the present.

The word "judge" or "judgment" may be used in various ways. It may mean criticism, as in Matthew 7:1: "Judge not, that ye be not judged"; which might read: "Criticise not, that ye be not criticised." Or it has the meaning somewhat of adverse criticism or condemnation: "Condemn not, that ye be not condemned." The verses which follow it would bear out that connotation: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3). In other words, you had better change your own manner of living before you start condemning others: "People who live in glass houses should not throw stones," says the more modern proverb.

Again, the word means punishment, as in Isaiah 34:5: "For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment," or punishment. Is that the "judgment of the great day" that you hear so many people mention? Idumea is Greek for Edom, and the passage refers to a time in the period following the return of the Jews from Persia when southern Palestine, later all of Palestine, was ruled by the Herods who were half Jewish and half Edou-

One of the most interesting articles that has passed through the editor's hands for some time is here presented. The author, who has specialized in history for years, approaches his subject from a fresh viewpoint. We commend it especially to the deeper students of the Bible.

ite. Anybody who follows the episodes of Jewish history through the Maccabean revolt, the consequent wars between Syria and Egypt, and the ultimate conquest and destruction of Jerusalem by the Romans will agree that that was a most severe

judgment or punishment of Idumea. Ezekiel 35:15 and 36:5 refer to the same events.

Misapplication of another passage is that of 1 Peter 4:17-19: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator." Certainly none of us believes in purgatory, or eternal torment, or even that God is going to punish even for a short time with actual fire! Judgment in this connection merely means that in the days of Peter already had the church begun to enter those fiery persecutions that were instituted by the Roman Government at the behest of the Jews. The church then, says the Apostle in effect, should prepare itself for such trials, and should commit the keeping of their souls (lives) with absolute trust to God.

Manifestly we cannot apply the word "punishment," or "condemnation," or "persecutions" to the word "judgment" wherever used. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). Another meaning must then be sought for this. "And the time of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31). Judgment may very definitely mean condemnation, however. Without doing (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Nazis Bar Old Testament From Young

"From a child thou hast known the holy scriptures" (the Old Testament), "which are able to make thee wise unto salvation."—2 Timothy 3:15.

BERLIN, Germany, June 3.—"Subjects which wound the moral feelings of the Germanic race must not be dealt with in religious lessons in the schools, and consequently certain portions of the Old Testament must be omitted and other parts shoved into the background," declared the Wuerttemberg Minister of Education, Prof. Mergenthaler, in his instructions to teachers.

Prof. Mergenthaler asserted: "The education of German youth must be carried on in a uniform manner in the spirit of national socialism. The influence of theories opposed to the Nazi philosophy must not be allowed to create discord in the souls of young Germans."

How appreciative ought we to be who live under governments which permit us to exalt the Word of God as revealed in both the Old and New Testaments, above every other source of authority! The nations which grant religious freedom to their people and whose attitude toward the Jews is sympathetic and friendly, may well expect on scriptural grounds to receive greater blessings from the Lord than those which deny religious liberty to both Jew and Gentile.

Mussolini's Changing Attitude Toward the Jews

"All thine enemies have opened their mouth against thee."—Lamentations 2:16.

ROME, Italy, June 4.—A year or more ago, when students of prophecy were suggesting the possibility that the revival of the Roman Empire would include the establishment of much closer relations between Italy and Germany, many thought that such a development was impossible owing to the jealous eye with which Italy viewed German influence in Austria. Rome, it was said, knew that the absorption or control of Austria by Germany would strike an almost killing blow to Italian dominance and prestige in Europe and probably mean the loss of certain rich territories which had come to her at the close of the Great War.

A further objection that was raised to the idea that Germany and Italy might be brought into closer relations, was the fact that Mussolini and Hitler took opposite positions in their attitude toward the Jews. In Germany Hitler demanded that they should be deprived of all rights of citizenship and so far as possible driven from the professional life of Germany. Mussolini, on the other hand, "looked with approval . . . on the Zionist Movement six

months ago" and gave many encouraging assurances to the Jews of Italy.

Now, however, the entire scene is changed. Early last March, seeking to improve Italy's strategic position in her relation to Great Britain, Mussolini sought to ingratiate himself with the Arabs of Palestine and at the same time undermine British prestige throughout the East by declaring himself the ardent supporter of the Arabs everywhere. Fascist Italy, he said, "wishes to demonstrate its sympathy for Islam and for the Moslems of the entire world."

The result of this change of attitude, which was due, as we have seen, to the exigencies of international politics, is that anti-Semitism has arisen in Italy and that nation is rapidly assuming a restrictive and almost a destructive policy toward the Jews.

According to *The Literary Digest* (June 5, 1937), "Last year Mussolini's espionage advised an anti-Semitic campaign in Tripoli (an Italian possession), as a foretaste for peninsular Italy's 70,000 Jews. Libyan Jews were flogged in the public squares for refusing to open their stores on Saturdays (the Jewish Sabbath) and close them on Sundays (the Roman Catholic Sabbath), in accordance with a decree issued by Gov. Italo Balbo."

The student of the prophets is aware that the Jews are yet to pass through terrible persecution (Dan. 12:1), first, to complete the punishment which God has pronounced upon them and, second, to force them out of all countries and back to their homeland where they will at last come to acknowledge Jesus as their Messiah and Deliverer.

Hitler Doubts Nations' Sincerity

"Upon the earth distress of nations with perplexity."

REGENSBURG, Germany, June 6.—Addressing 120,000 persons here today, Adolf Hitler said: "Germany has been asked why she doesn't disarm. Well, Germany has become distrustful. This time it is up to the other nations to disarm first. In the past the other nations could have had the blessings of disarmament while Germany was disarmed, but they ignored the opportunity."

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Essential Elements of Christian Faith

2. The Deity

"GOD, who can by no means be completely known by us, is Himself the essential postulate of all theology." is the scripturally supported conclusion of Dr. R. V. Foster. The thought of God, the acknowledgment of His being and power, is the first requisite of religion. There could be no religion aside from a recognition of the Deity, for "he that cometh to God," either for the purpose of worship or to obtain salvation, "must believe that he is" (Heb. 11:6).

"The existence of God is a fundamental presupposition not only of the Christian religion, but of all religion," declares Albert C. Knudson in *The Doctrine of God* (1934). "In modern times," he continues, "various efforts have been made to start a religion without God, but the results have not been encouraging. No such effort could be successful without a radical change in the religious nature of men. So long as religion implies a trustful feeling of absolute dependence and a deep longing for redemption, it will inevitably tend not only toward a belief in a super-world, but toward a belief in a transcendent personal Being."

Such a belief in a supreme Creator and Protector of mankind seems inherent in man. Hidden within the deepest recesses of the human heart is an inborn consciousness of God. Men may verbally deny His existence; they may not believe in His providence; they may question the reality of His intercourse with man through the Bible. But they cannot satisfactorily dispute the testimony of their own hearts! Voltaire, skeptic though he was, was forced to confess that "if God did not exist, it would be necessary to invent Him" in order that the spiritual hunger of man might be satisfied.

"Lo, the poor Indian! whose untutor'd mind

Sees God in clouds, or hears Him in the wind,"

required no black-robed missionary to introduce to him the thought of a supreme Being—he already believed in the Great Spirit that ruled over all.

Without a prophet, church, or Bible the world would, and the world did, believe in God!

The imprint of His creative hand is everywhere seen: in the fathomless deeps of the ocean, on the snowy crowns of the mountains, along the winding paths of the rills and rivers, throughout the wide expanse of the heavens and the dense fullness of the earth, the Creator has left unmistakable traces of His presence!

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand hold me" (Psalm 139:8-10).

The editor, with a deepened sense of reverence, enters upon the investigation of the most profound subject to which the human mind can be applied—that of the being and nature of God.

It is that universal and persistent consciousness of God that prompts men to worship and that indicates his innate spiritual capacity. And it is this spiritual capacity, this power to un-

derstand God and to cooperate with Him in the accomplishment of His eternal purposes, that has given man the right to "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

In his eloquent and convincing address before the Athenian philosophers and idolaters on Mars' Hill, Paul said: "God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; *that they should seek after the Lord*, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:24-27).

Driven by that divinely implanted and irresistible urge to discover God, millions of men and women have "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things, . . . and worshipped and served the creature (rather) than the Creator" (Rom. 1:23, 25).

"The heathen in his blindness bows down to wood and stone" not because he really believes that his idols are more than the material substances of which they are composed, but because he must express in some outward way his inner realization of the being and power of God. And thus it was that men came to worship the forces of nature which they could not understand. They worshiped them not only because they could not understand them fully, but because behind such incomprehensible forces they sensed the presence of the true and living God whom they longed to find. They knew that somewhere God existed and they wanted to discover Him and know Him! In those crude and ugly caricatures of men and of animals they endeavored to express in forms which their very limited intelligence could grasp, their conception of the power which they could feel but could not understand.

Such was the situation in Greece when Paul gave the sermon to which reference has already been made. His opening words, you will remember, were: "Men of Athens, I observe at every turn that you are a most religious people! Why, as I passed along and scanned your objects of worship, I actually came upon an altar with the inscription, *To an Unknown God*" (Acts 17:22, 23, Moffatt).

The Greeks were not alone in the worship of an unknown God, practically all (Please turn to page 9)

Why Should the Dead Be Raised?

"And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again on this matter."—Acts 17:32.

PAUL was at Athens, the center of Greek culture and learning, waiting there for the coming of Silas and Timothy. While strolling about the city he had observed the many altars erected to various heathen deities. One especially attracted him because of its inscription—"To the unknown God." The Athenians were said to have worshiped thirty thousand gods. One of their own writers said: "Our region is so full of deities that you may more frequently meet with a god than a man." The god whom they ignorantly worshiped was the One whom Paul preached, declaring that he was Lord of heaven and earth, and the giver of "life, and breath, and all things," the One in whom "we live, and move, and have our being." In other words, He is the Supreme Being, the only one to be worshiped by man. To prove this, Paul quoted from their own poet, Aratus, who had declared that "we are also his offspring."

Having thus gained the attention of the Epicureans and Stoics, he proceeded to declare the gospel unto them, showing that this supreme God had a plan for the salvation of men which involved the resurrection from the dead. Up to this point they had listened attentively to Paul, but when they heard of the resurrection of the dead, the Epicureans mocked, while the Stoics said, "We will hear thee again of this matter."

Why did the Epicureans mock at the resurrection? Because they held the notion that death is nothing to us, "since when we are, death is not, and when death is, we are not." Their philosophy was expressed in the phrase, "Let us eat and drink; for to morrow we die." They lived for the present, with no hope for a future life. And Paul endorsed their philosophy on the hypothesis of no resurrection of the dead. "If after the manner of men I have fought with beasts at Ephesus," he says, "what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die." The Epicureans were right, if there is no resurrection.

The Stoics were fatalists. They admitted the existence of the gods, but did not believe they interfered in the affairs of men. To them the doctrine of the resurrection seemed unreasonable, but they were willing to hear more about it when convenient for them to do so. They had interrupted Paul's discourse at his mention of the resurrection of the dead, and had they been keenly interested to know more about his teachings they might have had opportunity right there and then. It is evident they had no deep desire to know the truth. Their interest was merely casual. They were the "forgetful hearers" of the Word.

Now why should it be thought a thing incredible that God can raise the dead? He who made man in the begin-

ning can surely make him over again. Anyone who is not an atheist can believe that.

But let us put the question as Paul put it to Agrippa: "Why should it be thought a thing incredible with you, that God *should* raise the dead?" All who believe in God admit that God *can* raise the dead. But why *should* He? What need is there of a resurrection?

None whatever, if we go to be with Him when we die. If we can enjoy the bliss of heaven without a body, why should we again be encumbered with "this house of clay"? We have never seen a satisfactory answer to this question.

But the Bible doctrine of conditional immortality has a very important place for the body. In the case of Jesus it was the same body that hung on the cross and was pierced by nails and spear, that came forth on the third day from Joseph's tomb. That body was just as much a part of Jesus as was His soul. In fact, it was His soul, in the meaning of the Scriptures; for do we not read, "Thou wilt not leave my soul in hell (hades), neither wilt thou suffer thine Holy One to see corruption"? During those three days and nights which intervened between His crucifixion and His resurrection, Jesus had been in "the heart of the earth," according to His own statement: "As Jonas was three days and three nights in the whale's belly, so also the Son of man shall be three days and three nights in the heart of the earth." To Mary, after His resurrection, He said: "I am not yet ascended to my Father." Could He have said this if His soul had gone to heaven at death? And if His soul went into the grave at death, will not the souls of all His followers go there, too? "The disciple is not above his master: but every one shall be perfected as his master" (Luke 6:40, margin). As Paul puts it: "Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor. 15:23). All of which clearly shows that resurrection is the gate to life, and no one can "climb up some other way." Jesus led the way into life through His resurrection and thus pointed the way for all who follow Him. There is no other way. "I am the way, the truth, and the life," said He.

While all Christians believe in the doctrine of the resurrection, not all understand that it is conditional. A careful reading of Jesus' words and of the teachings of the apostles makes this truth plain. Hear Jesus:

"Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise *him* up at the last day" (John 6:53). Here Jesus limits the resurrection to those who are vitally connected with Him by a living faith. The same truth is expressed in verses 39 and

40 of the same chapter, where He conditions eternal life and the resurrection upon faith in Him. Both are conditional. Both are matters of promise, and not of natural inheritance. Once we come to understand this, we see the greatness of

Jesus' mission to the world. He came not to bring happiness merely, but life itself—eternal life, and that by a resurrection from the dead.—H. L. Babcock in *The Herald of Life*.

The Power and Purpose of Church Life

AS RECORDED in the famous passage in the 16th chapter of Matthew, our Savior told Peter that He would build His church upon the capacity of the human spirit to understand that He was the Christ, the Son of the living God.

That power was not of Peter, as it is not of any other man. It was and is the revelation of God through Christ that quickens a human soul unto spiritual understanding and adoration. The Lord built His church upon Himself, and the power of His love made understandable to and dominant in man through the Holy Spirit.

Thus the church is other-worldly in origin. It is likewise other-worldly in its power to propagate its message. It is also other-worldly in its purposes. The great revealed purpose of the church is that through its message and witnesses God shall gather out a people unto Himself in this world.

The by-products of the life imparted by Christ through the witness of His church and His people do cleanse and build and purify human society. But human uplift, as exhibited in the New Testament, and accomplished in the purpose of Christ for His church, is a by-product of His announced objectives for His church. Those objectives are nothing less than implanting and bringing to maturity in man of a new kind of life—spiritual life.

I

It is nowhere taught or implied that He came to reform this world or in His church to set up an institution the business of which is to reform the world. To the contrary, He declared that the world hated Him, and that it would hate them, if they were faithful in their witness to Him. No divider between men would He be in things that belonged to Caesar.

Men were to render to Caesar what belonged to him, and to God those things that belonged to Him. To God belongs the soul and its eternal destiny—which will be determined by its response to God's grace and love. To Caesar, whose sword God ordained, belongs civil and property and personal adjustments among men.

The power of the church is the supernatural power of God. That power convicts and brings to repentance and faith all who in reality come to God. By it the repentant believer is born again, and receives Jesus Christ as His Savior. It is power that from the unseen world has entered into the lives of believers. From beyond the veil the Spirit of God has entered into man and enabled him to see his sin-

ful need, and to turn to Christ for his salvation. This is mystical, other-worldly, and brings into play in believers' lives a mystical and other-worldly power to guide their lives and to make them able to bring others to Him.

To what end? What are the purposes of God that He expects to accomplish through the life of His church, or the believer? His church was to be a witnessing body. It was to bear witness to man's sin and need and to the love and redemptive suffering of Christ for man's sin. It was also to bear witness that the newly imparted life is to be sustained by the supernatural abiding of Christ within it, just as it was imparted at first by receiving the supernatural life of Christ through the Holy Spirit.

II

The broadspread backsliding and world-conformity among many churches today consists in this—that they have become numb and almost dead to a sense of sin. This numbness to sin is the counterpart of numbness in faith. To such professing Christians there is an almost meaningless unreality in redemption through the atoning blood of Jesus Christ.

The Lord builds His churches to bear witness to these blessed revealed verities of the gospel of God. If they become blind and deaf to the great realities of sin and guilt and love and redemption, they are in fact at the point of spiritual death, whereas the Lord has commissioned them as witnesses of spiritual life.

But the power of God which the Lord Jesus in the famous passage of the Great Commission declared had been committed to Him to bring the dead to life through the witness of His disciples, was also the power which was to bring infants of faith, through the maturing of gospel milk and also of meat, unto spiritual growth and maturity. The limited usefulness and the powerlessness in spiritual witness of many of us—preachers as well as others—is that we have been like the Galatians of whom Paul queried (Gal. 3:3): "Having begun in the Spirit, are ye made perfect in the flesh?"

It will require humility to make the confession, but would it not become many of us frankly to confess, "Yes, Lord, we did begin in the Spirit. We were able, by the grace of God, out of our blindness and need to look unto Thee and be saved. But most of us were not even taught, and we did not understand that the supernatural life which

(Please turn to page 16)

“The Precious Blood”

THIS expression is used by Peter, one of the greatest of the apostles, and perhaps the most tender-hearted of them all. No student of Scripture can fail to notice the striking contrast between the pre-pentecostal and the post-pentecostal character of this man. As his name signifies, he certainly became “a rock” in the early church, and he has left behind him an example we do well to follow. His appreciation of the “precious things” of the gospel is a call to every Christian to a more devotional study of the Word.

During the period of his discipleship he received the training necessary to equip him for his later service. He had learned something of himself and his own inherent weakness. At heart he was loyal, though at times impetuous, and then vacillating between courage and cowardice. This culminated in his denial of his Lord with oaths and curses. But let us not be too hasty to condemn him. Is there one among us who dares to throw a stone? One thing is certain, if he learned his own weakness and also to distrust himself, he also became aware of the tenderness and compassionate love of the Savior, and these are among the “precious things” it is also our privilege to learn.

The denial was the climax of human weakness, and the cross the eclipse of his cherished hopes and aspirations.

But the darkness of the night of the crucifixion soon gave place to the dawn of the resurrection morn. The tomb of despair became radiant with hope as from the angelic messengers who adorned it came the supreme announcement: “He is not here: for he is risen; come, see the place where the Lord lay.” Yes, Jesus was alive again. This was the good news borne by the women who had visited the sepulcher very early on the first day of this new week. They told the disciples, also, that Jesus was going before them into Galilee and would meet them there, and with this message came a special request that it should be communicated to Peter. Such was the Lord’s feeling toward His failing disciple.

Thus the outlook of these otherwise despondent men became changed.

That their hopes had been crushed was evinced by two of their number on the occasion of that memorable walk to Emmaus. Their conversation centered in their disappointment, and when a third one joined himself to their company this was still their theme. To their great surprise, however, the stranger, instead of being sympathetic, gently rebuked them for their little faith: “O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into his glory?” It is said of one eminent divine that, while pondering the gospel story, his “heart became strangely warm.” Can we wonder, then, that the hearts of these men *burned* as He talked with them by the way? But who could this stranger



be? He talked freely of the recent happenings and then, wonder of wonders, He expounded the Scriptures and applied them to the very experiences through which they had just passed. “Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Yet “their eyes were holden, that they should not know him.”

It was not until “he went in to tarry with them” and “took bread, and blessed it, and brake, and gave unto them,” and then “vanished out of their sight,” that their eyes were opened and they knew Him. “Who could it be but Jesus?”

Thrilled with this glorious experience they made haste to the “eleven gathered together at Jerusalem.” And what a meeting that was! How they tried to rehearse that Bible lesson given to them “by the way,” and then told of the Savior’s self-revelation as He vanished from their sight. Truly, “the Lord is risen indeed.”

How the “eleven” received their testimony we are not told; we know that there was at least one doubter in their midst, but confirmation was not long delayed. “As they spake, Jesus himself stood in the midst of them.” He quickly allayed their rising fears as He showed them His hands and His feet—blessed pierced hands and feet. And then He expounded once again the fulfillment of all that was written in Moses, the prophets, and the Psalms, concerning Him. “Christ in All the Scriptures” would have been an appropriate title for that wonderful Bible lesson.

“Beginning at Moses.” Moses, let it be marked, the author of the first five books of the Bible, the Pentateuch, that section of Holy Writ so often the subject of unsympathetic criticism in these enlightened (?) days. Jesus began there, at the beginning. He revered these pages as the very Word of God; they were an integral part of His Bible.

Now it is quite open for us to wonder at what point or incident this exposition began. No doubt the subject uppermost in all their minds was the decease (or exodus) He had just accomplished at Jerusalem. This was an exodus from death. It is possible this may have carried their minds back to the story of the fall; it was there that sin, with its condemnation of death, first entered into the world. There, also, God’s merciful provision for the guilty pair was manifest, for the clothing provided was suggestive of sacrifice in that far-off and distant day. That, surely, would have been a fitting starting point.

But we are reminded that Christ’s earthly mission was primarily to His people Israel. He “came unto his own,” and it may be that the founding of this nation, and their exodus from Egypt, formed the starting point of the discourse. It was of this nation that the disciples were representatives, and for its deliverance and salvation they fondly hoped. In either case there was one fundamental principle

underlying the story, i. e., that redemption could only be accomplished through sacrifice. What was the most momentous happening on the night of Israel's deliverance? Was it not the slaying of the paschal lamb and the sprinkling of "the precious blood"? Faith in God's promises concerning the precious blood was the fundamental of fundamentals that mattered *then*. It is the fundamental of all fundamentals that matters *now*. That alone secured, and still secures, immunity from the righteous judgment of God.

Assuming "The Passover" to have been the subject of the discourse, the further study of "all the prophets and the psalms" would yield a flood of corroborative evidence that without the shedding of blood there could be no remission of sins, and only upon the ground of substitutionary sacrifice could anyone be restored to life and favor.

How such a message would thrill the hearts of the disciples, as the great facts of history were recounted to them. But how much greater must have been the thrill and adoration as they were shown that these were but types of the great antitype, Jesus, "the Lamb of God," whose precious blood had been shed for the sins of the world. Yes, He opened their understanding that they might understand the Scriptures. Oh, that He may illumine ours, also, as we sit at His feet to hear His Word!

Before proceeding, we would reiterate that the foundation of the apostles' equipment for service lay in their knowledge and understanding of the Word of God. And the precious theme to which this "Word" pointed was the death and resurrection of the Lord Jesus. Now it also testifies of His triumphs. He is alive, the Vanquisher of Death, the Savior of the World. This was the gospel the apostles were commissioned to preach.

But there is more to be added. During a period of forty days after His resurrection, our Lord companied with them. He gave them commandments and also spoke of the things pertaining to the kingdom of God. This excited their curiosity as to when these things should be, but instead of satisfying them on this point He made a further promise that power should be given to them to carry on their work effectually.

Thus their preparation was complete. Their message would embrace the foundation and extend to include the whole edifice; the suffering and the glory; the cross and the crown.

With Pentecost the "power" came, and the immediate effect is seen, especially in Peter. Instead of being the weakling of the betrayal night, he became the fearless contestant of the gospel of the risen Christ. Thousands repented and turned to the Lord under his ministry. And his zeal remained steadfast unto the end. The enthusiasm which marked the preaching of Peter is predominant also in his Epistles. To him every aspect of the gospel was precious, as was also the faith possessed by those who embraced it. It would be both interesting and helpful to review the "precious" things of which he speaks, but space forbids. We will, however, venture some further thought upon the one text we have chosen.

"THE PRECIOUS BLOOD"

In Peter's use of this expression the theme again is redemption. The purport of the passage is to show the utter impossibility of anything being made to avail for human redemption save "the precious blood of Christ." Only through death could Death's dark king be defeated. This was in keeping with the previous types. A victim slain provided a covering for our first parents. The blood of the lamb alone availed upon the great Passover night. It was the blood borne by the high priest into the holy of holies that availed on behalf of the offerer; so now it is the "precious blood of Christ" *alone* that can make an atonement for the soul. Corruptible things such as silver and gold are of no avail, place and privilege count for nought, the only redeeming power lies in the *blood*.

But, it may be asked, why is such emphasis laid upon the "blood"? What is its significance? If many of our well-known hymns were consulted as a means to answer this question, it would appear that the "precious blood" as blood alone possessed some cleansing virtue, that in it lay some mystic power to wash away the sinner's sin. But is this a correct understanding of its application in Scripture? We judge not.

We have already quoted that the "blood alone can make an atonement for the soul." Here it is evident that "blood" and "soul" are in some way to be regarded as equivalents. Throughout the Scripture it will be found that "blood" and "life" and "soul" are used interchangeably. Let one example suffice: "It (the blood) is the life of all flesh; the blood of it is for the life thereof . . . for the life of all flesh is the blood thereof" (Lev. 17:14). By reference to the margin it will be seen that "life" and "soul" are equivalents in this passage.

It will therefore be apparent that the shedding of the "blood" is the forfeiture of "life" or "soul." In the plainest words possible, it is *death*. Now "death" is presented as the "wages of sin," and nothing short of "death" could effect an atonement. Had it been possible, as it now is, to extract only a proportion of the blood from the victim's veins, this could never have been accepted as a substitute. Moses was instructed that the paschal lamb was to be taken, and kept until the fourteenth day, and then *killed*, before the "precious blood" could be sprinkled upon the houses. Is it not even so with the great Antitype? With all reverence we assert that the blood flowing from His thorn-pierced brow, as precious as that was, could never cleanse us from sin. Not until the spear had rent that sacred side, and He had literally "poured out his soul unto death," the last drop of His precious blood having been spilt, could it be said that redemption's price had been paid. Well may the Apostle Paul epitomize the gospel into these few words: "We preach Christ, and him *crucified*." In both type and antitype the essential feature is a victim slain.

It will now be as well to consider briefly why this should be so. This inquiry has a direct bearing upon the nature and condition of the sinner the "precious blood" was shed to redeem. It will be admitted, generally, that the human family has fallen under the domination of sin, but it will

not be so readily agreed that the penalty incurred as a result is death, absolute *death*. Ever since its first insinuation of the evil one, which led our first parents astray, attempts have been made to modify the penalty inflicted, until in most accepted beliefs there is little correspondence between the "wages of sin" as taught, and the penalty borne by our Savior, Jesus Christ. For the absoluteness of death, life in some inferior form is substituted, and this in turn supplies the basis for the theory of eternal suffering. But if eternal torment is the "wages of sin," we then fail hopelessly to find any compensation in the death borne by our Savior. On the other hand, if death, as the Scriptures state, is the penalty, and this implies a complete cessation of being, then it surely demands a divine redeemer — one who can enter its dark domain with the power to rise out of it again, if the sinner is to be rescued from its grip. And, blessed be God, it is such a Savior we have. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God."

This is the gospel message; it is the sole foundation of our hope for a resurrection unto eternal life, also. No other "soul" or "life" sacrificed could accomplish this—but only "the precious blood of Christ, *as of a lamb* without blemish and without spot." It was witnessed to in every offering, but all these in their totality and over many generations could never take away one human sin, much less could they redeem from the power of death.

Can we wonder, then, that Peter waxed valiant in preaching this gospel? The Jews cherished the memory of their nation's deliverance from Egypt; they were also proud of their privilege of approach to the holy places, but they failed to believe the testimony of Moses and the prophets which pointed forward to the "Lamb of God" whose precious blood should take away the sins of the world. He suffered, the just for the unjust, that He might bring us to God. This, we believe, formed a part of the conversation on the way to Emmaus. It was confirmed to the "eleven" in the upper room at Jerusalem; it is the gospel we desire to preach today.

In concluding, it may be well to emphasize two points which go to show the logic of the atonement. (1) The Scriptures assert that the "wages of sin is death." The theology, therefore, that attributes to every soul an inherent immortality, stands in absolute contradiction of this plain pronouncement. If such immortality could be proved true, it would imply the eternal conscious suffering of the unsaved, and (2) such an implication would render ineffective another equally clear declaration that "Christ died for our sins according to the scriptures." This reference to the "scriptures" can only relate to the Old Testament, and the analogy therefore must be with the types of that age. In every case, as we have seen, these substitutes were slain, but never tormented. Even so the antitypical Sacrifice was slain. He endured, voluntarily, the death of the cross to meet the demands of divine righteousness and "set the captive free." But there is not the slightest suggestion of eternal suffering here revealed. To import the idea is to destroy the harmony of the whole subject. Between the penalty inflicted and the judgment freely borne there is a

perfect correspondence and every soul believing its glad message will yet share in the Savior's triumphs. Of such a one it is said already that "he hath passed from death unto life." Such is the certainty for those who believe.

May we ever strive to preserve in its purity this gospel which once for all has been delivered unto the saints.

"Precious, precious blood of Jesus
Shed on Calvary,
Shed for rebels, shed for sinners,
Shed for me.

"Bless, bless the Conqueror slain,
Slain in His victory,
Who lived, who died, who lives again,
For thee, His church, for thee."

—F. W. Seests in *Words of Life*.

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THE COUNTRY PREACHER

THERE are some who seem to think that any minister who cannot succeed in the city should go to the country and devote himself to the country ministry. This is very far from being as it should be. Of course there are some men who can succeed in the country better than in the city, but it should be borne in mind that everything being equal, it takes a stronger preacher, a more versatile minister, to succeed in the country than in the city.

Another fact which we should always bear in mind is that the country pulpit is more valuable than the city pulpit. The country preacher is preaching to those who are the real producers in our nation. The farmers are those who feed us and clothe us and pay much of our taxes and tariff. The country preacher's pulpit is at the fountain-head, the source of supply.

Again the country preacher is the one who is preaching to and converting to Christ America's religious, political, educational, and commercial leaders of the next generation.

If the city pulpit needs gifted men, remember that the country pulpits are in greater need of more gifted men.

The city minister has his ministerial associations and various clubs and organizations which aid him in keeping "pepped" up and enthused and doing his best. Not so with the average country minister. He must generate his own steam, and, by sheer force of character and determination, make his pulpit a dynamo for righteousness, culture, enthusiasm, and devotion.

Whereas the country preacher has the most important job and the hardest job, it takes a greater man to succeed in the country than in the city.

God bless all ministers who preach His Word faithfully but may a double portion rest upon those forgotten and neglected ministers who are giving their lives and their all in preaching the Word of God to those in the rural sections of our great nation, the sections from which 95 per cent of our great men come.—Harry Benton in *World Evangel*.

THE STANDARD OF DEMOCRACY

PRESIDENT Theodore Roosevelt perhaps expressed more clearly than any other great American the principle upon which the United States Government is founded when he said that "the rich man should have justice and that the poor man should have justice, and that no man should have more or less." In the following excerpt from his fifth annual message to the Congress, which was presented to that body on December 5, 1905, Mr. Roosevelt enlarged upon his conception of Americanism.

"The standard we should establish is the standard of conduct, not the standard of occupation, of means, or of social position. It is the man's moral quality, his attitude toward the great questions which concern all humanity, his cleanness of life, his power to do his duty toward himself and toward others, which really count; and if we substitute for the standard of personal judgment which treats each man according to his merits, another standard in accordance with which all men of one class are favored and all men of another class discriminated against, we shall do irreparable damage to the body politic. I believe that our people are too sane, too self-respecting, too fit for self-government, ever to adopt such an attitude. This Government is not and never shall be government by plutocracy. This Government is not and never shall be government by a mob. It shall continue to be in the future what it has been in the past, a Government based on the theory that each man, rich or poor, is to be treated simply and solely on his worth as a man, that all his personal property rights are to be safeguarded, and that he is neither to wrong others nor to suffer wrong from others."

The above lofty definition of the American standard of democracy is in every way admirable and worthy of the great man who uttered it and of the great people whose sentiments he endeavored to voice. But such an idealistic state cannot be developed nor maintained until selfishness is dethroned and human government gives place to divine.

ESSENTIAL ELEMENTS OF CHRISTIAN FAITH

(Continued from page 3)

the races of the earth united with them in such ignorant worship. And sadly enough, there are millions of people today, many of whom even count themselves Christian, doing the same thing, worshipping a God whom they do not know!

FAITH IN GOD THE FIRST ESSENTIAL OF CHRISTIAN FAITH

Faith in God is the basis upon which all other religious beliefs rest. "He that cometh to God *must* believe that he is," otherwise he would make no effort to find Him and to know Him.

"This is life eternal," Jesus said, "that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Let us notice the point of emphasis there: "That they might know thee, *the only true God!*" It is indeed fundamental that we should know that there is only ONE TRUE GOD. To believe and to teach otherwise would be both unscriptural and unchristian.

When one of the scribes, who were among those who tried so often to entangle Him in His words, asked Jesus, "Which is the first commandment of all?" the Lord replied, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord" (Mark 12:28, 29).

In making this response to the scribe, Jesus echoed the teaching of Moses and the prophets. In fact, He drew His answer word for word from the saying of Moses in Deuteronomy 6:4—"Hear, O Israel: The Lord our God is one Lord." And to this agree the words of the Prophet Malachi (2:10)—"Have we not all one father? Hath not one God created us?"

We are told that in the beginning "God created man in his own image" (Gen. 1:27). Malachi declared that "one God created us." Was man created in the "image" of an invisible principle? Was he made in the "likeness" of an intangible, immaterial force, having neither body nor parts? Can we conceive of an "image" being made of something which cannot be seen, which is possessed of no substance or organization?

With the thought in mind of the traditional "Trinity," I would also ask, Was man created in the image of "God the Father," or of "God the Son," or of "God the Holy Ghost"?

The apostles, who followed closely in the footsteps of their great Teacher in their theology, emphasized strongly the *unity* of God. Paul's language is both clear and positive on this subject. Writing to the church at Corinth, he says: "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we by him" (1 Cor. 8:4-6).

"To us," i. e., to Paul and to the Corinthian Christians, *and to you and me* if we are fellow Christians with Paul, "there is but one God" (1 Tim. 2:5), who is "the King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17).

I am sure it would be contrary to the desire of the ever-humble Son of God for us to declare Him to be God Himself, worthy as He is of our adoration! We recall how that on one occasion "one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" And Jesus promptly responded, "Why callest thou me good? there is none good but one, that is, God" (Matt. 19:16, 17). Observe the force of the singular number: "There is none good but ONE, that is, God." Jesus would not permit a statement to go unchallenged that suggested that even He was "good" as God is good. Paul declared that God only is "wise"; Jesus, that God only is "good."

The Church of God everywhere affirms this great truth to be essential to salvation, that "there is but one God, the Father," that "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers" (Acts 3:13), "is one Lord"

(Deut. 6:4), and beside Him there is no God (Isa. 44:6).

DOCTRINE OF TRINITY UNKNOWN TO EARLY CHURCH

Some denominations today place the doctrine of the Trinity first in order of importance in Christian teaching. This doctrine, stated in the language of The First Article of the Church of England, is as follows: "There is but One Living and True God. . . . And in Unity of this Godhead there be Three Persons, of one substance, power, and eternity; the Father, the Word, and the Holy Ghost."

It is interesting to recall in this connection the declaration we quoted from the Statement of Faith of the Protestant Episcopal Church in the United States in our article on "Authority": "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not contained therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

We seriously question—in fact we are sure—that this strange doctrine of three gods in one cannot be "proved" by the "Holy Scripture," and therefore should not be considered as "necessary to salvation."

It is confessed, even by some of its strongest advocates, that belief in the Trinity is not an essential to eternal salvation. Dr. Robert V. Foster, D. D., Professor of Systematic Theology in the Cumberland Presbyterian Theological Seminary, Lebanon, Tennessee, says in his great work on *Systematic Theology*, that "So far as the formulated doctrine (of the Trinity) is concerned, . . . it is of course not essential to salvation; for comparatively few Christians even, to say nothing of mankind in general, know anything about this or any other doctrine" (page 261).

But what is so freely confessed regarding the nonessential character of Trinitarian teaching, cannot be said of the doctrine of the being, nature, and character of God. For "he that cometh to God *must* believe that he is, and that he is a rewarder of them that diligently seek him" (Ileb. 11:6). One cannot be saved without such an understanding of God.

As we conclude, permit me to quote the following from *Discussion on the Trinity* by N. Summerbell:

"None of the early fathers were Trinitarians. Theodosius, the tenth professedly Christian emperor of Rome (379 A. D.), was the first baptized in the faith of the Trinity."

This monarch suffered a severe illness following a difficult but successful military campaign, "and, in the belief that his end was near, received baptism at the hands of Ascolius, the orthodox (Greek) bishop of Thessalonica. His baptism was followed, February 28, 380, by an edict which imposed the Nicene Creed (containing a binding clause on the Trinity) on his subjects as the faith of the land" (McClintock and Strong's *Cyclopedia of Biblical Literature*).

Returning to Mr. Summerbell's *Discussion*, I quote further:

"At that time (the time of Theodosius' baptism in 380 A. D.) all Christian nations rejected it (the Trinity). Of forty-five councils held in the fourth century, embracing

the largest councils held in the early ages, only thirteen of the smaller ones held to the Trinity, while thirty-two opposed it."

In the light of Biblical testimony, amply supported by the best early scholarship of the church, the Church of God affirms that the unity of God is an Essential Element of Christian Faith and necessary to salvation. And at the same time, it denies the doctrine of the Trinity and rejects it on the ground that it presents a false and unscriptural definition of the character, nature, and being of God.

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THE JUDGMENT

(Continued from front page)

violence to the meaning of Scripture we may substitute the word "condemnation" for judgment in John 12:47f: "And if any man hear my words, and believe not, I condemn him not: for I came not to condemn the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that condemneth him: the word that I have spoken, the same shall condemn him in the last day." The "word" will condemn those that believe it not; Jesus does not need to do it.

Again, judgment may refer to the Jewish-Roman wars that ended the disgusting history of the Jewish world by the conquests of Titus; or to the greater wars that shall end our present regime to usher in the reign of righteousness. Two portions of Holy Writ are most often misapplied. 2 Peter 3:7, in speaking of the wars and tumults which shall end our present dispensation, writes thus: "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." If the belief that the earth is going to be actually burned be accepted, many things in that chapter cannot be explained. Previously in the columns of THE RESTITUTION HERALD we have set forth our views on that phase of the subject. Peter has said that the first heaven and earth were destroyed by water, referring without the necessity of proof to the flood in the time of Noah. But the present earth is headed for its own destruction through war and its accompaniments of fire, famine, and turmoil: "the day of judgment (punishment) and perdition (total annihilation) of ungodly men." If men are left to themselves they will annihilate one another as witnessed by the recent World War, and the present Spanish civil war. That passage might be otherwise explained if it were not followed by the statement that we are to look for a new earth, "wherein dwelleth righteousness."

With these thoughts in mind, let the reader, without our explanations, turn to those much-discussed passages in 2 Peter 2:1 and Jude 6. Are not the people of whom we have been speaking the kind referred to in 2 Peter 2:9: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Let us read it thus: ". . . and to reserve the unjust unto the day of *punishment* to be punished." Is

God going to punish the world with eternal, tormenting fire? No, it is the same kind of fire referred to in 2 Peter 3, the fire of wars and tumults of the great wars of the last days of Gentile times.

But judgment has a more glorious meaning than any of these we have discussed. Slight reference was made to it in connection with Acts 17:30. The ancient Hebrews and Romans and modern Americans have one thing in common: a judge has the power of injunction. That is, that judicial power is not confined to mere presiding at court trials as is the case in modern Europe. The Hebrew judge and the Roman magistrate, in common with the American judge, could enforce the law as well as try cases at law. When the Bible uses the word "judge" or "judgment," that power is often meant. Judgment may then mean government. Let us read Acts 17:30 with that meaning: "And the times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day in the which he will *rule* the world in righteousness by that man whom he hath ordained."

Do not the Scriptures give ample support to that teaching? Let us refer to Isaiah 32:1; 9:6, 7; 11:3, 4. In the latter passage He speaks about judging the poor. Certainly He is not going to condemn, or punish, the poor! But he is going to "reprove with equity for the meek of the earth." In England and America there are certain cases where the law if enforced would work an injustice. In such cases the whole matter is taken up in "equity" rather than at law. Or in case a man would kill somebody in the enforcement of the law his case may be taken into the regular courts and the executive pardon used. Christ is not going to govern after the generally accepted standards of men, but will rule with justice, equity, and that sight which perceives the thoughts of men. He knew that the Samaritan woman at the well had had many husbands without her telling Him. He knew that the Pharisees and their allies were trying to trap Him, and could read their thoughts. The saints are also going to have the same powers given to them: "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22). That accords with Isaiah 32:1, which says: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." And this quotation brings us now to a consideration of another phase of the "eternal judgment."

The things that we do, those are eternally the things that we have done. Whether those things be good or evil, we cannot change them. They have passed into the realm of eternal things. We have used our judgment: in other words, the judgment, or the decision, is ours to make. Upon such decisions ultimately rests our hope of eternal life, or of eternal annihilation. Now just when such a decision is made the Scriptures are not specific.

Let us contemplate a few portions of the Holy Writ that speak of such a judgment. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13).

"But why dost thou judge (condemn) thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God" (Rom. 14:10, 12). In this last portion of Scripture we note that everybody is to give an account of himself to God through Christ. But before we picture that as a criminal trial, let us read again: "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. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. 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 4:1-6).

How could the gospel be preached to the dead? Assuredly we must, if we accept that at face value, also accept the idea that when Christ died His soul went down to the place of eternal torment and preached to the "spirits in prison"! Who are the dead? The passage says those that are in the flesh, or in sin. When Jesus spoke as follows He was not referring to the physically dead: "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead." (See also Luke 9:59.) Was not that the kind of dead people to whom the gospel was preached? Those who are dead in this manner are also referred to in Ephesians 2:1: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. . . . Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together to sit together in heavenly places in Christ Jesus." "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:1-5). "Blessed and holy is he that hath part in the first resurrection (the resurrection from the symbolic grave of waters): on such the second death (the first one was when he went into the symbolic grave of waters; the second one, the actual physical death) hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Do You Really Want the Lord to Come?

Just this evening a man said to me that he never yet had wanted the Lord to come; there are too many relatives and friends who are not ready to meet the day of judgment. However, Jesus teaches us to pray "Thy kingdom come." What else is this than praying for the second coming of Christ?

This dread that is in so many for the second coming of Christ is really a lack of faith in God arising from an ignorance of God and His promises.

Multitudes of peace organizations can never bring in a lasting peace among nations and individuals. Only the coming of Christ can and will do that. "They shall beat their swords into plowshares" (Isa. 2:4) will be one of the blessed results of the coming of our Lord in His kingdom.

All the scientific devices in the world can never make people live so long as Methuselah, or anywhere near so long. Science has added back to the span of life but a small percentage of the years mankind has lost by repeated sinning since the first sin of Adam. It is only in the paradise of God that we find the Tree of Life. That paradise can come to earth only with the coming of Christ. Then, and then only, may men live forever.

And so we can go through the whole long list of human sin and misery, and we find that the only remedy for it all is the kingdom of God established on earth with Jesus Christ as the reigning King of kings.

Therefore, I long for the coming of Christ with all my heart, and soul, and body. I trust God that the general good of His coming will infinitely outweigh any part of it that we now might dread. Let us all seek a deeper understanding of the love of God.

A Cloudy Day

How often do you find your heart overcast with cloudiness, and do you notice the effect on those with whom you come in contact?

It is only natural for one to have his "off days" when he feels depressed and sad; but it is interesting to note how you can influence them. It is very pleasing to see a smile chase away shadows on the face of a friend when you apply a few cheerful words and a friendly smile.

It's letting the light of Jesus shine so that others may see and benefit by it.

"Laugh, and the world laughs with you;
Weep, and you weep alone.
This brave old earth must borrow its mirth;
It has troubles enough of its own."

We'll borrow our mirth—not from worldly pleasures,

but by living and following the example set by our Savior, Jesus Christ!—Lorraine Brossard in the Minnesota Berean paper, *The Nobler*.

Empty-Handed

Must I go empty-handed?

Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophies at His feet?

Not at death I shrink nor falter,
For my Savior saves me now;
But to meet Him empty-handed,
Tho't of that now clouds my brow.

O, the years of sinning wasted,
Could I but recall them now,
I would give them to my Savior,
To His will I'd gladly bow.

O ye saints, arouse, be earnest,
Up and work while yet 'tis day;
Ere the night of death o'ertake thee,
Strive for souls while still you may.

—Selected by J. R. LeCrone, Eden Valley, Minn.

Broad-Minded

Whether you know it or not, there are people that call you narrow-minded. It is the sneer of vice against virtue. One young man thinks it is being broad-minded to go with the crowd that can stomach anything. He is the type whose mangled body is often extracted from the mess that was once his car. Another young man seeks his recreation with true friends who go in for the things that leave the mind refreshed, the body invigorated, and the spirit edified. Which young man is being truly narrow-minded?

Is the great athlete narrow of mind because he doesn't debauch? Ridiculous! He must develop the things that make him a winner in the race. So the Christian is the most broad-minded of people, for he takes care of his body, mind, and heart in order to gain the highest prize.

The person of broadest mind sees clearly to give up harmful things for helpful; he has no time for the things that do not help when time is needed for the things of positive benefit. A broad-minded person understands that he is steward of himself, and he desires to rise higher in the scale of humanity. The narrow-minded person sinks toward the level of the hog, wallowing in filth and stench.

I call for a new definition of the narrow-minded person: a person who does not seek to know God and who does not have his life centered on the way of Jesus Christ with all his heart, mind, and strength.—C. A. Smead in *The Nobler*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

HEROES OF FAITH

FATHER had just come home from work and had been telling Mother and Betty and Bobby all about a big fire he had seen downtown. One fireman had gone many times into the burning building where several families lived and had rescued their little ones and two aged grandparents.

"He was a real hero," declared Bobby. "I wish I had been there so I could have seen him."

"Yes, he was very brave, the bravest of the company," answered Father quietly.

"I bet the crowd cheered him, too," Bobby said.

"I'm sure he must be a great hero," Mother joined in. "But it takes greater courage to be brave when there is no one to cheer. Many real heroes perform great deeds that those around them know nothing about. The last Sunday school lesson of the quarter points out that fact to us."

"Let's get our books out now and study it," said Father.

"It's the review lesson," Mother told them when Betty had given each one his Bible and they were all settled in their chairs. "Hebrews 11 sums up most of the lessons. The first two lessons were on the creation and the disobedience of Adam and Eve. Then came a lesson on temperance, one of which is given in each quarter. Let's begin with Noah, lesson 4. Betty, tell us why Noah was brave enough to build an ark and tell people that a flood was coming when it had never even rained as yet."

"He was brave enough to build an ark because he believed that what God said was true," Betty replied.

"By faith," said Father. "Faith is simply believing in God, in the people around you, in each other. The things that we do every day show in whom we believe or in what we believe."

"Two lessons on Abraham follow," Mother continued. "Bobby, Hebrews 11, verses 8 and 17, shows us in what two great ways Abraham showed his faith. What were they?"

"He obeyed God by leaving his home and going where God wanted him to go, not knowing where he was going," said Bobby. "And when God asked him to offer up his only son he didn't hesitate, even though he didn't know God wasn't going to let him do it in the end."

"The next lesson is about Isaac, that very son," said Father. "Betty, do you remember anything about him?"

"He wouldn't quarrel, I remember that. God had promised him land for a home, but he had to move several times to keep peace with the people of that country."

"Yes, he showed that he believed God's promise to be with him and bless him," said Father. "Even the King of the Philistines acknowledged that the God Isaac worshiped was a God who kept His promises."

"Next we have two lessons, 8 and 9, about twins, Jacob and Esau," said Mother. "Bobby, you were so interested in them I know you can tell us about them."

"Esau sold his inheritance to Jacob one day for something to eat. Esau lived only from day to day. He never looked ahead as Jacob did. Jacob had lots to learn, though, because he wanted everything for himself. He found out later on that God would do things for him in His own good time and in His own way."

"Very well stated, Bobby. Next and last are the three lessons about Joseph and his father and brothers. I believe you were both more interested in Joseph than in any other of our heroes of faith. Tell us, Betty, in what way you think Joseph showed his faith in God."

"He served God just as well when he was having nothing but trouble as he did when everything was going well," Betty told them. "He told his brothers that though they meant it all for evil that they did to him, God turned it to good."

"Bobby, what do you remember particularly about Joseph?"

"He didn't try to pay his brothers back by doing them harm. But when he was the only one in the country that could save their lives he hurried to do it. And then, I remember, Joseph did each day's work the very best he knew how and was advanced right along by the King."

"Joseph never forgot the promise God had made to bring his descendants out of Egypt again, back up to the land of Canaan, their promised homeland. And he told his brothers to see to it that his body was not buried in Egypt, but taken along to Canaan when they returned," said Mother. "It was many, many long, sad years before they returned, but of that we will study next quarter. And now, Father, you sum it all up for us."

"Action always follows real faith. If we have faith in God we will obey Him. We just can't help it. For faith means that we are sure of the things we hope for; we know we will receive the things God has promised even though we cannot see them. And because of our faith we try to please Him."

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 6-20—Brush Creek, Ohio, annual June Meeting, near Tippecanoe City, Ohio.
- June 9-13—Minnesota State Conference at Eden Valley.
- June 16-27—Indiana State Conference, to be held at North Salem Church, five miles north of Plymouth and eighteen miles south of South Bend, Ind.
- June 21-27—Eightieth Annual Michigan Conference and Bible School, Pennellwood Chapel, 28 Allen Rd., S. W., Grand Rapids.
- June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.
- August 3-16—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
- August 17-22—Fiftieth anniversary of the Iowa State Conference, Waterloo, Iowa.
- August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

INDIANA BIBLE SCHOOL

As Bro. J. W. McLain, who has been engaged to work in our school this year, is an experienced organizer and instructor of harmonica bands, we wonder if some recreational work along this line would not be enjoyable and profitable for the youth.

If there is sufficient interest in this kind of work it will be planned as part of our recreational program.

Everyone who would like to do this bring your harmonica—a "Marine Band," "Hohler Band," "Old Standby," "34-B," or "Chromonica," Key of C. You do not need to know how to play, you will be taught.

Also bring stringed or reed instruments if you play. F. A. Stilson.

COMMITTEE REPORT

The committee that was appointed by the General Conference to ascertain the feeling of the people toward the establishment of a Student Bible Training Class, and to plan a course of study for such a class, if said class should be desired, wish to submit the following report.

Applications for membership, 1; inquiries concerning course offered, none.

We wish to thank Bro. Richard LeCrone and Bro. Cecil Smead for their able articles on the subject of a Training Class.

Leila E. Whitehead,
Floyd Stilson,
G. Eldred Marsh.

BRUSH CREEK CHURCH OF GOD Near Tippecanoe City, Ohio

By the time these lines are in print Bro. T. A. Drinkard will be in the midst of his sermons at our annual spring meetings. Sr. Emory Macy has charge of the primary class in the Bible School, and Sr. Eunice is teaching the intermediates. The teen age are studying this year with the adults under the leadership of Bro. Drinkard. Sunday, June 13, will be our final day, with three preaching services and dinner at the church. The Lord is gracious to us. Come!

Sydney Magaw, Pastor.

LOUISIANA CHURCH NOTES

The attendance and interest at the Blood River and Happy Woods Churches continue to be gratifying. A number of new faces are seen in the audience at each service, and we sincerely trust that this interest may be continued.

Our Wednesday night Bible class at Happy Woods is proving to be very interesting and helpful to all. The book of Acts is being studied at the present time.

The new Berean class in Ponchatoula has been kept going the past few weeks by the faithfulness of a few members. The attendance has been held down by the rush of the strawberry season; and when we say "rush" we mean just that! We are hoping that now the attendance may increase.

The Berean class at Blood River is also picking up in attendance and interest since the close of the berry season, and for this we are thankful.

Harry Goekler, Pastor.

RANDALL'S NORTHWEST DASH

The recently created Home Mission Board has arranged with Bro. C. E. Randall, president of the Ministerial Association, to make an evangelistic trip across the continent to the Northwest. He will plan to visit as many churches in Washington and Oregon as possible and also any places along the route that desire it. He is anxious to see as many of the isolated brethren as possible, also.

Do You Want Him to Stop?

His schedule is being arranged as rapidly as possible. Contacts are desired with all places where there are believers who would like to have him stop off. If your church has not had an inquiry as yet, and you wish Bro. Randall to make you a visit, don't wait, but notify M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio, at once. A short meeting could even be arranged, or a week or ten days, if advisable. Bro. Randall will leave Fonthill, Ont., July 5, working westward through Minnesota, and leaving St. Paul July 12 over the Great Northern. He must be back at Oregon, Ill., by August 3. Stops will necessarily, therefore, be brief.

A Great Opportunity

This is the first evangelistic effort put forth by the Mission Board since its organization. We are anxious to make it count for the utmost. Bro. Randall will carry the message of the Mission work and of the General Conference, and will inspire you with his vigorous presentation of the gospel message. Whatever offerings are made, above expenses, will be turned into the Mission Fund for further evangelistic work. In these days of crisis, with the Lord's return so near at hand, we need to witness far and near! This may be your great opportunity. Let's all make the most of this trip, pray for its success, and everyone cooperate as far as possible.

Send in your reservation for a meeting at once.

M. W. Lyon, Mission Board Chairman.

BEAR, ARKANSAS

We are pleased to announce that Elder T. A. Drinkard of Handley, Texas, is to be with us to begin a meeting at the church June 18. We have not had the pleasure of hearing Bro. Drinkard preach, but we have greatly appreciated his articles in The Herald.

We are looking forward to a very interesting meeting and invite all to attend, that we may grow in grace and in a knowledge of the truth.

The Arkansas-Oklahoma Conference will be held at Driggs, in Logan County, Ark., about the last of July. We would be glad to have a representation from all the churches in both the North and the South.

Mrs. S. A. Dorris.

CASEY, ILLINOIS

The Church of God (Restitution Church) at Casey, Ill., is to have Bro. L. E. Conner with them over the week-end of June 12 and 13. A cordial invitation is extended to the brotherhood in that vicinity to be present at the meeting.

BLAIR, NEBRASKA

I wish to report a very good meeting held at Blair, Sunday, May 30. The morning Bible study was led by Bro. John Denchfield, followed by a sermon by Bro. E. E. Giesler. Basket dinner was at the park. At 2:30 p.m., a sermon was given by Bro. Denchfield.

The day was certainly enjoyed by all present. A few showers of rain came during the afternoon as added blessings. Bro. Giesler will be with us until the latter part of the week.

Sr. Lucille LeCrone was operated on Tuesday, May 25, in an Omaha hospital. We are glad to state that she is recovering nicely.

I wish the brethren would pray for Sr. Howard Appleby, who is in a very serious condition at her home near Omaha. How much this sin-sick world needs the Lord! O, may He come soon, is my prayer.

Birdie Krogh.

ST. CLOUD, MINNESOTA

From The Gleaner, the local bulletin of the St. Cloud Church of God, we "glean" the following items of general and specific interest.

Sunday, June 6, was to be observed with an outdoor service. A picnic dinner was served at noon (weather permitting, we suppose). Both Sunday school and the worship service were scheduled for the picnic grounds.

Monday, June 7, is the date for the annual business meeting. "This meeting is very important and we urge everyone who is a member of the church to be present." That is an admonition that should be addressed to members of every church on the approach of the business meeting. The work of the church cannot go on successfully without careful planning and prayerful selection of leaders.

Attention is called to the forthcoming State Conference, which is to convene at Eden Valley June 9 to 13, inclusive.

THE EVANGELISTIC MEETINGS

Ripley, Illinois

The meetings closed Sunday night, May 23. Many good sermons were enjoyed, as the good attendance testified. There were no baptisms during the meeting, but we feel that the brotherhood profited, for we had our mind refreshed with the Word. The seed, which is the Word of God, has been sown, and as God giveth the increase in His own good time we do not know how far-reaching the effects may be.

Bro. Drinkard plans to be at the Brush Creek, Ohio, church for a meeting to begin June 6th and close the 13th. We trust that many will attend and that much good may be done.

Harvey Krogh, Jr., Pastor.

PREACH THE WORD

A leading brother writes me from a certain state. Among other things he says, "In our work is being left undone. The older brethren are fast passing on and few young converts being made. We surely need some awakening."

Here is a challenge to the Church of God to do missionary work. The call is urgent. Will you help with your means to carry the gospel to those in darkness? Here is pictured a sad condition, a condition that can be changed to a great extent if the church will set her face toward the goal of preaching the gospel, and demand of her ministers that they preach the doctrinal truths, the acceptance of which will make Christians, as it did in the days of the apostles.

How can the Church of God succeed if some of her professed ministers preach sound doctrine and urge men and women to turn from sin, while others say sin is necessary, and still others say that you should not preach so much doctrine?

Do not forget this, brethren, while you are demanding that the general brotherhood allow you to preach certain destructive theories—the world is in darkness and the condition mentioned above is growing worse day by day.

Still from another state come these words, "About the work here in ——. It certainly needs more preaching." The cry for more preaching of the gospel is going up from our brotherhood.

I am at your service, brethren, wherever I am called to preach the gospel of Jesus Christ, to preach the "great salvation" (Heb. 2:3) which the Master taught during His personal ministry upon earth. I am not receiving a set salary—only freewill offerings—and your help may be the means of saving some one and leading him to Christ. My home address is Handley, Texas. But while in the North you may write me in care of The Restitution Herald, Oregon, Ill., and the letter will be forwarded to me. I shall be happy to serve wherever I may be called.

May God open your hearts to realize that Jesus Christ is coming soon, and that we should put forth our best efforts to preach the gospel NOW! The Church of God will be held responsible for the preaching of the gospel. Never before have we had a greater opportunity to preach the gospel of Jesus Christ!

In unity there is strength and power. In division there is wreck and ruin. I stand for doctrine, faith, and practice. The faith is of no value without the practice, nor the practice without the faith. One cannot have the faith without the doctrine. So I preach doctrine, faith, and practice. Will you support such an effort? I have faith in God that He will make it possible for me to go forward in gospel service, and pray that you will cooperate with me.

T. A. Drinkard.

REPUBLIC, MISSOURI

Addressing her letter to the brotherhood in general, Sr. S. Herren reports an interesting meeting conducted by Bro. J. H. Anderson in her community recently. Having learned from Sr. Ethel Fyfe of Lockwood, Mo., that Bro. Anderson would be in Springfield of that State on May 31, Sr. Herren wrote and invited him to come and hold a short meeting at Republic. Bro. Anderson therefore preached for the brethren there on June 2 and 3, taking as his subjects the old but ever new themes of the Lord's coming and the kingdom of God and its locality.

Bro. Anderson was accompanied by his daughter and some of the brethren from Springfield. Speaking of the latter, the writer says: "Those good people from Springfield, though they were strangers in the flesh, yet they were far from being strangers in the Spirit. Sound in the faith as they were, they seemed more like beloved friends whom I had known for ages. It was a real pleasure to meet them."

"Bro. Anderson is an able speaker, driving the nails just where they are needed to make the house of God firm and unshaken by winds of false doctrine. At the close of the services an old neighbor of mine declared that he had preached more Scripture than he had heard preached for a long time."

The writer acknowledges great appreciation of the work being done by the Bereans, and declares that their faithfulness and zeal has endeared them all to her. She admonishes them to remain steadfast and true, knowing that their labor is not in vain in the Lord. She looks forward to eternal reunion with God's people when Jesus comes, "in the land where we shall never say good-by."

PASTORS APPRECIATE THE RESTITUTION HERALD

Pastor J. R. LeCrone of Eden Valley, Minn., states that he is making an earnest drive for new subscribers for The Restitution Herald under the very low special rates now being offered. He says that he finds that those who take the paper are quite generally more active, faithful, and interested in the work of the local church than are those who do not take it. He has already secured several new subscriptions and says there are more to follow.

Pastor Harry Goekler, Hammond, La., was the first from whom we received a list of new subscribers. Bro. Goekler adds: "Each paid for his own subscription."

Pastor C. E. Lapp, St. Cloud, Minn., evidently has a fine list to be sent in soon, judging from the announcement which he makes in the last issue of The Gleaner. He says:

"It is with great pleasure that we make announcement of the following very unusual offer. The Restitution Herald, our national weekly church paper, is now offering to new subscribers in clubs of ten or more the extremely low price of One Dollar as the subscription price for one year. Where could you get a religious paper for the very small price of a fraction less than two cents a copy? One whole year for one small dollar. Twelve have already given in their names. Hand or send in your name, address, and the dollar immediately so you, too, may take advantage of this real offer."

"Maybe you have a friend who cannot afford the paper. Why not send it to him as a perpetual gift for every week in the year. Help us put this paper in every church home."

BETWEEN YOU AND ME—

Bro. S. J. Lindsay may again be seen on the bank of Rock River with a fish pole in his hand. But he does not spend all of his brief vacation period in that delightful occupation, for he is present with his words of counsel and instruction at practically every service of the Oregon church, of which he was the founder.

Have you started to organize that auto party to attend the General Conference? If not, it is time to make your plans. We are looking forward to meeting many new faces at the meeting this year.

Earliest reports from the Fonthill, Ont., May Meeting indicate another successful gathering there. We await with interest a full report.

On the last Sunday in May a gospel team from Aurora College conducted the services at the Advent Christian Church in Mendota, Ill. Among those who assisted in the services was Bro. Arthur Mills, one of our promising young preachers-in-the-making, whose home is in Monroe, Wash.

Among the students whose scholastic progress entitled them to special honors for the first semester at Aurora College, we are pleased to observe the names of Bro. Vivian Kirkpatrick of Cass Lake, Minn., and Bro. Wilsie McKnight, formerly of Moorefield, Neb., but whose address is now Aurora, Ill.

Bro. F. L. Austin and Sr. Leila E. Whitehead of Chicago were callers in Oregon the other day. As usual, Bro. Austin was very busily engaged in the Lord's work, to which he devotes his entire attention as State evangelist of the Illinois Conference.

Sr. Samuel Upton, who is better known by her former name of Sr. Emma Lenz, has just returned to her home in St. Elmo, Ill., after undergoing a serious operation. A postcard and letter shower we are sure would be appreciated. She should be addressed as Mrs. Samuel Upton, St. Elmo, Ill.

The treasurer of the National Bible Institution deeply appreciates the generous manner in which the brotherhood has responded to recent special calls for help to meet current expenses. Our contributions always fall off during the summer, and if it were not for these special donations to the cause the Institution would find itself in dire straits for funds with which to carry on.

Among the visitors from "foreign lands" who attended the May Meeting at Fonthill, Ont., last week were Bros. Paul Hatch and Arlen Marsh, of Illinois. Bro. Hatch is well known in the Niagara district, where he acted as supply pastor at Fonthill and at the Falls some years ago. He planned to spend a little time after the meeting in renewing acquaintances in the two communities.

THE POWER AND PURPOSE OF CHURCH LIFE

(Continued from page 5)

Thou didst implant within us was to be built from spiritual infancy into spiritual strength by spiritual food, and not by mere admonitions of fleshly decency and honesty of human knowledge. Yes, we have tried to come on toward perfection through the flesh, and multitudes of us still stumble along there, and find it hard to believe that there is in the provisions of Thy grace full power for spiritual living as well as for spiritual regeneration. Does Thy Apostle mean there is spiritual food for growth?"

III

There is among us wholesome and larger emphasis on teaching as a means of spiritual growth and usefulness. But we must remember that the spiritual life of the Christian is matured as well as implanted only through the supernatural work of God's Spirit. Teaching must be informed by and impart this truth. All other teaching for spiritual growth deals with values secondary to and dependent upon this. No preaching or teaching to strengthen church life is satisfactory that is not drawn (1) from revealed Bible truth as to what builds spiritual life and is not (2) out of the teacher's own personal experience of that truth.

The teaching of the Spirit-filled life occupies more space in Romans than does that of justification by faith. In Romans 5:10 Paul writes: "If we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Most of us have preached almost exclusively the salvation of reconciliation and justification. We have not preached that the Christian as to his life is to be saved by daily identification through faith with the life of Christ. Many of us have behaved as if no such teaching was in the New Testament, with vast loss of spiritual usefulness.

Our Lord declares that we shall bear much fruit, if we shall abide in Him—not otherwise. He teaches the same thing that Paul does when he says that we shall be saved by Christ's life. Spiritual fullness in a Christian does not result from anything we may do or teach in the way of outward standards or methods. It results only from a life daily lived in Christ with God as truly as salvation from the guilt of sin at conversion results only from new-found faith in Christ. This is mystical and supernatural. It is so in the same measure and sense that regeneration is mystical and supernatural. But it is truth as essential to fruitful spiritual service as regeneration was essential to the soul's salvation when it was justified.

Paul declared to the Corinthian church that they were spiritual infants, babes in Christ. He glorified that they were even born. But he did not let it go at that. He was deeply concerned that they might grow—spiritually.

Of all things, the human infant is the sweetest. It is a heart-mastering bundle of promises and potencies. But if

it should remain an infant four years, ten years, twenty years, thirty years, how the heart of the mother and all others would bleed and suffer! Yet, spiritually speaking, have we not permitted this to be the situation in regard to untold multitudes who have membership in our churches!

IV

We must teach without placing the teaching cart before the horse. Dr. John McNeill, wonderful Scotch preacher, in a sermon on the woman at the well, tells how with glad heart she hastened from the well, forgetting her waterpot, to spread the glad tidings. No waiting to be "trained" or taught "all things." He adds: "How vastly the churches have lost because they have not used the ringing testimony of newborn souls. We have gagged them and quieted them. and said, 'Now, before you dare to speak, you must come and get a great deal of instruction.' And we ram them and cram them with instruction and make them stiff with knowledge, so that they cannot move at all."

We should encourage young converts to tell what the Lord has done for them without waiting for instruction. If they have had no experience of any kind that speaks to Christians of conversion, we need to discourage their uniting with the church until we have instructed them. Dr. McNeill has put us on the spot by instancing the joyous witness which the poor woman at the well hastened to bear. We have often been guilty of telling the young convert in effect to keep quiet while we pumped instruction into him. Too often he becomes like a young pigeon fed so full that it cannot fly.

We are spiritually poorer for having lost the simplicity and enthusiasm of our fathers of another generation. Some of us have even blindly supposed that that simplicity and enthusiasm was a hallmark of their spiritual inferiority as compared with us, whereas it is the other way around. If we could see and act upon this, and then could find our way back to the abundant biblical example in our preaching and teaching for spiritual growth and fitness for service, we should be in a far better position to win the lost and to win the multitudes whom we have brought to Christ to lives lived in daily identification with Christ, and therefore lived in abounding and world-conquering spiritual witness—which is the fruit Christ our Lord seeks from His churches.—The Western Recorder.

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An architect complains that many of his clients come and ask him to design a house for them, only to let him very speedily discover that they have already designed it all for themselves. What they really want is his sanction of the plan and the satisfaction of seeing him draw on paper what they have fully in mind. It is in very much the same fashion that we often go to the great Architect with our lives. We ask Him for wisdom and guidance, but we have already planned how we will build our fortunes and shape our course, and it is not His way we are seeking, but His approval of our way.—Mississippi Visitor.

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Do You Know the Answer?

By Mary A. Gesin

SOME years ago, there met in the city of London a great assemblage of the foremost leaders of practically every religious denomination in the world. The paramount objective of this gathering was to arrive at some solution of the problems confronting the nations of earth with respect to disarmament.

No less a dignitary of the great church than the Archbishop of Canterbury declared this to be the "most critical hour in history." And he issued a solemn appeal for peace among the nations. "For," he warned, "sinister forces are at work imperiling civilization itself."

With the assertion of the Archbishop, all thinking people are agreed. The great need and desire of mankind today is a sense of security. But suspicion, mistrust, and fear are so widespread throughout all nations that their governments are practically paralyzed. Lasting peace is further from their borders than in any preceding period of history.

"We cannot forget," urged this great religious leader, "that by the Treaty of Versailles in 1919, limitation and reduction of armaments were imposed upon a certain nation in order to render possible the initiation of a general limitation of the armaments of all nations." And he rightly feels that their governments can no longer acquiesce in the neglect of the moral obligation involved in such a treaty.

The true child of God has at his command the wisdom of the omniscient One. Opening the pages of the Book of Truth, he learns that "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."

Though all this and much greater distress shall prevail over the face of the earth, the faithful are counseled not to be troubled but to lift up their heads, for their redemption draws near. And "he that shall endure unto the end, the same shall be saved."

The great leaders at this gathering perceived on the

"They that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

horizon indications that the "reason and conscience of mankind are moving toward acceptance of the principle" of the brotherhood of man, which, in their opinion, is the only condition that will bring peace. But

the student of God's Word knows that "iniquity shall abound"; "the love of many shall wax cold"; and "evil men and seducers shall wax worse and worse."

Thus has God chosen "the foolish things of the world to confound the wise." For the "foolishness" of God is stronger than the "wisdom" of men, and He will "bring to nothing the understanding of the prudent," that "no flesh should glory in his presence."

That sense of security which all men are seeking is for you and me by the simple expedient of accepting it from the hands of the omnipotent Ruler of the universe. Now, today, it is ours. We need not wait until our Savior comes to bring peace to the troubled nations. He extends to us a "peace which passeth all understanding."

The faithful know that "in the last days perilous times shall come," but they are not seriously disturbed, because "the steps of a good man are ordered by the Lord: and though he fall, he shall not be utterly cast down." True wisdom, then, is found not in the philosophy of men, but in the simple truths of God's Book.

May we embrace every opportunity for collective and individual study and communion with our heavenly Father, at home, in our places of worship, at our Bible schools and conferences. Thus shall we find true peace and security, which all men crave. The weightiest problems, if unanswerable to us, will be left in the hands of the great Judge, resting assured that He will do all things well. For we know that in Him and in His Son are hid "all the treasures of wisdom and knowledge."

Better than all these, through the searching of the pages of His holy Word we may find eternal salvation when our Savior appears and brings with Him everlasting peace,

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Blood—the Fluid of Life

The life of the flesh is in the blood.—Leviticus 17:11.

BALTIMORE, Md., June 5.—Life in all its manifestations is wholly dependent upon an uninterrupted flow of blood through the veins and arteries of the body, insisted Dr. William H. Howell, Professor Emeritus of Physiology, of Johns Hopkins University. The innumerable microscopic cells of which the body is composed derive their vitality and their reconstructive and reproductive powers entirely from the blood, Dr. Howell declared in a recent *Science Service Radio Talk*.

This conclusion is, of course, nothing new to the physiologist. Its interest to us lies in the fact that it states as a scientific dictum a truth which the religious world denied for thousands of years, but which was revealed by God to Moses more than three millenniums ago.

“Great Doctrinal Testimony”

Praying always . . . for me, that . . . I may open my mouth boldly, to make known the mystery of the gospel.—Ephesians 6:18, 19.

PHILADELPHIA, June 1.—Many leaders among the great denominations are coming to see the danger that threatens their churches and the cause of religion everywhere from ignoring doctrine. A cleavage seems imminent in several denominations from this cause. Such a division has actually occurred in the Presbyterian Church in the United States, to which attention was called in these columns some time ago. (Jan. 20, May 7, Sept. 17, 24, 1935.) Division in the Disciples of Christ is recorded October 23, 1934. In the Methodist Church protests against the preaching of the “social gospel” were made by laymen and mentioned in our columns September 3, 1935.

Pleading for a return to a positive biblical theology to be proclaimed forcibly from the pulpit, a prominent leader in the Presbyterian Church asserts that “the hitherto popular liberalism, its ‘applied’ Christianity, and its condescension for the ‘grand particularities’ of the Christian faith have run out. Our assembly would do well to omit so many deliverances on social matters, and give itself to a great doctrinal testimony. God will honor His Word now as ever.”

We question whether the “liberalism” to which the Presbyterian writer refers has really “run out” or not. It seems to us that it is growing stronger rather than weaker in the average pulpit. Should the churches be induced to return to the preaching of doctrine there would be more opportunity for the Church of God to point out to the thoughtful the difference between biblical and traditional religious teaching. But so few in these days know anything

about doctrine, true or false, that it is difficult to arouse an interest in it. May Church of God ministers not make the mistake which has been made by those of other churches, and discontinue to teach and strongly emphasize the vital importance of right doctrinal understanding of the Scriptures.

Psychologist Condemns The “Liberal Mind”

“Let this mind be in you, which was also in Christ Jesus.”—Philippians 2:5.

NEW YORK, June 11.—Dr. Henry C. Link, director of the Psychological Service Center conducted by the Government in this city, and author of the popular book, *Back to Religion*, told the National Committee on Religion and Welfare Recovery that the “liberal mind” had proved disastrous to religion in this country.

Dr. Link affirmed that his conclusions were based on a scientific study which involved the questioning of five thousand individuals in sixty-five cities, “a cross section of all economic classes.” He found that “it is the mind systematically cultivated to question the traditions and morals of the past, the mind habituated to doubt the old and to place credence in the new; the mind which accepts no authority except the authority of its own reason,” which is “the road to moral, social, and economic anarchism, the road to chaos and revolution.”

Commenting on his remarks, *The Presbyterian* says that Dr. Link claimed that “religious leaders” are mostly unconscious of this. “All of which is a pointed commentary on the need for emphasis on those supernatural verities, the authority of the Scriptures, and the bold proclamation of the gospel even in the face of a gainsaying world, and impeded by the equivocal leadership which has been misleading the churches for twenty years.” (The editor of THE RESTITUTION HERALD is inclined to the opinion that this “equivocal leadership” has been misleading the churches for nearly as many centuries as *The Presbyterian* names “years.”)

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Essential Elements of Christian Faith

3. The Eternal Purpose

FAITH is an active principle, an energizing force, which puts into operation the entire machinery of salvation which has been designed and perfected by God. To change the metaphor, faith is the "enabling act" which authorizes man to become God's agent, God's representative, in the Creator's marvelous plans for human redemption and world reclamation.

"Without faith it is" not only "impossible to please him," but without faith, which, as we shall see, involves a knowledge of His will, it is impossible for man to fulfill the purpose for which he was created and to enjoy life in its broadest and richest possibilities. Faith enables man to conform his activities and services to the standard established for him by the Lord.

Faith, then, when thus understood, is more than an expression of belief in the being, goodness, and saving power of God; for, while it includes all this, it exalts belief far above mere intellectual assent to the truth of certain dogmatic ideas by producing in a man's life a definite and continuous reaction to those ideas.

Therefore, faith consists of an understanding of specified revelations of God's will, followed by a conviction of their truth that is so strong and certain that men are impelled to act upon it, govern their lives by it, and sacrifice all else that they may obtain for themselves the splendid rewards God offers for such faith and such service.

FAITH BASED ON GOD'S PROMISES

Faith, being "the substance of things hoped for, the evidence (or conviction) of things not seen" (Heb. 11:1), must of necessity depend entirely upon the promises that God has made. And if men are to be moved to action, even to sacrifice, by their faith in God, the promises upon which their faith in Him is built must contain three vital elements: First, they must be *true*; second, they must be *understood*; and, third, they must be *worth while* or *valuable* in their sight.

Those who are approved of God are said to *live* by faith (Rom. 1:17); *walk* by faith (Rom. 4:12); *overcome the world* by faith (1 John 5:4, 5); *obtain a good report* through faith (Heb. 11:2); and to *die* in faith (Heb. 11:13).

Thus the entire experience and service of the believer is governed from beginning to end by his faith in the promises of God. And faith, to develop and to maintain so powerful an influence over the lives of men, must be based upon (1) a clear understanding of the promises of God; (2) a definite conviction of their truth; and (3) a deep appreciation of their value.

In this article the editor seeks to define the purposes of God for the eternal welfare of man: why God created man and the earth in which he lives and what the final outcome of the creation will be.

For the joy that was set before Him, Jesus endured the cross and despised its shame (Heb. 12:2). Because "he had respect unto the recompense of the reward," Moses chose "to suffer affliction with the people of God, (rather) than to enjoy the pleasures of sin for a season" (Heb. 11:25, 26).

GOD'S PURPOSE IN CREATING THE EARTH

That God had a definite purpose in view in the creation of the heavens and the earth and all things that are in them is evident for at least three reasons: First, the fact is clearly revealed in the Scriptures; second, it is indicated in nature and in the laws by which nature is governed; and, third, such a conclusion is in harmony with reason.

Our knowledge of the creation of God begins with the facts revealed in the first two chapters of Genesis and which are more fully developed throughout the remainder of the Bible.

"In the beginning God created the heaven and the earth" (Gen. 1:1).

We observe that this reference to the creation of "heaven" employs the singular number, and evidently has little or nothing to do with the creation of the place where God dwells, which must have been in existence when the "heaven" here mentioned was formed. The present personal abode of God is reserved for Him, the celestial beings who compose His heavenly court, and for His glorified Son who sits at His right hand. Recognizing this fact, the Psalmist cried:

"Ye are the blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:15, 16).

The "heaven," the creation of which is recorded in the first verse of the Bible, is the heaven which forms the canopy of the earth, the atmospheric envelope that surrounds the earth, and not the glorious place of which David sings in the 11th Psalm: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men."

So far as man's knowledge is concerned, so far as the revelation of God in the Scriptures goes, so far as the human interpreter of the Word may venture if he would not exceed that which has been made known by the Spirit of truth, the habitat of man is absolutely limited, for time and for eternity, to the earth upon which God has placed him and of the substance of which God has made him!

This we believe to be a fundamental tenet of Christian faith, for without such an un- (Please turn to page 10)

Ishmael at Home

GOD told Abraham to cast out the handmaid and her son, for the son of the handmaid should not be heir with Isaac. Nevertheless, God, because of Israel's sin, did finally give the land to Ishmael, and he has had it for thirteen centuries.

Ishmael is at home in his own country; it is his by right of conquest and by inheritance. But the Jew comes and claims it. Shall he give it up? America is ours by conquest and inheritance; if the Indians should come back and demand it, would we recognize their claim?

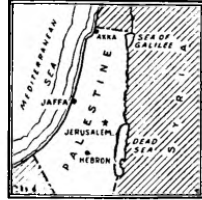
There are problems that only God can solve, and the problem of Palestine is one of them. We dare not run ahead of the Lord. The Crusaders tried it and paid a terrible toll of lives and money. Abraham did this when he became impatient with God's delay in fulfilling His promise. He undertook to help God out. The birth of Ishmael was the result.

From this seed of impatience there sprang twelve tribes who have lived in opposition to the twelve tribes of the promise to this day. From these tribes came Mohammed in the spirit of Antichrist, who now leads one seventh of the world's population in the stiffest kind of resistance to the gospel. Mohammed now rules the land and the temple site, and there seems to be no hope for Israel's Glory.

God has promised, but Israel must wait for God's time. Jacob of old learned this lesson to his sorrow. God had promised him the leadership; but not being willing to receive it God's way, he twice cheated his brother and gained it by his own devices. As a result he lost the Promised Land for twenty years and incurred the enmity of Esau against his seed. Now God is leading Israel back, but not as in the days when Jericho fell. God's way is always by faith and obedience. Israel is still in unbelief, and God will never send the blessing until Israel repents and turns to the Messiah.

There are two sides to the trouble between Jew and Arab. The Arab looks with alarm at the growing, flourishing settlements of the Jew in Palestine. The Jew is a better builder, a more efficient farmer, is far more progressive, and has set a standard that the Arab cannot compete with without breaking away from the good old order of things; and that he is not yet willing to do.

This strange civilization in Palestine is disturbing the "peace of the land." The Arab landowner sells out to the Jew; the Jew then puts the Arab serfs off the land to make room for his own people, and then the Arab complains because so many have lost their means of livelihood and the Jew is taking the country. It is true that the Jew has failed in not knowing how to handle the Arab. The Arab says that the Jew's next move will be to take Mecca! A Moslem told me yesterday that the uprising and killing in the land was caused by Communistic Russian Jews who are



actually hiring assassins to kill Jews so as to provoke the British Government to war with the Arabs!

Now the Jewish side. The Jew remembers God's promise to his fathers. He wants a home of his own, which is natural and right. He feels that he has a right to the temple site and the Cave of Macpelah, from which he is now ex-

cluded. He objects to being shot in the back by assassins. The Palestine strikes last year resulted in the death of over eighty Jews, death and wounds to British police and soldiers, devastation of property, and the destruction of ten trains, but also in the death or injury of hundreds of Arabs.

Then, when the Royal Commission came last October to discuss terms with them, the Arab Higher Committee refused to send any representatives for about two months. The truth is, the Jew has done more for the Arab than he realizes. Arabs are building better houses today, learning better ways of farming. If many have lost their livelihood, many more have found new occupations, as is shown by the fact that many Arabs have immigrated into the land and found work where there was none before.

Much of the trouble was caused by lack of acquaintance with the facts. A representative of the Arab delegation stated before the Royal Commission that the Government was spending more money on Jewish education than on Arab, especially for girls' schools. But the records revealed that the Government expenditures on Jewish schools in 1934-5 amounted to about \$187,800, while that for Arab education was \$960,000. Besides, the Jews themselves contributed five times as much as they received, while the Arabs gave nothing.

But when all is said and done, the fact remains that the Arab owns the country, and only God has the right to displace him. God will at the proper time give him a land of his own, if he is willing to let God have His way, for God promised to make Ishmael a great nation. I see many proofs that the Arabs are capable of being evangelized and educated for higher things. They are not wholly to blame for mad leadership, slavish customs, and the blighting religion that has held them in ignorance and error for centuries.

Inherently they are a strong and healthy people. There was a time when they were the conservers of civilization, and Europe was in darkness. Such Arabic words as algebra, chemistry, the names of the stars, and the numerals are constant reminders of the noble contribution they have made. The more probable explanation of the atrocities in Palestine lies in corrupt Moslem politics. The fanatical leaders incite their followers to unreasoning hatred of the Jews by playing on their prejudices.

Palestinian Arabs are far from being pure Ishmaelites; there is probably much of Esau in them, and also a mixture

of Greek, Roman, Jew, Canaanite, and Philistine. At Bethlehem one sees descendants of the Crusaders. Gypsies also pitch their tents in and about the city; they are recognized by their love of bright colors; the real Bedouins stay mostly away from the cities.

Most Arabs are Moslems, but many are Greek or Roman Catholic, or Protestant. I have met many victorious and happy Christian Arabs, some of whom are real powers for the propagation of the gospel. Dr. Cooper and I had the

pleasure of visiting some of the villages of the Hauran, northeast of Galilee and of preaching to them. Here we saw Arab life in its primitive form and in deep poverty. But it was a delight to meet fine and enlightened Christians, all praising God and eager to hear the gospel.

Here I learned to love the Arabs; and I invite the reader to join me in praying that these people may have this gospel, for many want it.—William T. Bruner, Jr., in *The Western Recorder*.

Better Times Ahead

THRILLING and inspiring as have been the developments made certain in the Scripture as a result of the second coming of Christ, there are others of like nature which we now present.

The earth itself will be completely renewed, renovated, cleansed of sin, made over into an entirely new earth. This is assured under God's Recovery Administration. The platform provides: "Behold, I create new heavens and a new earth" (Isa. 65:17). And "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). John in vision said, "I saw a new heaven and a new earth" (Rev. 21:1). And in Psalm 37:11 is the promise, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

In this new earth, where righteousness and peace abide, there will be pleasant, homelike joys and occupations. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . Mine elect shall long enjoy the work of their hands" (Isa. 65:21, 22).

Peace and security, quietness and assurance forever, will be characteristics of this coming administration. "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:18).

Every person under the Divine Recovery Administration "shall be in rest, and be quiet, and none shall make him afraid" (Jer. 30:10). "And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid" (Ezek. 34:28). "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: . . . for the mouth of the Lord of hosts hath spoken it." (Micah 4:4).

NO MORE VIOLENCE

There will be no crime, no violence, no accidents, no wasting, no destruction, under God's Recovery Administration. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18).

There will be no sickness there. Disease of every kind will be conquered and abolished forever. "The inhabitant shall not say, I am sick" (Isa. 33:24).

And death, sorrow, pain, crying, will be forever in the past, unknown in God's kingdom. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

Now to sum it all up—let us look at the whole of this Divine Recovery Administration. Let us examine all that God plans, and proposes, and promises when His government is established.

Nothing that man has done or can do bears any comparison with it. Nothing we have seen or heard or thought can equal it. All the proposals and promises of men pale and grow dim alongside it. What God will bring about exceeds even our most extended imaginings. The things He has prepared have not entered into the heart of man.

The earth will be made new—not one country, one continent, one hemisphere, but the entire earth. All the misery, wretchedness, sin, violence, terror, injustice, and oppression shall be gone forever.

Social and political conditions will be made new. Social justice and equity will rule in all human relationships. Everywhere there will be absolute security, peace, quietness, and permanent safety and assurance. The redeemed will be on an equality with the angels of God. Sin and the curse shall have gone forever. The former things are passed away.

Our bodies will be made new. The bodies we have now are subject to decay, illness, pain, disintegration, and death. They are easily injured, disorganized, destroyed. Disease feeds on them, dims their eyes, dulls their ears, disarranges all their functions.

Not so with this new body, the resurrection body. No disease will ever sap its strength. No death will ever disintegrate its particles. The passage of time will leave no mark upon it. The creeping of age will never bow it down. It is incorruptible. The forces of eternal youth are in it. The energies of the eternal God are imparted to it. It will never die. It will never grow old and feeble. It will never feel pain. It is eternal, immortal, incorruptible.

And we cannot even imagine the powers of the new life under God's Recovery Administration. Our bodies then will throw off and transcend the limitations that handicap

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More Preachers Needed

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matthew 9:37, 38.

THE demand today is more urgent than ever before for strong men with the personal presence of God in their lives, God-called, God-sent, well qualified, fully trained, for the ministerial leadership of the church at home and abroad.

In the intellectual and spiritual unrest and ferments of our times men are needed in the ministry who can feel deeply and think straight and speak intelligently and passionately on the great fundamentals of life as they relate to the individual, to the church, and to society as a whole. Men of balanced but vigorous and deep emotions, men of strong will, men with intellectual powers trained for God, men who love truth, men of widest human sympathy and understanding, men with zeal and holy enthusiasm who will refuse to be discouraged or disillusioned, men of patience and persistence who will not quit, men of conquering spirit, men of creative ability, men who are pioneers not content always to follow the well-beaten path but who as trail-blazers will risk everything for God and their message, men of vision, men who can see ahead and go ahead, men who are not narrow, men who are not prejudiced, men of large mold, men of catholicity of mind are needed to lead the church in its great task.

The size and importance of the church's task and the world's need demand such men, and more and more of them. Surely there is no human need and no human problem that is outside the proper interest of the church either directly or indirectly.

The minister of the Church of God is at once an administrator, pastor, teacher, priest, and prophet, and men are needed to perform all these duties that devolve upon a minister. The true minister is always and everywhere a master builder; a builder of character in the individual and a constructive force in the great structure of human society. The minister is a prophet of God; that is, a man who speaks for God. His life work is to interpret God to men and make the spiritual real and vital in the life of the individual and of society. He is a preacher of righteousness and of the good news of the kingdom of God. Jesus was a great preacher, at once the message and the messenger of God. From His time down to our own day a noble company of preachers have followed in the Master's steps, making Christ and His saving power known to men. Ever and again the preachers have been the leaders who have cried out against great wrongs and sternly called the people to righteousness. Every great movement in the history of the church has begun with some prophet who stood forth to declare the mind of God. Peter at Jerusalem, Paul at Ephesus, Augustine at Rome, Savonarola at Florence, Chrysostom at Constantinople, Luther at Erfurt, Wesley

at Whitefield in England, Spurgeon in London, Moody in the great cities of America and Britain—these and hundreds and thousands of other heroes, even if lesser ones, ministers of the Most High, preachers of eternal truth, have set in motion streams of influence reaching down to our own day, and now the call is for preachers today who will follow them and take up the tremendous responsibility.

Preachers are needed to proclaim God's truth to the people. Not men who try to work out a little philosophy of their own and tag it with their own name to live perhaps for a day, but men who will preach the gospel of Christ for the salvation of mankind; a message which takes its authority not from current conventions, but from God Himself; not men who keep one "ear to the ground" to hear what the people want, but both ears attuned to God to hear what He wants.

More preachers are needed who will take the message of God's saving grace to those who are in sin—flaming evangelists who will herald the good news far and wide, in rural areas, in cities, at home and abroad, for the field is not home and foreign, but the *world*.

Preachers are needed who can teach these as they are won to Jesus Christ to serve in the work of the church, build them up in Christian character, and minister to their spiritual needs.

Ministers are needed who can meet the age-long cry of the world for a friend. In the brotherhood of the church and out in the world the minister should stand always as the true friend of man. To the discouraged and disappointed, to the sorrowing and the sick, in homes where death has come, in homes where joy has come, the minister has wonderful opportunities to be a source of comfort, inspiration, hope, cheer, courage, and a steadying, helping influence. Preachers are needed who can be pastors in the full sense of the word—men who can be friends to men.

More preachers are needed to lead in every task which is the church's to do. The preacher may not be the superintendent of the Sabbath school nor of the other religious and general educational agencies of the church, and certainly not teacher of all the classes. Nevertheless, the preacher will and must continue to be the directing head of these agencies and furnish the inspiration for them and the leadership and guidance of them. They must not get out from under the direct influence of the preacher. More preachers are needed to help in developing the general educational work of the church. This is the time of times for such work.

More preachers are needed to instruct more perfectly in the truths of God those who are but partially instructed or who have been taught false doctrines. This is a short

paragraph but think how great the need in this line! We cannot dismiss this need with a wave of the hand.

More preachers are needed to lead the way in the quest for Christian unity. Men who have caught the vision of the one true church, who see the evils of division, and who at the same time can see the problems that such a quest presents; men who are not prejudiced, men who are not narrow, men who are not selfish, Christian leaders of large mold, men of catholicity of mind big enough to be apostles of unity are needed to lead the church to that unity for which Christ prayed and which so many true Christians are earnestly desiring today.

And then there are what we call the great social problems of mankind. The rich stand over against the poor; in a world of plenty millions face the future with fear; some are actually starving. Inequality and greed and oppression and injustice, and still "man's inhumanity to man makes countless millions mourn." Labor and capital raise the noise of incessant tumultuous wrangling. Public morals as evidenced by the widespread craze for gambling, in-

decency, a legalized liquor traffic, still need reforming. The races stand apart in suspicion and distrust. The nations of the world are tearing at one another's throats. Without entering into any argument as to whether these things are of any concern to the church it is my positive conviction that the preacher may without turning social reformer so lift up his voice and so proclaim God's truth that an enlightened public opinion will result which in time will bring in some degree these much needed social changes. And to do this more preachers are needed. A wide and challenging field of service is open before the church. She no longer can proclaim that the task is too indefinite; she cannot longer excuse herself on the ground that the problems are too delicate and that the discharge of her duty would offend some of her members. The church no longer can turn a deaf ear to the call of the world without being untrue to her trust. She has a message that strikes at the very root of the false economic practices and injustice and the maladjusted social order of our day, and she must declare her message with-

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Modernism

By T. A. Drinkard

MODERNISM in the pulpit today is preparing that element who desire it for the reception of what is called the social gospel. It purports to interpret the Master's gospel message, when in fact it misinterprets it and reduces it to a cold ritualistic form. It calls for a unionized effort regardless of the spirit of unity, and is based upon a theory that recognizes no necessity for faith in the doctrinal teaching of the Son of God. It counts doctrinal faith as so much hindrance, because no union can be attained so long as doctrine is recognized as a basic principle of the Christian faith, as revealed in the Word of God.

Are we, as a body of people, immune to the sinister attacks, whether open or private, of the modernistic appeals? Are we growing tired of the ancient paths? Have we come to see that it is no longer necessary to preach doctrinal truth as our former brethren did, and who lived to see established one of the most militant armies of men and women of any age or time, this side of the Dark Ages, fighting for the faith of the gospel? Shall we look at other people and crave to pattern after their compromising tactics of securing numbers regardless of unity? Shall we imitate their attitude against doctrinal truth? I say, kindly, NO!

I suggest that we take a look at their history, their faith and practice.

Israel tried the back-trail, and, behold her sin! The same dire results stare us in the face when we begin to throw bouquets before those who care little for the truth and less for a compromise.

Shall we decide that doctrine is out of date, that it is not as effective as some of us think it should be, and seek to help the Lord by discarding it for a while, and preach something more attractive?

Shame on any brother who makes an effort to teach spirituality, or Christian living, and at the same time seeks to teach that such is not doctrinal truth. I suggest and solemnly affirm that no man or woman can practice spirituality unless he or she has doctrinal faith.

Christian unity is based upon doctrinal truth. Men and women come into Christ by way of doctrine, as "the law of the Lord is perfect, converting the soul" (Psa. 19:7). Even the Master had a doctrine, and He called it the doctrine of God (John 7:16). And we are authorized to "teach no other doctrine" (1 Tim. 1:3).

But I am reminded that we are not united as we should be. That difficulty is easily settled by becoming united in the preaching of doctrine. Just as well try to keep the house erect after taking the foundation from under it.

The great movement, of which I am happy to be a member, is based or resting upon doctrinal truth, faith, and practice. However, sometimes the practice is not just what it should be. There is much room for improvement in the practice department. Let us get busy! The shortcoming is not in doctrine, but in the practice, therefore, let us see that doctrinal teaching and practice go hand in hand and never become separated. When an effort is made to separate them, dire results will follow when the seed of error germinates.

"FATHER DIVINE" IN NEW YORK

THIS more or less noted Negro who claims to be the Creator Himself, and who has, I am told, numerous followers in Seattle, Washington, and Portland, Oregon, has a headquarters in New York, where he is being "worshipped" and "adored" by many people who ought to have better sense. He has succeeded, however, in duping these "worshippers" and, apparently, persuaded some of them into giving him their property in return for their devoted enjoyment of his teaching and fellowship, and promised support.

In the *Christian Herald* for January, 1937, there is the following account of the impressions made upon one who went to "Father Divine's" headquarters in New York, and observed the movement at close range. He has this to say: "Up in New York's Harlem is a man much in the news, a little Alabama Negro, who says he is God, and who has made thousands believe it, and who laughs at courts and income tax collectors. He is Father Divine. One day he's in court, denying that he has a cent to his name in this wicked world, and putting up \$1,000 (cash) bail; the next day he or his 'angels' may be putting down \$30,000 for an upstate farm. Now the police are raiding a luxurious Beverly Hills mansion in which three hundred of his followers have raised such a bedlam that the neighbors can't stand it; now, say the newspapers, one of his followers has sent back fifty cents to a New York subway company in payment for fares he *didn't* pay three years ago, and signing himself 'Wonderful Victory.' It is all a little confusing. The watchword of the movement is 'Peace, peace,' but there is no peace in it, for the innocent observer. Your reporter has just journeyed up to Harlem to attend a meeting of the 'children' and the 'angels' in the Harlem heaven; he watched five hundred or more of them go wild with enthusiasm over the least gesture of their diminutive leader, for three solid hours. It was frenzied, furious, pathetic, and blasphemous.

"Father Divine, doubtless, has done some good. That convert who sent back the fifty cents is quite typical. No man can owe a dime and follow Father. In all that five hundred we did not find a single girl who smoked or used rouge, a single man who swore or drank. But we couldn't get over a certain sensation of nausea at the thought of this little black hypnotist calling himself God, claiming to have written the Bible and to have resurrected the dead. For we knew that he had allowed some of the dead to be buried in potter's field, after giving all they had to this movement; and we knew that there was a sharp class distinction in this heaven of his, between the 'children' who still had some money and property of their own, and the 'angels' who had given their all to the cause of 'Peace, peace.'"

One cannot but wonder if some people have not taken leave of their senses, when they take up with a movement of this sort. But it appears to be altogether too true, that it does not make any difference, seemingly, how crazy a movement may be, and how wild and fanatical the teaching,

there are always those who will listen to it and even join in with it.

Our Savior distinctly told us that there would be such movements: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before" (Matt. 24:24, 25).

And that great Apostle to the Gentiles, Paul, in 2 Timothy 3:1-7, 13, warns the church against the coming of "evil men and seducers" who shall "wax worse and worse, deceiving and being deceived." Verse 6 tells us: "For of this sort are they which creep into houses (invade privacy!) and lead captive silly women laden with sins, led away with divers lusts," and the next verse says that people of this sort are "ever learning, and never able to come to the knowledge of the truth." And, for some reason, a great many of this man's followers are women, as are also the teachers and followers of many other well known cults, too well known to be here mentioned separately and in order! All honor to those loyal women who have ever followed the Lord Jesus Christ, even to death! The church would go into oblivion in many places, were it not for their loyalty and devotion! But beware of any man or woman who comes in the guise of sheep, but inwardly is a ravening wolf! They are not seeking the eternal welfare of the flock, but their pelts! They will meet their Judge one of these days! But it is passingly strange that some people seem to be able to receive anything but the truth!—A. E. Bloom in *The Messiah's Advocate*.

MORE PREACHERS NEEDED

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out regard to what may be said by some who hesitate or pretend to fear that her spiritual mission would suffer. I am not saying that the ideal of Jesus is mainly one of social welfare and justice, concerned with questions and problems of economics and sociology. But with morals and human values Jesus is tremendously concerned, and He wants His church and His ministers to be tremendously concerned. The prophets of the Old Testament, especially such as Jeremiah and Amos, and John the Baptist and Jesus and James and others in the New Testament have a great deal to say about such because all these issues are at root moral and human value questions. I am not pleading for mere social reformers, but for preachers of righteousness who will cry out against sin as the prophets of old brought the message of God against the sins of their day, even sin in high places. Jesus had a heart of compassion for the ills of humanity. The preacher of today must have "an enthusiasm for humanity." The spirit of Christianity is a golden rule of patience; it is compassion for the multitude; it is a spirit of healing and service and peace. The church and the minister who would follow the Master cannot be ignobly patient with wrongdoing. The church and the preacher are not antagonistic to any social order as such, nor proponents of any social order as such, but they are

hostile to every offense against humanity and the friend of whatever is wholesome. I may have dwelt at some length upon this phase of the preaching of the preacher for this day, but I know that I am upon ground that is disputed and debated, and I want to make myself clear if possible. I do not see how the prophet of God can shut his eyes to any form of wrong. A realistic facing of facts will mean a lifting of the prophetic voice against sin in every form.

When we contemplate the task of the preacher and see that it is immeasurable in its extent and that it is terribly solemn in its issues, that the preacher is witness to the truth which God has revealed to men, that God has instructed to the preacher the answer to the question of the ages, "What must I do to be saved?" and that he is the interpreter of the message of the cross, that the preacher bears a commission for all mankind, with a work so broad and so varied that it is almost beyond comprehension; when we see that "the foolishness of preaching" is the instrument for the salvation of the world, we shall agree that more preachers are needed. Preachers are needed who are compelled to say, "Woe is me if I preach not the gospel." Preachers are needed, more preachers, who are saturated by the motives and the energies which come from a life of close communion with Jesus Christ and in whose hearts the fires of this great communion have set glowing the passionate purposes of prophecy. God does not have enough of that kind of men in His ministry. More preachers are needed.—Earl Martin in *The Gospel Trumpet*.

BETTER TIMES AHEAD

(Continued from page 5)

them now. There will be no weakness, no deformity, no limitation of movement. So will our bodies be. For He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

And "we shall be like him; for we shall see him as he is" (1 John 3:2).

There will be no more feebleness of the physical powers; no more dreaded creeping on of old age, impairing our faculties, only abounding health, thrilling vigor, unimpaired strength, more abundant life, and the abiding confidence that it will always be so as the millenniums roll on and on.

INSURANCE NOT NEEDED

Eyes that were blind here will be opened; ears that were deaf here, unstopped; tongues that were dumb here, unloosed; limbs that have been crippled here, made whole. Truly the people of God "shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

There will be no need for life insurance, for there will be no death; no need for old-age insurance, for there will be no old age. "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. 65:22). There will be no need of sick insurance, for there will be no sickness; no need of accident in-

surance, for there will be no accidents; no need of theft and fire insurance, for there will be no robbery, no fires; no need of unemployment insurance, for the service of God will employ all forever; no need of security insurance, for safety and quietness will prevail always; no need of storm and lightning insurance, since wasting and violence and destruction will give place to security and peace and assurance.

There will be no more depression, no more alarms, no more uneasiness or fear, no failures, no poverty, no injustice, no oppression, no unfairness, nothing to molest, nothing to make afraid, no more tears, sorrow, crying, no more pain, no more death. Sin and the curse are gone forever. The former things have passed away.

There will be no freezing cold, no burning heat, no gloomy clouds, no darkness of night, no wasting sickness, no cruel pain, no graveyards, no parting with loved ones, no temptations, no sin.

The saved will enjoy only victory, only praise, and rest, and glory, and quietness, and confidence, and assurance, and safety evermore, world without end. Fulfilled then will be the ancient oath of the divine Administrator. "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

It will not be difficult then to exclaim: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psalm 16:6).

BRIGHT PROSPECTS FOR WHOM?

To God, who is now preparing all this for His people, we will sing: "In thy presence is fulness of joy; at thy right hand are pleasures for evermore" (Psalm 16:11).

As our hearts thrill at the contemplation of this coming Recovery Administration, and we meditate on the infinite goodness of God in making such a future possible, let us be reminded that all these glorious prospects are for the followers of God, the saints of Christ. They cannot be claimed, and the future life cannot reasonably be expected, by those who have not, and who will not, surrender themselves to Jesus Christ our Lord.

Even now every person is preparing for a harvest of glory or a harvest of shame. Even now everyone is deciding whether he will be in the new earth we have been studying about. Our individual future is in the making now. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8).

There is no cheating the harvest, dear friend. What are you expecting of that resurrection day? Eternal life and eternal death are placed before you. If your mortal body is quickened to life in the resurrection when Jesus comes, it will be because your living spirit has been quickened now by the Spirit of the Lord.

CITIZENS NOW BEING RECRUITED

May you know the "power of his resurrection" now in being given life from the dead, and may the Lord Jesus Christ quicken you who are dead in trespasses and sins, that you may live His life here in the conquest of sin as

well as hereafter following the conquest of death.

To everyone comes the gracious invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

The citizens of the new earth are being recruited now. Their fitness for life under the Divine Recovery Administration is being determined now. The eternal destiny of all is being decided now.

Christ has come to seek and to save the lost. He has sought you. He has found you. May God help you to let Him save you. He offers you eternal life. He offers you an eternal home. He offers you all that I have so feebly and inadequately set before you.

He has died for your sins. He will pardon them if you will accept His death.

He has canceled the sentence of the law against you. He will lift that sentence from your soul if you will now accept His sacrifice. He has purchased eternal life for you. He will confer it upon you if you will now surrender yourself to Him.—Carlyle B. Haynes in *Signs of the Times*.

THE SEARCH

I sought His love in sun and stars,
And where the wild seas roll,
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.

I sought His love in lore of books,
In charts of science' skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!

—Thomas Curtis Clarke.

ESSENTIAL ELEMENTS OF CHRISTIAN FAITH

(Continued from page 3)

Understanding of the Scriptures it would be impossible for us to follow intelligently the unfolding and development of God's eternal purposes in their relationship to man.

Confirming our conclusion that the earth was formed for man, and man for the earth, the greatest of the Old Testament prophets says:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain," that is, not without a purpose, "he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18).

Here two important facts are revealed: First, God formed the earth for a definite purpose; and, second, that purpose was that it might be inhabited.

Having created it and made it in every way a suitable dwelling place for those for whom it was designed, God gave the earth to "the children of men" for an everlasting possession.

GOD'S PURPOSE IN THE CREATION OF MAN

The purpose of God in the creation of man is twofold as it is revealed in the Scriptures. The earliest record we have (Gen. 1:26-28) contains this statement of the introduction of human life upon the earth:

"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. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Examining the passage carefully we observe how closely the purpose of man's creation is associated with the earth. The blessing which God pronounced upon him was to the end that he might "be fruitful, and multiply, and replenish the earth, and subdue it." Before he could hope to conquer the forces which were then latent in the earth—the natural sources of energy as gas, oil, steam, and electricity—he must increase in numbers. One man and one woman could not accomplish so great a task though they might have all eternity in which to attempt it.

In addition to blessing him with mental and physical powers which would enable him to conquer these material forces of the earth, God blessed man with higher intellectual abilities that he might master and govern its animal inhabitants as well.

Man was thus created, equipped, and empowered by the Lord to be the conqueror and the king of earth under God. No doubt this was the reason why he was made in the "image" and after the "likeness" of the One whose representative he was to be. Moffatt's translation says that God proposed to make man to "resemble" his Maker, which suggests even more clearly that the Creator designed him to be His vicegerent, and so provided him with a form which all lesser creatures would recognize as more godlike than their own.

The purpose of man's creation is enlarged upon in the second chapter of Genesis. "Thus the heavens and the earth were finished, and all the host of them. . . . The Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. . . . 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. 2:1-7).

In this, the second record of man's creation, the purpose

of his coming into existence is again seen to be very closely connected with the earth. In the earlier statement, as we have learned, man was commanded to subdue the forces of nature and to rule over the brute creation. To accomplish this purpose of the Creator, he must multiply in numbers until his offspring filled the whole world. Here there is now added to the former statement of purpose the fact that man was created to supply the lack suggested: "There was not a man to till the ground." To provide for this necessary service, "the Lord God formed man of the dust of the ground." He was thus made out of the substance of the earth he was to subdue and rule that he might be a part of his own kingdom in the fullest sense.

MAN'S OBEDIENCE A PART OF GOD'S PURPOSE FOR HIM

In the light of these facts, that man was created of the earth, to be its conqueror, developer, and sovereign under God, it becomes plainly apparent why it was that the Lord demanded absolute and unquestioning obedience from him. Man is here to carry out God's purposes in the earth.

Adam's failure to obey God in no way changed the Creator's eternal purpose. The action of no man or group of men can alter the purposes of God! Yet without changing His *purpose*, God may and often does change the *individuals* through whom He will bring His designs about. When the first Adam failed through disobedience to carry out the divine purposes, a second Adam was promised who would take his place and succeed in overcoming the forces of earth until He had "put all enemies under his feet" (1 Cor. 15:22-25, 45).

The first Adam lost his own life and the life of his bride and of their offspring through sin. This simply means that because they showed by their actions (Gen. 3:6) that they did not believe God (Gen. 2:17), and therefore could not be depended upon to carry on faithfully and unquestioningly the task of world-conquest and rulership which had been assigned to them, the Lord cut short their lives and banished them from His royal throne in Eden. Had Adam and Eve not thus failed in both faith and duty, and had none of their descendants failed in a similar way, every man would have been a king and every woman a queen under the earthly dominion of God.

Unbelief introduced an element of weakness into the characters of our first parents which speedily brought about a weakening of their bodies.

It is becoming ever more apparent, not alone to the psychiatrist, but to the physician as well, that Dr. Schofield, of the British Medical Association, was right when he said some thirty years ago that while "the power of mind over body has limits, they have never yet been ascertained."

Nor was Shakespeare mistaken in his conclusion that "our remedies oft in ourselves do lie." But he might well have added that the causes of our physical weaknesses, as well as the remedies by which they may be removed, frequently may be found within ourselves, that is, embedded in our characters. For, to change the wording but not the thought of a biblical statement, "as a man thinketh in his heart, so is he" (Prov. 23:7).

Wrong belief on the part of Adam and Eve led to wrong

action, and wrong action led to weakness of body, and eventually to death.

OBEDIENCE THE PRODUCT OF FAITH

Character, good or bad, is the outward expression of inner mental attitudes. And such attitudes grow out of what one really believes. If he believes God as did Abraham, his faith will not only lead to divinely *imputed* righteousness (Rom. 4:3), but will result in actual righteousness as well. Consciously or unconsciously, we *live what we believe*. Emerson observes that "the thing a man does practically believe (and this is often enough without asserting it even to himself, much less to others); the thing a man does practically lay to his heart, and know for certain, concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest."

To put the matter in another form: What a man really believes, not merely what he *professes* to believe, determines what he is. Which assertion is, after all, but an echo of our Savior's words: "By their fruits ye shall know them."

Adam and Eve disobeyed God because they did not believe what He had told them would be the result of eating of the tree of the knowledge of good and evil. Completeness of obedience comes only through completeness of faith. Had they fully believed, they would have obeyed. Christ, the second Adam, who, "Son though he was, he learned by all he suffered to obey, and by being thus perfected he became the source of eternal salvation for all who obey Him" (Heb. 5:8, 9, Moffatt).

Obedience is the thing which God wants and must have from those who would cooperate with Him in His glorious work of restitution. Without such unquestioning obedience on the part of His coworkers and rulers, the eternal purpose of God could not be accomplished and the whole earth be filled with His glory. And, as we have seen, perfect obedience will be rendered only by those who have a perfect faith in the Lord and in the promises He has made. And perfect faith cannot be attained without coming to a definite knowledge of what God has promised to those who believe in Him.

Salvation, then, comes by faith, faith by hearing, and hearing by the Word of God (Rom. 10:17).

To sum up the entire matter: It is God's great purpose to reclaim the earth from the effects of sin; to fill it to overflowing with righteousness, prosperity, tranquillity, and life. To accomplish this objective, He is now calling out and developing a body of people who are to be the aids of the King of kings when He comes. In them must be cultivated above all else the qualities of faith and obedience to God. Furthermore, they must be thoroughly taught the breadth and fullness of the Lord's purposes that they may work intelligently with Him in every way. As we contemplate these things, we echo the words of David in the 72nd Psalm: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Aim of Christian Discipline

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Timothy 1:5.

"The object to be secured by such caution is the love which springs from a pure heart, a clear conscience, and a sincere faith."—Weymouth.

"Whereas the aim of the Christian discipline is the love that springs from a pure heart, from a good conscience, and from a sincere faith."—Moffatt.

It used to be considered good psychology among certain intellectuals that a child should be allowed to express its own personality without dogmatic coercion. Thank goodness, many fathers and mothers are seeing their mistake and are turning back to the Bible doctrine of discipline for their sons and daughters. To always "do the thing I want to do at the time I want to do it," whether in work or play, never yet developed red-blooded personality, and never will.

The aim of the Christian discipline is to develop a personality of love. True happiness is found in giving, not getting. From earliest years a child needs once in a while to be set to doing things he most emphatically does not want to do. The discipline does him good. You young people need often to set about doing first the thing you would rather put off to some other time. Practice that piano lesson when you would rather be off with the gang. Go play ball even if you feel more like sitting at home reading a book. Enter into the plans of other people; make them happy.

Personality is like a flower garden. If nature has its way the garden goes to weeds. Yes, even your character must be cultivated. Flowers spring from properly kept soil. Love "springs from a pure heart, from a good conscience, and from a sincere faith."

"The lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful."—*Susan Coolidge.*

The touch of Christ is a touch inspiring us to love. His disciples are good Samaritans. No matter who you are, "God is no respecter of persons." Let yourself go in His way. You may not want to do His way at times. It will be hard but, like David, you will find that "my cup runneth over" (Psalm 23:5). A personality of love will spring forth from your life.

A Pure Heart

"The heart is deceitful above all things, and desperately wicked."—Jer. 17:9.

These impurities of the heart must be purged out. It takes discipline, first by one's parents and teachers, then by oneself: "If a man therefore purge himself from these—" (2 Tim. 2:21). We find this to be a big "if." We turn to the Lord for help and we find Him faithful: "Every branch (in me) that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).

A Clear Conscience

"Conscience" is defined in Young's Concordance as "a knowing with oneself." There is the seared-with-a-hot-iron conscience, which enables a selfish man to live with himself without despising himself, and there is the good conscience. The evil Jews were convicted by their own consciences (John 8:9). A clear conscience is one that is good and that has not become seared; yes, and more, it is a conscience which the blood of Christ has purged "from dead works to serve the living God" (Heb. 9:14).

A Sincere Faith

The measure of the good you can do is what Jesus said, "According to your faith." Believe good things of God. Have supreme confidence in Him, that He is perfect in every way. Then cast your life upon His promises. Be like Paul: "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). Hear the Word of God, for "faith cometh by hearing" (Rom. 10:17), and then build the Temple of your life upon the Rock of Faith which cannot be moved.

Love

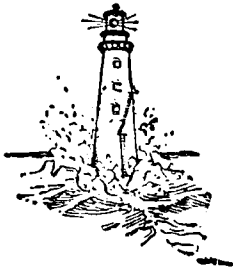
Plant a flower seed in rich ground, cultivate and water, let the warm sun shine on it, and, lo, you have a flower. Even so, plant the Word of God in your heart, and then with sincere faith keep your heart pure and your conscience clear, and, lo, you have the fragrance of love. "Out of his belly shall flow rivers of living water."—John 7:38.

Praise Ye the Lord

All in the darkness, seeds have been growing
Slowly, slowly, day and night;
Now in the sunshine, blossoms are blowing
Glad and gay in the golden light.

Now in the happy springtime weather
Sing the birds in sweet accord;
Children and birds and flowers together,
All the world is praising God.

—*Grace Wilbur Conant.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

A PRAYER FOR HELP

"**T**ODAY I read the nicest story," said Bobby. "I found it in my book of *Birds and Their Habits* that Uncle John gave me last Christmas."

"Tell it to us," said Betty, as she and Mother seated themselves in the living room. They had just finished in the kitchen for the day and were ready for that cozy chat the three always had before going to bed.

"It was in the chapter on eagles and it told how the mother eagle teaches her little ones to fly," Bobby told them.

"She builds her nest at the edge of a steep cliff. When her baby eagles are old enough to begin to learn to fly, the mother eagle pushes one little one out of the nest and lets it fall. In just a few seconds she flies down and swoops under her frightened baby bird. Then she catches it on her back, and it rides safely back to the nest."

"Imagine how happy the little eagles are when they are able to soar through the air by themselves," Mother remarked, "but it does seem a hard way to learn."

"I've watched an eagle," said Bobby, "and I've thought it was the bravest and freest of birds. Perhaps its flying lessons have something to do with that."

"I shouldn't wonder," said Mother. "We, too, learn the best lessons of life through the hardships we endure. Since we've led up to this point, let's look over our lesson for next Sunday. It's right along this line. Betty, get our Bibles, please."

"We start a new quarter of lessons which shows how God helps in the building of a nation," Mother continued. "But it is really a continuation of last quarter's lessons. It concerns the children of Jacob or Israel, in whom we were so interested. Betty, do you remember how many there were who went down to Egypt from Canaan when they had nothing at all left to eat?"

"It was seventy, Mother," Betty answered promptly.

"They had increased to six hundred thousand men, not counting the women and children, during the time between, which was a little more than four hundred years. Bobby, turn to Exodus 1, verses 11 and 14, and tell us if they were still so favored by the king."

"Oh, no," said Bobby, "they had masters placed over them who made them work terribly hard."

"Verse 8 says there was a new king in Egypt," Betty said, "who hadn't known Joseph and didn't care anything about them."

"Yes," said Mother, "and they had become slaves for the Egyptians who didn't want to lose them because they did all their hard work. Now do you remember what promise God had made to Joseph before he died?"

"That He would see that they all got back to their home land again," spoke up both children at once.

"And God hadn't forgotten His promise, either," Mother assured them. "Even before the children of Israel asked God to help them He was planning just how He would do it. I wonder if you children know the name of the man God chose to lead them away from the cruel Egyptians and back home."

"Moses," said Betty quickly, "and I remember what happened when he was a baby. The cruel king had made a law that every boy baby of the Israelites must be thrown into the river. But this little baby's mother just couldn't bear to part with him, and so she kept him hidden for three whole months. By that time he was getting so big and cooing so loudly she couldn't hide him any longer."

"Please let me tell it now," interrupted Bobby. "The baby's father, I think it was, made a little boat and fixed it so it wouldn't leak, and then the mother put the baby in it and they carried it down to the river side. Then the baby's sister stood near by to see what was going to happen. The first person that saw the little boat was no one else but the king's own daughter. She told her maids to bring it to her, and when they turned back the blanket there was the baby! When the little baby saw the strange faces about him he began to cry, and the princess felt sorry for him. She knew by his looks that he was one of the Israelites' babies and that according to her father's law he shouldn't be alive."

"Now let me finish it," said Betty eagerly. "By this time the baby's sister had come up and asked the princess if she should go and call an Israelite nurse. The princess wasn't a bit afraid of her father, the king, so she told the baby's sister to go. And, of course, she went and got their own mother. The princess told her to care for him and she would pay her for it. But she didn't know she was paying her to take care of her own son."

"Then the princess named the baby Moses, which means, 'drawn from the water.' And that is enough for one evening, children," finished Mother,

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 6-20—Brush Creek, Ohio, annual June Meeting, near Tippecanoe City, Ohio.
- June 16-27—Indiana State Conference, to be held at North Salem Church, five miles north of Plymouth and eighteen miles south of South Bend, Ind.
- June 21-27—Eightieth Annual Michigan Conference and Bible School, Pennellwood Chapel, 28 Allen Rd., S. W., Grand Rapids.
- June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.
- July 29-August 1—Oklahoma-Arkansas Conference at Driggs, Ark.
- August 3-16—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
- August 17-22—Fiftieth anniversary of the Iowa State Conference, Waterloo, Iowa.
- August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

THE RELIGIOUS CENSUS

A representative of the United States Census Bureau called at our office last week asking us to urge upon our local church authorities the desirability of immediately filling out and sending in to the Department of Commerce, Bureau of the Census, Washington, D. C., the religious census blanks which they have received. The Government representative stated that thus far but twenty-six had responded from our denomination.

We believe that the protection in worship and the freedom of conscience which our country assures to us should be recognized by our churches everywhere and our appreciation shown by complying with this very simple request. May we depend upon you, the local church officer reading this paragraph, to see that the census blank is properly filled out and sent in to Washington immediately?

G. E. Marsh, Secretary General Conference.

"CORNELIUS NOT A CHRISTIAN"

The editorial which appeared under the above title on the front page of The Restitution Herald of April 13, is republished in the June issue of the "Messenger of Truth" Bro. S. J. Lindsay's excellent little paper. We appreciate the notation which Bro. Lindsay appends to the article in which he states that he heartily agrees with the thought presented in it.

If you wish to know what it was about look up your Herald of April 13 and reread it.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Mr. and Mrs. John E. Miller; Mrs. Grace Myers; Lydia A. Railsback; Maybelle Hanson; Georgia and Wayne Thompson; Silas M. Claypool; Mary Calkins; Mrs. and Mrs. E. C. Railsback; Jessie M. B. Kauffman; Eva L. Page; W. A. Reid; Mr. and Mrs. C. E. Netts; Ella M. Siple; A Friend; Anna N. Young; Mr. and Mrs. J. H. Williams; Mr. and Mrs. Paul C. Johnson.

SOUTH LAWN CHURCH, GRAND RAPIDS

Due to the extremely busy season, and multitudes of demands on time, news items have not been sent as often as they should. We wish to tell our many friends, however, that the banner of truth is still flying high at South Lawn Church, and plans are being worked out for real development in the future.

Sr. Agnes Lumsden faced the sad experience of burying her father June 5, and the sympathy of the church goes out to her.

Superintendent Stevens of the Sunday school has plans of special interest for each Sunday throughout the summer months. It is not expected that the attendance will run as high through the vacation period, but we anticipate a good sized, loyal group each Sunday morning.

Visitors are always welcome at "The Church That Lights the Way."

F. E. Siple, Pastor.

MORE THAN A TITHE

A husband and wife, who are equally interested in the Lord's work, not only in their own locality but throughout the country, felt an insistent desire to help pay off the indebtedness of the National Bible Institution. They have been tithers for many years, but their tithe was only sufficient to meet their regular pledges for other religious work. Here is how they met the problem.

"When the Conference suggested that if three hundred members would each contribute \$25.00 the debt would be met, we wanted to send our \$25.00. Our tenth wouldn't be enough to pay other church bills and still provide this amount. So on January 1 of this year we began saving half dollars for this purpose" (this, remember, was in addition to their tithe), "and much to our surprise by the end of the first week in May we had the \$25.00. It wasn't always easy to do, but we stuck to it."

How much of real Christian devotion is expressed in that last statement: "but we stuck to it"! We thank God for such coworkers in the Lord and for their example, even though it puts many of us to shame.

RANDALL'S NORTHWEST DASH

The recently created Home Mission Board has arranged with Bro. C. E. Randall, president of the Ministerial Association, to make an evangelistic trip across the continent to the Northwest. He will plan to visit as many churches in Washington and Oregon as possible and also any places along the route that desire it. He is anxious to see as many of the isolated brethren as possible, also.

Do You Want Him to Stop?

His schedule is being arranged as rapidly as possible. Contacts are desired with all places where there are believers who would like to have him stop off. If your church has not had an inquiry as yet, and you wish Bro. Randall to make you a visit, don't wait, but notify M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio, at once. A short meeting could even be arranged, or a week or ten days, if advisable. Bro. Randall will leave Fonthill, Ont., July 5, working westward through Minnesota, and leaving St. Paul July 12 over the Great Northern. He must be back at Oregon, Ill., by August 3. Stops will necessarily, therefore, be brief.

A Great Opportunity

This is the first evangelistic effort put forth by the Mission Board since its organization. We are anxious to make it count for the utmost. Bro. Randall will carry the message of the Mission work and of the General Conference, and will inspire you with his vigorous presentation of the gospel message. Whatever offerings are made, above expenses, will be turned into the Mission Fund for further evangelistic work. In these days of crisis, with the Lord's return so near at hand, we need to witness far and near! This may be your great opportunity. Let's all make the most of this trip, pray for its success, and everyone cooperate as far as possible.

Send in your reservation for a meeting at once.

M. W. Lyon, Mission Board Chairman.

FROM AN AGED SERVANT OF THE LORD

Knowing that such an encouraging message is always welcomed by our readers, we present the following letter from Sr. J. E. Brown of Tacoma, Wash. That one of such advanced age remains interested in the things of God and in the writers for The Herald shows how rich her faith is. May God bless and strengthen her and the hands of those who minister to her needs until the Master comes.

"You cannot imagine the joy that I have in The Restitution Herald. I am nearly blind, but a friend reads it and the Bible to me. I enjoy always your good articles, and though I am ninety-five years young, I like the young people's department. I was sorry when Arlen Marsh left the department, but glad that it fell into such good hands as those of Bro. Smead.

"Of course I know Srs. Lottie Young and Emma Railsback and Bro. Corbaley and others, but even those whose names I have become familiar with through their contributions to the various funds I feel I know, for we all belong to the one body, the body of our Lord Jesus Christ."

BAPTISM AT OREGON, ILLINOIS

The Church of God at Oregon was given occasion for rejoicing last Tuesday when William Arbogast was immersed by the pastor into the name of the Lord Jesus. Bro. Arbogast has been probably the most regular attendant at all the services of the church during the past six years of any in the congregation. He is present at Sunday school, Berean and prayer meetings, in addition to practically every preaching service. And not only has he been present, but he has taken an interested part in Bible discussions and frequently conducted Berean meetings. He is in the prime of life and we look forward to many years of successful service for him before the Lord comes.

KOKOMO, INDIANA

After a long silence, Kokomo reports that we are still active in the service. We greatly miss Bro. A. E. Hoskins of Burr Oak, Ind., who is on an evangelistic tour through his old home State, Minnesota. His monthly visits to Kokomo are most pleasant and beneficial. We pray for the success of this effort.

Bro. Robert Harvey, 1230 S. Union St., was released from the St. Joseph Hospital, June 4, where he underwent a minor operation. He is doing nicely and hopes to be out to services next Sunday.

Sr. O. J. Parker has been on the sick list most of the winter and spring, but is faithful in attendance at all services, though often in great need of rest.

Sr. M. D. Porter of South Bend, Ind., was a visitor for both Sunday school and morning service June 6. Come again, Sr. Porter.

We will hold our Children's Day program June 13. Both the committee and the children have been hard at work the past month.

Our program for summer services is: Sunday school, 9:45 a. m.; morning worship, 11:00 a. m., with Bro. O. J. Parker in charge; Berean classes (adult and junior), 6:30 p. m.; and evening sermon at 7:45 p. m., by the writer, who is thankful to be back in the work after five months of illness during the winter. Brethren living near or passing through Kokomo are invited to visit with us.

D. G. Harvey.

REPORT FOR MAY

Sermons delivered in Indiana: Plainview, 2; Rensselaer, 2; Hillisburg, 2; Plymouth, 1.

Sermons given in Missouri: Blush, 5; St. Louis, 2; Springfield, 2; Republic, 2.

Money received in Indiana: Plainview, \$28.00; Rensselaer, \$20.00; Hillisburg, \$20.83; Plymouth, \$15.00; North Salem, \$7.50; conference board, \$7.00. Expenses \$15.00.

It was our pleasure to hold two services in Republic, Mo., where we met Bro. Si Herrea and family. Bro. Herrea, wife, and son are members of the Church of God, and learning that we would be in Springfield, asked us to come to Republic and hold some services. This is a new field and good interest was shown, but we could be there for only two nights.

J. H. Anderson, Indiana Evangelist.

HERALD RECEIPTS

E. Anderson Drake (for another); Mrs. R. L. Adams; Mrs. Carl Weatherwax, Jr.; Mrs. F. L. Beach; Clair B. Hart; Curtis Vance; C. H. Adams; Jessie W. Donaldson (for another); Mary Howard; Mrs. Wallace Woolf; Mrs. A. M. Siple (for self and another); Lucy J. Lapp; June Macy (for another); H. S. Bell; B. H. Carpenter (for another); Sadie Skeels (for another); Mrs. Elza Irons; Mrs. Charles E. Page; Mrs. Calvin Hammond; Emma Fugate; Luella Caples; Mrs. Albert Finney; R. L. Funk; Mrs. Lillian Brewer; Mrs. E. L. Griffin; Marvin R. Herren; Sam Scally (for self and another); B. N. Berry (for self and another); G. M. Birkey (for self and another); Elizabeth Dauterich (for self and another); Mrs. John Reid; Mrs. Jennie Baker; Mrs. Bessie Hoag; Mrs. R. A. Robinson; Fred Smith (for another); Joseph Hightower; Mrs. Bertha Lesh; J. W. Cooper; Winfield F. McKaig; Clara L. VeNard; Mrs. Clarence Barnum; Mrs. Sam Richardson; Mrs. Lorrin Gainey; Mrs. Martin Bankston; Mrs. P. H. Hutchison; Mrs. James Sanford; Ira T. Ritenour; Alvin E. Phillips; Mrs. Edna Arthaud (for another); John E. Miller; Billy Cusey; J. E. Herriot; Mrs. Emma Scott; Elfa M. Fitz; Mrs. Mandes Reed (for another); Arlen Marsh.

HOPKINS - NEWELL

South Lawn Church in Grand Rapids, Mich., was packed to standing room Saturday night, May 22, for the wedding of Lyle Newell and Ilah Hopkins, two of our popular young people. Ilah is the daughter of Bro. and Sr. Oscar Hopkins. She has been a member of our church and Sunday school for several years. Lyle has also been identified among our young people for some time. Sr. Newell, his mother, will be remembered as one of the attendants at General Conference from here.

The church was beautifully decorated for the occasion, and following the wedding a reception was held in the church parlors. The heartiest good wishes of all go out to these young people in their lives together.

F. E. Siple.

SMITH - SHERMAN

At a simple wedding service, celebrated in the Church of God at Oregon, Ill., Sunday, June 6, 1937, Sr. Anna Aslaksen Smith of Forreston, Ill., became the wife of George W. Sherman of Byron, Ill.

They were accompanied to the altar by Bro. and Sr. Charles Gesin, the latter a sister of the bride. Others in attendance were close relatives of the two families.

For many years Sr. Smith was a widow, fulfilling ably and faithfully her duties as a mother by bringing up her children "in the nurture and admonition of the Lord." Under difficult circumstances she reared them to young manhood and womanhood, instilling within them those qualities of character which make them worthy of her instruction and example. We wish for both husband and wife the joy and comfort in each other's association which they so richly deserve.

Mr. and Mrs. Sherman will make their home in Byron, Ill.

MRS. ERMA MYRTLE PEARSON

Mrs. Erma Myrtle Pearson, daughter of Mrs. and Mrs. Warren Honeyman, was born near Nashville, Ohio, May 28, 1914, and died at Stouder Hospital, Troy, Ohio, June 3, 1937. She was married to Bro. Forest Pearson, of near Tippecanoe City, Feb. 7, 1937. She is survived by her husband; her mother, Mrs. Anna Honeyman; five brothers, Leonard, Arthur, Lloyd, Ralph, and Lawrence; and four sisters, Mae, Angie, Elsie, and Florence. Many other relatives and friends survive.

Though she had attended the Brush Creek Church of God for only a few months, she showed an interest in the faith. She was reared as a member of the West Union Christian Church.

Funeral services were conducted June 5 from the Honeyman home and the Church of God by Elder T. A. Drinkard and the writer. Sydney E. Magaw.

Bro. Earle H. Mogle, treasurer of the National Bible Institution, and his wife are spending a brief vacation on the Pacific Coast. While there Bro. Mogle will inspect the property belonging to the Institution at Riverside, Calif.

Sr. Mattie H. Scott writes as follows: "Friends of Bro. and Sr. J. A. Grant of the Rensselaer church will no doubt be interested and saddened to learn that Sr. Grant suffered a stroke last August and since that time she has been confined to her home, and much of the time to her bed. Bro. and Sr. Grant are further distressed by the failing health of their only child, Bro. Hale Grant." Let us ask the Father to comfort and strengthen these suffering ones.

PATRICK - WILLIAMS

A beautiful marriage was solemnized in Ashland, Ohio, May 30, when Miss Ione Patrick, daughter of Elder and Mrs. James A. Patrick, became the wife of Mr. Wilber Williams of that city.

A large section of the commodious auditorium of the Christian Church was well filled with relatives and friends of the popular couple when the sweet tones of the organ announced that the hour when two good souls were to be joined into one had arrived. A beautiful solo was sung by the bride's brother, Cecil Patrick, after which, to the beautiful strains of the Wedding March, the bridegroom, with his brother as best man, appeared and stood between the rows of lighted candles, emblematic of the lighted way of life, waiting to receive the one he loved above all others, when the bride, on the arm of her father, preceded by her maid of honor, appeared, marching slowly down the aisle to her future life's companion—an impressive picture to those who appreciate the significance of marriage.

The marriage rites were solemnized by the writer, assisted by Elder Hull, pastor of the Ashland Christian Church, of which the bridegroom is a member.

In attendance at the wedding were representatives from Cleveland, Akron, Dayton, and the neighborhood of the Brush Creek Church, Ohio, and from Illinois.

Many of our people are acquainted with Miss Ione, a former teacher and a true Christian girl. Mr. Williams is a fine, Christian young man, holding a responsible position with one of the large chain stores in Ashland, where they expect to make their future home, and where they may be addressed. As they are true to the elements of Christian character, we bespeak for them a happy and successful wedded life.

L. E. Conner.

The editor left today, June 15, for Plymouth, Ind., to attend the Indiana State Conference and Bible School, which meets from the 16th to the 27th, inclusive, at the North Salem Church, between South Bend and Plymouth.

CONTRIBUTIONS TO N. B. I.

Anne E. Sleight	\$ 2.00
Mrs. B. F. Cook	3.00
Lucy J. Lapp	3.00
Marvin Herren	1.00
Mrs. S. W. Coffman	3.00
Happy Woods, La., S. S. (ind fund)	5.00
G. L. & Ruth Starbuck	10.00
Mr. & Mrs. H. G. Pierce	5.00
Fred C. Smith	1.00
A Brother & Sister	15.00
Dixon, Ill., Church (ind. fund)	3.25
Oregon, Ill., Church (ind fund)	14.36
Marvin R. Herren	.50
Golden Rule Church, Cleveland, Ohio	5.00
B. N. Berry	1.00
Clifford Wilson	25.00
Maybelle Hanson	4.00
Mrs. Jennie Baker (helping fund)	1.00
Clarence Poland	5.00
Ripley, Ill., S. S. (ind. fund)	11.30
William H. Moore	1.00
Maurertown, Va., S. S. (ind. fund)	5.11
Robert Hardesty	5.00
Jessie M. B. Kauffman	4.00
Mrs. I. E. Brown (helping fund)	3.00
An Illinois Brother & Sister (ind. fund)	25.00
Robert Hardesty	1.75

Sin and Its Results

WE READ in Matthew 24, the 12th verse, these words: "And because iniquity shall abound, the love of many shall wax cold."

I presume the "many" referred to here are those with a profession of love to Christ, and how well Jesus knew the fickleness of the human heart, how well He knew the mighty power of Satan, for who else could conceive the knowledge that Christian people would be lured into sin because it abounded?

One would naturally expect them to be disgusted with it, and yet this prophecy is signally fulfilled. Don't we find our own church people drifting here and there because there is so much wickedness all about them?

The trouble is that we haven't learned to hate sin—we don't want our boys and girls, and sisters and brothers, to indulge, but if they do we excuse the sin, we tolerate it. Oh, for such a hatred of sin in each one of our lives that not for a moment will we excuse or tolerate it, but as far as we are concerned, and by the grace of God, keep ourselves from it.

I feel confident that when we get a good look at sin, we shall be ashamed to be counted among those who indulge in it.

I know a man who considered himself broad enough politically to listen to all sides during a recent campaign, and so he visited the primaries of both factions, and he said that at one he looked about at his companions and saw about them such marks of dissipation and illiteracy, that he felt ashamed to be there, and kept hoping no one he knew would discover his presence and, just alone for the type of men who were voting on that side, he cast his ballot on the opposing side. And so, friends, when we get a good idea of the awfulness of sin and the type of people associated with it we will pack up and move out. It has been said that the greatest sin in the world is unbelief, and it is that sin which will keep the sinner out of the kingdom of God, but the real motive for this unbelief, it seems to me, is one of two things: pride and selfishness.

All unrighteousness is sin! Do we admire an unrighteous person? Yet because we are proud, rebellious, and selfish, we become the very kind of person we dislike. Sin is an overstepping of the divine boundary between good and evil. For just a few moments let us consider some who have had to pay in a measure for the sin they committed: We know that Adam and Eve were cast out of a garden in describable for beauty to earn their bread by the sweat of their brows. Misery and pain and sorrow were their lot. Thistles, briars, and thorns were they to fight continuously! Was the apple worth it? Would it not have been better to remain a bit less intelligent than God than to have assumed such self-exaltation? You may say, "No, but I never would seek that position." Listen: Every time you get up in the

morning and fail to thank God for His protection during the night and seek His guidance through the day, you are assuming that you can take care of yourself as well as He can. Every time you plan your own affairs without seeking His approval you are exalting your own ability and intelligence. In the day of judgment if He casts you out to utter darkness, will your self-exaltation be worth it? When you rob God of tithes and offerings, when you refuse to witness for Him or speak a word to some lost soul because you are too proud, you are hoarding up wrath unto yourself. And when you see your loved ones going down to destruction will your pride and selfishness be worth it?

We cannot go on in this life doing the very things Satan was cast down from heaven for and expect to get away from it. We may stay away from theaters and dances, but we may be stingy and mean and rebellious and proud. We may give our tenth regularly, but we may refuse to speak to a fellow man because we don't like what he does; we may attend services regularly, but we may be unwilling to make these services inspirational by the help we may give; in fact, merely being indifferent often kills a service.

Can any of these sins be excused or justified?

We don't want to be numbered with the whoremongers, the murderers, the liars, when they weep and gnash their teeth, but sin is sin in the eyes of God, and there is no excuse for it, for His grace is sufficient, and we have Christ for an example, and we know that sin when it is finished bringeth forth death. But Christ was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed. He was manifested to take away sin, and in Him is no sin. "He that committeth sin is of the devil: for the devil sinneth from the beginning," and Christ was manifested that He might destroy the works of the Devil.

That sin exists none can deny. Why it was permitted has perplexed many minds, but God can bring light out of darkness, make the wrath of man to praise Him, and turn a curse into a blessing. He can bring good out of evil and turn mistakes and downfalls into stepping stones to higher ground. John says in the Revelation, "There shall be no more death, and there shall be no more curse."

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter
And He will make it plain."

—Condensed from *The World's Crisis*,

THE RESTITUTION HERALD

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OREGON, ILLINOIS, JUNE 22, 1937

NUMBER 38

Essential Elements of Christian Faith

4. The Church of God

IT IS obviously impossible in a single article for the author to do justice to the vast theme to which he invites the reader's attention at this time. For, *The Church of God: Its Origin, Purpose, Constitution, and Destiny*, includes the entire divine plan of human redemption and of

world reclamation. And yet it is necessary for us to know something of the origin of the Church, something of the purpose for which it was established, something of its nature and eternal destiny, before we can exercise an intelligent and active faith in God and in the Lord Jesus Christ. For faith rests upon the promises that God has made, and the promises He has made have much to do with the purpose, constitution and destiny of the Church of God.

It is not compatible with the positive nature of our studies for me to introduce opinions of my own, but I ask your indulgence for a momentary disregard for our established rule in the interest of candor. In what I am about to say, to paraphrase a confession of Paul, "I speak not by *inspiration*," but by *conviction*.

It is my personal *conviction*, reached after a careful study of the scriptures applying to the subject, that the Church of God has in a sense existed from the beginning of God's dealing with men. For as we proceed with our study we shall find that the word "church" means "called out," and that the Church is composed of individuals whom God has "called out" because of their faith, that they may render certain specified services to Him.

The word "church" sometimes means simply "congregation" or assembly of workers for God, as in Acts 7:38, where mention is made of "the church in the wilderness," which obviously means the congregation of Israel in the journey through the wilderness of Sinai.

But Israel is entitled to be termed the "called out" or Church of God for a more definite reason. The twelve tribes had been "called out" of Egypt to serve Jehovah in a very special way. He had said through Moses, "If ye will obey my voice indeed, and keep my covenant, then shall ye

In this, the fourth of a series of articles in which the editor presents some of the more important elements of Christian faith as taught by the Church of God, he invites the reader's attention to one of the most comprehensive subjects of the entire Bible—The Church of God: Its Origin, Purpose, Constitution, and Destiny.

be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5).

God had called out the twelve tribes of Israel from the bondage and sinfulness of Egypt into the glory of His own service

that they might be "a kingdom of priests, and an holy nation."

Egypt was not merely a type of the sinful world out of which God calls those who come to have faith in Him, but Egypt was actually a state of sin, from which the Lord literally "called" His people.

Moses, we are told, elected to "suffer affliction with the people of God, (rather) than to enjoy the pleasures of sin (in Egypt) for a season" (Heb. 11:24-26).

Speaking through Hosea (11:1), Jehovah says, "When Israel was a child, then I loved him, and called my son out of Egypt."

The similarity of the description given by inspired writers of Israel and the Church are striking. God said through Moses that Israel should be a "peculiar treasure," and a "kingdom of priests, and an holy nation." Peter, speaking under the inspiration of God's Spirit, described the church as "a chosen generation, a royal priesthood, an holy nation, a peculiar people," whose duty it was to "shew forth the praises of him who (had) called (them) out of darkness into his marvellous light" (1 Peter 2:9).

Both Israel and the Church were called out of darkness into the glorious light of the truth of God. Both made a covenant with Jehovah to do His will. To both God promised that if they remained faithful they would be a royal or kingly priesthood and "an holy nation." Both Israel and the Church were called out for service and that service was to be the service usually rendered by kings and priests.

That this is to remain the dominating purpose for which God calls out His people is evident from the song which the four and twenty elders sang:

"And they sung a new song, (Please turn to page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Bible Reading Permitted in Public Schools of Illinois

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."

SPRINGFIELD, Ill., June 10.—It was brought out in the discussion of a bill which would specifically state that the reading of the Bible was allowable in the public schools of Illinois, that no law now existed forbidding such reading. In introducing her measure in the House of Representatives, Mrs. Lottie Holman O'Neill said: "This is only a permissive bill, and a number of other states have adopted similar laws recently. They have found Bible reading to be a deterrent to juvenile crime."

Arguing against the enactment of such a law, Representative F. W. Lewis voiced the chief objection of the opposition when he said: "I have no antagonism toward the Bible. Even the Koran could be read as a matter of education, but not a religious doctrine. The question is whose Bible would be read—yours or mine?"

At this point in the debate it was revealed that "there is no law prohibiting such reading" in the Illinois code, but State Superintendent of Public Instruction, John A. Wieland, said that court decisions permit no interpretation of the Scriptures.

Surely the devout Christian parent can find no serious objection to the present situation with regard to the reading of the Bible in the public schools. To read the Bible in the schools is permitted by law, but to attempt to interpret the Bible is forbidden. For ourselves we are glad that such is the case. Doctrinal errors result, not from reading the Bible, but from the misinterpretation of it. Let the Word of God be implanted in the minds and hearts of our boys and girls in the home by godly parents and grandparents, as was the case with Timothy (2 Tim. 1:5; 3:14-17), and it will make little difference whether or not it is read in the schools!

Quenchless Fires of Hatred

"And Esau hated Jacob."—Genesis 27:41.

PHILADELPHIA, Pa., June 19.—Rev. W. H. Allen, of the Moravian Church in America, who has recently returned to this country from Palestine, has this to say regarding the present situation between the Jews and Arabs:

"About 750,000 Arabs live in Palestine (which is about the size of the State of Vermont and much less fertile). Three British Royal Commissioners that have been sent out to study the situation have reported that Palestine is unable to support more than the present population.

"It is also claimed that the late Col. T. E. Lawrence promised the Arabs, as a reward for helping the British in

the World War, that an all-Arab federation would be formed, including Palestine. As a result of the Balfour Declaration, the Arabs are exceedingly bitter against both Jews and British.

"The Arabs admit that the Jews are smarter than they, and have more wealth, but they believe that if Jewish immigration continues the country will be completely dominated by them."

In this view of eventual Jewish domination in Palestine, the Arabs are not mistaken, as the student of prophecy is aware, and as a Christian Arab told a visiting Methodist minister of the editor's acquaintance, to the latter's amazement, recently. Palestine belongs by promise and inheritance to Jacob, not to Esau, and soon we believe he will come into full possession of it.

Jewish Fears in Italy

"Fear is on every side."—Jeremiah 6:25.

ROME, Italy, June 19.—The judgment of Jehovah is searching out the "dispersed of Judah from the four corners of the earth" (Isa. 11:12) and forcing them by persecution and economic pressure to seek a place of refuge within the circling hills of Zion. According to *Current History*, the Jewish communities in Italy are beginning to be deeply concerned as to what may be before them in that country. Up to the last few months they have "enjoyed a degree of freedom from social, racial, and religious prejudice that has been equalled in few other countries." But now the situation is changing entirely and the restrictions which have been placed upon their compatriots in Germany it is feared may soon be applied to the Jews in Italy.

While the Government itself has made no threatening move against them, with the exception of the restrictive laws passed recently in Libya (see *Abreast of the Times*, Jan. 5, 1937), which is Italian territory, various newspapers, apparently "inspired" by Italian authorities, have been inaugurating an anti-Semitic campaign after the order of that carried on in Nazi Germany.

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Let's Dust Off the Bible

By Mary A. Gesin

AMERICA is a nation of reading people. The well filled news stands on every business street or corner proclaim this fact in no uncertain terms. They also proclaim just as unmistakably the trend of the taste of the reading public. And a few moments' survey of the titles displayed on the stands gives evidence of the cultivation of a type of literature that is detrimental to both sound thinking and sound living.

Why has this popular trend in reading habits come about is a question that may well be asked. Students of the problem tell us that people read because they want to forget. Howard Jennings, in *Signs of the Times*, quotes from David Raffelock, editor of a writer's journal, and we give you in part his analysis.

He says, "We are in a transition stage of society, and there is a great uncertainty among leaders. When no remedies to difficulties are forthcoming, it has become politic to serve the narcotics of forgetfulness, of diversion and camouflage. The more a yarn can make people forget, the more popular it is."

Desiring to evade the stern facts of living people demand an opiate. The wierd, fantastic tales that find such an eager following speak only too clearly that men today are seeking an unrealistic world where the grim realities of living are forgotten.

Disregard for the principles of noble character is most obvious in the flagrant display of the sex periodicals. The so-called "confession" story is one of the most popular among readers and, no doubt, the greatest source of income for present-day writers.

We are all appalled at the descent of youth into crime. Dare any thinking person say that popular literature, as well as the popular type of movie, has nothing to do with it? And the really distressing fact is that this so-called literature is as often brought to the reading table by the parent as by the child.

Just a few hours after completing this article, the following incident came to my attention first-hand, and I have inserted it here. At one o'clock in the morning a small boy was noticed sitting on the curb at an oil station, hoping for a ride to his home which was in the next town fifteen miles distant. Upon inquiry the following information was obtained. His age was twelve years, and he was the oldest of a family of nine, living on relief. He had hitch-hiked to

the next town to see a movie. When asked why he didn't go to the movies in his own town, he replied, that there "wasn't any killings in it."

In beautiful contrast to the lurid tales of present-day fiction let us turn the pages of that good old Book of books and read: "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple . . . Great peace have they which love thy law: and nothing shall offend them. . . . Thy word is a lamp unto my feet, and a

light unto my path. . . . Blessed is the man that walketh not in the counsel of the ungodly . . . but his delight is in the law of the Lord; and in his law doth he meditate day and night. . . . The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. . . . The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever" (selections from the Psalms).

Ignoring the facts that face one never did change those facts. If the difficulties of every day, the problems of making a living, are too burdensome, discover the plans that God has for you in the not far distant future. The world's greatest Book is replete with information on this subject.

Listen: "He shall judge the poor of the people, he shall save the chil-

dren of the needy, and shall break in pieces the oppressor. . . . He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight" (Psalm 72).

Listen again: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come . . . with a recompense; he will come and save you. . . . 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" (Isaiah 35).

Is not this concrete enough for you? Listen: "I saw a new heaven and a new earth . . . and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people . . . And God shall (Please turn to Page 11)

Forgotten!

Forgotten! no, that cannot be,
The oath of Him who cannot lie
Is on the city and the land,
An oath to all eternity.

Forgotten! no, that cannot be,
The grace of ages deep and broad
Is grace without decay, the grace,
O Israel, of the Lord thy God.

Forgotten! no, that cannot be,
Sun, moon, and stars may cease to shine,
But thou shalt be remembered still,
For thou art His, and He is thine.

Forgotten of the Lord thy God!
No, Israel, no, that cannot be,
He chose thee in the days of old,
And still His favor rests on thee.

—Horatius Bonar.

God's Character

By Harvey Krogh, Jr.

MANY pictures of God's character have been painted since men began to worship and preach. Our Creator has been shown as carnal man in his good and evil moods. God has been pictured as a tyrant with all sorts of characteristics.

Possibly you have heard of Christ's sacrifice as something to appease the anger of God. And if you would say there is no reason in that according to the Scriptures, the answer you will hear is, "You must take those things on faith." But we should say, "Come, let us reason together," for there are things that we are not to take on faith, but we are to reason and understand as God has instructed us. If we try to take obvious untruth on faith people will doubt all that we try to teach.

Would you want to worship a God who became angry at any little thing we might do wrong and demand a sacrifice to appease that anger? Of course not. God is perfect. When a man learns to keep his temper and use reason he is considered to be civilized and advanced higher than the man who immediately becomes enraged. Can man, therefore, be more advanced than God? No! And we must, therefore, admit that God is not less civilized than man.

Maybe you have heard some one say he could not believe in a God who would consign poor sinners to a burning hell just because they knew not how to be good. Such a one has a mistaken idea of the character of God. It would be hard for me to put my trust in that kind of a God. A good man would never torture his dog to punish him. He might kill him but never torture him. Is God less merciful than man? No! That cannot be!

Why did God request the life of His Son? Was He angry? I do not think so. Nor did God need to be pacified with human blood. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? . . . For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek. 18:23, 32). "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4). "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).

According to these scriptures God is not a cruel tyrant seeking vengeance where He can, but is a God of love. Because some have thought God was not a loving Father they have tried to escape Him, Because they commit sin they

think God is angry with them, and the human inclination is to become angry with the one who is angry with you. For this same reason some children are hard to correct. They feel that punishment is a means of getting even for some wrong done. How much easier it would be if it could be made clear to the child that punishment is for the child's good and is directed by love. Of course it would follow that in punishing one would have to be careful that malice and anger were not the motives. Solomon said, "He that spar-eth his rod hateth his son: but he that loveth him chasteneth him betimes." Therefore the motive would be love. Now if that is correct for man, would God punish just to avenge Himself? Can you imagine God doing the opposite of what He has asked man to do? When God punishes, it is for the good of the one being punished.

There is a popular teaching that the wicked shall be tormented for all eternity. This has been taught because of a belief that man has an immortal soul which cannot die but is capable of enduring punishment as long as punishment is continued. With all kindness and love toward those who hold this view we believe it has done harm to the cause of Christ because it does not show God in His true character as a God of love, mercy, and justice. Such a loving Father as we worship did not create His creatures capable of endless torment. No place in the Bible can it be found where people are to suffer torment for eternity. It is true that in Revelation 20:10 it speaks of the devil as one that shall be tormented day and night forever. There is one other scripture that might lead some to think Jesus taught eternal torment, but there is no proof that He so taught it. Luke 16:19-31 is the narrative of the rich man and Lazarus, but this had only one purpose that we know of and that was to portray a picture of the Jews, rich in the promises of God, the Gentile with nothing but crumbs, but since the Jews did not accept Christ and He turned to the Gentiles, therefore, the Jews became tormented by national failure and loss of the promises and the Gentile became a child of Abraham by faith. (For a complete study of the subject write to the National Bible Institution, Oregon, Illinois, for the tract on "The Rich Man and Lazarus" by J. H. Anderson, 5 cents a copy.)

We often speak of a time of trouble called the Great Tribulation. In Isaiah 13:11 God spoke: "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." What is the purpose of all this punishment? Is it to please an angry God? The Prophet Ezekiel tells us of a great slaughter where God invites the birds and beasts: "Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . Thus ye shall be filled at my table.

... And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day forward. . . . Then shall they know that I am the Lord their God" (Ezek. 39:18-28). This is all done that Israel may know that the Lord is their God. In Ezekiel 38:14 God commands Ezekiel to prophesy and speak to God: "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land." Why? Yes, to punish, but why? "That the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. 38:16). "That the heathen may know me." Do you know what Jesus said it meant to know the Father and the Son?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). What does it mean to know God? Not only life eternal, but to know Him truly is to love Him, the Father who is the most lovable being that lives. The Son is like Him, "He is altogether lovely" (Song of Solomon 5:16). Jesus said, "If ye love me keep my commandments," and, "If a man love me, he will keep my words" (John 14:15, 23). Oh! the joy and peace that comes when you know the Lord.

Why does God want men to know Him? God loves men or He would never have created them. When all men know Him as He really is, many shall love and serve Him. Let us study that we may know the wonderful character of our God and that we may know Him and our Savior better.

PRAYER

By A. H. Zilmer

THE Gospel of Luke relates that when Jesus had finished praying in a certain place, one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). Doubtless those disciples were in much the same state as regards prayer as were the brethren at Rome to whom the Apostle Paul addressed himself thus:

"For we know not what to pray for as we ought" (Rom. 8:26). They felt the need for prayer, but were unable to frame their thoughts in such a manner as to both express their inmost feelings, and be assured of acceptance with God. They needed "help" in this matter of prayer. The Apostle built around this human helplessness the thought of Spirit help: "Likewise the Spirit also helpeth our infirmities . . . But the Spirit itself maketh intercession for us with groanings which cannot be uttered." Jesus likewise helped His disciples to pray acceptably by inditing a prayer which we often call the "Lord's Prayer." Thus there was help for the disciples then living, and those later on who were contemporary with the apostles.

The first element of acceptable prayer is thanksgiving to God for blessings received. This at once recognizes the goodness of God and our dependence upon Him for every good. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

The next element of prayer consists of requests. These arise from a sense of need. However, here, too, "we know not what we should pray for as we ought," and we require instruction as to what are our real needs, as distinct from merely imaginary ones. "Always in every prayer of mine for you all making request with joy" (Phil. 1:4). "Be careful for nothing; but in every thing by prayer and sup-

plication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

These testimonies lead us to ask for and expect much. But first let us tarry a moment longer with the words, "Let your requests be made known unto God." Does this mean that in making such requests we are giving God information as to what we really need? Jesus said, "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him" (Matt. 6:7, 8). Yea, as one said of old, "Thou understandest my thoughts afar off" (Psalm 139:2). Hence in our prayers we are not supplying God with information as to our desires, or even our needs, but simply acknowledging our dependence upon Him, and taking advantage of His gracious offer of good things.

Neither do we make such requests to make God willing to bestow good things. Hear we this: "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" (Matt. 7:11)? The heavenly Father is much more willing to give good things to those who ask Him than parents are to give good gifts to their children. Such willingness can only be the divine willingness.

Both Jesus and the apostles assured the saints that if they asked it should be given them. "For every one that asketh receiveth" (Luke 11:10). Again, as to how to ask: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "If ye abide in me, and

(Please turn to page 10)

In the Land of the Patriarchs

THE BEERSHEBA road climbs out of Hebron and the Wadi el Khalil, and turns southeast across undulating country which gradually drops away to the southern desert. The outlying olive groves and luxuriant vineyards are soon left behind, and only a few evergreen oaks remain to relieve the stony hillsides. Once these slopes were clothed with extensive forests, but through the centuries the trees have been gradually cut down without any thought of reforestation, until the hills have become practically devoid of timber. The country is by no means desolate, however, for wide fields of wheat stretch away on either side of the road wherever the ground permits, and large flocks of sheep and goats dot the higher hillsides.

It was plowing time when I went down to the "south country," and here and there Arab husbandmen were turning over the reddish soil with their primitive plows. These crude implements, consisting simply of a bent wooden frame, to the lower end of which an iron blade is affixed, have probably not changed in form since Old Testament times.

Until coming to the Holy Land, I had always been puzzled by the prophetic command, "Beat your plowshares into swords" (Joel 3:10), and that other prophecy of the time when the nations would "beat their swords into plowshares" (Micah 4:3). But when I saw that the plowshare is merely a long iron spike or blade, I saw how appropriate the symbolic language was.

While occasionally a camel dragged the simple plow along, there were more usually two animals, sometimes oxen, sometimes donkeys, while quite often a donkey and an ox were yoked together. Such unequal yoking was prohibited in the Mosaic law, and provided the Apostle Paul with a striking illustration for his exhortation against marriage with unbelievers (2 Cor. 6:14).

Crossing a wide valley, we passed a little spring called Ain Hejireh from which an Arab was bailing water by means of a long pivoted pole with a bucket attached to one end and a counterpoise weight on the other. This apparatus, known as a "shadoof," is very commonly used for raising water in Egypt, but is somewhat rare in Palestine.

The spring itself interested me because of the probability that it is one of the "upper springs," which, with the "nether springs," were given by Caleb to his daughter to compensate for the arid character of most of the territory assigned to her (Judges 1:14, 15). The lower springs in this case would be represented by the pool of Ain Dilbeh farther south.

It is an arid, tawny plain over which the road runs for the remaining dozen miles to Beersheba. Yet, though one would hardly believe that it could produce anything, much of it was plowed in anticipation of the meager rains just about due.

Not a house or even a mud hut was to be seen, but far back from the road little groups of black goat- or camel-hair

tents speckled the yellow plain, and I knew that I was in the land of the patriarchs. These wandering Bedouins live exactly as did the patriarchal ancestors of Israel two thousand years before Christ. Many subsist entirely upon their flocks of sheep, goats, and camels; while others, like Abraham and Isaac, are semi-agricultural, and year by year extract from the sandy soil quite a remarkable harvest of wheat.

At last, Beersheba came into sight, its gray and yellow buildings dominated by a tall, slender minaret, rising out of the plain amid groves of cypress, pepper, eucalyptus, and carob trees, and clusters of date palms, a refreshing oasis in the fierce, hot desert. There is a settled population of about three thousand, chiefly Arabs, in Beersheba; but a very much larger number, estimated at forty-five thousand, rove the sandy plains, leading their flocks and herds from pasture to pasture. There are said to be no less than thirteen thousand camels and sixty thousand sheep in the district.

Beersheba was the southernmost town of the land in the days of Israel, whence arose the expression, "from Dan even to Beersheba" (Judges 20:1; 1 Sam. 3:20), to describe the limits of the land. Today it is still the last outpost along the road over the desert of Sinai until Akaba on one arm of the Red Sea or Suez on the other is reached.

WELLS WHICH ABRAHAM DUG

At the entrance to the town we came upon the largest of the wells of Beersheba, confidently believed by the Bedouins to have been dug by Ibrahim el Khalil (Abraham, the Friend), as he is known to them. That the masonry lining the upper part of the well dates back to the twelfth century is proved by the fact that Major Conder discovered the date A. H. 505 on a stone some fifteen feet down. But the well itself is certainly much more ancient, and may indeed go back to the time of the patriarch. (A. H., Anno Hegirae, the year of the flight of Mohammed from Mecca to Medina, A. D. 622.)

According to the Bible, Beersheba got its name as a result of a treaty of peace which Abraham and Abimelech made at one of the wells: "Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. . . . And he said, . . . These seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beer-sheba; because there they sware both of them" (Gen. 21:27-31).

Isaac and Jacob in turn sojourned in Beersheba and watered their flocks at these wells (Gen. 26:23; 28:10), re-digging some which had been filled up by the Philistines in an attempt to drive the patriarchs elsewhere for pasture and water.

Elijah passed through Beersheba into the southern des-

ert when fleeing from Jezebel after his solitary stand on Carmel. And here, too, no doubt, Joseph watered his animals and rested awhile when the holy family went down into Egypt to escape the wrath of Herod.

From Beersheba we turned westward over a barren desert toward the Philistine plain. Now and again we saw a small Bedouin encampment or passed a camel caravan on its way northward. Here and there the remains of trenches, from which the Turkish troops had at one time resisted the British advance, were still visible.

As we drew near the coast, the wide expanse of plain became green with sprouting wheat, recalling in fact that for four thousand years this has been one of the principal grain-growing areas in southern Palestine. It was its possibilities in this direction which first led the Philistine sea kings from Asia Minor and the islands of Crete and Cyprus to establish colonies here. Among them Isaac settled when famine overspread the land of Canaan, and, by his prosperity, aroused their envy (Gen. 26:13, 14).

Gerar, one of the Philistine towns, whose successive governors came into contact with both Abraham and Isaac (Gen. 20:2; 26:1), has been identified by Sir Flinders Petrie with Tell el Jemmeh, some miles to the south of the Gaza road. In the levels of this mound representing the city of Isaac's time, Petrie found many fragments of flint sickles which had anciently been used by the Philistine reapers.

It is rather strange that although Abraham, Isaac, and Jacob all dwelt at different times in southern Palestine, the city of Gaza is never once mentioned in the record of their journeyings. That it existed in their day has been proved by Sir Flinders Petrie, who showed that old Gaza occupied the hill of Tell el Ajjul down to about the time of Abraham. Soon after this the population moved, probably as a result of malarial conditions in the old city, to the present location.

A low hill, covered with a confusion of flat-roofed mud houses and a couple of mosques, rises a hundred feet or so above the plain in the center of modern Gaza. This marks the site of the citadel of Philistine days in which Samson was imprisoned, and of the temple of Dagon in which he came to his courageous and spectacular end (Judges 16:30). Professor Garstang took soundings in the mound some years ago and brought up many Philistine objects.

The gates which Samson carried away (Judges 16:3) would most likely have been on the east side of the city, and tradition has placed them at Babel Mountar. A hill known as Jebel el Mountar, near the landing ground where the England-India mail planes alight before proceeding across the desert to Bagdad, is suggested as the eminence to which Samson carried them.

Extricating ourselves from the narrow winding streets of Gaza, we followed the modern "way of the sea" northward through plantations of sugar cane, luxurious orange groves, and wide fields of wheat and lentils. At the Arab town of Majdal, corresponding to the biblical Migdal-gad (Josh. 15:37), we turned westward, and, on the seashore beside the tiny village of Jorah, found the ruins of ancient Ashkelon.

Evidently, visitors there are few and far between, for no sooner had we reached the first mud houses of Jorah than we were surrounded by a crowd of shouting children. As we wended our way through the tortuous alleys, our following increased rapidly until, by the time we reached the center of the village, we must have had most of the juvenile population behind and around us. Yet, strange as it may appear, not a single request for *baksheesh* came from these unspoiled children of Jorah!

AMONG THE RUINS OF ASHKELON

Unlike most of the other cities of the Philistine league, Ashkelon did not lie along the great highway through the plain, but occupied a small oasis on the seashore about fifteen miles north of Gaza and twenty-seven miles south of Yafa, or Jaffa. It was surrounded on all its landward sides by rising ground upon which the city walls were built.

Standing upon this ridge, I realized what a paradise Ashkelon must have been; for, while outside the walls stretched miles of desolate dunes relieved only by scattered desert bushes and a few trees, in the hollow where Ashkelon once lay were green fields, orchards, olive groves, and groups of picturesque date palms, watered by literally scores of springs. Its long and prosperous history right down to the days of the Crusades indicates how well its original founders selected the site.

The orchards and gardens now occupying the site of the crowded markets of Ashkelon reminded me of how accurately the prophecies concerning the ancient city had been fulfilled. Jeremiah asked the question: "O thou sword of the Lord, how long will it be ere thou be quiet?" and answered it in the ominous words: "How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the seashore" (Jer. 47:7)? Zephaniah declared its doom more definitely, "Gaza shall be forsaken, and Ashkelon a desolation" (Zeph. 2:4).

Today, not a fragment of the Philistine city remains above the surface of the ground, though Professor Garstang, who conducted excavations there in 1920-21, uncovered many Philistine objects. Notable among his discoveries was a conspicuous line of ashes marking the capture of the city by the Philistines from its earlier Canaanite inhabitants. There was a marked contrast between the Canaanite and the foreign types of pottery that were found below and above the dividing line.

A steep path led down to a beautiful stretch of golden sand pounded ceaselessly by the breakers of the Mediterranean. Once innumerable merchant vessels anchored in the roadstead of Ashkelon, and discharged their cargoes at its quays; but all that now remains of the ancient port are broken fragments of the Crusaders' sea wall, with Herodian columns again built into it to withstand the force of the sea. Gazing at this ancient wall, one could not but think of the many centuries it had seen.

Retracing our way to Majdal, we stopped to watch the village women deftly operating the primitive hand looms which have gained for Majdal a reputation for native cloth. Then striking diagonally across the undulating plain, we made for Latrun and the Jerusalem road, through wide

wheat fields, across extensive stretches of uncultivated marshy land, by mud-built Arab villages, and the trim bungalows of Jewish colonies.

ASHDOD AND EKRON

To the west lay the villages of Isdud and Akir, marking the respective sites of two other cities of the Philistine confederacy: Ashdod, where the ark of the Lord was placed in the temple of the fish god Dagon; and Ekron, whence the ark was despatched to Bethshemesh when the curse of the Lord descended upon the Philistines. In ancient times these cities stood upon the old trade route through the land of the Philistines, and they are still on the main road from Gaza to the north.

Away on our right, among the foothills of the Judean highlands, the remains of ancient Gath, the home of Goliath, were found by Sir Flinders Petrie in a mound known as Tell es Safi. In the lowest levels, the high place of the original Canaanite inhabitants was discovered, together

with a large number of revolting terra-cotta figures illustrative of their debased nature worship. The remains of the city wall around the mound were attributed by Petrie to Rehoboam, who won this important fortress for Israel (2 Chron. 11:8).

In the gathering dusk, we reached the main Jerusalem road and turned up the defile of Bab el Wad, leaving the Philistine plain behind. But our thoughts continued to dwell upon the powerful sea rovers who once held sway over the coastal plain. Like Israel, they came in from another land and subjugated the original inhabitants. As rival claimants, they were constantly in conflict with Israel, the advantage being now with one, now with the other. But as the centuries passed, Israel, in the providence of God, increased, while the Philistines decreased and eventually disappeared. And yet though they have gone, and their cities are waste and desolate, their memory lingers on in the modern name of the land, "Palestine."—W. L. Emerson; condensed from *Signs of the Times*.

Aionian or Eternal Things

By E. O. Stewart

"AIONIAN" is an adjective translated "eternal" and "everlasting" in the King James Version. It is used as a modifier of the following words: fire, judgment, punishment, gospel, life, and salvation. Hence we have eternal and everlasting fire, judgment, punishment, gospel, life, and salvation.

AIONIAN FIRE

In Jude 7 we find that the Sodomites suffered the vengeance of eternal (aionian) fire. Peter declares that the aionian fire reduced the Sodomites to ashes, and that they are an example for those that afterward live ungodly (2 Peter 2:5-7). As they are set forth as an example, and as the aionian fire reduced them to ashes, it follows as an inevitable conclusion that the everlasting, eternal (aionian) fire of the future shall do likewise with the ungodly, else the Sodomites cannot be a true example of the victims of aionian fire.

As the Bible elsewhere declares that the wicked shall be burned up root and branch (Mal. 4:1), shall be ashes (Mal. 4:3), shall be consumed into smoke (Psalm 37:20), it seems that the aionian fire of the future will be just as effective in reducing the wicked to ashes as it was with those of Sodom.

As the aionian fire reduced the Sodomites to ashes, and is not burning today, but went out when it had finished its work, this fact is the most positive proof that could be produced that aionian does not carry with it the thought of duration at all. It expresses quality rather than duration.

AIONIAN JUDGMENT

Let us foolishly suppose that aionian carries the thought of endless duration. To take such a position will absolutely exclude any possibility of future punishment. In Hebrews 6:2 we have the expression, "eternal judgment." How can the wicked ever be punished at all, if the judgment is to be eternal in the sense of duration? They are certainly to be judged before they enter into aionian punishment; but if they must first face eternal judgment, how and when can they ever be punished at all, if aionian judgment means endless judgment?

We wonder, foolishly speaking, how much longer period of time eternal punishment will cover, than eternal judgment? Anyone can see that if aionian carries the thought of duration, that there can be no punishment, simply because the judgment in that case will never end.

AIONIAN PUNISHMENT

If aionian punishment is to be of endless duration, how could the people of Sodom, who suffered the vengeance of eternal (aionian) fire, be an example unless they have already entered into endless punishment? If they have already entered into endless punishment, how can they come forth to judgment? (See Matt. 11:24; Ezek. 16:55.) Then if they have to face eternal (endless) judgment after they come forth, when can they ever be consigned to endless punishment afterward, if aionian means endless duration, as eternal and everlasting seem to suggest?

AIONIAN GOSPEL

When the angel (Rev. 14:6) speeds through the heavens, having the everlasting (aionian) gospel, which announces the hour of God's judgment, are we to understand by this that the gospel is to be preached eternally? It cannot mean anything short of this if aionian is used for the purpose of expressing the thought of the endless duration of the thing under consideration.

AIONIAN LIFE

"And these shall go away into everlasting (aionian) punishment: but the righteous into life eternal (aionian)" (Matt. 25:46).

This passage is always adduced as proof that punishment shall endure just as long as the life of the righteous. That would be true if aionian is for the purpose of expressing duration. But let us remember that before those on the left hand depart into aionian fire to suffer aionian punishment, they must face aionian (eternal) judgment (Heb. 6:2). If aionian punishment endures as long as the aionian life of the righteous, then why not affirm that aionian judgment endures just as long as aionian punishment and aionian life? This presents an insurmountable difficulty. For just as certainly as aionian is for the purpose of ex-

pressing endless duration of life and punishment, it is equally true that it also expresses the endless duration of judgment. If the righteous and wicked must first face endless judgment, it follows as an inevitable conclusion, that the righteous will never go away from the judgment into eternal life, neither can the wicked ever go away into everlasting punishment; for if aionian means endless duration, Christ will never finish the judgment. There is no use to quibble over this; aionian does not mean endless duration.

Now we hear some one asking this question: "Are you not affirming that the aionian life of the righteous shall come to an end, just as judgment and punishment shall end?"

Aionian means, "without fail," instead of "without end." The righteous of course shall live eternally, not because they receive aionian life, but because they put on immortality, which renders them death-proof. The fact that the wicked do not put on immortality accounts for their being reduced to ashes by the aionian fire, just as the people of Sodom were. God shall render to every man according to his deeds "without fail." Judgment, punishment, life, and salvation shall be rendered "without fail." This is the true meaning of aionian, instead of "without end." It expresses quality rather than quantity.

"I Do Not Believe in Death"

SO SAYS a popular writer in a recent newspaper article. Well, what of it? Because one doesn't believe in death, does that change the fact that death is here and is daily robbing us of our loved ones and bringing sorrow and heartache to millions of humans? Can we be rid of death by denying it exists? Our Christian Science friends try this method of dealing with sickness and sin, but they have not succeeded in ridding themselves of either. Facts are facts, and they are not changed one iota by our denial or belief. The way to face facts is not by denial, but by acknowledging them and adjusting ourselves to them.

But let us look further into this article. Is it really true that the writer does not believe in death? If so, why such language as this:

"Until the stars have been torn from your sky and the heart from your bosom—until you have been drowned in that vast loneliness which lies like a black sea between the Here and the Hereafter—you cannot know what death means to the desolated living. You are not among the initiate. You cannot speak the new and dreadful language they have learned, nor can you follow the shadowy trail their feet must tread."

Can such an experience come to one who does not believe in death? No. This writer may try to deceive herself into thinking that death is not real and that all the heartache and sorrow and despair which follow in its train are merely the result of fear and a misguided belief, but down in her

heart she knows it is as real as life itself; that it is the arch-enemy of the race, the despoiler of peace and the destroyer of homes. It was the serpent in Eden who said, "Ye shall *not* surely die," after God had said, "Ye *shall* surely die!" Which spoke the truth?

The whole scheme of human redemption is based on the reality of death. Christ came not merely to deliver us from the fear of death, but from death itself. It is true that if we believe in Him as our Savior we do not fear death; not because it is not real, but because He has conquered it and given us the promise of resurrection out of death. "I am he that liveth," He said, "and was dead; and, behold, I am alive for evermore; and have the keys of death and the grave." "Because I live, ye shall live also." "He that believeth in me, though he were dead, yet shall he live." These are the reasons why we do not fear death. It is a conquered foe for the Christian. But it is a real foe, nevertheless. Our hearts tell us so, even if our heads are deceived by false teaching.

But if death is real, life beyond death is just as real. The writer we have quoted says that "life goes triumphantly through the grave's shadow," meaning that life continues through "what we call death"; it is not even interrupted by death. The Bible does not teach us that, and the Bible is the only authority on life and death. Jesus said of His own life: "I have power to lay it down, and I have power to take it again." His life was interrupted temporarily by

death; and had He remained in the grave the interruption would have been permanent. But "it was not possible that he should be holden of it," for He was sinless; which was why He had power to "take it again." In our case, "death will be swallowed up of life" in the resurrection at the last day, only because Christ is our life and has the "keys of death and the grave." "When Christ who is our life shall appear, then shall we also appear with him in glory." He is "the resurrection, and the life." To Him we must go for life, just as the inhabitants of Egypt in the days of the famine must go to Joseph for bread. It may be flattering to our human nature to think we have life in ourselves that cannot be destroyed nor interrupted, but such an assumption contradicts the words of Jesus, who said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then He put the truth positively by saying, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Which is to say that life beyond the grave is conditional. It is for those only who partake of the living bread that came down from heaven. For all others "death is an eternal sleep."—H. L. Babcock in *The Herald of Life*.

PRAYER

(Continued from page 5)

my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "I have chosen you . . . that your fruit should remain; that whatsoever ye ask of the Father . . . he may give it you" (John 15:16). "And 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). "Whatsoever we ask, we receive of him, because we keep his commandments" (chap. 3:22).

Thus, while there seems to be no limit to the things we may ask of the Father, there are some very definite limitations. Let us set these off, so that they may stand out:

1. "If ye abide in me, and my words abide in you."
2. "If we ask any thing according to his will."
3. "If we keep his commandments."

If the words of Jesus abide in us, in our minds, our memories, we shall be governed in our requests by those words. Hence we shall ask nothing that is in conflict with those words. Again, if we ask according to God's will. That will has been made known to us; and so long as we ask within the scope of the will of God, there is no limit to the things we may ask for with the confident expectation of receiving them. Then, as to the keeping of God's commandments. It is a foregone conclusion that if we do not keep those commandments we shall receive nothing. The doing of God's commandments keeps us in harmony with His will, and it is only upon this condition, along with those previously mentioned, that we may reasonably expect to receive anything.

This was also the view set forth by James when he wrote: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

All of which makes manifest that according to the will of God there can be no indiscriminate asking with any prospect, or even possibility, of receiving anything from the Lord. Hence it is necessary to ascertain what the will of the Lord is with reference to the things we may ask for. This has been made so clear in the Word that there can be no mistake, and he who asks amiss does so because he disregards the divine rule of prayer.

The Father is able to do more by far than we can ask or think, and is more willing to give good things to those who ask Him than parents are to give good gifts to their children. It is therefore neither a question of ability nor of willingness on the part of God, but of observing the conditions of prayer.—*The Faith*.

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind."—*Brooks*.

THE DIFFERENCE

SOME years ago one of the leading English actors was asked at some drawing room function to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like him to recite.

After a moment's pause, an old clergyman present said: "Could you, sir, recite the 23rd Psalm?"

A strange look passed over the actor's face; he paused for a moment, and then said: "I can, and I will, upon one condition; that you, my friend, will do the same."

"I?" said the clergyman, in surprise. "But I am not an elocutionist. However, if you wish, I will do so."

Impressively, the great actor began the Psalm. His voice and his intonation were perfect. He held his audience spellbound; and as he finished, a great burst of applause broke from the guests.

Then, as it died away, the old clergyman arose and began the same Psalm. His voice was not remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence—but there was not a dry eye in the room and many heads were bowed.

Then the actor rose to his feet again. His voice shook as he laid his hand upon the shoulder of the old clergyman and said: "I reached your eyes and ears; my friend—he reached your hearts. The difference is just this—I know the 23rd Psalm, but he knows the Shepherd."—*The War Cry*.

ESSENTIAL ELEMENTS OF CHRISTIAN FAITH

(Continued from front page)

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).

The true origin of the Church of God, that glorious company of love-governed faithful men and women, lies enshrined within the gracious heart and the eternal purpose of the heavenly Father. He has Himself "called" them "out" of the darkness and hopelessness of sin to be His coworkers throughout the endless eons of eternity, "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

THE CHURCH OF GOD A WORKING BODY

The Church of God, the called out of God of all eras, is therefore seen to be a *working body*, a body qualified to render eternal spiritual service to the Lord. The called out ones are not saved *by* their works—they are saved *for* their works. This is a distinction we must grasp before we can fully appreciate the meaning and purpose of salvation.

Jesus taught this important truth when He said: "Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant" (Matt. 23:10, 11).

Paul repeatedly presents the same truth. He says that "he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men" (1 Cor. 7:22, 23).

Our Lord places the service we are to render to Him upon a much higher plane than that of the reluctant slave, although Paul continues to refer to himself as the "slave of Jesus Christ." But the Apostle speaks of the willing bondage into which he has entered, which was foreshadowed in the law. The Mosaic code provided that a slave might by his own desire remain forever in the service of the master he loved.

Jesus expressed this higher conception of slavery when He said: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant" (the Greek word here is "bondsmen" or "slave") "knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:12-15).

To be counted as the friends of Jesus we must do whatsoever He commands us. In other words, to be acceptable to Him we must render acceptable *works* in His service. Not that such "works" can save us; but because we cannot

be saved without them, for the accomplishment of those works is the real purpose of our calling.

Joyful, willing service to our Lord is to be continued throughout the glorious ages which are to come. We read that when all iniquity shall have been put down, all enemies conquered, and death itself vanquished throughout the new heaven and the new earth, "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. . . . And they shall reign for ever and ever" (Rev. 22:3, 5).

Here the form or nature of their eternal service is indicated, and we find that it differs in no essential thing from the service which God created Adam to perform. For God blessed the first man and woman and said to them: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have *dominion* . . . over every living thing that moveth upon the earth" (Gen. 1:28).

The highest service which any man can perform for God is to rule upon the throne of His kingdom with Him. This was the duty to which David, the man after God's own heart, and his son Solomon were called (1 Chron. 29:23).

LIKE AS A NURSE

Even as a nurse, whose child's impatient pace
Can hardly lead his feet from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two;
But when she finds that he begins to fall,
She holds him up and kisses him withal;
So God from man sometimes withdraws His hand
Awhile, to teach His infant faith to stand;
But when He sees his feeble strength begin
To fail, He gently takes him up again.

—Henry Vaughn.

LET'S DUST OFF THE BIBLE

(Continued from page 3)

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. 20).

Those of us who are parents or have under our supervision the instruction of youth will do well to recall often that God, in Deuteronomy 6:6, 7, enjoined that "these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." No room, then, for popular literature of a debasing order and no danger of its criminal and corrupting influence on young minds or older.

Let's clear away the trash and give the Word of God an honored place on our reading tables.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

That Training Class

It wasn't just a frustrated feeling that swept through me when I saw that report of the Training Class Committee in *THE HERALD* of June 8. I often have been balked in pet schemes, and I have learned to take it and try again. If you think you're licked, you are. If you don't know it can't be done, you are very much apt to go on and do it. We have been baffled, but, my fellow laborers, we will press toward the mark until we succeed.

But the appalling feeling swept over me: we have failed to fire the imagination of our young people. Mussolini has fired his youth to go and die on foreign battlefields for him. Hitler, Stalin, labor organizations, have fired the imaginations of their youth. Yes, the call of the church for youth to go to China, to Africa, to India, has sent thousands of youth marching with the banner of Christ to dark heathen lands. But when the Church of God makes a call for volunteers to build up the walls of God's temple which are fallen down here in our native land, what reply do we get from the youth of our church? Do they come in hundreds, in tens, in threes, and twos? No, but one lone figure, God bless him, stands forth, and says, "Here am I; send me."

THAT LONE FIGURE

I am not aware whether this lone figure is young or old, man or woman, but because he has stood forth my heart and hand go out to him. I'm for you, brother, one hundred per cent. May your tribe increase. In times of stress it is often one man who stands in the breach until help comes. In the great ocean one wave turns the tide. May you be that wave. May our youth catch a vision of the cause of Christ besieged on every hand. Unless the tide is turned, the failure of our youth to respond rings the death knell of our church to future generations.

At Plymouth, Indiana, *The Restitution* was once published. Here was a thriving community of Christians, one of the leading congregations of our brotherhood. The building still is left. The city is there. Where has the glory departed? At Dutton, Michigan, stands a lovely church edifice, once regarded as the headquarters of our Michigan Conference. A handful of God's people are left holding the fort at both these places. How many places are there, living now only in the memories of some of our older ministers, that were once centers of Christian fellowship? The history of those forgotten places will be the history of our denomination as such unless the imagination of our youth is captured and fired with zeal for the true gospel.

THEY OVERESTIMATED OUR ZEAL

But perhaps I am judging harshly to call the committee report a report on the zeal of our youth. I know a great many young people of the Church of God, steady, zealous, standing for unity, truth, and righteousness. I recall especially my companions in the former Training Class—the sacrifices they willingly made, the loyalty they displayed. No, it cannot be that that report is a report on the true condition of our youth. Perhaps there are extenuating circumstances.

I am sure that there was a widespread feeling among our young people that the older people were putting thumbs down on this Training Class project. The way it was presented by the committee made most of us think they thought the whole thing was just a lot of foolishness and more bother than it was worth. Surely we were mistaken. I am personally acquainted with the members of the committee. I know them to be true, loyal Christians with a vision for the progress of our church. What happened was that they overestimated our zeal and desired to turn some of it to the continued support of our beloved church paper, *THE RESTITUTION HERALD*. They desired to put it as a challenge to us that we must not lose our present ground in order to be gaining some five years from now. Let us accept their challenge, and show that we are capable of keeping up our present work even while going forward on this other front of training Christian workers.

I call for you to send your name to the committee if you are willing and desirous of attending the Training Class. If you do not see your way clear financially, tell that to the committee; there is a group of young men and women in your church who are going to pray together from many different places for the solution to just that problem. Will you step out on faith? Do it now!

Not a Chance

He couldn't play tennis. Anyone that watched him would know that. He galloped across the court like a young colt, swinging his racket with wild abandon. He would be in this corner, and the ball would go way over in that other corner where he couldn't possibly get it. But he didn't know that, and so over he would gallop and hit it back. No form at all, no judgment; just go after the ball any place. Couldn't possibly get it, but he didn't know it, and so he went and got it.

There isn't a chance of starting the Training Class this coming fall. Anyone with any judgment can tell you that. Not a chance in the world. It just can't be done. But I don't know it, and several others don't know it. We are going after the ball. Are you going with us?



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

HOW GOD ANSWERED HIS PEOPLE'S PRAYER

"I'M SO ANXIOUS to learn more about the baby Moses that I can hardly wait," said Betty as she got their Bibles from the library table on Monday evening.

"We left him just as his sister had gone to get their mother for his nurse when the princess told her to find one among the Hebrew women," Bobby informed them.

"Turn to Exodus 2, children," their mother said, "and let's see what happened. Very little is told of Moses' boyhood and young manhood. But, as in the case of other men of the Old Testament, we can learn something about him from the New Testament. In that wonderful sermon of Stephen's, in Acts 7, we read several bits of information about him. Verses 20 to 22 tell us that Moses was a very nice looking baby, and that the princess had him educated as her own son at the best schools in Egypt."

"If the princess hadn't taken him for her own son would he have grown up as a slave, Mother?" asked Bobby.

"Yes, that is, if his life had been saved. You remember the cruel law that had been passed about all the Hebrew boy babies," Mother reminded him. "But we know that God had a hand in saving Moses' life and had him educated for a special purpose, but we'll see later on about that education. Now, Betty, tell us what happened one day when Moses was a grown man."

"When he saw how hard the Hebrew slaves had to work and how cruel the Egyptians were to them, he killed an Egyptian," said Betty in horrified tones. "He thought nobody saw him, and he hid the body in the sand."

"Moses sinned very greatly that day," Mother replied, "but later on he learned to be patient and to wait for God to correct the evil. Bobby, what happened to Moses the next day?"

"When he saw two Hebrews fighting he tried to make peace between them. But they asked him what right he had to find fault with them and if he was going to kill one of them as he had the Egyptian the day before," Bobby said. "Then Moses knew that some one had seen him kill the Egyptian, and he was afraid and ran away."

"Moses was forty years old when all this happened," said Mother, "but still a young man as they counted age, and a very finely educated one. Now, we know that God looked down in pity on His people, for they were His people, you remember, He had promised them that one day

they were to return to their homeland. Here was an eager, educated young man, Moses. Why not call him to be their leader to lead them back home? But no! Moses had something more to learn first. Where did he go when he ran away, Betty?"

"He went to Midian, and as he sat by a well one day he saw seven sisters come to draw water for their sheep. When they had the water troughs full some shepherds came and drove their sheep away. So Moses stood up for them, and the shepherds had to let them alone."

"He was always fighting somebody's battles, wasn't he, Mother," declared Bobby.

"Yes, and that is one of the reasons he was just the person to deliver the Hebrews from the Egyptians. But let's see what occurred next," Mother continued. "The father of the girls, of course, wondered how it happened they got home so early that day, and they told him all about Moses. To make a long story short, the father insisted on Moses' coming to live with them, and in time he married one of the girls. Chapter 3 tells us what happened one day as Moses tended the sheep for his father-in-law."

"He saw a bush burning and burning, and yet the bush remained," said Bobby, who was already reading ahead. "And God spoke to Moses out of the bush and told him to take off his shoes, for it was holy ground he stood upon. Then God said He was the God of Abraham, Isaac, and Jacob, and that He had heard the cries of His people who were slaves to the Egyptians and He had chosen Moses to lead them out of Egypt back to their homeland."

"Very well stated, Bobby," said Mother. "Now Betty, tell us, did Moses say that was just what he was waiting to do?"

"No, Mother, he was afraid he couldn't do it."

"Moses was now eighty years old, children, for he had been in the desert tending sheep for forty years. Bobby, where do you think Moses had learned to be so humble? He wasn't humble when he killed the Egyptian, surely," said Mother.

"He must have learned it in the desert, but I don't know how," said Bobby.

"Think of the days he would be all alone, with time to think of the hasty and wicked thing he had done in killing that man," Mother reminded them. He knew God had promised to deliver His people, and he should have been willing to wait God's time. In the desert he learned patience, meekness, and faith in God. Now he was ready to work for God in God's way."

AMONG THE CHURCHES

CONFERENCE CALENDAR

- June 16-27—Indiana State Conference, to be held at North Salem Church, five miles north of Plymouth and eighteen miles south of South Bend, Ind.
- June 21-27—Eightieth Annual Michigan Conference and Bible School, Pennellwood Chapel, 28 Allen Rd., S. W., Grand Rapids.
- June 24-27—Northwest Conference of Oregon and Washington at Felida, Wash.
- July 29-August 1—Oklahoma-Arkansas Conference at Driggs, Ark.
- August 3-16—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
- August 15-22—Western Nebraska State Conference at Holbrook.
- August 17-22—Fiftieth anniversary of the Iowa State Conference, Waterloo, Iowa.
- August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

WESTERN CHURCHES TO HEAR C. E. RANDALL

A splendid opportunity is presented to the churches in the western part of the United States to hear Bro. C. E. Randall, president of the Ministerial Association of the Church of God, and to inform themselves concerning the work of the missionary organization which was organized at the last General Conference.

Bro. Randall is an interesting and enthusiastic speaker and prepared by experience to present the gospel in an appealing way. In addition to that, he has been for years in close touch with the general work of the Church of God in Canada and in the United States and will be glad to answer any questions regarding it.

Those churches and communities of believers which are within a reasonable distance of Bro. Randall's proposed course of travel are urged to get in touch with him immediately at his home in Fonthill, Ont., and arrange for him to stop off for a brief stay among them. Bro. Randall expects to leave for the West early in July, so it is important that those who desire to have him call upon them should write to him at once.

It should be remembered that in making this survey Bro. Randall has the full support, endorsement, and cooperation of the National Bible Institution, which has empowered him to represent the General Conference.

LOUISIANA CHURCH NOTES

It was the writer's privilege during the past week to baptize three young people into the saving name of Jesus. These young people are regular attendants at all the various services of the Blood River Church and are well grounded in the truth. The names of the three who were baptized are: Miss Lela Mae Shandor, Miss Effie Walls, and Mr. Ernest Barnum. They may all be addressed at Hammond, La., Rt. 1.

The attendance and interest at the Happy Woods Church has been highly gratifying and the Wednesday night Bible class is also enjoying increased interest and attendance.

Harry Goekler, Pastor.

BRUSH CREEK CHURCH OF GOD Near Tippecanoe City, Ohio

The annual series of meetings came to a successful close Sunday, June 13. Bro. Drinkard, guest minister, worked faithfully. 156 were present for Sunday school the closing Sunday, and about two hundred were present for morning, afternoon, and evening services. Two, Mrs. Ashford Jones of Tippecanoe City and Miss Vera Brown of Troy, were baptized, and with Mrs. Laurel Macy, who was baptized by the writer just a few days before the meetings, were given fellowship.

While the evening services were the better attended, the daily afternoon Bible classes were also successful. Other steps of interest were the securing and paying for screen doors and screens for all windows, and the obtaining of thirty subscriptions for The Restitution Herald.

We pray God's blessing upon Bro. Drinkard wherever he goes to preach the gospel.
Sydney E. Magaw, Pastor.

NEW STATE EVANGELIST IN MINNESOTA

We are in Minnesota, and their conference is closed. Folks went home encouraged and refreshed. Our State evangelism begins with meetings at Graytown, Wis., June 16, after which we will attempt to begin a new work at Onamia. Our desire is only to do the Lord's will, and we seek your cooperation by prayer for the work in this State.

The Burr Oak, Ind., brethren granted a three months' leave of absence for this undertaking. We are very grateful for their vision in the missionary field. Reports of the work will be given from time to time.

A. E. Hoskins, State Evangelist.

THE INDIANA CONFERENCE

"The Indiana Bible School and Conference are in full swing," writes the editor of The Herald, who is one of the guest speakers at the gathering. "The attendance for the opening week has been very good in spite of much rain and fog. Bro. James McLain is conducting the musical part of the program with his usual energy, and encouraging even the children to take an active part.

"State Evangelist J. H. Anderson, although far from well at this time, is directing an adult class and a class of senior young people in the study of 'God and His Work' and 'The Son of God and His Work.'

"The writer, at different periods, is leading the same groups in an investigation of 'The Purpose of God as Revealed in the Bible and Indicated in Nature.'

"The opening sermon was given by Bro. Anderson, who took as his theme, 'Joseph, a Type of Christ.'

"Bro. and Sr. F. L. Austin and Sr. Leila Whitehead of Chicago made a brief call at North Salem Church Thursday afternoon. They were on their return home from South Bend, Ind., where Bro. Austin had been called to conduct a funeral. The brethren at the conference regretted that Bro. Austin could not remain for the evening and give them at least one sermon, but pressure of other work prevented."

We will be glad to furnish sample copies of The Herald to those who are soliciting subscriptions from new subscribers at the special low rates as given in the announcement on the opposite page. A goodly number of new subscriptions have already been turned in and, according to the Brush Creek, Ohio, report, some more are coming.

BETWEEN YOU AND ME—

Bro. and Sr. C. E. Lapp and daughter Elaine and Kenneth Bremer, all of St. Cloud, Minn., stopped off in Oregon overnight recently on their way to Ohio to visit relatives and then on to the Michigan Bible School and Conference.

Arlen Marsh, formerly of The Herald staff, but now with the David C. Cook Company of Elgin, Ill., occupied the Oregon pulpit Sunday morning and evening in his father's absence. Next Sunday Bro. Paul C. Johnson and Bro. Harold Hardesty will deliver the sermons.

One of our aged subscribers in Canada, Bro. John Parker of Gravenhurst, Ont., sending in his renewal for the paper, says, "I am getting very old and this is my excuse for neglecting to send in my subscription on time." How glad we are to know that the day is at hand when the saints of God will know no weakness of advancing age! If our younger people were always as quick to remember their responsibilities as is this old brother, the Lord's work would not lack necessary funds to carry on.

A note from Bro. T. A. Drinkard, dated June 12, says that the meetings at Brush Creek Church of God near Tippecanoe City, Ohio, were progressing satisfactorily. Bro. Drinkard was helping Bro. Sydney Magaw, pastor of the Brush Creek Church, in the effort there. From his present appointment, Bro. Drinkard goes to Bear (Royal is the post office), Ark., to assist in work there.

Bro. Arthur Mills of Aurora College, whose home is in Monroe, Wash., assisted by Elwell Drew of Rhode Island, conducted services morning and evening at the Advent Christian Church in Arena, Wis., June 13.

A correspondent in the West wrote us recently: "I think The Herald is fine and, as my father said, 'One article in the paper is often worth the price paid for a year's subscription.' I wish the Church of God had more preachers and evangelists to go out and preach the gospel, as there are so many places where the truth has not been taught." Consecrated men and consecrated money are what we need!

ANNUAL MAY MEETING

The thirty-third Annual May Meeting of the Fonthill, Ont., Church of God is past, and another chapter in the life of this church is written. It would require too much space to name the many towns and cities from which came worshipers for this annual retreat. The farthest places were Syracuse, N. Y., on the east, Kingsville, Ont., on the west, Norwich, Ont., on the north, and Lancaster, N. Y., on the south. Within this area of four hundred miles in length and one hundred twenty-five miles in width, came many truth lovers. Then there were two from Illinois, previously mentioned in Herald news items.

As usual, Sunday was the big day, and the smile of God rested upon us with a delightful day. The heat of the sun warmed our bodies and the glory of the Son of God radiated from our hearts. These times of spiritual refreshing do us much more good than we casually realize. These gatherings of "speaking oft one to another" by those who love the Lord had their beginning away back in Old Testament times when God first appointed feast and worship days for Israel.

The visiting speaker was Elder F. L. Austin, Chicago, Ill., who put the vigor of youth into his sermons and seasoned them with the wisdom of age.

The choir contributed in no small way to the spirit and interest of the services. The Niagara Falls choir had charge of the singing on Sunday afternoon. One of the highlights of the day was the young people's hour when they, by songs, instruments, and sermonettes, pictured the coming of Christ and the signs that point to the nearness of the event.

C. E. Randall.

ARKANSAS CITY, KANSAS

We are pleased to report the meeting we had here for one week with Elder E. E. Giesler of Moorefield, Neb., in charge. The meeting began June 6, continuing over June 13. We had basket dinner the first Sunday. There was quite a nice attendance from out of town. Bro. Giesler gave us some fine sermons and everyone seemed to enjoy the services. He has the Bible truths and plenty of enthusiasm to make them stay with his audience. We heard not one word of criticism or fault-finding. A spirit of Christian fellowship was in our church, such as had not been seen here in years.

Bro. and Sr. Giesler left Monday, June 14, for Sweetwater, Texas, where Bro. Giesler's mother resides; then on to visit Sr. Giesler's parents some two hundred miles farther on. They expect to do some evangelistic work during their summer vacation.

Mrs. A. J. Chaplin.

LAWRENCEVILLE CHURCH OF GOD

The ever loyal congregation of Lawrenceville and Springfield (Ohio) attended the all-day meeting of the Brush Creek Church on Sunday, June 13. It was their first meeting with Bro. Drinkard, and all were interested in his Sunday sermons.

On Sunday, July 11, Bro. James A. Patrick will preach for the annual big day meeting at Lawrenceville. There will be morning and afternoon sermons, and basket dinner. We hope the Brush Creek brethren will show the full cooperation with the Lawrenceville effort that the brethren there gave to Brush Creek.

Let us all give Bro. Patrick the best we have—warm hearts as well as the firm handshakes—and in return we know he will edify us in the saving gospel of Jesus Christ.

Sydney E. Magaw, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

Children's Day, although a rainy day, drew a full house, and the program was one of interest indeed. The young people had charge of the church hour service, even to the sermon, which was delivered in masterful style by Harold Doan, a lad of about thirteen years. The pastor having to be absent that Sunday, due to a funeral in Illinois, was happy to learn on his return of the wonderful way in which the local people had taken care of the day's activities.

Our whole church family at this writing is praying for the recovery of Sr. Skeels, our church "mother," who has just submitted to a major operation. She is loved and respected by all for her many years of faithful service and friendliness.

A touch of sadness was brought also on June 12 by the death of the eighteen-month-old infant daughter of Sr. Nelson. God's comfort is sought for the sorrowing family.

On June 14 a group met to plant shrubbery around the church and fix up the lawn generally. Year by year the attractiveness of the corner increases.

F. E. Siple, Pastor.

WILLIAM COLUMBUS HENDRIX

One of the largest funerals to be held near Marshall and Martinsville, Ill., for a long

time was that on the afternoon of June 13, 1937, at the Hendrix farm.

Mr. Hendrix, although not himself a member of our Salem Church, was one of the most faithful backers of the work there for many years. He and Sr. Hendrix, his faithful wife, reared a family of nine young people who constitute one of the most respected and popular families in that part of the State. Almost all of the members of the family are members of the church, and their influence has done much to keep up the cause of truth.

For the past three years Mr. Hendrix has been in failing health. Having always been extremely active, it has been hard for him to relax and let others carry the load. Death came on Friday, June 11. Sunday afternoon, June 13, we conducted final services at the home, where all of the family and hundreds of neighbors and friends had gathered. He was then laid to rest in the beautiful cemetery north of Marshall.

F. E. Siple.

CONTRIBUTIONS TO N. B. I.

W. A. Ried	\$2.00
Elnora Waldo	2.00
R. H. Judd	1.00
C. R. & Eva L. Stearns	8.00
A. H. Fiske	5.00
Mabel H. Netts	5.00
Mrs. O. W. Umphrey	8.91

Lower Rates to New Subscribers

To provide our readers with an opportunity to engage in a great missionary campaign at little or no expense to themselves and at the same time to make it possible for them to help us in placing THE RESTITUTION HERALD in hundreds of new homes between now and the first of next August, we are making the following unprecedented offer:

For the next two months we will accept annual prepaid subscriptions to THE HERALD at exceedingly low rates when sent in in groups of five or more at one time as specified below.

Five new annual subscriptions will be accepted when sent in by one person and accompanied by check or money order in full, for \$6.25.

Ten or more new annual subscriptions will be accepted at the rate of One Dollar each when sent in by a single individual!

Subscriptions will be counted as "new" and entitled to this very low introductory rate when the one signing for the paper has not been a paid subscriber since January 1, 1937.

Here is a wonderful opportunity for our pastors, Sunday school superintendents, and local workers generally to get their people enlisted in a great missionary enterprise!

Remember THE RESTITUTION HERALD will continue to bring you the news of the churches from all parts of the country, the latest information as to prophetic developments throughout the world, and hundreds of inspiring articles on doctrinal and spiritual subjects of the deepest interest.

Sinister Influences

THAT the spirit of revolution is abroad in the land is apparent to any careful observer of the trend of the times. Traditions once held sacred by the American people are being cast aside. The bulwarks of liberty which have stood for centuries as trusted safeguards of human welfare are being assailed by influences whose origin is not always recognized. We are living in the "perilous times" of which the Apostle Paul has warned us.

What are the influences that are behind the "sit-down" strikes that have spread like an epidemic over our country? What, or who, was it that influenced our President to seek reorganization of the federal judiciary by congressional legislation rather than through constitutional amendment? What force is behind the attempt to control industry by bringing the labor organizations of our land under the domination of a political dictator. These and other questions are puzzling some of our most able writers today.

Perhaps the answer is to be found in a letter written by Father Patrick O'Brien, a Catholic priest of Rochester, N. Y., to the editor of *L'Aurora*, an Italian Baptist paper published in Philadelphia, Pa. The letter appears in the April 3 issue of that paper.

The handwritten original is kept in the editor's safe, ready to be reproduced in facsimile if necessary.

In a previous letter the priest had boasted that the Roman Church now has her representatives at Washington, headed by Postmaster General Farley. He opens the present letter with the following comment on the Supreme Court issue:

"We, the hierarchy of the Holy Roman Catholic Church, expect all loyal children of the church to assist the President with all our strength to see that the individuals comprising the United States Supreme Court shall obey the President's injunctions, and if necessary *we will change, amend, or blot out the present Constitution* (italics ours) so that the President may enforce his, or rather, our, humanitarian program on all phases of human rights, as laid down by our saintly popes and the Holy Mother, the Church."

Here is frankness for you, and here, possibly, we have the explanation of Mr. Farley's activity in behalf of the Supreme Court packing scheme. It will be recalled that he blandly assured the public on his recent return from Texas (where he seems to have gone in the interest of his church's program), that "after they have all finished talking we will call the roll. We have plenty of votes to put this over."

Did he mean the same "we" that Father O'Brien declared would, if necessary, "change, amend, or blot out the

THE RESTITUTION HERALD *does not often publish articles in criticism of any other religious organization by name, but owing to the unusual nature of the following editorial, which is taken from The Herald of Life, we give it to our readers without comment, leaving them to draw their own conclusions as to its value and significance.*

present Constitution"? Both of these statements make it clear why the President is so insistent to put over his scheme. He is under obligation to Rome for his recent election, according to Father O'Brien, who so states in his letter. Here are his words:

"We elected our worthy President by the greatest majority ever recorded in history. We are ready prepared for 1940." Here is the same "we" again. It is the "we" of the Roman Church, which is determined to make America Catholic.

Do you ask for proof? Then read this illuminating information from the same letter. The priest refers the Baptist editor to a pamphlet published by *The Queen's Work*, St. Louis, Mo., entitled "The Sacrament of Catholic Action," which, he says, "tells you plainly just what we Catholics expect and are going to have it, too." Now note what they expect to have:

"We are going to have our laws made and enforced according to the teachings of our Holy See and the popes and canon law of the papal throne. Our entire social structure must be rebuilt on that basis. Our educational laws must be construed to the end that atheism, the red peril of all blathering isms—Protestantism, Socialism, and all others of like ilk and stamp, be driven out of this fair land. The cross was planted on our shores by a staunch, loyal Roman Catholic. *This land belongs to us by every right.* Long enough have we compromised on every important question. Now *we demand* what is really ours, and *we are going to have it.* We will support our President in every way to obtain it: peacefully, honestly, if we may; if necessary, we are ready to fight and die for it. . . . We want as Cabinet members, children of the Holy Mother Church, holding important positions in the entire structure of our Government." (Italics ours.)

And he closes his letter with this blast: "We control Massachusetts, we control America; and we do not propose to stop until America, or the Americans, are genuinely Catholic, and remain so. God help us."

Extended comment is unnecessary. These statements speak for themselves. They show clearly whither we are tending and explain many of the activities and attitudes of the present Administration.

The question is, Will the expectations of this alien institution be realized? Will her "demands" be met? Will God help the forces who seek the overthrow of our civil and religious freedom? Will Protestantism be "driven out of this fair land"?

. . . It behooves us all to awaken to the dangers confronting us, both politically and religiously. The sinister influences at work are powerful and far-reaching.

THE RESTITUTION HERALD

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OREGON, ILLINOIS, JUNE 29, 1937

NUMBER 39

The Hills

The towering hills are the doorsteps
That lead to God's Sky-Home,
And He keeps them clean
With each sparkling stream
With its dash, and spray, and foam.

Each rising flight has a carpet
Of verdure rich and rare;
Its warp and its woof
Of pine and green spruce
Is a fitting Godward stair.

The coverings near to the portals,
Are snows of ages dim
Yet! rare are they trod
Save by friends of God
Who climb to commune with him.

—*Author unknown.*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Fascism and Communism to Fuse

"The whole earth followed the animal in wonder, and worshiped . . . and said, 'Who is there like the animal? Who can fight with it?'"—Rev. 13:3, 4, Am. Tr.

NEW YORK, June 18.—Dr. Will Durant, philosopher and lecturer, said that "within a generation communism, fascism and democracy will approximate to a common denominator. Similar economic inventions, developments, and problems," he declared in an address before the Free Synagogue, "generate similar, though nationally various, responses and institutions. Liberty will decrease in democracies and will increase in dictatorships. Even now, the rival systems cooperate with small regard to their differences," he continued. "Conservative France allies herself with radical Russia. Russia compels French communists to support the army and the Government in France. Capitalist America tends to side with communist Russia against capitalist Japan. Russia's democratization is a gesture to win the aid of democracies."

Late last year the editor expressed the opinion in a prophetic address that it was his conviction that regardless of their present antagonistic differences, all dictatorships would eventually be allied. His conclusion was based on three things, history, logic, and the Bible. We may not here go into the first two reasons suggested for believing that fascism and communism will come to work in reasonable accord, but the third reason is clear to the mind of the student of prophecy who realizes that the government of the Antichrist is to be a dictatorship and the nations must be prepared in advance to accept his authority and to unite under his banner of sin.

Army of Locusts

"He spake, and the locusts came . . . and that without number."—Psalm 105:34.

MANAGUA, Nicaragua, June 15.—The inhabitants of El Realajo, hearing a noise like that of an enormous squadron of airplanes, fled fearfully into the streets yesterday, only to find that they might better have remained indoors, for the air was filled with clouds of locusts numbering millions.

In an article appearing in *Christian Faith and Life* last April, Harry Rimmer, president of Science Research Bureau, calls attention to the fact that the ten plagues poured out upon Egypt by Moses and Aaron were each directed against one of the false gods of that land. The locust is found engraved on the ancient Egyptian tombs, and signet rings have been discovered having the locust setting cut from beautiful stones.

Arab Submission to British Rule

"Behold, therefore I have . . . delivered thee unto the will of them that hate thee."—Ezekiel 16:27.

CALCUTTA, India, June 16.—The unrest that is felt in Palestine owing to the discontent of the Arabs with British rule is being watched with close attention throughout the Empire. The *Amrita Bazar Patrika* of this city recently made the following editorial comments on conditions in Palestine.

Calling attention to the necessity of the country being placed under martial law, the paper observes that the fact "that affairs in Palestine would come to this pass was almost a foregone conclusion. The Arabs, who since the war have been fed on false hopes and treacherous promises, have at last been thoroughly disillusioned; their faith in the honesty of the Mandatory Power has been rudely shattered; and if they have taken up an unequal fight it is only because they are convinced that there is no other way left for them by which they may record their protest against imperialist iniquity.

"No wonder that the Arabs are angry. Palestine, they say, belongs to them; there are six Arabs to one Jew in the country; they meet the cost of all development undertaken by the British, paying annually two and a half million pounds to Britain, while they paid only a hundred and eighty thousand to Turkey before." (It is interesting to note that the Arabs evidently have the financial resources to meet these increased demands, which they obviously did not possess before the country came under British control.)

In spite of the opposition of the Arabs "Britain cannot make up her mind to give up Palestine, which is fast becoming the vital trade-route between the East and West. The new motor and air routes between the Mediterranean and the Persian Gulf, as well as the new oil pipe lines, must be controlled in British imperial interests. And Palestine must learn to subordinate her national aspirations to those British imperial considerations if she is ever to be fit for self-rule."

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Essential Elements of Christian Faith

Number 4

THE Greek word *ekklesia* is generally translated in our English Bible by the word "church." We are familiar with several Anglicized words which are derived from *ekklesia*, such, for example, as "ecclesiastic." Webster's New International Dictionary of the English Language defines "ecclesia" as, "the public legislative assembly of the Athenians."

This definition, however, is not altogether satisfactory. It does not go deeply enough into the original meaning of the word. Years ago the writer traced the word "ecclesia" to its ultimate source. He was amply rewarded for his efforts by the discovery he made, which throws much light upon the question of God's purpose for the Church—the ecclesia—in its past, its present, and its future phases.

The compound Greek word *ekklesia* was coined or invented and used for the first time by Solon, the "Father of Democracy," who lived some six hundred years before Christ. This renowned statesman of ancient Attica or Greece was numbered among the "Seven Sages" because of his splendid achievements in political reform.

Solon formed the word from two Greek roots which mean, broadly speaking, "out" and "called." *Ek* is defined by Strong as "a primary preposition denoting *origin* (the point *whence* motion or action proceeds), *from*, *out* (used of time or cause).

The Greek root *kaleo*, which forms the latter part of the word *ekklesia* or "church," signifies "to *call* (properly, aloud, but used in a variety of applications, direct or otherwise): *bid*, *call* (forth)."

But what did this strangely originated Greek word mean when it was first used by Solon, the builder of constitutions?

Our researches revealed the fact that Solon created the word as a suitable name for the Assembly for which he made provision in his new democratic constitution for Greece. That Assembly of statesmen-rulers he termed the *Ekklesia*.

FUNCTIONS AND POWERS OF THE GREEK ASSEMBLY

The Athenian Assembly was composed of individuals who were "called out" from among the people of the nation by the Archon or ruler to meet at stated intervals in the capital. Here they were instructed in the laws which the Archon had already formulated.

On this point the Encyclopedia Britannica (14th edition) remarks: "The Ecclesia did not exercise the power of lawmaking." Its function in government was therefore not legislative, but executive. It could not enact new laws,

The editor has been presenting a series of articles dealing with some of the more important elements of Christian faith as taught by the Church of God. This is a continuation of article number 4, begun in our last issue. It deals with the origin of the word "ecclesia" and its significance in relation to the Church.

but it was, the Britannica continues, "concerned with the supervision or administration."

From other sources we learn that the *Ekklesia* also possessed judicial authority.

Returning to the consideration of the original position of the Athenian *Ekklesia*, we observe that after the Archon or King had selected from among the entire population of the country those men who, because of their superior intellectual ability, faithfulness, and loyalty, were best fitted to serve in the position to which they were called, they were, as we have seen, thoroughly instructed in the laws of the land pertaining to the administration of justice.

Having completed their course of education and having also acted under the Archon in a capacity corresponding to that of judges of the Supreme Court in this country, when the Assembly was over the various members of the Ecclesia returned to their original homes in different parts of the country where they were received as local rulers or subordinate "kings" under the general authority of the Archon.

THE ECCLESIA OR CHURCH OF GOD

It does not require unusual acumen for one to perceive the remarkable correspondences that exist between the historical Ecclesia of ancient Greece and the biblical Church of God. As the name itself implies, the members of the political Ecclesia of Solon and the members of the spiritual Ecclesia of Jesus Christ, are said to have been "called out" from among the general population of the territories over which they were eventually to rule.

Furthermore, the "call" in both instances was issued by the Sovereigns and was selective. That is, while the invitation was as broad as the races concerned, those only were accepted by the one issuing the call who were qualified for the positions it was desired that they should fill.

So far as the Church is concerned this conception of its method of assembly is amply verified. We recall how that Peter in defending the admission of non-Israelites into the body of Christ, "declared how God at the first did visit the Gentiles, to *take out* of them a people for his name" (Acts 15:14).

Commenting on this, James affirms that it is in harmony with the promises in which God declared that at a certain time He would "return, and . . . build again the tabernacle of David, which is fallen down; and . . . set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called," or, according to Moffatt's rendering, "It was (Please turn to page 11)

The Promise of His Coming

"Where is the promise of his coming?"—2 Peter 3:4.

AT LEAST once a year the whole world is conscious of the first advent of our Lord Jesus Christ. Many times a year an uncounted multitude of people, representative of the races and nations of earth, joyfully contemplate the second coming of the Son of God to earth (Heb. 9:27). The promise of that coming, visibly and personally, to end the present world order; to judge the living and the restored dead; to end earth's long night of sin and death; and to establish the promised kingdom of God "under the whole heaven," has always been the imminent hope of the Christian church and the goal of its ordinances.

That promised advent could hardly be at the death of the individual, for no living saints are simultaneously caught up (1 Thess. 4:16, 17); nor could it have been the coming of the Holy Spirit, for no corruptible bodies have been "fashioned like unto his glorious body" by the advent of the Comforter (Phil. 3:21); nor yet could it have been the destruction of Jerusalem (Matt. 24:16), for years later in the Revelation to the beloved John, the promise still echoes: "Behold, he cometh with clouds, and every eye shall see him" (Rev. 1:7). With the unquestioned assurance of ultimate triumph thrilling the mind of the Apostle, "Surely, I come quickly," it is little wonder that the prayer of John arises, "Even so, come, Lord Jesus."

The implication of the cynical words of the "scoffers," who, Peter says, shall "come and say, Where is the promise of his coming?" is that there is no sufficient groundwork for such a hope, and that there is no worth while confirmatory evidence to cause men to believe that the Christ of Olivet should again visit this earth. Nevertheless, with the most skeptical, there is in the background of consciousness a conviction or a fear of a day of impending doom and judgment which will one day break upon the world.

"IN THE VOLUME OF THE BOOK"

"I will come again."—John 14:3.

In the volume of the book of God the promise of His coming shines from the pages of both the Old and the New Testaments. Some one has reckoned the number of prophecies pertaining to the Lord's return as being more than eighteen hundred. The theme of the Bible has been designated by the three simple words: coming, came, coming. The seed of the woman (Gen. 3:15; Gal. 4:4), the Messiah of the Old Testament prophets (Isa. 9:6, 7), is still looked for by present-day blinded Israel; and the crucified, resurrected, ascended Lord is anxiously awaited by the faithful church of Christ. It has been calculated that in one verse in twenty-five in the New Testament, or 318 times in the 260 chapters, the promise if His coming is indicated.

Jesus, in parable (Luke 19:12-27), in direct discourse (Matt. 24), in intimate conversation (John 14), and in

public statement (Matt. 26:66), promised His return. The apostles, Peter (Acts 3:20, 21), Paul (Titus 2:13, 14), James (James 2:8); Jude (Jude 21), and John (1 John 3:2), by word of mouth and by word of pen, pointed to the "blessed hope" as the goal of their aspirations. All these writers of the New Testament Scriptures looked forward to the world's crisis and to the consummation of their hopes, of which the ordinances of baptism and the Lord's Supper were perennial reminders. The whole life and service of the New Testament church were characterized by the spirit of *maranatha*, "the Lord cometh" (1 Cor. 16:22).

IN THE BOOK OF NATURE

"The whole creation groaneth . . . in pain."—Rom. 8:22.

He who reverently turns the leaves of the book of nature will find confirmation of the promise of His coming. The evidences of cataclysmic catastrophes involving fire, water, and earthquake may be read as assurances of both past and future periods of divine intervention in earth's history (2 Peter 3:5-7). The swirls of the bones of prehistoric animals, the glacial deposits remaining from the ancient ice age, and the treasures of coal, oil, and minerals in the earth, mutely testify to great transition periods of history; and the inspired Apostle would by these witnesses assure men that there will be another transition which will bring in "a new heaven and a new earth." Contemplating with prophetic insight that great conflagration which shall purge the earth at that time, he states that the earth is "reserved unto fire against the day of judgment and perdition of ungodly men," that 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." Science has discovered that by passing a charge of electricity through water it can be separated into its two component gases, hydrogen and oxygen; and that these two highly inflammable and combustible gases may become almost indispensable servants in the industrial world, because of the intense heat of the gases when ignited. It is not difficult, then, to understand the possibility of the eternal God turning on a charge of electricity to separate the boundless waters of the earth, sea, and air, that would result in a "great noise and fervent heat."

We speak of the earth as being under a curse, and so it is. Nature is cursed and human nature is cursed (Gen. 3:17, 18). The curse of mortality with all its attendant ills rests heavily upon the human family. The precarious supremacy of man over nature is only won and maintained by incessant struggle. And in the presence of untoward circumstance of wind, of flood, or of earthquake, man is utterly impotent. The "thorn and the thistle" are symbolic in the book of nature, and they speak of a great need for,

and of the promise of, redemption; when instead of the thorn there shall be the fir tree, and instead of the desert there shall be the fruitful plain (Isa. 35; 55:13), and instead of pain and suffering and death there shall be freedom and life and joy (Rev. 21:10).

IN THE AFFAIRS OF NATIONS

"Nation shall rise against nation."—Luke 21:10.

The history of the world is all too largely made up of "wars and rumours of wars," and the end is not yet. The
(Please turn to page 9)

The Most Important Truth of Scripture

By Mary A. Gesin

AS HAS been said countless times on these pages, the most precious thing in all the world is life. Men cling desperately to life even when every vestige of comfort and joy seems to be absent. And they relinquish it voluntarily only when their minds have been weakened because of hopeless conditions.

But this life that we treasure so dearly is at best fleeting; it is so soon gone. And if we will acknowledge the real truth of the matter we must admit that with death the end of all life has come, as far as our own abilities and our own natures are concerned.

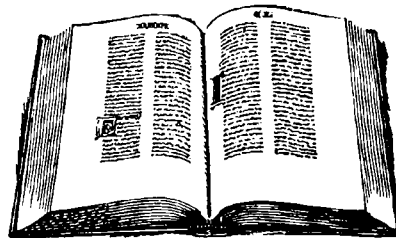
Just a text or two from the Word of the One who gave life in the beginning, and hence knows the very essence and nature of it, should be sufficient to convince the doubtful. We read in Psalm 49:12, 20 that "man being in honour abideth not; he is like the beasts that perish."

One who has surrounded himself with the things we call best in life perishes as the animals do? Language could not be plainer, and no one in reason would believe that the animals possess in themselves something that endures after death.

But let us read the words of Solomon, simple, understandable, emphatic words. Solomon, who asked God for wisdom and was given it beyond measure, as well as all other desirable things of life, says, "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" (Ecc. 9:5, 6). We may say there is no death, but what is the advantage in thus deceiving ourselves?

Job tells us (33:22) that when a man is about to die "his soul draweth near unto the grave, and his life to the destroyers." Many other texts give us like information, and they can readily be found with the aid of a concordance. Study Ezekiel 18:4, 20; Psalm 22:29; James 5:20, with many others.

Only a thorough understanding of our own natures brings us to a complete realization and a deep appreciation of God's great Gift to us, His Son, our Savior. No more effective words than those most familiar, found in John



3:16, can be applied here. Read them thoughtfully.

"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 is the bright side of what otherwise would be a dark picture.

Thus we begin to realize the significance of our mortal natures. For to "perish" would be to die without hope of any future life. From this we are saved by One alone—Christ.

The next question that should occur to us is how and when do we receive this "everlasting life." For if such is held out to men, surely all would desire it. And when we learn the perfection of conditions pertaining to that life, it becomes all the more alluring.

"I am come that they might have life, and that they might have it more abundantly," says Jesus in John 10:10, telling us in words more effective than any we might formulate.

The story of the resurrection of Lazarus, John 11, gives us much needed information as to the time of our receiving this life everlasting. Martha's implicit faith was placed in the resurrection "at the last day." Jesus reassured that faith in Martha's hour of sorrow. Study particularly verses 23-25 and 43-45. Notice that Jesus called the Lazarus they had known and loved out from the grave.

In Colossians 3:4 we read that "when Christ, who is our life shall appear, then shall ye also appear with him in glory." So we may rightly conclude that at Christ's coming we shall receive this glorious life.

Many other scriptures may be brought to our attention on this point, the most outstanding being in 1 Thessalonians 4:13-17 and 2 Timothy 4:8.

None of these things we deem so necessary for our comfort in this life can be compared to the rich treasure of the life that is to come. It is held in reserve for all those who make themselves worthy of it. The way to life eternal is found through a study of God's Word—a way open to all.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The Christian and His Money

ONE of the most familiar verses of the Bible is, "The love of money is the root of all evil" (1 Tim. 6:10). This principle is illustrated in the Scriptures by many unfortunate examples. In 2 Kings 5:20-27 we are told that for the love of money, Gehazi, the servant of Elisha, took two talents of silver from Naaman, the healed leper, and hid them in his house. Because of this and the deception practiced with it, Elisha pronounced upon him the curse of the Lord. "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow" (v. 27).

Again, the 7th chapter of Joshua tells us of Achan, who, because of his love of money, took of consecrated things "two hundred shekels of silver, and a wedge of gold of fifty shekels weight," and hid them in the earth in the floor of his tent. "And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger" (Josh. 7:25, 26).

Because of the love of money men turned the very temple of God into a den of thieves till the Lord Jesus drove them out (Matt. 21:12, 13).

Because of the love of money the rich man with the plentiful crops tore down his barns that had formerly held the full increase of his place, and disdaining the fact that a special opportunity had been given him to glorify God by ministry to Jesus in the person of His suffering ones, he built greater barns in which selfishly to hoard his great gains. But God said to him that night, "Thou fool," and took his life, and said, "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21).

For the love of money the rich young ruler turned sadly away from Jesus and eternal life (Mark 10:17-27).

In contrast with the love of money, let us note briefly what effect the love of God will have upon a man and his money.

The love of God prompted the wise men of the East to bring "gold, and frankincense, and myrrh," to be laid at the Savior's feet (Matt. 2:11). The love of God caused the children of Israel to bring gifts for the building of the sanctuary in such quantities that they were restrained by Moses from bringing, for the builders had more than enough (Ex. 36:4-6).

The love of God caused the poor widow to bring the two mites, even all her living, recognized by Jesus as more than all the gifts of the rich who gave of their abundance (Luke 21:1-4).

The love of God caused the newly converted followers of Jesus in the apostles' day to sell their possessions and lay the proceeds at the feet of the apostles, till none lacked (Acts 4:33-37).

Nor have the centuries in the least minimized the power of the love of God to create good in the hearts of men, for today there are thousands all over the earth who gladly give their tithes and offerings according to the instruction of Holy Writ.

Malachi 3:6-12 brings to us the following message: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the 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. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

THE PROMISES OF GOD

These scriptures bring before mankind obedience and disobedience with their consequent prosperity or losses, success or failure, the blessing or the curse of God. These are examples "for our admonition."

God's requirements of mankind in tithes and offerings are not for the sake of the money involved, but for the sake of the love that will prompt the obedience of sacrifice in meeting His tasks of love. The gift of money is the medium of the expression of our love to God in the same way that the gift of Jesus is the medium of God's expression of His love to us.

The full payment of our tithe—the tithe, of course, is a tenth of what we receive—is also a test and builder of our faith in Jesus. For we must pay the tithe before the promised blessing can come; but the full payment of the tithe will bring the promised blessing and thus increase and build our faith.

Dr. A. F. Shauffler once wrote: "My money is myself. I am a laboring man, we will say, and can handle a pickax, and I hire myself out for a week at two dollars a day. At the close of the week I get twelve dollars, and put it in my pocket. What is that twelve dollars? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have a week's worth of myself in my pocket. Or I am a clerk and hire myself out, being an intelligent and capable clerk, at twenty dollars a week. The end of the week comes and I get my pay, and when I put it in my pocket, I

pocket a week's worth of myself as a clerk. Or, I am a merchant and I have large affairs; I have the handling of many clerks and require a higher brain power than that of the ordinary man. At the end of the week I strike my balance sheet and find that I am to the good one thousand dollars. This is a week's worth of the merchant.

"Now, the moment you understand this principle, you begin to understand that money in your pocket is not merely silver and gold, but it is something human, something that is instinct with power because it represents power expended. If you are not earning any money of your own and your father is supporting you, then you are carrying that much of your father around in your pocket. Money is electricity, it is stored power, and it is only a question as to where that power is to be loosed."

"And I say to you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9).

In the margin of our Bible we learn that mammon is riches. This verse indicates that by the proper use of riches or money we may make friends of God and of the angels so that when the things of this old world fail us or permit us to fail "they" will receive us "into the everlasting habitations of the righteous" (Luke 16:9-11).

GOD'S STEWARDS

"God has made men stewards of means. He has placed in their hands the money with which to carry forward the great work for the salvation of souls. In His providence, the Lord has ordained that the work in His vineyard should be sustained by the means intrusted to the hands of His stewards. A neglect on their part to answer the calls of the cause of God in carrying forward His work, shows them to be unfaithful and slothful servants."

The question may be asked, Does God really fulfill His promise to bless, if a faithful tithe is brought in, and offerings are given? I spent some years in the West Indies and there observed faithfulness in tithe-paying and giving. On one occasion a brother brought his tithe of a few shillings, which was all the money he had. Without saying one word of his own need, he paid the money in and received his receipt. He then disclosed that during the night his baby had died and that he had no money to purchase wood and cloth with which to make a coffin for the body. We readily advanced money for the purpose, and the child was buried. It is doubtless needless to add here that despite the unfortunate loss of his infant, this Christian brother was blessed for his faithfulness and exceptional prosperity attended his efforts from that time. God does see and bless faithfulness.

On another occasion a great hurricane had swept the island of Jamaica, and immediately afterward I visited a number of the churches and homes in the stricken area. Many homes were destroyed, and crops ruined. We gave each family a sum of money with which to purchase seed in order that they might replant their fields. A certain church held a meeting, and reasoned after this fashion: "We owe a sum on the church lot. We could make payment on the lot with this money, and as the business of the

Lord comes first, we will do this, and trust Him to furnish the seed some other way." This was done. It is true that God did furnish them seed, and that they were greatly blessed of God.

"All the tithe (the tenth) of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. . . . These are the commandments, which the Lord commanded Moses for the children of Israel, in mount Sinai" (Lev. 27:30-34).

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11:42).

It is clearly enunciated here by Jesus in the New Testament that "judgment, mercy, and faith" "ought" to be done, and that the payment of the tithe on the smallest gains should not be left undone. And surely what Jesus says should not be "left undone," Christians will do.

"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 faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also" (Luke 12:32-34).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again" (Luke 6:38).

"When he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? . . . Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. . . . And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible" (Mark 10:17-27).

"There came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:42-44).

Why should it be thought strange that money, which has more to do with our daily acts than any or perhaps all other material things, should be of great importance to the spiritual welfare of man in the sight of God?—G. A. Roberts in *Signs of the Times*.

Bible Schools and Public Schools

OUR Bible schools have our Baptist youth only an hour on the Lord's day, and our public schools have them in schoolbooks from half-past eight to three o'clock for five days in the week.

Our Bible schools have and teach the eternal Word of God, written by His prophets and chosen men as a record from the beginning of the creation, the disobedience of Adam and Eve, and their loss of the presence of almighty God as a companion. Their expulsion from Eden followed Eve's believing Satan's lies that she would not die—and we have died now six thousand years.

The Bible is also the record of human disobedience toward our Lord, which we call "sin" and of the new covenant of grace by love which was bestowed in Jesus' death upon the cross to save all flesh from their sins, simply by receiving Him to pardon all iniquities of all peoples. This Book tells us all the sins of good men and all the goodness in bad men—no discriminations nor partialities!

Also, the children who come to our church Bible schools learn parallel ancient history in their tenderest years: Moses in the Nile bullrushes, Joseph in Egypt, and Daniel in the lions' den, etc.—of which a child is deprived who never attended a Bible school, nor gets the lesson papers and cards. So the child attending the Bible school has a background that one who never comes does not know. And parents are wholly to blame in this dire neglect toward their own children's education. The warden of the Alcatraz Penitentiary for desperadoes out in the bay off San Francisco, hurled this rebuke at the Social Workers' Convention recently in San Francisco, in the press: "If our Nation took more time with its youth to make upstanding citizens and less time punishing them, we would have fewer criminals to deal with."

One of the direst tragedies is being perpetrated through our public schools. Violative of every iota of common sense, our youth are taught, not the higher spiritual codes in the Bible for human self-control to reject crimes (because the fear of God is the beginning of wisdom), but infidel teachers under the name of science slip in their degrading theories of evolution wherein, by self-urge, they declare beyond all doubt animal forebears have within millions of years "evolved," evolved into man.

They do this, though no evolutionists calling themselves scientists have ever once produced on the earth or in the waters under the earth a single proof that nature in her inscrutable laws has ever deviated an iota "after its kind"!

An artist friend of mine was painting on canvas a large picture of Aurora waking up in the morning, for a woman's clubhouse. Standing by it I commented: "I have more respect for the heathen who picture the unseen with pagan goddesses and gods—with no morals at all—than for pretended scientists degrading the human mind into belief in its animal ancestry. This betrayal causes much crime."

A visitor standing by, a devout Presbyterian, instantly agreed with me, saying: "I take a students' magazine of Oglethorpe University that rampantly teaches it." She ran home and got a copy and gave it to me. The president was running a series of chapters from his "book on evolution," and on one page was pictured "seventy-five embryos" of fishes, fowls, and animals "to prove" that the human embryo is akin to all these.

This absurdity is broadly, by educational "authority," foisted on us as truth, though nowhere on the face of the earth have they ever been able to find a single fact that proves their silly contention. In my childhood, Cinderella was a popular fairy tale for children. In it a witch turned a pumpkin into a carriage, mice into men, and rats into horses. But they all turned themselves back into a pumpkin, rats, and mice. A witch performed the wonder! I never dreamed that in coming years such a stupendous, amazing fraud would be taught in our public schools! and backed as a hallmark of exclusive scholarship—*real scholarship*, you know—by heads of the American educational hierarchy.

This, too, when millions of dollars invested in excavations of ancient and mediæval cities, have caused to be unearthed past history, peoples, and places, and cities—completely vindicating the Bible as incontrovertibly true! Yet behold men posing as scientists, blind guides, creeping into our school curricula in public schools, colleges, and universities, making this infidel nightmare the supreme dogma of learning, and not an iota of proof to sustain their folly!

Is it not amazing that Christian parents allow it? They teach God's Book on the Lord's Day and then let the infidel ghouls deny every word of the Bible for fake theories in our public schools all the week. Its brazen assumption that it is scientific truth seems to make cowards and snobs of American men and women, even most preachers dodging!

Further, the "psychiatry" books in our public schools' curricula, even in Christian colleges, are the Germans' substitute for the Bible and for man's soul. Here is a verbatim quotation from the psychology book: "Love is the act of using one's cerebral-spinal and sacral-divisions of one's automatic nervous system."

Webster defines "sacral" as the triangular bone above the coccyx—the last bone in the spinal column. Our Bible tells us "God is love." Psychiatry tells us love is the end of the backbone! And our own American youth are stuffed with this satanic drivel! Is it any wonder the press is shrieking, "Juvenile criminals"?

Here in Birmingham peddlers are arrested selling the infamous dope-cigarettes "marijuana" to high school students. The weed grows universally over our country, yet there is no law against using it to make degenerates of our young Americans—and old ones! And Congress is saying it is too busy to enact such a protection to our public school

children. Meanwhile the Federated Churches of America shriek for the union of churches, while Satan works to deceive and pervert our children in our public schools.

Heavenly Father, awaken us American Christians! Save our children in our public schools from perfidy.

—Lida Bestor Robinson in *The Western Recorder*.

ETERNAL LIFE A GIFT

AT THE time our Savior was on earth the Hebrews were divided into the sects of the Pharisees and Sadducees, and some others. Much attention was given to the external forms of worship, but there was little real life in their religious activities. The Pharisees taught the theory of the immortality of the soul, and the resurrection of both good and bad, in contrast to the doctrine of the Sadducees, who offered no hope of a future life for anyone.

Amid such conditions and misunderstanding of the Scriptures came Jesus, with a teaching foreign in many points to that of both these sects. He announced His mission thus: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The words of consolation He spoke to Martha at the grave of Lazarus completely blasted the theory of the Sadducees. He said: "I am the resurrection, and the life: he that believes on me, though he die, he shall live (again); and he that believes on me, in no wise shall die for ever" (John 11:25, Handy Int. Translation). And in direct opposition to the Pharisaic doctrine of eternal life for both righteous and unrighteous are Jesus' words in John 3:36: "He that believes on the Son has eternal life; and he that believes not the Son shall not see life, but the wrath of God abides on him" (Handy Int. Translation).

The great truth that Jesus brought to those who sat in darkness was that those who came to the Father by Him should have *eternal life*. But to those who would not accept Him, He gave no promise of a future life. To Nicodemus, a ruler of the Jews, and a Pharisee, He said: "Whoever believeth in him (Jesus) should not perish, but have eternal life" (John 3:15). He made eternal life dependent upon the sacrifice of His own life, when He should be lifted up.

In the Garden of Eden our first parents enjoyed life under perfect conditions. Upon their death had no claim, unless, or until, they should sin. Says Paul: "The sting of death is sin, and the strength of sin is the law" (1 Cor. 15:56). "Sin is the transgression of the law" (1 John 3:4). If the first law given in the garden had been obeyed, there would never have been any more law given. In Galatians 3:19 we are told it "was added because of transgression." The whole issue was summed up in four words—*obedience, and life; disobedience, and death*. Adam's disobedience proved his unworthiness; hence, God shut him out of the garden and access to the tree of life—"lest he should eat, and live for ever." So was unending life lost to man.

Think you that if man possessed eternal life, God would have given up His Son to the cruel death of the cross? "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). Paul puts it in these words: "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). He contrasts "wages" with a "gift." The "gift" which is from God, is a *ransom from death*, to be realized at the resurrection day. There is no other way to be free from the "wages of sin."

The first Adam failed to pass the test for eternal life, so it became necessary for another to be put to the test and successfully pass. This Christ, the second Adam, did. Through one man came death; through another came the resurrection from among the dead. All die in Adam. All who believe and obey the Christ shall be made alive. Death is an enemy, and will continue to be until it is destroyed in the resurrection morning.

Jesus came to bring life, to purchase it by His own blood, to redeem man from the slavery of sin. He is coming again to finish the work of redemption by freeing His own from the bands of death. He did not come and die to change man's state in eternity, but by His sacrifice to fulfill the law's demands and secure for man a hope of living again. And He promised to come again and raise up the sleeping ones who trusted in Him. These words spoke Jesus: "Father . . . as thou hast given him (thy Son) power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:2). Eternal life is the "reward" Jesus will bring with Him for those, and only those, who obey the gospel.—Arthur E. Conant in *The Herald of Life*.

THE PROMISE OF HIS COMING

(Continued from page 5)

scandal of nations is the tendency to ambition in monarchy and the possibility of corruption in democracy. Every monument to military heroes, every heap of debris resulting from war, and every pillar marking a scene of battle, might well become a pulpit loudly proclaiming the futility of temporal empire, and declaring the only hope for just and abiding peace to be in the changing of the kingdoms of this world into the kingdom of our Lord (Rev. 11:15). The ever-recurring international distress because of real or alleged injustice (Matt. 24:7) and the ever-increasing problems of readjustment still accruing from the World War are sources of hopeless embarrassment to the League of Nations. And no concert of powers appears able to clear away the ominous clouds of unrest and war that keep rising continually in the political heavens.

The hordes of Gog and Magog may descend from the north (Ezek. 38:9), the "kings of the east" may come with great power (Rev. 16:12), and unspeakable burdens may continue to oppress the Western World, but in all the conditions which may arise among men and nations, there re-

mains the gracious assurance that the King of Glory will come to end wars, to break the bows and spears, and to burn the chariots in the fire (Psalm 46:6-11). And this assurance inspires the breathing of the Master's prayer and thought, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

IN THE STATUS OF CHRISTENDOM

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

The ministry of the church was to embrace all peoples, kindreds, and tongues, according to the vision and charge of the great Head of the church (Matt. 28:18-20), but not without hindrance and division from within, and from persecution from without. The book of Revelation depicts in symbolic language the age-abiding conflict of good and evil. There has been a "falling away" both in ancient and in modern days (2 Thess. 2:3); a "denying of the Lord" (2 Peter 2:1); a "departing from the faith" (1 Tim. 4:1); and a "giving heed to seducing spirits, and doctrines of devils." But there has also been a missionary impetus which has swept forth to almost every corner of the earth where the children of men dwell. If there have been pulpits which rob Christ of the glory due His name, as the Savior and the coming King, and in which the name of the Deity is seldom heard in sermon, or even in prayer, there have been other pulpits which have been blessed by the power of the Highest, and the grace of God has fallen upon the believing hearers. And if there is confusion concerning death, there is also clarity on the essential doctrines of the resurrection of the dead and the translation of the living saved at the *parousia* of Christ.

The outreach of evangelical Christianity has left only a few dark spots where the light of the glorious sun of righteousness has not as yet shone. The Philadelphian church still enters the open doors, even if the Laodicean church still contentedly sings her song of peace, safety, and self-satisfaction. It seems safe to say that never have so many hearts thrilled nor so many pulses been quickened with the desire and expectation of the second advent as now. Hope is desire plus expectation, and hope is like "an anchor of the soul" (Heb. 6:19).

IN THE SOCIAL FABRIC OF SOCIETY

"As it was in the days of Noah . . . so shall it be."—Luke 17:26.

History is forever repeating itself, for human nature is ever the same. And as God is ever the same in His righteousness and holiness, He may be expected to act in judgment again and again upon similar provocation. A return to the utter disregard for the sovereignty of God as in the days of Noah and of Lot seems imminent in certain circles of society today. The repeal of the eighteenth amendment to the Constitution of the United States has apparently paved the way for a moratorium on the Ten Commandments, and the exceeding sinfulness of sin is becoming more and more apparent. One pessimist has proposed that the

power behind the throne of government in America is but a combination and an alliance of "crooks, politicians, and policemen." Our newspapers reek with records of crime. A murder is committed every forty-five minutes, we are told, and the annual crime bill amounts to fifteen billions of dollars, or two dollars and fifty cents for each man, woman, and child in the country.

America, founded by God-fearing men and women; America, a base of operations and missionary supplies, has become the criminal paradise of the world, despite sincere and earnest efforts to prevent the infamy; and both the underworld and the sovereign states are unhappily engaged in the common program of ending human life. America, which has led in the matter of the equality of the sexes, has awakened to find that the "weaker sex" has become equally guilty of the ridicule for law, and equally involved in the vices of this modern age; while the home and the church stand by helplessly languishing. The greatest educational institution of the land, the talking picture, has so far belied its trust as to merit the boycott of the Roman Catholic Legion of Decency. Unmentionable vices are countenanced in certain circles of society even as they were in the days of Noah, and of Lot, thus heralding the advent of the coming One.

CONCLUSION

The turning of these few pages of the several books of life and time has produced unmistakable omens, evidences, and confirmation, of the promise of His coming. The second advent has been the continuing inspiration of believing souls who have desired that "better country" (Heb. 11:16). Unfortunately, controversies have arisen over the sincere desire to approximate the exact time of His coming and to determine the succession of events that will follow. Nevertheless, the time when "he shall send Jesus," who was before preached, draws near, and the subsequent events will be of divine ordering. Readiness for that grand event has been the barometer of Christian faith and practice, and new confirmation of the promise has resulted in a lifting up of the head in anticipation (Luke 21:28) and in a purifying of the life (1 John 3:3; 2 Peter 3:11). To be "willingly ignorant" of this promise will in no wise defer the event, for "yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). May the Lord "direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. 3:5).—Lee E. Baker in *The Messiah's Advocate*.

The Balfour Declaration, made November 2, 1917, was: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

ESSENTIAL ELEMENTS OF CHRISTIAN FAITH

(Continued from page 3)

God's original concern to secure a People from among the Gentiles to bear his Name . . . that the rest of men may seek for the Lord, even all the Gentiles who are called by my name" (Acts 15:13-18).

It is evident from this passage that those who were to be called from among the nations were to be counted as members of the family of Him who called them, for they were to "bear his name." That is no doubt the reason why the Ecclesia is termed thirteen times in the New Testament the "Church of God." It is God's family, God's "offspring" (Acts 17:28). This thought is enlarged upon by John in the 3rd chapter of his second Epistle.

Two principal objectives are to be accomplished by the Ecclesia of God in this age: the first, the issuing of the "call" or invitation; and, second, the instruction and preparation of those who respond to the call for the service which will be required of them when they have been qualified.

As was the case with the Ecclesia of Greece, the members of the Ecclesia of God must first be assembled, instructed in His laws, and given an opportunity to gain a degree of experience in their administration. During this period of education the authority of these future rulers does not extend beyond their own body, the Church. They must first learn to govern themselves before they will be prepared to rule over others (1 Tim. 3:4-7, 15) with justice and sympathy.

Here again we find that the word used to describe the members of the Ecclesia in its present phase of development expresses the purpose of God for them. They are called "disciples," that is, followers, not leaders; learners, not fully qualified teachers (Heb. 5:12), but being prepared by the instructors provided by the Lord (Eph. 4:11-15) to render acceptable and intelligent service in the ages to come.

THE CALL TO SERVICE NOW GOING OUT

The present purpose which God desires His Ecclesia or Church to accomplish is indicated in the Great Commission.

"Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples" ("taught or trained ones"—Young) "of all nations: . . . teaching them to observe" (understand and carry out) "all things whatsoever I commanded you" (Matt. 28:18-20, A. R. V.).

When the work of the Church of God for this age is completed and "the fulness of the Gentiles be come in" (Rom. 11:25), and "the times of the Gentiles be fulfilled" (Luke 21:24), then "the Son of man shall come in his glory, and all the holy angels with him, (and) then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats" (Matt. 25:31, 32).

But the Son of Man will not rule alone, for when Jesus answered a question of Peter pertaining to the matter of rewards in the kingdom, He answered it not alone for the apostles, but for every disciple which should be counted worthy of the honor with them.

"Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one" (here He touches on the destiny of every disciple of the Lord) "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands" (in obedience to the call of the gospel) "for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:27-29).

The position which the members of the Ecclesia of God are to occupy finally, the function which they are to perform, is even more clearly indicated in the song of the four and twenty elders, who raised their voices in praise to Him who sat upon the throne in these words: "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).

To still further satisfy our searching minds, the resurrected Savior gives us this blessed assurance which, we observe, is addressed to "the churches," the "called out" of God: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:20-22).

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UNTIMELY AND INAPPROPRIATE HYMNS

We have heard "Day Is Dying in the West" announced as the opening hymn of the Sunday school and many similar inept selections made by thoughtless service leaders. One minister, however, whose choir director chose the hymns and placed the numbers upon the hymn-board in advance of each service, decided upon a change in the number selected when he opened his hymnal in the pulpit.

"We will not sing number 437," he said, indicating the one named on the hymn-board, "but will substitute in its place number 344. I don't mind a certain amount of involuntary unconsciousness when I'm preaching," he continued, "but you can't expect me to be a part to it."

"Of course," says the one reporting the incident, "we sang number 344, but I caught several others leafing through their books as I was doing to find out what the preacher was driving at. Well, in our hymnal, number 437 was a funeral hymn containing these words:

"Sleep on, beloved, and take thy rest."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Macedonian Call

The need of some one else is ever pounding at the gates of our hearts with the cry, "Come over into Macedonia, and help us" (Acts 16:9). Every Berean is entitled to all the tracts he can use simply for the asking. One of the finest ways to help the other fellow is to send him a tract in that letter you write. The seed thus sown may bring to some one a harvest of eternal life.

Another way to help the other fellow, if you will deny yourself some personal need to obtain a ten dollar bill, is to make up a list of ten people or families and take advantage of the present offer of THE RESTITUTION HERALD to send the paper to ten new subscribers for a year. This great spreading of the gospel net is bound to bring many to the great Fisherman for their eternal good. Think how much can be accomplished by placing THE HERALD in a thousand new homes! One hundred Bereans, each putting in ten dollars, can do this!

In a hard-fought revival meeting only one convert was recorded. Yet that one became a great missionary and converted thousands! The year's work of a certain hard-working minister was just one boy converted. That boy translated the Scriptures and brought the true light to multitudes in darkness! So the results of work you do, of sacrifices you make, cannot be measured now but in eternity. Listen to the Macedonian call. Go help some individual to know Christ.

Your Answers

Mrs. Mae Magnus, Detroit, Mich., gives the following answers:

What is the worst sin possible?

"I heartily agree with the writer who said that sin is sin, and that only man tampers with it to make one branch worse than another. 'But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death' (James 1:14, 15). So we see the result of any sin.

"We start out by doing things we do not feel to be sin, but really are on the border of the danger zone. The first thing we know we have pitched our tents over in the lowland and are soon swept away with the tide. Let us stay away back on the righteousness side of the border and there will be no danger."

If you are absent from your place of worship at any service, should you make up your contribution next time?

"If we have decided to make a regular contribution and are not present we should make it up next time or some-

time. 'Not slothful in business; fervent is spirit; serving the Lord' (Rom. 12:11). 2 Corinthians 9 has a message for us on this question: 'God loveth a cheerful giver' (v. 7). Malachi 3:10 tells us, '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.' The blessed Word teaches me a tenth belongs to God. 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings' (Mal. 3:8). I wish it were possible for me to give you my experience in tithing. O Church of God, we are such a little band, but if we would follow the teaching of the Word on tithing we could go forward so much faster with the message that we are to bring to this sin-sick world."

If I cannot sing well, does it mean I must not sing in church?

"'Paul and Silas prayed, and sang praises unto God: and the prisoners heard them' (Acts 16:25). Even if we cannot sing very well we should sing, for we sing praises unto God. The words in our song may touch some heart and change its way to the way that leads to eternal life, and how the words may soothe the ache in some sad heart. This has been my experience."

Can my ordinary activities of life affect the eternal life of others?

"We are taught time and again in the Scriptures to set a good example and to avoid every appearance of evil. I am afraid that our conduct can affect the eternal life of others. What a great responsibility rests upon professed Christians! I fear we do not give the subject enough thought. I would like to read an article from one of our learned writers on this subject. I am expecting to read answers from many others to the questions on the Berean page of March 30."

Assigned Subjects

For the encouragement and edification of us all we are asking you to write an article of three hundred words on one of the following subjects and to send it to the Berean editor. You may write articles on several of the subjects if you wish. How much mutual benefit we can get out of hearing from all of you and knowing that you are standing fast in Christ. Here are the subjects:

Full Consecration; Truthfulness; Honesty; Forgiveness; The Power of Unity; The Purpose of Doctrine; The Second Coming of Christ; Alcohol; The Prayer Meeting; The Goodness of God; Baptism; Repentance; Faith; Works; The Present Christ.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

GOD STANDS BY HIS WORKERS

"IT TOOK Moses a long time to say that he would do the work God asked him to do, Mother," said Bobby as he and Betty and Mother studied the Sunday school lesson one afternoon out under the trees on the lawn.

"Yes, Son, the forty years he had spent in the desert had changed him from the hasty and thoughtless person that he had been," Mother replied. "He was more fitted to do God's work because he wasn't depending on his own strength, as he was when he killed the Egyptian who was striking the Hebrew."

"It sounds as if he didn't want to go back to help his people get away from Pharaoh," Betty commented. "He made all sorts of excuses."

"The first thing he asked God was what name he should give when he told them their God had sent him. You know, the Egyptians worshiped many gods and had as many names for them. But the Hebrews worshiped the one true God, and they were the only people on the earth at that time who did," Mother explained to them.

"Bobby, what name did God give to Moses as His own name?" Mother asked.

"I am that I am," said Bobby. "Say, I am has sent you," it says in verse 14."

"In other words, the God who had no beginning and no ending, the One who was eternal, who had always been and would always be. Jehovah was their Hebrew name for God. Abraham showed that he believed in the one true God, as did Isaac and Jacob. So He was called 'The Lord God of your fathers,'" said Mother.

"Betty, read verses 19 and 20, and tell us what God told Moses was likely to happen."

"God told Moses He was sure Pharaoh would not let the Hebrew slaves go with Moses. But He would bring some wonders upon the land, and after that Pharaoh would let them go. What did God mean by wonders, Mother?" Betty asked.

"I know, I know," said Bobby eagerly.

"Just wait, Bobby, we'll learn all about that later," said Mother. "First, let's see what unusual things God gave Moses power to do."

"God told Moses to throw the stick he held in his hand on the ground, and when he did the stick turned into a serpent. Then God told him to take hold of it by the tail,

and when he did it became a stick once more. Wish I could do that," exclaimed Bobby.

"God gave Moses that power for a special purpose, and that was to convince those poor, ignorant Hebrew slaves that the all-powerful God was working for them through Moses. Betty, tell us what else He gave Moses power to perform."

"He told Moses to put his hand in his bosom, and it came out white as a leper's hand. And when he put it back into his bosom it was healed again. That must have frightened Moses, I should think," said Betty.

"Moses must have begun to realize something of God's power, I'm sure," Mother answered. "One more miracle God gave Moses power to do. What was it, Bobby?"

"He told him that if he took some water from the river and poured it on the land, it would turn to blood," Bobby replied.

"Still Moses wasn't satisfied, children. Read over verses 10-16, and you will see what disturbed him further."

"He said he wasn't a good enough speaker. He was a slow thinker and a slow talker. But God said He would teach him what to say. Still Moses wasn't satisfied. It seems to me he was stubborn, Mother," said Bobby.

"Just like some people we see today, Bobby. They have all sorts of excuses for not going to church or Sunday school. They never have time to read the Bible, and say they couldn't understand it if they did. But Moses wasn't quite that bad," said Mother. "The thing Moses couldn't see was that if God promised to be with him, he wouldn't need any further help. With God's help he could do all God asked."

"It says in verse 14 that God became angry at Moses," said Betty. "Then God told him that his brother Aaron could go with him and be the spokesman. I guess that made him feel better."

"Aaron was a long ways away from Moses, but that didn't hinder God at all. He appeared to Aaron, we read in verse 27, and told him that he was to go to meet Moses. Then Moses told him all that had happened and all that God had said to him. And they went together back to Egypt. Bobby, tell us what happened then."

"When the people heard all that God had said to Moses and when they saw the wonderful signs which He gave him power to do, they believed that God had really sent Moses to deliver them. Then they bowed their heads and worshiped God."

AMONG THE CHURCHES

CONFERENCE CALENDAR

July 29-August 1—Oklahoma-Arkansas Conference at Driggs, Ark.

August 3-16—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.

August 15-22—Western Nebraska State Conference at Holbrook.

August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.

August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

RAKER CHURCH, DELTA, OHIO

On Sunday, June 13, Bro. S. J. Lindsay of Tempe, Ariz., began a short series of meetings at the Raker Church, south of Delta, Ohio, continuing over June 20.

At our first Sunday morning service we were pleasantly surprised to have Bro. and Sr. Stadden of Cleveland, Ohio, and Bro. and Sr. James A. Patrick of Ashland, Ohio, with us. They spent the day with us, returning to their homes in the late afternoon. We were all sorry their stay had to be so short in duration. In the evening, as it was Children's Day, Bro. Lindsay was asked to give an address, which was pleasing and profitable not only to the children but to the grown-ups as well.

Throughout the week the attendance and attention were most gratifying. As always, Bro. Lindsay gave us some wonderful discourses, which could not help but cause one to think along vital points and be drawn nearer to God. The kindly manner and consideration for others has endeared Bro. Lindsay very much to the people of Raker. The feeling of brotherly love and fellowship was never shown more strongly than at this visit.

On Sunday, June 20, we had the pleasure of having with us Sr. Mary Elton of Cleveland, Ohio, and Mrs. Rose Law and daughter Maybelle of Elyria, Ohio.

There was one candidate for baptism, Mrs. Victoria Dunbar of Delta, Ohio. This was a cause for much rejoicing, as this united husband and wife in the same bonds of faith.

We appreciate very much the effort Bro. Lindsay puts forth each year, with on-coming age, to come to us and give us such marvelous lessons. After having the flu three times this past winter, it has left him in quite a weakened condition. We only trust he may soon gain his health and strength back and that he may be spared to come to us again next year.

Mrs. Roscoe Dunbar.

WALLER - POWELL

At the home of Mr. and Mrs. Luther Savage of Helena, Ark., Miss Mary Edith Waller, a member of the Salem Church and Sunday School and formerly of Marshall, Ill., was united in marriage to Mr. James Powell on June 5, 1937, by Elder J. R. Francis of Helena. Mr. Powell is a rice farmer living near Hickory Ridge, Ark., where they expect to make their future home.

Mrs. Letitia Waller.

"THE STORY OF A HAPPY CHRISTIAN LIFE"

The editor is deeply indebted to Bro. W. S. Tomlinson, Chagrin Falls, Ohio, for very nearly complete files of "The Restitution," containing valuable historical and biographical sketches of "Auntie" Wince. For several years Sr. Wince continued a series of articles in "The Restitution" under the title of "The Story of a Happy Christian Life," in which she recorded many interesting facts relative to the struggles and successes of those who lived and taught the truth as it is in Jesus in an early day.

From the data provided in these sketches and gathered from many other sources, the editor is arranging, as time taken from a very busy life permits, facts concerning the origin of the Church of God in America and the lives of the men and women who carried the work of the denomination forward.

He believes that such a review will prove helpful in many ways. It would stimulate interest in individual Bible study to be brought into contact with those who worked their way out of error and into truth by their own efforts. It would cultivate a spirit of sacrifice, as we look upon the self-forgetful struggles of the servants of God who defended the faith so long ago. And it would also fix more firmly in the minds of believers the facts of the gospel as they have been handed down to us out of the past.

A letter from Bro. H. S. Hunt, president of the Iowa State Conference, asks that the dates of the annual conference be corrected from August 17-22 to August 21-29. Please note the change in the Conference Calendar.

"I LOVE TO READ IN THAT BOOK!"

It was the little granddaughter of Sr. R. A. Robinson of Clyde, N. C., who made that statement recently as the two were discussing the Bible. But let us give the facts in Sr. Robinson's own words:

"My little granddaughter said to me last evening, 'I love the names of all those good people in the Bible. Don't you?' 'Yes,' I said. 'They comfort us so much.' She then asked me to read from the book of Proverbs. As we did so she said, 'I love to read in that book. It isn't so hard for me to pronounce the words.' I hope she never loses the love she now has for those old prophets."

We all echo Sr. Robinson's evident prayer for this little girl. Sr. Robinson's attitude toward her granddaughter reminds us very much of another grandmother whose name was Lois. She, too, read the Bible to her grandchild and because she did so he became one of Christ's great workers (2 Tim. 1:5; 3:14-17; 1 Cor. 16:10).

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva Page; W. A. Reid; Mr. and Mrs. Harvey Krogh, Jr.; Mr. and Mrs. C. E. Lapp; Mr. and Mrs. J. H. Williams.

DAVIS - RICHEY

A quiet and simple little wedding took place in Casey, Ill., June 12, 1937, when Mr. Clement Richey and Miss Rosalie Davis, both of Martinsville, Ill., were joined in marriage by taking the solemn vows that, according to God's ordinance, will cause them to walk, labor, and serve together as one during the remainder of their lives.

These estimable young people will be remembered with pleasure by many, as they have attended the Illinois Bible School and General Conference. They are of the finest of the wheat, and we bespeak for them a successful and happy journey together through life. They will make their future home in Martinsville, Ill., where Clement is well and profitably employed.

L. E. Conner.

HERALD RECEIPTS

Mrs. G. W. Sherman; Mrs. Olive Wood; B. W. Hathaway; Myrtle Oliver (for self and another); Mrs. Eva Page; N. Goodreau; John Parker; Thomas McArthur; Mrs. F. M. Hoskins; Silas Overton; Mrs. O. W. Umphrey; Mrs. Eva L. Stearns; Mrs. A. E. Poe; G. A. Carpenter; Mrs. F. M. McCrory; Mrs. Walter Skinner; Ben F. Hawkins; John Savage; T. E. Brewer; B. Leuch; Mrs. Telschaw; Mrs. Spanial; Miss Marion Erdmann; George Savage; William Spicer; Mrs. John Flicher; Miss Marjorie Stokes.

C. E. Johnson; Mrs. J. Kennedy (for self and others); May Magnus (for others); Mayme & Nancy Claypool (for others); H. S. Lasher (for self and others); Alice Akers Price; J. Wylie MacAllister; Mrs. C. Bassett; Mrs. Jella Long; Harold Kessler; Earl Pearson; Harold Pearson; H. D. Pearson; Ralph Brown; William Stine; E. C. Pearson; Charles F. Doll; T. J. Callahan; Jesse Penysl; Floyd Kessler; Elgin Black; Alberta Putterbaugh (by another); Willis Weaver; Charles A. Pearson; Mrs. W. C. Peirce (by another); Mrs. Edna Smith (by another); Mrs. R. I. Trowbridge (by another); Mrs. Breman Ressler (by another); Mrs. Claude Krug (by another); Clifford Weaver; Frank Pearson (by another); Robert Pearson (by another); Laurel T. Macy; Byron Brewer (by another); George Kessler; Clarence Doll; Ashford Jones; Esta Macy; Eldine Macy (by another); Mrs. Edna Brewer.

Paid by National Berean Evangelistic Fund: J. R. Miller; Mrs. Ed. Powell; Mrs. Claiborne Lee; Ray Galeener; Mrs. Russell Hutchings; Gus Landry; Don Holmes; Dorothy Foster; Mrs. Ed. Bauerle; Ophir Claypool; Gerald Niles; Ed. Patterson; Mrs. Jack Threeton; Eldred Hutchings; Mrs. Harrison Stevens; William Black; Frank Partlow; Willis Zeimer; Howard Goodwin; Ora Hillman; Mrs. J. W. Irene; E. J. Randall; Arthur Ammerman; Mrs. R. A. Torrey; Chester Dickenson; Mrs. Helen Cronbaugh; Clifford Cronbaugh; Jack Cronbaugh; Mrs. Arthur Stoggs.

CONTRIBUTIONS TO N. B. I.

A Friend	\$25.00
H. S. Lasher	14.00
Dixon, Ill., S. S. (ind. fund)	4.45

MALINDA MILLER SHRADER

Malinda Miller was born December 31, 1844, in Greencastle, Pa., where she grew to womanhood and where, on March 24, 1864, she was united in marriage with George W. Shrader, to which union four sons and eight daughters were born.

After marriage they moved to Illinois and settled on a farm in Ogle County near Polo, and later to the farm west and north of Dixon, Ill., where she resided until the time of her death, which occurred June 9, 1937. Surviving of her immediate family are three sons and six daughters. Her husband, one son, and two daughters preceded her in death.

On July 18, 1911, she was baptized into Christ by S. J. Lindsay, becoming a member of the Church of God of Dixon, to which church she was much devoted and remained faithful unto death.

"Mother" Shrader, as she was affectionately known by her many friends, was a remarkable woman in many ways. She was an inveterate worker, always busy with her household duties and caring for her flowers, of which she was extremely fond. When not on her feet with these duties she was busy with her needle and chochet hook producing useful and beautiful rugs and other articles. She always met everyone with a smile and cheerful and encouraging words. She was not a complainer, and her cheerful, happy disposition assisted materially in making her life and the lives of those with whom she associated enjoyable and sweet. She fell asleep in Christ rich in faith and full of years of usefulness and good works. She sleeps well, for she lived well.

Appropriate memorial services were held in the late commodious home, after which we laid her to rest in the "silent city of the dead" at Rock Falls, there to await the return of the Lord she loved and served in life.

L. E. Conner.

"The Lord himself shall descend . . . and the dead in Christ shall rise first."

MRS. MARY HONEYWELL

Mary Catherine Hollenbaugh was born August 19, 1874, at Shelby, Ohio, and died June 6, 1937, at Cleveland, Ohio. She was the daughter of William and Almira Hollenbaugh.

On June 5, 1910, she was married to Walter W. Honeywell. They made their home in Cleveland, where they lived until eleven years ago, when they moved to Shelby, remaining there until her husband's death a year ago.

Soon after her marriage she was baptized, and for many years Bro. and Sr. Honeywell were active and faithful members of the Cleveland Church. Since returning to Cleveland, she was often seen at services, where she loved to meet with those of like precious faith, often bringing some of the grandchildren to Sunday school with her.

She "fell asleep" literally, going to bed in apparent health on a Saturday night, with plans to bring the children to church the following morning, but death came while she slept, so that her next awakening is to be when Jesus comes. She leaves behind two sisters, one brother, two daughters and nine grandchildren, whose sorrow is acute because of the suddenness of her passing.

On June 8 she was laid to rest in Woodland Cemetery beside her companion, where they together will wait to hear the sound of the trumpet which will call the dead to life at the coming of our Lord.

M. W. Lyon.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"This conception of religion without God has, in recent years, come to be known as 'Humanism,' and under this name has become the professed creed not only of a considerable number who have broken with organized religion, but also of a few radical spirits occupying pulpits in American churches. These people, especially the latter group, profess with a good deal of unction that they believe in religion. Religion, however, they stoutly insist, does not necessarily involve belief in God. Indeed, the idea of a personal God is their pet hostility. They emphatically reject it, and not only it, but also the very word 'God,' which they think has become contaminated by its personalistic associations of the past. In the place of God they put the idea of 'the sacred,' and to the sacred they give whatever content happens to satisfy their idealizing mood. Of the world they take a thoroughly naturalistic view, which they confuse with that of current science. Nature for them is entirely impersonal. There is no such thing as Providence. Providentialism, we are told, is the direct antithesis of humanism. What humanism preaches is self-help, not dependence on Providence. 'Human control by human effort in accordance with human ideals'—such is the program of the new humanistic re-

ligion. God and theology have no place in it." —"The Doctrine of God" by Albert C. Knudson. The Abingdon Press, 1934, \$3.50.

FROM AN OLD SUBSCRIBER

Sr. Ida Overton, Eldorado, Ill., who has been a reader of The Restitution Herald for many years, writes appreciatively as follows:

"I believe the paper gets better all the time, yet I have old copies I turn to and read and wonder what could be more helpful than they are. I really think that sometimes one copy of the paper is worth the year's subscription. The Berean page of May 25 has such a good article on "Christian Soldiers," also the one "To You Graduates" is fine. I wish everyone could read them. Farther back on the same page was another article by Arlen Marsh, "Shall a Christian Dance?" How I wish we could encourage our young folks to read these.

"Bro. Wilsie McKnight is to be with us next Sunday. We greatly appreciate Bro. F. L. Austin's untiring efforts down here and the help of those in other places who have stood behind him."

"A peculiar twist in some minds is the expectation of reaping a reward for good deeds and escaping the consequences of evil ones."

Lower Rates to New Subscribers

To provide our readers with an opportunity to engage in a great missionary campaign at little or no expense to themselves and at the same time to make it possible for them to help us in placing THE RESTITUTION HERALD in hundreds of new homes between now and the first of next August, we are making the following unprecedented offer:

For the next two months we will accept annual prepaid subscriptions to THE HERALD at exceedingly low rates when sent in in groups of five or more at one time as specified below.

Five new annual subscriptions will be accepted when sent in by one person and accompanied by check or money order in full, for \$6.25.

Ten or more new annual subscriptions will be accepted at the rate of One Dollar each when sent in by a single individual!

Subscriptions will be counted as "new" and entitled to this very low introductory rate when the one signing for the paper has not been a paid subscriber since January 1, 1937.

Here is a wonderful opportunity for our pastors, Sunday school superintendents, and local workers generally to get their people enlisted in a great missionary enterprise!

Remember THE RESTITUTION HERALD will continue to bring you the news of the churches from all parts of the country, the latest information as to prophetic developments throughout the world, and hundreds of inspiring articles on doctrinal and spiritual subjects of the deepest interest.

Faith and Doctrine

FAITH and doctrine many times are used as though their meaning were the same. But when the Bible is consulted, when the 11th chapter of Hebrews, or the 4th chapter of Romans, or the 37th Psalm is studied, it seems there is a difference so pronounced, so obvious, that it is unsafe to accept such an attitude. There is a difference. How can we understand the writer, and appreciate the design of the inspired message, if carelessness is allowed in learning the terms used? But much of our present-day religious literature, especially the denominational papers, leaves a hazy or vague impression, and even after careful reading we wonder if there is such a thing as really positive religion, such a faith as unflinching confidence in God; whether there be in the life of the nominal church member a consciousness of being a child of God. Are we joint heirs with Jesus Christ to an inheritance which shall endure forever? Does the minister feel that he is not only called, but sent, to declare the unsearchable riches of Christ? Are these periodicals, these messages to humanity, proclaiming the invitation, "Come unto me, all ye who are weary and heavy laden, and I will give you rest"? Is the minister preaching the grace of God, the forgiveness of sin, the comforts of the gospel of Christ, and the assurance of hope in His resurrection?

We may notice some examples as illustrations. In a current Christian magazine, on the editorial pages, occurs a discussion of the nature of Christian faith. In this consideration the name of God as a personal Being in whom man may have faith, is not mentioned once. The Bible is mentioned once as "the one-time authority for our Pilgrim Fathers." It is not, however, held up as the source of enlightenment for present-day needs. Religion does not get beyond the relations of man with his fellows. Jesus is an unsullied example for behavior; but the magazine leaves Him dead on the cross. Easter morn never dawned, and the Lord remained a sacrifice. He is not the Savior of men because of His triumphant victory over death, not the Redeemer because of His resurrection, as Peter proclaimed on the day of Pentecost—as all the great evangelists have proclaimed since that time. Listen to what the Apostle says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." And he calls this the law of faith "which we preach." See Romans 10:8-10. This is not an unusual example. Reading eleven of the sermons from the popular pulpits of today, we find only three of them appeal to the wayward, the bewildered, the discouraged, to come to the fountain of life and drink. Aside from short quotations at the head of the discourse as "texts," four of them fail to refer to the Scriptures even by quotation. Two of them did not mention the church. What poor, penitent sinner would gain a crown of life from such sermons? Thousands enjoyed them, thousands who, no doubt, are Chris-

tians in the sight of the Lord. But the 50 per cent of the masses who do not frequent our churches, could they hear these sermons, would find few crumbs of comfort, little inspiration to a better life, nor would they have a chance to listen to the Lord's message, "Come."

There is a counterpart to faith which does not appear on the church register; an influence unseen and unsung always attends a sincere service in the Lord's vineyard. Recently a notice appeared that a certain rich man's will had been opened for probate. After providing a sufficient sum for each of the legitimate heirs, he bequeathed one million dollars to the Salvation Army of this country. Why? Here is the reason: "Because the Salvation Army is doing so much to spread the gospel and save souls, more than any other institution of which I know." This is a freewill offering whose satisfactions had cheered the giver in passing years. But it was sanctified in the sincere faith that the donor, even though he die, would still be working for the redemption of the lost.

Still another witness to the faith speaks. A man whose life has reached the period of honest reflection says: "The Bible is the best of books. It pays anyone in this world to study it. And if anything is left when I am done, I hope it will go to the American Bible Society. Their money is well spent." To fill one's mission so well that the faith may command the faith of the generations to come is what the Prophet meant when he said: "The just shall live by faith."

Such examples might be multiplied by thousands. Faith, which "is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1), is at the foundation of man's destiny. Doctrine is the outcome of faith; it is anything that is taught. Faith is the groundwork of our thinking. It inspires our actions and inspires our hopes. Doctrine explains our convictions to others. It is the means to convey to others what has become the cause of our beliefs. Our faith may be wrong, and our purposes may fail. Our doctrine may be false, and loss come to us, or we may be overtaken with disaster. The disciples could not heal the demoniac because they lacked faith; but their doctrine was true—God healed the unfortunate (Matt. 17:14-21). Faith as a grain of mustard seed could have removed the mountain. An unpromising field may be the place where the Lord will bestow an unexpected blessing. The proof of the doctrine is works. "If any man shall do his will (the Father's will), he shall know the doctrine" (John 7:17). His doctrine was marvelous; His works beyond belief. The sick were healed, the dumb spoke, even the dead were raised; indeed the doctrine must be true. Thousands gave glory to God for His wonderful works. All their sins were forgiven. Such are the convincing evidences that the doctrine was true. Such were the "signs" that followed His disciples; and such are the results today. But back of it all is faith in God.—George H. Dewing in *The World's Crisis*.

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Quickening Our Church Life

By C. E. Randall

THE CHURCH OF GOD needs a quickening in life and action—an experience in gospel mission work that will require a thorn in the flesh to keep us from glorying. The self-satisfied and complacent attitude must give way to an enthused and an awakened conscience of gospel responsibility. Deafness to Macedonian calls can no longer be suffered; we must arise and no longer tarry. We need to set sail for new fishing grounds! The forces of indifference and Laodiceanism are a challenge to our right to continue to exist as the Church of God. This challenge must be met with a determined spirit of work. Instead of waiting at the crossroads of inactivity, hoping for some turn of fortune to guide us on our way, let us as one man in Christ Jesus shout the command, "Go forward," and then in conquering spirit march into the good fight of faith.

A church or a denomination that loses its missionary and evangelistic outlook is destined to gradual disintegration. Poverty of home missionary enterprise has stalemated us! Our work is nearing the century mark in this country, and yet our leaven is little more widespread than the limits of the first few years following the cry of 1844, "Behold! He cometh." Is it that Providence has decreed that our message should be anchored to a proscribed area and our bounds set beyond which no man can go that we have failed to measurably enlarge the borders of our tent? Or shall we refrain from shouldering the cause of our limited work upon the name of our Father and frankly confess to our own failures and slowness to perceive that we had a responsibility to carry the torch of truth, and that we, not God, are accountable for the present small status of our work?

In calling attention to the failure to attain in gospel work, there is no thought in mind of converting the world or of rearing up a large organic body comparable to some other groups. But merely do we wish to bring to public attention that the stability, life, and vigor of our established work can be secured only as we share with others our spiritual life and knowledge. Injecting the Samaritan spirit into our gospel work, that is, sharing our gospel light with those who need it, will vitalize our work to such an *(Please turn to page 16)*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

British-Italian Disagreement

"Go your ways: behold I send you forth as lambs among wolves."—Luke 10:3.

LONDON, England, June 15.—At best the missionary's lot is not an easy one. But generally he encounters the strongest opposition in lands ruled by non-Christians. Up until very recent years the missionary has been admitted to, or at least has been suffered to enter, all Christian countries, even those where the Roman Catholic was recognized as the state church. Since the war, however, the situation has been changing rapidly and missionaries of almost all denominations are being prohibited from carrying on educational work, and sometimes purely religious efforts as well, in many lands which hitherto have welcomed them.

The latest embargo to be placed on missionary activity has been announced by the revived Roman Empire, which has issued an edict forbidding missionaries to engage in educational work in Ethiopia.

The British Foreign Minister, Captain Anthony Eden, told the House of Commons that the subject of British missionaries in Ethiopia has been a matter of "prolonged negotiations" between his Government and that of Italy.

"I regret that these negotiations have not proved successful," he said. "The Italian Government has informed His Majesty's ambassador at Rome that it is its intention not to entrust to any foreigner, no matter of what religious denomination, the task of setting up any kind of school in Ethiopia. It will be seen, therefore, that the decision applies to all foreign missionaries."

During the war in Ethiopia most of the foreign missionaries left the country with the exception of those representing the Seventh Day Adventist and Presbyterian churches. In the case of the Adventists, they maintained a hospital which rendered splendid service to all, regardless of their nationality.

Labor War Goes On

"The labourer is worthy of his hire."—Luke 10:7.

WASHINGTON, D. C., July 1.—Taking full advantage of the favorable attitude of the Administration toward organized labor, the C. I. O. continues its relentless warfare against the great steel corporations. Already some lives have been lost and the outcome is still in doubt. Gov. Townsend of Indiana last night ordered the mobilization of two thousand National Guard troops to protect thousands of workers who are determined to return to their jobs this morning in defiance of the strike imposed by the C. I. O.

In a veiled statement issued earlier in the week, President Roosevelt applied to the battling factions the words of Shakespeare: "A plague on both their houses!" How long

the public, which is the chief sufferer from such industrial disputes, will put up with the present situation it is hard to tell.

In his first annual message to Congress, Abraham Lincoln, speaking of the conflict between labor and capital, said: "Labor is prior to and independent of capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much higher consideration. Capital has its rights, which are as worthy of protection as any other rights."

The President then called attention to the fact, which is as true today as it was seventy years ago, that "a large majority (of the American people) belong to neither class—neither work for others nor have others working for them. . . . Men, with their families—wives, sons, and daughters—work for themselves on their farms, in their houses, and in their shops, taking the whole product to themselves, and asking no favors of capital on the one hand nor of hired laborers on the other."

It is this great independent class of self-supporters which is concerned in no direct way with either capital or organized labor, but upon the purchasing power of which both capital and labor depend for their prosperity, which is suffering most during the present struggle owing to the difficulty encountered in obtaining necessary manufactured supplies. We watch developments with considerable apprehension.

Lewis on "Communist Honor Roll"

"Ye shall know them by their fruits."—Jesus.

LOS ANGELES, July 3.—*The Western Worker*, the "western organ of the Communist Party, U.S.A. section of the Communist International," included in the American honor roll of the Communist Party the name of John L. Lewis, head of the C. I. O., the labor organization which was repudiated by the American Federation of Labor and which is now involved in so many bitter conflicts.

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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 act of March 3, 1879.

Why Is the House of God Forsaken?

By D. G. Harvey

"Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place."—Nehemiah 13:11.

HOW amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. Selah. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:1, 2, 4, 10).

THERE IS JOY IN SERVICE

Despite the assurance of David of the joy and peace to be found in service in the house of God, yes, even in the humble position of doorman, the servant of all who enter in, yet today we find empty pews, ministers driven from the pulpits to find employment in industry that they may provide food and shelter for their families.

It is said that "history repeats itself."

"And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field" (Neh. 13:10).

Oh, yes, we speak of the responsibility of the minister. But, remember that each member of the body of Christ has a responsibility which he alone can bear. *The house of God is forsaken! Why? Lack of interest!* All are dismayed by the condition today.

For example, I pass a bank on the corner. It is of little interest to me. Oh, yes, it is a nice building. Perhaps the safe is modern, but that does not matter to me. Why? I have no money on deposit. Not interested! But, on the other hand, let me put my savings in that same bank. My, what a change! Is the bank safe? At once my interest is keen.

When you have nothing invested in a project you can have no interest in the future of that project. So it is with the house of God. If you invest nothing you have no interest, take no active part.

But the lay members are not alone to blame. When leaders, pastors, teachers, indulge in worldly lusts, *the house of God is forsaken.*

What are worldly lusts? "The works of the flesh" (Gal. 5:19). Let us not read in haste, but for once pause and get the true meaning of Paul's words.

"Now the works of the flesh are manifest, which are these; Adultery

(unfaithfulness to marriage vows), fornication (unlawful sexual relations), uncleanness (filthiness, impurity), lasciviousness (lewdness, lust), idolatry (idol worship, perhaps self-worship), witchcraft (magic, contact with evil spirits), hatred (ill will, loathing), variance (producing disputes), emulations (endeavors to excel), wrath (rage, anger), strife (contention for superiority), seditions (rebellion against authority), heresies (that contrary to received doctrine), envyings (jealousy of the success of others), murders (taking life, spoiling or ruining), drunkenness (drugged condition), revellings (taking part in boisterous merrymaking)."

Why do we notice and stress only the first two and the last three of these works and overlook the other works so much more common to man and the cause of falling into the more grave of the works? As long as church leaders manifest these works of the flesh, interest of the membership will lag. The church will no longer draw men to it.

The church is a called out people (Acts 15:14), called out from the world, *to be different from the world.*

Signs were given to identify the called out ones in the past. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:12).

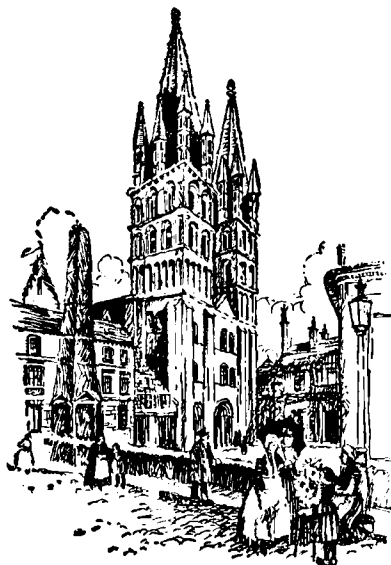
But today—"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Paul describes the character of the true child of God in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Simple words, easy to understand.

Let me again use Paul's words. No words of my own could mean so much. "For ye are all children of God by faith in Christ Jesus. . . . Let us not be desirous of vain glory, provoking one another, envying one another" (Gal. 3:26; 5:26).

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

When this spirit of Christ prevails in the church (*Please turn to page 16*)



Preaching Doctrine

WHO has not heard: "Oh, brother, you are always preaching on *doctrine*," "We do not like doctrinal preaching," or, "Give us the practical and let the doctrine alone," or, "You are always disputing about doctrine"? This is said often. We do not think any harm is meant by the use of such language, nor are those disloyal who say these things. But, they *are* ignorant, and woefully so.

There should be nothing hard to understand here—not at all. "Doctrine," in the Bible sense, is simply teaching; faith is believing when it is taught.

The value of any doctrine, therefore, depends upon its origin, its truthfulness, its authenticity, and its importance. We are expressly warned in Scripture against those who teach "for doctrines the commandments of men." "The doctrine of the Pharisees and Sadducees" is expressly singled out as to be avoided; but "the apostles' doctrine" (Acts 2:42), "the doctrine of the Lord" (Acts 13:12), the "sound doctrine" (1 Tim. 1:10), "the good doctrine" (1 Tim. 4:6), the "doctrine of God" (1 Tim 6:1), the "doctrine of God our Saviour" (Titus 2:10), the "doctrine which is according to godliness" (1 Tim. 6:3), is worthy of the attention and the confidence of all men; while "divers and strange doctrines" (Heb. 13:9), "doctrines of men" (Col. 2:22), and "doctrines of devils" (1 Tim. 4:1) are to be avoided and rejected.

We greatly fear, however, that much of the prejudice against what is generally called "doctrinal preaching" is entirely without good ground and foundation.

It is certain that among all the doctrines of scores of differing and contradicting sects, there must be *some* doctrine which our Savior and His apostles never taught. It is impossible to believe that the "sound doctrine" which fell from the lips of the apostles of Christ and the Son of God, can be held responsible for all the differing denominations that vex the church with their disputes and sectarianism, or for the various names, the contradictory creeds, the differing forms and ceremonies, the divergent systems, and the inharmonious organizations which today present themselves to the eye of the candid and thoughtful Christian. Some of these doctrines must be "doctrines of men," and some of them may be even "doctrines of demons"; but it is utterly impossible to believe that *all* of them are doctrines of Christ and of His apostles.

If, therefore, men dislike to hear "doctrinal preaching," before we blame them, we should inquire what are the particular forms of doctrinal preaching which they so dislike. It is certain that there is error somewhere, and every man has a right to dislike error, and he has no right to love it or to receive it. If then it should be found that the doctrines which men like are doctrines which are unscriptural and untrue, their dislike may be instinctive, and fully justifiable, and may indeed be praiseworthy instead of blameable and criticized.

We may, however, suppose that "for substance of doctrine" in very many respects these differing people agree; yet we know that their differences of opinion and practice have been, in their own estimation, so great as to cause them to separate from each other, and so disturb the harmony of the church of the living God.

But if we suppose their separations have been causeless, and hence are the more sinful, and believe that there is substantial doctrinal agreement among them, and consequently no excuse for their antagonism and separation, there may still be reasons why men should not be interested in what is termed "doctrinal preaching."

What was the doctrine of Christ, at which the people were so astonished when He spoke to them as one having authority and not as the scribes? How was it that the common people, wearied of the everlasting hairsplitting of scribes and Pharisees, heard Him so gladly when He came to them with the message of love and peace? Wherein did the gospel which He preached so differ from the messages which they had before received, and the words which had been read to them from childhood every Sabbath day? Certainly the apostles said "none other things than those which Moses in the law, and the prophets, did say should come to pass." The Savior did not come to destroy the law, but to fulfill it; and the doctrine which He taught was not so very different from that taught in the Old Testament.

But He taught in a different manner from that in use among the Jews. He was done with hairsplitting and disputing about trifles, and dealt with great and grand, glorious and important facts and principles, reasoning out of the prophets, expounding the Psalms, reading the Word of God, and then talking in the simplest, and yet the wisest way, of the things which concerned their present and eternal peace. The common people heard Him gladly. There was nothing of the formality of the Reverend Doctor Dryasdust in the presentation of divine truth by this great Teacher. He spoke in simplicity. A child could understand Him. He talked of the fishes and the birds, the ravens and the sparrows, the seeds and the thorns, the wheat and the tares, the shepherd and the sheep, the fisherman with his net, and the housewife with her dough-dish, the woman with her broom, and the harvester with his sickle. He talked of the clouds and the sky, of the crops and the weather, of the lost sheep brought home by the shepherd, and the wandering son coming back to his father's house; of the ill-clad guest cast out from the feast, of the belated virgins vainly seeking admission to the marriage, of the slothful servant hiding his master's money in the ground, of the tricky steward cheating his employer to curry favor with his debtors; and finally, by the shepherd dividing the sheep from the goats He illustrated the work of the Judge of quick and dead, who shall separate the sons of men before His glorious throne.

Was *this* doctrinal preaching? If it was, then in our opinion it has not become stale or obsolete, unless men have turned from it, to substitute for the teaching of Christ doctrines of men and ideas and notions and theories of their own. And we believe that such doctrine as this, "sound doctrine," "the doctrine of Christ," "the doctrine which is according to godliness," may today be made as simple in statement, as sound in exposition, as convincing in argu-

ment, and as impressive in its facts as in olden times.

But if by doctrinal preaching we mean the diving into hidden mysteries, the teaching of divine decrees, the searching out of things which are unsearchable, the finding out of ways which are "past finding out," the formulation in human creeds of matters which ought only to be delivered in the "words which the Holy Ghost useth," the attempt

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Immortality of Character

By Jerry Kroncher

THE article, "Immortality of Character," written by the editor of THE HERALD, is the product of careful study.

We often hear pseudo-psychologists speak of "inherent tendencies." The Bible knows nothing of such things—does not even mention the subject. If I am invested with such things, then the deeds I do are not mine; I am merely doing those things that my parents made me to do. But God is going to judge me according to the deeds I do.

Where is justice? Plainly, if there are any such things as "inherent tendencies" God is unjust. If Adam and Eve had no "inherent tendencies," from whence came they? If Adam had no such things, then each descendant would pass none to the next generation.

Again, if I have an inherent tendency to evil, I most certainly would have another one to righteousness, each opposing the other. How could I do other than obey the stronger of the two? If the evil one was the stronger, I would have to obey it; or vice versa. My righteousness would not be mine, but my parents'; my wickedness not mine, but my ancestors'. And yet God is going to judge me for the deeds I do! Where is justice?

Again, every brother and sister would have to be identical in character. This we know is not true. In spite of this last axiom, some folks argue that children of the same parents could differ in character and also have inherent tendencies from parents and ancestors. For argument's sake, grant it. Then some "force" is selecting the inherent tendencies to be transmitted to each child. If God can foretell what a person will do, God must be that force. Then it would be God who makes a person do righteously or wickedly. Plainly, predestination would be true, and God's judgments unjust, for every person could do only those deeds which he was made to do, and God made him do them.

Notice, the Bible teaches that God does not *make* a person do the deeds which He foretells that person will do.

In presenting the following article to our readers, we welcome a new writer to our columns. The author handles the controversial subject of which he treats with obvious fairness and scriptural accuracy. Brother Kroncher's home is in Hammond, Louisiana. The editorial to which he refers appeared in THE RESTITUTION HERALD of May 25 of the present year.

God does not "foremake" a person do so and so, but merely foretells what he is going to choose to do. "Foremaking" and "foreknowing" are not interchangeable terms. They differ widely.

If I am to be judged justly for the deeds I do in the flesh, then I must of necessity be a

free moral agent. I must have the privilege of "squaring off" and giving God a "good round cursing" if I choose to do so. If I choose to humbly submit myself to God, the deed must be mine, not my ancestors'. If I do the deeds that I do, when God judges me judgment will be just, correct, faultless.

Of course, I cannot—will not—submit myself to God's will faultlessly enough that I will deserve salvation. But a person, to have righteousness "imputed" to him, must do some deeds of his own will. God accepts or rejects as He pleases.

All these arguments lead to other questions. If God permits no one to be tempted above that he is able to bear, then when I sin I am not coerced into it. I have plenty of reserve strength to resist. I simply deliberately *choose* to commit the sin. I have plenty of strength to resist all temptations that God lets come to me if I will. God watches to see that I am not tempted above that I am able to resist. Therefore, God is just when He judges me according to the deeds I do in the flesh.

Some argue that we have "inherent tendencies" and also "free-moral-agency" to do as we choose. Gently now. If our inherent tendencies do not affect our choice of good and evil they must not exist. If we do not exercise our free-moral-agency to sidetrack our inherent tendencies, is this a product of our inherent tendencies? It has to be. Therefore, we must be complete free moral agents; free from our parents, similar to Adam.

My character, then, is what I (all by myself) choose (learn) from my environment. Each of us is free to choose

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The Doctrine of Inspiration

“DO YOU believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?” This question is the first one to be asked the candidate for the ministry of the Presbyterian Church in the United States, when he is licensed. And it is the first question to be asked at the time of his ordination. It is logical that

this should be the first question put to him because it is the foundation of our Christian religion and the basis of all our doctrines.

Christianity is founded upon a divine revelation—a revelation that is therefore authoritative in all matters pertaining to faith and practice. Apart from this foundation upon a God-given Book, there would be no certainty of salvation, no true hope of eternal life, and no clear authority as to the moral requirements of God. But since Christianity claims to be the one true religion, she has always established herself upon an infallible, inerrant revelation that God has given to men under the guidance and control of the Holy Spirit.

In view of this fundamental doctrine of the inspiration of the Scriptures, a serious problem is confronting the Presbyterian denomination. A large number of the recent graduates of our seminaries, who are coming into the active ministry and becoming the pastors of many of our churches, do not accept the doctrine of the verbal or plenary inspiration of the Scriptures. The “higher criticism” of modern scholarship which is so widespread today has succeeded in permeating their minds with doubt and skepticism and is destroying their faith in the Word of God.

What will happen to the doctrinal position of our Presbyterian Church—what will hold us to the teaching of our Confession of Faith—what will keep us true to the great system of doctrine that has been handed down to us from our forefathers—when a sufficient number of men who do not accept the full inspiration of the Scriptures have been permitted to enter the ministry of our denomination? It is a serious question that we must face. A grave responsibility has been laid upon us by virtue of the ordination vows that we have taken. And yet, whether through a mistaken conception of Christian tolerance, or through ignorance, or through pure indifference, we are breaking down the standards of our church and destroying the great foundation upon which our whole doctrine and faith are laid, by permitting men who do not regard the Scriptures *in toto* to be the infallible Word of God to be ordained to the ministry.

The Confession of Faith, which forms a part of the Constitution of the Presbyterian Church in the United States,

When a minister whose duty it is to proclaim the message that God has for men as it is revealed in the Scriptures declares that certain parts are the infallible Word of God and other parts are not, he is treading on dangerous ground himself and leading his people into the quicksands of doubt and destruction. In contrast to this tendency we see the younger ministers of our own faith standing firmly for the divine inspiration of the entire Scriptures of Truth.

is very clear in its statements regarding the Holy Scriptures. After including under the name of Holy Scriptures all the books which are commonly accepted as forming the Old and New Testaments, the statement is added in regard to them, “All which are given by inspiration of God, to be the rule of faith and life” (Chapter I, Section II). In Section IV of the same chapter, the

authority of the Holy Scriptures is said to depend “not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God.” It does not distinguish between the great spiritual truths of the Bible and the historical facts and details that are recorded; it does not grant more authority to the ethical teachings of Jesus than it does to the writings of St. Paul; nor does it separate the passages that speak of God’s love from those that record His wrath and justice, and say that the former are divinely inspired and that the others are false ideas of bigoted Jewish writers. But the Confession of Faith of our church accepts the Scriptures of the Old and New Testaments as a complete whole and says of them, as a whole, that they are the Word of God.

In the same chapter of the Confession of Faith, Section VIII, we read the following words: “The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations) being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic.”

What plainer statement of the full inspiration of the Scriptures could one desire! What more direct assertion of plenary inspiration could one expect! The Old Testament as it was originally written in the Hebrew, the New Testament as it was originally written in the Greek are said to have been immediately inspired of God. If the men who wrote this Confession of Faith meant that only the great spiritual truths were inspired or if they had believed that only parts of the Scriptures were given by God, why would they make such a statement of divine inspiration?

Finally, in Section X of Chapter I, we read that “the supreme Judge by whom all controversies of religion are to be determined . . . can be no other but the Holy Spirit speaking in the Scripture.” If one does not accept the full authority and inspiration of the Scriptures, but sets himself up as the standard by which he selects those portions of the Bible to which he ascribes divine inspiration, then the

supreme Judge is no longer the Holy Spirit speaking in the Scriptures, but the individual man himself.

Recently a candidate for the ministry, who does not accept the doctrine of the plenary inspiration of the Scriptures, admitted to the writer that the standard which he used in finding those portions of the Bible that he felt were divinely inspired was his own conception or idea of God. When one comes to such a view of the Scriptures as this

young man has, he ceases to believe that the Bible is the infallible rule of faith and practice. How, then, can he, or any other who does not accept the full inspiration of the Scriptures, take in good conscience and in all sincerity the vow for licensure and ordination, answering in the affirmative the question, "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" (Turn to page 10)

Facing a Crisis

By T. A. Drinkard

The dangers to which the author of this article points are apparent to every observer. Indifference to the doctrinal basis upon which our redemption depends is one of the developments of the last days. Emotionalism, which some have looked upon as evidence of spirituality, is in itself without value. Only a definite faith in the gospel and a hearty obedience to its requirements in baptism and in life will assure the salvation we seek.

"THE CHURCH OF GOD as we know it today is facing a crisis, not from the same causes as other religious bodies, but a breaking up process has been in operation for some time."

Thus comments a leading brother concerning the troubles that demand immediate attention. There is a cause that produces the effect. May it not be much the fault of ministers who claim to have visions and dreams, who like to pattern after other people, who have grown tired of God's simple way of converting men and women, and who are trying to eliminate "the ancient landmark, which (our) fathers have set" (Prov. 22:28)? And may it not be that such effort will cause the brethren "to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up" (Jer. 18:15)?

We need not seek for visions, nor to have dreams. All we need has been provided by the Father. It took doctrine, faith, and practice in the days of the apostles to convert men and women from sin and make them new creatures in Christ Jesus. That doctrine and that faith are just as effective today as they were in the days of the apostles in the conversion of men and women. If God had needed anything else to make His cause better surely He would have added it.

We do not really need a new vision, but the application of a little common sense to cause us to be willing to carry out the plan and purpose of God. I find it written in the Word, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16). This is the divine plan.

Is it not true that there is a tendency with some to discard doctrine and to center most of their efforts on what they term spirituality, when they should know that spirituality minus doctrinal truth is powerless to save anyone?

And, too, is it not true that we have allowed ourselves to sanction and endorse as a body men to represent the truth that are growing tired of preaching doctrine? In other words, a desire is being manifested to be like other people. For my part I do not care to be like other people or I would have joined them years ago. I am perfectly willing to follow the New Testament rule of faith and practice as we are required to do now. As I see it we have the doctrine and the faith, and what we really need is a great deal of practice.

Another thing I might mention is this: In the days of the apostles when one received a "vision" and tried to preach some false doctrine, the apostles opposed it and demanded that such cease. But the rule heretofore observed among us as a people has been to condone such practice. That is the reason that as a people we are facing a crisis. We have condoned things that Paul would not have permitted to continue, thinking that we were practicing brotherly love.

Some brother had a vision (?) that sin was of God, and that it was, and is, the will of God. And we have done absolutely nothing to let the world know that we as a people do not endorse such a doctrine that casts shame and disgrace on the name of God. Here is another reason why we are facing a crisis. God's doctrine comes first before human toleration.

God gave to Israel His law to direct them. But in process of time they grew tired and brought in and allowed the practice of things that caused trouble. Why? Because they did not follow the Father's instructions. When the Master came He presented a plan and demanded that it be followed. But we want to help the Lord (?) and we invent to ourselves strange doctrines, and here we are suffering the result of such folly. Such things ought not to be. Just do what God wants you to do and success will crown your efforts.

The Signs of the Coming Kingdom of God

FOR untold ages men have racked their brains in an attempt to inaugurate some kind of system to settle international, domestic, and petty disputes. Today there are many organizations composed of both men and women who are directing their energy and influence to outlaw wars. Men and women today, a small minority, 'tis true, are beginning to see the absolute futility of wars. They see how little is accomplished by them. They are learning, a little late, what destruction follows in their wake. They not only see crippled bodies, sightless beings, and crazed mortals, but they have learned that morals are broken, and licentiousness follows also. Read our books which have been written since the great World War. They are filled with thoughts and words which one with any degree of modesty would not quote.

Our young people are fed with this cheap literature. They read only about the sordid side of life. They, these young, go about and say, "Let me lead my own life. I am responsible to no one but myself." "The only harm I do, I do to myself." This is, of course, irresponsible youth talking. How little do they realize that what they do themselves affects many others. How well this is explained in the life of the daughter of Jacob. She, too, thought she could lead her own life. But see what happened to her gray-haired father and her brothers.

Again, all of us who are compelled to fight and pay the taxes realize that there are those invisible forces within the governments which force others to do battle for no other purpose but money and power. Recent investigations have revealed this power all too plainly. What can we do as followers of Christ? Let us see.

One thing this world needs is knowledge. You may say, "This world has more knowledge than at any time since man's birth." This may be true, and in many things it is true. We have gone very, very far in material things since the first man saw the dawn of light. The change from those long and wearisome and tiresome methods of travel upon camel back to the methods of travel upon our swift-moving trains, ships, automobiles, and airplanes, has made life much better. Today indeed we can travel in great ease and comfort. The time is not far distant when we can eat breakfast in New York, lunch in Chicago, and supper in San Francisco. Today we can speak to others thousands of miles away in a fraction of a second. Distance means nothing. We can sit comfortably around our fireside with the family and listen to the strains of a rhapsody, or a symphony, or to an opera which comes over the air. Soon we may be able to see the actual performers.

Then in medicine, in surgery, miracles have been done.

In the following article the author, Thomas D. Grosseup, says that though the world is filled with knowledge, yet it is lack of knowledge that proclaims that we are nearing the end of the present order of affairs. He declares it the duty of every Christian to spread the knowledge that results in salvation.

In the arts men have risen very, very high. Learning and education have been made available for all. The genius of man is transcendental. These things are fine. But still with all this knowledge, something is lacking.

Yes, it is knowledge that men—the vast majority of men—have lacked for so long. After all I have said, you would think no more could be said. But let me elaborate. The lack of knowledge has stained every land and every sea-way with the spreading scarlet of spilt blood. Lack of knowledge has caused that strange self-mutilating trait of mankind, the organization of hatred, in the form of dreadful group rivalries and wars. Man has never organized love with any success. This is the task of the future; and only the knowledge of God can lead unto this. This is an indictment of our Western civilization, which is a so-called Christian civilization—people who are supposed to follow Christ. Yes, man has never organized love with any success.

What a sad commentary upon religion, a religion which is founded on love, when one realizes that there never was a time when man was without God's revelation, God who has revealed to us how to live, how to walk, and how to love! Notwithstanding this, ever since man has been driven out of the Garden of Eden there have been hatred, wars, and rumors of wars.

The blame lies at the doors of our religious leaders—priest and rabbi, minister and preacher. These men are supposed to mold minds spiritually and morally. They know (if they do not, they should know) that several thousand years ago a voice spoke from heaven, "Thou shalt not kill. Thou shalt not covet." We are told we are our brother's keeper.

A man by the name of Jesus, known to millions I fear by name only, has said in unmistakable terms, "Love your enemies; do good to all men; pray for them who despitefully use you." He also said, "They that take the sword, shall perish with the sword." This statement is true in more ways than one. Nations today are in a scramble to build more and more war implements. These implements will act as a boomerang. Sooner or later, if Christ does not hasten His coming, nations will destroy themselves with their own weapons.

Jesus Christ was sent by God to teach men love and humility. Jesus Christ came and preached the kingdom of God, and its purpose. He showed people how to live to get the most out of this mortal life. There is no excuse for not knowing this. Anyone who reads the Gospels, believes them, and lives according to their message, will leave a heritage to be proud of. There in the Gospels in plain, un-

adulterated language, He tells us of our relationship to one another. "Love your neighbour." "Do unto others as you wish to be done by." "Thou shalt not kill." Our so-called leaders have no excuse for not knowing these things. No, they have failed us, and they have failed God. In more instances than one they have insulted God and His Son. The Word of God was thrust to the background and the sword was rattled in the foreground. They were and still are traitors to their calling. I say this not in the spirit of malice, but with a heart filled with pity.

Where are our so-called institutions of love? You would at least expect the church to be such. But it has failed to effectively show brotherly love.

Suppose we would teach our children in the schools the ethics of Christ. Suppose we would teach them the true Christian principles, hatred of wars, do you think we would have wars? Suppose we were to teach our children the equity of Christianity, do you think we would have legalized extortion? Suppose we would teach our children the politics of the Old and New Testament, do you think we would have corrupt politicians? Suppose we would teach our children the true equality of man according to God's Word, would we have class hatred and class wars? Suppose we taught our children that with God there are no national boundaries, would we have wars? Suppose we taught our children in school that God is no respecter of persons, but has made of one blood all nations, do you suppose we would have so much national pride?

Suppose we taught our children in school that come what may the kingdom of God will take in the whole earth, and the ultimate destiny of man if he abides by what God wills, is to inherit this earth with immortality and grace God's earth when His glory shall cover this earth. You would build up a different psychology—one which would make all the more happy. Impossible, you say! O no, it is just as possible to do all this as it is to build up our present trend of thought.

There have always been two classes ever since Adam was sentenced to a life of toil and sorrow. These classes are the rich and the poor, the slave and the privileged. The privileged were cunning enough to overcome the less fortunate brothers and made themselves leaders. Instead of being helpers they became drivers. Men are still driven like cattle. These workers toil and slave. When a surplus of goods is made, high finance seeks other avenues for exploitation. Foreign fields are courted, instead of sharing this surplus with their overburdened and overworked brothers. They want money, and more money, power and more power which money can buy. Then when nations default, war ensues and again the toiler must pay. The churches and the powers preach patriotic sermons instead of preaching peace through Christ. This goes on and on. Now if true knowledge were preached in times like these and before this happened, what a difference it would make.

The cause of many of our ills could be easily cured if men and women were taught the true Word of God. The Christian world has failed to do this, and for doing so has paid dearly.

This will not always be so. The time will soon come

when the law shall go forth from Zion and the word of the Lord from Jerusalem. This statement may appear strange to some. God has decreed it so. If we all had the true knowledge we would know this. It is plainly so stated in the Bible. It is said, "Thy kingdom come. Thy will be done in earth, as it is in heaven." And if the heavens declare the glory of God, what good things will happen in this earth!

Yes, the time is coming when just and equitable laws will be made, not for some but for all. There shall be one law for the whole world. And He who rules, the Lord Jesus Christ, will rule righteously. "He that ruleth over men must be just, ruling in the fear of God." We are God's creatures. God loves His creatures. Anyone who injures, or hurts, or treats unfairly His creatures, who were made in His image, God will hold accountable. There will be one King. This one King will rule the whole world. This is God's plan. He has revealed it through the ages.

Men are looking toward this end, but not in God's way. I will quote from one, and here is what he said:

"There will be no rest in Europe until it is under a single chief—an emperor who shall have kings for officers, who shall distribute kingdoms to his lieutenants, and shall make this one king of Italy, that one of Bavaria, this one ruler of Switzerland, that one governor of Holland, each having an office of honor in the imperial household."

The man who made this statement was a murderer, one of the most ambitious emperors of Europe, Napoleon Bonaparte.

Another made a statement covering all this and more. This one said in Revelation 5:10: "Thou hast made us unto our God kings and priests: and we shall reign on the earth."

Daniel prophesied (7:27): "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." There will be no rest in Europe, Asia, or the Americas until He, the Lord Jesus Christ, comes to partition this world according to God's plan.

Why does Germany want to rule the world? Why does Mussolini want Ethiopia? Why does Turkey want Greece? Why does Stalin want to communize the whole world? Why does Japan want China? Is it for humanitarian purposes? Oh, no. It is for exploitation, for ambition, for money. Not so with Jesus. He will have an effective organization for love.

Let me tell you, my friends, the time is coming when there will be rulers, kings, and priests, who will sit upon thrones. These rulers will need no implements of war. They will rule in justice, for they will rule in the fear of God. Yes, the time is coming when every man and woman and child will sit under his own tree, and enjoy the fruit of his and her labor. They won't hear the roaring of cannons. Swords will not be clashing and the strutting of war lords will be a thing of the past. Mothers will be able to hold their children close to their hearts without fear. We are assured by God that 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."

(over)

My friends, this is not a dream. These are not idle words. This isn't impossible. It is the Word of God, and God's Word is true. Believe God, for He has decreed it to be so. "As truly as I live, the whole earth shall be filled with my glory." This is the knowledge the world needs so much.—Condensed from *The Faith*.

IMMORTALITY OF CHARACTER

(Continued from page 5)

among the things that environment presents. An individual cannot choose anything except something that his environment contains. At the same time God does not permit a person to be tempted above that he is able to resist if he will. God requires much from him to whom environment gives much, little from him to whom little has been given. There are good and evil (much and little) in every environment. He that uses the good that his environment contains (whether it be much or little) will have righteousness imputed to him. He who chooses the evil his environment contains (whether much or little) will be humanely laid to one side in a "lake of fire and brimstone."

Therefore, God's judgment will be fair, just, perfect, far above discrepancy. Predestination is not true. There are no such things as "inherent tendencies."

DOCTRINE OF INSPIRATION

(Continued from page 7)

Our greatest theologians, Dr. Charles Hodge and B. B. Warfield, proclaimed and defended the doctrine of the plenary inspiration of the Holy Scriptures. Dr. A. A. Hodge, who at one time was professor of Didactic and Polemic Theology in the Western Theological Seminary, says in his *Commentary on the Confession of Faith*, page 55: "Nevertheless, these books are, one and all, in thought and verbal expression, in substance and form, wholly the Word of God, conveying, with absolute accuracy and divine authority, all that God meant them to convey, without any human additions or admixtures."

If we lose this trust in the full and complete authority of the Holy Scriptures, which has characterized the Presbyterian Church in the United States throughout its great history, there will be little left to our religion. The infallibility of Christ stands or falls with the infallibility of the written Word, and if we lose one, we must give up the other. Let those who love the Christ of a complete God-inspired revelation affirm and defend their belief in this foundational doctrine. And let all ministers and elders be true to their ordination vows and do as Dr. Mark A. Matthews urges them to do when he says, "Another piece of business that ought to be finished is the closing of the door to the ministry to those who do not understand and who do not believe and who do not have a passionate fondness for our creed."

May the ministers of the gospel, whose duty it is to

proclaim the message of Almighty God as it is revealed to us in the Scriptures, accept those Scriptures as the infallible, inerrant, divinely inspired and God-given Word of Truth.—James H. Blackstone, Jr., in *The Presbyterian*.

TRUTHS AND CONSEQUENCES

"LET'S lynch him! String him up! He'll get out from under if he goes to trial. Lemme at 'im!" The disheveled, hiccuping "hit-and-run" driver was dragged out of his car, and the excited men were about to carry out their will when the police arrived.

"Whatsa matter here?" a sergeant wanted to know as he forced his way through the crowd. He jerked the groveling drunk to his feet. "What were you doing?" "Nothin' (hie) that I know of, 'cept they're pickin' (hie) on me!"

"I'll tell you what the matter is!" A clean-cut fellow stepped out of the crowd. "This drunk was parked on the wrong side back there about a mile. When he started up, he veered all over the road. A little tot, three years old, ran out into the street—he was having a birthday party—and this guy ran him down. Carried the baby on his bumper for a hundred feet! Then he stopped, threw the child up on the curb, and drove off. I followed him, and after chasing him down here, stopped him by ramming my car into his. He deserves the electric chair!"

The crowd thought differently, suggesting a rope over a bare tree limb. The police dragged the fellow away—not a bad-looking chap—dazed, unaware that he was responsible for the death of a little child. The poor mother now had a lifeless little body. The hopes and dreams of years vanished in breath-taking sorrow. It was a horrid nightmare—it couldn't be true—that in a civilized land a child could be killed by a man who didn't know what he was doing. But it was true!

Yet the man was not to blame for the killing! True, he was indirectly responsible in that he poured something down his throat which stole his brains. But the moment he drank liquor he was no longer responsible for his actions. He was no more accountable for what he did than is an insane man who runs amuck!

The court does not inflict punishment upon an insane person—it puts him away where he cannot do harm—because he is irresponsible. What is the court to do with a drunken death-driver? Punish him for drinking? That isn't quite fair these days, since the law says any citizen can drink, and the more the citizens drink the more the Government makes in taxes. Of course the law says no one under the influence of liquor must drive a car, but when most people drink they have no intention of driving their cars, to say nothing of killing babies. Unless some inventor finds a way to make folks swallow an anchor when they drink, so they can't leave the premises until they sober up, there is no way of controlling liquor in a man. It enters and takes possession—mind, body, and soul!—Charles S. Kendall in *Zion's Herald*.

WHY I PLEDGE TO THE CHURCH

BECAUSE everything I have comes from God, and by giving a part of my income to Him I thus acknowledge His ownership and my stewardship.

Because the church is the best institution I know of through which my money can most profitably be used to proclaim the gospel of God's kingdom.

Because when I joined the church I promised to support it, and I want to make that promise good.

Because making a pledge and paying it regularly reminds me constantly that I have a definite share in proclaiming the gospel of God's kingdom.

Because the missionary, relief, and educational agencies of my church have no source of support other than the pledges of church members, and they depend on my pledge.

Because I am not willing to accept the benefits of the church without contributing to its work.

Because by giving my money to Christ and His church, I am laying up treasure in heaven.

Because pledging to the church keeps me from growing selfish and indifferent.

Because when I pledge in faith to God's work, I know that I can count on Him to see to it that I am able to meet this pledge.—Adapted from *Present Truth Messenger*.

PREACHING DOCTRINE

(Continued from page 5)

to explain the inexplicable, to comprehend the incomprehensible, and to lay burdens upon the consciences of weak believers, and entangle good men in their speech by party shibboleths and artfully worded tests, and the everlasting struggle to prove things which, judging by all outward signs, are not really believed by the men who undertake to prove them—if this be "doctrinal preaching," then there is small wonder that men are not pleased with it nor partial to it.

"Doctrine," which simply signifies teaching, has somehow come to be the synonym for some dissecting, classifying, systematic statement of the opinions of a peculiar class of theologians. It presents us the results of their investigations among the moldy mysteries of centuries. We are to accept it as a summary of their opinions. Instead of walking in the green pastures of God's Word, we are to be fed on their bundles of baled hay, not always free from weeds and thorns. Everything is to be analyzed, and this we might assent to if we were sure of any purer doctrine than we can gather for ourselves. Unfortunately, we have no such assurance. Doctors disagree quite as much as their disciples ever did. The learned men differ fully as much as do the unlearned; and a man may be wise with the wisdom of this world, and yet know comparatively little about the wisdom of God.

This "doctrinal" method of unfolding divine truth is unnatural. It is systematic, technical, and analytical; but you can analyze milk till it would kill a child to drink it, you can analyze meat till it would kill a dog to eat it, you can analyze bread till no beggar would be hungry enough to swallow it, and you can analyze truth until its component parts have all the deadliness of error; and it is possible that in some cases this is one reason why doctrinal preaching is so distasteful to many people.

Let us then see to it that we accept the doctrine of Christ, the "doctrine which is according to godliness." Let us have a care that we do not drift into the error of those who will not "endure sound doctrine," and let us also have a care that we do not substitute "the doctrines of men" for the doctrines of the Lord Jesus Christ, and that we be not carried away by "every wind of doctrine" through the craftiness of men. Let us beware of the wisdom that sets aside the words of Jesus Christ and fills the minds of men with phrases which He has never used, which convey opinions which He has never seen fit to teach.

All Scripture is profitable for doctrine. Give us then the doctrine of God, the doctrine which the common people heard so gladly; the doctrine which won the hearts of the peasants of Palestine, the fishermen of the Sea of Galilee, the publican sinners, the common people who gladly heard the Word of God. Let us have that doctrine which astonished the wise men and the Pharisees, and which was received by the devout and humble with childlike innocence and faith.

Let this doctrine be taught as the Savior taught it. Let it come like the warm breath of spring with the sunshine and the rain. Let us follow the sower as he sows the seed. Let us warn the believer as he digs deep and places his house on the rock. Let us go with the shepherd to find his lost sheep, and let us learn on every point the lessons which the Savior taught us, the doctrines which He unfolded for the comfort and salvation of His people. If we thus teach, we may be sure that now, as of old, there are hungry souls that long to be fed, thirsty ones who would gladly drink the water from the smitten rock, weary ones who are yearning for rest, and sinful ones who would find pardon and peace through the blood of Christ. And it may be that we shall find that much of the prejudice that has existed against "doctrinal preaching" is the dislike, not to the divine truth taught, but to the poor, blundering teacher who fouls the crystal waters of divine revelation with the tramping of his own clumsy, blundering feet; who instead of leading the flock to green pastures, insists on shutting them up and feeding them the musty hay which he has made; who gathers doubtless very many excellent herbs for his pottage, but who manages now and then to get in enough of wild gourds to make any man whose taste is acute cry out, "There is death in the pot!" and who, instead of grumbling at Christians because they do not like his doctrinal preaching, should thank God for their spiritual instincts which turn them away from the thoughts, the commandments, and the doctrines of men, to know the good Shepherd's voice and follow Him until there shall be one fold and one shepherd.

—*The Messiah's Advocate.*

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

To All Bereans

We have come again to the time of year when the various state and national conferences are being held. In most of these conferences one day has been set aside for the Bereans, at which time the year's work is reviewed and plans made for the future.

Berean work is not confined to study of lesson books alone. While this is the primary purpose of Berean work, yet there are other phases of Berean activity that are outstanding. Speaking from a national standpoint we refer especially to the two correspondence committees maintained by the Bereans. The work that is carried on by these two committees is such that not much publicity is given them. But since we are strong believers in giving honor to whom honor is due we offer a word of praise to these committees.

We refer first to the Junior Committee. This committee, composed of young people, has the task of writing to newly baptized young people, and of making them welcome into the faith. This not only inspires the new converts but also draws the young people into unity. The chairman of this committee is Miss Elna Ruhn, and she has a very active committee composed of Lorraine Brossard, Lila Kirkpatrick, Jeanette Romine, Milderd Siple, Francis Burnett, Delbert Jones, Emily Fyfe, and Muriel Randall. These members write to the young people all over the country and serve to unite more firmly the young people of the Church of God.

The chairman of the Senior Correspondence Committee is Mrs. Rhoda Hanson, and her able assistants include Miss Lottie Young, Mrs. Laura Briggs, Mrs. Mary Hatten, and others. This committee writes to new adult members and also to the isolated. Much comfort is thus given the older members.

We might mention also that General Conference time is near. We urge every Berean to attend. On National Berean Day reports will be given, officers elected, and business transacted. Be there with your criticisms and your suggestions.

Harry Goekler, President.

Fishers of Men

"And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."—Matthew 4:19, 20.

Two Galilean fishermen, diamonds, but very much in the rough, were Peter and Andrew. Unknown, uneducated, it is just such souls as these that the Lord Jesus takes and makes to be glittering jewels on His breastplate. It is because they willingly leave all and follow Him.

What does He mean—"I will make you fishers of men"? You fishermen know that there is a knack to catching fish. It takes an understanding of fish—what kind of

bait, where to fish, how to act. It is common knowledge that the country lad with homemade equipment catches more fish than the city man who has a complete angler's outfit costing plenty but who is unexperienced.

So Peter and Andrew, expert fishermen, were to be made Fishers of Men, catching men for their own good and for Christ. There are all kinds of men—rich and poor, educated and uneducated, strong and weak, big and little, good and bad, in high places and in low places, manual laborers, skilled laborers, mental laborers, and spiritual laborers, the haves and the have-nots, the doers and the do-nothings, but without exception all are eligible for the gospel net. All can be saved. "Whosoever will may come." And the Christian is a Fisher of Men.

A thorough study of the Bible will provide you with a knowledge of the bait to be used, and then your own experience and common sense must tell you what message to give to each individual.

A man who is saving for a rainy day can be told of the heavenly bank. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20). When Jesus leaves that heavenly bank for this earth again He will bring your savings, with His interest added, too.

The plumber can be told of the water of life which comes in refreshing purity to make us never to thirst again (John 4:14). Jesus cleanses His church "with the washing of water by the word" (Eph. 5:26). "The pure river of water of life, proceeding out of the throne of God and the Lamb" is just what the thirsty inhabitants of this old earth need.

The farmer knows that every seed he sows must conform to its kind and will grow up for just what it is. Even so, "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" (Gal. 6:7, 8). The Word of God is "incorruptible seed" (1 Peter 1:23). And in the resurrection God will give "to every seed his own body" (1 Cor. 15:38). Be careful of the seed you receive into yourself, and upon receiving good seed tend it carefully and let God develop out of this "vile body" a "glorious body" (Phil. 3:21).

Jesus is the greatest of servants, for He served righteousness. "Ye cannot serve God and mammon" (Luke 16:13). "The servants of sin" work in the stench of uncleanness and iniquity. They of necessity must associate with filth. "The servants of righteousness" associate with God and all the pure and holy persons and things of the universe (Rom. 6:16-23).

You can think of different ways to tell the old, old story to different people. Study the Bible and search out ways of helping others to understand. Write your experiences for this page. What would you say to a carpenter, to a business man, to a soldier?



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

READY FOR A LONG JOURNEY

LAST week we left Betty and Bobby and their mother out under the trees on the lawn at their home. They had just been reading that God had given Moses a great work to do for Him, but He had given him a helper—his brother Aaron. That great work was to lead the Hebrew slaves away from Egypt and back to their homeland.

You remember that when Joseph was about to die, he told his brothers that he was sure that God would one day see that they all got back to their beloved home again, for He had promised that He would. And now, even though none of Joseph's brothers were alive, still their descendants were and the promise meant just as much to them.

That is one thing we learn from these lessons—God always keeps His promises. You know, we make promises sometimes that we are not able to keep. And some people make promises they never intend to keep. That makes us lose faith in people sometimes.

But God never fails. We can depend on Him and on everything that He says He will do. That is what faith is—knowing, being sure of God. And our having faith in Him is what pleases Him, just as our having faith in our mothers and fathers pleases them.

The Apostle Paul tells us in very plain words that it is impossible to please God unless we have faith in Him. If we didn't believe what God says to us in His Book, we wouldn't do what He asks, and then, of course, we couldn't expect any reward.

Today's lesson shows us how necessary it was for the Hebrew slaves to have faith in God. If they hadn't believed Moses when he told them what God said, they would not have done the things God asked them to do. And, as a result, they would never have returned to the land they loved so well.

There are four chapters of Exodus telling us what happened before Pharaoh would let God's people go. In them we read of the dreadful things that God brought upon the people of Egypt by the hand of Moses because Pharaoh was so wicked. These things were called plagues, and some of you can tell the story of what happened.

Now the last plague was the most terrible of all. And it was then that the Hebrews had to show their faith in God. Let's slip into Betty's and Bobby's house this evening and listen while they talk it over with their mother.

"But God knew every house where a Hebrew lived, Mother, and every house where an Egyptian lived," Bobby was saying. "Why did He tell the people to sprinkle the blood of a lamb on their doorposts?"

"God wanted the Hebrews to show their faith in Him," Mother replied. "He wanted them to believe Him and then to obey Him, just as He wants us to do, you see. And it would show to everyone the difference between a Hebrew and an Egyptian."

"Verse 11 in chapter 12 says they were to eat the roasted meat all dressed as for a journey," said Betty. "They were to eat in a great hurry. Why was that, Mother?"

"God told them that after this last plague Pharaoh would let them go. And He wanted the Hebrews to show that they believed God and so were ready for the journey," Mother explained. "It all happened just as God said it would. At midnight the oldest child died in every house where there was no blood on the doorposts, from the king's palace down to the lowliest Egyptian."

"Pharaoh begged Moses and Aaron to take the Hebrews away then," said Bobby, who was always reading ahead of the others. "The women even took the bread they were making. Here's a funny thing! They borrowed all the jewelry and fine clothes of their neighbor Egyptians and took that with them, too. They probably had nothing of their own."

"God told them that in later years whenever their children asked what the meaning of all this was, they were to explain it to them. They were to impress it upon their children's minds that they had been led out of Egypt by the hand of God," said Mother.

"God went ahead of the people by day with a big cloud like a pillar to lead them," said Bobby. "By night He led them with a pillar of fire to give them light. It must have been a wonderful sight. That army of slaves would have been lost long before they reached home if God had not led them."

"There is a lesson for us in the Passover lamb, children," Mother concluded. "The blood of the lamb is what saved the Hebrews that night. Christ is our Lamb. He shed His blood on the cross for us. And if we believe God when He tells us that there is no other way to be saved except through Christ, then we will try to do as He says, just as the Hebrews did when they escaped from the cruel Pharaoh."

AMONG THE CHURCHES

CONFERENCE CALENDAR

- July 29-August 1—Oklahoma-Arkansas Conference at Driggs, Ark.
 August 3-16—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
 August 15-22—Western Nebraska State Conference at Holbrook.
 August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.
 August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

THE MISSION WORK

The Church of God, through the Mission Board appointed by the Ministerial Association, is endeavoring to stimulate interest in missionary and evangelistic work.

We have been somewhat slow getting started, because at first the money came in so slowly. But at last we have enough to make a start, and the board is sponsoring a trip by Bro. C. E. Randall through the Middle West and West, or rather, Northwest. Bro. Randall's efforts will be put forth in the interest of evangelistic and mission work. It is hoped that every community visited will heartily cooperate and give him every assistance possible. Make every possible effort to have large audiences greet Bro. Randall.

Will you pray for this effort? "If God be for us, who can be against us?"

I think all of us realize that the time is short and that eternity is near at hand. Are we satisfied with our efforts? How will we stand when we meet the Master? I am asking myself this question as much as I am asking it of you. How many sheaves have we to lay at the Master's feet? How many stars will there be in our crown?

Whatever is done in assisting Bro. Randall will count for you and me in whatever results may follow his work. Paul said that the Philippians had sent once and again unto his necessity, and then he adds, "Not because I desire a gift: but I desire fruit that may abound to your account." Every convert that Paul made would be counted as fruit to those Philippians. Why? By their help they had made it possible for him to do the work, and it counted as much for them as for him. Every bit of effort you put into this work of Bro. Randall's will count in your favor on the records in heaven. Lay up treasure in heaven where moth and rust do not corrupt.

If you have not written him for an appointment, it is too late to reach him at his home in Fonthill, Ont., but I think if you write him at once, addressing him at Mora, Minn., he will get it, or in care of the National Bible Institution, Oregon, Ill.

It is to be hoped that Bro. Randall's trip will be more than self-supporting, and that there will be money to put into the mission treasury.

James A. Patrick.

IF YOU WANT A ROOM

Those desiring rooms in Oregon homes during the General and Illinois Conferences should write to Miss Elizabeth Ordnung, Oregon, Ill., stating the number to be accommodated and the length of time rooms are wanted.

CHURCH OF GOD, LAWRENCEVILLE, OHIO

"The best laid schemes o' mice and men gang aft a'glee."

After announcing that Bro. Patrick would speak at Lawrenceville on July 11, it develops that he cannot be there because of another appointment. Hence the writer is now scheduled for that work. Services will be held morning and afternoon, and a basket dinner will be served at noon. We expect a good meeting.

Sydney E. Magaw.

"QUICKENING OUR CHURCH LIFE"

On the front page of this issue appears an article under the above title, in which the author, Bro. C. E. Randall, emphasizes the vital importance of arousing an evangelistic or missionary spirit in our people in these times.

Remember, Bro. Randall is now making a trip through the north-central and western parts of the country and he will be glad to stop off at available places on the way to hold meetings, give a real gospel message, and stir up the people on the needs of the hour. Send your requests for his services to this office and we will get into immediate contact with Bro. Randall on your behalf.

A CORRECTION

Somewhat belatedly we learn that Bro. F. L. Austin is no longer regularly engaged as State Evangelist of Illinois, although still carrying forward some of the work he started in that State, and consequently is able to fill outside engagements of an evangelistic or pastoral nature. His address is 5439 Ohio St., Chicago, Ill.

NOTICE TO PASTORS

One day of the Ministerial Conference to be held in conjunction with the General Conference has been set aside for a discussion of problems relating to our duties as pastors. If you have a problem or problems of such a nature, and would appreciate an opportunity to profit by the experience of other pastors in dealing with the same problem, this is your opportunity to do so.

Since I have been placed in charge of that discussion, I am requesting that pastors having problems that they wish discussed write their problems out, stating them as clearly and concisely as possible, and mail them to me. This will give us an opportunity to discuss related problems together, and to announce them to the various pastors beforehand in order that they may have time to give their comments the serious thought and consideration of which they are worthy.

It is not my intention to attempt to answer the questions myself. It is my purpose merely to organize and direct the discussion in such a way that the greatest good can be done for the greatest number. Send in your problem today. Your cooperation will be greatly appreciated and should prove to be fruitful to all

J. R. LeCrone,
Eden Valley, Minn.

ILLINOIS BIBLE SCHOOL TEACHERS

The Illinois Bible School, which convenes in Oregon, August 3-15 in conjunction with the General Conference, will have the following teachers for the various classes: beginners, Mrs. Ruby Railton; primary, Mrs. Mary Krogh; junior, Elder H. U. Krogh; intermediate, Miss Lucille LeCrone; high school young people, Elder C. E. Lapp; advanced young people, Elders G. E. Marsh and C. E. Randall; adult, Elder F. L. Austin; general class, Elder S. J. Lindsay; teaching principles, Elder C. E. Randall.

MINNESOTA CONFERENCE REPORT

The annual conference of the Churches of God in Minnesota which convened June 9-13 at Eden Valley enjoyed the largest attendance of any conference for several years, this in spite of the fact that it rained a great deal during that time, preventing many who had planned to attend from arriving. Sunday noon meals were served to approximately two hundred fifty people in the basement of the Eden Valley church, and there were some who had been in attendance earlier in the week who could not stay for Sunday services. The total attendance at the conference would be between two hundred fifty and two hundred seventy-five.

Visitors from another state remarked that never had it been their privilege to attend a conference where a better spirit of Christian fellowship prevailed. They stated that, though they listened carefully for it, they heard not one note of discord during the entire session. Each individual showed a willingness to sacrifice personal whims and selfishness and to forget past misunderstandings and grudges in order that the work of the Lord might go forward and the gospel be made effective in the State of Minnesota.

A resident of Minnesota who had been out of the State for some time remarked that he observed a more zealous spirit among the Christians of Minnesota each time he returned. We do indeed thank the Lord for the manner in which He has rewarded our efforts and request the prayers of the saints everywhere that this work may continue to grow and increase. We have only scratched the surface of the work to be done in the State, and we realize that without the help of God and the prayers of the brethren we can do nothing. Pray for us!

The election of officers resulted as follows: president, J. R. LeCrone; vice president, J. L. Denchfield; secretary, Mrs. Alvin Bennett; treasurer, Mrs. W. F. Hoskins.

Our State evangelist, Elder A. E. Hoskins, is at present conducting a series of meetings at Graytown, Wis. After he completes his series of meetings there, he plans to go to Onamia, Minn. Dates for other points have not yet been definitely arranged. The field at Onamia is entirely new to the Church of God, and we are confidently expecting great things there. It has been opened to evangelism largely through the zealous efforts of Bro. and St. Orlando Berry. The work everywhere would be the better for more such zealous workers as these two.

J. R. LeCrone.

THE LOS ANGELES DEDICATION

Owing to the fact that we are having a cut made of the splendid new church building which was recently dedicated in Los Angeles, we are withholding the report of what was evidently a most inspiring gathering, until we can publish the picture with the report.

We are also going to press with our final run earlier than usual due to the celebration of our country's independence, which is to be observed on Monday, July 5.

BROTHER J. H. ANDERSON'S CONDITION UNCHANGED

A note from Sr. Mellie Anderson, daughter of Bro. J. H. Anderson, Michigantown, Ind., informs us that Bro. Anderson's condition remains about the same as it was during the latter part of the Indiana Conference. That is, while he is able to be up a part of the time, he is not yet sufficiently recovered in strength to undertake active work. We pray for his complete and speedy recovery, as the Church of God stands in need of men like Bro. Anderson, who stands firm and unyielding in defence of the truth.

LOUISIANA CHURCH NOTES

It is indeed gratifying to see the continued good interest and attendance manifested at all our various church services. Such loyalty and interest give inspiration to the leaders to carry on in service.

Some improvements have been made at the Happy Woods Church, including the building of a small vestibule and the screening of all the doors and windows.

The Blood River Church has realized a long-felt need by purchasing a Communion set.

The Ponchatoula Berean class is enjoying the study of the new Berean book, and under the capable leadership of Mrs. John Williams and the loyalty of the Bankston and Foster families, the class is making progress.

This is picnic time and during the past week picnics were held by the Ponchatoula Bereans, the Happy Woods Church, and the Blood River Church. Needless to say, an enjoyable time was had by all.

Harry Goekler, Pastor.

RIPLEY, ILLINOIS

The annual business meeting was held Sunday, June 13, for the purpose of hiring a pastor for the coming year. A picnic dinner was served at noon.

It was the wish of all present at the meeting that Bro. and Sr. Harvey Krogh be retained to work with us.

In the absence of Bro. James McLain and family, our pastor and his wife go to Macomb to conduct the midweek Bible class.

At our Thursday evening prayer service we plan to take up the study of the book of Revelation.

Sr. Mary Laning is ill and unable to attend church. We hope she soon can be back with us. She and Bro. Laning are enjoying a visit from their son Dwight and wife of California.

Sr. Lola Clark's husband passed away June 24. We ask that prayers be offered in her behalf.

Ednah Cooper, Secretary.

CONTRIBUTIONS TO N. B. I.

Marvin Herrin	\$.50
Mary A. Gesin	1.00
Mrs. Mary Robinson	1.00
Dorothy Magaw (ind. fund)	3.00
Oregon, Ill., Church (ind. fund)	4.79
Ripley, Ill., S. S. (ind. fund)	0.64

ANNUAL CLEAN-UP DAY

Friday, July 23

The Annual Clean-Up Day at the dormitory, in preparation for the coming conferences to be held in Oregon, Ill., has been set for Friday, July 23. There is plenty of hard work to be done, so the more there are to do it, the less each one will have to do. This is work which falls upon the Dixon, Rockford, and Oregon churches. A full attendance of willing workers with brooms and pails is expected.

JASPER M. LAKE

Jasper M. Lake, at the age of eighty-seven years, died at his home west of Argos, Ind., on Tuesday, June 22, 1937, after an illness of six months. One of Marshall County's oldest residents, he was born on the farm, and but a few feet distant from the place of his death.

On November 2, 1879, he was united in marriage with Laura E. Price, to which union were born eight children: Mrs. Nora Helsel of Bourbon; Mrs. Clara Stults of Argos; William of Plymouth; Orvin of Argos; Mrs. Orley Zerbe, Arnold, and Milburn of South Bend; and Mrs. Olive Kline of Culver. Of this family of father, mother, eight children, and their respective families, the first occurrence of death therein was that of above date—June 22.

Fifty-four years ago the deceased united with the Church of God. He lived his faith and loved his Lord to the end. The hope of the resurrection of the just, and of all to which said resurrection points, was not only the hope of Bro. Lake in life, but was the theme asked for at his death.

Funeral services were held at the near by Poplar Grove Church. A concourse of friends fully occupying the building bore evidence of the great esteem which neighbors held for one who had said, "Our Savior was not honored with flowers at His death; I therefore ask that none come to me."

F. L. Austin.

ALBERTUS C. THOMPSON

Following an illness of two years, Albertus C. Thompson died at his home at 1111 Blaine Ave., South Bend, Ind., on the afternoon of June 15, 1937.

This much respected and kindly citizen was born to Dixon and Amanda Thompson at Plymouth, Ind., Jan. 7, 1860. On January 1, 1886, he united in marriage with Jennie Evans and located in his native city where mutual love and faithfulness and industry were blessed with a home of comfort and happiness, and with two daughters, Lois, now Mrs. William I. Hunt, and Lettie, who died in early childhood.

About thirty years ago they moved to South Bend. Later, jointly with their son-in-law and daughter, they built the commodious home wherein the remaining years of life of a genial and provident husband and father were to be spent.

He is survived by his devoted companion of fifty-one years; the mutually and lovingly attentive household of his daughter and her husband and three children: William T., Albert E., and Erma Jane Hunt; one ever devoted sister, Mrs. Eva L. Underwood; a large number of kinfolk; and friends all about.

In the quietude of death loving hands and hearts laid him at rest in beautiful Oak Hill Cemetery at Plymouth to await the call of Him who only has the power of resurrection.

F. L. Austin.

AMARILLA T. RICHARDSON

Amarilla T. Richardson was born to Nathan and Mary O'Dell at Troy, Ohio, on March 22, 1847. Her baby eyes never saw the face of her father, and on February 23, 1861, when she was but twelve years of age, death removed the loving care of Mother from her life. Thus orphaned, she was later, at the age of fourteen, adopted by a Mr. and Mrs. Hibbard. There the yearnings of her mother's Christian fervor were continuously a definite part of the family life, and at the age of seventeen, at Fitchville, Ohio, she aspired to the Christian life, uniting with the First Congregational Church.

The changing vicissitudes of life took her into New York State, Illinois, Michigan, and back to Ohio—all during the tender years. When twenty-five years of age her brother, two years her senior, induced her to locate near himself, near Coldwater, Mich. Her activities in music and school-teaching, which she had followed for several years, were continued first around Coldwater, later about Hastings, and finally at Grand Rapids and Jamestown. At Jamestown she was kindly afforded the comforts of a home by her uncle, William O'Dell. Here, also, she met in her music work J. Franklin Richardson, with whom she was afterwards, June 6, 1877 united in marriage. Soon they purchased the home near Jamestown in which they lived the remainder of their lives.

To this union were born three children: Esther C., now Mrs. William Holmes of Santa Paula, Calif.; Marian J., now Mrs. John Richards of Los Angeles, Calif.; and Alan of Jamestown, Mich; all of whom, together with three grandsons, survive.

This whole family united with the Church of God years ago at Jamestown.

This Christian home was first entered by death when the husband and father was smitten on October 27, 1925. Since then this mother in Israel has been amply and tenderly cared for by her children, a portion of the time being spent in California, but most of it with her son in Michigan because of her attachment to her old home.

Her death, which occurred most quietly and peacefully, June 23, 1937, closed a very active, kindly, and useful life. Since early youth she tried to live a life of true devotion to her God and to His Son. In the same faith and trust she approached life's close, looking toward the resurrection day and its unspeakable glories.

Funeral services were conducted at the home, fifteen miles out of Grand Rapids, Mich. Interment was at Jamestown Center.

F. L. Austin.

HERALD RECEIPTS

H. G. Pierce; Mrs. Barbara Addington; Roy Blanchard; Mrs. Pearl Zechiel; Mrs. Myrtle Houser; James Stillson; Dale Rouch; Leroy Austin; Mrs. Charles Warren; Ralph Huffer; Marshall Logan; Mrs. Lucy Robinson; Mrs. William Lloyd; Glen Hoskins; Leslie Hamilton; Mrs. Arthur Weise; Walter Randall; William Berry; Arthur Otto; Mrs. Clarence LeMasuerier; W. E. Cole; John Coulter; William Ruhn; May Abbott; Mrs. Howard Hamilton; Mrs. W. B. Reed; Mrs. Edward W. Erickson; Mrs. Henry Stowe; Leslie Edwards; Mrs. George Johnson; Mrs. Emma C. Blomker; George Button; Mrs. Page Mills; Mrs. George Hoskins; J. W. Williams; Mrs. R. C. Duval; Glen Applegate; Mrs. M. V. Foster; Mrs. Leroy McGlaun; Mrs. Verda Reddin; Mrs. Trudie B. Stone; L. L. Leeper; L. W. Scott; Mrs. T. B. Boyd.

THE APOSTLE PAUL

By Beatrice Walter

THE basis of Christian work is self-denial. Paul willingly deprived himself of human pleasure that he might do service to others. He was a person of great natural ability, quick of mental grasp and of anticipating evil, with a fixed determination when he knew he was right. He led a blameless life and lived in the midst of great opposition. He was neither discouraged nor fearful of any danger, and endured a great many persecutions with cheerfulness.

Paul's whole life speaks humility without measure. Through it he expressed a great understanding of God his Father. He manifested faith, patience, wisdom, and an unlimited unselfishness. He showed confidence and security by his ever readiness to do God's will rather than his own. He showed love and gentleness in his teaching and leading under great opposition. He showed a sense of duty with an understanding calm and secure, realizing his responsibility.

All personal superiority vanished with the meekness and simplicity of the way Paul went about his work. He showed humility by his loyalty and steadfastness of mind, by not being moved by the threats of injustice and misjudgment, two of the severest persecutions one can experience.

Paul was the greatest force mentally and spiritually in the work of spreading the gospel to the Gentile nations. He stood forth against odds that were great because of his faith in his Master and a desire to do His will. He was an outstanding character and he suffered because he was right. But through suffering he was victorious. He was very industrious. He enjoyed the pure, the virtuous, and the beautiful in life. He had a tremendous fight against jealousy, superstition, vice, cruelty, and false friends. The very environment of his life cried out the words of the Master in regards to him, "I will shew him how great things he must suffer for my name's sake." Hear him declare positively, "I can do all things through Christ, which strengtheneth me."

Paul had neither health nor money, but on the contrary was a poor man, often in distressing need. He had a chronic ailment, "a thorn in the flesh," which was a great handicap to him, but through it God showed His power. He was indeed not an exciting or emotional speaker, and according to his own testimony not impressive in appearance. Certainly many people did not like his nationality, Jews being a despised race. Yet with triumph Paul could look back with great satisfaction in his heart at the fight he put up to follow the course there was laid out for him, and he knew there was laid up for him a crown of righteousness.

As Christians are we willing that the world should know the motives of all our actions? all we do and say? We should fight against pretense and dishonesty, and should stand forth and be our honest self, and let that honest self reflect a Christian spirit that the world and all who know us should be made better because we have lived,

As Christians we will suffer because we are right, and

the more of the Spirit of God we have in us the greater will be our conflict with the world. As living stones we should be patient with the chastening brought upon us because of our faith, knowing that God has chosen us for a special purpose. Paul suffered for well-doing to gain his crown of life. How can we ever hope to gain our crown any other way? Let us rejoice that we have been chosen and have a faith that will stand the test, and we will conquer through our Master, as Paul did.

"I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible."—*W. E. Gladstone.*

QUICKENING OUR CHURCH LIFE

(Continued from front page)

extent that we will be brought to our knees seeking forgiveness for failing to do it sooner.

The dash across the country to which Brother Lyon referred in a previous article is for the purpose of arousing our interest in home mission and evangelistic work. It is the desire that this special mission trip will quicken our spiritual pulse and revivify our conscience of gospel responsibility. A missionary Church of God will be a growing, warm-hearted, spiritually endowed, hard-working church. To accomplish the aim in mind, we are asking all of our folk over the country to be thinking, talking, and praying in terms of mission adventure. A mission-minded church, a church interested in the biblical welfare of adjoining communities is our need, our responsibility.

Brother pastors, will you not bring before your congregations *our duty* of preaching the gospel as a witness. If we have not such calling and obligation then we must not be the people of God. Pray with them over this matter. Keep it ever before them! Let each of us pray that under divine guidance we may as a church press forward in service that will exalt the name we bear! Every attempt to further the interests of this trip thus far has met with success. God has led us to this point! Pray us through to victory!

WHY IS THE HOUSE OF GOD FORSAKEN?

(Continued from page 3)

interest will increase, confidence will be restored in the leaders. Then the brotherhood will provide funds to carry on the work as they did in days of old: "Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries" (Neh. 13:12). The world will see the reflected light and no longer will the house of God be forsaken,

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, JULY 13, 1937

NUMBER 41



THE NEW LOS ANGELES CHURCH OF GOD—The beautiful and commodious structure pictured here was dedicated to the service of the Lord at Los Angeles, California, Sunday, June 6, 1937. For years the congregation in this, the largest city on the West Coast, has been laboring under the disadvantage of having no house of worship of its own. We pray that this splendid new building, which has been provided at so much sacrifice on the part of the brethren who are to worship in it, may result in bringing many men and women to a saving knowledge of the gospel.

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Protestant Unity

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned."—Romans 16:17.

NEW YORK, June 18.—Final reports of the action taken by the Federal Council of Churches of Christ in America last April, have just been made public regarding the creating of "A Commission for the Study of Christian Unity." Dr. Samuel McCrea Cavert, General Secretary of the Council, in making the announcement of the creation of the commission, said:

"The appointment of the commission would emphasize the fact that there is a real desire to move in the direction of some larger integration of our Protestant forces than now exists. Since it is obvious that there is as yet no general agreement as to the solution of the problem, the commission's primary method should be that of objective study and research. Any final decision would, of course, rest with the churches themselves."

Canada, it is said, is planning the organization of a federation of churches similar to that of the Federal Council in the United States. When the United Church of Canada was formed some years ago, through the amalgamation of the Methodist, Congregational, and a part of the Presbyterian churches of the Dominion, the Baptists, Church of Christ (Disciple), a section of the Presbyterians, and some other denominations, declined to enter the union on doctrinal grounds.

The proposed federation hopes to make possible the presentation of a Protestant united front on such questions as war and temperance.

It has been demonstrated that union of religious bodies is impossible where doctrine is taken into account. Union must be based principally on agreement as to what constitutes morality and good political government. All theological questions must be eliminated. Of course, to do this Protestantism must cease to protest against the false teachings of Catholicism and thus no longer remain "Protestant" in the sense in which the word was used by the great doctrinal reformers who separated themselves and their followers from the apostate church.

Premarital Health Tests and the Bible

"Thus shall ye separate the children of Israel from their uncleanness; that they die not."—Lev. 15:31.

SPRINGFIELD, Ill., July 1.—Following the example of a number of other states, Illinois put into effect today a new marriage law requiring a physical examination of both the prospective bride and groom before a marriage license is issued. Following the examination, the physician issues a

certificate attesting the fact that the applicants for the license are free from venereal disease.

From many quarters of the globe news comes announcing that governments are entering upon a relentless war against social diseases which undermine the strength and virility of their people. "Even from far-off Bagdad," says *The Literary Digest*, "there is a proposal before the Government to require prospective brides and bridegrooms to obtain medical certificates before marriage." In Germany and Turkey such examinations are compulsory; in other countries, *The Digest* declares, "they are voluntary, but encouraged, and in some cases are 'voluntary' under pressure."

In his work on *Medicine in the Bible*, Dr. Charles J. Brin of the Jewish Beth-Israel Hospital in New York, says:

"Moses, the great sanitarian, recognized the food-urge and the sex-urge as the basic passions which control man's short sojourn upon this small planet. He legislated accordingly and stressed cleanliness, hygiene, and prophylaxis. The Mosaic dietary code and the Mosaic sex-hygiene regulations are as potent a factor in the health of man today as they were over three thousand years ago. Sex matters are discussed candidly and from a health standpoint of the Bible.

While speaking plainly of those dreadful diseases, Dr. Brin says that the Old Testament does not classify them into a distinct group. "Uncleanliness resulting from promiscuous acts of intercourse is brought out in many passages. But Leviticus 15 is devoted to a thoroughly detailed description of one of the most loathsome diseases resulting from intercourse . . . and the diagnosis, management, and after-care as described here, more than three thousand years ago, cannot, with few minor exceptions, be improved upon today."

A study of the health laws of the Jews will be found to be of great help to the Bible student in his efforts to combat skepticism, for it will be found that the discoveries of modern science were anticipated by inspired men ages before the development of our present system of medical practice.

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What Is a Good Man?

IT WOULD be hard to find a more splendid tribute to pay to any man than that contained in Acts the 11th chapter and the 24th verse: "For he was a good man, and full of the Holy Ghost and of faith: and much people were added to the Lord."

He was a good man, the man to whom Luke referred in such approving terms. His name was Barnabas. Once he had been wealthy, but long ago had turned his property into cash and contributed it for the support of the disciples of Christ in Jerusalem at the time when they had "all things common." Now for several years he had been devoting his life wholly to missionary labors in the city of Antioch in Syria. Therefore it is not surprising that he should be called "a good man" by Luke who had known him so intimately both at home and abroad.

It has even been suggested that Luke was a convert of Barnabas and of Paul, for their early labors had been performed in Luke's native city. The "beloved physician," who penned those words of commendation, was well acquainted with all that Barnabas had sacrificed in the way of material riches and social position on behalf of the gospel. Luke also knew the depth of Barnabas' faith, his devotion to duty and to God, and he spoke from his own personal knowledge when he said that Barnabas was "a good man."

Before we go deeper into the study of the qualities which Barnabas possessed and which entitled him to the commendatory words of Luke, we would ask this question:

Just what is a good man? What are the elements of character which distinguish "a good man" from an indifferent man or from a man who is obviously bad?

The word "good" is too varied in its meaning for us to be able to find a satisfactory answer to our question in the definition of the word itself. We must look farther afield for our answer.

Back in the old days of human slavery, when men because of the accident of their birth and color were placed upon the auction block and sold to the highest bidder, the auctioneer often described such a one in these very words: "He is a good man." Then in support of his claim he would direct attention to the slave's vigorous and healthy body, his strong physique and perhaps his youthful appearance. The slave being offered for sale was "a good man" physically. He could be depended upon to render many years of laborious service to his master.

We use the expression in much the same way still. A prize fighter is "a good man" because of his muscular development and physical training. The ball player is "a good man" because he is able to drive a certain number of "homers" over the back fence during the baseball season.

The difference between the divine and human viewpoint is nowhere more evident than in the way in which God and man analyze the qualities that constitute a "good man." In this article the editor compares God's standard of goodness with the standard of society.

The foot racer, the discus thrower, or the hurdler is each accounted "a good man" because of his ability as an athlete.

Then we have the "good man" in politics. Here, too, the word "good" is used more or less ambiguously. "A good

man" in politics may mean a man who faithfully tries to carry out his pre-election pledges, one who does not forget or intentionally delay the execution of the promises he made when he stumped the country in his own behalf. But there seem to be few "good men" of this kind who obtain positions in the political world in these days.

We have also another type of politician who is frequently spoken of as "a good man." He is the man who "remembers his friends," those who have supported him in his campaign, by providing them with soft but well-paid jobs when he comes into power. Of such "good men" there are legions in the land.

We might also recall he who is known as "a good man" in the field of commerce. He is referred to more often as "a competent business man," "an able executive," or "a good financial manager." He buys and sells "to advantage." He is able to show a satisfactory net profit for his firm at the end of the year.

There is also the "good man" in the sales end of the business—he who can induce people to buy and pay for what they really do not need and cannot actually afford.

We have "a good man" in society, although he is generally spoken of as "a good fellow." He drinks, gambles, associates with everybody in his set without restraint. He spends his money freely and never protests against the excesses of others.

Yes, there are men in every stratum of society and in every department of human life who are regarded as "good men" irrespective of their morality or immorality, or whether they are religious or profane. The word "good" tells us little or nothing about the character of a man, for its meaning differs according to the standard of morals that is or is not maintained by the particular group that employs the term.

Even in the Bible the goodness of a man is not static. It changes with conditions and circumstances. The Scriptures describe "good men" who were good morally but not spiritually. (And there is a vast difference between these two standards, that of "morality," which is the human standard of righteousness, and "spirituality," which is the divine standard.)

Each of the several classes of men whose abilities or attainments, whether physical, intellectual, or spiritual, entitle them to be looked upon favorably by their fellows is often denominated in the Bible as "good." But over and

above all other "good men" mentioned in God's Book of Truth is the man who is "good" according to Jehovah's own standard of goodness. And that is the kind of a good man of whom I wish to speak especially.

Cornelius, of whom we wrote some time ago, was "a good man" from every recognized human viewpoint. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2). And yet Cornelius lacked the one essential quality which God looks upon as really "good" in the highest sense of the word. For the goodness which God recognizes rests upon quite a different basis than that upon which men erect their foundations of morality and uprightness. This is a fact which even the Christian world has persistently failed to understand.

Paul speaks of this divinely approved goodness as "God's righteousness" and "the righteousness which is of faith." Man's righteousness is altogether of works—outward, visible works, capable of being observed and analyzed by his fellows. If a man is outwardly honest, he is said to be "a good man." If he is morally upright, so far as others can determine from their observation, he is "a good man." But faith in the gospel makes a man "a good man" inwardly first. It changes his heart and mind and purpose. And out of that inward change of disposition grows the visible fruitage of observable righteousness.

Such a man may sometimes fail to show his goodness to those around him noticeably, owing to the weakness of the flesh and the insistent demands of habit, yet within himself he is striving valiantly to attain to true goodness before God and man.

The righteousness recognized by God is inaugurated and made possible by divine power working in the heart of the one who believes the gospel. The truth of God is power—supernatural, miraculous power. Paul made no mistake when he asserted that the gospel "is the *power of God unto salvation* to every one that believeth . . . for therein is *the righteousness of God* revealed" (Rom. 1:16, 17).

We observe that he said that to the one who believes it, the gospel is the power of God unto salvation. Salvation involves deliverance from sin and finally from the result of sin, which is death. Belief in the gospel, then, cleanses the heart by "the washing of regeneration" (Titus 3:5). "Regeneration" means to begin life anew, to make a fresh start under the impulse of righteous thinking, thinking that has been made to conform to God's thoughts which are "higher" than our thoughts in that they are not tinctured by evil desires and false conceptions of what is good. The Lord makes all this very clear in Isaiah 55:6-11.

The morally good man has no standard of righteousness to follow but that which other men like himself have laid down for themselves. And that standard is as variable as changing times and human differences of opinion can make it. Men's ideas of right and wrong differ as widely as do their ideas about politics. And nothing could be more divergent than that!

The Christian has a higher, a diviner standard upon which to model his conduct, Jesus Christ and His example. In Him he has an unchangeable standard of perfect right-

eousness. But let us return to Barnabas, the "good man" whom we are especially considering.

"For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord" (Acts 11:24).

Barnabas was full of the Spirit of God and of faith. He was led by the Spirit; he walked by the Spirit; he lived by the Spirit of God. Because he allowed the Spirit of God to control his every thought and word and action he was said to be "a good man." Because he was full of the Holy Spirit, which is the power and purpose and mind of God, his entire life was governed by faith. Barnabas measured up fully to God's standard of "a good man" which, as we have seen, is His Son.

The purpose for which the various officers of the church are appointed is to help those who seek for the righteousness that comes by faith to reach that full spiritual development, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (full grown) man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Our failure to fully grasp God's valuation of "a good man" is due to our failure to take into account God's eternal purpose for man. Our viewpoint is too restricted. We do not see, or often attempt to look, beyond the present life. Many Christians have apparently lost all interest in the eternal verities of God. They are so concerned with the pleasures and accomplishments of the life that now is that they do not concern themselves with the life that is to come and with what God plans to achieve through their cooperation in the future. Only *today* is real to them.

Such Christians have a faith, if faith it may be called, that places no greater valuation on the future than did the old Persian philosopher, Omar Kayyam, when he said,

"Some for the glories of this world; and some
Sigh for the Prophet's Paradise to come;
Ah, take the cash, and let the credit go,
Nor heed the rumble of a distant drum!"

If we could but grasp the stupendous truth God reveals, that this present life is but the preparatory school that fits the Christian for a greater, broader, and more fruitful life to come, could we but see beyond the curtain of the day in which we live and glimpse events now hidden in the mists of time as God sees them, we would understand far better the meaning of *God's measure* of "a good man"!

God measures men for eternity—we measure them for time! God plans our work for eons—we plan our work for years! God judges the value of a man by what He sees him accomplishing in distant ages, beyond the tomb—we judge his value by what we see him doing here and now!

"A good man" in God's evaluation is a man who does God's work in God's way and at God's time. Barnabas, "full of the Holy Spirit," was led into full submission to God's will. Consequently he did not attempt to reform the world. He did not try to educate the citizens of Rome by introducing improved worldly methods among them. He was content to do God's work, the only work God had given him to do, that of preaching the gospel of the kingdom in God's

own way. And he was perfectly willing to leave the result, whatever it might be, with the Lord.

Barnabas was "full of faith." But it was not faith in

men or laws or governments. It was not even faith in himself. He gave all that up when he gave his heart and life to

(Please turn to page 11)

The Doctrine of Christ

Number 1

By Harvey Krogh, Jr.

BEFORE we introduce this subject it might be well to answer some questions. You may have had that tired feeling that comes over one just a little while before church time, knowing that the sermon may not be any better than the one last Sunday night. The seats are hard, and it is too warm to sit still for so long. Then comes that question of "What is the use anyway?"

If you are really seeking an answer, the Bible is the best book of answers to the problems of life that has ever been written. If you will open that book and ask the Lord to help you, the first thing He will do (at least, He does for me), is to take away that tired feeling and in its place give you an earnest desire to become better acquainted with your heavenly Father.

You may remember that you accepted Christ and were baptized because you wanted to be saved. You knew that life was not all joy. You had felt the weakness of sin and knew that death would surely come. I doubt if a greater misery of soul can come to one than the loneliness of being apart from friends and God. It is not so bad if you have relatives and friends, but you will not always have them. After you accept Christ there is that great calm and peace of mind that God alone can give you.

But that is not all there is to salvation. The Bible tells us of work to do. Jesus speaks of knowing the Father and the Son. It is necessary to know something about one to really know him. More than that, you must fellowship with one to know him. Prayer is a very large part of this fellowship, but Bible study is also very important. We must know God's principles to know Him best.

There is something that will be very helpful in our getting better acquainted with our Father, and we can best tell of it by seeing why we go to church. In Hebrews 10: 24, 25 we are instructed as follows: "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

There is a great purpose in assembling together. In Genesis 2:18 we found that it was not good for man to be alone. This was because man was not a complete creature by himself. Paul testifies, "For none of us liveth to himself" (Rom. 14:7). When a man lives alone it is hard for him to be regular in his habits; it is harder for him to be stable by himself. (Try "batch" for awhile and you will

know what I mean.) The larger the group that live together, the more regularity they observe in all things, the stronger they can be. Meals at a regular time; to work, to school, or to rest at a more certain time.

We need church services so we can keep regular in our worship. You know the natural tendency is to relax or forget God or let up on discipline when we are not with a group of those of like precious faith. We need to go to church to keep that discipline and regularity, that we may keep in close contact with God.

Why must we keep in such close contact? First, it is a testimony to others that we are Christian and that God does recognize men today. It gives others a constant opportunity to accept and worship. In all this we strive to obey the great commission of going into all the world and making disciples of all nations.

One other great reason why we should meet for study, for prayer, and for fellowship with God and with one another is this: We are called out of the world to be rulers with Christ in the next age. We are to be the servants of God. In 1 Corinthians 4:2 Paul speaks of faithfulness. Now what good would a servant be if he were not faithful? So, then, one of the necessary things now is to practice being faithful, for that is the whole reason why God is choosing us rather than the world to be His servants.

One of our greatest duties in this life is to prepare for the work God has for us in the life which is to come. What, therefore, should we do? What should we study? Paul helps us with this question by his words to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). What could you or I do more than labor so that we might be saved and also save those that hear us?

The doctrine, or teaching, mentioned seems to be important. Let us see what that doctrine is and what is its importance, as told in 2 John 9: "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."

Will you study the doctrine of Christ with us? Look for the next article which will be wholly on this subject, but in the meantime do not forget to assemble with those who worship the Father in spirit and in truth. May God bless us all in our efforts to serve Him.

Christ Our Passover

IN GOD'S HOLY WORD we are plainly told that everyone is a sinner and that the wages of sin is death. So we find that everybody, judged by God's standard, is worthy of death and none deserves to live. But is there not a way by which man can be cleansed from his sins, a way that will not bring about God's judgment upon the sinner, a way of life? Yes, thank God, there is a way, and that is through the blood! Without the shedding of blood there is no remission, for it is the blood that makes atonement for the soul.

Blood of beasts cannot avail, for God will not accept that. He says, "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts" (Amos 5: 22). Then we will have to look for a better offering, an offering acceptable to God. This we can find only in Jesus Christ. All sacrifices prior to the death of Christ were figures for the time then present. These could not cleanse the sinner and make him perfect. But Christ, not by the blood of goats and calves, but by His own blood, has obtained eternal redemption for the sinner.

In order for the sacrifice of Christ to be acceptable unto God, and save man from the awful judgments of his sins, it must accomplish all the types of the sacrifices of which it is the fulfillment. Otherwise God will not accept such an offering for sin, and judgment will certainly fall upon the sinner.

When God wanted to pass through the land of Egypt to execute His judgment on the people, He gave the blood as a token which, when He should see, He would pass over and not suffer the destroyer to come into such a house. This blood was a token. It was something representing another thing or event. It pointed to the sacrificial death of Christ. When John saw Jesus coming to him, he said, "Behold the Lamb of God, which taketh away the sin of the world."

A lamb fitly symbolizes the unresisting innocency and harmlessness of the Lord Jesus. Isaiah, speaking of His death, said, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Christ, when brought before Herod, was questioned with many words, but He answered nothing. In the judgment hall, Pilate asked Jesus, "Whence art thou?" But Jesus gave him no answer. When He was reviled, He reviled not again; when He suffered, He threatened not. We have seen that Christ fulfilled the type of the lamb, both in His life and in His death.

Now in order that the Passover lamb should be an acceptable offering to God, it had to agree with His condi-

The International Sunday School Lessons for the present quarter are concerned with the period of the Exodus, and the accompanying article, taken from The Bible Advocate, will be found to be of value to teacher and student alike in preparation for these lessons. The author, J. A. Kort, points out that as salvation in Moses' day came only to those who followed God's instruction, so today there is only one Way for us.

tions. It had to be without blemish and without spot. To test this it was kept four days. The lamb thus tested must be slain, and the whole assembly of the congregation of Israel must kill it at evening. The blood must be applied. The blood thus applied of itself, without anything in addition, constituted a perfect protection from judgment.

All these points were types of the great sacrifice, and we find them all fulfilled in Christ, and in Christ alone. He was without blemish. His life under hostile scrutiny was the very testing which proved His holiness. In Luke 11 we find Christ denouncing woes upon the lawyers. When the scribes and Pharisees heard it they "began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him."

Christ, in addressing the Jews in John 8:46, asks, "Which of you convinceth me of sin?" Pilate, judging Him, said, "I find in him no fault at all." Isaiah, in speaking of Christ, prophetically foretells, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Peter, writing in his first Epistle, testifies that Christ did no sin, neither was guile found in His mouth. These references and many others prove to us that Christ was without blemish and without spot.

The Lamb, thus tested and found without blemish, had to be slain. The death of Christ is the antitype of this sacrifice.

Had the Jews only killed the lamb and not applied the blood to their doorposts, they would have surely received God's judgment, just as any Egyptian in the land. Although the sacrifice was there, yet, if they did not take of the blood and strike it on the two sideposts and on the lintels of their houses, they would suffer death. Christ, the eternal Sacrifice, has been offered up. But if we do not apply His blood to the doors of our hearts, we shall suffer death.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Christ, in the great discourse on the bread of life, said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." The only way of applying the blood of Christ to our hearts is by accepting Him as our Savior, our offering for sin, and believing in His atoning blood.

There is no other way.

Works cannot save us. This is distinguished by Cain's bloodless offering of the fruit of his own works, and proclaims in the very infancy of the race the primal truth that "without shedding of blood is no remission."

Can the law save us? The law is helpless in this respect. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). But, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). By the works of the law shall no flesh be justified, for by the law is the knowledge of sin.

Thus we can only be justified by the blood of Christ. Neither law, nor works, nor any other thing can save us, if we do not accept His finished work.

As the blood of the Passover lamb, applied of itself, without anything in addition, constituted a perfect protection from judgment, so also the blood of Jesus Christ, of itself, applied to our hearts forms a full salvation from the consequences of sin. For "the blood of Jesus Christ his Son cleanseth us from all sin," by the which we are all sanctified. "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14).

Only in one manner could the Israelites be saved from the judgment of God. And only through Christ can we obtain salvation. For He is the way, the truth, and the life, and no man can come unto God but by Him.

Let us imagine ourselves visiting at some houses on Passover night, when God is to pass through the land of Egypt to execute judgment. Here we come to a house where the lamb has been slain and the blood applied to the doorposts. Although the family inside knows that this night God will pass through the land of Egypt to smite all the firstborn, yet they have no fear. They are joyously feasting on the lamb and trusting in the saving power of the blood, knowing that their salvation is nigh. So likewise we, believing in Jesus Christ, should rejoice with joy unspeakable and full of glory.

In the next house, upon entering we notice the deep silence that reigns. Fear dwells in the hearts of all. They are upset by doubt as to the efficacy of the blood, although they have properly carried out all the instructions of Moses. Yet they do not possess joy and happiness as their neighbors. Their firstborn is trembling with fear and anxiety. This reminds us of some who, although having taken the Lord Jesus Christ as their own personal Savior, yet do not lead a happy life. They are sometimes upset with doubts and fears.

Upon gazing at the next door, we are struck with astonishment. The blood is not there! We can find traces of a lamb that has been slain, but where is the blood? Have they not heard? Have they not known that this night is the Lord's Passover, and that if He does not see the blood He will smite their firstborn? Why have they not applied it?

(Please turn to page 11)

With Whom to Commune

By Zennie Self

IN REPLY to the wish of Sister Mandes Reed in THE RESTITUTION HERALD of March 16, I wish to say:

Take not the Communion with a church that believes in the natural immortality of the soul, neither hold continual religious fellowship therewith, lest by so doing you sanction a falsehood.

Do not hold closed Communion in your own church, because Jesus did not close the Communion against Judas Iscariot, even though he was the betrayer. So also, it is better for one who is in error, by his action in taking Communion with you, to show sympathy for the truth, than for you, who know the truth, to show sympathy for a falsehood by taking the Communion with those who do not believe even the fundamentals of the one faith, which fundamentals are (1) belief in the total mortality of man; (2) belief in the total death, burial, and resurrection of Jesus Christ; (3) belief in God and the principles of the kingdom of God (1 Cor. 15:1-8, 12-23; Acts 8:12; Heb. 11:6; Psalm 6:5; Eccl. 9:5, 6).

What fellowship hath light with darkness, a lie with the truth? So also, how can two walk together in religious fellowship when one believes a lie and the other the truth?

"Can two walk together except they be agreed?" (Amos. 3:3). See also 2 Corinthians 6:14-16.

If there is no church of one's own faith to which to go, it is better to stay at home and study than to go to a church where the Devil's lie is taught for doctrine; and it is better not to take the Communion than to take it at a church where the natural immortality of the soul (which is the Devil's lie) is taught for doctrine. But if one is so situated the time will come, no doubt, sooner or later, when such can attend a church of his own faith.

In my opinion, it is all right to have a set and regular time to take Communion, but that it is not absolutely necessary to do so, but to take it whenever conveniently possible. It is easy to tell with whom to commune, for the worldly churches are all agreed upon one principal doctrine, and that is the natural immortality of the soul. With such do not hold Communion. The members of the true church of God are all agreed upon one principal doctrine, and that is the total mortality and the total death, burial, and resurrection of man. With such, it is just to hold Communion and religious fellowship.

Sit-Down Strikes

"THEIR strength is to sit still" (Isa. 30:7). How strangely does this statement of the Prophet Isaiah, echoing down from the dim ages of the past, become amplified into a description of conditions prevailing in our own day!

Surely we have come upon strange times when the energetic American begins to resort to sitting down to attain his ends! The idea of sitting down on the job is the very antithesis of that virile American spirit which rolls up its sleeves, sees the job through, and looks around for the next. It was not born on this free soil.

There can be no question in the minds of impartial observers, whether sympathizers with the labor movement or otherwise, as to the legality of one or more individuals taking forcible possession of another's property. Might, or numbers, does not make right; and there can be no doubt as to the final results of resorting to force on the part of either employer or employed. "They that take the sword shall perish with the sword" is the Savior's unequivocal warning. The sword is the symbol of force. To force another's will is like bending a steel spring. As soon as the force weakens, or a stronger counterforce is applied, the steel will rebound with vindictive energy. So long as force is resorted to, the outcome can only be disastrous to the participants, and injurious to those innocently involved.

AN ECONOMIC CRISIS

Millions are suffering directly or indirectly because of the present . . . *impasse*. During two weeks of sit-down strike the loss of wages alone to 90,000 automotive workers in Detroit was estimated at \$7,000,000. The entire business of the nation at home and abroad is adversely affected. A recent market report from New York says: "The merits of the dispute between the workers and the employers, as well as the terms of the settlement, if and when arrived at, are legitimate subjects for debate; but there can be no disputing the retarding effect of continuous industrial warfare. It is very plain that the market is sensitive to labor news. Today, for instance, prices turned up or down according as the reports from Detroit were favorable or otherwise for a settlement of the Chrysler strike."

A scientific poll conducted by the American Institute of Public Opinion reveals the fact that the public condemns the sit-down strike by a 67 to 33 verdict. In a news dispatch from Washington under date of March 28 we read: "President William Green of the American Federation of Labor tonight condemned the sit-down strike as illegal, warned sharply that it will bring permanent injury to trade unionism, and called on workers to disavow it as an economic weapon." So serious has the situation become that President Roosevelt has summoned a conference of Congressional leaders to the White House to devise means of putting a stop to the sit-down orgy.

It is hardly necessary to remind our readers of the strictly nonpartisan stand taken on all such matters by the *Signs of the Times*, and that the only reason such subjects are discussed in our columns is that we may better interpret their meaning by focusing upon them the prophetic telescope of the Word of God. Whether the radical or the more sober element in labor ranks will prevail, and what the immediate outcome of the present imbroglio will be, none can foresee; but on the authority of the Bible this magazine unhesitatingly predicts an intensifying struggle between capital and labor that no human instrumentality can avert. Nor are we alone in this conviction. In an editorial in *Current Opinion*, entitled, "The Battle of the Titans," we read: "The greatest of all wars between organized labor and capital has begun. It is described as 'a fight to the finish'; but there is no such thing as a fight to the finish between these two contestants; and, if there were, the world would swing back a thousand years. . . . Organized labor in the United States was never as powerful as it is today; and organized capital never as gigantic. After this pending battle is fought out, each will continue to grow in power, for the finish of one means the finish of the other, and each side knows that."

In James 5:1-7 the very conditions now obtaining in the industrial world are accurately portrayed; and in the concluding verse the solution to the whole problem is given: "Be patient therefore, brethren, unto the coming of the Lord." Nothing short of the coming of the Prince of Peace can bring industrial, political, and international peace to this distressed world. At that time membership in the strongest labor union will avail nothing: "Associate yourselves, O ye people, and ye shall be broken in pieces" (Isa. 8:9). Neither will the fortunes of the wealthy purchase them security; for "in that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:20, 21).

Thus in this increasing unrest of the industrial world we see yet another sign of the second coming of Christ; and just as in the face of the most ominous preparations for war the nations are talking peace and safety and protesting their peaceful intentions, so amid the increasing perplexities and uncertainties of the economic world men are talking glibly about social and economic security. But they are struggling in vain to place business operations on a more secure basis because the material with which they must build is the selfish hearts of men. Only righteousness in the individual can assure a righteous settlement in collective bargaining; and love must take the place of hatred if an agreement equitable to all is ever to be arrived at.

But after all, humanity cannot produce a Utopia in this present world. As Christians, let us seek a better hope. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). "The work of righteousness shall be peace;

and the effect of righteousness quietness and assurance for ever" (Isa. 32:17). Let us not neglect the present and only opportunity of preparing for citizenship in that better land, so soon to be established at the second coming of our Lord.—Arthur Mountain in *Signs of the Times*.

"At Eventide It Shall Be Light"

By Lottie E. Young

LET us take a long look back to the days of Joseph and his brethren in Egypt when, the record says, "Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly." Doubtless before the death of Joseph all of his brothers had likewise died, and their descendants may have congratulated themselves on being in a goodly land with a secure habitation. This was not God's plan, however, and as the years rolled by "another king arose who knew not Joseph," and then a time of severe persecution came, lasting many years, during which the Israelites were slaves to the Egyptians. In due time God raised up a deliverer for them in the person of Moses, and we all know the story of the terrible plagues sent upon Egypt which cleared the way for the escape of the Israelites across the Red Sea.

Who would have thought that that horde of slaves would develop into the mighty force of fighting men who, under Joshua, crossed the Jordan River, took the walled city of Jericho and numerous other points, conquering when they heeded God's commands, but failing when they attempted warfare in their own strength. In the old age of Joshua he evidently feared the people were going after the gods of the heathen nations round about, as among his last recorded words to the twelve tribes were, "Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." His triumphant shout, "But as for me and my house, we will serve the Lord," has come ringing down the ages.

The "last enemy" conquered Joshua, as it has millions of his successors, and then came the stormy time of the judges when, in spite of the promise of the Israelites to serve the Lord, they worshiped all manner of idols, and were punished by being made captives of the nations round about. One can imagine the condition of things, as the last verse in this book reads, "In those days there was no king in Israel: every man did that which was right in his own eyes."

Sometime, however, while the judges ruled Israel, there was famine in the land, during which a certain man of Bethlehem took his wife, Naomi, and two sons to the land of Moab, perhaps thinking there was more food to be found in that heathen land. Here the sweet story of Ruth, the

Moabitess, comes into history, as she became the wife of one of the sons. Things may have been prosperous at first, but during the next ten years sore trials came to the little family. First the husband died, then both of the sons, leaving Naomi alone in a strange land with two daughters-in-law who did not know the God of Israel. A widow in heathen lands has a hard struggle to get along, and probably Naomi soon longed for the old home and the friends of bygone years, and so decided to make the long trip afoot, bidding her daughters-in-law farewell. One returned to her parents and her gods. But the immortal response of Ruth has been voiced by hundreds in the years between then and now, and she journeyed with Naomi on to Bethlehem.

What a fine character Naomi must have been to influence Ruth so favorably that she was willing to say, "Thy people shall be my people, and thy God my God." And how good it was of the Father to permit this joy and love to come into the life of the lonely older woman!

The journey ended, the friends exclaimed when they saw their one-time neighbor, "Is this Naomi?" (which name means pleasant). She replied, "Call me not Naomi, call me Mara (bitter): for the Almighty hath dealt very bitterly with me," thus reproaching the Lord for the sorrows which had befallen her. As we read on in the account, the beautiful love story of Ruth and Boaz is developed, resulting in marriage and in due time the birth of a son who became the grandfather of David, the pride of all Jewish hearts. Then was Naomi comforted, and doubtless she ended her days in peace with this new treasure close to her heart.

Ten years had passed from the time of the start for Moab until the time of the return to Bethlehem. It is a long time to which to look forward, but only a short period when a backward look is taken. Has any ten years in your life seemed full of happiness, and then came trials and difficulties about which you murmured? Perhaps God's plan for your life may be the same as that which He had in mind for Naomi. Remember the words, "At eventide it shall be light," and look forward to the time of peace and joy for which we are all longing.

The poet Longfellow sings, "Into each life some rain must fall; some days must be dark and dreary." These words were true in the days of Jacob when he grieved long years for the loss of his dearly beloved son, Joseph. But

how bountifully God blessed him in the end of his days. Moses went through years of trial and trouble, but was permitted to see the goodly land which was to be the inheritance of his people, and his "swan song" tells of the comfort of the "Everlasting Arms." Paul's early life may have been a happy one, but what suffering he endured when the preaching of Christ Jesus was the sole object of his life, and how glorious his last recorded words as he spoke of the crown of righteousness which he was sure of obtaining in the great day of his Master's triumph. Jesus, on the last night of His life, after years of hardship could truly say, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Even

with the vision of the agony of the cross before Him, He could speak of peace and joy in the future.

Do you get "blue" at times, seeing nothing but the wickedness and misery in the world, as well as your own loneliness and privations, even as Naomi did? Just look ahead to the great recompensing time and believe God has you in His care and keeping. And if you are an over-comer, the crown of eternal life shall be yours when the King comes to make up His jewels.

"Are we weak and heavy laden,

Cumbered with a load of care?

Is not Jesus still our refuge?

Take it to the Lord in prayer."

World and Individual Peace

THE following excellent editorial, taken from *The Gideon*, answers scripturally the question as to how peace may be obtained by the individual in this present life—that it "is conditioned on our acceptance of the grace and mercy of the Prince of Peace" as offered in the gospel. But with regard to the manner in which the world may obtain peace we believe the editor of *The Gideon* is both right and wrong. He is right as to the method, but wrong as to the time.

The peace of the world will be brought about, it is true, by the nations accepting the grace offered through the Son of God and by submitting willingly to His rulership. But the prophets indicate that such acceptance of divine favor and such submission to Christ's universal authority will not be realized until He comes again and establishes His kingdom upon the earth and the words of Isaiah are fulfilled: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Isa. 2:2-4). Then, and then only, will the law go forth from Zion and the Word of the Lord from Jerusalem so effectually and powerfully as to induce the political leaders of the nations to voluntarily seek admission into the kingdom of God.

Aside from this single objection, having to do with the time when world peace shall be attained, we feel that the following editorial is worthy of thoughtful study.

"The word which is upon the lips and in the hearts of more people the world over than any other is 'peace': not merely a cessation of hostilities, but a universal, lasting peace. Peace is the universal desire of the whole race, and the ordinary salutation of many Jews even today, when meeting a friend, is *Shalom Alothem*, or 'May you have peace.' This was their ancient salutation.

"Many statesmen and writers have proposed various plans for promoting world-wide peace, such as leagues of nations, treaties, pacts, and agreements of one sort or another, but so far none of the various methods proposed for

obtaining this much-desired end has been successful, and none of the proponents of these devices seems to be aware of the true source of peace or the only way by which it may be obtained.

"I remember hearing a friend, a former pastor, say at the signing of the Kellogg Pact to outlaw war, that this was the greatest step for promoting peace taken by the world in a hundred years, and the date of the signing of this pact would be remembered forever. And yet, how many of us can remember the date or even the year of its signing. The World War was fought as a 'war to end wars,' and we were told we would never have another, and yet the air is full of wars and rumors of war, and we seem to be as far away from the desired goal as ever.

"When all these nostrums have failed, 'is there no balm in Gilead? is there no physician there?' Is there no morning star of hope of 'peace on earth, good will toward men'? Yes, we have a hope both sure and steadfast, and the old Book we all love so well tells us the source of a lasting peace.

"In Psalm 29:11 we read, 'The Lord will bless His people with peace.' Again, in Psalm 85:8, 'I will hear what God the Lord will speak; for he will speak peace unto the people.' And again, in Psalm 119:165, 'Great peace have they that love thy law.'

"The Prophet Isaiah catches the vision in 26:3, 'Thou wilt keep him in perfect peace whose mind is stayed on thee'; and again in 48:18, 'Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.' And in contrast, in the same chapter and 22nd verse, 'There is no peace, saith Jehovah, to the wicked.'

"Our Savior in John 16:33, says, 'These things I have spoken unto you that in me ye may have peace.' In Romans 5:1 we read, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' The great Apostle Paul, in the salutation of each of his Epistles, couples grace, mercy, and peace, thus indicating that

peace is contingent on the mercy of God, extended through His grace; and Paul's colleague, Peter, likewise starts each of his letters.

"In each of these passages, and many more, the Scriptures make very plain that lasting peace to the individual is conditioned on our acceptance of the grace and mercy of the Prince of Peace, our Lord and Savior Jesus Christ. In this, and this alone, is there hope for peace here or bliss in the hereafter. Our Lord says, 'Peace I leave with you: my peace I give unto you,' and this heritage is given only to those who have been begotten again, and have accepted His saving grace.

"What is true of the individual is equally true of the nations, as nations are only an aggregation of individuals. The great national need for enduring peace is not heavy armaments, great armies, or superior navies, but for the citizens of the nations to have a baptism of the Holy Spirit and a revival of 'old time religion.'

"All great revivals of religion have been the result of prayer, and it seems to be the duty of the church at the present time to be much in prayer for a nationwide and worldwide revival. It is a time that demands great heart-searching on the part of each 'ambassador for Christ' and a prayer by each of us, 'Lord, send a revival and let it begin in me.'"

CHRIST OUR PASSOVER

(Continued from page 7)

We are much concerned about their safety, and enter in to remind the father of such an important duty. He laughs and scorns as we entreat him. "I am an Israelite," says he, "and have had a lamb slain. For what do I need the blood? God will not punish me; He will only judge those heathen Egyptians." We earnestly plead with him, but all in vain. He will not listen. If he persists in his obstinacy, death will surely smite his firstborn.

In which of these states are you? Have you accepted the sacrifice of Jesus Christ, and trusted in His atoning blood for the cleansing of your heart? Are you rejoicing in Christ with joy unspeakable? If you are in that blessed state, then you have much for which to thank God and give Him glory.

Perhaps you have accepted Christ, but do not possess that entire confidence and are sometimes upset by fears and doubts, thus having an unhappy life. Why not have the full conviction, that through the work of Christ alone, received by faith, you are in possession of a salvation in which you will be eternally kept?

Or, should your state be that of the Israelite who, after having had the lamb slain, did not consider it necessary to apply the blood to the door, thinking that he, being an Israelite, would not receive God's judgment, it is a very serious one indeed. You are in extreme danger and God's judgments are sure to fall. Just as in the days of old, God says, "When I see the blood I will pass over you." If you think that because you came from Christian origin, you are

saved, you make a grave mistake. It is either within the blood or without the blood—which? This is a question of life or death! If you want life, there is an only way, and that is through the blood of Christ. If you will believe on the Lord Jesus Christ, you shall have everlasting life, and will not come into condemnation, but shall pass from death unto life.

WHAT IS A GOOD MAN?

(Continued from page 5)

Jesus Christ. The faith of Barnabas was in GOD!

Like Paul, his friend and companion on many a hazardous journey, Barnabas realized that the only hope of salvation for mankind was in the cross of Christ and that which the cross of Christ typified. And this was contrary to the wisdom of the world. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

What, then, is "a good man" according to God's unchangeable standard of righteousness?

This was a question which the disciples asked Jesus and to which they received a strange but impressive answer. After He had called the attention of the multitude who followed Him to the fact that they sought to be with Him that they might enjoy the physical blessings which He miraculously provided rather than to hear the spiritual truths He had to impart, the future apostles said:

"What shall we do, that we may work the works of God?" That is, What shall we do that we may be counted as *good men* in God's sight? Here is the Lord's answer: "This is the work of God, that ye believe on him whom he hath sent" (John 6:26-29).

First of all, then, "a good man" according to the standard of goodness recognized by our Lord, is one who believes on the Lord Jesus Christ and all that is included in such a belief. This is the only kind of goodness that God recognizes.

But of course out of such a faith grow the works of obedience and of service which are acceptable to the Father. And the first of these works is baptism, by which the believer's faith is symbolically expressed and definitely sealed.

Then follows, as naturally as the light follows the rising of the sun, the new life which is inspired by the gospel. To such beginners in Christian experience, Paul addresses the following very practical admonition:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Then the Apostle reminds the seeker after God's righteousness of the certainty and greatness of the reward he shall receive in these words: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:1-4).

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

A Message of Courage

Elder C. E. Randall, president of the Church of God Ministerial Association, has sent the following message of courage regarding the editorial, "That Training Class," on this page of June 22:

"Such courage and inspiration is a valuable asset to the Church of God and is sorely needed today. Only a forward-looking vision put into action can stay the forces of disintegration at work within the borders of our work. More power to you."

Brother Randall is on an evangelistic mission to the Northwest. Let us hold up this mission to the Lord in prayer, not forgetting to hold up the hands of the ones in charge. "Be strong and of a good courage; . . . for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

"Be of Good Courage"

"Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundation of the world?" (Isa. 51:12, 13).

One of the faults in man that has persisted all through history is to be afraid of other men, all the while forgetting God. In spite of the numerous times that God has shown His keeping power this weakness has prevailed. Humanity is gripped in a *fear-complex*!

"Be ye of good courage!" cried Moses to the twelve spies he was sending to look over the Promised Land (Num. 13:20). The people of Israel had just come from Egypt. They had seen the mighty hand of God: the Red Sea had opened before them by the power of God, He had sent bread from heaven, water in the desert, and flesh to eat. They had witnessed the mighty power of Jehovah from Sinai. Now they were approaching the Land of Desire, with everything in their favor. Moses charged the chosen twelve: "Be ye of good courage." But ten of those chosen men turned out to be afraid, and as a result that whole generation wandered homeless in the wilderness until another and courageous generation grew up.

To this new generation Moses said: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6). Then Moses turned the people over to a new leader, Joshua, one of the two faithful spies, with the injunction: "Be strong and of a good courage" (Deut. 31:7). But it wasn't enough that that stout-hearted leader should be told so again and again by Moses, for the Lord Himself spoke to Joshua: "I will

be with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage" (Josh. 1:5, 6). Then He repeated it: "Only be thou strong and very courageous" (v. 7). And again: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (v. 9). Even the people cried out to Joshua: "Only be strong and of a good courage" (v. 18). And he answered back in the midst of the battle: "Be strong and of good courage: for thus shall the Lord do" (Josh. 10:25).

How can faith and fear go together? The Christian, of all the people of the earth, alone has the right to courage. For faith drives out cowardice and establishes courage. If your confidence in safety is in locks and keys, police, armies, and navies, you are trusting only the power of human blood, and blood is, oh, so corruptible. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:3-5). The peoples of the earth have tried to lull their fears to sleep with vast armaments, with laws against murder, with police, with new tires, with every conceivable device they can think of for safety. But the only solid foundation for true safety is to put your trust in God. He has put these other things here for us to use, with common sense, against dangers; but all the while we must know that the flesh is weak, the Lord alone is a Rock. Men must die; God lives on perpetually. You may tap this great reservoir: "Be strong in the Lord, and in the power of his might" (Eph. 6:10); "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14).



Right Now Is a Bible Time

When you say, "Back in Bible times," people think of the times from Adam to John the Apostle. They think of Isaiah, Ezekiel, Paul, and Peter. But in a broader sense, every time is a *Bible time*. God has a message to every generation. His hand controls the destiny of the world. His pre-written advice and His pre-written history are in the Bible so that each generation may look itself up to find out what God says about it. The Creator of life has charted the winding River of Life all down its course through the ages. If you would travel on that river in safety consult the Chart and follow its advice. Right now is a *Bible time*.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

WHEN GOD'S PEOPLE WERE HUNGRY

THE Hebrews had scarcely left Egypt behind when Pharaoh was sorry and angry because he had let them go," said Mother to Betty and Bobby as they studied together one evening on the cool porch of their home. "So he took his horsemen and his army and hurried after them to force them to come back. They came in sight of the poor, frightened slaves just as they were camping by the sea."

"I suppose they thought at once that God had forgotten about them," said Bobby, "and that He would let the Egyptians get them again."

"Yes, that is just how foolish and fearful they were," Mother replied. "But Moses spoke such wonderful words to them that we often use them when we get into trouble today. Read together, children, verses 13 and 14 of Exodus 14."

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace," read Betty and Bobby.

"I remember, Mother," said Betty. "Moses stretched out his rod, and God caused the waters to pile up until there was a dry path through the sea. Then the Hebrews marched through safely. But when the Egyptians started to do the same thing the waters returned, and the Egyptians were drowned."

"You will see in verse 31 what effect this all had upon God's people," said Mother. "They believed God and His servant Moses, it says. But I wonder how long that lasted. I am afraid they were a great deal like us, for their faith wasn't firm enough to stand very hard trials. They should have known that when God said He would take care of them He would do just that."

"In a short time, Mother," Bobby said, reading ahead of the other two," they were hungry and wondering how they were going to find food in the wilderness, wishing they had stayed in Egypt where there was plenty to eat."

"Betty, read verses 13 and 14 of Exodus 16," said Mother, "and you will see how God fed them."

"And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was

gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground," Betty read.

"That was their bread, which they called manna, and the quails were their meat. How good God was to them in the very midst of their complaining, and how good He is to us in the very midst of our complaining," said Mother softly.

"Why did God give them such careful directions about not gathering too much at one certain time?" asked Bobby. "Why do you think, Son?"

"Maybe God wanted to see if they really believed Him and would obey Him," said the boy, after thinking a moment or two.

"That is just it, I think," said his mother. "God wanted them to learn to trust Him perfectly and not worry about tomorrow. God provided for them over their Sabbath when they were not to work. For on Friday they were told to gather enough for two days and it kept perfectly. But if they did that during the week it spoiled."

"They did the same way when they were thirsty," said Betty. "They began to wish they had staid in Egypt where there was plenty of water. I should think God would have lost His patience with them, Mother."

"Yes, and I wonder He doesn't lose patience with us. Everything we have comes from God—our food, our water, our homes, everything. Can you tell us how, Bobby?"

"Well, God created everything. He made the springs of water in the beginning. He ordered the seasons and created the first vegetables and fruits," said Bobby. "He made the trees of the forest and the gold and silver and coal mines."

"He expects us to make the very best use of everything He has given us, take good care of all we have to use and enjoy, and never to think that we have it all because of our own effort, but to thank Him daily for all. Now, Betty, say the little verse you learned at school when you were making your nature study scrapbook."

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will."



AMONG THE CHURCHES

CONFERENCE CALENDAR

- July 29-August 1—Oklahoma-Arkansas Conference at Driggs, Ark.
 August 3-15—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
 August 15-22—Western Nebraska State Conference at Holbrook.
 August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.
 August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

RESTITUTION CHURCH HOME-COMING Eldorado, Illinois, July 23, 24, 25

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6).

That we may again assemble in one common body for fervent worship and earnest Bible research, the resident members of the Restitution Church of Eldorado have set aside July 23, 24, 25 for home-coming week-end for all its near by and distant members—and their friends.

Nor is this invitation limited to members of the Eldorado church, but it is extended, fervently, to all who are interested in such united worship, and in Bible research for the valued truths of God.

Bro. F. L. Austin of Chicago is planning to be present to assist all he can, and we are hopeful that one or two other speakers will be present to help.

Services are announced for Friday evening; Saturday afternoon and evening; Sunday morning, afternoon, and evening. Basket luncheon will be enjoyed on the spacious, shady lawn of the church Sunday noon.

It is for His name and His honor that this service has been arranged.

Watch next week's Herald for fuller program.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard . . ." (Mal. 3:16).

For further information address H. J. Edmister, Elder, R.F.D.; or Miss Elizabeth Martin, 1900 N. Illinois St., Eldorado, Ill.

BROTHER S. J. LINDSAY REQUESTS—

Bro. S. J. Lindsay, who is to be teacher of the general class at the Illinois Bible School, Aug. 3-15, asks that any who contemplate attending his class who have subjects they would like to have presented, to please send their suggestions in to him at Oregon, Ill., as early as possible. "Should there be more sent in than we have time for, the most important will be selected," Bro. Lindsay says.

"THE DOCTRINE OF CHRIST"

We take pleasure in introducing a series of brief but pithy articles by one of our popular younger writers and preachers, Bro. Harvey Krogh, Jr., which begins in this issue and will continue for some weeks to come. After reviewing the opening numbers which have reached us, and recalling the very acceptable service Bro. Krogh has rendered our readers in the past, we feel sure that what is to come to us in this series of thoughtful studies will be exceedingly worth while.

DEDICATION OF THE NEW LOS ANGELES CHURCH

It was indeed the most joyous occasion ever experienced by Church of God members in this section. The new building was a surprise to many, being completely finished and furnished. Sr. Leta Macleod and others came early with beautiful flowers for decoration. Bro. E. E. Rogers, our Sunday school superintendent, reported an enrollment of 92, and by eleven o'clock the building was filled.

Bro. N. J. Macleod, the conference president, opened the morning service promptly, calling on Sr. Railsback for a few words of welcome. She was followed by Bro. G. P. Lichty, who gave the dedicatory sermon, which was emphatically an exhortation. He said that while we were dedicating the new structure to the service of God for the promotion of the gospel, we should all rededicate our lives to the service of God, knowing that we are His building, His house, His temple. This impressive sermon was followed by the memorial service, in which we celebrated the great sacrifice made by our Lord. This was conducted by Sr. Railsback. The Pomona church conducted the musical part of the program and rendered several quartets and solos. Sr. Charlotte Rahn sang "Let the Lower Lights Be Burning" while the church lights were turned on, and the congregation joined in repeating the chorus.

Immediately following the morning service, a picture of the new building was taken with as many of the audience as could remain. Following this a bounteous repast was served in the Sunday school rooms.

The afternoon service consisted of a sermon by Bro. Macleod, a reading by Miss Imogene Rogers, and a solo by Master Duncan Macleod, whose vocal attainments are indeed marvelous.

Baccalaureate services in Pomona and Chino interfered with the attendance at our evening services, and we overheard many regrets being expressed to Bro. E. E. Rogers, who gave the discourse of the evening, which followed the Berean service at 6:30.

Those present from a distance were Sr. Thelma Moore and sons Dean and Jerry of Red Bluff; Sr. Bernice Roberson and son Allen Rae of Fresno; Sr. Lucy B. Groat of Hanford; Wayne and Georgia Thompson of Tularc; Bro. Will Reid, Srs. Jessie M. B. Kauffman, and Bessie Hoag of Riverside; Sr. Mary Howard of Temple City; Bro. and Sr. C. E. Hatch of Santa Ana; Sr. Hammond and daughter Ruth of Anaheim; Bro. and Sr. John Reid and the Gillespies of Pasadena; Bro. H. R. Hobart and the Knott family of Glendale; Srs. Kellogg and Morgan of Hollywood; a sister from Santa Barbara whose name we failed to get. Pomona, Long Beach, and Lynwood were well represented. And last but not least by any means, we wish to mention the presence of one who has been a decided inspiration to us in promoting this work, Sr. Mary Calkins of Lynwood, who is nearing the ninety-first anniversary of her birth. She was able to attend morning and afternoon services.

We received regrets from Bro. J. A. Squires, one of our elders, two days before the service. He has been very near death's door but is now slowly recovering. An air mail letter from Bro. J. Eagleston, who is on a missionary

tour in the North, was received in time for the service, as well as another of congratulation and blessing from our dear Sr. Maria Truesdell of Fresno. Other pressing duties prevent us from answering the many encouraging messages, and we take this opportunity of thanking you one and all.

The financial support of this work has far exceeded our expectations. Like Abraham we started out not knowing whither we were going, but we walked by faith, and God has abundantly blessed the work. We now have an opportunity of promoting the gospel in a new locality, and we know that we must vigorously push forward. Our membership being so widely scattered is more of a handicap than some realize, but with God's help we will succeed.

Besides the Sunday morning services we hold Berean class on Wednesday evening and Doreas society meetings every two weeks on Thursday in the Sunday school rooms at the church.

Mrs. E. C. Railsback, Pastor.

REPRESENTATION AT THE GENERAL CONFERENCE

To State Conference Officials

Do not fail to appoint delegates to the General Conference which is to convene August 3-15, 1937! Your state should be represented officially that its influence may be felt and its desires made known to the Conference.

To Local Church Officials

Whether your church is affiliated with a state conference or not do not fail to select delegates to represent your local body at the General Conference. Remember to read carefully the instructions given below and provide your delegates with as complete a list of your membership as possible.

Representation

The following provision is made for delegate and individual representation at the General Conference under Section VIII of the "Declaration of Understanding" as revised by the General Conference in 1934:

"The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates. Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board 50 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote 50 per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

"The names of members and, if possible, the address of each member so represented shall be furnished and certified by the proper officer to the secretary of the General Conference before the session at which their votes shall be cast."

**MISSION REPRESENTATIVE VISITS
OREGON**

Bro. C. E. Randall, accompanied by his wife and son, and Sr. Anna Dodridge, arrived in Oregon, Ill., Tuesday afternoon, July 6.

At a specially called meeting, Bro. Randall gave a stirring appeal for increased missionary zeal throughout the church. He declared that by united action and earnest prayer the work of the Lord could be successfully carried forward along all lines. He urged that from now until the General Conference meets early in August the thought of increased evangelistic activity should be kept uppermost in our minds.

"WITH WHOM SHALL WE COMMUNE?"

Since the publication of the three answers given to the question of Sr. Mandes Reed: "With Whom Shall We Commune?" appeared in our columns on May 11, we have received several other interesting communications on the subject, some of which have been accompanied by the request not to publish. But on page 7 in this issue we are presenting an article which we think may bring out an additional thought on the question. We believe that sufficient has now been said on the matter to satisfy the requirements of the brotherhood for the present.

GRAYTOWN, WISCONSIN

Our evangelistic effort at this place has been a blessing to all concerned. The average attendance was 20. The entire church was reorganized and a young people's Berean society was formed.

We are happy to introduce as heirs to the promise through baptism into Jesus Christ, the following precious souls: Misses Dixie Jean, 14, Shirley F., 15, Marjorie M., 16, and Frances E. Van Blaircom, 18, all of Clear Lake, Wis., Rt. 4; Maynard C. Van Blaircom, 21, Buddy Goodwin, 12, Erma J. Hillman, 18, Russell T. Hillman, 20, all of Downing, Wis., Rt. 1.

This class of young people is the finest that could be found in any community. We pray for them and for their success in their new walk of life. We are sure they would welcome a letter.

A splendid opportunity for service is provided for some one in this field. The Minnesota State Board is doing its best to lead this work, but we feel that there is a very great need for more ministers. God grant that the Training Class may be revived! Please, brethren, feel this burden on your heart.

We are beginning meetings in a new field at the request of Bro. and Sr. O. H. Berry. When you read this, put us on your prayer list. If we work and pray, God will give the increase.

A. E. Hoskins, Evangelist.

Since receiving the above report from Bro. Hoskins, Sr. Howard Goodwin, secretary of the congregation at Graytown, submits further information which we summarize:

"Throughout the meetings the attendance and interest were most gratifying. Bro. Hoskins' sermons caused us to think along the vital lines and drew us nearer to God. We all wish to thank him for his help in renewing our strength and determination to win the prize at which we aim. Let's all keep on!

"We are looking forward to the coming of Bro. C. E. Randall of Ontario, next Wednesday evening."

MICHIGAN CONFERENCE REPORT

The Eightieth Annual Michigan Conference and Bible School convened at the Pennellwood Chapel, Grand Rapids, from June 21-27, with Bro. C. E. Lapp of St. Cloud, Minn., as guest speaker.

Bro. C. A. Smead of Blanchard gave the opening address on Monday evening and taught two classes daily. Bro. F. L. Austin of Chicago taught two classes daily and gave the closing address on Sunday evening.

The Bible classes were held at 10 a. m. and 2 p. m. from Monday through Saturday, with an average attendance of 54. Nineteen members had perfect attendance.

The evening services were well attended, and we enjoyed the fellowship of many of like precious faith from all the churches and many isolated communities throughout the State. Out-of-state guests were Bro. and Sr. C. E. Lapp and daughter and Kenneth Bremer of St. Cloud, Minn.; Bro. and Sr. F. L. Austin of Chicago; and Sr. Edna Brewer of Tiptecanoe City, Ohio.

Business meeting with election of officers was held Saturday afternoon.

Sunday was a full day, with services morning, afternoon, and evening. The afternoon services included a baptismal service in which Bro. Austin assisted five to put on the all-saving name of Jesus. We wish to present to the brotherhood the following new members: Miss Evelyn Hills, 3228 Vine Ave., S. W., Grand Rapids; Miss Jeanne Simpson, Grandville; Mrs. Kendal Coats, Hastings; Mr. and Mrs. Cecil Koon, 225 Brown St., S. W., Grand Rapids.

The week's meetings were brought to a close on Sunday evening with Communion and the extending of the right hand of fellowship to the new members.

The one blot on a perfect week of fellowship was the death of our well-loved oldest member, Sr. Amelia Richardson of Jamestown. May God help us to prove faithful to our Lord and Master as she did.

Mrs. L. F. Slocum, Secretary.

ILLINOIS BIBLE SCHOOL TEACHERS

The Illinois Bible School, which convenes in Oregon, August 3-15 in conjunction with the General Conference, will have the following teachers for the various classes: beginners, Mrs. Ruby Railton; primary, Mrs. Mary Krogh; junior, Miss Lucille LeCrone; intermediate, Elder H. U. Krogh; high school young people, Elder C. E. Lapp; advanced young people, Elders G. E. Marsh and C. E. Randall; adult, Elder F. L. Austin; general class, Elder S. J. Lindsay; teaching principles, Elder C. E. Randall.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our Grand Rapids church was happy to be the first stop of Bro. C. E. Randall on his trip westward in the interests of the church work in general, and missions in particular.

Bro. Randall and family arrived Monday afternoon, July 5. In spite of the holiday occasion and the extremely hot day a goodly number turned out. Bro. Randall gave a very interesting and enlightening discourse, and brought to the attention of us all how our banner of truth is going to drag in the dirt soon unless we as a people put forth more effort to hold it aloft.

Following the service at the church the group repaired to the pastor's home where a good visit was enjoyed and refreshments were served.

We bade Bro. Randall and family godspeed, and they departed early Tuesday morning for

points west. May God indeed bless the work being undertaken.

The work at South Lawn is moving along well. The pastor and wife, together with Sr. Jeanne Lyon, plan to visit the Cleveland church July 18, and then to spend two weeks visiting the old homes in Alabama and Louisiana, accompanied by Bro. Melville Lyon. The local workers have plans made for the two Sundays of our absence.

F. E. Siple, Pastor.

**NORTHWEST CONFERENCE REPORT
Oregon and Washington**

The annual meeting of this organization was held June 25-27 at Felida, Wash.

Bro. Horace J. Prosser of Newport, Ore., gave us several interesting sermons and Bible studies, among which was one of his beautiful word-pictures of Christ and the Church as the Bridegroom and bride. Others who helped with the meetings were Bro. A. W. Darby, who is rightly called "Old Faithful" and who gave two sermons which were greatly enjoyed; Sr. Lottie E. Young, who gave one of her fine Bible studies; Sr. Amy L. Young, who gave a reading; and Sr. Minnie Rogers, who conducted two social hours.

Sunday was a full day with a sermon by Bro. Darby in the morning, basket dinner at noon in the basement of the chapel, a social hour in the afternoon during which many of the brethren were heard from, and a sermon in the evening by Bro. Prosser.

The business meeting was presided over by Sr. Rogers, president. Officers for the coming year are H. J. Prosser, president; Amy L. Young, vice president; Flora E. Hogue, secretary; and Lillian G. Woolf, treasurer.

The new board approved the hiring of Bro. Prosser to speak the first Sunday of each month at Corvallis, Ore., and the third Sunday at Felida, Wash., beginning August 1, at Corvallis.

We urge the members to give this new board, and especially the new leader, their whole-hearted support, without which the burdens fall too heavily on the shoulders of the few.

The next meeting will be held October 1-3 at Corvallis, Ore.

May God's blessing rest upon the leaders, the members, and their efforts to promote the preaching of the gospel in this territory. It would not be amiss at this time to remind the new board of the prayerful, untiring efforts and the great faith of Sr. Rogers, retiring president, who has rendered invaluable service to this organization.

The name and address of the new secretary: Mrs. Flora E. Hogue, 435 Kings Road, Corvallis, Ore.

We were very much disappointed not to have had Sr. Minnie Kerr with us. On Tuesday she was taken suddenly ill and was rushed to a local hospital where she remained several days. At present she is resting fairly easy at her home.

Out-of-town members who attended were Srs. Virginia Fike, Mary Fike, and Mary Anderson, Portland; Bro. Jay V. Fike, Gladstone; Bro. and Sr. T. J. Ellis and Sr. Edward Berek and son, Jennings Lodge; Sr. Minnie Rogers, Eugene; Bro. H. J. Prosser, Newport; Bro. A. W. Darby, Gresham; Sr. Flora Hogue, Bro. H. B. Hathaway, Jean Hathaway, and Gladys Barber, Corvallis; Srs. Lottie E. Young and Amy L. Young, Seattle, Wash.; Sr. Deborah Knapp, Camas, Wash.

Bro. C. E. Randall will hold meetings at the Corvallis church on July 14, 15. We are looking forward to meeting Bro. Randall and to hearing him speak.

Gladys E. Barber.

THE BOOK FOR ALL MEN

THE BIBLE is the voice of God, and it speaks to man's soul as no other book can. This is because God made man, and He knows what the soul of man needs. God put into His own Book the answers to the deeper longings of the human heart.

No other book in the realm of literature can compare with the Bible. Man writes books about God, but those books are short-lived. God writes about man, and His Book lives forever. It lives because God lives. Its enemies cannot destroy it, because God protects it; and each succeeding year witnesses an increase in its circulation in every land. It is now speaking to the peoples of more than nine hundred languages and dialects of earth.

It speaks to the universal heart of man. When the natives out in Central Africa heard the missionary read to them from their translation of the great Book, they exclaimed, "See! The white man has a book that talks to us!" Indeed, it talks to every man who desires to listen.

It speaks to all men of all races, all colors, all classes, and in all stations of life. It speaks hope to the troubled soul, and comfort to the sorrowing. It speaks admonition to the erring man, and counsel to the wayward youth. It speaks to every sinner, and points to Jesus, "the Lamb of God, which taketh away the sin of the world." It pleads with the hypocrite to forsake his self-righteous rags. It yearns over the prodigal, and offers everlasting joy in the Father's house.

The Bible is the Book that lifts. Wherever it is given entrance, wherever it is welcomed in the human heart, it works a transformation in the life, whether among the island cannibals or in the heart of the man of Broadway. It is a living Book for every man in every age. The Bible lifts the soul of man as no other book can.

God's Book never grows old. The writings of men after a few years are out of date. They may become obsolete; but such is not the case with the Bible. It possesses a freshness and a vitality that are startling. And it manifests its transforming power wherever it goes, the same now as it did a century ago. It has lost none of its power, for it is the living "word of God, which liveth and abideth for ever" (1 Peter 1:23).

The Book of God meets man's need in every era. It is always in advance of man, telling him of things to come. It contains predictions of future events, entirely beyond the reach of human wisdom. Man is baffled as he attempts to peer into the darkness of the future. Only divine revelation can draw the curtain and show to man the hidden things of God. His Book alone unfolds the mysteries of the future, and foretells coming events. His Word declares the end from the beginning (Isa. 46:9, 10).

Contemporary history contains the record of events foretold in Bible prophecy. In His challenge to the worshippers of heathen gods, the Creator demands of them that they prove their claims by foretelling future events. "Produce your cause, saith the Lord; bring forth your strong reasons. . . . Let them bring them forth, and show us what

shall happen: let them . . . declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:21-23).

The Bible contains scores of predictions and prophecies, given hundreds of years ago, which have been most accurately fulfilled as the pages of both ancient and modern history will abundantly testify. It foretold the rise and fall of the world's mighty nations and kingdoms down through the ages. Prophecies given more than twenty-five hundred years ago are being strikingly fulfilled in our own day. The Bible is the only Book that furnishes man with a revelation of the future from the Creator; and this revelation brings enduring satisfaction to the human heart. The Book that shows man the way to live in this life and prepares him for the eternal life beyond is the book for man to follow as his guide. Blessed is the man that walks in its counsel.—Ernest Lloyd in *Signs of the Times*.

PROOFS OF THE RESURRECTION

IT IS obvious from a reading of the New Testament that the disciples believed with unmistakable conviction that Jesus, who had been crucified and buried, was restored to life and lived among them more or less familiarly for a period of forty days.

The Gospel of Matthew, which was written a considerable period after the day of Pentecost, presents the resurrection at the climax of the story of Jesus.

All of the preaching of the apostles, as far as we have the record in the New Testament, presented the resurrection of Jesus as one of the indispensable facts of the gospel. This is specifically asserted in 1 Corinthians 15:1-19. Paul wrote to the Corinthian church his conviction that if Christ were not raised from the dead the preaching of the gospel was vain, there was nothing true in Christian faith, the apostles who proclaimed the resurrection were false witnesses of God, and Christians were yet in their sins. Nor was there any hope of their own resurrection, for in case Christ was not risen from the dead, "they also that have fallen asleep in Christ have perished."

The Gospels and the first Epistle to the Corinthians record twelve appearances of Jesus to His disciples. They are as follows: To Mary (Mark 16:9-11; John 20:14-18); to a number of women (Matt. 28:9, 10); to Cleopas and his companion on their way to Emmaus (Mark 16:12, 13; Luke 24:13-32); to Peter (Luke 24:34; 1 Cor. 15:5); to the ten apostles in the absence of Thomas (Mark 16:14; Luke 24:36-43; John 20:19-23; 1 Cor. 15:5); to the eleven apostles (John 20:26-29); to the seven disciples by the Sea of Galilee (John 21:1-24); to the eleven on a mountain in Galilee (Matt. 28:16-20; Mark 16:15-18); to the five hundred disciples (1 Cor. 15:8); to James (1 Cor. 15:8); to the apostles (Mark 16:19, 20; Luke 24:44-53); to Paul (1 Cor. 15:8).

It would be interesting to read the story of each of these appearances and note the circumstances under which Jesus manifested Himself.—*The Front Rank*.

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What the Bible Means to Me

By Arthur G. Young

THE present day is one in which there is a great deal of confusion of thought and, with the rapid increase in material scientific knowledge, great changes have transformed the world, in comparison with the one that our fathers knew. These rapid changes have made for experimentation in many fields, and simultaneously there has come into men's thoughts a longing for a better understanding of, as well as a hope for, that which is definite, sure, fixed, and unalterable. This longing has led me to seek the source of that which does not change, and I have found it in the God of the Bible.

The Bible contains definite and positive answers to all the necessary questions of this life, as well as of the hereafter. And, furthermore, it gives historical and also present-day evidence of its truth. It is not generally realized, even among Christian people, but these very days in which we live are "Bible times," as the Bible clearly has a particular message for today.

It states the origin of the world and the cause of the present deplorable condition of all living creatures in it, including man. But, thank God, it also states that there is a remedy and how this remedy is to be applied. This remedy, bought through the sacrifice of the Son of God on Calvary, is all-inclusive and, therefore, it means you and me. But it has a wider scope than the individual. Just as the curse blighted man, it also operated on nature, and so the remedy provided is likewise all-inclusive.

Man, who had the power of choice before he fell, has the power of choice now to be redeemed. So I believe the Bible teaches that we, as individuals, must exercise the power of choice, and as we decide through the operation of our will, we thus determine our future. Therefore, the Bible cautions us to "choose life rather than death that ye may live" in the soon-to-be-inaugurated kingdom of God which is to be set up on this earth with Christ as the King. This will mean a thoroughgoing reorganization for good of the

The author of this testimony to the value and reliability of the Bible is a brother of Sister Lottie E. Young, whose articles have so frequently brightened our pages. The article was originally given as a radio address over Station KIRO in Seattle, Washington.

political, moral, spiritual, physical, and economic condition of the world, although the practical ramifications of this basic change we now can only dimly visualize.

Man has conceived wonderful ideas and treasured marvelous ideals of a better state of things than has existed and is now existing, but the truth is he has lacked the power as well as the all-inclusive wisdom to bring these hopes about. This lack will be supplied by Christ when He returns and conducts the reorganization of the world's affairs—when He actually and personally becomes King over kings and Lord over Lords.

The Bible specifically promises there will be a restitution of the perfection existing prior to the fall. That this will be done on a world-wide basis is evident and proved to all reasonable men's minds by the various miracles Christ performed, which cover completely in type those things which must be changed universally when He comes again. This positive proof gives you and me hope and assurance, as well as giving notice to the world not only that these things were done but that it is possible that they can be done again. These miracles give further evidence as to where the authority and power to make their wider application reside.

The Bible has appealed to me as a sure and steadfast note in this shifting and confused world; that there is a supreme, loving, and just God, and that He has a plan and a purpose to bring about by His power a change in the conditions under which the physical world and the inhabitants thereof operate, so that it will be possible for humanity to not only have eternal life in actual, individual possession, but also to have the opportunity of expressing all that is good and noble in a set of perfect conditions. Thus the long-striven-for happiness in activity will be our common lot.

Enlarged capacities and abilities will combine with enlarged opportunities. And I (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Astrologist Predicted Abdication of Edward VIII

"Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee"—Isa. 47:13.

AUKLAND, N. Z., July 15.—The following editorial which appeared recently in *The Bible Standard*, the official organ of the believers in New Zealand, is of such a timely nature that we feel it is worthy of a place in "Abreast of the Times." There are some, even among those who have embraced the gospel of the kingdom as taught by the Church of God, who have been influenced by the teaching of astrology to such an extent that they are governing their lives by the horoscopes provided by certain widely advertised radio astrologers.

"The predictions of astrology sometimes hit the mark, and give pause to the believer in God's Word to wonder if there is 'anything to it.' In 1927 there was published a book of astrological predictions, containing the following remarkable predictions regarding the Prince of Wales, which subsequent events have fulfilled: 'It is well within the range of possibility . . . that he will fall a victim of a devastating love affair. If he does, I predict that the Prince will give up everything, even the chance of being crowned, rather than lose the object of his affection.' And concerning the Duke of York, the following remarkable words were printed at the same time: 'In his case it is remarkable that the regal sign of Jupiter increases in power as the years advance, which was also the case of his royal father, before there was any likelihood of his coming to the throne.'

"What shall we say to these things? Is astrology reliable? No! Astrology is clearly forbidden to the obedient child of God. Isaiah 47:13 classes this 'science' with the enchantments, sorceries, and general godlessness of Babylon. From Deuteronomy 13:1-3 we may gather the general principle. 'If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.' The proper course for the trusting Christian therefore is, 'Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths' (Prov. 3:5, 6).

"Whatever there is in astrology we, with our present understanding, are to it as a babe is to fire; we do not know how to handle it, and we touch it at our peril; and our loving heavenly Father has banned it from our inves-

tigation. In the coming age, with heavenly powers, we shall be able to grasp whatever there may be in it. But from dependence upon God and communion with Him, and to infidelity, and soon the heart-vacancy will be filled with 'another god.'"

Partition of Palestine Proposed

"They shall build the old wastes, . . . the desolations of many generations."—Isaiah 61:4.

JERUSALEM, July 15.—It becomes increasingly apparent that the plans of the Royal Commission to divide Palestine into three sections, one for the Jews, a second for the Arabs, and a third to be held directly by Great Britain, is meeting with strong opposition from both the Jews and the Arabs. "The attempt to placate us (the Jews) with a doubtful state is, in effect, but to throw dust in our eyes," asserts the *Hashomer Hatzair*, Hebrew left-wing Zionist paper. "The Zionist Movement has not experienced such a difficult crisis in many years. . . . Jewish communities throughout the world must be aroused to oppose the cantonization plan with all their resources," declares the *Palestine Herald*.

"The Arab Higher Committee at Jerusalem," remarks *The Chicago Tribune* editorially, "declares the plan inadmissible because the proposed partition gives the Jews most of the fertile sections of the Holy Land while leaving the Arabs only rocky and arid territory. The Jewish reply to that might be that the Jews have shown their capacity for agricultural development as the Arabs, still a pastoral people, have not. They are not only farming but have invested some \$380,000,000 in the development of industries and agricultural enterprises."

The problem presented to Great Britain is a difficult one owing to the spiritual, moral, religious, and delicate international factors that enter into it. Like many another problem of major significance, it will be settled only when the King comes! But it is for us to watch events with the closest attention, as the Jews are indeed the "sign people of the Lord."

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Essential Elements of Christian Faith

By the Editor

THE word "gospel" possesses an attraction and an appeal that few other words contain. It expresses in a single phrase composed of two words, the highest conception of joy and of gladness of which the mind can conceive, for the word "gospel" means "good news" or "glad tidings."

Any good news is "gospel," but any good news is not "the gospel" of which the Bible speaks and in which the saints of God rejoice. Paul asserts that other gospels may be given to the world, even foisted upon the church, but warns the disciples earnestly that there is but *one* gospel that has power to save. Never in the history of Christian teaching has this solemn admonition been more needed than it is today when the "social gospel" and many other "gospels" are being presented as the gospel of Christ.

"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. 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" (Gal. 1:6-9).

That there is but *one saving gospel* is indicated in many places and in many ways in the New Testament. For example, Paul, writing to the Ephesians, says: "There is one body, and one Spirit, even as ye are called in *one hope* of your calling; one Lord, *one faith*, one baptism" (Eph. 4:4, 5).

In his powerful argument on the resurrection of the dead Paul strongly emphasizes the same thought. "Moreover, brethren, I declare unto you the *gospel* which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1, 2).

Jude, the brother of James and probably the half brother of our Lord, also admonished the disciples to remain steadfast in their defense of the one gospel or the one faith. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (verse 3).

The Apostle to the Gentiles declares that belief in the *one gospel* is absolutely necessary to salvation. "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). According to this text it makes no difference who we may be, Jew or Greek, bond or free, male or female, the only means of salvation provided by the almighty God through His Son is *belief in the one gospel*.

Many different attractive and promising titles are applied to the gospel, as, for example, the following: "the gospel of God" (Rom. 1:1); "the gospel of Jesus Christ, the Son of God" (Mark 1:1); "the gospel of the grace of God" (Acts 20:24); "the gospel of peace" (Eph. 6:15); "the light of the glorious gospel of Christ" (2 Cor. 4:4); "the word of life" (Phil. 2:16); and "the gospel of the kingdom of God" (Mark 1:14).

In the light of these wonderful descriptive titles by which the gospel is designated in the Scriptures, it is easy to understand the language of Isaiah which was quoted by Paul from the 5th chapter of that Prophet's book and the 7th verse: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

In the final clause of this text, Isaiah expresses the great central fact and glorious purpose of the message that really makes it *gospel* or *good tidings*—"Thy God reigneth!" For the true gospel, the gospel of the grace of God, the glorious gospel of Christ, is the assurance that God shall reign!

So far as the purpose of God is concerned, there is not the slightest hint of a change from the beginning of Genesis to the close of Revelation. That purpose is to establish and maintain the authority of Jehovah throughout the entire earth. Thus the first promise concerning the birth of Jesus had to do with the kingdom of God. "The angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for (Please turn to Page 11)

Carry the Gospel

Go, ye messenger of God,
Like beams of morning fly;
Take the wonder-working rod,
Wave the banner-cross on high:
Where the lofty minaret
Gleams along the morning skies,
Wave it till the crescent set,
And the "Star of Jacob" rise.

Go to many a tropic isle,
In the bosom of the deep,
Where the skies forever smile,
And th' oppressed forever weep.
O'er the Negro's night of care
Pour the living light of heaven;
Chase away the fiend despair,
Bid him hope to be forgiven.

Where the golden gates of day
Open on the palmy East,
Wide the cross of Christ display,
Spread the gospel's richest feast.
Bear the tidings round the ball,
Visit ever soil and sea;
Preach the cross and crown to all—
Christ who comes to set men free.

—Joshua Marsden.

The Doctrine of Christ

Number 2

By Harvey Krogh, Jr.

"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."—Hebrews 1:1, 2.

WHEN God speaks, all should listen. God does not speak unless He has something important to say. How has He spoken to us? By His Son!

We turn to the recorded words of God's Son and read, "My doctrine is not mine, but his that sent me" (John 7:16). "Doctrine"? We find that the most common meaning of doctrine is "teaching." Our subject is "The Doctrine of Christ," but Jesus said that it was not His, but His that sent Him. "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). "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:24). Truly, it is God's doctrine, and it is God's Word.

Paul told us of the importance of this doctrine when he instructed Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering 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" (2 Tim. 4:2, 3).

We have pointed our fingers at others and spoken something about enduring or not enduring sound doctrine, but let us now turn our attention on ourselves and see how well we endure sound doctrine.

The first recorded words of Jesus are found in Matthew 3:15, where He speaks to John the Baptist concerning baptism. Jesus is here teaching of baptism by His example, but we shall speak of it later when He teaches it by word. The next words are during His temptation, and then His declaration of the kingdom at hand.

In Matthew 5 we read these words: "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying." This was the first of His teaching or doctrine, the greatest sermon that ever fell upon the ears of men. If ministers could preach like our Savior there would be more people converted, because they would see the Father and His wonderful plan more clearly.

Let us reverently study His doctrine. "And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven." Luke merely says, "Blessed are the poor," omitting the words, "in spirit." Some have thought Jesus meant either the bankrupt or the feeble-minded, but I believe He meant neither.

It is true He detested the greed of the rich and He was a friend to the poor, because they needed the necessities of life and He could provide them. But He was not so foolish as to think that to be poor in the goods of this world was a title to the kingdom of heaven. Jesus meant the "poor in spirit" who know of their spiritual poverty and their own weakness and how little good is found in us all. It is only those who realize they are poor that suffer from poverty, and only those who suffer try to escape from it. Blessed are these, for through Christ they are made happy and they are made rich, for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted." Yes, the afflicted and the weeping—those who mourn because of their sins and the good they might have done and did not—those who receive evil for good and do not backbite. And why should they not be comforted?

"Blessed are the meek: for they shall inherit the earth." Oh! what a contrast! Those who hold the earth today and those who shall possess it! The soldier who leads in fierce battle, the cruel chancellor, the mighty dictator, are the possessors today. The meek are fighting within to conquer the enemies within—quick temper, hatred, malice, etc. They are the ones who will be the real victors. It is by inheritance that they shall possess the earth.

We have little quarrel with the majority of teachers today, for they are teaching more and more of the kingdom on the earth and the return of Christ and His reign with His saints. Therefore, we shall not now take time to contradict those who do not understand this verse, for Jesus was speaking of the character of men as of first importance.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Hungering and thirsting not after the righteousness of men, the praise of men, or their honor, but for the righteousness of God, His justice, and His perfection—truly, they shall be filled.

"Blessed are the merciful: for they shall obtain mercy." If you love will you not be loved? If you help will you not be helped? "As much as ye have done it unto one of the least of these my brethren, ye have done it unto me." If we forgive we can be forgiven. So why can we not obtain mercy if we are merciful?

"Blessed are the pure in heart: for they shall see God." Those whose hearts are filled with all uncleanness, carnal ambitions, and the desires of this world, cannot see God. They cannot know the sweetness of His love toward them until those things are crowded out.

"Blessed are the peacemakers: for they shall be called the children of God." These are not the meek who refrain

from returning evil for evil. These are the ones who go further and return good for evil. By the power of love they bring peace where war once was. Self-love is the cause of all wars. The peacemaker practices and teaches love, but it is love for fellow man, and by this practice and teaching he strikes at the very root of all war. The quarrel in the home, the strike in the city, the strife among states, the Spanish war, and the great international conflicts, shall cease when there is no more self-love and that all-powerful love of fellow man is practiced. Blessed are the peacemakers.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven." When

righteousness is practiced and preached, evil defends itself by persecution. We have the promise that the kingdom of heaven shall be ours if we endure.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Persecution is physical. Jesus as much as told His disciples that men would take away their food and their liberty, and harm them bodily, but all manner of evil would be spoken of them also. The unclean would call them filthy, the wicked would accuse them of blasphemy, and they would be denounced for their faith. But what was the promise to them? (Turn to Page 11)

Christ the Restorer

By T. A. Drinkard

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

AS I LOOK back over the years gone by, I recall that as a young man studying the Word of God I often read the brief but beautiful story of the creation of the earth and man and all other things that are mentioned by the several writers. That story has never grown too old to be interesting.

I found that God "cursed . . . the ground" for Adam's "sake," because of disobedience (Gen. 3:17). When this fact was brought so clearly to my attention I began to meditate upon what Adam lost as the result of his transgression. As to his nature—he could not have lost immortality. He only possessed temporal life, with the promise, or offer, of life eternal on the condition of obedience. The first he lost in death, and the second he lost by transgression of God's divine law. Since God intended to place Adam over the dominion (Gen. 1:26; Psalm 8:6), and since "we see not yet all things put under him" (Heb. 2:8), then Adam must have lost that also.

It would be unwise for us to assume that because Adam failed to live up to the privilege of developing a righteous character that would be in harmony with God's plan, that his failure changed the plan of God. It was God's prerogative to set Adam aside if he failed to meet His requirements, and give the chance to a second Adam, which He did.

In dealing with this subject men and women have gone astray by failing to comprehend God's own purpose, and by substituting their own personal opinions therefor. For God to have changed His plan, He would have necessarily had to change His purpose, and that would have called for a change of mind. This would have been out of harmony with God's nature.

I say that Adam had temporal life, and in addition thereto he had the offer of eternal life because "the tree of life also" was "in the midst of the garden," and because God said, "Of every tree of the garden thou mayest freely

eat," it is plainly shown that he did have the offer extended to him (Gen. 2:9, 16), i. e., the opportunity to live forever on condition that he comply with the simple test of obedience.

God not only tested the first Adam, but permitted "the last Adam" (1 Cor. 15:45) to be tried, yet He did not fail by transgressing the law of God. And Paul affirms that *because* Christ "loved righteousness, and hated iniquity" God anointed Him above His fellows (Heb. 1:9). It would seem from John 15:10 that Christ elected to do the Father's will of His own volition.

To Adam was given temporal life unconditionally, but life eternal was offered on condition that he obey. Even so, temporal life will Christ restore (John 5:28, 29; 1 Cor. 15:21, 22; Acts 24:15) unconditionally, but eternal life will only be given to those that "obey him" (Heb. 5:9). Christ complied with every condition of the Father's will, and thus received the approval of God "always" (John 11:42). God even heard and delivered Him from possible death in the garden, near to which He was brought by the agony of suffering (Matt. 26:39; Luke 22:42-44; Heb. 5:7).

Having met the conditions of the Father's will, Jesus Christ could claim the reward for obedience. God has never offered eternal salvation to any man except on conditions. If Adam had obeyed the command of God and had not failed, he could have had a very prominent place in the great plan of God, but since he failed, a second Adam was brought forth and as such was made the head of a new creation. Hence through Christ righteous characters are being made to be conformed to the image of God's dear Son, that in the kingdom age they may come into control of the dominion first given to Adam (Micah 4:8). And this dominion is to be from sea to sea and from the river unto the ends of the earth (Psalm 72:8). May God hasten that day when these blessings will be realized.

"In Him Was Life"

THESE words were penned by John many years after Jesus had been obedient unto death; and had been made to live again by the exceeding greatness of God's power, and glorified. His resurrection from among the dead had declared Him to be the Son of God, making manifest the eternal life which hitherto had been with the Father. Jesus was alive to die no more.

When John wrote, Jesus possessed both "the life that now is, and that which is to come." He had possessed the life common to all mankind, had laid it down, and now possessed that life which before His resurrection God, the self-existent One, alone possessed; a truth that caused John to say: "God is light, and in him is no darkness at all" (1 John 1:5).

John had seen Jesus, in fact, he had been with Him in both lives, and declares that "in him was life"; and adds, "And the life was the light of men."

Surely John does not mean that the physical life which the Son of God possessed in that life which was begun when "the power of the Highest" overshadowed Mary (Luke 1:35) so that in due season He was "born of a woman," the "seed of David according to the flesh," and which He possessed in common with all men, was a light to men. That life was in the blood, and began as an independent life when the "breath of life" entered His nostrils, and was maintained by breathing until He yielded up that breath on the cross. True, because that life had been begun by God, not man, it was unforfeited; yet He had the power to lay it down, by consenting to be "the Lamb of God."

However, until He had laid down that life which man had forfeited in Adam, and had received that life which man had never possessed—and of which He knew nothing save that God's promise bade Him hope for "eternal life"—His physical life could not light men. But when God raised Him, He made flesh, born of a woman, to live and abide forever for the first time; thus fulfilling the promise made to Abraham (read Acts 13:37), bringing the promised life and immortality to light. Then those who followed Jesus ceased to walk in darkness, for they had "the light of life." Having seen an immortal one with their eyes, and handled Him with their hands, John says, "We declare unto you the life, the eternal life, which was with the Father, and was manifested unto us" See John 1:1-4.

During the years in which the life of His flesh was the blood thereof, it was not the life itself, but the way He lived that life, that was a revealing light, causing John to say: "We beheld his glory, the glory as of the only begotten of the Father . . . full of grace and truth."

His advent was indeed the rising of "the sun of righteousness," to those who feared the name of Jehovah. The fruitage of sin, having entered the world, was all too well

known through the trial of human suffering and misery that had followed, while its finished work, death, spread the horror of great darkness over the human race, through fear of which men were throughout their lifetime subject to bondage.

Into this darkness the Son of God was born to bear witness to the truth, to live a life of righteousness before men, so that they could find no fault in Him; a life of obedience to the will of God, that He might provide a mantle of righteousness for those who would permit Him to cleanse them from their sins in His own blood. He came, not alone to proclaim the love of God, but to make that love manifest; not merely to assure men with His lips that God so loved the world that He was willing to give His only begotten Son that they might not perish in the consuming fires of the grave, but to make possible their deliverance, by actually paying the price of their redemption, thus earning the right to give them power to become children of God.

By fulfilling all that was spoken of the Christ by Moses and the prophets, He not only bore witness to the truth, but *became* "the truth," so that one need only look at Him, and believe what he sees, to know the truth and find the correct answer to those questions which often puzzle one as he listens to the divergent opinions of God's zealous, but often mistaught, servants.

If you would behold that life, which alone can dispel the darkness and deliver you from the bondage that comes from the fear of death, in all its glory, then listen to Him, as from the right hand of God He reveals Himself to that beloved disciple who told you that "in him was life."

Yes, hear Him as He says, "I am the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."

It is the cry of victory, not of an immortal soul, not of a being co-equal and co-eternal with God, but of a man of flesh, one born of a woman, who had been dead, was to all eternity a "living one," and that which was corruptible had put on incorruption, and that which was mortal had put on immortality; thus winning victory over death.

I looked at this life and it lighted the way of life to me. He has the keys of death and hades, therefore, the darkness passed away when I heard the voice of that little company of saints who, with the apostles of old, have continued "teaching the people, and declaring, *in*" (never out of) "Jesus, the resurrection which is from among the dead" (Acts 4:2, Roth.).

John truly says that the witness of God concerning His Son is this, "that God gave unto us eternal life, and this life is in his Son." This does not mean that I will be kept from dying, but it does mean that in laying hold on Jesus by faith, that the law of the spirit of life in Christ Jesus

makes me free from the law of sin and death, rendering death as powerless to hold me as it was to hold Him, because my life "is hid with Christ in God." And when "he who is our life shall appear" may we all appear with Him in glory.

The victory is ours, not the victory of possession, but the victory of faith; therefore, beholding the life that is in Jesus, with Paul I can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"—E. F. White in *The Herald of Life*.

World Dominion—Whose Shall It Be?

MIGHTY forces are striving desperately today for world power. Fascism and Communism are at death grips, each determined to overthrow the other and seize universal dominion.

Gone are all hopes for a United States of the World, guided into the golden age by a benevolent patriarchy at Geneva. Such long-cherished aspirations have dissolved like ropes of sand.

Nations, armed to the teeth, are glowering angrily and fearfully at one another once more, awaiting the chance to strike the blow which will bring them the victory and expansion they have long coveted.

What of the future?

Shall we see the ancient Roman Empire revived under the powerful leadership of Mussolini?

Will populous, vigorous Germany, pressed beyond endurance, burst forth on the right hand and on the left, and seize the scepter of world dominion that she so narrowly missed in 1914?

Will some Eastern power sweep westward, and set up its triumphant standard upon the ruins of a conquered Europe?

There is an answer to all these questions, and it comes to us through the voice of Bible prophecy.

Incredible as it may seem to some, this very situation we face in the world today was outlined by a prophetic pen twenty-five centuries ago. While Rome was an unknown village, before Medo-Persia or Greece had tasted world dominion, the pen of Inspiration had already drawn the picture of modern Europe.

The channel used by God for this amazing revelation was a young Jewish nobleman, named Daniel, a captive in the court of Nebuchadnezzar, King of Babylon. His sterling character and exceptional wisdom had so impressed the monarch that he had invited him to join the official staff of counselors to the court.

One night Nebuchadnezzar dreamed a dream that greatly troubled him. In the morning he found that the dream had gone from his mind, though its vivid impression remained. Convinced that he had been given a revelation of unusual importance, he sent for his wise men and demanded that they tell him forthwith both the dream and its interpretation.

Such a task was beyond them, and they were forced to admit it. Whereupon the King, with the impetuosity characteristic of old-time potentates, commanded that they all

be slain. Daniel, of course, was involved, but with great courage he sought audience of Nebuchadnezzar, and took upon himself the responsibility of meeting the King's requirements and so saving the lives of his associates.

The interview over, and time being granted him, he sought his immediate friends and set the position before them. Together they knelt in prayer. Doubtless the imminent peril made their prayers more earnest than they had ever been before. Certainly God heard them.

A KING'S DREAM

That night Daniel saw in vision the very dream that had appeared the previous night to the King, and in addition the meaning of it all was made plain to him. Early in the morning he arose, his heart full of thanksgiving. His beautiful prayer on this occasion is one of the choicest passages of Scripture.

"Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter" (Dan. 2:20-23).

Exultingly, yet with commendable humility, Daniel returned to the palace. The King was expecting him, skeptical no doubt as to the result of the interview and perhaps regretting that his decree made it necessary that this fine young man should be put to death.

"The secret which the king hath demanded," began Daniel, "cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days.*"

A DIVINE REVELATION

The conviction in the young man's voice, born of certain knowledge, stirred the King to the depths. One can almost see him leaning forward with eagerness to catch the next sentences.

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he

that revealeth secrets maketh known to thee what shall come to pass."

Then followed the recounting of the dream:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 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 his 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" (vv. 31-35).

It was the very dream the King had seen and forgotten! Every detail was perfectly drawn. Nothing was missing. His very inmost thoughts had been read by another. This was miraculous. Breathlessly he waited for the promised interpretation.

"This is the dream," went on the youthful Prophet, "and we will tell the interpretation thereof before the king."

THE INTERPRETATION

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

A smile of satisfaction passed over the King's countenance, turning almost immediately, however, into a frown of puzzled anxiety as the young man continued:

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 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.

"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.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (vv. 36-43).

THE FUTURE UNVEILED

Like a flash the veil of the future dropped and both Prophet and King found themselves gazing enraptured across the vast, enthralling landscape of history-to-be. In the foreground rose the golden domes of Babylon; not far

distant the silvered heights of the coming Medo-Persian kingdom lifted themselves toward the skies. Farther on rose the brazen pinnacles of Greece, and beyond, the dark outline of the peaks of the Roman kingdom were clearly visible. Beyond these still, their eyes witnessed a time of confusion and chaos, division and dissension, with Rome partitioned, and each separate nation fighting desperately for its own existence. They beheld mighty plans on foot to fuse the broken iron into one great whole again, and the constant failures through the presence of the ineradicable clay. They looked upon events even of our own time, and saw the main outlines of modern European politics.

And then—? Suddenly through the blue mist on the far horizon a majestic, stupendous scene arrested their attention.

"In the days of these kings," said the Prophet, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

"THE DREAM IS CERTAIN"

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation sure" (vv. 44, 45).

Like a mighty beacon this amazing prophecy shines down the centuries, illuminating the great events of time. Glittering on the gold of Babylon, shimmering on the silver of Medo-Persia, glinting on the brass of Grecia, shining on the iron of Rome, lighting up the struggles and conflicts of the modern world, it glows at last upon the face of the King of kings as He comes back to the earth in His glory.

The very existence of this prophecy is overwhelming evidence of the controlling power of God in human affairs, and the fact that so much of the vision has come true already should convince us that the unfulfilled remainder will yet take place. Indeed, little is left but the final consummation and the setting up of God's eternal kingdom. Thus the national dissensions and rivalries of our time are as it were but shadows "cast before" by this crowning event of history. They warn us in clarion tones that the end is near.

Indeed, the more carefully this and other Bible prophecies are studied in their relation to the happenings of our day, the more clearly the fact emerges that we are now living on the eve of the long-promised, long-expected return of the Redeemer, described by the Apostle Paul as "the glorious appearing of the great God and our Saviour Jesus Christ."

The material mind recoils at first from such a suggestion, considering that it is impractical and visionary. Yet, when all is said against it, is it not the only hopeful solution of the world's problems? Everything else has been tried, and has failed miserably. Conferences, leagues, pacts, wars, tariffs, and what not have been explored to the limit, but all in vain. So muddled and twisted have human per-

plexities become that only One with more than human wisdom could unravel this Gordian knot. Man has been caught in an evil net, and the more he struggles to liberate himself the more entangled he becomes. His desperate plight calls for a divine deliverer.

It is important also that due weight be given to Heaven's viewpoint. The old struggle between the powers of light and darkness that began among the angels and reached its climax at the cross has not ended yet. And it cannot end until Satan has been finally vanquished and destroyed. Indeed, not until Jesus Christ has returned to the scene of His humiliation in the glory that rightly belongs to Him will His honor be fully vindicated before all creation. Not till then will justice be done to those champions of righteousness who have suffered for His sake. Not till then will death be swallowed up in victory, and the redeemed of the Lord enter their eternal inheritance.

Truly Christ's glorious return is the only sane solution of the world's tremendous problems, the only way out of the chaos caused by sin.

Looking out over all the sorrows that have fallen upon mankind in this tragic hour, what brighter hope could one cherish than that Jesus should come back? Is He not the Carpenter needed to rebuild the waste of ruin around us?

Is He not called "Wonderful" because of His amazing capacity for helpfulness? Does He bear the name "Counselor" in vain? As "The mighty God" does He not hold the key to a treasury with eternal riches sufficient to banish all poverty? . . . As Prince of Peace is He not the only One able to banish the curse of war and make it cease to the ends of the earth?

He is all this and much more. He is the Comforter the world needs in its sorrows, the Physician to heal its diseases, the Savior who alone can save men from their sins. And because He is so all-sufficient "the government shall be upon his shoulder," and of the increase thereof and of 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" (Isa. 9:6, 7).

That is the government the world needs today. It is that under which redeemed mankind will thrive through the eternal years of Christ's unending reign. It will be the government of the next universal empire, whose inauguration is to be the stupendous climax of this mighty hour.

God grant we may give our hearts to Him today, and so be ready to meet Him in peace in the day of His glorious appearing.—Arthur S. Maxwell in *Signs of the Times*.

Peter and the Keys

THAT Jesus reestablished the church of God while on earth, few persons will deny, but that it was built upon Peter as the words seem to imply in Matthew 16:13-19, will not only be denied, but will be fought with a zeal calculated to make the light of truth shine clearly. The thoughts presented here are given for the reader's consideration, but if he does not find them compatible with the Word they should be disregarded.

Jesus had many private conversations with His disciples, but it seems the question as to whom He really was had not been a topic considered. But at this time He asked a pointed question, "Whom do men say that I the Son of man am?" This question was not asked for the purpose of eliciting information, for Jesus knew even the thoughts of men; but He wished to lay emphasis on the truth He was about to present. Some had heard that He was John the Baptist risen from the dead, while others that He was Elijah, and some that He was one of the prophets. It is rather strange that some had not heard it affirmed that He was the Christ. They must have been ignorant of the Scriptures not to have recognized the Messiah after witnessing all the miracles He performed. Perhaps they took the words of their teachers as so many persons do today, and do not trouble themselves to do any personal study. Perhaps today not one in one thousand can take the Bible and defend his faith. The blind lead the blind and all fall into the ditch together, even after being warned to study out their own salvation with fear and trembling.

After being told that some thought He was this or that man He asked a more pointed question: "Whom say ye that I am?" And with his characteristic promptness Peter said, "Thou art the Christ, the Son of the living God." Peter, as spokesman for the twelve, gave the sentiments of their hearts without hesitation. They had no earthly conception about His personality as did those around them—they walked closer to Him. When Jesus spoke of Himself as being the Son of God the Jews said it was blasphemy, but Peter not only recognized the messiahship, but also the deity of Jesus. Many things had undoubtedly caused him to make this statement—the beauty of His life, the many miracles, and the words of life spoken. But at this particular moment he was carried above himself and spoke with an earnestness totally unlike his former self. Reader, have you come to the place where you, with the fervor of Peter, can make the same confession? If not, the gate still stands ajar.

What did Christ say? "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Endless discussions have been made over the meaning of these words, and it is useless to repeat them. Humanity has been outraged by the papacy, that Peter was the first pope, which cannot be substantiated by any Scripture. Neither is there any reliable profane history that lends proof to the statement.

That Jesus wished to confer some honor upon Peter for being the first confessor of Him, the writer does not question. The name "Peter" literally means "rock" or "stone." And we read we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Peter was the first confessor of Christ, the first living stone and, if you please, the first member of the visible church on earth. Upon, or after, him must all the subsequent members be built. This does not mean that he was the foundation instead of Christ, but he was the nucleus of the first church. In the Apocalypse we read that the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. Perhaps the thought is far-fetched, but the first foundation may have the name of Peter on it. By his open confession of Christ he laid himself upon Christ, and all others are built above him.

"And the gates of hell shall not prevail against it." Hell, we must take as sheol or hades, and is but the grave. We might elaborate upon this to some extent, but it is useless. Persecution cannot prevail against the church, for it has been the cause of many leaving their native country to spread the message in foreign lands. And the message gives life from the grave or hades. But, you may ask, did Peter have the keys of the grave? In Acts 9:40 we read the following: "But Peter put them all forth, and kneeled down and prayed: and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up." Yes, by raising Dorcas he showed he had the keys to the grave.

"And I will give thee the keys of the kingdom of heaven." This does not mean that Peter stands as porter before the pearly gates, but he did have the keys with which to open the gates of salvation or kingdom of heaven. Peter was the first spokesman at Pentecost, where three thousand were added to the church, and thus he led the way for the Jews to enter. But not only the Jews. Peter was a devout Jew, and not fitted by nature to work with the Gentiles. But a vision from heaven changed all this in one hour. Read Acts 11 and note how the sheet with all manner of four-footed beasts was let down before Peter, and explained to represent the Gentiles by the delegation awaiting him at the door. What was his reply? "What was I that I could withstand God?" Friend, did not Peter open the door of the kingdom for the Gentiles to enter, and thus have the keys of the kingdom?

"And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." What authority to give to a human being! This authority was used when he called judgment on Ananias and Sapphira, when he rebuked Simon Magus, and when he preached to the household of Cornelius.

But why all this authority and power given to Peter? Jesus could see in this former weak man a giant when he was filled with the Holy Spirit. When he was thus filled he was led by it, and his works would be ratified in heaven. Should he fall the keys would be withheld, so there is nothing so strange about giving him this power. But the Bible does not teach that Peter was given the office of pope,

or even head over his brethren. At a later date Salome asked that her two sons might sit, one on either side of Christ in His kingdom, and Christ said it was not His to give. Even at the Last Supper there was an argument about who should be the greatest. If Jesus had already given this place to Peter would not the other disciples have known it?

The Bible nowhere states that Peter was a Bishop of Rome, or that he could transmit any prerogative to another. It was to Peter as first confessor of Christ that the keys were given, but Peter himself was resting on Christ. Character cannot be transmitted to another as a coat. But has Christ given this key and this power to Peter alone? Turn to Matthew 18:18 and you will see that others were given, at a later time, this power or authority to bind on earth, and it would be bound in heaven. And, reader, if you are a true Christian will not these keys be given you so you may open the door of salvation to others? Surely! And the door you may open will as surely be recognized in heaven, and cause rejoicing even though only one sinner is saved. Let this be remembered, if there be any succession to the honor of having the keys it must be to those who have the character which evoked the words from the Savior. These characteristics cannot be left as a legacy to others. You cannot claim the honor if you are destitute of character. When men ask you, "What think ye of Christ?" and you can reply from the heart, "He is the Son of the living God," then you can open the doors and not before.

Have the gates of hell prevailed against the church? *Emphatically, no.* The addition of members from its inception until now is proof that they have not. But you may ask, Cannot a person be a Christian without belonging to a church organization? . . . Could a concerted effort have been put forth in missionary work, were there no visible church organization? Would we not be shirking our duty were we to stand aloof from the church? The guerrilla soldier is of little use in a battle. It is the concerted effort of many that makes winning possible.

Open confession is good for the soul. But remember, it is good for more than one soul. How many can trace their final decision to enter the church and serve the Lord by the open confession others were making? Is there not here an argument why you who are timidly standing aloof should come openly into the ranks of the church? Your zeal may be the means of others making a decision. The great question is still, "Who is on the Lord's side?" and if you are convinced that His side is right you are doing yourself an injury, your church an injury, your community an injury by keeping your convictions to yourself. Why not hoist your flag today?—A. S. Christenson in *The Bible Advocate*.

WHAT THE BIBLE MEANS TO ME

(Continued from front page)

do not know how to describe happiness better than to actually have in possession the perfect ability to express a perfect ideal and have the opportunity to do it. This is not an

intangible, mystical thought, but it is to be actual, positive, and concrete and, most important of all, it is guaranteed to you and me by God Himself if we comply with the conditions of belief in and obedience to Him in this life.

The Bible has given me hope to endure the present disappointments, trials, and difficulties that beset us all and when despair and doubt have knocked at my door during my life, it has been primarily my belief in God and my belief in the working out of His plan as set forth in this Book of books that has kept me steady under pressure. It has been a great comfort to me, I assure you.

Christ asserted without any "ifs" and "ands" that "all power is given unto me in heaven and in earth." And I emphasize the word "all."

No more sublime words were ever uttered than those found in the 21st chapter of Revelation, when the voice from heaven promised, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . And he said unto me, Write: for these things are true and faithful."

I am glad to testify that I believe the Bible is the divinely inspired Word of God and that the promises and proofs that it contains are my rock-bottom hope on which I rely. I am, therefore, either entirely wrong or I am entirely right in this hope, and from the many years of life that I have now gone through with this hope, I can testify that it has not deserted me and that all the results from this belief have been good and a blessing. May God add His blessing that some day, not far distant, you and I will see the realization of our hopes.

ESSENTIAL ELEMENTS OF CHRISTIAN FAITH

(Continued from page 3)

ever; and of his kingdom there shall be no end" (Luke 1:30-33).

When John, the forerunner of Jesus, entered upon his great work of preparing the way of the Lord, his message had to do exclusively with the coming of God's kingdom upon the earth. This fact is made very clear by Matthew's record of John's preaching. "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1, 2).

When John was cast into prison, Jesus immediately "began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

Wherever the Master went, in country and village and city, we are told that His one great message was the kingdom of God. This was strongly emphasized when, on one occasion, the people implored the Lord to remain in a certain locality that He might continue His healing among them. But "he said unto them, I must preach the kingdom

of God to other cities also: for therefore am I sent" (Luke 4:43).

When the twelve were commissioned and sent forth to the lost sheep of the house of Israel, they were commanded to "preach, saying, The kingdom of heaven is at hand" (Matt. 10:7).

Practically all, if not all, of the parables of our Lord were designed to instruct the disciples and the apostles along this same line. "The kingdom of heaven is likened unto a man which sowed good seed in his field"; "the kingdom of heaven is like to a grain of mustard seed"; "the kingdom of heaven is like unto leaven"; "the kingdom of heaven is like unto a treasure hid in a field"; and "the kingdom of heaven is like unto a net, that was cast into the sea" (Matt. 13:24, 31, 33, 44, 47).

When the disciples asked Jesus to teach them how to pray, He included within the model petition He gave them these impressive words: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). In the summation of His Sermon on the Mount He commanded His hearers to seek "first the kingdom of God, and his righteousness" (Matt. 6:23). The final instructions He gave to His apostles had to do also with the kingdom of God (Acts 1:1-3). We know further that when the apostles went forth under the Great Commission they, too, preached the kingdom of God. "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). Thus the *gospel of the kingdom of God* is to remain the *gospel of salvation* "to every one that believeth" until the Master comes. No other gospel can possibly take its place in this age of grace.

The only biblical conclusion, therefore, which we may reach is this: If you would be saved, if you would have eternal life through Jesus Christ, if you would have your sins forgiven, you must believe the glad tidings of the kingdom of God and acknowledge your belief in baptism!

THE DOCTRINE OF CHRIST

(Continued from page 5)

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." All of the prophets were insulted by men. Many of them were killed; but their voices were only multiplied into all languages and were heard through all the centuries. With that encouraging promise of great reward, our Savior ended the Beatitudes.

By these Jesus explained who was a fit citizen of the kingdom. The poor in spirit, the meek, the righteous, the merciful, the peacemakers, the pure in heart: these are the true citizens of that glorious kingdom. By this beginning of Jesus' doctrine He has turned upside down man's standards of citizenship. How do you measure up as a citizen according to Jesus' standard, let alone being a ruler in it?

The Lord willing, we shall next study how our Savior turned upside down man's standard of law. May we constantly strive to be good citizens of His kingdom.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Attend General Conference

Fortunate indeed is the young woman or young man who will be present at General Conference. Christian character is at a premium. You want your best friends to have high ideals. The best place for the Jonathans and the Davids to find each other is in church. A large gathering of Church of God young people from all over the nation always takes place at General Conference. It's the place for you to go to enjoy the companionship of honorable, warm-hearted friends.

Some people find it difficult to make new acquaintances. But there is a common fellowship among Christians that makes getting acquainted simple. Go to General Conference with the idea that you will like the rest of us from the very first. It is the truth. You will. And we will like you.

How to Kill a Church

* * * *Adapted by D. G. Harvey, Kokomo, Indiana*

1. Don't go to church services.
 2. If you do go, go late.
 3. If the weather is bad, don't think of going.
 4. When you do go be sure to find fault with the sermon.
 5. Never accept an office; it is much easier to sit back and criticize.
 6. If you are appointed on a committee, don't fail to forget about it.
 7. If you are not appointed, get peeved about it.
 8. When your opinion is asked reply that you have nothing to say. But afterward tell every one just how things should have been done.
 9. Do nothing more than is absolutely necessary; but when others do the lion's share tell every one that the church is run by a clique.
 10. Don't hurry about paying your pledges, always wait until your treasury is empty.
 11. Don't bother about seeking new members; let others who do the other work do that.
- (If enough members do any of the above things, it is sure to ring the death knell of the church.)

Has Your Society Paid Its Dues?

The constitution of the Berean Society states that the dues shall be paid semi-annually, on the first of January and the first of June.

Check up with your local secretary and see if your society has paid its dues for the year. Send these dues to the

National Berean treasurer, Mrs. Esta Starbuck, 333 S. Prospect St., Rockford, Illinois.

Others

"Look not every man on his own things, but every man also on the things of others" (Phil. 2:4).

"Our Father in heaven: Bless us we pray Thee and keep us and our loved ones from harm." There's something incomplete about that sentence in our prayers. It has left out others. What about all those not within the circle of our family or companionship? What with the population of the earth at two and a half billion, I, myself, am just a small grain of sand on the beach. But God loves them all. Jesus died for all.

There are Christians living in Russia. We cannot send them Bibles; they would be confiscated at the border. But we can pray for our Christian brethren in that heel-crushed land. Or do we consider prayer is futile, of no value, except to change our own lives and to make us have the peace of God? No, my brother, prayer does that, and more. Paul requested his people to pray for him (Eph. 6:19), for his preaching to be bold. Many of our Christian brothers and sisters scattered all over this earth, doing the work of God, draw upon the heavenly bank for boldness to preach the Word. It appears that their checks require our counter-signing just as much as Moses required two others to hold up his hands.

So when you are praying for yourself and your loved ones never forget to include others. Only in immortal life will you realize all that it will have meant to others.

The Memory Text

What if all the Bibles were destroyed out of America and no more were permitted to be sent in or printed as it is in one sixth of the earth today? Would you have a storehouse of memory texts in your mind? Would you be able to quote the message of the Lord to others? Or would your life be dark, unable to know definitely what God has said, unable to enlighten others? Some in Russia today have only their memories to tell them what God's Word is.

But even if we may have a printed Bible all the days of our lives, there will be times when we will need some verse in the Bible to help us over some thorny path, and we will not even remember that there is such a verse. Where would our Lord Jesus have been if he hadn't remembered the right verses to say to the adversary during the temptation?

Don't neglect that memory verse in your lesson. Some day it may help you through a bad moment.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

BEFORE THE MOUNT OF GOD

THE children of Israel had been led out of Egypt by Moses and taken safely through the Red Sea. They were now near the place where Moses had stood when God called him from the midst of the burning bush. It was at the foot of Mount Sinai.

God had given Moses some very careful instructions as to what the people should do when they reached this spot. They were to purify themselves, and wash their clothes, and make their camp tidy. They were commanded not to touch the mountain, or they would die. They were to wait there for three days.

On the third day things began to happen. The thunder roared and the lightning flashed. Then they heard a voice like the sound of a trumpet. All of this frightened the people greatly.

Then followed a terrible earthquake which made the great mountain tremble, and smoke poured forth from it. God wanted His people never to forget that day. For God Himself was going to talk to them.

The first thing God told them was that they were to worship no other god but Him. You know, all around were people who worshiped many gods, and God knew that it was not good for them to do so. When we worship the one true God with a humble and sincere heart we grow to be more like Him as time goes by. We would not want to be like the gods that some people worship today.

The next thing God told them was that they were not to make any images to bow down before in their worship. No one could make a true likeness of God, for no one has ever seen Him. And to make one that was not true would be an insult to God.

Then God told His people they were not to use His name in vain. We hear so much swearing today that we sometimes wonder if people realize what they are saying. Why, those old people of Israel who really loved God honored Him so highly they scarcely dared pronounce His name in worship! Let not one of you boys or girls ever grow so thoughtless and irreverent that you would take God's name upon your lips in swearing.

The next commandment was that one day out of the week was to be used for worship and rest. And how far the people of today have wandered from the law of God!

How many good things come to all who set apart one day for God. But, of course, you realize that does not mean we may forget Him the other six days. We would not want to do so.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," was the next law God gave Israel. Indeed, each one of these laws is repeated in some form for us in the New Testament.

Paul tells us in Colossians 3:20, "Children, obey your parents in all things: for this is well pleasing unto the Lord." See how many ways you can think of in which you can honor your parents. Obedience is one of the first you will name, I am sure.

After that God told the children of Israel they were not to kill, or steal, or lie, or covet, which means envy. Jesus our Savior, when He was telling us how we should act, said that if we desired in our hearts to do these wicked things to those about us, it was just as bad as to do them.

And so we see that if we love the Lord God above all else, with our whole heart and soul and mind, and our neighbors as ourselves, we will keep every law of God. For love drives out all thoughts of evil or the desire to do evil.

Did you ever take a long auto trip over new country with your father and mother and forget to take along a road map? It was rather difficult to go direct to your destination, wasn't it? You drove several miles out of your way, no doubt, especially if the signs along the highway were few and far between.

Well, life without any rules from God to guide us would be something like that. We would wander many times off the right path, and often we would stop and wonder which way we ought to turn.

But God has given us a wonderful Guidebook, the Bible. The more we read it the more we will want to follow it's directions, and the more we will love the Giver of the Book. May each one of you girls and boys learn to love the Bible while you are very young. Then as you grow older it will grow more and more dear to you year by year.



AMONG THE CHURCHES

CONFERENCE CALENDAR

- July 29-August 1—Oklahoma-Arkansas Conference at Driggs, Ark.
 August 3-15—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
 August 15-22—Western Nebraska State Conference at Holbrook.
 August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.
 August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

CHURCH HOME-COMING

July 23, 24, 25, Eldorado, Ill.

"Not forsaking the assembling of ourselves together . . . but exhorting . . . and so much the more, as ye see the day approaching" (Heb. 11:25).

It is in keeping with the above exhortation that the home folk of the Eldorado Restitution Church invite one and all of its members near and far, together with their friends and Christian friends everywhere, to assemble on July 23, 24, 25.

Program: Friday, 8 p. m., sermon; Saturday, 2 p. m., Bible study; 8 p. m., sermon; Sunday, 10 a. m., Sunday school; 11 a. m., sermon; 12:30 p. m., basket dinner on church lawn; 2 p. m., sermon and Bible study; 7:30 p. m., sermon.

Bro. F. L. Austin of Chicago will be present, God willing, and it is hoped that other speakers may be present.

That "the day is approaching" seems evident on every horizon. Our prayerful urge is that one and all will postpone every other kind of dating for July 23, 24, 25, and make it opportune to attend these additional efforts to seek the Lord while it is day.

For information address H. J. Edmister, Elder, Eldorado, R.F.D., or Miss Elizabeth Martin, Secretary, 1900 N. Illinois St., Eldorado.

HERALD RECEIPTS

Mrs. Kittie Watt; Mrs. Ella Skeels; Earl Reinhard; R. H. Judd; Mrs. George J. Rahn; Charles V. Olmstead, Jr.; Roy Blanchard; Mrs. Rillie Beardslee; Mrs. Lillian A. Greiner; Robert Dodridge; W. G. Alford; Maurice Anger; Horace Haines; Joseph Fletcher, Jr.; Mrs. Spry; Mrs. Catharine Magregor; Mrs. Elizabeth Toney; Mrs. H. Harvard; Mrs. H. Dilamarter; Mrs. R. Dilamarter; Elliott Goodwin; George Van Blaireom; Mrs. Howard Marlett; Mrs. Thomas Lorne; Rev. Charles Hale; B. A. Gabrielson; John Wendlin; Garrett Fowler; Arthur Knott; Josephine Engbretson; Mrs. Hazel Pritchard; Mrs. Mildred Somers; John O. Conrad; W. W. Booth; Dr. Samuel Metheny.

Harry G. Kipp; Edgar Pearson; Howard L. Overholtzer; Vivian E. Kirkpatrick; Mrs. A. M. Ross; Mrs. G. H. Loudenslager; Roy Hunt; Harvey Findley; S. J. Wilson; Mrs. Mattie Vinyard; Mrs. Anna Boyanovsky; C. E. Hatch; Miss Lila Kirkpatrick; Mrs. Inez Titus; Mrs. Ada M. Eldridge; Mrs. H. H. Harrington; Mrs. Bernice Roberson; John E. Hammond; W. E. Boyer; Mrs. Elizabeth Clency; Mrs. O. M. Anderson; Alden E. Overholtzer.

TOO MUCH NEWS

Items for the church pages have been so abundant the past two weeks that some have had to wait. We have several items left over for later publication.

FROM "GOLDEN RULE NEWS" Cleveland, Ohio

The following officers were elected at the annual business meeting of the Golden Rule Church in Cleveland, Ohio, held on June 28. Elders—W. J. Halls, H. H. Hawkins, H. J. Stadden. Deacons—Fred Austin; J. O. Conrad, Albert Hollinshead, Sr., George Jones, George McMurtrie, H. W. Stadden, J. Don Swartz. Deaconesses—Miss Mary Elton, Mrs. Alice Lindstrom. Moderator—H. H. Hawkins. Clerk—J. O. Conrad. Treasurer—H. J. Stadden. Assistant Treasurer—Fred Austin. Trustee—H. W. Stadden.

The pastor will leave on July 18 for his vacation and, after a two weeks' visit with his parents in Alabama, he will attend the General Conference at Oregon, Ill. He will then go to Waterloo, Iowa, where he will teach in the Bible School at the Conference there.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Delos Andrew; Mr. and Mrs. J. H. Williams; Wayne Thompson; Georgia Thompson; Eva H. M. Fletcher; Helen M. Chisholm; Ella M. Siple; W. A. Reid; Mrs. Grace L. Myers; Lydia A. Railsback; Mary Calkins; Mr. and Mrs. E. C. Railsback; Mrs. Ray Maysilles; Ida F. Orem; Maybelle Hanson; Mrs. Eva L. Page; Mr. and Mrs. Harvey Krogh, Jr.; Mr. and Mrs. C. E. Lapp; Mr. and Mrs. Paul C. Johnson.

CONTRIBUTIONS TO N. B. I.

A Wyoming Friend	\$5.00
Jessie M. B. Kauffman	5.00
W. A. Reid	2.00
J. W. Sweet	3.97
Mabel H. Netts	5.00
Ada M. Eldridge	3.00
Mr. and Mrs. E. C. Railsback	2.00
Mrs. Ray Maysilles	3.00
A California Friend (ind. fund)	25.00
Russell & Laura Harman	5.00
Mrs. Isabelle E. Brown	2.00
Ernest S. Logan	2.30
Maurertown, Va., S. S.	4.30

BETWEEN YOU AND ME—

How many friends will you bring with you to Conference this year? It will be a never-to-be-forgotten experience and a great source of spiritual satisfaction, especially to such as may never have attended one of these fraternal gatherings before.

To show that even the United States Government is subject to accident or mistakes, we recently received a wedding announcement signed by Bro. James A. Patrick which should have reached us months ago. The explanation given was that the envelope containing the announcement had slipped behind a drawer in the post office and had just been discovered. The report of the happy event was published, however, after being sent in a second time.

Bro. J. W. McLain, who will be director of music at the coming Bible School and Conferences at Oregon, Ill., requests those who have instruments to bring them for use in orchestra work.

Word from Rensselaer, Ind., brings the information that Bro. J. H. Anderson was able to fill his monthly appointment Sunday morning at that place. One of the chief troubles from which Bro. Anderson suffers at the present is an eye affliction which makes reading not only difficult but results in much pain. We continue our prayers for his complete recovery.

There is much trouble in this old world of ours which only those who are personally affected by it know anything about. May God help us all to be sympathetic and "kind one to another" that we may help to bear each others' secret burdens as well as those which are obvious to us!

Sr. Lottie E. Young writes as follows concerning the forthcoming Bible School and General Conference: "I do hope and pray that the Bible School and Conference may not only be well attended but that the good seed sown may fall into 'good and honest hearts' and produce a bountiful harvest." May each one of our readers join Sr. Young and ourselves in prayer for the success of the coming annual gathering.

Bro. S. J. Lindsay returned last week from his work with Bro. Richard LeCrone in Minnesota. He reports a good meeting and a very pleasing reception from the brethren in and around Eden Valley. Also, incidentally, he assures us that fishing in the northern lakes is unsurpassed in inland waters.

Bro. and Sr. S. T. Stantial and their little son and daughter of Los Angeles, Calif., were surprise visitors at Oregon recently. Needless to say, the editors of The Herald, both of whom held the pastorate of the Los Angeles church for a time, were delighted to meet these faithful young people and to hear the interesting personal reports of the building and dedication of the new church in that western city.

Last Friday morning Bro. and Sr. Victor Corbell of Tempe, Ariz., paid a brief call at the office. They had spent the night with Bro. and Sr. S. J. Lindsay and were on their way to Waterloo, Iowa. It always gives us pleasure to have our brethren from various parts of the country plan their vacation or business trips in such a way that they can stop off in Oregon and bring us a greeting from their home congregations.

FROM LAWRENCEVILLE, OHIO

The annual meeting of the Lawrenceville and Springfield brethren, held Sunday, July 11, at Lawrenceville, was well attended, and successful.

The sermons were about the return of Christ and signs of the times in which we are living. A bountiful dinner was enjoyed in the shade of the maples near by. Throughout the day the spirit of Christian good will and unity was felt. Several more subscriptions for The Restitution Herald were handed in.

Most encouraging of all was the public acknowledgment of Christ by Mr. and Mrs. John Howell of Springfield, and Mrs. Howard Overholtzer, who were baptized in the late afternoon in a near-by stream. Mr. and Mrs. Howell are middle-aged, and are not only well acquainted with Church of God teaching, but for the past year or more have seriously considered the step now taken. Mrs. Overholtzer is a young mother who is anxious to do her part in building a Christian home. Her husband has been a member for a number of years, and is glad to see his wife also one in the Lord's work and fold. Mrs. Overholtzer lives in Lawrenceville, but her address is Springfield, Rt. 7.

All rejoice because of these visible blessings, and the church is more inspired to "press on" and to "occupy" until the Savior returns to earth.

Sydney E. Magaw.

ST CLOUD, MINNESOTA

During the month of June our program was somewhat varied. We had regular services the first Sunday with a picnic dinner at the noon hour. From June 9-13 the Minnesota State Conference was in session at Eden Valley and all services were canceled at our home church in order to allow everyone the opportunity of attending the Conference. In spite of the rain we had a very good time of fellowship together. On June 14 the pastor, wife, baby, and Kenneth Bremer left for Ohio. The first night was spent in Oregon, Ill., with Paul Johnson and family. We again had the privilege of meeting with the brethren at Brush Creek, Ohio. After several days we turned toward Grand Rapids, Mich., where the Michigan State Conference was to be held.

One full and very enjoyable week was spent working with Bro. Austin and Bro. Smead. It was a real pleasure to be among the brethren at this point, and even though strangers in the flesh we were one in spirit.

Several days after the close of Conference we started home via Chicago, stopping overnight at the Austin-Whitehead home. We also called at St. Luke's Hospital for a brief visit with Miss Marjorie Siple, who is now a graduate nurse.

July 4, our first Sunday at home, proved to be a glorious celebration for some, but brought sadness to our whole congregation due to the death of Sr. Richard Grandquist and her infant son. She was one of our faithful workers of the church and was, at the time of her death, one of the Sunday school teachers. May God comfort the family in their sorrow. Funeral services were conducted July 7.

In the evening of July 4 Bro. and Sr. Harold Starbuck of Rockford, Ill., were present at our services. We are always glad to have any out-of-town brethren stop. On Sunday morning, July 11, Bro. Clyde Randall of Font-hill, Ont., with his son Celaine and his father Bro. George Randall, was with us at the morning worship hour. Bro. Randall gave us a very inspiring missionary message. May the Lord bless the message and help us to become more zealous in spreading the gospel.

C. E. Lapp, Pastor,

T. A. DRINKARD REPORT

The writer enjoyed the Christian fellowship and splendid courtesy accorded him where he has "gone preaching the kingdom of God" (Acts 20:25) during May and June, among brethren who realized the necessity of preaching the truth.

At Ripley, Ill., May 1-23, I found a very fine congregation of Godfearing men and women. When pioneer soldiers of the cross come to me and say, "Bro. Drinkard, that preaching sounds like old times," I feel that my labor is not in vain. Our brethren, many now sleeping 'neath the clods of the valley, went through much hardship and faced great opposition to see the work established in Ripley. Some of them are still there and are standing very faithful to the Master. May God richly bless them for their loyalty to Him. Ripley is where Bro. Harvey Krogh, Jr., now labors as pastor. He is a splendid young man with a very bright future. I feel a very deep interest in him, as he obeyed the gospel under my ministry in Blair, Neb.

At Brush Creek, Ohio, June 6-13. Well, those who have labored there know the fine fellowship that a minister finds in that church. Bro. Sydney Magaw is the pastor, and is doing a splendid work. For a pastor or evangelist to do effective work, he must have the support of the brotherhood. Bro. Magaw has a splendid congregation, splendid support, and a fine field. I saw some that I met there years ago, and was happy to renew the friendship which grows through the years. What has been done there can be done elsewhere if our brethren will throw off the cloak of indifference and either pull or push. And if they can't do either, may they get gracefully out of the way so some one else can carry the work forward. Don't be a stumblingblock in the way of others. Time is too precious to waste. You have all to gain and nothing to lose by serving the Master.

On my way to Bear, Ark., I stopped for two nights, June 15 and 16, in St. Louis, Mo., where we had services. The people there are trying to build up the work, and one feels encouraged to go forward after coming in contact with their fellowship and courtesy. May God bless them for serving Him.

On June 18 a meeting was started at Bear, Ark., and closed on the 27th. There was not such a large attendance, but there was good interest. There is a good opportunity to build up a fine work there through the faithfulness of those whose hope is in the Master.

There are many places and calls for meetings if our brethren will unite their efforts, time, and means to answer them. As Bro. Randall says, "The Church of God needs a quickening in life and action." What good will doctrine and faith do us unless we put into practice our faith?

I expect to be at the Arkansas Conference from July 29 to August 1. Following that I plan to attend the General Conference at Oregon, Ill. I shall be happy to meet you there. However, let me hear from you that are interested in preaching the gospel at my home address—Handley, Texas.

T. A. Drinkard.

WALFORD - THAYER

On Saturday, July 3, a very quiet wedding took place, when Miss Georgia M. Walford became the bride of V. Lyle Thayer. They were married at the Church of God parsonage by the groom's father, Elder V. Earl Thayer. They will make their home in Winchester, Va., where both are steadily employed.

HAZEN - RICHEY

Miss Thelma Hazen and Elden Richey were united in marriage at the home of Mr. and Mrs. Walter Connelly, southwest of Martinsville, Ill., Sunday evening, June 27. A. C. Smith, pastor of the Bethel Church of Martinsville, performed the single ring ceremony. The attendants were Luella Morgan and Clement Richey.

Mrs. Richey is the daughter of Sylvester Hazen. She has made her home with her aunt, Mrs. Walter Connelly, most of the time since the death of her mother when she was a small child. Mr. Richey is the son of Mr. and Mrs. Sylvan Richey of Martinsville.

Refreshments of ice cream and cake were served following the ceremony.

Mr. and Mrs. Richey will make their home in Hammond, Ind., where he has employment. Mrs. Sylvan Richey.

EVANGELISTIC ZEAL IN NEW ZEALAND

Our brethren in New Zealand are being stirred up to renewed activity in missionary work by the same considerations that have moved the Church of God to increased zeal in spreading the glad news of the coming King of glory. In the May issue of The Bible Standard, published at Auckland, appears the announcement and program of the "Annual Gatherings of the New Zealand Evangelistic and Publication Association," which corresponds to our own National Bible Institution. The program is prefaced as follows:

"Christian people have a responsibility not to be content simply with their own salvation, but to help to impress it earnestly upon others. Believers in life only in Christ, and in His second coming, are entrusted with a message which the world badly needs, especially now, when 'Social Gospel' and vague abstractions about 'the Christian ethic' make the heedless worldling feel that Christianity has nothing satisfactory for him. We have a message so true, so definite, so adequate, so personal, that we ought to encourage every sincere endeavor for its promulgation. You will be doing so by your personal presence at these meetings, and your interest in their proceedings."

The entire appeal is one that might well be addressed to the Church of God in America on the eve of its great annual gathering, and the last assertion is especially applicable to us. Your presence at the forthcoming General Conference in Oregon, Ill., will not only indicate your interest in the advancement of the gospel of the kingdom of God, but it will actually serve to further its advancement as you contribute of your spiritual and financial support to that work.

WILLIAM H. H. CLARK

William Henry Harrison Clark, son of Amanda and Calvin Clark, was born August 13, 1857, and departed this life June 23, 1937. On August 2, 1886, he was married to Lola Cooper of Ripley, Ill. To this union three children were born, two having passed away in infancy, and Harlan, who has spent most of his life with his parents, except the time served in the army during the World War, is left with the wife and mother to mourn the passing of this good man.

On August 2 of last year Mr. and Mrs. Clark celebrated their golden wedding day with a host of friends and relatives. Mr. Clark was not a member of any church, but has always expressed faith in his Creator.

Harvey Krogh, Jr.

Are You Short of Oil?

By W. H. Wilson

TEN virgins are represented as going forth to meet the bridegroom. They all took their lamps with them, but only half of them took the precaution to carry well-filled oil cans, that they might refill their lamps when the oil which was in them when they started should be consumed.

The bridegroom evidently tarried longer than they had expected and, wearied with long waiting, they became drowsy. All this time the oil in the lamps was being consumed.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6).

The virgins were all at once aroused to a keen sense of activity in trimming their lamps, and those who had oil with them began to refill them. The foolish virgins observed that the flickering light of their lamps was about to expire just at the critical moment, when they should go forth to meet the bridegroom. Noticing their need, they said to the wise, "Give us of your oil; for our lamps are gone out." The wise virgins having no oil to spare, admonished the unwise to go and buy oil for themselves. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:10-13).

Hence we observe the necessity of always keeping on hand a liberal supply of oil in case of emergency. To leave it for a more convenient season may result in the door being "shut" before a supply can be obtained.

The use of a lamp is to radiate light. "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. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:16-23).

The nature of the light as indicated by the above quotation is that which is radiated from the gospel lamp; for those people "which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." The gospel light is the only light which is strong enough to light up "the region and shadow of death." When Jesus began to preach "the gospel of the kingdom" in Galilee, "the people which sat in darkness saw great light."

Among the contributors to our church publications of the past generation none was better known nor more highly regarded than was the author of this article, which first appeared in The Restitution, June 19, 1895.

We read that Jesus "brought life and immortality to light through the gospel." The great light seen by people who sit "in darkness," by aid of the gospel lamp, is the light of "life and immortality."

I tell you that people will never see "life and immortality" unless they behold it "through the gospel" light! "The entrance of thy word giveth light!"

How different the condition of those whose life is radiant with the light which is radiated "through the gospel"! "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (1 Peter 2:9). "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place" (2 Peter 1:19).

Gospel light is made more searching and powerful when aided by good works. "Ye are the light of the world, a city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand, and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

We might compare "good works" to keeping the gospel lamp in good order—cleaned, trimmed, and filled. This gives brilliancy to the light, which otherwise would be charred and gummed up and finally go out.

All truly wise virgins are bound to be light-bearers. It is not to be hid under cover, but elevated where all can view it, and if accompanied by "good works" those who behold the light are sure to admire it. It is the duty of every single one to become lamp-bearers and let the light shine as best we can, either in private or in public. None are excused from this duty. It applies personally to you, my brothers and sisters.

It is with sorrow that I see that erroneous doctrine is putting some of the virgins to sleep. The tendency of universalism is to lead those who trust in it to undervalue the gospel oil, and who will be found without a supply when the Bridegroom comes. Hence you will not have "the great light" to show you the way through "the region and shadow of death."

None can become espoused virgins to Christ unless first obedient to the faith; and false teaching may lead others to neglect this duty, because they are taught that this is only incumbent upon Jews.

The coming of the Bridegroom for his bride is an event of daily expectancy; let us take no risks.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, JULY 27, 1937

NUMBER 43

Our Increasing Responsibility

FROM East and West, from North and South, comes the sound of tumult and contention! Social, economic, and political unrest prevail everywhere! The nations are angry, the masses are aroused, fears have laid hold upon the people everywhere! And above the sound of confusing voices raised in clamor, is heard the thundering crash of guns, the moans of the maimed and dying on many battlefields, and the plaintive cry of little children begging for bread!

The day of God's wrath is drawing near! And with its rapid approach the responsibility of the Church of God, the mouthpiece of the Almighty, is vastly increased. No one in all this world of perplexity and doubt, of uncertainty and fear, knows the meaning of the tragic happenings that are taking place—no one knows what the outcome is to be—except the devout and patient student of the Word of God! No one else is qualified to “warn the wicked of his way to turn from it” that he may escape the time of trouble that is impending! Only the informed disciple of the Lord can give to the fear-stricken world the means of deliverance and salvation which God has so graciously provided in the Gospel of the Kingdom of God!

Such are the facts to which the Church of God has called attention constantly throughout its history. From pulpit and press we have criticized other denominations for their failure to carry these vitally important truths to the suffering world. But let us candidly ask ourselves these questions: What have we, who boast of our knowledge of these things, done more than others to accomplish this great purpose? What actual sacrifice and effort have we made as a people to tell “all nations” of the coming and kingdom of the Christ? We claim to know the biblical conditions of salvation from sin and death, but how many men and women outside of our own restricted communities have been made acquainted with the only gospel which is “the power of God,” through work you and I and the churches we represent have done?

These are questions which we should take into serious and prayerful consideration when we meet in General Conference next week. The opportunity before us is rich in possibility and heavy with responsibility. May God impress upon us our individual and our collective duty to Him and to our fellow men in these changing times!

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Holy Land an Armed Camp

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—Jesus.

JERUSALEM, July 7 (delayed).—More than 12,000 British troops and police transformed the Holy Land into an armed camp tonight when Lord Peel's British Royal Commission announced its plan to split Palestine into Jewish-Arab sovereign states in an effort to end fifteen years of contention and bloodshed between the two races. Loudspeakers blared the four-hundred-page royal report from stores, theaters, mosques, and synagogues throughout Palestine. The British High Commissioner appealed to 1,000,000 Arabs and to 400,000 Jewish colonists to keep order. Troops with fixed bayonets, tear gas, and clubs were scattered everywhere.

The Royal Commission's plan, already approved by the British Government and awaiting only the consent of the League of Nations to put it into effect, gives one third of Palestine to the Jews and two thirds to their Moslem enemies. Between these two states—the Jews on the north along the Mediterranean and the Arabs on the south and west bordering on the British-mandated Arab nation of Transjordan—will be a British-controlled neutral corridor including Jerusalem, Bethlehem, and Nazareth.

Authorities received the long-awaited report with grave fear. They said it appeared inevitable that Arab nationalists, allegedly stirred to anti-British unrest by foreign agents (see "Abreast of the Times," March 30, 1937), would turn their anger upon the Jews because they have steadfastly opposed extension of Jewish concessions. Jewish colonists are likewise angered by the recommendations, arguing that they fall short of the late Lord Balfour's 1917 promise to provide a "national home for Jewry" in the Holy Land.

Christ for the Crisis

"He went forth conquering, and to conquer."—Revelation 6:2.

GRAND RAPIDS, Mich., July 13.—Recently returned from a world tour in the interest of the Christian Endeavor Society of which he is president, Dr. Daniel A. Poling said in an address before the 36th International Convention of the society, which just came to a close, that observations made in the forty-six countries he visited led him to the "disquieting conclusion that no country and no race has escaped the inoculation of fear and distrust" (Luke 21:26). "Today," he continued, "the world statesmen play bloody chess, war captains maneuver, and always youth marches." And then he asks, "In the light of the facts that constitute the world crisis, what of the church?"

"Protestant Christianity," he insists, "far from being in a position to conduct a successful offensive against the powerful forces opposing the church (Eph. 6:12) may be presently unable to maintain her own positions."

Calling attention to the unity and aggressive zeal being shown by Shintoism throughout Japan, Hinduism and Buddhism in India, and Mohammedanism in Asia and Africa, Dr. Poling laments the divisions and sectarian rivalries that keep Christianity from presenting a united and powerful front to the challenging world. He believes Christian unity will eventually be attained but warns that if the world is to be saved for Christ we dare not wait until that goal is reached.

Again we are impressed with the way in which a really sincere and devout man (Acts 10:2) can overlook the clearly stated purpose of God for this age. This is the "witnessing" age (Matt. 24:14), not the time when He that sits upon the white horse is to go forth "conquering, and to conquer." There can be no question in the mind of the believer but that eventually the crisis of the world will be successfully met by the Lord Jesus Christ. But let us not be misled into thinking that the conquest of the world is to be accomplished before the Lord comes!

Grafting Dead Eyes to Living

"I see men as trees, walking."—Mark 8:24.

Moscow, Russia, July 24.—"How do you call this tree?" asked a man who had never seen clearly in his life before. The question followed a successful operation in which a surgeon had removed a tiny piece of cornea from the blind man's eye and replaced it with a corresponding tiny particle of cornea taken from the eyes of a dead man. According to *The Digest* four hundred operations of this sort have already been performed in Russia. The originator of the amazing new technique is the well-known scientist, V. P. Filatov.

If men can make dead tissues live, God surely can make the dead in their entirety to live (Isa. 26:19).

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G. Eldred Marsh Editor
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Interpreting God's Word

By R. H. Judd

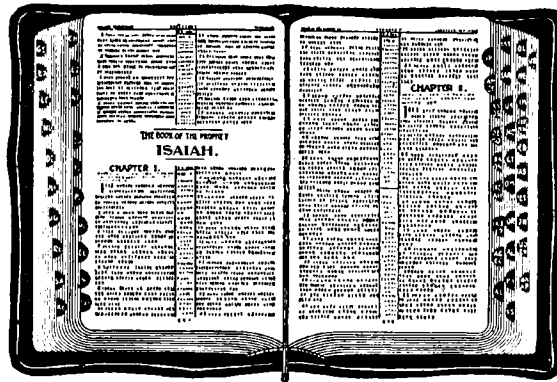
ONE has often been much surprised in reading literature on Bible subjects to see how little effort is sometimes made, even by leaders of Christian thought, to get at the bedrock foundation facts of the subject under review. This is true of "orthodox" and conditionalist alike.

Probably few books of recent date on the question of immortality have had a more sympathetic reception than has *Life and Immortality*, by our well-known and personal friend, Rev. Eric Lewis, B.A.

Discussing the subject of death and the tree of life, Rev. Lewis says: "Presumably Adam and Eve had been feeding on the tree of life." And again, "We do not know for certain whether their life was maintained by eating of the fruit of that tree." In the writer's opinion doubt on such a matter is too important to pass over, especially so when the answer is clearly given in Scripture, and all that is needed is more careful study and analysis of the language used.

In Genesis 2:9 we read: "And out of the ground (in the Garden) made the Lord God to grow every tree that is pleasant to the sight and good for food: the tree of life *also* in the midst of the garden, and the tree of the knowledge of good and evil." From this verse it is clear that there were other trees that were "good for food" besides these two which are singled out as differing in some special way from the others. That the tree of knowledge of good and evil was the only tree forbidden is evident from verses 16 and 17. Had the narrative ended there our friend would have been correct in asserting that we do not know for certain whether the lives of Adam and Eve were maintained by eating of the fruit of the tree of life. He adds the remark: "We may with reason presume so." We might, however, with as much and probably more reason, presume that with so many other trees that were "good for food" they had not eaten of that tree. Already having life they did not realize their need. The other trees gave sustenance, not life, and that is all that any food gives us today. It was not *life* they desired, it was knowledge, and it apparently did not matter at the moment whether that knowledge was "good" or "evil."

In Genesis 2:9 these two trees are differentiated from the others by the little but significant word "*also*." In quoting Genesis 3:22, the author of *Life and Immortality* inadvertently omits the word "*also*," which is the key and



the answer to his doubt. Let us notice how clear the statement is with that word in its right place. "And now, lest he put forth his hand and take *also* of the tree of life." He had taken of the tree of knowledge of good and evil, and he was turned from the Garden lest he "take *also* of the tree of life." When that statement is considered in conjunction with the fact (which I think all will admit) that only once had he partaken of the tree of knowl-

edge, the logical inference is tantamount to a statement that he had not yet, even once, taken of the tree of life. Had he done so and then died, the tree of life would not have been a suitable example of the true Tree of Life—our Lord and Savior, Jesus the Christ.

Let us notice another thought in close connection with the above, which illustrates the need of care and thoroughness in the study of God's Word before forming conclusions.

In Genesis 3:17 Adam is told: "In the day that thou eatest thereof thou shalt surely die." Here is a clearly stated matter of fact, but because Adam did not die in the day, but continued to live, many human devices have been resorted to to show that in some mysterious way the sentence was carried out. God did not threaten *spiritual death*, nor do we have any right to assume that He did. Neither did He address His threat to the *character* of Adam; but He did threaten death to the *person* of Adam: "In the day that *thou* eatest thereof *thou* shalt surely die." Nothing could be more explicit. The time named is equally as definite, viz., "in the *day* that thou eatest." If that does not distinguish between the day in which Adam ate the fruit and every other day of his natural life then there is no language capable of doing so. To speak of the day in which Adam ate as a day of a thousand years is unreasonable; indeed, foolish. Adam did not live one such day. It would therefore be impossible to distinguish one of those days from another. Further, the threat was directed to *all* that was embraced in the word "thou"—"the man" that He "commanded"—not merely some part of him.

One explanation that has been offered by some is that the marginal reading, "dying thou shalt die," meets the case in that a protracted death of indefinite duration is implied. Close examination, however, will reveal the futility of the thought. In the first place, "dying thou shalt die" is but a Hebraism to denote emphasis and certainty by repetition of the fact stated, and is (Please turn to page 11)

The Doctrine of Christ

Number 3

By Harvey Krogh, Jr.

LAST week in the study of the teaching of Christ we discovered His standard of citizenship for the new kingdom. In this study we wish to see how He established a new standard of law and how He struck at the very roots of sin.

As introduction to this Jesus said, "Ye are the salt of the earth." Why did He not say, "Ye are the gold of the earth"? Is not gold more precious than salt? Oh, no, it is not! You and I can live without gold much better than we can live without salt. Salt is necessary and vital, therefore, God made so much of it. Humanity needs salt, and the world needs the disciples of Christ and the characters that He is building.

Maybe you have wondered what Christ meant when He said, "But if the salt have lost its savour, wherewith shall it be salted?" In the days of the first disciples, and before those days, there was a tax or customs duty on salt, and because of the abuse of this tax many mixed the salt with earth. When it reached the consumer it was often very impure, but was still salt. But sometimes that earth and salt were washed with water and the water dissolved the salt and carried it out of the earth which had been salty. It was then spoken of as salt that had lost its saltiness. It was therefore good for nothing but to be trodden under foot of men. The disciples are the salt and they dare not lose their value and purity by adulteration with the earth.

"Ye are the light of the world." Jesus meant to impress upon the minds of His followers how important their work was. That means that your labor for the Christ is also important. And as it would be foolish to make a light and then cover it up, so we should let our light shine. Consider for a moment the importance of light. And how much more important is that light of understanding that comes only from God and His Son!

The glory for all the good works that we do should go to the Father, for it is His influence upon us and that of His Son that enables and inspires us to do good.

Now Jesus speaks of the law. He came not to destroy it but to complete it, and no part of it should pass away until He had completed it. And our righteousness must exceed that of the scribes and Pharisees who kept only a part of the letter of the law, for the letter only restrains the outward manifestation of inward sin.

Then Jesus began to say to them, "Ye have heard that it was said by them of old time." Who were they of old time? The prophets, the lawgiver, and the people of the Mosaic law. That law was God's first step to change the characters of men, men in all their sin, their unrestrained lust, their unruléd passion, their greed. That law was a big step when men had been demanding a life for an eye,

an arm for a finger, and a hundred lives for one life. Yes, it was a great step toward the right, when the law only required "an eye for an eye, and a tooth for a tooth."

"Ye have heard . . . Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." This was spoken as though it were the custom to kill, and it took for granted that evil was dominant and that instinct and lust ruled. "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Anger equal to murder? We cry out that that is radical. But it isn't, for Jesus knew where sin starts: first a hard feeling, then harsh words, evil deeds, and murder! If that ill feeling could be nipped in the bud, the sin would be conquered. It is too late after the thought is executed. It will not suffice to forbid the final act, which is only the result of the sinful thought. That is His doctrine—quench the fire while it is yet a spark.

"And whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 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." If anyone has anything against you, *you* are the one to make the first step to him and do all in your power to make reconciliation. Do you know of anyone that holds anything against you? You had better make it right. And this is not my teaching; it is the *doctrine of Christ*.

Then our Savior said that we should come to terms with our opponent quickly. We are not to carry on the strife. If you do you will get the worst of it every time. Make settlement and get those things taken care of.

Again, "Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Even a single evil thought is condemned by the Master. Oh! how careful we must be, for it is only the pure in heart that shall see God. We must keep close to our Savior. We need His guidance in all that we think of as well as in all that we do.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." We might think that Jesus didn't mean that literally. But men literally have an arm

cut off and cast from them if blood poison has infected it and endangered the whole body. They allow their bodies to be cut open for the removal of diseased parts when their lives are in danger. Why not cut off that part which is leading to the destruction of the very opportunity of eternal life? Maybe if you would think seriously of cutting off the offending member, you would walk closer to the Savior and the offense would not come. Try it!

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem;

for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." If your word is true you need no oath; if untrue, an oath will not make it true. You and I in our weakness do not know what shall be on the morrow, nor do we know that we shall be able to do that which we might swear that we would do. We should not therefore swear and make God responsible for our failure. We may promise to do the best we can and ask the Lord to help us keep our promises. So let us tell the truth always and strive always to keep our word.

In all these things Jesus has given us instruction that has revolutionized the lives of His disciples, because His laws change the very life rather than merely restrain the outward expression of evil. These teachings are drawing us closer to our Savior.

Let us meditate on these true sayings, that we may ever abide in the doctrine of Christ.

Dead in Sins

By T. A. Drinkard

"Even when we were dead in sins, hath quickened us together with Christ."—Eph. 2:5.

AS WE study the Word of God we should learn that there are at least three different kinds of death: (1) dead in sins (Eph. 2:5); (2) dead to sin (Rom. 6:2); and (3) death that ends all consciousness (Psalm 6:5).

When Brother and Sister Adam became sinners as the result of transgressing God's law, they became "dead in trespasses and sins" (Eph. 2:1) and this was the crime, and should never be confounded with the penalty, literal, physical death, that reversed the order and returned them to dust (Gen. 3:19; Psalm 146:3, 4), because they had done the things that they should not have done (Gen. 3:17). Their sin found them out (Num. 32:23). Not only did they become *dead in sin*, but they came under the penalty of broken law, a reversal back to a non-existent state, into a death that ended conscious existence. To be morally dead is another way of saying that men and women are sinners and as such they are reckoned as dead, and while they are in this state of alienation (Eph. 2:12) the law of God becomes operative in its quickening influence. And when the finished work of this quickening process appears, then the finished product has become dead "to sin" (Rom. 6:2), by being "baptized into Christ" (Gal. 3:27) which was a figure of Christ's literal death upon the cross.

Only those who are dead *in* trespasses and sins can die *to* sin, for to die to sin one must be alive to sin first, and then through the purifying work of the gospel a new relationship is brought about and established.

It may be assumed that Christ died to sin, but such assumption is only superficial, since to die to sin you must

first be alive to sin, and we know that according to Scripture Christ was not a sinner, since Paul affirms that Christ "was in all points tempted like as we are, yet without sin" (Heb. 4:15), because He "knew no sin" (2 Cor. 5:21). He knew no sin, neither did He recognize its necessity in His own life nor in the lives of those for whom He died, else He would not have died. Paul says, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:10).

But that Paul did not mean to convey the idea that Christ was first alive to sin, and therefore died thereto, is clearly proved within the border of this text and also by others. Let me call your attention to Murdock's translation of this verse: "For in dying, he died for sin, once; and in living, he liveth unto God." Why and how could He be "made . . . sin for us" (2 Cor. 5:21)? By Hebrews 9:26—"but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself"—it is seen that "Christ was once offered to bear the sins of many" (Heb. 9:28). "While we were yet sinners, Christ died for us" (Rom. 5:8), and having died for sinners, it could be truly said that He died for sin. He came to "bear the sins of many," not for Himself.

Today when men and women obey the law of God they are said to be "free from the law of sin and death" (Rom. 8:2). Therefore when they become *free* they are also said to be "dead to sin" (Rom. 6:2), hence they should not "live any longer therein," because sin does not lead to God; it destroys, blasts, and ruins, wherever it takes root.

In All Things Like His Brethren

By A. H. Zilmer

ONE of the most sublime facts of the Bible is the self-effacing and loving service which the Lord Jesus Christ rendered for the benefit of humanity. Jesus is presented to us in two aspects, each of which must be given its proper place. We believe that the more important of these is the fact of His divine Sonship; the second, that, on account of His birth of Mary He was the Son of Man.

As Son of God certain privileges, emoluments, and exemptions accrued to Him.

His human maternity and His human nature exposed Him to certain disabilities. As Son of Man He was subject to the common vicissitudes of humanity, and His mental reactions were the same as those of other human beings. He was of their nature quite as much, and was therefore quite as mortal as they. His flesh craved indulgence of its desires the same as that of others of His kind. He could be and was tempted in every point as they are. His days, like theirs, were circumscribed by a nature which, not having been made for interminable existence, was of a sort sooner or later to reach its end.

As God's Son He was "the heir" (Matt. 21:38)—God's Heir. As such He received by inheritance from His Father a name more excellent than that of the angels (Heb. 1:4). As the Son of God He was rich (2 Cor. 8:9). God gave His angels charge concerning Him to bear Him up, lest at any time He strike His foot against a stone (Matt. 4:6). He was assured that twelve legions of angels were held in reserve to render service to Him when needed, and that He had but to ask and they would be sent for His safety (Matt. 26:53). The power had been given to Him to make bread of stones, satisfy His hunger, sustain His life, and demonstrate, at least to Himself, if to no others, that He was the Son of God (Matt. 4:3).

We suggested above that as the Son of God certain exemptions accrued to Him. In Hebrews 5:8 it is said of Him, "Though he were a Son, yet learned he obedience by the things which he suffered." This language suggests that as God's Son He might have been exempt from suffering, or at least felt that He was. Yet, notwithstanding this, He suffered; and this in the path of obedience to His Father's will. In rendering obedience He is set in juxtaposition with Adam. While Adam, being placed in favorable and pleasant surroundings, was "disobedient," Jesus, placed in adverse surroundings, was "obedient" (Rom. 5:19). Disobedience implies forbidden self-indulgence; obedience, self-denial. Thus the two men stand at the poles apart. It was just as possible for Adam to obey as it was for him to disobey; and it was just as possible for Jesus to disobey as it was for Him to obey. Both were tempted to do that which was forbidden. The one yielded to the temptation; the other overcame it. The one was condemned for his disobe-

dience; the other was approved and commended for His obedience. The one on account of his disobedience was left upon the earthly plane upon which he was created; the other, on account of His obedience, was exalted to the heavenly plane. Because of His perfect obedience "God also hath highly exalted him" (Phil. 2:8, 9).

In the case of Adam, God did not intervene to prevent him from becoming disobedient. In the case of Jesus, God did not make it impossible for Him to disobey, nor did He force Him to do that which He had commanded. Adam, by disobedience, brought suffering upon himself; Jesus, by obedience amid sufferings, obtained the nature which is free from suffering.

Jesus, the same as "the children" (Heb. 2:14), the "many sons" whom He is to "bring unto glory" (v. 10), was a partaker of flesh and blood. This made it possible for Him to be tempted in all points like as we are, and as Adam was tempted. Without flesh and blood temptation, temptation, as the word is used in speaking of human trial, would be impossible. Temptation implies lust, so that he who is tempted is drawn mentally by his own lust, or desire, and enticed (James 1:14). In this manner was Jesus tempted.

As His flesh and blood nature made possible His temptation, so it was, like the nature of other flesh and blood beings, mortal and terminable in condition and tendency. In a very interesting and unique way this fact is set forth in the Scriptures. Here He, the same as Adam and all his kind, is spoken of as having been made "a little lower than the angels" (Psalm 8:5; Heb. 2:7, 9). "But we see Jesus, who was made a little lower than the angels for the suffering of death . . . that he by the grace of God should taste death for every man." This gives us the idea that to be made lower than the angels is to be made capable of suffering death. Consonant with this is the thought expressed by Jesus, "But they which shall be accounted worthy to obtain that world (age), 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 20:35, 36). In the one case it is "lower than the angels" in order to be able to suffer death; in the other it is "can . . . die (no) more (because) equal unto the angels."

Had Jesus at the first been made equal to the angels, He would have been deathless, and hence could not have tasted death. Both Adam and Jesus were what they had been "made"—lower than the angels. Neither "made" himself what he was as to nature. They were both "made" living souls. But Adam, having disobeyed the divine com-

mand, was not "made a quickening spirit," as was Jesus on account of His obedience.

The object of His participation in flesh and blood was twofold:

First: That through death He might destroy him that had the power of death, that is, the diabolos. The Greek text says "paralyze the diabolos." Who is this diabolos? It is said that he had the power of death?

James establishes the following relation between temptation, lust, sin, and death: (1) Every man is tempted when he is drawn away and enticed by his own lust. (2) When lust has conceived it brings forth sin. (3) Sin when finished brings forth death.

Thus, were it not for lust, there would be no sin; and if sin were not, there would be no death of the kind aimed at in James 1:14, 15. In this way lust has the power of death, and Jesus through death made this ineffective.

But did not God make Adam and all his descendants, including Jesus, with lust or desires peculiar to their kind, and which are absolutely necessary for the well-being of the race? This cannot be denied. Adam had, and only could have, such desires as the Creator gave him, and likewise the race springing from him, including Christ. Was the indulgence of those desires wrong? Only under certain specified conditions was it forbidden, and therefore wrong. If not forbidden, then such indulgence is not sinful. The right or wrong of such indulgence therefore depends entirely upon whether it is permitted or forbidden.

However there is further, this element to be considered, that those desires belong entirely to the earthy, animal, or sensuous nature. No moral considerations attach or belong to them. The question of morals is reserved entirely to the higher, the moral faculties, and it is the function of the moral judgment to pass upon the permissibility or otherwise of the indulgence of those desires. Where the divine rule forbids, the very entertainment of such desire is sinful in its tendency, and is potentially diabolical and through indulgence leads to sin; and sin, when finished, produces death. It was such desire for forbidden objects that Jesus, through His obedience unto death, rendered powerless.

Second: Another object in the death of Jesus was that He might "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15). And who were these? We have several clear New Testament indications. We read of some being in "bondage" to the Mosaic law. "Even so when we were children (minors) we were in bondage under the elements of the world; but when the fulness of time was come, God sent forth his Son, born of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:1-5). The context shows that it was the Mosaic law to which they were in bondage. "But after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?" (v. 9).

Elsewhere the Apostle reminded the brethren that they

had not "received the spirit of bondage again to fear, but the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). What was it that inspired fear? It was the law. It pronounced a curse upon everyone who failed in any particular to do all things that the law commanded (Gal. 3:10), and the transgressor was stoned to death. If the brother, or son, or friend, or even the wife of the bosom, enticed anyone "secretly to serve other gods," the Israelite was neither to consent to pity anyone, nor spare nor conceal him. The command was, "Thou shalt stone him with stones that he die, because he hath sought to thrust thee away from the Lord thy God . . . And all Israel shall hear and fear, and shall do no more any such wickedness as this among you" (Deut. 13:6-11). The same rule applied to the presumptuous sinner who refused to hearken to the priest: "Even that man shall die, and thou shalt put away the evil from Israel. And all the people shall hear and fear, and do no more presumptuously" (chap. 17:12, 13). The same applied in the case of a rebellious son: "And all the men of the city shall stone him with stones that he die: so shalt thou put away evil from among you; and all Israel shall hear and fear" (chap. 21:18-21).

Thus the fear of death was the motive for keeping the law, and those who were under the law were all their lifetime subject to bondage. Through the death of Jesus the law was put away, or taken out of the way. He blotted "out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). What more did He do? He "spoiled principalities and powers, (and) made a shew of them openly, triumphing over them in it" (v. 15). Who were those "principalities and powers?" They were the Jewish law-enforcing authorities, including the eldership and the members of the Sanhedrin, the body which was entrusted with the enforcement of the law and the punishment of the transgressors. These He "spoiled" or stripped of their authority by taking away the law. The law then, having been taken out of the way, could no longer consistently be enforced, and therefore the fear of death is gone, and the worshipers may "serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

The result is most gratifying. After all, the desires of the flesh must somehow be regulated, whether by the law or otherwise. Jesus established the rule by which this was to be done. It was not by the law of Moses, with its threat of death hanging momentarily over the subject's head. The fear of death is not the best motive for the curbing of those desires. Such fear operates from without, to within. The new law of the spirit of life in Christ Jesus works from within outward, and is prompted not by fear of death but by the desire to please God. The former relates to the instinct of self-preservation from danger lying without; the latter from love inwrought by the Spirit. Both methods aimed at the same result, that of curbing and keeping within proper bounds the natural desires, good and wholesome as they are, for the end they were intended to serve; but of the two the latter is vastly better.—*The Faith*.

Jerusalem and Palestine

WHY are the nations interested in events concerning Jerusalem and Palestine? Why have events here, in only a few years, attracted attention of both young and old in all nations? We know that only a few years ago this country was very desolate with hardly any rainfall and only a few buildings, and very little attention was given to what occurred here. But now what has happened? Since 1922 many thousands of Jews have returned to Palestine from all nations. The question may be asked, "Why are the Jews returning to Palestine?" We will let the Word of God answer.

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in my great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. . . . For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money and subscribe an evidence and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord" (Jer. 32:37-40, 42-44).

Isn't it wonderful that we have the privilege to serve such a glorious and all-wise God, who told us through the Prophet Jeremiah five hundred and ninety years before Christ that the Jews and Israelites, who at that time were scattered among the nations, would return and rebuild the cities and cultivate the soil of Palestine again? Knowing that this land for 2,520 years has been desolate and trodden under the feet of Gentile nations, it is surely strengthening to our faith to see in our own lives the prophecies concerning the return of the Jews and the rebuilding of this country fulfilled. How wonderful it is to see the beautiful modern cities that have arisen out of a desolate and scarcely inhabited country in so short a time. There are some places that look very desolate yet, but nevertheless God's blessings have returned to this country in many, many ways.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit

This illuminating communication was sent by L. D. Snow, Jerusalem, Palestine, to The Bible Advocate, Seventh Day Church of God journal published at Salem, West Virginia. The author provides a remarkably vivid picture of the rebuilding of the homeland of the returning Jews.

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).

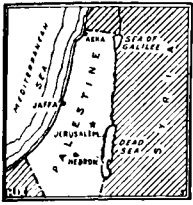
After one sees this country and the old cities that are not rebuilt he can get a clearer understanding as to what the Prophet meant when he said that they shall build the waste, uninhabited cities. It is marvelous to see the modern farms and farm homes that have been built by the Jews since their return to the Holy Land. All along the highway from Haifa to Jerusalem can be seen beautiful farms of wheat and rye, and all kinds of fruits and vegetables are growing in the valleys and on the mountains. On this same trip we saw modern nurseries with their modern watering systems. I know of no evidence to present to you which would more absolutely confirm the prophecy concerning the return of the Jews to Palestine and the rebuilding of this country, than the reports given in the daily, weekly, and monthly newspapers of the progress of the Jewish national home in Palestine.

"The rapid progress of Palestine, even in time of stress, is nowhere more manifest than on the Haifa-Acre highway. It is a fact that if one has not traveled along the Haifa highway for two or three months, the neighborhood will have altered its outlines when eventually one makes this brief journey. Nowhere are the changes more notable than in Emek Zebulun, the area to the right and left of the highway belonging to the Keren Kayemeth and Bayside Land Corporation. New factories are steadily being added in the industrial zones, which lie nearest the city; in the suburban and agricultural zones, monuments to the foresight of the owners of the land (who commissioned a distinguished town-planning expert, Prof. Patrick Abercrombie, to lay out this important area before it was occupied and not as it so often done, afterwards), new homes and holdings rise up at the rate of almost one every day.

"Kiriath Motzkin is now entering on its third year of existence. Each dweller was allotted two thirds of a dunam and was required to pay sixty pounds towards the cooperative company which organized the establishment of the quarter, the provision of public facilities, etc. Eleven different designs for two- and three-roomed houses were composed, from which every settler could make his choice. Today, there are 272 houses in the quarter, of which nine are two-storied. 100 of these houses were built in the past year.

"Another Jewish agricultural settlement came into being in the past week. Like its recent predecessors, it has

been established on the land of the Jewish National Fund, its site being in Emek Hepher, the great stretch acquired for the Fund by the Jews of Canada. Unlike its predecessors, however, its membership is not recruited from labor ranks, but from the youthful element of the middle-class farmer association, Benei Benjamin. This catholicity of land distribution is further evidenced by the forthcoming settlement in the Beisan Valley of Kib-



butz Rodges, a Mizrahi group, and Akiba, a General Zionist group. That, of course, is only equitable, for all groups should participate in land settlement in the national home. Kfar Bnei Ben kamin occupies an area of 600 dunams not far from Natania. Forty families are being established there, each having fifteen dunams, of which seven dunams will be placed under citrus and eight under vegetables, fruits, and fodder.

“Orthodox Halutzim (this is one of the colonies). Our kibbutz (cooperative group) has been in residence here for eight years on an area of 300 dunams (about 75 acres). In all, we number two hundred and fifty souls, including adults and children, and fifty members of German Youth Aliya who have joined us in the past two years.

“During the time we have been here, and before our eyes were always fixed on our own, where we might live fully that life that we envisage as our own, a life on the land in the form of a kvutza (cooperative settlement), where we shall practice not only agriculture, but all other precepts of our religion. For ours is a Mizrahi group, regarding the Torah as the basis of our lives.

“Our menage at present consists of 6,000 chickens, some cows, citrus and other fruit trees, vegetable and flower gardens, and a tree nursery. We have a workshop where we carry out not only our own repairs, but take in also a little work from outside. While our small farm provides a good part of our livelihood, our major income is derived from work in the privately owned groves of the district and from outside sources of work.

“In most respects Kibbutz Rodges is like other kibbutzim in every part of the country. We all work with a will, and work hard, sharing everything alike. The women-folk join in the work equally with the men. In all our reckonings it is not the individual who counts, but the community, and so there are no bickerings or confused thinking or acting. But in one respect we differ from most. Twice daily, at dawn, before work, and at sunset, after work, we assemble for prayers. Sabbaths and festivals are more for us than mere days of physical rest; they are spiritual occasions, too. Friday night is quite different from all other nights at Kibbutz Rodges. After service, a traditional Sabbath eve meal is served in the communal dining hall, which echoes and reechoes during the evening with Zemirot lustily sung. Not a few of our tunes have been composed by members of the kibbutz, and of these we are especially proud.

ECONOMIC NOTES

“New and little-heard-of developments are constantly

taking place in the field of Palestine industry. There is a perpetual effort to find outlets for the steady influx of capital into the country, with the result that industries, which no one could have anticipated would flourish in Palestine, are continually being established, and in some instances are beginning to take firm root.

“One such unexpected type of factory is the rubber goods factory operating near Petah Tikva. Although motor tires are not among its products and Dunlop has not yet found a Palestinian rival, tires for baby carriages and a vast variety of small rubber goods—plugs and shoe heels, for example—are being manufactured satisfactorily.

“A new and also unexpected industry, in the neighborhood of Tel-Aviv, is the fountain pen factory which placed its products on the market for the first time three weeks ago. The manufacture of fountain pens is an extremely complicated business. There are dozens of processes to be gone through before the finished article appears, and these are being performed with remarkable efficiency in the Palestinian factory. The possibility of building up an expert industry in this line is now being considered.

“A special machine for sorting oranges is being produced in a foundry near Tel-Aviv. This is a local invention, and is produced and used only in Palestine, although possessing a world patent. The use of this machine involves a very great saving in the cost of packing the fruit.” (From the *Palestine Review* of May 7, 1937.)

We see in these few notes, which harmonize with the divine prophecy concerning the return of the Jews and the rebuilding of this country, the prophecy of Isaiah fulfilled, which says, “And they (the Jews) shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations” (Isa. 61:4).

How wonderful it is to know that God through His Holy Spirit revealed unto the Apostle Peter the glorious scripture, which says, “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: knowing this first, that no prophecy of the scripture is of any private interpretation. 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 1:19-21).

Do we have any way of proving that the prophecies given to us by the holy prophets of God concerning the return of the Jews and the restoration of this country were not their own private interpretation, but through the inspiration of the almighty God? The above quotations that we have given you from *The Palestine Review* in harmony with these prophecies, should be enough to convince any honest-minded person that the prophecies of God’s blessings returning to this country were not merely ideas of the prophets, but God was directing their minds so that when we should see these prophecies fulfilled our faith would be strengthened in Him and in His Word.

There are some people who do not believe these prophecies, but we are glad to present further undeniable evidence concerning these things. (Please turn to page 16)

What Does Man Do While Dead?

AT THE very time God told Adam and Eve that disobedience would result in death, the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4, 5).

Notwithstanding the fact that all through the centuries of time the countless funeral processions, with their accompanying heartaches and tears, are convincing proof that death is the exact opposite of life, nevertheless the idea advanced by Satan in the Garden of Eden, that man does not really die after all, is believed by many in the world today. We are told that only the body dies, while the soul never dies, and that in the case of a righteous person the soul goes up to heaven, while in the case of a wicked person the soul goes down into hell.

It is very important that we know the truth concerning this matter, for while it may be pleasing to some to think of their loved ones as going to heaven at death, yet we are compelled to think of the sadness that comes to those whose loved ones die in an unsaved condition. Surely no one wants to put such persons into a place of torment; and yet that is exactly what we do if it is a fact that man has a soul inside of him that never dies.

Certainly as to the truth regarding what actually happens to a man at death, the Lord, who made man, is the only one who knows all the facts in the case. God told Adam that man was made from dust, and when placed in the grave his body would return again to dust. We all know that the body at death has lost all action, all organs have ceased to function, and in the course of time the very bones will turn into the mineral elements composing the soil itself.

WHAT HAPPENS TO THE SOUL?

But what about that thinking, reasoning part of man some refer to as the soul? What becomes of it? In the first place, the Bible nowhere speaks of the soul as something dwelling in man that leaves the body at death, in order either to enter heaven or else to take on some other form of life. Such an idea is a mere theory, and does not have a single Bible verse to substantiate it.

Solomon, the wisest man who ever lived except Christ, speaks of man's state in death in these words: "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;

In these days when even non-religious papers, noting the death of a celebrity, speak of the conscious existence of part of the person during death, such studies as these are most timely. Those of our readers who are not as yet convinced of the truth of the views expressed herein, will find them presented in a clear, scriptural, and kindly manner.

for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:5, 6, 10).

Let us also record the testimony of David, the sweet singer of Israel, who wrote so many beautiful psalms, and who certainly would be entitled to go to heaven at death if anyone would.

"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). "Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" (Psalm 88:11, 12).

From these scriptures it is made very clear that when a person dies, the power to think, to love, to hate, or any other function of the mind ceases. A person's very thoughts perish. That being so, surely no part of a man has gone to heaven, but all ability to think, to love, to worship, etc., is as dead as the body.

Job, the faithful servant of old, puts it this way: "His (man's) sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job. 14:21).

This testimony by Job is absolutely contrary to the views of some, that loved ones at death are in heaven looking down upon their friends left on earth. Personally, I am more satisfied every day with God's plan, which is that every person who dies goes down into the grave, peacefully, quietly resting, wholly unconscious of anything going on in the world. A godly mother sleeps on not knowing that her son has committed some terrible crime and brought disgrace upon the family name. On the other hand, if a wayward son dies, his mother is not tormented with the thought that his soul is being tormented in hell fire. She knows he is laid to rest, unconscious of passing events, and when he is raised in the second resurrection to be judged, a just God will not permit him to suffer more punishment than he should be called upon to bear. The Lord allows all to rest in the grave. Every one of them is unconscious, having no knowledge of time or events transpiring on the earth. They are all asleep; and when one is asleep he knows absolutely nothing. This is exactly man's condition in death.

SILENCE IN DEATH

When good King Hezekiah was told by the Lord that he was soon to die, he prayed that his life might be extended. The Lord granted him fifteen additional years. In his appreciation for this extension of life he declared, "The grave cannot praise thee, death cannot celebrate thee: they that

go down into the pit cannot hope for thy truth" (Isa. 38: 18). Hezekiah well knew that at death he would not go to heaven to join the angel band in singing praises to God. He knew his voice would be silent in the grave.

David did not go to heaven when he died, for centuries after his death the Apostle Peter at Pentecost stated that David "is not ascended into the heavens" (Acts 2:29, 34).

In the 12th chapter of the book of Ecclesiastes we have a description of a person growing old and finally dying. The 7th verse reads as follows: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

From this scripture some have concluded that the expression "spirit" as used here refers to a never-dying intelligence in man which ascends to heaven at death. Now this is the only place in all the Bible where it says anything about the spirit's returning to God who gave it. But the scripture is speaking of all men who die, both evil and good. Can it be that the spirit of a sinful man—if it is something in a man that does not die—actually goes to heaven at death? Certainly no one would want to advocate that. Such a suggestion would be repulsive. What, then, can be the meaning of the expression, "spirit," as used here in the sense that it returns to God who gave it? There is no scripture that speaks of an immortal, never-dying spirit.

In James 2:26 we read: "As the body without the spirit is dead, so faith without works is dead also." The margin of the Bible reads "breath" instead of "spirit." In other words, it should read, "As the body without the breath is dead," etc. So "spirit" in the Bible is often used to refer to the breath.

Job speaks in the 27th chapter and 3rd verse as follows: "All the while my breath is in me, and the spirit of God is in my nostrils." Instead of "spirit" the margin reads, "the breath which God gave him." So here again "spirit" means the breath of life.

Job 34:14, 15 speaks of God's gathering to Himself His breath of life, stating that when He does man returns again to dust.

In Job 12:10 we read that the breath of all mankind is in God's hand.

In Daniel 5:23 the Prophet tells Belshazzar the King that his breath was in God's hand.

In Psalm 104:29 it says, "Thou takest away their breath, they die, and return to their dust."

The expression, "the spirit returns to God who gave it," and the thought that God holds in His hand the breath of all mankind, mean the same thing. God's power keeps us alive. In the beginning God breathed into man the breath of life; consequently, when He withdraws the spirit, or breath, we lie down in unconscious sleep in the grave. The spirit, or breath, is in God's hand, and returns to Him in the sense that He only can give it back at the resurrection, to start life over again. It is in His hand because no one else has the power to restore life. The expression, "spirit," simply means the breath of life, and does not in any sense refer to something in man that goes to heaven at death.

The great preacher and apostle, Paul, when about to die, declared as follows: "I am now ready to be offered . . .

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
(Please turn to page 16)

INTERPRETING GOD'S WORD

(Continued from page 3)

applied in Scripture to eating and other acts. In the second place, a protracted state of dying would not fulfill the conditions of death in the day on which the fruit was eaten, and under such circumstances it would be manifestly absurd to specify any other than a natural day. The only honorable conclusion that can be arrived at is that Adam did *not die*, and that there is a sequel to follow. What is the sequel? The whole narrative must be studied, else the whole truth cannot be attained.

The careful reader of the incident will notice that two distinct sentences are pronounced—one in Genesis 2:17, another in Genesis 3:19, each one as definite in its wording as the other. The first penalty—death—is announced as the reward for specific sin. The resulting trial brings forward extenuating circumstances; and the Judge of all the earth does right in commuting the sentence to penal servitude for life. Read the two sentences and it will be found that the first is laying down the law and attaching its penalty if dishonored. The second is using the prerogative of a judge to commute the penalty, and if carefully read it will be seen that it fulfills the requirements of what we understand to be penal servitude for life.

Another instance in which conditions are almost parallel is that of Nineveh. The sentence is equally as definite as that on Adam, and the course of events very similar. See Jonah 3:10 and also Jeremiah 18:9 and Ezekiel 18: 21, 28.

Viewed in this light, God's dealings with Adam correspond with His dealings with mankind ever since, through those whom He has appointed to positions of rulership.

When God threatened death to Adam on the day that he ate the fruit, God meant exactly what He said. Adam's contrition did not alter the penalty, which is still in force, but it did alter God's attitude respecting its immediate execution upon Adam. Adam "*lived* nine hundred and thirty years; and he *died*." That is the only authoritative declaration that we have regarding Adam's death. Why is it when God Himself does not say one word about Adam having died, men do their utmost to prove that he did, and when God says Adam died, they use every ingenuity to attest that he lives?

Were ministers and evangelists clear on this important matter of man's nature and sin's penalty, how much more simple and realistic would it be to present the message of salvation in understandable terms, and true in every respect to the Word of God. The Bible would become a new Book to the ministers themselves, and to the people to whom they give its message.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Attention, Berean Treasurers

Some pay their dues when due,
Some pay their dues when overdue,
Some never do.
How do you do?

Dues to the National Berean Society are now past due, and the treasurer has received dues from only two or three states and societies. Much of the January 1 dues are as yet unpaid. Please send your dues at once to Mrs. Esta L. Starbuck, 333 S. Prospect St., Rockford, Illinois.

Preachers Least Eloquent

It has been said that in the callings that require public speaking to be the predominant feature, that ministers are last on the list from the standpoint of eloquence. Lawyers are most eloquent, then actors, and finally preachers. In spite of this handicap, however, the church has been built as the greatest institution on earth. It is not because of the eloquence of the speakers, but it is the rich content of the gospel message.

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:1-5).

Paul was not an eloquent man. And yet he was the greatest evangelist ever brought forth by the Christian church. Halting and trembling though his words were, they were vehicles to bear the power of God. His words were not empty; he, himself, was a living demonstration of his own preaching. And therein lay the power of his words.

"In Demonstration of the Spirit"

People look to Christians for some miraculous sign, some gift of the Spirit, demonstrating that their God is the true God. It is right that it should be so. If God be God then His hand will be felt in the lives of His people. The abiding demonstration of God dwelling in His people is three-way: "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13).

When you see these three characteristics in action in

the life of a Christian you are witnessing a demonstration of the Spirit of God. In times of stress these characteristics shine forth in truly miraculous beauty in the Christian life. How empty indeed would be the words preaching salvation if the speaker were afraid to live by his faith. God gives the power to live by faith. In the presence of death and suffering God gives a very real comfort in the hope of the coming of Christ. When persecutions and enmity arise against a child of God, God gives a sweet temper—He gives love.

These three gifts, faith, hope, and love, are the Christian's present assurance of salvation. They prove that he has God's Spirit, "which is the earnest (pledge) of our inheritance" (Eph. 1:14).

Graytown, Wisconsin

Word comes to us from Bro. A. E. Hoskins, who is doing work in Minnesota this summer, that there is a new Berean society organized in Graytown, Wisconsin. The officers: president, Ross Hillman, Downing, Wis., Rt. 1; vice president, Frances Van Blaircom, Clear Lake, Wis., Rt. 4; secretary, Erma Hillman, Downing, Rt. 1; leader, Mrs. Elliot Goodwin, Downing, Rt. 1. They meet each Sunday evening in the homes, and are studying from the new Berean book.

Bereans, give these new members a cordial welcome. They will need your prayers. Be like Aaron and Hur, who held up the hands of Moses that the people of God might prevail.

Election of Officers

Berean officers who were elected at the Golden Rule Church of God at Cleveland, Ohio, and installed at the final meeting of the year, June 25, are as follows: president, Adelle Onderdonk; vice president, Fred Tavenier; secretary, Ruth Tomlinson; treasurer, Elizabeth Dodge; pianist, Eunice Hawkins.

There Are Some in Every Church

Three members of a certain church seemed to have the habit of coming late for every service. They usually arrived just after the collection had been taken. One evening the minister decided not to take up the collection until after these three had arrived. At the usual time they arrived, but had no more than seated themselves when the pastor announced, "The offering will now be taken." The three looked at each other with a puzzled look. Finally, the ushers arrived to offer them the basket. Immediately one of them fainted, and the other two got up and carried him out—From *The Visitor*, South Bend, Indiana, Church of God bulletin.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

THE HOUSE OF THE LORD

MOSES left the children of Israel in the valley below and went up into Mount Sinai to commune with God. The Israelites, a mixed multitude of slaves not long before, had depended upon Moses for everything. They could do nothing without his leadership. Their courage and faith in the God Moses followed ebbed away in his absence.

Moses had been gone forty days when the people told Aaron to make them a god out of gold that they could worship. It seems like a terrible thing to us for those people to do. For God had led them away from the cruel Egyptians, had saved them by a miracle from the waters of the sea, had fed them with bread that came down from heaven during the night. And they couldn't wait patiently for a few weeks to learn what God wanted them to know.

But if you look around you perhaps you can see something a little like that. There may be in your neighborhood a family whose grandparents were very faithful to God, or whose parents were fine Christians. But now they are gone, and the children have wandered off into the evil ways of the world.

Or perhaps you pass a deserted church building as you go to your own church. Father tells you that one day it was filled with people on Sundays for worship. But the ministers and the leaders are dead or have moved away, and there is nothing left to remind one of the place that church filled in the lives of young and old.

To return to Moses, we read in Exodus 32, that when the golden god, in the form of a calf, was finished Aaron said to the people, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And they fell down in worship to the god made of gold!

When Moses came down the mountain side and saw what his people were doing, you can imagine how terribly bad he felt. He stood in the gate of the camp and called to the people who were dancing about the golden calf, "Who is on the Lord's side? let him come unto me."

God sent a plague upon the people as a punishment for their disobedience and many died. Moses told God he would just as soon not be saved himself, if God didn't forgive the people for their wrongdoing.

Then God gave Moses directions for building a tabernacle or a sanctuary where the people could worship Him. They were to use only the very finest materials—the purest

gold, the finest linen, and the most perfect wood. They now had good use for the jewels they had borrowed from the Egyptians just before they left.

But they were to give everything willingly. God told Moses no one was to give if he begrudged it. Did you ever see anyone give in that manner? If you did, no doubt you thought that he had better not give it. For God loves a cheerful giver.

And do you know? Moses had to tell the people not to bring any more, because they had more than enough! Turn to Exodus 36:5, 6 and read about it. That doesn't seem to happen nowadays, does it?

In due time all was finished after the very careful directions for every part which God had given them. It had movable pillars and supports, outer coverings of materials which the weather could not damage, and inner hangings of exquisite beauty.

Later on, when the children of Israel were settled in their homeland, they built their beautiful temple which stood for many, many years. But as they journeyed toward Palestine this movable tabernacle was very precious to them, for there they worshiped God just as truly as in their later temple.

The last chapter of Exodus tells about the completion of their great work. The most sacred part was called the holy of holies, and in it was the ark of the covenant. The lid of it was called the mercy seat, on which were two cherubim of pure gold with their wings outspread.

When all was ready God showed that He approved of everything in a remarkable way. A mysterious cloud covered the tent and filled the tabernacle with the glory of the Lord so that Moses could not enter at once.

There is more than one great difference in the tabernacle of the Lord in the wilderness and our places of worship today. But one thing seems especially noticeable. The people were not allowed to enter into the "tent of meeting," as they called it. God met His people there through Aaron the high priest. He, in turn, came out and gave the people God's words.

We may enter any part of our church. Even the little children may stand near the pulpit. But we should always do so with reverence. That is, we should remember we are in God's house and show our respect for it. We should not use any boisterous manners in our church. If we take pride in our church we will be very careful how we act in it and we will be very careful not to mar anything.

AMONG THE CHURCHES

CONFERENCE CALENDAR

- July 29-August 1—Oklahoma-Arkansas Conference at Driggs, Ark.
- August 3-15—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.
- August 15-22—Western Nebraska State Conference at Holbrook.
- August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.
- August 17-30—Virginia State Conference and Bible School, Maurertown, Va.

Bro. J. W. McLain, who will be director of music at the coming Bible School and Conferences at Oregon, Ill., requests those who have instruments to bring them for use in orchestra work.

REPRESENTATION AT THE GENERAL CONFERENCE

To State Conference Officials

Do not fail to appoint delegates to the General Conference which is to convene August 3-15, 1937! Your state should be represented officially that its influence may be felt and its desires made known to the Conference.

To Local Church Officials

Whether your church is affiliated with a state conference or not do not fail to select delegates to represent your local body at the General Conference. Remember to read carefully the instructions given below and provide your delegates with as complete a list of your membership as possible.

Representation

The following provision is made for delegate and individual representation at the General Conference under Section VIII of the "Declaration of Understanding" as revised by the General Conference in 1934:

"The General Conference shall be composed of individual members and delegates as follows: Each state shall be represented by delegate or delegates. Where states are organized into state conferences they shall be entitled to vote by delegates appointed by the state conference or its executive board 50 per cent of its membership. Each organized church in the state shall be entitled to appoint delegates with power to vote 50 per cent of its membership. Any church or any number of members not associated with a state conference shall be allowed a 100 per cent representation. Any member of any state conference or church who shall be present at any conference session shall be allowed voice and vote, but such shall first be deducted from the delegate vote of his church or state conference or both. Any isolated member of the General Conference who is not a member of any state conference or church organization shall, if present, have voice and vote in any conference session.

"The names of members and, if possible, the address of each member so represented shall be furnished and certified by the proper officer to the secretary of the General Conference before the session at which their votes shall be cast."

ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held, the Lord willing, in the Oregon church at 3 o'clock on the afternoon of Friday, Aug. 13, 1937. All Illinois members who can be requested to be there to take an interested part.

Paul C. Johnson, President.

WELL-EARNED APPRECIATION

The following from "The Daily Press" of Riverside, Calif., will be of much interest to our readers who have met Sr. Jessie M. B. Kauffman at the General Conference, and especially to her many friends among the brotherhood on the Pacific Coast:

"Miss Jessie M. B. Kauffman, director of health education for the Riverside Y.W.C.A. for the past ten years, will retire from active Y.W.C.A. service Saturday after thirty-five years in the work. Miss Kauffman plans a vacation at the beaches and in San Francisco, but will continue to make Riverside her home.

"Beginning her Y.W.C.A. work in her home town, Springfield, Ohio, Miss Kauffman has served in only two other places besides there and Riverside, namely, Los Angeles and Fresno.

"During her ten years in Riverside she has taught a great many people to swim, including boys and girls and women, even a few grandmothers. Since the opening of the new Y.W.C.A. pool eight years ago she has given 41,538 swimming lessons and has supervised the pool while 65,038 people were swimming. Previous to that she taught swimming to women in the Y.M.C.A. pool and throughout the period has taught gymnasium classes and supervised all types of recreation."

Accompanying the news article was an excellent picture of Sr. Kauffman and display letter from the editor of "The Press" in which he said:

"During your ten years at Riverside 'Y' you have made many friends who are sorry that you are to retire but glad that you are to live in Riverside and take part in our community life."

LOUISIANA CHURCH NOTES

Again it is our pleasure to report that despite hot weather fine attendance greets us at nearly every service at both churches.

Since this was the first time that an attempt was made to maintain a regular pastor for the two churches here, it was felt that the first few months would determine whether such a plan was feasible. We have been here four months and from every standpoint regular pastoral work has been proved not only practical but necessary to further growth. Consequently the writer has accepted the invitation of both churches to continue working with them for another year. We trust that the same loyalty and cooperation shown by all thus far will be continued, for without the loyalty of the members our work would be futile.

We are planning to attend conference and then spend two weeks at home, returning here by the first of September to renew our work.

Harry Goekler, Pastor.

KOKOMO, INDIANA

The Church of God in Kokomo, Ind., held its annual get-together meeting, Sunday, July 18. The attendance was not so large as usual, owing to the fact that many were out of town on their vacations.

Bro. F. A. Stilson, who is president of the Indiana State Conference, and his wife, and Bro. and Sr. Houser of South Bend were present for the day. Elder Stilson preached a wonderful sermon on "The Ark of the Covenant."

Following the morning services all went to Highland Park where a picnic dinner was served and the older ones passed a pleasant afternoon visiting while the little folks enjoyed the playground. We hope our South Bend brethren come often.

D. G. Harvey.

"ABREAST OF THE TIMES" IDEA POPULAR

Since The Restitution Herald introduced editorial comments on current events as a regular feature, several of our leading exchanges in the religious field have adopted the idea as a basis for their chief editorial writing. For example, "The Presbyterian" now carries on its front page an editorial department entitled "Wings Over the World" in which terse comments are made on the religious news of the world. "Signs of the Times," a well-illustrated and equally well-edited Seventh Day Adventist weekly, devotes its second page to "The Flight of Time."

Selections from The Restitution Herald which appear in other journals, more frequently than not are taken from our "Abreast of the Times." All of this indicates that Christian people are interested, as indeed they ought to be, in the significant happenings throughout the world which indicate the trend of the times in which we live and the nearness of our Lord's return.

"LEAVE YOUR HOBBIES AT HOME"

With the fiftieth anniversary of the Iowa Conference just around the corner, the following announcement of the Conference held in Marshalltown, Iowa, 1895, will be of interest.

"The Iowa State Conference of the Church of God will be held in Marshalltown, beginning August 15, and lasting over till Sunday evening the 25th, 1895. . . . As to time, it will be of more leisure than in June (which was the month when the conferences had been held) and therefore secure a better attendance. Also crops will then be sufficiently matured to tell to a certainty what can be done for evangelistic work. . . . Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straightforward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa."

(Signed) G. M. Myers, President,
O. J. Allard, Secretary.

The Restitution, from which this announcement is taken, also contains the obituary of Elder T. F. Whitesett who, with Elder E. A. Marsh, comprised the first evangelistic team sent out by the Iowa Conference when it was first organized.

RIPLEY, ILLINOIS

Lyle Ward asked to be baptized after the morning service Sunday. In the afternoon we went to the water for the immersion, which is a symbol of the death to the old life and a rising to a new life of service to the Christ who has promised us life eternal. We pray that God will bless this young man in a life of service.

Together with several others of Riverside, Calif., Bro. W. A. Reid drove to Los Angeles on Sunday, July 18, where, he says, "we had the pleasure of hearing Bro. C. E. Randall of Ontario, Canada, speak both morning and evening. We liked his sermons very much. He is an interesting and forceful speaker."

Friday was a busy day at Oregon. "Clean-up Day" at the Conference dormitory always is a busy day, filled with long hours of the hardest kind of work. But the brethren of Oregon and Rockford put their united shoulders to the wheel and made all things ready for the coming of their ever welcome guests. They are glad to do this as one of their contributions to the success of the great annual gathering.

MILBURN - THOMPSON

The Golden Rule Church of God in Cleveland, Ohio, was the scene of a very lovely wedding July 3, when Mr. Bruce Thompson and Miss Mary Milburn plighted their vows before a large assemblage of their friends. The bride approached the altar on the arm of her brother, Mr. Jeffrey Milburn. She was attended by her niece, Miss Peggy Blakemore, and the groom was attended by his brother, Mr. Donald Thompson. Mrs. Doris Reye played the organ and Mr. Merle Patrick was soloist. Hazel Stadden bore the rings for the double ring ceremony, and Messers. Jack Blakemore and Herbert Stadden were ushers. The pastor, M. W. Lyon, who had baptized both bride and groom, officiated, assisted by our beloved "assistant pastor," James A. Patrick of Ashland.

The unusual ceremony by which they were united, both contracting parties had actively shared in creating. Instead of simply responding mechanically to the usual questions of the minister, they used vows composed by themselves and repeated them in full to each other. When such eager interest is taken by both parties to make their marriage ceremony meaningful, it augurs well for the marriage itself, which requires so much of earnest cooperation to work out happily.

The young couple will make their home at 701½ Grace Ave., Charleston, W. Va., where Mr. Thompson is employed.

We regret exceedingly having to lose both these young people from the local church activities. Mrs. Thompson has been most active in many fields, as teacher in the Sunday school, member of the choir, and this past year as assistant Sunday school superintendent and church clerk. Both are splendid Christian young people with fine ideals. Their home, we feel, will be built upon a Christian basis, and with such a foundation they should find the happiness which all their friends wish for them.

HERALD RECEIPTS

Mrs. Hilding L. Anderson (for self and others); Mrs. Etta Hatch; Raymond Knife; James Vance; Henry Niestly; Galan Dokes; W. W. Smith; Mrs. Bernice Shiber; Mrs. Vera Wagner.

ELSIE G. GRANDQUIST

Elsie Gertrude Telschaw was born January 26, 1905, at Sauk Center, Minn., and passed away July 4, 1937, at the St. Cloud Hospital.

While still in her early teens she chose to remember her Creator and accepted Christ as her Savior. She was immersed into the name of Jesus by Fred Daubanton and has remained true and faithful in the work of her Master to the time of her death. She was a teacher in the Sunday school and was always active in the Ladies' Aid of the church.

On August 9, 1924, in the Church of God, she became the bride of Richard E. Grandquist. This sacred service was also performed by Fred Daubanton. To this union were born seven children, of whom three are now living. They are Kathlyn, 12, Virgil, 8, and Dwaine, 5.

Besides her husband and children she leaves her father and mother, Mr. and Mrs. Charles Telschaw; two brothers, Walter of St. Paul and Alvin of Cincinnati, Ohio.

We shall all miss her and with sad hearts we will lay her away to await the call of the Master. Our sorrow is not as those who have no hope, for we know that when Jesus comes she will be given that most cherished possession—"the crown of life that fadeth not away."

C. E. Lapp.

HALE GRANT

Hale Grant, son of J. A. and Jessie A. Harding Grant, was born on a farm in Jasper County, Ind., October 8, 1885. He was baptized into Christ by Bro. F. L. Austin in 1897, becoming a member of the Church of God in Rensselaer, Ind.

In August, 1904, he was united in marriage with Miss Nellie Nichols, to which union five children were born, three of whom, viz., Samuel of Rensselaer; Jack, a dentist, of Joplin, Mo.; and Mrs. Darrd Fleming of Greenfield, Ind., with the wife and mother are left to mourn the death of husband and father, which occurred July 10, 1937, in his home in Rensselaer.

Except by experience one cannot fully appreciate the loss of a husband and father at that period of life. Hale was an only son of Bro. and Sr. J. A. Grant, who still survive. Sr. Grant is an invalid with practically no hope of recovery in this life, and was unable to attend the last rites or to see her son after his death—a sad thought in the heart of a mother of an only child.

Funeral services were held in the late home, where the wide bank of beautiful floral emblems and large number in attendance gave evidence of the popularity of one who had spent his entire lifetime among them.

He awaits the coming of the "just Judge" who "doeth all things well."

L. E. Conner.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"I can imagine that when Christ said to the little band around Him, 'Go ye into all the world and preach the gospel.' Peter said, 'Lord, do you really mean that we are to go back to Jerusalem and preach the gospel to those men that murdered you?'"

"Yes," said Christ, 'go hunt up that man that spat in My face; tell him that he may have a seat in My kingdom yet. Search for the man that drove the spear into My side and tell him there is a nearer way to My heart than that.'—Dwight L. Moody.

HATTIE SAMPLE WHITESITT

The following obituary, which has just reached The Restitution Herald, will be of special interest to our readers in and around Marathon, Iowa, where Sr. Whitesitt resided for many years.

Sr. Hattie Sample Whitesitt was born July 28, 1863, at Clarion, Pa., and died at her home in Olympia, Wash., May 3, 1937. Her marriage to Bro. George R. Whitesitt took place December 24, 1882. The family was established in Marathon, Iowa, for some years, where Sr. Whitesitt conducted a millinery business until they moved to the West in 1911.

Her husband was a son of Elder T. F. Whitesitt, one of the first evangelists employed by the Iowa State Conference after its organization in 1886. He fell asleep in the Lord January 21, 1936.

Sr. Whitesitt is survived by one daughter, Mrs. Rillie Beardslee of Olympia, Wash., a brother, John Reynolds, of Kirkland, Wash., eleven grandchildren and four great-grandchildren.

The funeral service was conducted by Rev. B. A. McKeown, and she was laid to rest in the Masonic Cemetery at Olympia to await the call of her returning Lord.

THE TITHING BULLETIN

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, multigraphed, 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.

Sample set containing 32 different tithing bulletins, 20 cents. When ordering, please mention The Restitution Herald; also give your denomination.

The Layman Company,
730 Rush St., Chicago, Ill.

ILLINOIS BIBLE SCHOOL TEACHERS

The Illinois Bible School, which convenes in Oregon, August 3-15 in conjunction with the General Conference, will have the following teachers for the various classes: beginners, Mrs. Ruby Railton; primary, Mrs. Mary Krogh; junior, Miss Lucille LeCrone; intermediate, Elder H. U. Krogh; high school young people, Elder C. E. Lapp; advanced young people, Elders G. E. Marsh and C. E. Randall; adult, Elder F. L. Austin; general class, Elder S. J. Lindsay; teaching principals, Elder C. E. Randall.

THE RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint-heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world 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.

JERUSALEM AND PALESTINE

(Continued from page 9)

LATEST STATISTICS OF AREAS UNDER VARIOUS CROPS

"The latest estimates of crop returns for the 1935-36 season records about 2,320,000 dunams under wheat; 2,700,000 dunams under barley; 376,000 dunams under leguminous crops; 1,137,000 dunams under summer crops. Vegetable plots amounted to over 43,000 dunams. Tomatoes covered an area of 43,000 dunams, and potatoes 95,000 dunams.

"The population growth in Tel-Aviv from 1910 to 1937 is from 300 to 150,000. The constant advent of new settlers in Tel-Aviv has created a particularly virulent housing problem in spite of the brisk building movement which has been noticeable for many years past as the following figures illustrate: Tel-Aviv building movement from 1930 to 1935 rose from 43,692 square meters to 448,459 square meters.

"The area at present under irrigation in Palestine totaled 350,000 dunams (of which 300,000 were under citrus and 50 per cent in Jewish possession). Investigations of the Water Research Institute recently founded by the Jewish Agency point to the fact that there is a possibility of irrigating 2,200,000 dunams (excluding Beersheba). If an additional two million dunams were developed under irrigation, room would be provided for a further 100,000 settler families and a total additional population on the land and in the cities of 2,000,000.

"What is to be one of the largest bakeries in Palestine is now being constructed at Nachlat Itzhak. The most up-to-date machinery will be used. . . . Various kinds of bread and pastry will be produced according to special methods by a veteran Palestinian scientist, Mr. Wilbuschevutz.

"The production of glycerin is to be begun as a new addition to the wide range of its products by the Shemen Palestine Oil Industry, Ltd.

"In Haifa Bay work is to be recommenced at the Phoenicia Glass Works, which have been temporarily closed down. After a test it is reported that the plant is in a position to turn out an annual production of 80,000 square meters of glass.

"The local rice milling industry will now be able to import its raw material under a reduced customs duty.

"New companies registered include a match factory, the second of its kind in the country; a company to manufacture citrus by-products; and the Silicate Workers Company, Ltd." (Extracts from *The Palestine and Middle-East Economic Magazine*, May issue.)

Surely the above few notes harmonize with Ezekiel's prophecy and prove the authenticity of the Word of God, which says, "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities

are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flocks of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord" (Ezek. 36:33-38).

"When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

We earnestly desire your prayers for us here, that the Lord will demonstrate His power through these bodies of ours and show to these blind people the greatness of His majesty and love to the children of men. God bless you one and all. Amen.

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WHAT DOES MAN DO WHILE DEAD?

(Continued from page 11)

also that love his appearing" (2 Tim. 4:6-8). This godly man says in a positive way that he did not expect to enter into his reward until the second coming of Jesus Christ. He peacefully sleeps in Jesus, soon to be raised at our Lord's appearing.

We read in the book of Hebrews of the heroes of faith all down through the ages, including the millions of martyrs who died rather than deny their Lord. It says of them: "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). These saints of God are unconsciously sleeping in the grave, quietly resting there until Jesus Christ raises the righteous dead at His coming.

Christ comes the second time to raise those who sleep in Him and to translate the living ones (1 Thess. 4:16, 17). If persons at death ascend to heaven, there would be no need of a resurrection. Job puts it this way, "If I wait, the grave is mine house: I have made my bed in the darkness" (Job 17:13). "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).

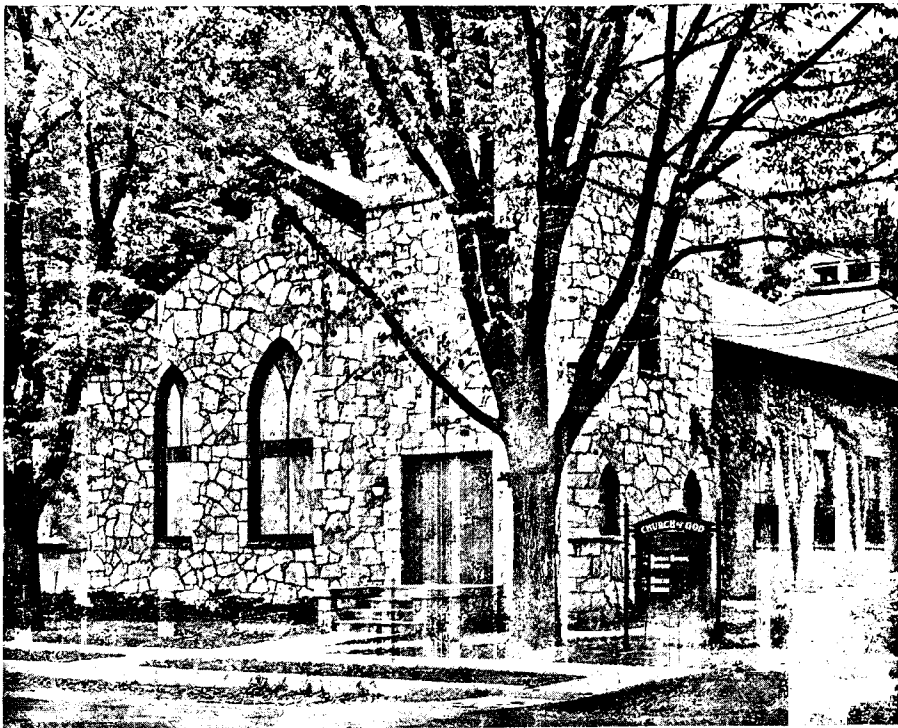
These scriptures sum it all up, namely, that when men die the grave is their resting place. They are not in heaven, but are sleeping in the grave, having no knowledge of passing events. They remain there unconscious until the Lord Jesus calls them forth to life. This is God's way; it is the best way, and deals fairly with all. He does not favor some at death by taking them to heaven, neither does He torment others by sending them down into hell. All are asleep in the grave. The righteous come forth at the first resurrection when Jesus comes.—John K. Jones in *Signs of the Times*.

THE RESTITUTION HERALD

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THE CHURCH OF GOD

The Executive Board of the General Conference, the Illinois State Conference, and the Oregon Church of God unite in extending a hearty fraternal greeting to you who have come here from various parts of the United States and Canada to participate in this great annual gathering of our people.

May God's richest blessing rest upon you while you are here and may you return to your homes refreshed in mind and body and filled with new spiritual enthusiasm and zeal to carry forward the work of spreading the gospel of the kingdom of God in your own communities.

L. E. Conner, President General Conference,
Paul C. Johnson, President Illinois Conference,
G. E. Marsh, Pastor Oregon Church of God.

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Rome Needs Iron

"There shall be in it the strength of iron."—Dan. 2:41.

ROME, Italy, July 30.—The editor of *Prophecy* calls attention to a headline which recently appeared in a newspaper, "Italy Needs Iron," and was immediately reminded of the great image described in the 2nd chapter of Daniel and especially of the legs and feet which were composed of iron and iron mixed with clay. The item under the news heading read as follows:

"Il Duce has summoned the mayors of all Italian cities to take a census of iron fences, municipally or privately owned; and the intimation is that all will be commandeered for the munition melting pot. All the iron fences in Rome have already been converted into shells, cannon, or armor plate, it is said, and the rest of Italy will be expected to make similar sacrifice. The high price of iron and steel scrap, due to the numerous rearmament programs, is hard on the debilitated finances of Mussolini's realm, it is explained. But if Italy is short of iron now, what would she do in case of war?"

STOCKHOLM, Sweden, July 24.—Concern is being felt in official circles here over the establishment by Soviet Russia of numerous aircraft centers along the Swedish-Russian border. The fear is being expressed that Russia has an eye on the rich iron mines of Sweden, the products of which she would need in case of war.

Sweden ships vast quantities of iron to England, Germany, France, and other countries, where it is turned into steel both for military and commercial purposes.

One of the chief causes of war spreading throughout Europe when it breaks out openly between two nations, is the fact that such nations always stand in dire need of certain essential products of still other countries, and in order to obtain those raw materials against the desire of their owners, a war of conquest and robbery is engaged in. It will be recalled that one of the most difficult questions the diplomats had to solve at the close of the World War was that of the final disposal of the Ruhr-Saar region in Germany, owing to the vast coal and iron deposits it contained and which were coveted by both France and Germany.

Hallucinations and Demons

"In the latter times some shall depart from the faith, giving heed to . . . doctrines of devils."—1 Timothy 4:1.

NEW YORK, July 28.—In the current issue of *Psychology* appears an article entitled "Illusions and Hallucinations," by Edward Ulback, of the Archeological Institute of America, in which attention is directed to the universal prevalence of the belief in demonology. Dr. Ulback says:

"About and before the time of the Reformation, the

belief in diabolical agency, and the constant and often visible interference of evil spirits in human affairs was universal. Satan's invisible world was displayed with a topographical minuteness of detail which could scarcely have proved agreeable to that great personage. At this period . . . people would have sooner doubted their own existence or identity than ventured to call in question the most grotesque fooleries which the human fancy ever imagined. . . . Hallucinations will almost always be found to reflect the beliefs, the passions, the prejudices, and the manners of the age in which they occur."

We are reminded of the different nature of the "visions" reported by those who believe that they are to go to heaven when they die and those who look for redemption only at the coming of Christ. We know of many instances in which believers in the heaven-going theory have "seen" the golden gates ajar before their enchanted eyes and met at the portals of "heaven" dear ones whom they had lost by death. We also know of other instances in which men have "seen" the Lord coming "with ten thousand of his saints" with power and great glory. The difference in the "visions" is obviously dependent upon what is uppermost in the mind of the "beholder." It would be wise for the disciple of our Lord to withhold faith in all such illusions of the human mind and heart and study carefully such warnings as these: Jer. 17:9; Isa. 8:19; 1 Tim. 4:1, 2; Matt. 24:24; 2 Cor. 11:14.

New Inventions Threaten Employment

"No man hath hired us."—Matthew 20:7.

NEW YORK, Aug. 1.—When late in July the National Resources Committee made public its report on new inventions, according to *Forbes*, "it posed a tremendous problem for solution by farsighted business statesmanship. For, said the report, thirteen inventions now in, or well past, the development stage will probably cause vast changes in employment before 1957." *Forbes* hopes that government may "find some way to bridge this chasm for the working man." Our hope is in Christ's coming!

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Our Scientific Bible

IT IS not my purpose to attempt a defense of the Bible, for the Bible needs no defense at the hands of any man. The Bible is God's Word! and "the word of God is quick, and powerful (living and active), and sharper than any twoedged sword" (Heb. 4:12). It has nothing to fear from the weak and foolish attacks men make upon it. God's Word is final; it is conclusive. It puts an end to all argument.

God spoke and the blackness of chaos was transformed into light! God spoke and the circling planets came into being! God spoke and all things were made that are made! God spoke and the orderly processes and sequences of nature were set into operation! God's Word is powerful; it is irresistible and infinite. Presumptuous indeed would our efforts be should we seek to prove the truth of this Book!

Our simple purpose here is to bring before you for your appreciative consideration a few of the astonishing facts which God has revealed through holy men of old with regard to the laws which govern the universe, laws which He established and put into operation, which men for generations failed to perceive, but which scientific research is now revealing.

DEPENDENCE OF SCIENCE UPON GOD

At the beginning we should notice with particular attention the constant reliance which science, consciously or unconsciously, must place in God. There could be no real science without God and without the unchangeable laws He has established for the governing of the heavens and the earth. All scientific deductions and conclusions rest upon the knowledge and the assurance which ages of observation have served to make more certain, that the laws of nature, which are the laws of God, do not change. They are never suspended. They are always in force.

The reason for this is found in the character of the Creator Himself. He is unchangeable. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). In spite of protracted unfaithfulness, the life of Israel as a race has been preserved because God is unchangeable, He does not forget His covenant with Abraham and Jacob, the promise He made to the fathers of Israel and which He declared was to reach to all generations. It is man that changes—not God! It is man that forgets! "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts" (Mal. 3:6, 7).

Were it not for the unchangeableness of God, were it

In spite of the many attacks being made on the Bible by the self-styled advocates of science, the true scientist, who is ever a humble searcher for truth, is providing increasingly impressive evidence of the inspiration of the Scriptures. In the following article the editor presents facts which scientific investigators have discovered in support of the truth of the Word of God.

not for the fact that the Word which goes forth out of His mouth will never return to Him void, man could not long survive upon this earth. Had God been subject to change, the entire race would have perished miserably ages ago. But the sun rises and sets day after day, the earth circles the sun and the moon the

earth in their appointed seasons, and so man can plow and plant and reap his harvest without fear that his labor will be in vain.

The scientist, once having learned the laws which with mathematical precision govern the actions and reactions of all sources of natural energy, is assured that no sudden suspension of those laws will occur, and he proceeds to utilize the powers which are generated under those laws with impunity and success.

TRUTH OBSCURED BY TRADITION

Smothered by the dust clouds of ignorance and superstition which whirled throughout the pagan world during the earlier centuries of the present era, the revealing light of Inspiration was gradually obscured. During the transitory period which followed the nationalization of the church under Constantine, Christianity was strongly influenced by the heathen philosophy which flourished in the Roman world. Failing to realize that men could not arrive at the truth of God by human reasoning alone, the leaders of the church endeavored to find support for the new faith in the philosophical systems of the pagans, and to harmonize the simple gospel of Christ with those theories. The consequence was that instead of discarding heathen philosophy altogether as they should have done and accepting Christianity in its fullness, they submerged and obscured the rich truths of our Lord in the absurdities of pagan teaching.

Under these alien influences leaders in the church began early to teach as doctrines of our Lord, the meaningless so-called "mysteries" of heathenism concerning future life instead of the splendid realities made known by Jesus' resurrection.

FALSE CONCEPTIONS OF IMMORTALITY

Leaders of the powerful Roman Church were induced by such borrowed philosophy to draw a sharp distinction between the nature of the life that now is and the life to come. They saw little or no similarity between the two. According to the traditionary teaching of heathenism, which they had carried over into their pseudo-Christian theology, man was a dual being composed (Please turn to page 10)

The Doctrine of Christ

Number 4

By Harvey Krogh, Jr.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matthew 28:18, 19.

TEACHING them to observe all things whatsoever I have commanded you." Jesus taught His disciples the things that we find in the Sermon on the Mount, and those things are for you and me if we are His disciples. Recorded in Matthew 5:38 He said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." Yes, you have heard of this law of retaliation, the law of revenge. And it was a good law when compared to what had been practiced. It was a step toward justice and righteousness when the former retaliation was ten times the offense. The law of Moses placed a limit on man's evil and yet it was the law of fighting back. Then spoke the Master: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."

If only those who kept this doctrine of Christ were Christian, there would be few Christians in the world.

Christianity has hardly pretended to follow this teaching. And it has suffered the loss of the accompanying blessings.

Let us consider the ways of meeting evil. First, to fight back; second, to run away; and last, to turn the other cheek. To fight back is the most natural way of resisting evil. You may say that you have to stand for your own rights. What are your rights? They might be to lower yourself to the level of the one attacking you and yield to the animal desire to fight for your rights. But the Christian has no such rights. God never gave us permission to do wrong. When you fight back you do wrong. Wrong is like a sword having a point at both ends and when used even to resist evil and establish right it pierces the hand that draws it. When you do wrong even to gain the right you have sinned.

One time a man asked what he should do if a robber came into his home to steal and harm his family. Should he not resist evil? This can easily be answered with a similar question: What would Israel have done when all of the men were worshiping at Jerusalem if an enemy nation had attacked them and carried away their goods, slain their families, and driven away their cattle? This question is not difficult to answer because we have no right to insert the "if." When the nation was occupied in the service of God it was protected from all its enemies. If you will keep the commandments of the Savior, God will not put you in a position where keeping those commandments will do you

any harm. If you and I are doing good and following Christ we need never cross those bridges of "what if?"

All of this does not concern nations, but pertains to the individual Christian—you and me as servants of Christ.

The law of retaliation only satisfies the lower nature and the base desires of the one who fights back. Therefore the law, "an eye for an eye, and a tooth for a tooth," has been overthrown.

The next defense against evil is to run away. "He who fights and runs away shall live to fight another day." But your enemy has taken courage because he has judged you a coward. You have forfeited the first victory to him and when you return you have two battles to win which is worse than having finished the first day. If you do not return, you live in fear lest you be found. There is no righteousness in running away.

Jesus said: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." This is the most radical of all of our Savior's teachings. It is definitely opposed to all human nature. It is directly contrary to all of man's instincts. And yet it is the highest type of courage and bravery.

It is partly a desire for conflict that inspires the attack. When you do not return the blow, your enemy is confounded. You have done the opposite to what he expected. You have shown a courage that is rare, and in his confusion he has time to come to himself. You have done something that the Christ would have done, but above all you have choked that little stream of evil deeds at its very source.

And still we hear the cry that it is impractical. Have you ever tried the Savior's way? It is told that a preacher and an atheist had a debate. After the atheist had finished the first speech and had all but proved that God did not exist and that Christianity was a fake, the minister went to the platform, sat down, and ate an orange. When he had finished he asked his opponent how the orange was. The atheist laughed, and said, "You ate it, how should I know?" The minister then said, "Then who are you to judge God and Christianity, having neither tasted nor tried either?"

Try the Savior's way. Resist not evil. We are called Christians because we are followers of Christ. Let us truly follow Him.

Jesus said, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Is that not a command? And do we go away sorrowful as the rich

young ruler did? Let us consider this. What are we to give? What is it that one wishes to borrow? Is it your name? Is it your promise of eternal life? your inheritance? your hope of resurrection? No! Only some temporal possession, something that will perish with the using and be forgotten, something not essential to life and yet it might be to the one who asked. Yes, only some small thing that was given to us is all that we are asked to give up. Christ one time said, "He that loveth father or mother more than me is not worthy of me." Oh! How much less worthy of Him we would be if we love some earthly possession more than Him.

You say that we must use common sense. Of course. It would be criminal to loan a gun to a child or to give your

car to a drunken man. But you know deep down in your own heart whether you refuse because you are selfish or because of the wisdom that God has given you.

These things cut me as deeply as they do you. But may I assure you that the hardest part in keeping these laws of our Master is to make up your mind that you will keep them. If you will, with the help of your Savior, win that first battle with yourself, it will not be hard to turn the other cheek, to go two miles, or to give and loan of the perishable things that God has given you. Settle these things with Him now, and please don't turn away sorrowful but remain with Him filled with the riches of joy.

My earnest prayer to God is that we might follow more closely in the blessed way our Savior taught us.

An Open Letter on "Eternal Torment"

By T. A. Drinkard

The following letter was addressed to a radio preacher in Fort Worth, Texas. Generally we find it to be the better policy to present the truth from a positive rather than from a negative standpoint. But in the present instance the negative method was the only one possible, and we believe that there is too much valuable information in the letter to permit it to die without giving it wider circulation.—Editor.

Dear Sir:

I had the pleasure recently of listening to your sermon over Station FJZ and noticed that you very kindly criticized those who do not believe that eternal torment awaits the wicked in a literal hell of fire and brimstone somewhere, sometime.

Can you give me one scriptural reason for your believing that God will take His enemies and put them in such a place, and cause them to suffer eternal conscious torment when it is written, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away" (Psa. 37:20)? How can the wicked be said to perish if they are to be eternally tormented? And how can they be consumed if they are to be indestructible? And, too, if they are to live in hell-fire eternally, would they not have to have eternal life, or be immortal? And if so, how can they suffer eternal torment if they are immortal? Can immortality suffer punishment?

Again it is written: "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 . . . they shall be ashes under the soles of your feet" (Mal. 4:1, 3).

Did Malachi believe in eternal torment when he said, "All that do wickedly shall be stubble"? Is stubble destructible or indestructible? How can they be "burned

up" and at the same time suffer eternal torment? Why did he say that they would be ashes if they are not dead?

How can they "be as though they had not been" (Obad. 16), if they are suffering conscious torment in a hell of fire and brimstone?

You called attention to the rich man and Lazarus of Luke 16:19-31, as though it were in favor of eternal torment in a hell of fire. You *assumed* that it meant fire when the word "fire" is not used. Let us see if your hypothesis is correct. Are the two mentioned here literal men? Did the beggar literally die? Was the beggar that died literally carried into Abraham's literal bosom? Can you spiritualize a part of the narration and literalize the rest of it?

Did the rich man literally die? Was he literally buried? If he literally died, and was literally buried, how could he literally *see* and *talk* in view of the scripturally stated fact that "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" (Ecl. 9:5); and, "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecl. 9:10)? How could he literally see and talk, "for in death," the Bible says, "there is no remembrance of thee: in the grave who shall give thee thanks" (Psa. 6:5)?

Why do you *assume* that this hell of Luke 16:23 had, or will have, fire in it? Does it say so? Suppose it did say there was fire there, does the word "fire" always mean what is commonly termed "literal fire"? If so, please explain Hebrews 1:7 and Zephaniah 3:8, where "all the earth shall be devoured with the fire of my jealousy." But after the earth is devoured with the "fire," then (v. 9) God turns "to the people a pure language."

Was the amount of water that would adhere to the tip of Lazarus' literal finger sufficient to cool the literal tongue
(Please turn to page 11)

The Great Salvation

By Lyman Booth

"How shall we escape, if we neglect so great salvation?"—Hebrews 2:3.

IN WRITING to the churches the apostles made many allusions to salvation, and to certain means by which it might be obtained. For instance, they use such expressions as "saved" by faith, by grace, by hope, by blood, by the name of Christ, by calling on the name of the Lord, by His cross; or, without shedding of blood there is no remission of sins, justified by His

blood, work out your own salvation. And our Lord said that His blood was shed for the remission of sins. John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world."

Most of these expressions do not, when used alone, afford a clear and satisfactory answer to an inquirer who asks the way of salvation. An earnest questioner after truth would have to assume the stand that the Jews of the first century took, and say, "How readest thou?" This should be the first question. If we could trace the history of the persons spoken of in those expressions and could know to whom the pronouns "we," "us," and "you" referred, we might find in some cases that they belong to a class of people who had come through certain previous experiences, such as the three thousand on the day of Pentecost, the many priests who became "obedient to the faith" (Acts 6:7), the Ephesians (Acts 19:8), or the Romans (Acts 28:31).

Some writers are free to use "the gospel of life," or "the gospel of the cross." Whatever tinge of truth they may hold, it is certain that neither of these expressions is used by any of the New Testament writers, and therefore we have no right to use them. The nearest approach to either of them is where Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). Paul well knew who suffered on the cross—that it was none other than the anointed King of Israel. The Roman governor had written His title on the cross in Hebrew, Greek, and Latin, that the people might read and know the accusation. This fact, although generally ignored by the common faith of Christendom, was recognized by the old masters of the painter's art in their celebrated works. In their pictures of the crucifixion, they placed overhead in capital letters, "INRI," being the initial letters of the principal words of the Latin inscription, "*Jesus Nazarenus Rex ille Judaorum*," which in English means, "Jesus of Nazareth, the King of the Jews." Paul also alludes to Jesus' claim before Pilate as the "good confes-

The following unpublished article by the late Lyman Booth was found recently in a book in his library. We take much pleasure in presenting it to our readers who have shown so much interest in the past writings of this scholarly man. Brother Booth was the author of a number of outstanding works which have been published in book form. Among them are "The Way of Eternal Life" and "The Mystery of Iniquity Explained."

sion" (1 Tim. 6:13), that claim being that He was the King of the Jews.

"Messiah," is a title of office as "king" or "emperor," and is not a personal name as "Jesus" is. The translators of both the common and revised versions failed to give the translation of the Greek word *Christos*, which ought to be rendered "the Anointed One." *Basileus* is al-

ways translated "king"; why not *Christos*, "the Anointed One"? The scholars who provided a translation of the Greek New Testament into Hebrew for the use of the Jews understood this point and their work might well afford an object lesson for the Gentiles. So we find in the Hebrew New Testament the Greek term *Christos* rendered "Messiah." A Jewish reader would know that "Messiah" meant "the Anointed One." If any Jew should desire to verify this by consulting the Old Testament, he could do so by referring to some twenty instances where "Messiah" is rendered "Anointed." It is very different in the English New Testament, and the Gentile is placed at a disadvantage, since the word *Christos* is never translated.

What is true of the word *Christos* is also true with regard to the term *Christianos*. This occurs three times in the New Testament. In the version made for the Jews, it is rendered by a Hebrew term equivalent to "a Messiahist," meaning "a follower of the Anointed One." Hence a Jew in reading the New Testament in Hebrew will find in Acts 11:26, "The disciples were called Messiahists first in Antioch," and in Acts 26:23, "Almost thou persuadest me to be a Messiahist."

The Messiahship, as a vital element of saving faith, was strongly declared by our Lord Himself: "If ye believe not that I am he, ye shall die in your sins" (John 8:24). John 1:49 records Nathanael's confession, "Thou art the Son of God; thou art the King of Israel." The Apostle declares that he wrote that "ye might believe that Jesus is the Anointed, the Son of God; and that believing ye might have life through his name" (John 20:31). He also stated that "whosoever believeth that Jesus is the Anointed is born of God" (1 John 5:1). In his second letter the Apostle says, "If there come any unto you, and bring not this doctrine (of the Anointed One), receive him not into your house, neither bid him God speed" (2 John 10).

Nathanael's confession met our Lord's approval. His testimony was to the effect that the Messiahship signified royalty. One testimony of Scripture is as good as a hun-

dred if it be as clear as this one is. Even the chief priests, with the scribes and elders, acknowledged the connection of the Messiahship with royalty, for at the crucifixion they said, "Let (the) Christ the King of Israel descend now from the cross, that we may see and believe" (Mark 15:32).

The foregoing declarations concerning the Messiahship of Jesus, especially His own words, may well be placed alongside of the Apostle's statement regarding "the great salvation, which at the first began to be spoken by the Lord." They show the fundamental idea of His preaching.

Under the Mosaic dispensation oil was prepared in a peculiar manner for the purpose of anointing. It was called "holy oil." Inanimate objects (such as garments, musical instruments, the tabernacle, the altar, etc.) and also persons (such as priests, prophets, and kings) were sanctified, made holy, consecrated, and set apart for some special use by anointing. Such cases of anointing do not detract from the anointing of our Lord, but rather serve to illustrate it.

Saul and David were called Jehovah's anointed, and this designation was not applied to priests or prophets. Luke records that the confession of the apostles took the form of "the Christ of God," in other words, "the Anointed of Jehovah." Samuel said to Saul, "The Lord hath anointed thee to be captain over his inheritance" (1 Sam. 10:1). Our Lord was anointed, not with material oil, but with the Holy Spirit (Acts 10:38).

The essence of the above is simply this: If the Messiahship of Jesus be not understood in the sense of King of Israel, as in the scriptures just quoted, then the truth that Jesus is the Anointed One cannot be believed in its Bible sense. In that case our Lord's verdict is, "Ye shall die in your sins."

Paul counseled the disciples: "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5). Paul asked a question of prime importance, which sends the earnest inquirer to the fountain of knowledge for a reply: "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (1 Heb. 2:3). This plainly means, that if the great salvation first spoken by the Lord is for any reason neglected there is no escape.

Many, through wrong teaching inherited from the past are content to rest on the terms casually used by the sacred writers, such as "the blood," "the cross," as the exclusive elements of saving faith. The Alexander Campbell reformation furnishes an example of this fact. This religious body regarded the death, burial, and resurrection of Jesus as exclusively the elements of the gospel truth, and denied that Jesus was to reign over the twelve tribes of Israel. It might be said of them that they were not far from the kingdom, although far enough to fall beneath our Lord's verdict, "If ye believe not that I am he, ye shall die in your sins."

No one will deny but that the blood and the cross hold a very important place in the work of redemption, but if they are allowed to become a substitute for the great salva-

tion, "which at the first began to be spoken by our Lord," the record leaves no escape from the doom of such as obey not the gospel.

This great salvation began from Galilee and was preached throughout all Judea (Acts 10:37). Our Lord Himself issued a call for repentance, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). He was sent for this purpose by His Father (Luke 4:43). "The people heard him gladly," although but few became His disciples so as to attain salvation. His disciples were thus prompted to inquire, "Are there few that be saved?" His answer was, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:22, 24).

Salvation was the theme of His proclamation. His preaching was "confirmed unto us by them that heard him." Thus Peter on the day of Pentecost (Acts 2), Philip at Samaria (Acts 8:12), Paul at Ephesus (Acts 19) and at Rome (Acts 28), preached the kingdom of God as the principal element of the gospel. This is in strict accordance with our Lord's prediction: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14), and with His charge to His disciples shortly thereafter, "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). Those messengers had no difficulty in understanding what their mission was. They had been personally engaged in preaching the same gospel in Judea. They added to this the important facts concerning the death for sins and the resurrection of the Anointed One, as they carried out their mission. "Christ crucified" (that is, "the Anointed One crucified) and His coming again to receive his kingdom—this was the burden of their preaching.

Since the kingdom had existed some nine hundred years in Palestine, and was in ruins at that time, it had become a matter of history. It was the only kingdom God ever had on earth. "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts" (Isa. 44:6). In Daniel 2:35 we read that "the stone that smote the image became a great mountain, and filled the whole earth"; and in verse 44, that this was the kingdom of God, which shall break in pieces and destroy all other kingdoms, and stand forever. In Daniel 7:13, 14 the Son of Man is to be given this kingdom, "that all people, nations, and languages, should serve him," and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (v. 27). The kingdom having been preached as at hand by our Lord, He later explained that it should not immediately appear, as the Son of Man must first go to a far country and return.

The existence of this kingdom in history, its conquest by the Romans, and its promised restitution when "he . . . whose right it is" (Ezek. 21:27) should come, were all matters plain enough to the Jewish people. They should not be matters of difficulty to the Gentile readers who use ordinary care to learn the truth. (OVER)

The Apostle also speaks of the "deep things of God," which "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10). Such was not the character of the proclamation of Jesus. His message was concerning things which had been clearly set forth in the Scriptures, which were simple and easily comprehended, lying, as it were, on the very surface. As a matter of fact, comprehension of His message required neither profound learning nor much study, and it was so well known by the common people to whom our Lord spoke that no question was ever put to Him as to what He meant by the kingdom of God which was at hand.

In view of these passages, and many more which might be given, who has any right to say that faith in the kingdom is not required? As well say that faith in the cross is

not required! It is just as unscriptural to preach Christ without one as without the other. They are inseparably connected—the sufferings of Christ and the glory that should follow. The cross was necessary in order that those who believe in the kingdom might inherit the kingdom; for without the shedding of blood there is no remission of sins. Until the blood of Christ had been shed none could receive the things promised.

The foregoing is presented for earnest and careful consideration. Strive to enter in at the strait gate and escape the doom of those who choose the wide gate; for "broad is the way that leadeth to destruction, and many there be that go in thereat." The Savior who uttered these words issued His call to repentance and faith. It is for the earnest and unprejudiced inquirer to judge for himself that his "faith should not stand in the wisdom of man, but in the power of God" (1 Cor. 2:5).

What Shall I Do to Be Saved?

THE above question is a legitimate one and one often asked by people who are convinced of their fallen condition and want to be prepared for the final call. It was asked by one a considerable time before the commission was given to the disciples to go forth preaching the gospel to a fallen world, and it was answered by the Master during His own personal ministry.

We know that there are a great many people living in the world today who believe that there is nothing at all we can do to promote our salvation because salvation is not of works. But of this they seem to be ignorant, that in every case where the question was asked in the Bible, the question included the word "do." "What shall I do to be saved?" The answer, too, invariably included something to be *done*.

In Revelation 20:12 we read that the dead are to be judged "according to their works." Christ saith that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." There are some scriptures, however, that seem to need some comment in the light of these sayings, and which some people think contradict them. Let us examine some of them.

John 3:16 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." One might be led, then, to believe that faith in the Lord Jesus Christ is all that is necessary to salvation and, if properly understood, we shall agree with that belief, but most people who cling to the "faith only" mode of salvation fail to divide the word of truth rightly. Let us examine some other texts along this line.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest

any man should boast" (Eph. 2:8, 9).

Now this scripture would seem to teach that there is nothing we can do about our salvation, that all we need to do is wait on the Lord for salvation, trusting that His grace is sufficient for us all and that He will see fit to spare us if we only believe that He will. But you must notice that salvation comes *through* faith, and the grace of God is extended only to those who have faith. Is there anything we can do about it, then? Can we not have faith, or is there anything we have to do to have this faith? In the first place one must admit that faith is the voluntary act of the individual who exercises it. In that case there is a very definite thing for us to do the very first thing—have faith in the Lord Jesus Christ, 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). And in the same verse Paul says that without faith it is impossible to please God. Then we find that in the first place one must have faith to believe that He is, and that He is a rewarder of them that diligently *seek* Him. May I ask if this seeking is something to be done on our part or does God do this for us? We must conclude that it is a voluntary *act* on our part that places us in communication with Him. Why, then, will people tell you to seek God diligently, have faith in Him, and then say that there is nothing at all we can *do* to promote our salvation?

Perhaps there are other things, also, we must do in order to be saved. Truly, we do not mean to gainsay the plain statement in Paul's writings to the Ephesians that salvation is not of works, but we wish to have him understood in the light of other scriptures. Peter stated that Paul's writings were somewhat hard to understand, and some people wrested them to their own destruction.

James says, "Even so, faith, if it hath not works, is

dead, being alone. Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." I should like to ask how a man could show his faith without any works. Do you believe, then, that a man could be justified by faith only? If that be true, how about the devils? James further continues by saying, "Thou believest there is one God, thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" Do you believe that the devils are saved? They believe with a belief that makes them tremble. Does your faith in God impress you with such force as to make you tremble? We do not believe that the faith exercised by the devils saves them, for their faith is without works. They do nothing but tremble about it. Their faith is a dead faith—it brings death, and we fear that one who hopes to be justified by faith only will also find that his faith is a dead faith and will bring death instead of life.

After recounting how that Abraham was justified by faith, James says, "Seest thou how faith wrought with his works, and by works was faith made perfect?" Do you want a perfect faith? Then make it perfect by your works. A perfect faith is all-sufficient, but perfect faith cannot be had without works. The 24th verse of this same chapter of James further states, "Ye see, then, how that by works a man is justified, and *not* by faith *only*"; and verse 26, "For as the body without the spirit is *dead*, so *faith without works is dead also*."

It would seem conclusive evidence with such testimony, that there is something we can do about our salvation. What did Paul mean, then, in saying that "not by works"? Simply this: When Naaman came to the Prophet of old to be healed of his leprosy, he expected to be told to do something great, but instead of that he was told to go down and dip himself in the old muddy river seven times. That was a disappointment to him. If he had been told something great to do, he would have believed that what he did was the thing that healed him, but with this little simple thing he was told to do he could not say that; hence it was not of works, lest he should boast of what he did in the matter. I dare say that none of you believe he would have been healed if he had refused to *do* what he was told to do—neither do I believe it. So, then, his faith was made perfect by his works and he was healed by the *grace of God*. It was through faith, for if he had not believed that he would receive the blessing he would not have done such a simple thing for so great a cure. It was not of works, lest he should boast. Now we should begin to understand what Paul meant by his expression and also know how James felt about it.

(Editorial Note: At this point the author introduces the thought that the Ten Commandment Law was made binding upon His disciples by Jesus in that He told the young ruler, in answer to his question, "What good thing must I do?" etc., to "keep the commandments." While on superficial reading the argument seems logical, after careful analysis and comparison with the whole trend of New Testament teaching it appears to us far from conclusive. We recognize, however, the principle laid down by Paul in

Romans 14:1-7, and feel that personal judgment in this matter should be withheld.)

When Jesus gave His commission to the disciples He told them to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things which He had commanded them. We must conclude, therefore, that Jesus gave full and complete directions for a full and complete salvation before the cross, for a man's will and testament must be made before he dies, and must be sealed by his death. Paul declares that though it be but a man's covenant it is of no force at all until the death of the testator, and that no man can change or disannul a testament after that he is dead. We must conclude that Christ preached the gospel of His kingdom, sealed it with His blood, and then gave His commission to His disciples to carry out His will. They were made the executors of the will, and when on the day of Pentecost, Peter was confronted with the same question, "Men and brethren, what shall we do?" he answered, "Repent, and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we find another thing that they must do. This was a requirement exacted of believers. Surely it is a simple thing, but it requires action on the part of the individual to perfect his faith in the death, burial, and resurrection of the Lord Jesus Christ, in that it portrays His death, burial, and resurrection from the grave. May we here digress from the principal thought long enough to comment that only immersion in the watery grave fully portrays that historic event. Sprinkling or pouring water on the head of a person doesn't in any respect signify burial or resurrection.

This act of baptism brings one into Christ and covenant relationship (Gal. 3:27; Rom. 6:4). After that "he that endureth unto the end, the same shall be saved." Acts 3:19 states, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

In conclusion, let us remark that there is a definite work for each of us to perform in service for the Master. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." "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." Yes, religion is something that must be done; it is something that is work; and work is the means of perfecting our faith. Faith made perfect by our works is an abiding faith which is able to save. So then, "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast"; that is, the works which we do are insufficient within themselves to save anyone, but by our works is our faith manifested and perfected. Again, "Faith cometh by hearing, and hearing by the word of God." "But how shall they be-

lieve on him of whom they have not heard? and how shall they hear without a preacher?"

It isn't just any old faith that is able to save, but faith founded upon the Word of God. It is possible for a man to believe a lie and be damned. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Some one may ask whether one is responsible to God if he is misinformed and believes to the best of his information. To this I would reply that "if the blind lead the blind, they shall *both* fall into the ditch together." We should rather be like the noble Bereans, who searched the Scriptures daily to find if the things taught them were true. Our salvation is worth more to us than our earthly property. None of us would like to spend our life's savings for a piece of property without having examined carefully the abstract of title; but many are seemingly content to take the other fellow's word for our title to a home in glory. Look and live, my brother, live! Life is worth more than property on this earth in the present time.—Burt F. Marrs in *The Bible Advocate*.

OUR SCIENTIFIC BIBLE

(Continued from page 3)

of a temporal, material body and an immortal, immaterial soul. In this present existence the joys and sorrows experienced were those derived from the physical senses. Outwardly and visibly man was a tangible creature and in constant association with other visible, tangible creatures and objects. The earth was his home. When death came, it claimed the body only, not the soul. When the physical organs ceased to function, the soul was released from its fleshly prison and passed at once into a new state of being where the recognized laws of nature no longer operated. The material was discarded forever. The bodily senses ceased. An invisible "spirit" entity took the place of the visible, fleshly form.

Naturally such a view as this greatly diminished the value which men might otherwise place upon the present physically embodied life and put a premium on suicide, as is suggested by the Persian poet, Omar Khayyam:

"Why, if the soul can fling the dust aside,
And naked on the air to heaven ride,
Wer't not a shame—wer't not a shame for him
In this clay carcass crippled to abide?"

Naturally under such teaching, the church came to deny the reality of death and, as we have seen, taught the immortality of the soul. And not only the immortality of the soul, but the immateriality of the soul; that is, that the "ego," the real person, had no lasting connection or identity with the physical body. The two were regarded as being as distinct the one from the other as is the house and the man who lives within it.

VALUE OF RESURRECTION DESTROYED

A philosophy like this of course destroyed, for those who accepted it, the value of a resurrection from the dead.

All pain was recognized as arising in the physical senses and hence not associated with the soul. In death these physical senses ceased to function and all suffering consequently came to an end. Then why not, questioned many at that time, shorten the period of one's pain by committing suicide? And, why desire a resurrection which involved re-imprisonment in the physical body which is the source of such suffering? And why concern oneself with the future of the earth, if at death one left forever this mundane sphere? The beatitude of Christ was robbed of all meaning: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). It was heaven the meek were to inherit, not the earth, according to the borrowed philosophy which was being taught as Christian doctrine.

The earth, its forces, its resources, its possibilities, held nothing of permanent interest or value to the half-pagan, half-Christian men and women who comprised the mass of the "believers" in that period. They wanted to escape from all this! They expected death to separate them from all this! Such was their unbiblical hope.

Christianity, to those deluded people, had little or nothing to connect the interests and experiences of this present life with the life that is to come. The saved of earth were to "pass beyond the reach of time and space" and all that time and space represented of reality. Their eternal destiny was celestial, not terrestrial.

Yet we know that the Bible limits its promises concerning the future of the redeemed to earthly realization. It declares that the earth is to be the home of the saints "forever"; that "the righteous shall never be removed" from it (Prov. 10:30). Consequently the prophets, influenced by divine impressions, manifested a lively interest in the history, the development, and the destiny of the earth, and the descriptions given in the Scriptures of God's "glory land" point unerringly to it.

Science treats of the *physical universe*. The Bible likewise treats of the *physical universe*. "We have truth in nature as it came from God," declared Henry Drummond in *Natural Law in the Spiritual World*, and although Dr. Drummond reached his conclusion more than half a century ago, neither science nor biblical research has discovered anything contrary to it. The Bible and science have to do with the exploration of a common field—the universe of God.

It is true that science discards as untenable many ideas which are acceptable to the older order of theologians. And because science does this, it is frequently criticized severely by certain self-appointed "defenders" of the Scriptures. Yet not infrequently it is found that the final and definite conclusions of science agree remarkably well with the revelations of the Bible. It is of some of these recently discovered agreements that I wish to speak now.

Lord Bacon said that "a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind about to religion." More often than otherwise, it is the pseudo-scientist, the unquestioning follower of other men's theories, rather than the original searcher for demonstrable truth, who expresses insistently his skepticism

with regard to religion in general and the inspiration of the Scriptures in particular.

It is also frequently the religious person of shallow thinking habits and limited biblical understanding who is the most likely to discredit the discoveries and the deductions of true science.

Before one is in a position where he can intelligently attempt a calm, judicious comparison of the Bible and science he must have cultivated a broadness of mind and a humbleness of spirit which will enable him to approach his investigation with a simple desire to learn the truth. Little of real value can be accomplished by the one who enters upon such an investigation with the thought in his mind that he already possesses complete and definite knowledge on either or both phases of the subject. "A valid analysis of biblical (and scientific) teaching may be made only by trained scholars. Not just anyone is qualified to sit in judgment upon the Bible (or upon science)," rightly declares Alva J. McClain in the *Religious Digest*.

Continuing, the author relates the story of a lumber dealer who became so interested in the Bible story of Noah's ark that he computed the amount of lumber that would be required to construct it. Later on he read in the Scriptures that "the children of the Levites bore the ark of God upon their shoulders." "Thereupon," said Mr. McClain, "remembering the enormous size and tremendous weight of Noah's ark, he pronounced the Bible to be 'a pack of lies.'"

Regarding the pseudo-scientific criticism of the Bible, the same writer reminds us that "many of the alleged inaccuracies of the Bible have been judged according to scientific theory, not fact. Professor Lydell once stated that 'in the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures, but not one of those theories is held today.'"

It must also be remembered that the Bible was not written in scientific terms nor was it primarily designed for the teaching of scientific facts. It was written designedly in the simple language of the common people for spiritual enlightenment rather than for scientific instruction.

INTERESTING SCIENTIFIC DISCOVERIES

One of the most interesting scientific facts that is pointed out in the sacred record of creation and repeated in the last book of the Bible has to do with "the tree of life," or the "trees of life," for the word refers to a species rather than to an individual tree.

As we are aware, the medical profession in recent years has come to attribute many diseases to bacteria in the air. Bacteria were unknown until recent years. The Garden of

(Please turn to page 16)

A boy near the street had his dog pulling the lawnmower. A man was passing and the dog turned toward him and barked furiously. "Don't be scared, Mister," said the boy, "he won't bite. He's barking because it's easier barking than pulling." How about you? Are you a barker or a puller?

AN OPEN LETTER ON "ETERNAL TORMENT"

(Continued from page 5)

of the literal rich man that was being literally tormented in literal hell-fire flames? If the hell of your theory is as hot as you picture it to be, don't you think the water would be evaporated before it reached the rich man?

Is it not true that the word "hell" here used comes from the Greek word *hades*, and not from *gehenna*, from which the "hell" of Mark 9:43 is translated?

Tell me, if you can, what is the basis of eternal torment? Will God torment a man eternally that lives and never dies? How can he live and never die without being immortal? If he is an immortal sinner how can immortality suffer?

Ezekiel 18:4 says, "The soul that sinneth, it shall die." And Paul says, "The wages of sin is death" (Rom. 6:23). Now, since the soul that sins shall die, and "the wages of sin is death," and to die is not to live (Isa. 38:1), how could a soul be literally dead and literally alive at the same time? If the hell of Luke 16:23 had literal fire in it, did the hell mentioned in Acts 2:27, 31 have fire in it? The word translated "hell" in both of these references is from the same Greek word, *hades*. Was the soul of Christ then rescued or delivered from a condition of fiery torment in which He had suffered for three days and nights prior to His resurrection? That would be the logical conclusion if the word "hell" in Luke 16:23 and the word "hell" in Acts 2:27, 31, mean a place of literal brimstone and fire.

I shall be glad to hear from you at your convenience.

(No answer has as yet been received from this radio evangelist who daily affirms such doctrines that tend to bring God's name into disrepute before His creatures.)

—o—

D. L. Moody said: "We live in a day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church looking for the return of our Lord. I have felt like working three times as hard ever since I came to understand that my Lord is coming again. I look upon this world as a wrecked vessel. God has given me a lifeboat and said to me, 'Moody, save all you can.' This world is getting darker and darker; its ruin is coming nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off. 'Behold, I come quickly,' said Christ to John; and the last prayer in the Bible is, 'Even so, come, Lord Jesus.' Were the early Christians disappointed then? No; no man is disappointed who obeys God. The world waited for the first coming of the Lord four thousand years, and then He came. He was here only thirty-three years, and then He went away; but He left us a promise that He would come again; and as the world watched and waited for His first coming and did not watch in vain, so now to them who wait for His appearing shall He appear a second time unto salvation."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

National Berean Day

By the time this reaches you General Conference will be in session. Monday, August 9, is Berean Day. The message of the youth of the church will be given voice that day. You should be present to contribute your share to the message of youth. To many people the days in which we are living are dark days; the enthusiasm of youth is needed by those drooping spirits to inspire, to encourage. The church ship is not going down under the waves of indifference, but is going to ride gloriously into port captained by Jesus Christ and manned by brave and stalwart seamen. Do your part.

The Wisdom of God

In comparing the wisdom of man and the wisdom of God we find that the chief difference is that man's wisdom seeks for a favorable temporary result while God's wisdom seeks for a favorable eternal result. Some men can see only as far as the ends of their noses. These are the ones that live for the sensual comforts of the present; they are drunkards and gluttons, and the spoiled grown-ups who go into childish tantrums to have their own way. Then there are others who make a vast preparation for the comforts of this life, but lay up no treasures for the next life. The height of man's wisdom may be seen in advancements in science which enable men to live longer and more comfortable mortal lives among conditions of freedom and happiness. Who can say that the leaders in such advancements have not been endowed with a measure of God's wisdom in order to carry man's wisdom to such comparatively glorious heights? But when we compare such advancements with the advancements that God will make throughout the earth at the setting up of the kingdom of God, we must declare that man's wisdom falls far short of God's wisdom.

If we would have the wisdom of God we must look at things from the spiritual standpoint. We must understand that some things are "spiritually discerned" (1 Cor. 2:14). Sometimes what seems at the moment a serious setback in our plans, an aggravating inconvenience, becomes years later the doorway to much blessing and joy. Take the long view of everything. Look at the eternal result. Have "the mind of Christ" (1 Cor. 2:16).

"The Preaching of the Cross"

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Corinthians 1:18.

The wisdom of man is expressed in the reviling of Jesus by the mob at the foot of the cross: "If thou be the Son of

God, come down from the cross" (Matt. 27:40). If He had divine power why, in this hour of direst need, did He not call for those legions of angels? Before this the mob could not understand why He hid when they were going to make Him King.

Jesus had the wisdom of God. He looked at the eventual result. He saw the stony heart in the breasts of men standing forever as a barrier to true happiness on earth. And He took the only possible way to soften that heart, love. The cross was the demonstration of love. It showed that "God so loved the world" (John 3:16). And the result is, that "when we were enemies, we were reconciled to God by the death of his Son" (Rom. 5:10). Thus the stony heart is removed and we obtain from God a heart of flesh. Stone does not yield to the needs of others, flesh is yielding. It would be impossible to have a world of people living together in happiness unless every person were unselfish. The way of the cross is the way to unselfishness. It is the way to eventual happiness on earth for mankind. It is the way to the kingdom of God.

The Thrill of Leadership

It would be false to deny that there is a thrill of accomplishment that goes with molding character. Faithful fathers and mothers, Bible teachers, preachers, all have this glow of satisfaction in their work. Carried into the field of godly character it is the pride of an artisan in the quality of his work. No one denies the architect his right to feel happy over the splendid church edifice he has built. How much greater should be the thrill of an eternity builder, one who builds character for eternal life! It is a normal reaction. It is part of the pay for all the work, sacrifices, and sometimes heartaches, that one must of necessity put into it.

But what can be said of the individual who does do the work of a master artisan of character merely for the thrill he gets out of it and no more? There come to every individual failures and disappointments where there can be no thrill of accomplishment. Upon what more solid foundation must one retrench? Surely, the driving force in every leader's engines must be the acknowledgment that what he is doing he must of necessity do; God has ordered it. It is his responsibility, through success or through failure, to do that particular job. "For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me" (1 Cor. 9:17).

There are times when one must have the attitude of Tennyson's *Charge of the Light Brigade*: "Theirs not to reason why, Theirs but to do and die."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

WHAT A WISE KING SAID

GOD had given Moses and Aaron very special directions about the building of the tabernacle, how all its furnishings were to be constructed and where they were to be placed. Then He told them just how they should conduct the different services of worship. The tabernacle and later the temple were God's dwellingplaces among men, and as such it was right that they should be as worthy as the children of Israel could make them.

One of the first things that God requires of us is obedience, not because He wants to show His authority, but because He knows that only through obedience can we find happiness and peace. The story of Adam and Eve, which all of you know so well, shows the result of disobedience. Everything happened just as God said it would if they did not obey.

Now God expected the people to follow His directions concerning the different services of worship, just as carefully as the other laws He gave them. One of His rules was that the coals of fire for the censer should be taken from off the altar. The censer was a large metal spoon, or vessel, for carrying these coals, and incense, a sort of perfume, was burned on them.

Nadab and Abihu, the two elder of the four sons of Aaron, had been specially chosen to assist in the services of worship. It seems that one day instead of taking coals from off the altar in order to burn the incense, they took just ordinary coals. Their punishment came immediately, for we read that fire came down from God and devoured them.

We do not know that Nadab and Abihu had been indulging in strong drink before they went into the tabernacle. But we may rightly conclude that they had, because at once God spoke to Aaron and told him that neither he nor his sons were to drink wine or strong drink of any kind before going into the tabernacle, or else they would die.

This was to be one of their laws forever, God told them, because He wanted them to realize the difference between holy and unholy things. And they were to teach this to their children's children also.

One who had been drinking wine was unclean, according to God's standard, and not fit to take part in the services of worship. Aaron must have been very deeply

grieved over his sons' conduct, but surely he realized that God's punishment of them was just.

You remember that Moses was leading his people back to Canaan, their promised homeland. Well, the inhabitants of that land, when the Israelites reached Mount Sinai, grew many fine grapes, and they made wine from them, which they drank to excess. Now God didn't want His people to do that, and so before they entered the land He gave them these rules about drinking.

Their wisest ruler, King Solomon, who reigned many years later, wrote the book of Proverbs, and there are two verses from it in our lesson for August 29. If the wisest man that ever lived told you never to drink wine or other strong drink, you would, no doubt, heed him. And that is just what he did.

Some day when you are tired of play and don't know just what to do, get out your Bible and look through the book of Proverbs. Mark down on a sheet of paper all the verses you can find that warn you against strong drink. See how many you can find. There are some on almost every page.

The 31st chapter of Proverbs gives us the words of King Lemuel, taught him by his mother. We do not know just who King Lemuel was, nor his mother, but we do know she was a very wise woman. She is the forgotten princess of some unknown land, but her words live even today, and they are good for us right now.

All of you can name one outstanding young man of the Hebrew race who would not touch the rich food and the wine served on the King's table. And he came out at the end of the ten days of trial in far better condition than the others who were not so wise. He was favored by God all through his life for his obedience and faithfulness.

Isaiah was another who warned the people against strong drink. Samaria, the capital of North Israel, was a beautiful city set on a hill surrounded by a fertile valley. Everything was there to make life worth living, but the nation was overcome because they had become a nation of drunkards. They never rose from their degradation.

And now we come to the New Testament and read the words of that greatest preacher for Christ—Paul, the beloved Apostle. He tells us that we harm not only ourselves by strong drink, but we are liable to lead another into the wrong path. Paul saw that very thing being done all about him in the wicked city of Corinth, and he warned the Christians of Rome so they would not do the same terrible thing.

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 3-15—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.

August 15-22—Western Nebraska State Conference at Holbrook.

August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.

August 19-29—Virginia State Conference and Bible School, Maurertown, Va.

IOWA BIBLE SCHOOL AND CONFERENCE

This is the time of year when we think of harvest time, conference time, and vacation time. Can we bring all these together at one time on the beautiful camp grounds of the Church of God in Waterloo, Iowa, August 21 to 29?

The harvest truly is plenteous, and we have planned to have a number of laborers who will explain the Scriptures in lessons and sermons as they are revealed to them. Besides our usual leaders in the State, will be the addition of Bro. John Denchfield and Bro. Melville W. Lyon.

As this year marks the Fiftieth Anniversary of the Iowa Conference, we hope it will be a banner year for attendance and spiritual growth. We especially invite all ministers who have ever been to the Iowa Conference to come again this year, though not forgetting any who might be able to attend for the first time.

One day will be devoted especially to the Fiftieth Anniversary program, including a "50-cent march."

Berean Day will be held on the usual Thursday, with the young people's program in the afternoon. So please come prepared, young people, with special music or instruments or some other number.

How many would like to see the church building on the camp grounds all finished when you come to Conference? This very thing is being planned by your State president, Bro. H. S. Hunt, and his coworkers, and there will be an opportunity for you to make this a reality as you are financially able.

The general expenses of the Conference, tents and meals will also be taken care of by your freewill offerings. No one should stay away because he feels he cannot afford to attend. Come, be one of the large family and feel at home. May we see you there?

Esther Sealine, Cor. Sec.

ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held, the Lord willing, in the Oregon church at 3 o'clock on the afternoon of Friday, Aug. 13, 1937. All Illinois members who can be requested to be there to take an interested part.

Paul C. Johnson, President.

THE VIRGINIA CONFERENCE

The Virginia Conference and Bible School will be held at the Church of God in Maurertown, Va., Aug. 19 to 29, inclusive. The date has been changed to enable those who are coming from the West to remain at the General Conference to its close and reach Virginia in time for the opening session.

Bro. and Sr. F. A. Stilson and Bro. and Sr. G. E. Marsh will constitute the teaching and preaching corps from out of the State.

This annual Conference and Bible School is held in the beautiful and historic Shenandoah Valley of the Old Dominion and the opportunity of visiting this region is sufficient to stimulate anyone to make an effort to attend this gathering, to say nothing of the blessings of a spiritual nature which are provided.

HERALD RECEIPTS

Mrs. Eliza Cassen; Mrs. A. E. Rush; Mrs. Ruby Johnson; J. A. Grant; Mrs. S. E. Hodges; G. Alfred Driskill; Mary Richardson; Mrs. Frances McCrodan; Bruce Thompson; Mrs. Wylodine Lederer; Mrs. E. Blick; Fred Tavenier; Mrs. Mattie Agard; Mrs. J. Elshaw; Mrs. Grace Hall; Miss J. Salisbury; A. Hollinshead; Mrs. Ella Berryfield; J. Don Swartz; Samuel Giles; Mrs. L. M. Parish; Harold Starbuck; William Gitchell; Mrs. Helen Banks; F. J. Pfiffner; Eldwin Knott; John Marsh; Mrs. Alfred Anderson; Mrs. Rex Crouch; Cloyd Starbuck; Mrs. C. V. Bodin; George Lansbery; Mrs. Nora Fieser; Otto Wilson; D. W. Kirkpatrick.

INDIANA EVANGELISTIC COMMITTEE

At the recent Indiana Conference plans were laid for an extensive evangelistic effort during 1937-38 in new localities throughout the State of Indiana. A committee was appointed to be in charge of this work. Bro. F. A. Stilson, South Bend, chairman; Bro. Willis Roose, Nappanee, treasurer; and Bro. D. G. Harvey, Kokomo, secretary.

Let each member of the Church of God in Indiana consider this project. All who see the need of the effort and feel able to contribute to the fund now being raised by pledges, dollar-a-month clubs, etc., send all donations to Bro. Willis Roose, Nappanee, Ind.

Any isolated member who desires services and Bible classes, with the intention of building up the work in his locality, please get in touch with the committee at once by writing to one of the members near you.

We hope to have the cooperation of the brotherhood throughout the State, that we in turn may cooperate with the recently created Home Mission Board of the General Conference.

D. G. Harvey, Secretary
Indiana Evangelistic Committee.

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—

No, our beloved Bro. Lyman Booth was not the "first to arrive at General Conference" this year as he has been on so many previous occasions. He rests from his labor, but his influence will live until the Lord comes to reward His servants.

A new voice and smile will greet visitors at The Restitution Herald office this year. Sr. Lois Carpenter is now our proofreader and office secretary. Sr. Carpenter is also the organist of the Oregon church and as such will represent the local congregation in the musical part of our conference program.

The executive board of the National Bible Institution held its final meeting of the conference year last Saturday to discuss plans for the conference and to complete the reports which are to be presented to the brethren for their consideration.

The special offer to new subscribers to The Restitution Herald will be continued during the General Conference. A representative of the paper will receive subscriptions at the exceedingly low rates that were recently announced through these columns. WHILE THE CONFERENCE IS IN SESSION!

A letter from Sr. Lydia A. Railsback, South Bend, Ind., expresses her sorrow at not being able to be with us at General Conference this year and assures us that her prayers are for the advancement of the work. Sr. Railsback prepares the "Golden Text" department for the Truth Seekers' Quarterly. She was president of the National Berean Society, and has been actively engaged in Christian activity for many years.

Sr. William Lloyd, a sister of Sr. Philip Senff of Bremen, Ind., writes that the latter is improving since suffering a paralytic stroke during the Indiana Conference, and is able to use her hand and foot partially again. Sr. Senff asks for the prayers of the brotherhood for her recovery.

Among recent articles taken from The Restitution Herald which have been copied by other church papers are contributions from Emma C. Railsback, Richard LeCrone, and Lyman Booth. Our writers reach by way of The Herald and our numerous exchanges a large and appreciative audience. It is worth while to give profound thought and careful preparation to printed sermons when we realize that they are to reach an audience numbering thousands.

WORK IN MINNESOTA

We began meetings in the Mudgett Township District No. 19, schoolhouse, Wednesday evening, July 7, and closed on July 25, having had an average attendance of 22. The first Sunday the Bible school attendance was 24, and on the last Sunday, 27.

The following young lives were baptized into the all-saving name of Jesus Christ: Lois Elaine Baker, 13; William Baker, 11; Raymond Baker, 13, all of Onamia, Rt. 2. May we pray for these young people, that their new lives will be a great help to others.

An interesting thing we encountered in this district, which is several miles from town with no religious services, was one family that holds a Bible school for themselves in their own home. We thank God for Christian homes that keep their families close to the Lord!

We now have here an organized Bible school with Bro. O. H. Berry as superintendent. There are also twelve charter members as the beginning of a Church of God. Sr. O. H. Berry will act as chairman of the new church group and Bro. Berry as secretary-treasurer.

It was our joy to labor in this community. Our daughter, Pheiba, assisted with her good leadership in song and acted as organist. Much credit is due to Bro. and Sr. Berry for this beginning, as they have desired a church and Bible school to be established since they came into the community. Their home was opened to us, and we thank God for their hospitality. May the Lord bless their leadership and may some one of our ministers come to them permanently that they may be encouraged and strengthened. Pray for them, brethren.

There is much work to do and we find many places where people are hungry for the Word. Monday, July 19, I preached in another schoolhouse, northwest of Miloe Lake, to an interested group of about forty.

Sunday, Aug. 1, I will hold two services at Oak Park. Tuesday, the 3rd, I will begin a series of meetings in the McKinby Schoolhouse at Mora. We again solicit your prayers.

Owing to the fact that we will not return to Burr Oak, Ind., as pastor, we will be unable to attend the General Conference. Our plans were to attend, but the best we can do under the circumstances is to pray for a great revival among all Christians, and that the Conference will send forth many workers into the fields which seem to be ripe unto harvest.

Wednesday, July 28, Bro. Richard LeCrone and the writer drove to Graytown, Wis., for an evening with the brethren there. Bro. LeCrone in his splendid way preached to an interested group. We found to our joy the work going ahead nicely. The Bible school meets each Sunday and the new young people's Berean society is assembling each Sunday night in the homes. Sr. Elliott Goodwin is doing a good work in teaching these eager Bereans. They are planning to attend the young people's conference to be held in Eden Valley, Saturday, July 31, and Sunday, August 1.

A. E. Hoskins, Minnesota State Evangelist.

CONTRIBUTIONS TO N. B. I.

Mrs. B. F. Cook	\$ 6.00
Mrs. Charles Stedman (ind. fund)	5.00
Dixon, Ill., S. S. (ind. fund)	4.00
Mrs. Clara Chaffee	.50
O. F. Marsh	10.00
Oregon, Ill., Church (ind. fund)	6.42
Wilson Calkins	50.00
Maurertown, Va., S. S.	5.00
Mrs. Mary Jackson (ind. fund)	12.50
Mr. and Mrs. Bernard Crofton	5.00
Ripley, Ill., S. S. (ind. fund)	3.96

LOS ANGELES, CALIFORNIA

When we read in The Restitution Herald that Bro. C. E. Randall was making a missionary trip to the Northwest, we sent an invitation for him to "come over into Macedonia and help us." He accepted the invitation; he came, and he has helped us. The occasion was one of rejoicing and spiritual uplift.

The matter of home missions is one that has been greatly neglected, and this effort that is being put forth at the present time is much needed. The sacrifice of time by Bro. Randall is a blessing to the scattered churches on the West Coast. His three sermons given on Sunday, July 18, were the means of inspiring us with more zeal, and a firmer determination to make every possible sacrifice that others in this broad land may hear the gospel of the kingdom in these closing days of the Gentile times.

On Monday we drove to Pomona and partook of a picnic dinner with a group of the brethren in the park which Bro. Macleod is superintending. Afterward we listened to a missionary sermon by Bro. Randall in the Williams Street Chapel. We know that Bro. Randall's efforts are meeting with God's blessing, and we feel assured that such an awakening will result that each individual group of workers will rally to the cause of home missions to the honor and glory of God.

Emma C. Railsback, Pastor.

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"An ambassador is an honest man sent abroad for the commonwealth."—Sir Henry Wotton.

There is more truth than poetry in this statement, which the author called a "merry definition of an ambassador." It reminds one of Daniel 11:27, "And both these kings' hearts shall be to do mischief, and they shall speak lies at one table."

ELDER ALMUS A. ADAMS SLEEPS

Almus Adams, son of James and Sarah Adams, was born near Monmouth, Ill., Aug. 12, 1854, and died at his home in Omaha, Neb., July 22, 1937.

When he was about a year old his parents moved to Gifford, Iowa, where he grew to manhood. On July 27, 1876, he was united in marriage to Jane Wilson. To this union were born nine children, six boys and three girls. Two sons, Edgar and Glen, and one daughter, Maud, preceded him in death.

In the early eighties he took a homestead in southwestern Nebraska, near Holbrook, where he lived until 1901, when the family moved to Omaha, where they have since resided.

In 1878 he entered the body of Christ, being baptized by C. C. Ramsey, and since 1880 gave his life to the teaching of the kingdom.

Those left to mourn his passing are: his wife, Jane; four sons, Ray and Esco of Omaha, Leo of Los Angeles, and Clair of San Francisco, Calif.; two daughters, Mrs. Alta Thrush of Salem, Ore., and Mrs. Elsie Srong of Omaha; two brothers, Manny of Peterson, Iowa, and John of Holbrook, Neb.; one sister, Mrs. Cary Levy of Compton, Calif.; one half-brother, Edward of Baxter, Iowa; sixteen grandchildren; and a multitude of converts to the cause of Christ.

Funeral services were conducted by Elder Grover Gordon of Holbrook on Monday, July 26, 1937, and he was laid to rest in Mount Hope Cemetery to await the coming of the Lord.

CHARLES T. STORY

Charles T. Story was born January 24, 1861, in Cedar County, Iowa, and passed away July 19, 1937, at Hastings, Neb.

When but a small boy he moved with his parents to Gifford, Hardin County, Iowa. He grew to manhood there, and on September 1, 1880, he was united in marriage to Emma J. Harris. To this union five children were born, two of them having preceded him in death. In 1885 the family came to Furnas County, Neb., and located on a farm southwest of Holbrook, where they lived until 1912. That year he and his family moved to town. On March 23, 1933, his wife was called to rest and since that time he has resided with his son Guy, until July 3, 1937.

While but a young man he united with the Church of God and remained a faithful member until the end. He was always a hard worker and a kind husband and father. He was always thinking of the needs of others.

He leaves to mourn his death two sons, Clyde of Bartley, and Guy of Holbrook; one daughter, Mrs. Ada Stearns of Arapahoe; one step-daughter, Mrs. Cora Clay of Eldora, Iowa; one brother, S. A. Story of Holbrook; nine grandchildren and one great-grandchild. He was preceded in death by his wife, Emma, and two daughters, Mrs. Maude Cooper and Grace, who died in infancy.

Funeral services were conducted by the writer at the Church of God in Holbrook, Neb., and he was laid to rest in the Holbrook Cemetery beside his wife to await the call to life when Jesus comes.

Grover Gordon.

THE TITHING BULLETIN

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, multigraphed, 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.

Sample set containing 32 different tithing bulletins, 20 cents. When ordering, please mention The Restitution Herald; also give your denomination.

The Layman Company,
730 Rush St., Chicago, Ill.

"DIVISIONS MUST NEEDS COME"

This seems to be a time of increasing division among religious bodies. One of the few denominations with which The Restitution Herald is in agreement doctrinally to a marked extent, is among those now suffering from this unfortunate condition. A few years ago the first open division came and a second general headquarters and a second official publication was established. Now a third paper appears which, while it declares itself as independent of all sects, is published by an "Elder" of this same denomination and obviously for the purpose of promulgating a "private interpretation" of a doctrine which does not find support in the church of which he is a member.

May we stand united in our proclamation of the great truths which have made us a people until the Lord comes!

OUR SCIENTIFIC BIBLE

(Continued from page 11)

Eden apparently knew not the presence of disease or of disease-transmitting bacteria. There were in the Garden of Eden, you will remember, "every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden" (Gen. 2:9). The Garden of Eden was a beautifully wooded park. No dangerous bacteria lurked in its cool and healthful fastnesses.

Now for the astonishing assertion of the modern scientist!

Dr. Paine of the London Imperial College of Science and Technology, writing in the last edition of the Encyclopedia Britannica (Vol. II, page 305), declares that it is hard to demonstrate the presence of bacteria in forest areas because "the leaves of the trees seem to act as efficient bacterial filters."

"The tree of life (was) in the midst of the garden"! How significant are these words, especially when we recall the fact that when Eden is restored the "tree of life" will flourish again. John saw that "in the midst of the street" (of the city) "and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

Dr. Paine said that "*the leaves of the trees seem to act as efficient bacterial filters*"! This is interesting, to say the least!

Probably it will be because this will be true that "the inhabitants (of the new edenic world) shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24).

Sin and sickness are closely associated by both the Bible and science. Disease is conceded to be the result of the breaking of natural law, declares the medical profession, while according to the Bible it is caused by breaking God's law, which means the same thing. Another interesting conclusion of science to which Mr. McClain directs our attention has to do with the earth.

The ancients had the idea that the earth was flat and rested upon the "Pillars of Hercules," or upon the back of a great tortoise which stood upon a coiled serpent, or upon huge elephants, or that it was upheld by the giant Atlas. It was in comparatively recent time that men came to believe the statement of the Bible with regard to this matter: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7).

Apparently disagreeing with those who hold to the theory of a flat earth, the Bible affirms the deductions of science. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain; and spreadeth them out as a tent to dwell in" (Isa. 40:21, 22). The Lord "sitteth upon *the circle of the earth.*"

Our Lord also suggests that the earth is round in His great prophetic sermon, where He tells of conditions that will prevail in different parts of the world at the moment of His coming.

"I tell you in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left" (Luke 17:34, 35).

Two men are sleeping—the earth is robed in the darkness of night—when the Lord calls one of the two to meet Him in the air. The two women are grinding grain, as is still done in the Orient, out of doors in the shade cast by their house, under the morning sun, when the Lord takes one of them to meet Him in the clouds. But He comes "in a moment, in the twinkling of an eye," at the same instant to both groups. To the one group He will come at night; to the other, during the day. Such could be true only upon a round earth circling in majesty about its central sun in obedience to the unchangeable laws of the God of all science and the Author of Our Scientific Bible.

No one subject in all the field of physics is more interesting than light.

"From a Hero of Alexandria to Michelson of Chicago the basic hypothesis concerning light is that it is a form of energy. The logical sequence, it is agreed, is: first energy, then light."

This exact order is given in the divine story of creation as revealed in Genesis. "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. And God said, Let there be light: and there was light" (Gen. 1:2, 3).

The word "spirit," whether it is applied to God or to man, always conveys the idea of *force* or *energy*. The Spirit or energy of God moved "upon the face of the waters" and "light" appeared. First the energy, then the light.

This same order will be followed when the Sun of Righteousness arises at the end of this present age of darkness. Isaiah describes the condition that will prevail before the glorious Sun comes to dispel the gloom.

"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).

The darkest hour is just before the dawn, and so it will be when the Lord comes. Fear and weakness shall lay hold upon the people in those trying hours. "Darkness," the darkness of sin, "shall cover the earth." Then shall God say once again, as He said in the morning of creation, "Let there be light"! And there shall be light! For the Light of the world shall come at His command. The energy of God's Word shall go forth and the glorious Light of the World shall arise to set no more forever!

Thus we see in a few instances out of many which might be presented how the God of science, the Creator of natural law, proves His authorship of that law in Our Scientific Bible!

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, AUGUST 10, 1937

NUMBER 45

Always With Us

Always with us, always with us—
Words of cheer and words of love;
Thus the risen Savior whispers,
From His dwelling place above.

With us when we toil in sadness,
Sowing much and reaping none;
Telling us that in the future
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear;
Waking hope within our bosoms,
Stilling every anxious fear.

With us in the lonely valley,
When we cross the chilling stream—
Lighting up the steps to glory
With salvation's radiant beam.

—*E. H. Nevin.*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Egypt Crowns an Independent King

"There shall be no more a prince of the land of Egypt"
—Ezekiel 30:13.

CAIRO, Egypt, July 29.—For the first time in four centuries Egypt today crowned an independent monarch. But not even with the coronation of King Farouk I, does "a prince of the land of Egypt" sit upon the throne of that ancient realm. It would appear that with the fall of the celebrated Bekenrenf or Bocchoris, the sole representative of the 24th dynasty, the Egyptian kingly line came to an end, and that God's Word has been again vindicated and that there has been "no more a prince of the land of Egypt" to reign over that ancient realm.

The new monarch, who ascends the throne today, on his eighteenth birthday, is of Albanian descent. Albania is now an independent republic, across the Adriatic Sea from Italy.

While it is true that no prince of the royal line of Egypt is to sit upon the throne of that ancient empire, nevertheless Egypt as a nation, like Babylon, Greece, and Rome, must be revived if the Word of God is to be fulfilled. For the time will come when "the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:25).

Relics From Armageddon

"He gathered them together in a place called in the Hebrew tongue Armageddon."—Revelation 16:16.

CHICAGO, Aug. 2.—The Oriental Institute of the University of Chicago received last week a collection of gold and ivory treasure unearthed in a palace at Megiddo (Armageddon) in western Palestine last March by a field expedition led by Gordon Loud. Prof. John A. Wilson, director of the Institute, said that inspection of the relics, which are more than three thousand years old, as they were being unpacked confirms the high importance which they will have for biblical and Oriental studies. Expeditions of the Oriental Institute have been working at the Megiddo site for the last thirteen years.

"The hoard was found in a magnificent palace with frescoed walls and floors of seashell mosaic that stood just within the city gate and dominated the ramp approach to the fortress city," said Mr. Loud. "Within this palace lived princes of Megiddo who ruled this small section of the Egyptian Empire from about 1500 to 1200 B. C.

"This hoard no doubt represents a collection of royal gifts sent from Egypt and from Asiatic provinces. A splendid gold bowl shaped like a sea shell probably was a gift from some Asiatic king. A gold mesh chain was so beautifully and carefully made that it remains strong and flex-

ible today as it was 3,500 years ago."

It has been thought by some that the date when this great treasure was hidden was several hundred years earlier than that suggested by Professor Loud, and that it may have been placed where it was found by the royal family which ruled Megiddo at the time of the Israelitish conquest of Palestine, to prevent the invaders from getting it.

Bacteria Possess Remarkable Vitality

"The leaves of the tree were for the healing of the nations."—Revelation 22:2.

LOS ANGELES, Calif., Aug. 1.—From the archeological expedition headed by Dr. Ira B. Bartle of San Louis Obispo, California, which has been engaged in making excavations at the "Pyramid of the Sun" at Tenotihuacan, Mexico, comes the report of the discovery of bacteria which are possessed of remarkable vitality. Dr. Bartle says that he removed a chunk out of the ancient pyramid by special permission of the Mexican Government, and experimentation under favorable conditions resulted in the "awakening of sleeping bacteria" which had remained dormant for (the Doctor's figures) eight thousand years. The bacterial cells immediately started reproducing, "each after his kind."

Bacteria is a name applied to the most minute vegetable organisms known. They were discovered about the middle of the seventeenth century by Anthony van Leeuwenhoek, a Holland lens grinder. At the beginning they were thought to be spontaneously generated, but the experiments of Conn, 1853-1872, demolished that theory concerning bacteria as the theory of the spontaneous generation of life in any form was overthrown by Professor Tyndall by the research in which he engaged at about the same time. In his *Natural Law in the Spiritual World*, Dr. Henry Drummond provides an interesting history of these various discoveries.

A recent editorial, "Our Scientific Bible," appearing in this paper of August 3, 1937, suggested some interesting thoughts with regard to the eradication of bacteria in the age to come through the instrumentality of the leaves of the tree of life.

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Growth in the Kingdom of God

By the Editor

WHAT will living be like in the kingdom of God? When the trumpet sounds, when the dead in Christ arise, when these vile bodies are changed "in a moment, in the twinkling of an eye" and "fashioned like unto his glorious body," and we are caught up to be forever with the Lord—how shall we from that day forward occupy our time, the endless, ageless, countless time of eternity?

That is an eminently practical question and one which thoughtful men and women have been asking since it was addressed to Jesus by the disciples long ago: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27).

If what Peter asserted was true, and we have every reason to believe that it was, the Apostle was fully justified in asking such a question. "Behold, we have forsaken *all*, and followed thee!" Surely if one gives up all that he may become a follower of Jesus it is not unreasonable for him to inquire what he is to receive by way of reward for doing so.

Of course some people are more easily satisfied than others. They are willing to let the future reveal conditions as they develop. They do not care to enter into a study of details. Eternal life and a place in the kingdom is all they ask. They care nothing for the geographical or astronomical location of the kingdom. They are not interested enough in it to seek to learn whether it is to be in heaven or on earth. So great is their faith in God, they declare, that they are willing to wait for eternity to make known to them all that God has in store for them.

Deeply thoughtful people, however, are not thus easily satisfied. They seek constantly and appreciatively for richness of detail and exactitude of statement regarding these things. This is not because meditative people have less faith than do others, but they are so constituted mentally that they crave knowledge as a hungry man craves meat. The more they learn about the kingdom of God that is to be, the more anxious they become to obtain a place in that kingdom.

We have studied this subject from many different viewpoints in the past, but never, we believe, have we approached it from the direction we are coming from at this time. We have had the answers to all of the more obvious questions long ago: The kingdom is to be upon the earth;

Christ is coming personally to be its King; the immortalized saints are to be joint-rulers with Him in the kingdom. These things, I say, we know. In our present investigation we will endeavor to ignore such matters of common knowledge, as we ask:

WHAT WILL LIVING BE LIKE IN THE KINGDOM OF GOD?

Will living conditions in the kingdom resemble in any way the life that we experience now? If so, in what way and to what degree?

Much more enters into this problem than appears on the surface. The only way in which we can really appreciate the possibilities of the future life is by comparing the descriptions of that life as provided by the prophets with the life that we now have. Therefore we must think of conditions over there as being somewhat like those with which we are familiar here.

Take for instance the matter of *kingship*. We recall reading the remarkable song of the four and twenty elders who stood before the throne and who testified: "Thou hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). But just how much do you and I know about kingship? Not one of us has ever been a king. Very few have ever seen a king. Few indeed have lived in a kingdom at any time. Then what can we know about kings and kingdoms that would serve to create within us a fervent desire to

obtain a place upon the throne of the King of kings in His kingdom?

We may imagine what such a position carries with it, but we cannot really know what being a real live king is like! When we were children we probably thought that a king went about always wearing a great golden crown upon his head and grasping a gem-studded scepter in his hand. That when he sat down it was upon a marvelous throne of gold and ivory. Great crowds of richly robed courtiers were constantly making obeisance before him. We never thought of a king, as we have since seen pictured in the daily papers, tramping through the woods with a shotgun under his arm and dressed in a wrinkled, mud-spattered hunting coat!

Knowing absolutely nothing about the manner in which a king lives and what he does (Please turn to Page 11)

IT IS GOD'S WORD!

Apart from any theory of inspiration, or any theory of how the Bible books came to their present form, or how much the text may have suffered in transmission at the hands of editors and copyists; apart from the question of how much is to be interpreted literally and how much figuratively, or what is historical and what may be poetical: if you will assume that the Bible is just what it appears to be, accept the books as we have them in our Bible as units, study them to know their contents, you will find there is Unity of Thought that seems to indicate that One Mind inspired the writing and compilation of the whole series of books; that it bears on its face the stamp of its Author; that it is in some distinctive sense the Word of God.—Henry Hampton Halley.

The Doctrine of Christ

Number 5

By Harvey Krogh, Jr.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy."—Matthew 5:43

AGAIN the Christ reminds us of the old law which only strained at sin but could not wrench it from the human heart. The law takes for granted that love of self is the only love, and that for all others there is nothing but hatred.

After thus reminding us of the old, our Master spoke: "But I say unto you, Love your enemies." So often have we heard this, and thought it an outbreak of idealism on the part of Jesus and that it was not possible for us to attain such perfection!

Once more we say that His commandments were contrary to nature. We say it is humanly impossible to love those whom we hate. And it is true that carnal man cannot love his enemies. Then why did Christ command it? The answer is, He commanded it because He expected men to do it. But carnal man cannot do it.

When Paul wrote to the Corinthian brethren, he said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet are ye able. For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:1-3). Paul here speaks of two classes of people, the one carnal, the other spiritual.

People have been divided into three classes. First, the animal man. And we do not mean the monkey man of the evolution theory, but man in all his unrestrained lusts and passions; the man before the law was given, who walked according to his own evil heart; the kind of man that you and I might be if we were not restrained by law or were not new creatures in Christ.

The second is the reformed man, he who refrains from committing sin because the law will punish him if he does wrong; the man that Paul was writing to, whom he called carnal; you and I when we walk after the flesh.

And the third class is the spiritual man who keeps the law of Christ; the one who keeps the law because he loves to do so and because it is written in his heart and is a part of him.

Of course the carnal man cannot love his enemies. The carnal man must die. Therefore we must crucify our old man with Christ and destroy the body of sin (Rom. 6:6). "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). "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 is the new man that can

love his enemies. Paul, after he became that new man of whom he spoke, said: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

This is a test to determine whether or not you are yet carnal: Can you do all things through Christ? I do not mean that it is a test as to whether or not you are a Christian, but it determines whether or not you are a babe in Christ, or grown; whether or not you are carnal or spiritual.

"Bless them that curse you." I wonder sometimes why we are cursed. Could it be that our unkind attitude, our un-Christian acts bring out the worst in the nature of that one who curses? Just one little unkind gesture on the highway will bring a curse from another driver. Why should you add to your sin by cursing him in return? Would it not be much better to atone for your first sin by blessing him or wishing him well?

"Do good to them that hate you." We have all been condemned with those who hate us because we have hated them and therefore we were like them. When we hate we judge. "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" (Rom. 2:1, 2). "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" shall be the reward. Patient continuance in well doing? Yes, patience and doing good to them that hate you is part of that "well doing." How shall we do good to them? Love them! Through Christ you can do it.

"Pray for them which despitefully use you, and persecute you." If you can pray for your enemies you manifest the Spirit of God in your heart. When you have His Spirit you cannot but pity and love those on your prayer list, even those who persecute you.

Do you pray for them? Or do you not because you do not want to? If you knew of the joy and blessings that come when such prayers are offered you would want to pray more. When such prayers come from your lips they change you and make you over inside and indeed you are a new creature in Christ.

Now why all these commandments? "That ye may be the children of your Father which is in heaven." If we are to be children we should be obedient and be like Him in some small way. And the joy and blessings that come from such a kind Father! "For he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust!" Truly He is kind and merciful, for He

(Please turn to page 11)

How Did the Early Christians Baptize?

FOR several centuries theologians have debated the exact meaning of the Greek word *baptizo*. Endless volumes have been written on the mode of baptism. In this article we propose to ignore the textual criticism entirely, and occupy ourselves with the ancient sources themselves—the authoritative Roman Catholic literature and early archeological relics, which demonstrate beyond a doubt how the early church administered this rite.

Suffice it to say in passing that the American Bible Union Version, Campbell's translation, Worrell's, Rotherhams, Cone and Wyckoff's, and the Emphatic Diaglott translate Matthew 3:13-17 and Romans 6:3 "immersed" or "dipped."

One of the early canons of the church (Canon II of XVII Council of Toledo, Spain, 694 A. D.) gives a sidelight on the form of baptism. It states: "Although at the beginning of Lent the general administration of baptism should cease, notwithstanding ecclesiastical order demands of necessity that the same day the doors of the baptistry should be closed . . . and the day of the Lord's resurrection, they be opened in the same way."—*Coleccion de Canones de la Iglesia de Espana*, vol. 2, p. 397.

The commentary of this canon follows:

"This canon commands that at the beginning of Lent the baptistries be closed. . . . Anciently the baptistries were not what we call baptismal fonts today. . . . In the first two centuries of the church there was hardly any special place for baptism but that which circumstances afforded in the houses, rivers, ponds, or any other place. But as soon as the emperors were converted to Christianity, and the church began to build magnificent temples, there were built also certain edifices for administering baptism. . . . They called these places 'baptistries,' and the Greeks called them 'places of enlightenment'; for the ancients often gave to baptism the name of illumination."—*Id.*, p. 597.

"These buildings formed an edifice separate but contiguous to the church; and as the days on which baptism was administered were few and the number of illuminated ones was great, therefore these baptistries had to be large and spacious . . . ; ordinarily in each baptistry there were two conclaves, or habitations, that could be closed, one for men and one for women. In the middle was located a font, or receptacle for water, called many times the 'piscina' (the trough, or literally, the 'fishpond'), ordinarily round, in which the candidates were submerged. The water came into this piscina (or fishpond) by means of canals . . .

"After the sixth century they began to put the baptistries inside of the churches; and then later the rite of immersion was disused, and a new form was taken up in many parts very distinct from the ancient rite. . . . About the shape and adornments of the baptistries, although there is

some uncertainty, nevertheless, Fleury, supported by Anastasius, Gregory of Tours, and Durandus, says the following: 'The baptistry was ordinarily round, with a basin into which descent was made by ladders to enter into the water. It was properly a bath, which was later reduced in size to one large block of marble or porphyry, and finally to that of the font as used at present.'"—*Id.*, p. 598.

PHOTOGRAPH OF BAPTISMAL FONT

In Tarrassa, Spain, there exists an ancient church which still has its old baptismal font measuring 3 x 4 meters (a meter is 39 inches). In July, 1927, on the occasion of a holiday, the municipality printed a pamphlet containing photographs of the sights about the town, both ancient and modern, with their description. There is the photograph of this old church baptistry and the description, from which we quote:

"Next to this church is the baptistry of St. Michael, a rare work and of indisputable merit, constructed, according to some, in the fifth century, and, according to some, in the eighth or ninth. It is believed that it served for baptism by immersion. There is a crypt composed of three chapels that might have been the tombs of martyrs or perhaps another font for baptism by immersion for women."

Another Catholic authority states: "In the center of these exterior courts was a fountain, or cistern, or font, for ablution that anciently was done by profusion. . . . Ancient writers speak with frequency of these fonts. Anastasius, in the life of various popes, enumerates many of these which were made by popes in the courts of the Roman basilicas. . . . Either inside or outside the churches there was a place called '*baptisterion*' (bath or baptistry), with a fountain or font in which was conferred the sacrament of baptism. These exist still in some of the catacombs, as for example in the cemetery of St. Priscilla. . . . It was called the 'place of illumination, holy font, divine bath, spiritual piscina'; and other similar names that are met at every step in the works of the holy fathers. . . . In the baptistries there were large fonts, troughs (or fishponds), so that those who were baptized could be thrust into them; because it is well known that then this sacrament was given by immersion, in imitation of Christ, who entered the waters of the Jordan to receive it at the Baptist. There were baptistries with one font, or trough, for men and another for women. The deaconesses were charged with helping the women enter and leave the water. . . . In the baptistry of St. John Lateran, Sixtus III, in the fifth century, ordered placed this inscription which exists today, 'Here is born from august seed, the race consecrated to heaven, that the Holy Spirit engenders in these fecund waters. . . . You who have been reborn in this font reckon with the kingdom of heaven. Eternal life is inaccessible to those who have

(Please turn to page 9)

Sentiment and Immortality

IN THIS article the term "sentiment" is employed with considerable latitude. The method of its application will become apparent as we proceed.

When all things else have failed to demonstrate that particular and popular idea of immortality known as the immortality of the soul, then sentiment steps in and assumes, asserts, or postulates such immortality on her own authority alone.

The emotions, affections, ambitions, desires, feelings, instincts, and intuitions of the human heart are then supposed to do what science, philosophy, and revelation have never done—furnish sufficient evidence of the innate deathlessness of the human soul.

Far be it from me to make light of any worthy and healthy human sentiment. And especially far be it that we should make light of those profound emotions that lie deep-buried in the sacred and hidden shrine of the human affections. No! the iron has entered too deeply into our own soul. And we have been present at too many scenes of heart-rending grief, of individual and family sorrow, ever to consider the grief of the heart a trivial thing. But: Fancy is not fact; feeling is not infallible; instinct is not evidence; sentiment is not certitude; demand is not demonstration.

Moreover, it is often the case that a time of sorrow is a time of less clear and vigorous thought, of decreased resistance to insidious forms of error, of increased readiness to accept any alluring idea that may seem to offer some show of hope, however vain. Thus may vapid sentiment or pronounced error take the place of sound judgment, and some baseless spiritistic notion be substituted for the grander realities of divine promise.

It is easier to feel than to think. And it is but too true that, as regards the question of a future life, many are too ready to follow their feelings, affections, desires, or inclinations. On this, the most important issue of life, many men, and oftentimes those of ability and scholarship, are but too easily satisfied to accept things without substantial reasons therefor. Too often is the wish the father of the thought.

Some always have believed man to be an immortal being, immortal in himself, in his own inner constitution. They desire so to believe. And they do and will so believe. They speak of the personal and conscious survival of the human spirit and of its eternally perpetuated existence as they would speak of a ray of sunlight, as though the one were as clear and sure as the other, as though innate immortality were a question absolutely, scientifically, and eternally settled. To see the reasons put forth by some (when indeed they consider it necessary to do so useless a thing) shows upon what weak foundations men are content to rest their eternal interests—when their "feelings" or "instincts" bid them lean some other way.

It is truly pitiful to see how easily sensible men will

quiet their minds on a subject of such vast moment—when they are led by their sentiments. This is one reason why there are so many conflicting ideas in the world. Oftentimes men do not really think. They do not look for reasons, the real reasons of a thing. They are led altogether too easily by their feelings, fancies, or foibles; too easily assured that the desired way is the right way. Many, therefore, go all their lives without really examining the bases upon which are placed their highest hopes. Yet every sensible man must agree with these words of Locke: "Besides his particular calling for the support of this life, every one has a concern in a future life, which he is bound to look after. This engages his thoughts in religion, and here it mightily lies upon him to understand and reason right."

We now come to some special expressions of sentiment in connection with the hope of immortality. If at any time I do not name the author, it is not because the citation is not *bona fide*, but because of the nature of the remarks in which I allow myself to indulge.

"The yearning for the eternal life of those we love involves the certainty that the great heart of God will outsoar, in the eternal order which He has established, our highest desires.

"When our friends have crossed the river, we are somehow bound to them by cords of a deathless love. We can somehow never realize that they are gone. The looks, the forms, the voices, the smiles of the dead are still with us. We feel their mysterious nearness. Love still teaches us to love them. In every tear that we shed, in every sigh that we heave, we have so many proofs in the soul itself, that the dead, whose memory we so fondly cherish, still live beyond the grave."

This may be eloquent. It may even make its appeal to a certain shallow type of mind. But it is not argument. It is not reason. It is not even good sense—or, to borrow the language of a friend, it is not even good nonsense. It is sentiment wholly, and that of the most gushy kind. And it comes perilously near to defiance of God's revealed Word, to that spiritism that the Bible so roundly condemns.

And yet it has its intended effect in its maudlin appeal to the unthinking emotions of wounded hearts. Doubtless, by pursuing such crude and baseless methods, one might soon win a large following. But it is not a following or a method that heaven or thinking men can smile upon. It is too shallow, too necromantic, too antichristian, for that.

If we cannot found a hope of immortality on a basis more real and substantial than upon the strung nerves, the wounded feelings, and the uncritical but blindly groping emotions of the sorrowing, then we are sorely pressed indeed. And as for the professed minister of the gospel of Jesus Christ who, with an open Bible in his hand, would yet descend to such motives and methods as a substitute for the glad hope of the gospel, well, to say the least, he is to be

pitied, and—he needs to read his Bible. He may be as eloquent as Demosthenes or as Whitfield, but he is dispensing stones instead of bread.

The above-quoted writer is very rich in sentimentality of this kind. According to him, we can *feel* our immortality, can realize or be internally conscious that the soul survives death and continues eternally existent. Thus he speaks of “the satisfying sense of immortality.” He declares that “we consciously realize that death does not constitute the obliteration of all being, but that it is a passage beyond to the greater existence. Deep down in our being we *feel* that there will be no cessation, but rather a direct continuity, that death is but a bridge we have to cross to continue the endless march which life begins.” Again: “It was *felt*, realized, borne home from the beginning that death . . . was not the end of man, that there was another part, an immortal part, the soul, which should live forever.”

He cites Victor Hugo: “I feel in my life the future life.”

All this, of course, is sheer imagination. This is equally so whether or not the soul actually is immortal. As proof it amounts to nothing. And it is but one more of numberless exhibitions of the fact that natural immortality, immortality as inhering in the human constitution itself, is something that never has in any way been demonstrated. And all this dreaming, and feeling, and being inwardly and intuitively conscious of the soul's immortality, adds neither proof nor probability. Indeed, to some types of mind this gushy, sentimental, and wholly unreliable way of establishing anything is exceedingly repugnant. It not only begs the entire question, but it virtually begins with a tacit acknowledgment of inherent weakness.

Then there are those who employ the word “instinct” as a thing to conjure with. The belief in the soul's immortality is said to be instinctive and universal. But, first, such belief is *not* universal. This has frequently been noted by writers of various schools of thought. Nor, second, is it instinctive; for multitudes of intelligent people have never felt any such instinct nor held any such tenet. Some of these have not believed in any future life at all, while others have believed that immortality is not in any way an attribute of human nature, but is something entirely upon the will of God. Professor Leuba's comment seems well taken: “To label something an instinct is a convenient but unscientific way of disposing of a difficult question of origin. Speak the word and nothing more can be said on the subject. The present instance is an evident abuse of this delusive short cut to an explanation.”

Despite Dr. Savage's well-known belief in the soul's deathless quality, he seems to have spoken directly to our point when he said: “There are thousands of people . . . who are satisfied with saying, I am conscious of immortal life. I am conscious that I am immortal; I feel it, I know it . . . Theodore Parker was one of the men who held that position. But . . . I can but disagree with him at every point here. It seems to me that we cheat ourselves with a misuse of language. What Theodore Parker meant, and

what all people who speak in this way must mean in the ordinary use of the English language, is that they feel very sure, perhaps, sure enough for them, as sure as they can feel . . . But I submit to you that it is a misuse of language for a man to say that he is conscious today of a possible future fact. The question as to whether or not I am immortal is a question as to whether I am going to keep on living after the fact we call death, or not. And since that is a fact . . . to be conscious of only when it comes . . . it is simply impossible that a man should be conscious of it now.”

Poets as philosophers, theologians, etc.—As is well known, the poets are frequently cited as teachers of immortality and of the happy state of the dead. It seems to be thought that their poetic instinct, fine fancy, and exalted intuition are safe guides in the dark labyrinth of the beyond. But, as regards the future life, much poetry is exactly of this superficial and sentimental type. It may be beautiful; it may be finely and feelingly expressed. But—is it true? that is the question.

Very likely, if the facts were freely admitted, poets, with some notable exceptions, would largely take their place as very poor theologians. Instinct is good; intuition is good; fancy is good—at times, in places, and in degrees. But when it comes to anything so important as eternity, we may be excused for not depending on imagination. We want facts, so far as facts can be ascertained. But much poetic fancy, coupled with poetic license, moves along the line of finely conceived and beautifully worded sentiment, emotion, and the like; and many fail to distinguish between this and what is substantially grounded on reality. Despite the sad facts of universal experience, despite the plain statements of the Word of God that death passed upon all men, that it is laid up for all men once to die, that dust thou art and unto dust shalt thou return, even so sensible a man as Longfellow wrote that utterly inane and untrue sentiment:

“There is no death! what seems so is transition;
This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death.”

Exactly this same sentiment can be duplicated from heathen writings more than two thousand years old.

And the assurance of deathlessness that is thus fatuously supported is that of the soul. Why of the *soul*? Why not of the entire man? If the hope of life eternal is to depend upon anything so unsubstantial as mere sentiment, the entire personality could be included as well as merely some particular specified portion thereof. But usually it is not so done.

Our final citation is from E. Griffith-Jones. “It may be ‘irrational’ to speak of love and virtue, moral beauty and holiness, as immortal; but the seers and the poets of the world, with their deep insight into the heart of things, have ever clung passionately to the faith that the soul capable of these high attributes and attitudes cannot perish with the bodily life where for the time their symmetries are en-

shrined and their promise is unfolded."—*Ascent Through Christ*, p. 355.

This has a somewhat different ring from our other citations. Yet even this is largely sentiment. And what does it prove? Nothing! simply nothing. As the erudite writer himself says two pages later: "All these intimations of immortality, however, drawn from the promptings of faith and the natural longings and expectations of the soul in its highest moods, are purely presumptive in their force and do not amount to a logical argument."

Such things, then, may be as beautiful as the tints that adorn the summer sky when the sun is near its setting—and they may be about as substanceless and fading. Anyone who would risk eternity on anything as light and airy and evanescent as this, such one must have a very vague idea of eternity or else is very reckless.

But we return to our thought as expressed by the last quoted writer. If this has even a tendency to prove anything, it would prove, not universal immortality, but limited immortality. For there are countless individuals who do not, in any real and deep sense possess or practice virtue, moral beauty, and holiness. Rather, they are like the men of Sodom, "sinners exceedingly." If, then, holiness should prove to eventuate in immortality, those destitute of the one would be likely to fail of the other. Failing therefore they would at last die, perish—and so pass out of being.

And, strange though it seems, to this agree exactly the words of the Apostle Paul:

"For the end of all things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:21, 22).

And again: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

Here are holiness and life everlasting on one side with unholiness and death on the other.

And this is God's Word.

We have now seen that, with some, a sickly sort of sentimentality or emotionalism takes the place of faith in God or in a proper understanding of His Word. Under the stress of some personal predilection, emotion, feeling, or tendency, men often lend themselves to the most extravagant and unreasonable things, to all sorts of spiritistic vagaries, necromantic fallacies, or psychic monstrosities.

But emotion is not necessarily faith. Sentiment does not, for example, give any special assurance of such biblical truth of things as the reliving of the dead through the agency of divine power. Sentiment is usually too light and airy for anything so real, so substantial, so sensible, and so divinely assured as this. It can grasp only at something as flimsy and tenuous as itself, something dim, nebulous, mystic, occult, or ethereal.

The servant of sentiment has heard of the soul as a spirit entity. This as something unseen, uncognizable by the senses, has about it an air of the vague and mysterious. Many who are under the domination of this idea cannot grasp the dependable divine promise of life everlasting through Christ and in connection with bodily transforma-

tion and glorification. But it will, and does, grasp that which is unbiblical, undivine, and paganistic. Of this latter it lays hold greedily. So it feels and fancies, dreams and drivels, moons and muddles, concerning the mind as immortal, the spirit as undying, the soul as imperishable. And all the while the substantial promises given by an undying, unlying, and wonder-working God relative to the reliving, glorifying, and eternalizing of the bodily man may be left out of the account or be relegated to the musty creeds of long ago.

In speaking of an argument for immortality that makes appeal to the emotions, Dr. McComb, in his *The Future Life, etc.*, has well said that "the emotions are not given us in order to guide us into truth. . . . They can stimulate the rational powers and lend dynamic force to the will, but by themselves they are no criterion of truth" (p. 40).

The fact is that the emotionalism that accepts what it wants to, and because it wants to, is pretty certain to go astray. That is why multitudes are running about at the beck and call of spiritistic fakirs of all kinds, from theologians and scientists to professional spirit-mediums.

Sentimentality possesses no solidity. It is as light as the froth on restless water or as the airy visions of an unsubstantial dream. Such may satisfy the maudlin vacuum of the unthinking, emotional, or dreamful heart, but it can give no substantiated assurance to the truly seeking and thinking mind. It may play hide-and-seek in the vacuous realms of fancy, but it fails to grasp the deep things of God as to the future life even on the best of evidence.

According to God's Word, it is those, and none but those, who fulfill certain conditions who are to "live for ever" (John 6:51-58).—G. L. Young in *The World's Crisis*.

ANOTHER MANUSCRIPT FOUND

MR. A. CHESTER BEATTY, the eminent collector, recently bought from an Egyptian dealer a quantity of manuscript. It was bound to contain a further part of St. Paul's Epistles, some leaves of which were already in Mr. Beatty's possession. The whole of the manuscript comprises about five sixths of the text of the Epistles. Sir Frederick Kenyon, formerly Director and Principal Librarian of the British Museum, says: "It contains all the Epistles of St. Paul, except Timothy, Titus, and Philemon. The Epistle to the Hebrews is placed second in the whole collection, coming immediately after Romans. This is a novelty. There is no other manuscript with the Epistles so placed. The Pauline papyri quite probably belong to the early part of the third century. That means it is about one hundred years older than the Codex Sinaiticus. It is the oldest manuscript, of any considerable size, of the New Testament. It is written in Greek in the ordinary ink of the time, and the hand is good and clear and easy to decipher." The greatest point of interest centers in the fact that there is no longer any doubt about Paul being the writer of the Epistle to the Hebrews.—*The Sabbath Observer*.

HOW DID THE EARLY CHRISTIANS BAPTIZE?

(Continued from page 5)

been born but once. . . . Sinner, if thou wishest to purify thy soul, submerge thyself in this sacred bath; its waters will receive the old man, and from them the new shall emerge."—"Razon de la Liturgia Catholica E. Civera Prat," Barcelona, 1929, p. 77.

"There is no means of knowing when the first baptistries were built; but both their name and form seem borrowed from pagan sources. They remind one of the bathing apartments in the *thermae*. . . . The earliest extant type of baptistry is found in the catacomb chambers in which were the baptismal pools. These rooms were sometimes spacious; that in the Roman catacomb of Priscilla adjoins another larger cubicula used perhaps for the adjuncts of the baptismal rite; that of the Pontian cemetery bears traces of sixth century mural decoration. . . . With the construction of edifices for Christian worship a special building was erected for the ceremonies of initiation. Ordinarily circular or polygonal, it contained in the center the font; a circular ambulatory gave room for the ministers and witnesses. . . . Immersion gradually gave way to infusion, though in the South the custom of immersing children in the baptistries persisted long after the North had commenced infusion. . . .

ARRANGEMENT OF BAPTISTRY

"The arrangement of the baptistry requires but brief notice. A flight of steps descended into the round or polygonal font (*piscina* or *fons*) which was sunk beneath the level of the floor, and sometimes raised a little above it by a breastwork of stone."—Catholic Encyclopedia, vol. 2, art., "Baptistry."

"In the inner apartment the principal object was the baptismal font, in which those to be baptized were immersed thrice. Three steps led down to the floor of the font. . . . Baptistries belong to a period of the church when great numbers of adult catechumens were baptized, and when immersion was the rule. . . . A fireplace was often provided to warm the neophytes after immersion. . . . As soon as Christianity made such progress that baptism became the rule, and as soon as immersion gave place to sprinkling, the ancient baptistries were no longer necessary."—Encyclopedia Britannica, vol. 3, art., "Baptistry," 11th edition.

"In the East it took the form of a pool or cistern, similar to those of the baths, often larger, and deep enough to permit total immersion. Whence it was called *kolumbentra* (swimming bath), a name which in its Latin equivalent, *natatorium*, was also used in the West. . . . The oldest Western fonts are found in the Roman catacombs, cisterns hewn from the tufa in the floor of baptismal chapels. Examples are to be found in the Ostrian Cemetery, where in a small shallow basin in the floor a spring wells up; in the Cemetery of Pontianus, where an oblong reservoir, about eighteen square feet in surface area and three feet in depth, is yet filled with water, that of St. Felicitas; and of

St. Priscilla, where in 1901 was found a basin of particular interest on account of its presumably high antiquity as a baptismal center."—Catholic Encyclopedia, vol. 2, art., "Baptismal Font."

Justin Martyr, born about 100 A. D., says: "As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, . . . they then receive the washing with water."—Ante-Nicene Christian Library, vol. 2, p. 59.

Commenting on this, a modern historian says: "After this the catechumens were conducted to the water and were questioned as to their faith as they stood ready for baptism; they were thrice immersed."—*History of the Christian Church*, Foakes-Jackson, p. 231.

"With the thirteenth century, however, simple infusion came by degrees to be adopted, and with its general use, the font became smaller, and more shallow, and was raised from the floor on piers or columns."—Catholic Encyclopedia, vol. 2, art., "Baptismal Font."

In the *Acts of Xanthippi*, "not to be assigned to a late date," the baptism of her husband is thus described: "Rising early in the morning, he went to Paul, and found him baptizing, . . . and said, 'If I am worthy, my master, to receive baptism, lo! the hour is come.' Paul replied to him, 'My son, behold, the water is ready for the cleansing of those who approach Christ.' Forthwith, then, eagerly stripping off his clothes, Paul holding his hand, he leaped into the water."—Quoted in *Liturgy and Ritual of the Ante-Nicene Church*, p. 51, London, 1912; Society for Promotion of Christian Knowledge.

MODERN TESTIMONY

A modern authority states: "The usual form of the act was immersion, as is plain from the original meaning of the Greek baptizing and baptisms; from the analogy of John's baptism in the Jordan; from the apostles' comparison of the sacred rite with the miraculous passage of the Red Sea, with the escape of the ark from the flood with the cleansing and refreshing bath, and with burial and resurrection; finally, from the custom of the ancient church, which prevails in the East to this day. . . . Unquestionably, immersion expresses the idea of baptism more completely than sprinkling."—*History of the Christian Church*, Philip Schaff, vol. 1, p. 423.

Referring to the converts who apparently had not profited by their baptism, Justin Martyr says: "But the cisterns which you have dug for yourselves are broken and profitless to you. For what is the use of that baptism which cleanses the flesh and body alone?"—Ante-Nicene Christian Library, vol. 2, p. 104.

Tertullian, living about 200 A. D., says: "I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the Devil, and his pomp, and his angels. Hereupon we are thrice immersed." "It makes no difference whether a

man be washed in a sea or a pool, a stream or a font, a lake or a trough." Again he says, "Our flesh as it emerges from the font," indicating immersion.—*Id.*, vol. II, pp., 336, 235, 241.

Cyprian, who became Bishop of Carthage, 245 A. D., writes: "You have asked, also, dearest son, what I thought of those who obtain God's grace in sickness and weakness, whether they are to be accounted legitimate Christians, for that they are not washed but sprinkled, with the saving water. . . . It appears that the sprinkling also of water prevails equally with the washing of salvation."—*Id.*, vol. 8, pp. 311, 312.

Thus early did sprinkling creep in.

Methodius (died in 312) speaks of the church thus: "She should stand upon the laver, bringing forth those who are washed in it."—*Id.*, vol. 14, p. 73.

"The word 'baptism' is derived from the Greek word *bapto* or *baptizo*, to wash, or to immerse. It signifies, therefore, that laving is of the essential idea of the sacrament. . . . The very word 'baptize,' as we have seen, means a washing. Three forms of ablution have prevailed among Christians. . . . These forms are immersion, infusion, and aspersion. The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the fathers and early rituals of both the Latin and Oriental churches, but it can also be gathered from the Epistles of St. Paul, who speaks of baptism as a bath (Eph. 5:26; Rom. 6:4; Titus 3:5). In the Latin church immersion seemed to have prevailed until the twelfth century. After that time it is found in some places even as late as the sixteenth century. Infusion and aspersion, however, were growing common in the thirteenth century, and gradually prevailed in the Western church. The Oriental churches have retained immersion."—Catholic Encyclopedia, vol. 2, art. "Baptism."

Concerning the practice in Scotland we are told: "In this country, however, sprinkling was never practiced, in ordinary cases, till after the Reformation," it being introduced by the Scottish preachers who learned it from Calvin in Geneva."—Edinburgh Encyclopedia, ed. 1830, art., "Baptism."

In the early African church "the mode of baptizing was by triple immersion in the font."—Catholic Encyclopedia, vol. I, art., "African Liturgy."

In Italy, Ambrose was Bishop of Milan from 374-397, and his name is connected with a ritual from the eighth century. "The Ambrosians boast that their baptism is always by immersion."—*Id.*, art., "Ambrosian Liturgy and Rite."

In the Celtic rite also a triple immersion is ordered. "It has been conjectured, on no real evidence, that the British church resembled the Spanish in baptizing with a single immersion. But this form had been allowed by Rome in the case of Spain."—*Id.*, vol. 3, art., "Celtic Rite."

Even as late as the seventh century they were still practicing immersing, as is seen by the following canon: "Because that the sacrament of baptism is administered by some Spanish priests by three immersions, and by others with one alone, some see a grave schism, and it appears

that the unity of the faith is disrupted, because, as the parts work differently and almost contrarily, some say that they are not baptized; therefore, and with the purpose of terminating this difference in the administration of the sacrament, let us inform ourselves of the precepts of the apostolic chair, following, not our institutions, but that of the fathers, Gregory, Pontifex of the Roman church, of happy memory, . . . when consulted by the most holy Bishop Leandro regarding this diversity that was followed in Spain, responded among other things, that regarding trine immersion in baptism, it cannot be answered with greater truth, but that they should be ordered to do as they were accustomed to do; because the different custom, having one and the same faith, does not endanger the church. We, therefore, employ trine immersion, signifying with it the sacrament of the burial, that lasted for three days, . . . and if some . . . judge they should do so, this does not contradict the practice of others who baptize by one immersion."—*Coleccion de los Canones de la Iglesia de Espana*, vol. 2, p. 267.

"Thomas Aquinas preferred the more ancient custom because immersion reminded Christians of the burial of Christ; but he did not think it absolutely necessary. From the thirteenth century, sprinkling came into more general use in the West. The Greek church, however, and the church of Milan, still retained the practice of immersion."—*History of Doctrines*, vol 2, p. 85, Hagenbach.

"For several centuries after the establishment of Christianity, baptism was *usually* conferred by immersion; but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."—*Faith of Our Fathers*, James Cardinal Gibbons, 63rd ed., p. 317.

"The ordinary mode of baptism in the apostolic age was immersion, as is proved not only by Paul's figure in Romans 6:3 and 1 Corinthians 10:2, but also by the teaching of the apostles. The latter prescribes immersion in ordinary cases, but allows pouring under exceptional circumstances, when water is not at hand in sufficient quantity to permit baptism by the former mode. It may safely be inferred from this that while from the beginning baptism was commonly by immersion, the essential feature of the rite was the use of water and not the mode of its use."—*History of Christianity in the Apostolic Age*, A. C. McGiffert, D.D., p. 542. T. T. Clark.

The famed Catholic historian Dollinger writes: "John had first introduced the rite of immersion in the Jordan. . . . At first Christian baptism commonly took place in the Jordan; of course as the church spread more widely, also in private houses. Like that of John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never heard of. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with Him to a new life: baptism is a 'bath.'"—*First Age of Christianity*, vol. 2, p. 160. London, 1866.

Of the Ethiopian's baptism it is said that both he and Philip went down into the water.

"The true church must be apostolical," said Cardinal Gibbons. "This attribute or note of the church implies that the true church must always teach the identical doctrines once delivered by the apostles."—*Faith of Our Fathers*, James Cardinal Gibbons, 63rd ed., p. 60.

We heartily acquiesce in that, and unhesitatingly say that when a church openly and confessedly teaches and practices other things than that which the apostles taught, it is not the apostolic church.—Henry F. Brown in *Signs of the Times*.

THE DOCTRINE OF CHRIST

(Continued from page 4)

does not reward any of His creatures with cold justice but goes farther and shows mercy. True, He may bring judgment upon many, but He most always extends His sunshine and rain to all.

"For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" What reward have you if you do no more than these? It is only the reward of self-love that may come to those who love others only that they may be loved in return. He that loves himself has his reward and it is used up and he shall not have it for long. And if you love your own only, you shall have the reward of the publican.

Even the most vile love their own. We are commanded to do more—to love our enemies, to love them that curse us, to love them that hate us, to love them that spitefully use us and persecute us!

Christ demanded the opposite of our desire, that we might be the opposite to what we were. We are to love where we hated and to hate where we loved. We have loved ourselves and hated our enemies, now let us hate ourselves and love our enemies. We were the sons of Adam; let us turn about and be the opposite, the sons of God.

We have tried everything else. We have tried war and it brings forth war. We have tried envy and it reproduces envy and strife. We have tried hatred and it breeds hatred. We have tried force and it strikes back at us. It is not only we who have tried all these things, but men have tried them for thousands of years and they have failed to tame and reform man. They have failed to remove the undesirable, the suffering, pain, and anguish from life. They have failed to change the heart of man.

Have we tried *love*? Have we tried God's way? God is love. Can we be like Him in any way until we have tried His way of love? Jesus commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This is the doctrine of Christ.

You can love your enemies if you want to, and you will want to if with the help of Christ you tear from your heart the stubbornness, pride, and self-love. If you have not accepted Christ, take Him as your helper now and He indeed will help you. Then the scales of sin will fall from your

eyes and your heart will be cleansed and pure and you, pure in heart, shall see God. And you will see His creatures and love them even as He loves them and you.

Again, I plead with God that He will strengthen us and help us to abide in the teaching of our blessed Savior.

GROWTH IN THE KINGDOM OF GOD

(Continued from page 3)

and says on ordinary occasions we are obliged to draw more or less upon our imaginations to get a picture of what it may mean to be a king upon the throne of Jesus Christ.

The thought of being a king doesn't appeal to some people. That is, being the kind of a king most of us picture in our minds. And so it is with practically every other hope held out to us in the future. Everything promised is so different from what we have experienced that we have nothing with which to compare the glorious possibilities of Christ's kingdom.

I readily confess that the thought of being literally seated upon a great throne before which all earthly rulers are to bow in homage day after day, year after year, century after century, for all eternity does not attract me! It is true, gloriously true, that those who prove faithful to Christ will reign with Him a thousand years. But there must be much more in kingship than just sitting upon a throne, as there is much more in life than breathing.

To reign with Christ means in its fullest sense to *do things in unison with Him!* Helpful things, creative things, forward-looking things! God has never had a place in His plans for the past, the present, or the future, for idleness! "My Father worketh hitherto, and I work," Jesus said. One of the most illuminative and interesting things which the Bible tells us about eternity with reference to Christ is this: "*His servants shall serve him*" (Rev. 22:3)! For myself, I wouldn't ask anything better than that! And this brings us to the central thought of our study.

Let us, as suggested a moment ago, draw upon our imaginations just a little. We will suppose that the dear Lord has suddenly come and called us into His presence. He has changed our vile bodies, wracked by pain and disfigured by disease and accident, and fashioned them like His own glorious body.

When that wonderful transformation takes place, at the same moment, without one instant's delay, *will you and I suddenly know everything that can be known—all that God knows now?* Or do you suppose you will have something to learn as the endless ages of eternity roll forward unceasingly? Did you ever ask yourself that question?

In what does the chief joy of knowing consist?

Perhaps the thought expressed by one of the characters created by Edgar Allen Poe is not altogether amiss. Having arrived in "heaven," Oinos was informed that if he should meet with anything he did not understand to ask an angel, who would gladly supply the information de-

(Please turn to page 16)

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Water's Strange Behavior

"Do you know," remarked the school superintendent as we were out fishing recently, "marine life couldn't exist in the colder latitudes if it wasn't that water reacts to cold in a way the reason for which I have never heard. As water gets colder the weight for a certain volume increases. One cubic centimeter weighs more at six degrees centigrade than it does at seven, more at five than six, more at four than five. But the strange thing is that when the temperature drops to three degrees centigrade the cubic centimeter weighs less than it did at four. This makes the coldest water rise to the top before it freezes. If it were not for this fact oceans and lakes would freeze from the bottom up. You can imagine the consequences to marine life."

This superintendent is a teacher of biology. He has repeatedly declared that the evidence of the microscope is proof of the virgin birth of Christ, of the resurrection. A hand that can produce ordinary reproduction can do other miracles. Birth is as miraculous as rebirth. The students of this man's classes will carry through life unanswerable evidence of the being and power of God.

What, but the hand of God, can account for the above reaction of water so necessary to the existence of marine life in cold climates?

Water Typifies Humanity

"I am fearfully and wonderfully made" (Psa. 139:14). Just as in nature the hand of God moves in mysterious ways His wonders to perform, even so He works with mankind. A sea of water is a type of a sea of humanity. The armies of Assyria are spoken of as "waters of the river" (Isa. 8:7). "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20). The glorified Christ of Revelation 1:15 has a "voice as the sound of many waters." And why not? Jesus is the head over a great body of people, the church (Eph. 1:22, 23). When the old heaven and earth go to make place for the new heaven and earth of Revelation 21:1, the sea of raging humanity also will go, and, the prospect becoming too wonderful to be confined any longer to figures of speech, we see revealed what the new sea is to be—mankind dwelling in the presence of God, with "no more death, neither sorrow, nor crying, neither shall there be any more pain." And then we see revealed the "pure river of water of life, clear as crystal" (Rev. 22:1).

Jesus filters the sin out of the human race. Jesus quiets the raging waves. Right now the human race is raging against righteousness more than the waves of blue Galilee raged against the disciples in a boat. It is a sign to us that Jesus is coming. And just as He came to those hard-pressed

disciples with the assurance, "It is I; be not afraid" (John 6:20), so He is coming to bring peace to troubled humanity.

Looking Backward

A preacher once told me that you can't do much with a sinner unless you first make him mad. However I do not think the same thing is true of saints, if possibly it is true of sinners. Be that as it may. If I have made any of you mad during the past editorial year, you have kept it to yourselves and I don't know about it. A number of you have written in commendation, and I truly am grateful for your words of encouragement.

The editorials have been for different purposes: to stimulate thought, to encourage Bible study, to point out the way of righteousness and service, to inspire to action. None of you has fully agreed with everything, no doubt, but my words have been the expression of what I hold as the truth. I have tried to be forceful, accurate, uncompromising on essentialities. Many of the editorials were repetitions in my words of what different ones of you had taught me. Together we have planted and watered—"God giveth the increase."

Many of you sent articles and reports and answered questions asked on the Page. All of us appreciate this service you have performed. Brother Vivian Kirkpatrick, the associate editor, helped very materially to stimulate thought and to encourage in different ways. May God add His blessing to all that has been done.

Your interest has been a constant inspiration to me, and I urge you to enter as wholeheartedly into the next year's fellowship with my successor, whoever he may be, to be appointed by the new Berean board.

The National Berean Society

"We stand for unity, truth, and righteousness."—Berean slogan.

You know where to find us, we have taken our stand to live and die by it: "Unity, truth, and righteousness." We are for unity because there are great causes for which to fight, and an army cannot be divided against itself and hope for success. But the unity must be the unity of Gideon's army, a true unity and not merely an outward one. Therefore we seek for unblameable conduct; we deery vices of all kinds, and uphold purity in every department of our individual lives. We seek to know the faith once delivered unto the fathers, because we want to build our lives upon Truth, both in thought and in conduct.

And now, once again: "We stand for unity, truth, and righteousness."



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

SHOWING KINDNESS TO OTHERS

BETTY and Bobby and Mother always planned to study their lesson for the following Sunday very early in the week. If they let it go until later something always interfered with their study. And so we find them, as we often have this summer, on Monday evening on the cool porch of their home with their Bibles in their hands.

Bobby had just been reading the verses in Exodus 20 that give the laws God set up for His people just a little more than two months after they had left Egypt. Mother explained to them that God gave these laws for the good of His people, not just because He wanted to show His authority over them. She showed them also how everybody must obey certain laws in order to be happy and to be useful to those about.

Every family, Mother told them, has certain rules, not written down, perhaps, but understood just the same by every member. Each child and each adult in the family should keep those rules, for that makes life run smoothly for all. If one member of the family breaks a rule, every other member suffers also.

That last comment by their mother was a little hard for the children to understand. But she showed them that disobedience always causes unhappiness, not only to the disobedient one, but to brother and sister, and father and mother, as well. It causes suffering also, and that suffering affects all.

Every school, every town and city, every nation must have rules. This the children could understand easily. And they knew that anyone who disobeyed a law should be punished accordingly.

Then Bobby started to tell them about a teacher they once had who filled one whole blackboard with rules and laws. Several of the pupils tried to find some form of mischief that was not included in that long list of "don'ts."

When Bobby had finished his rather ridiculous description of that teacher's attempt to keep order, Mother said it reminded her of the law Jesus gave when He was on earth. It was just a short one, but it meant a great deal, nevertheless.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them," was the law Mother explained, which we sometimes call the Golden Rule of life.

Jesus gave it again in even shorter words, and these are

the words: "Thou shalt love thy neighbour as thyself."

Then Betty and Bobby tried to tell Mother some of the things one would do who loved his neighbor as himself and some of the things he would not do. In the verses for the lesson they were studying, found in Leviticus 19, they found some things the Israelites were told to do in keeping God's law.

They were to be generous to the poor and kind to strangers. They must not steal, nor cheat another, nor tell lies. They must never use God's name profanely. They must be kind to all who were blind or crippled. They should never hate another, nor tell unkind things about him. But they were to treat everybody kindly, especially the aged.

"And right there at the end of all those rules and laws," said Mother, "we find the very rule Jesus gave so many years later: 'Thou shalt love thy neighbour as thyself.' If God's people kept that law they would keep all the others as well.

"Now, Betty and Bobby, turn to the 1st chapter of the Sermon on the Mount. Where is it?"

"Matthew 5," they said in chorus.

"Read verse 44, and see how much further Jesus commands us to go in the treatment of others," said their mother.

"'But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,'" they read together slowly.

"That's a great deal harder, isn't it, Mother," said Bobby. "It's easy to be good to some one who is good to you. But to be good to those who treat you badly—well, that's different. And to love your enemies—I just don't see how I could do that."

"We cannot do it in our own strength, Bobby. But God will help us if we ask Him. At first we may fail again and again. But as we keep on trying we will come closer and closer to doing the way Jesus always did and the way He wants us to do," Mother said softly.

"Tomorrow, Betty, you may make a long ruler from heavy pasteboard, and color it yellow. And you may make some slips of paper, Bobby, and print on them the following and other desirable traits: loving, kind, generous, obedient, helpful, unselfish. I will keep these, and when you show me in some special way you are deserving of one of these, you may stick it on either side of your golden rule, Betty on the right side and Bobby on the left."

AMONG THE CHURCHES

CONFERENCE CALENDAR

August 3-15—General Conference of the Church of God; Illinois State Conference and Bible School; National Berean Conference, Oregon, Ill.

August 15-22—Western Nebraska State Conference at Holbrook.

August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.

August 19-29—Virginia State Conference and Bible School, Maurertown, Va.

Sr. O. J. Dorsey of Granite, Colo., sends her greeting to the brethren assembled in the General Conference, and says, "I wish I were present with them, and hope that each service will be a blessing in the cause of Christ."

REFLECTIONS OF GREAT MINDS

"Think on these things."—Paul.

"Only a little while now and we shall be again together and with those other noble and well-loved souls. . . . I am sure that I shall meet you then and there; that you and I shall talk of a thousand things . . . and that we shall clearly see that all were parts of an infinite plan which was wholly wise and good."—Richard Maurice Buck.

What associations and what associates, what opportunities for communion with kindred spirits, what endless possibilities for searching out the mysteries of God and of nature, what inconceivable sources of true and lasting enjoyment of a thousand different sorts, will be available to us when the gates of the kingdom of God are thrown wide at the approach of its glorified and eternal King!

HERALD RECEIPTS

O. E. Beck; Owen Jones; W. H. Arrington; Mrs. Mae George; R. L. Tice; A. S. Simmons; C. L. Jones; T. J. Snow; Miriam Hendon; A. A. Shelton; J. H. Frazier; G. H. Bradford; C. Jones; W. F. Bradford; Mrs. J. M. Holderfield; Mrs. Maggie Luthy; Mrs. C. J. Hanson; Mrs. Loren L. Burnett; Mrs. Carl Hoganson; Mrs. George Daggett; Mrs. Arthur B. Jacobs; Lester Jaeger; Paul Haynes; Bernard Crofton.

ILLINOIS BUSINESS MEETING

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held, the Lord willing, in the Oregon church at 3 o'clock on the afternoon of Friday, Aug. 13, 1937. All Illinois members who can are requested to be there to take an interested part.

Paul C. Johnson, President.

DOLLAR-A-MONTH CLUB

Mr. and Mrs. J. H. Williams; Mr. and Mrs. Delos Andrew; Fannie LeCrone; N. Goodreau; Wayne Thompson; Georgia Thompson; Maybelle Hanson; Eva H. M. Fletcher; Helen Chisholm; Silas M. Claypool; Mrs. E. T. Myers.

CONTRIBUTIONS TO N. B. I.

Jessie M. B. Kauffman	\$ 5.00
A Missouri Friend	10.00
Maybelle Hanson	4.00

EMMA E. UPTON

Emma E. Bledsoe, daughter of John T. and Julia Ann Bledsoe, was born January 27, 1880, in Fayette County, Ill.

She was united in marriage September 14, 1898, to Albert O. Lenz, who died April 27, 1918. On September 5, 1925, she was united in marriage to Samuel Upton of St. Elmo, Ill.

At the age of 23 years she was baptized into Christ and united with the Church of God located near Casey, Ill., of which church she remained a faithful member. She has fallen asleep in the hope of a future life through a resurrection from the death state at the second coming of Christ. She will always be remembered as a faithful mother and companion, and was always greatly devoted to her home. Her high ambition was to see her stepson, Harold, graduated from high school.

She leaves to mourn their loss her devoted husband, five sisters and two brothers, three step-sons and two step-daughters.

Elder S. J. Lindsay, who had been holding a series of meetings at the Salem Church near Marshall, Ill., was called to give comfort to the bereaved on Monday, Aug. 2. The funeral was largely attended and kind hands carried her to her last resting place just across the highway from the home where she had spent so many pleasant and happy days, to await Him who doeth all things well.

MRS. GOLDIE APPLEBY

Goldie White was born May 1, 1886, at Blair, Neb., and died at her home near Omaha, July 20, 1937.

She was united in marriage to Howard Appleby on December 20, 1911. To this union four sons were born, namely: Richard Earl, Leonard Lee; Glen Charles; and Lloyd White, all of whom are at home. Besides her immediate family she leaves to mourn her passing an aged mother, Mrs. Addie White; a sister, Mrs. Jessie Dixon; and two brothers, Arthur and Lester.

She united with the Church of God in August, 1906, having been baptized by Elder Almus Adams. She always lived a very devout, consecrated life, patterned after the highest standards of Christian conduct. Her greatest desires were centered in her Christian living for her family. Those who knew her will remember her as one who loved only the good and righteous things of life.

Services were conducted by the writer at the Blair church and interment was made in the Kennard cemetery. We laid her to rest in full assurance that the day is near at hand when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first."

Lucille LeCrone.

Interviews With Conference Delegates

By Mary A. Gesin

Bro. Lyle Rankin says, "Hello Cashmere," to the folks back home. He tells us that they have a membership of about 85, though they are widely scattered. His impressions of General Conference are very favorable thus far. Bro. A. Nichols, also of Cashmere, traveled a little over 1,800 miles by bus to be here with us, and he says he is thankful to be here and is enjoying the meetings very much.

Old friends are greeting old friends and new friends are being made old friends in Sr. Austin's Friendship Circle each evening on the church lawn after evening service. Something different and something interesting call us together every night, and help make the stranger feel no longer a stranger but entirely at home. Many are taking home some of Sr. Austin's ideas for use in their own localities.

Without having verified the fact we venture the information that there is present this year a wider representation of the brotherhood at large than heretofore, and that Minnesota leads all other states, excepting Illinois, in number.

Bro. W. A. Reid, delegate of the Los Angeles church, is enjoying his first visit to General Conference. He is fast making friends and deems it a great privilege to meet with so many brethren working in harmony with the same great hope.

We asked some of the Cleveland people to speak for themselves, and this is what they said: "As we Clevelanders journeyed over the

highways on our way to the conference at Oregon we were reminded on every hand of God's great goodness—field upon field of ripened grain, and thousands of acres of corn fields. Upon our arrival we were thrilled at the meeting and fellowship with the brethren. Our zeal has been quickened and our determination renewed to go forth striving to love God and to do His will."

Mrs. Harry Stadden,
Mrs. Richard Lindstrom,
Richard S. Lindstrom,
Mrs. Martin Lederer,
Mary E. Elton.

In a meeting of the officers and teachers of the General Conference and Illinois Bible School, which was held at the very opening, Bro. Paul C. Johnson, president of the Illinois Conference, emphasized the importance of our message. He said that the truths we believe and teach are the reason for our existence, and if we nullify their importance we nullify the power of the Church of God. Bro. F. L. Austin, in his words of greeting to fellow workers, said that it is of primary importance that we consider God's glory and the support of His work rather than ourselves. And, after all, if we do that are we not at the same time serving ourselves in the very best manner possible?

Bro. J. Eagleston of Los Angeles, whose work is rather individual, as he travels from town to town, visiting the sick and isolated, reading to the aged and performing other kindly services, is here enjoying every minute.

WATCH YOUR STEP

By Glenn M. Birkey

IN THE entrance of all Pullman cars you will see in large white letters against a black background these warning words, "Watch Your Step." The Pullman Company wants its patrons to be free from accident while on its property.

As I looked at these words I thought of a far more important meaning than the taking of a false step in the railway car, and that was the taking of a false step in one's Christian life.

We have a warning, "Watch Your Step," in the Bible which God has given us as a guidebook in shaping our course through life. In it are many warnings addressed to those who have already accepted salvation through Christ, as well as those who have not.

I have been much impressed of late with the words of our Savior as given in Matthew 22:14, "For many are called, but few are chosen." We have an example of this in Noah who, as a preacher of righteousness, continued for a long period of time to warn the people to repent, but the result was that they spurned the warning and only Noah and his immediate family, eight in all, were saved from the waters of the flood.

In Ephesians 4:14 we read "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." And again in Hebrews 13:9, "Be not you therefore led away by various and foreign Doctrines; for it is an Excellent thing for the Heart to be established by Favor" (Diag.).

The point I wish to stress is a warning to the brethren everywhere to beware of new religious cults which enter your community. We are all prone to take an interest in everything that comes up that is new. This, to my mind, is a very dangerous thing when spiritual things are involved.

In late years I have observed people, whom I considered well grounded in the Christian faith, become very much interested in these new doctrines and beliefs which are contrary to God's Word. We are warned by Peter in his 2nd Epistle (1:10) like this: "Therefore, brethren, more earnestly endeavor to make your calling and election sure; since by doing these things you will never fall." In the 3rd verse of Jude this admonition is given: "Exhorting you that ye should earnestly contend for the faith which was once delivered unto the saints."

The Apostle Paul makes it very plain in the 1st chapter of Galatians that there is only one gospel (glad tidings), so here is the conclusion of the whole matter: *Stick by the Bible!* Read it, study it, not once a month, but daily. Use it for your guide and pray much for light on its contents.

May we all grow strong in the faith as the time draws near for our Lord's return and may we be among the faithful who will be caught up to meet Him when He calls, is my prayer.

GIVING

IT HAS been said that "personal consecration" means "purse-and-all consecration." Everyone who reads his Bible and believes it, knows that giving is to be a part of his religion. Just as soon as he tries to be conscientious and systematic about it the question will arise: "How much, or in what proportion shall I give?" It is easy to be benevolent, for benevolence is nothing more than wishing the world well. Beneficence is carrying our wishes into practical effect. This is a more costly affair. It means money. It is applied Christianity of the most pronounced type. It is giving of our substance to the Lord's work, in the Lord's name, for the Lord's glory, and in the Lord's way. Any systematic beneficence is going about it in an orderly and businesslike manner. It is rooted in the divine idea of stewardship.

"Why should I give?" Because it is a duty. It is a debt both of gratitude to God, the giver of all we have, and of obedience to His will. Because it is a privilege. By giving we become laborers together with God, multiplying ourselves and our influence, doing good where we cannot go. Because it is a source of blessing to others. Because it is a source of blessing to self. It promotes growth in grace, character development, and personal happiness. "It is more blessed to give than to receive." Because giving is rewarded. God has promised that he that giveth shall not lack, but that all who honor Him with their substance He will honor by promoting their highest welfare.

"How should I give?" Cheerfully. My giving should be a love-prompted, willing-hearted act. Systematically. I should have a plan of giving, should provide that it be regularly, promptly, and conscientiously done. "Upon the first day of the week"—that means system, regularity. Proportionately. My giving should be both periodic and proportionate. "As God has prospered" means that there must be a distinct ratio between my income and my beneficence. Liberally. I must not be bound too closely by rule, but I am to be a liberal giver, going far beyond the narrow rule of must. The motive is "freely you have received;" the measure is "freely give." Lovingly. I should give with heart interest and devout prayers accompanying. My help to the poor and support of the gospel should be pervaded with the spirit of love—love to God and love to men. Humbly. "He that giveth, let him do it with simplicity.

"But the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain."
—*Bible Faith Mission Standard.*

The phrase made immortal by Abraham Lincoln in his Gettysburg Address—"that government of the people, by the people, and for the people, shall not perish from the earth"—may have had its origin in the preface of Wycliffe and Hereford's translation of the Scriptures which was made in 1384. The publishers stated that "this Bible is for the government of the people, by the people, and of the people."

GROWTH IN THE KINGDOM

(Continued from page 11)

sired, for, said his heavenly guide, "not even here is knowledge a thing of intuition. For wisdom, ask the angels freely, that it may be given." "But," protested the newly arrived earthling, "in this existence I dreamed that I should be at once cognizant of all things, and thus at once be happy in being cognizant of all."

"Ah, not in knowledge is happiness," his guide replied, "but in the acquisition of knowledge! In forever knowing, we are forever blessed; but to know all, were the curse of a fiend."

Poe carried the parable into greater detail, but this is sufficient for the purpose of illustrating the thought.

There is infinite knowledge to be gained slowly, but not painfully as is the case today, in the kingdom of God. Only in growth, advancement, accomplishment, is there true happiness. The great artist who finally painted a picture with which he was wholly satisfied, never took a brush into his hand again! Complete knowledge, ability which cannot be improved or developed further, denies to one the greatest joy he can know, that of observing his own advancement.

Let us turn back the pages of our biographies, if we may, and discover the source of our greatest pleasure in childhood. Which did we enjoy the more, planning our games or actually putting our plans into operation? What I mean is this: Take that tiny girl with her sheet of paper dolls as an example. Out of which does she get the greater pleasure, playing with the dolls after they have been cut out or the process of cutting them out? Why, the cutting out of the dolls, of course! The manufacturers know child-psychology. They realize that the little mother will experience more real pleasure in getting those dolls ready, than she will in playing with them after they are all cut out and dressed!

So it is with us grown-ups. We don't want our dolls "cut out" for us! We want to cut them out ourselves! It is the creative instinct within us. God made us that way. He gave us the world in an unfinished condition. God finished His work (Gen. 2:1, 2) and then turned over to us the task of governing, cultivating, and developing all He had made. He endowed us with creative instinct, inventive minds, and adaptive hands that we might take the unfinished products of earth and build them into a million wonderful creations of usefulness and beauty.

Thus far science has discovered but about ninety primary elements in the universe—no more. All that is in heaven above and in earth below has been made out of these ninety-odd basic materials. The great masses of the stars and planets God formed "in the beginning" out of these same ninety elements. Some of them he blended in cunning ways to form the plants and animals and men of earth. And into these dead material bodies God placed the germ of life—the element which no scientist has as yet been able to isolate—and *living* plants and *living* creatures came into being. God also placed in each of these myriad forms of living things the *genes*—the units of heredity (see *Sci-*

ence Digest for July, 1937), that like might produce like and the whole earth be filled with living fishes and birds and beasts and men!

Millions and millions of separate and distinct things, both living and lifeless, God made out of those ninety primary elements. But there are millions more equally valuable creations no doubt which He has left for men to fabricate for themselves out of those same materials. We have but opened the door of Nature a little way up to the present time. It must be thrown wide in the glorious ages which are to come!

It is clearly apparent that opportunities for scientific discovery and development will be limitless during the thousand-year reign of Jesus Christ upon this earth, and why not assign the oversight and direction of that marvelous age of restitution to those faithful souls, who in this present time have seen the hand of God in the forces and elements with which they have labored? Why not permit them to continue their valuable experiments under the ideal conditions provided in the kingdom of God, where neither accident nor death can cut short their efforts? I can see no reason why God should not do this.

Perhaps you think all this is too material to associate with the thought of immortality. I cannot concede the validity of that contention. The entire Bible is dealing with material things. Its records of the past, its history of the present, its predictions for the future—all are concerned with this earth and its inhabitants. If material things are not too mundane for God to devote His attention to them, surely they will not be altogether too earthy for the immortalized saints to take an active interest in them!

When the kingdom comes, when God's will is done in earth as it is in heaven, there will be a place for every man and every woman who has met the conditions of adoption into the divine family and there will be an opportunity and an incentive for them to cultivate to a limitless extent every worthy faculty they have today dedicated to the glory of God the Father!

The artist who paints his pictures today in glowing words of living fire, will have a place to fill in the kingdom of God! His best will be in demand over there, I'm sure!

For a thousand years the world is to go on under conditions comparable to those which prevail today. Millions of mortal men and women will be in need of the information which the writer and the orator can best provide. Those words of Isaiah, burning with the fervor of almighty God, mean much to the one who labors with pen and voice and radio today! "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

The artist, the orator, the scientist, the engineer—all will have a place and a work to do in the kingdom of God, for the laws of nature will not be suspended and her forces will still be utilized to the glory of God and the blessing of mankind.

The servants of the King shall serve Him, and as they serve Him, they will continue to grow in wisdom and in power to do the things they like to do the most and to perform the tasks they are best fitted by nature and by inclination to perform!

THE RESTITUTION HERALD

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NUMBER 46

Was Jesus God?

By R. H. Judd

SO ACCUSTOMED have people become to current teaching on the subject of the Deity and so unfamiliar are they with the teaching of Scripture that they see no inconsistency in asking the question that heads this article. Most of them have a dim recollection that St. Paul said, "There is one God, and one mediator between God and men, the man Christ Jesus" (1

Tim. 2:5). But they seem unable themselves to do a little simple analysis of even such a plainly worded message. In spite of very many statements of Scripture which with equal clearness definitely distinguish between God and Christ, their vision has become clouded owing to the influence of some "recognized (human) authority." Thus it is that an inquirer in *Signs of the Times* asks this very question and, reflecting the popular attitude on the subject, says, "It does not seem that it makes any particular difference if this is so or not." The question and its reply occupy one and a half columns of closely printed matter.

The first appeal is to human opinion, viz., that of the well-known Yale professor, William Lyon Phelps, who said, "You cannot separate Jesus Christ from God," a remark that flatly contradicts the statement of the Apostle Paul already referred to. The reason given by the Professor, that "the moment you separate Jesus from God, He becomes not only mortal but vulnerable," cuts away the very ground on which our salvation rests. For if Jesus the Christ had not been mortal, how then could it be true that "we were reconciled to God by the death of his Son," and how could it be affirmed that "Christ died for us" (Rom. 5:8-10)? Surely it is an unanswerable fact that if God had not "raised him from the dead" He would still have remained dead. If scriptures such as these do not "separate" and distinguish between God and Christ, then there is no language by which any such fact may be expressed.

Let us now notice the scriptures which *Signs of the Times* advances in support of its claim that "if the Bible

The following question appeared in an exchange recently, and we asked Brother Judd to review the answer given. "Is Jesus, as the Son of God, really a member of the Godhead—'God of God, Light of Light, very God of very God,' as the creed says? Do you believe that it is necessary to believe this in order to be saved in the kingdom of God?"

teaches anything, it is the deity of Jesus Christ." Do the passages which they quote, in the plain, grammatical sense of the language used, definitely affirm their contention? We think that an honest, impartial investigation will reveal that they do not, and that they have allowed (unconsciously perhaps) the influ-

ence of preconceived ideas to distort their vision.

The prologue of John's Gospel is brought forward as the "challenging" proof that Jesus Christ is God. They assume, without any precedent, that "logos" is an actual person; conveniently overlooking the very real difficulty as to how a person could be "with God" and at the same time be God without antagonizing natural law and definite Bible statements that God is one and that "there is none other" but He (Mark 12:29-32). Such an idea is not only contrary to the language used and would displace language as a reliable vehicle of conveying thought, but it actually attempts the impossible. The seemingly impossible has been done, but the actually impossible—never!

There is absolutely no evidence that "logos" here means any other than its general sense of "speech," "word," or "wisdom," as commonly used in Scripture. Tyndale and others translate the word with the neuter pronoun, which would be entirely unpermissible were personality an absolute certainty. It cannot be successfully denied that John's remarks are based on events recorded in Genesis 1, where the oft-repeated phrase, "and God said," has unquestionably been the origin of John's beautiful linking together of God and His Word.

David and Paul, Peter and John unite in declaring that "by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth" (Psalm 33:6; 2 Peter 3:5). Their mode of expression is practically identical, even to the use of the word "logos," but none of them would attribute creation to the "word" apart from "God himself that formed the (Please turn to page 10)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Presbyterians Survey Communism

"Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—Peter.

LOS ANGELES, Calif., Aug. 3. — The First Presbyterian Church of Seattle, Washington, referred the subject of communistic activity in the United States to the Immanuel Presbyterian Church of Los Angeles. The latter's committee has recently submitted its report from which the following excerpts are taken.

The Los Angeles committee found that there are communistic parties in seventy-two countries, all of which are working for a world social revolution which is to include, if the definition of communism given in the 1931 Communistic Congress of the United States section is to be accepted, a world-wide political organization advocating hatred of God and all forms of religion; . . . destruction of all forms of representative government, including civil liberties, such as freedom of speech, press, and assembly; the right of trial by jury; and as the final objective, the establishment of a proletariat dictatorship in one union of socialist republics with headquarters at Moscow, Russia.

The Los Angeles committee's report closed with the following resolution:

"Resolved, That communistic activities are hostile to and subversive to the Government of the United States and the Christian religion on which it is founded, and that all such activities be opposed by sermons from the pulpit and by all other lawful means to the end that the standards of life maintained by the church may remain and continue unimpaired."

The Presbyterians, like many other Protestant bodies, seem to feel that the salvation of the United States from communism and its accompanying atheism depends upon the church bringing political pressure to bear upon our law-making bodies. What do you think about it?

"Spark of Life" Electrical, Scientists Say

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Ephesians 5:14.

KANSAS CITY, Mo., Aug. 5.—Discovery of millions of previously unknown electrical charges in the human body shows to the satisfaction of the scientists that "the spark of life" is essentially electrical. The discovery, according to a report made to the American Chemical Society which was recently in session here, was made at Harvard Medical School, and fits significantly into other recent revelations of science that include thought and emotions in a network of electrical phenomena which appear to underlie body

chemistry and structure of living matter. The newly found electrical charges are on the giant protein molecules, the body's so-called "building blocks," hitherto considered electrically neutral.

"These newly found forces," it is stated, "are of primary interest in connection with the transmission of nervous impulses. Clarification of these electrical effects removes an important barrier to the understanding necessary to the intelligent treatment of nervous disorders, of how a nerve message courses down a nerve fiber."

The new discoveries were made possible by the use of radio waves ranging in length from ten to several thousand meters.

Not only does this throw light on the problem of life from the standpoint of the scientist, but it helps the Bible student to understand what God has revealed concerning life. Light is frequently associated with life in the Scriptures. Light and life are alike manifestations of the Spirit or power of God. In the record of creation we read that "The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:2, 3). Of those who were to be destroyed in the flood it is said that "all flesh, wherein is the breath of life, . . . shall die" (Gen. 6:17). The Hebrew word for "Spirit" in Genesis 1:2 and the Hebrew word for "breath" (applied to all animals), is the same. They both represent the power of God by which comes both "light" and "life."

From the revelations of the Bible and from the deductions and discoveries of science, it is clear that "personality" is not attached to the life-principle, but that "life" is an inanimate force which energizes material organisms. Science continues to come to the support of the Word of God. Dr. C. A. Chant, Professor of Astrophysics at Toronto University, is reported by the *Methodist Protestant Recorder* as saying lately: "I have no hesitation in saying that at least ninety per cent of astronomers have reached the conclusion that the universe is not the result of blind law, but is regulated by a great Intelligence. Slowly but surely the mind of the great is returning to the Creator and the God of Providence."

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The Doctrine of Christ

Number 6

By Harvey Krogh, Jr.

NOT in a magnificent cathedral and not to the high and mighty of the day but on the mountain side and to the common people Jesus proclaimed the great sermon. And the common people heard Him gladly. Our hearts are filled with emotion and our Savior is magnified in our eyes each time we study the wonderful words that He spoke.

In Matthew 6 His words are continued: "Take heed!" And that we might do even that: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." Jesus did not say that if some one saw your doing of good that you would have no reward of your Father but that we should not do our righteousness before men to be seen of them.

Let us see why men do alms or what is in the human heart that brings forth good. First, man may do good because he fears punishment from one who compels him to do the good. Again, man may perform a righteous act because he desires a reward. And last, a man may do good because within him is a love for all that must have expression, a love that cannot be hidden.

Jesus was speaking of the hypocrites who did their good deeds for love of reward, the reward of men, the praise of men. He was speaking of the hypocrites who were not doers of good but seekers of praise however they might get it.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." We are not guilty of sounding a trumpet but we have done some of our righteousness with a secret hope that some one might see it and maybe announce it. You and I may have been hypocrites to that extent at least. I wonder if that would explain why sometimes we did not receive the reward from the Father that we thought we should have gotten as well as the praise of men?

"But when thou doest alms, let not thy left hand know what thy right hand doeth." Sometimes it may be thought that if some one knows how much you give to the church, you would be letting your left hand know what your right hand was doing. Maybe so, but the Lord never said anything about giving to the church in this chapter. He was speaking of almsgiving. We were commanded to pay our tithe and the church was to be supported even as the priests of Israel were (1 Cor. 9:13, 14). Paying what you owe to the church as a Christian is not the giving of alms. You should be an example of a tither who will not keep the

Lord's share for your own. Jesus was talking about giving of alms, which was something more after the tithe had been paid.

The reason for not advertising your almsgiving was: "That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Therefore let us see that the good we do is done because of Christ in us and the good is His. Paul said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6:16-18).

Fasting is not so popular in this day, but we might see what God spoke of fasting. "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? 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? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isa. 58:5-7). God had a beneficial reason for a fast. Our Savior fasted, and He also had a reason. Upon one occasion Jesus ignored His disciples' request that He eat and said to them: "I have meat that ye know not of." He spoke of it as doing the Father's will. And it is true that one can draw closer to God by turning from the flesh and its desires for a season that he may more wholly consecrate himself to the Lord. Try it before you form an opinion and express it.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." Yes, the reward of men, the most unsatisfactory and short lived of all rewards.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." It is no more popular to be seen of men while one is praying. Nevertheless there may be within us a lit-

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The Inspiration of the Bible

IN VERY early years we become aware of being alive, and of other human beings old and young around us; we become aware of the world in which we live. We see the sun far above; we experience the wind and the rain. We behold the earth, the grass, the trees, and the flowers; we get to know about dogs, cats, and other living creatures. We become conscious of our own bodies and their powers and possibilities. We learn of the thoughts and deeds of other human beings, past and present. And we observe the heart-rending event termed *death*, which appears to be the absolute end of those to whom it happens.

We cannot but question, How did all this begin? The intelligence and wisdom displayed throughout all nature argues for a Power unknown, greater than all the forces manifested in nature; greater than wind and wave, than lightning and earthquake. We ask, Where is that intelligence? Is there any purpose in all this display of power and wisdom? Have I, personally, any significant place in that purpose? Is there anything for me if death should seize upon me?

We become aware of books, affording much information and interest. We come across one outstanding Book, called the Bible. It stands out beyond all others by its claims, its themes, and its power. As we read it we realize that many human writers had a hand in it; yet through it all there runs one consistent claim to be the record of the words of the great Unseen, who is called God. The Bible claims to be one consistent statement from God to mankind.

GOD A REAL PERSON

The Bible reveals God Himself, not as a vague, impersonal influence, a cosmic force, but with very satisfying definiteness. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone . . . and upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. . . . And the sight of the glory of the Lord was like devouring fire on the top of the mount" (Ex. 24:9-11, 17). God therefore is a real Person.

The Bible begins by saying that the heavens and the earth were created by God; a statement not of fiction, imagination, or speculation, but of solid fact. This statement is frequently reiterated throughout the Bible. The Bible's human scribes during fifteen centuries knew no change of mind.

Throughout the Bible there recurs the same claim to be the record of words spoken or otherwise communicated by God to chosen men, who recorded them. "The Lord spake

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unto Moses, saying . . ." (Ex. 25:1). "The Lord said unto Samuel . . ." (1 Sam. 16:1). "Moreover the Lord said unto me . . ." (Isa. 8:1). ". . . to whom the word of the Lord came . . ." (Jer. 1:1, 2).

The Lord Jesus, the Son of God, said, "He that sent me is

true; and I speak to the world those things which I have heard of him. . . . As my Father hath taught me, I speak these things" (John 8:26, 28). All things that He spoke, therefore, were from God. Peter, one of His disciples, having accompanied with Him and heard His teachings for three and a half years, afterwards wrote: "No prophecy of the scripture is of any private interpretation. 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 1:20, 21). Paul, to whom the Lord Jesus appeared several times and communicated the will of God to him, afterwards wrote, "All scripture is given by inspiration of God"; that is, "all scripture is God-breathed" (2 Tim. 3:16).

These great claims mean that the Bible is fully inspired by God and is therefore absolutely reliable; these claims are sustained throughout the Bible. But the same Bible foretold that enmity against it would arise "in the last days." "There shall come in the last days scoffers, walking after their own lusts" (2 Peter 3:3). There are plenty of them today, not only outside the Christian churches, but, alas! within it as well, denying that the Bible is the Word of God, and alleging many reasons for such denial, as that the Bible has discrepancies, that one part contradicts another; that some of its books are "pious forgeries" (which is a contradiction in terms); that the morality of the Old Testament is unacceptable today. Many details are advanced in support of these allegations. But let all who have believed in the full inspiration of the Bible, and are faced and dismayed by any such statements, remember this, that stalwarts of the faith have taken up the cudgels against these "scoffers," and have by the Holy Spirit of God brought out the truth, the trustworthiness, and the morality of the Word of God abundantly; and even if you cannot lay hands on an answer to every objection which may be voiced in your hearing, hold fast this conviction that an adequate answer exists; and "let not your heart be troubled."

THE ALLEGIANCE OF PRECIOUS SOULS

Thus for many years these two great forces have contended for the allegiance of precious souls; on the one hand, the army of the unbelievers in the full, divine inspiration of the Bible rendering it without error: and on the

other hand, the noble array of defenders of the faith once for all delivered to the saints. At the Battle of Waterloo, the French and British armies fought all day, hotly contesting various strategic points. So also many points have been warmly contested in this warfare over the Bible. But just as at Waterloo there came a moment when Wellington gave the command, "Let the whole line advance," and the armies of the French were swept from the field; so it would appear that the time is ripe for the whole of the overwhelming forces of the Word of God to be set forward to demonstrate the utter vanity of the case against its plenary inspiration.

When Goliath challenged Israel, the Lord's army quailed. But David stepped forward to offer combat, in the strength of the Lord. Supposing some of the officers of Israel's army had objected to David, advancing many accusations as to his unsuitability, as that he did not wear the regulation uniform, for one thing; some thought David walked "hen-toed;" some thought his shoulders were too broad in proportion to his height; his hair was cut the wrong style; his teeth were not perfectly regular; and his nose was not all that could be desired; and so on. But others, who favored David, hotly contested all these points, proving that the clothes he wore were after the pattern worn by the patriarch Judah; his shoulders were like Jacob's; his feet like Joseph's; and his hair and teeth and nose like others of the venerated patriarchs of their nation. That is something like the state of the battle for belief in the inspiration of the Scriptures today—David representing the Word of God itself. But supposing that at last some one in the camp arose and shouted, "A truce to all this nonsense. Let David prove that he is the chosen man of God by sending him against Goliath." All debating thereupon ceased, and David stepped forth to meet the giant, and lo! before David the mighty enemy fell, dead. Every quibble against David's clothes, hair, nose, was shamed into confusion; his mighty achievement proved conclusively that he was the man whom the Lord had chosen to manifest His strength.

Let us call a truce to the quibbles against the inspiration of the Word of God. Mighty giants wait to be laid low; let us send it against them. There are mighty giants laid in the dust by the Word of God, and by it alone, before whom all else quails in absolute insufficiency. There is the giant of the tremendous question, How did all things begin? This confronts every human being. Unbelief says, like Topsy, "I 'spects it growed," and leaves it at that. Believers in evolution frankly admit it is a very unsatisfactory and unproven answer to the question, but it is the best they know, for they refuse to accept the Bible; and the giant stands grinning at them. But the Word of God lays him low in each believing and most satisfying statement in this connection ever penned, "In the beginning God created the heaven and the earth"; a statement unimaginable by the human mind. All else of man's philosophy is supremely unsatisfactory, and leaves this giant master of the field.

OUR PERSONAL SIGNIFICANCE

The importance of this question becomes apparent when

we turn to confront his twin brother, the mighty question, What is the future of all things? Unbelief quails in the silence of complete ignorance, across which the fleeting will-o'-the-wisps of spiritism and theosophy pass, to delude unstable souls. A few puerile guesses are proffered—that the world will freeze up, burn up, or burst up, some day in the far-off bye-and-bye! You can choose whichever you like, no one can say you nay. Thus this giant also remains master of the field, as far as unbelief in the Bible is concerned. But the Word of God, again sublime and godlike, reveals a future utterly unimaginable to the mind of man, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away . . . 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. 21:1-4). Before these glorious words, this mighty giant is laid low.

The third giant is the question, What is my personal significance in the universal scheme of things? Infidelity answers, Nothing! The whole future is a horror of great darkness. And this giant holds the field, a ghastly conqueror. But the Word of God reveals a future for everyone who humbly submits to it in faith, and who finds that redemption unto God by the blood of His Son, our Lord and Savior Jesus Christ; a future godlike, sublime, definite, transcendent in glory, breath-taking in its wonder; a revelation unique in the whole world, and worthy of the inspired Word of God. "The dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20). "Behold, what manner of love the Father hath bestowed upon us . . . Now are we the sons of God . . . we know that, when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:1, 2).

But the unbeliever asks, What is my significance in the universal scheme of things? Shall I be permitted to have my fling toward the world, the flesh, and the devil, and then depart into nothingness in peace? Again the Word of God meets such a towering giant, who would slay the promptings of conscience in the hearts of the ungodly; and the sword thrusts of the irresistible Word pierce the heart. "So then every one of us shall give account of himself to God" (Rom. 14:12). "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Unbelief would remove the sobering thought of personal responsibility to God, thus loosening a wholesome restraint upon human lawlessness; but the Word of God, in sword strokes worthy of its Inspirer, lays this giant low. "I saw the dead, small and great, stand before God; and the books were opened: and the dead were judged out of those things which were written in the books (Rev. 20:12).

THE EXIT OF SIN AND DEATH

The next giant is the most important question: How did the world-tormenting principle called sin enter the human race, bringing terrible, constant, and incurable dis-

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God's Greatest Sign—The Jew

WITHOUT the firing of a shot by the British, Jerusalem was surrendered to General Allenby on December 11, 1917, and the control of the Holy Land by the Turks passed to a Christian nation. Students of Bible prophecy were thrilled and awed. I remember a letter that I had from my beloved friend and teacher, Dr. C. I. Scofield, in which he said: "Now for the first time we have a real prophetic sign."

God's greatest miracle is the resurrection of the dead—"Christ the firstfruits; afterwards they that are Christ's at his coming" (1 Cor. 15:23), and finally the resurrection of all the dead before the "great white throne" (Rev. 20:11, 12). But—apart from this greatest of miracles, the resurrection—God's greatest sign through the ages has been, and will continue to be, the Jew.

This is not a mere human opinion. God settles it by a question He asked of Israel more than three thousand years ago: "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him" (Deut. 4:32-35).

God has done for the Jews, and will yet do for them, what He never has done and never will do for any other nation or race of mankind. Here are seven great privileges God has arbitrarily given to Israel and to no other people: "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. 9:4, 5).

Is any further word needed to show Israel's unique glory? Then this: "The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he had made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken" (Deut. 26:18, 19).

As Israel's land, divinely covenanted to her by the Lord as her possession forever, is in God's sight and plans the geographical center of the world and "the glory of all lands" (Ezek. 20:6), so Israel as a people is God's center and determinant for all peoples, as shown in this astound-

ing declaration: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. 32:8).

Such scriptures as these lift out of the realm of doubt or human opinion the preeminence of the Jew. God has called His people; God has given them great and unique gifts; and "the gifts and calling of God are without repentance" (Rom. 11:29).

Christ is the theme of the Bible. Prophecy, centering about Christ, is the dominant note of the Bible. The second coming of Christ—being His personal, visible, bodily return to establish His kingdom on earth and to reign over Israel and the world for a thousand years, after which will come "a new heaven and a new earth" (Rev. 21:1)—is the goal, climax, and consummation of Bible prophecy. As we study God's greatest sign, the Jew, let us remember that Israel never can fulfill God's destiny for her until Christ comes again. His coming is near; the Scriptures make this plain; and the Jews, as a people, while many of them do not realize it, are furnishing profoundly impressive evidence of this. The fig tree is one of the Bible symbols for the Jew, and the Lord said in His great prophetic discourse on Olivet: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matt. 24:32). Israel is indeed putting forth leaves. Let us look at a few of the many prophetic scriptures revealing God's plan and purposes, blessings and judgments, for His great "sign," the Jew.

The Jews are a Semitic, or Shemitic, people. That word takes us back to Shem, the son of Noah who was blessed of God beyond the other two sons. Ham (or Canaan) was to be "a servant of servants"; Japheth was to "dwell in the tents of Shem": but, "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Gen. 9:25-27). From Shem descended the Jews. There is our first prophecy of "the Jew first" (Rom. 1:16).

Four centuries later came the call and founding of the Jewish race through Abraham. A new dispensation had begun, that of promise, as God called Abram out of his land and away from his kindred and spoke this great prophecy: "And I will 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).

Then came the promise and prophecy of the land: "Unto thy seed will I give this land" (Gen. 12:7).

This basic prophecy-promise was reiterated and enlarged by God to Abraham, Isaac, and Jacob (Israel), as when "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).

There were detailed prophecies of both the natural and the spiritual descendants of Abraham: "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13:16). "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" (Gen. 15:5).

These prophecies have had partial fulfillment through the centuries, but not yet the complete fulfillment that awaits the Lord's return. Under David and Solomon, Israel possessed a great deal of the covenanted land; Abraham's natural posterity had become multiplied nations. Through Israel's Messiah, "Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1), many nations of the earth have been blessed and there are unnumbered millions of Abraham's spiritual posterity.

Abram was told that "thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substances" (Gen. 15:13, 14). Two centuries later this prophecy's fulfillment began, and then, in God's time, came the miraculous exodus (Ex. 14).

Such blessings as no other nation has ever known were prophesied by God for Israel; and also such judgments, or divine curses, as no other nation has ever known—the latter because of Israel's deliberate, persistent, and continued apostasy in spite of her exalted favor in God's sight and purpose. The long chapter in Deuteronomy, 28, sets down these predicted blessings and cursings. Many of the blessings came to Israel under David and Solomon—but not all, for they yet await the return of Israel's Messiah, and Israel's turning to Him. Many of the tragic, desolating judgments have fallen upon Israel, and are striking again in the white heat of revived and increasing anti-Semitism.

Has ever another people, for example, known any such judgment and desolation as this? "And the Lord shall scatter thee among all people, from one end of the earth even unto the other; and thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart where-with thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:64-67). This prophecy has been fulfilled with poignant fidelity in Spain and Russia in earlier times, and in Germany today.

Turning back again to Israel's Old Testament experience, we find her apostasy predicted by Moses even before

she entered the land (Deut. 31:16-20); and then, many centuries later, came predictive warnings from the prophets, including the detailed prophecy of her seventy-year captivity in Babylon (Jer. 25:11).

The return from the Babylonian captivity after the seventy years is predicted with equal definiteness (Jer. 25:12), and the fulfillment of this prophesied return is recorded (2 Chron. 36:23; Ezra 1:1; Dan. 9).

There is a midnight darkness in these prophetic pictures of Israel, and there is a noonday brightness. But the bright and glorious prophecies more than offset the darkness and tragic ones. "Hath God cast away his people? God forbid" (Rom. 11:1). One of the greatest prophecies in all the Bible—and it was uttered by inspiration more than two and a half millenniums before the event—which has yet come to pass, is this: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land" (Jer. 23:7, 8).

For even the great tribulation, "the time of Jacob's trouble," will not destroy God's people Israel. In the very verse that tells us of the coming of this great tragedy, when Jeremiah exclaims: "Alas! for that day is great, so that none is like it," the Prophet continues: "But he (Jacob) shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:7-11).

Do you know any Jews today? Do you love them? If they do not yet know their Messiah and Savior, are you praying for them, asking God to save them for Christ's sake that they may be, like Paul, "born out of due time"? (1 Cor. 15:8). For, let us never forget, . . . the Jew is the apple of God's eye. "For thus saith the Lord of hosts . . . he that toucheth you toucheth the apple of his eye" (Zech. 2:8). And the time is coming when any Gentile, any man anywhere, who knows a Jew will be proud of it! The Jew will be the most admired, the most sought after, the most beloved and lovable, of all the men of earth. "Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).—*Jewish Missionary Magazine*.

If Ye Have Respect of Persons

IN OBSERVING and practicing Christian living we sometimes find that although the precepts of the Scriptures are well known and generally accepted, the circumstances in which these are to be applied are matters of considerable difference of opinion, perhaps even matters of obscurity. It is desirable, therefore, to have our attention drawn to these teachings from time to time, so that we may acquire a more thorough knowledge of them, and thus be better fitted to apply them in daily life. So one of these precepts, one well known but not so well practiced, has been selected as the basis of our exhortation; and it is stated by implication in the words, "If ye have respect of persons, ye commit sin" (James 2:9, R. V.).

Before applying the rule to practice it will be necessary to review the related biblical teaching, because among humans there is a tendency to cloud the issues involved. When we emphasize the statement, "There is no respect of persons with God" (Rom. 2:11), thereby implying that there should not be with us, some one is likely to remind us that "the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect" (Gen. 4:4, 5). By some this is done in a shallow endeavor to discredit the Scriptures, by others, who profit by the forbidden practice, it is done to cast a "smoke screen" over the facts; while on rarer occasions some one does it for the purpose of stimulating thought. The usual result is a clouding of the subject, and at the outset we must clear away some of the resulting obscurity.

As seemingly contradictory statements of the Most High's practice have been quoted, consider the subject from His point of view first. In this connection examine the incident of Peter and Cornelius. No doubt all are familiar with the story of how the Apostle was obsessed with the idea of Jewish exclusiveness, and of how God used a vision to teach him differently. After his perplexity as to the vision's meaning had been dispelled by the events that followed, Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10:34, 35). Apart from the induction of Cornelius into Christ, the chief purpose of this episode was that of teaching the Apostle that God's grace and salvation extend to "all the families of the earth," instead of being confined, as Peter seemed to think, to those who were Hebrews by either birth or adoption. And the Apostle, in his confession, revealed that he had learned the lesson.

In Peter's words we have a re-stating of the Most High's decree: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:10). And in the sense of this language God is, undoubtedly, a "respecter of persons." In this sense He discriminated between Abel and Cain, showing respect for the former but not for the latter,

because the works of the one were righteous while those of the other were evil. It would be impossible for God to judge the world in righteousness without His having respect of persons in this sense, and therefore it is obvious that Peter used the phrase in an entirely different sense.

In what sense, then, did he use it? The underlying thought is set forth clearly in Peter's first Epistle, where the Apostle, in referring to the Father, lays emphasis on the words, "who without respect of persons judgeth according to every man's work" (1 Peter 1:17). The inevitable inference, and one amply confirmed by experience, is that there are some who do not judge in this manner, but are given to partiality. The Almighty is differentiated from all such in that He is impartial in His judgments: in that He uses a single, righteous standard, judging every man according to his works. Therefore the phrase or title "respecter of persons" is a stigmatic one, applicable to those who pervert justice by having regard for persons, and as such it can have no fitting application to the Deity.

Next consider the subject from the human point of view. James made reference to "being condemned by the law," so let us peruse the commandment given to Israel's judges. The Mosaic recapitulation of it reads: "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's" (Deut. 1:16, 17). If we consider this text in conjunction with a number of related ones (such as Lev. 19:15 and Deut. 16:19), we observe that the provisions of this commandment were to be extended to all classes in the nation: to prince and peasant, rich and poor, young and old, male and female. Justice was to be administered without partiality, and any contrary practice brought the condemnation of the law on the guilty party.

Another, and an entirely different phase of the subject, is set before us in the letter to the Romans. After asserting that the "powers that be are ordained of God," Paul wrote: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7). This appertains to authorities outside the church; we have comparable instruction relative to those within it. For example, we read: "We beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thess. 5:12, 13). These representative texts set forth clearly the principle involved; and from them we learn that authorities, whether in the world or in the church, should be respected because of the positions they occupy.

From the foregoing facts we perceive that in some in-

stances respect of persons is sinful, that in others it is not, and that in a third set of circumstances the absence of it is. In the interdicted practice the divine rule is followed, requiring the use of a single standard rather than a double or multiple one. The enjoined practice is for humans only, requiring of them recognition of the rule, "Render therefore to all their dues." Thus the subject matter governs the rule to be applied; and in Christian practice, authority, virtue, and like things are proper bases for respect, while most class, racial, and like distinctions are not.

Turning now to applications of our rule, we read: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of (with R. V.) evil thoughts?" (James 2:1-4). Here James takes the principle laid down in the law and applies it to a wider field: he makes it clear that there should be no distinctions on monetary lines among those who are sons and daughters of the Lord God Almighty. It is a matter of common observation that distinctions of this type, varying in kind and degree, are rampant in the church today. Consequently we should give serious thought to the words, "If ye have respect of persons, ye commit sin."

A second, and equally relevant phase of our subject is linked with the blood relationships that exist between some members of the church. It is a common practice for professing Christians to claim respect or precedence because of their fleshly relationship to some one who has a legitimate claim to such distinction. This prevalent practice is regrettable, and on occasions would be entertaining were it not for the seriousness of the matter. In some cases the claim is made because one is the wife of a husband or the husband of a wife; in others because one is a son or daughter of a particular father or mother; and doubtless many of you will recall observing cases in which the connection was more, perhaps much more, remote.

In each generation there are those who, lacking the initiative, ability, or opportunity to acquire a luster of their own, are happy to bask in the light of reflected glory. Likewise, in each age there are those who seek, and often acquire, a distinction to which they are not entitled. But there is no good reason why such practices should be found in the Church of God. In the world a man may acquire a claim to precedence through his father, as by inheriting an earldom or baronetcy; but there is no such inheritance law in the church. Of worldly distinctions the doctor's is more like the saint's; the doctor must conform to a specified standard; he acquires his title on a merit basis, and he cannot transmit it to his wife, son, or daughter. So also it is with the believer; if he seeks distinction among his fellows, he must attain it by his own merits; and as his merits cannot, his honor must not be transmitted to his relations or progeny.

Although we have touched on only a few instances in which this idea of respect of persons is found, we have laid a foundation for a proper understanding of the Scripture teaching on the subject, and we have made it quite evident that James' words, "If ye have respect of persons, ye commit sin," are intimately related to our everyday life. We have seen that in its stigmatic, forbidden form this practice is comparatively common; we have seen that James brands those who indulge in it as judges with evil thoughts, who are condemned as transgressors; and we perceive that some among us, perhaps ourselves included in the number, come under the condemnation. Are not these sobering facts for us to think about? Let us ponder them; and as we do so, let us bear in mind that James' statements apply to both parties in the transaction: to those who ask and receive and to those who give.

We should give this subject serious thought. We should canvas its whole field and learn the many points of contact it has with our daily life. Some of these points have already been touched on, while others can be unearthed by anyone who will do a little searching. We should learn them all, thus familiarizing ourselves with the groundwork of spiritual distinctions. Those of maturer years should instruct the younger ones in right principles, so that neither class will seek nor grant precedence when and where there is no proper basis for it. Those who aspire to places of eminence among their fellows should see to it that they merit the honor they seek, and presumably receive. Those who cannot attain such a goal should learn that distance lends enchantment to the view, and seek some other objective. In this way we shall, one and all, put the precept into effective practice, and none will have occasion to say that we regard "the person of man."—K. Malcolm Pook in *The Faith*.

THE INSPIRATION OF THE BIBLE

(Continued from page 5)

turbances into the world of monkeydom? No one can say, and the world strives by education, legislation, and sanitation to grapple with it, but with very superficial result. The Word of God again victoriously overcomes: "By one man sin entered into the world . . . by one man's disobedience many were made sinners . . . all have sinned and come short of the glory of God" (Rom. 5:12, 19; 3:23). Christian Science denies the existence of sin; the Bible boldly faces facts. Unbelief does not know what to do with sin, and therefore whitewashes it to hide its fearful countenance; the Bible clearly tells how it began, and how God deals with it, in order to declare how it shall end.

The next giant, therefore, is the mighty question: "What shall be the end of sin; will it never end? Unbelief has no answer to this, but only for every one to do his best to brighten the corner where he is and hope for the best. The Word of God, again with sublime, godlike masterstrokes, reveals a magnificent purpose to cleanse the whole universe of sin. "Nevertheless we, according to his prom-

ise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

The last giant, death, with grinning, fleshless, horrid skull, holds its fatal club over every head, of old and young, good and bad. What have you, unbelievers, who deny that the Bible is the Word of the living God, to meet effectively this awful monster? Only vague, cheerless, empty words to cover up the hideous fact that unbelief has nothing whatever to offer to a dying soul. "You pass over"; "You go west"; etc., are phrases used. And once more the magnificent Word of God steps forth undismayed, with the ringing cry, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55). For, "He that believeth in me," said the Lord Jesus Christ, "hath everlasting life" (John 6:47). "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, and that ye may believe on the name of the Son of God" (1 John 5:13).

And what for me? faintly asks the unbeliever. Again the Bible makes clear answer in words of solemn import: "And whosoever was not found written in the book of life, was cast into the lake of fire . . . This is the second death," even the lake of fire (Rev. 20:15, 14).

Thus these mighty giants which confront the human race, against which unbelieving scoffers who deny that the Bible is God's inspired Word to man, have nothing solid to oppose, but only the most futile and puerile weapons of straw; these mighty giants are laid low by the victorious God before the armies of the Lord. Let us therefore cease the petty quibbles about the details of the Bible—not that we need give way one inch before the arguments of unbelieving scoffers—but a truce to these details: "Let the whole line advance."

Let us demand from the opposers of the truth of the God-breathed Word an answer to this, that if THIS be not the inspired Word of the living God in its every sentence, what have they to offer in its place against these fearful giants with which which we all have to do? and at once their emptiness becomes manifest, for they have absolutely nothing that is adequate.

Let us, therefore, in the strength of the Holy Spirit of God, hold fast the faithful Word; hold for the Word of life; and lay hold on eternal life, through Jesus Christ our Lord.

WAS JESUS GOD?

(Continued from front page)

earth and made it" (Isa. 45:18). Every true Christian believes that "the Word was made flesh, and dwelt among us," and that personality then came to be. But the literal fact, which so many deny but which is expressly stated, is that it was the "word" or "promise" (for "logos" means both) and not a person, that was made flesh (John 1:14; Gal. 4:4).

The quotation from Paul that Christ "is the image of

the invisible God" should surely be proof to any man that Jesus the Christ cannot be God. A thing, or a person, is called an image of another precisely, because that which is an image is not and has not the reality.

The fundamental thought in Colossians 1:15 is unquestionably that "God created all things" (Eph. 3:9, R. V.) and that He created them "on account of," "by reason of," or "with a view to" Jesus the Christ, as stated in Ephesians 3:11, "according to the purpose of the ages which he (God) purposed in Christ Jesus our Lord." The same thought is expressed in Hebrews 1:3, "on account of whom he (God) constituted the ages."

As to God proclaiming the deity of His Son, in Hebrews 1:8, 10, Paul tells us that God "cannot lie"; consequently He would not, nor could He, affirm as in Isaiah 44 and elsewhere, "Beside me there is no God," and then proclaim that another is God also. Dr. Robert Young, D.D., in his *Concise Dictionary of the Bible*, says, "It may be justly rendered, 'God is thy throne to the ages of the ages.'" Seeing how closely that compares with the marginal rendering of Psalm 45:6, "Thy throne is the throne of God," there need be no hesitancy in accepting the marginal reading as the correct one. See Hebrews 8:1; 10:12; 12:2; Revelation 3:21; 1 Peter 3:22.

The trial of Christ before Caiaphas is clear-cut and straightforward. The high priest did not ask Him if He was God, but if He was "the Christ the Son of the Blessed." His answer was, "I am." Anyone who will assert that Christ here claimed deity is (perhaps unintentionally) as far from the truth as the Pharisees themselves who brought false witnesses against the Christ. Unable to bring, in clear and definite statement, one single claim of the Christ that He was God, they were actually willing to accept the testimony of such men. The high priest's use of the name "Christ" (which means "anointed") is ample proof that there was no claim to being Jehovah God. In John 10:33 the enemies of Christ did their utmost to extort from Him this blasphemy, but failed utterly in the attempt. Had the charges been proved they could rightly, and doubtless would have, stoned Him. Let the honest reader note the direct denial to being God that the "Son of God" gave in verse 36.

Peter's confession no more declares Christ to be God than does the one just noted. Both Christ and Peter make clear distinction between the "Son of God" and "God the Father" which is in heaven. See Matthew 16:16, 17. The Son was on earth; God was in heaven. It would, therefore, be impossible for Christ to be God. To state that God revealed to Peter that Christ is God, is to be guilty of stating what is not in the record.

Attention is called to John 20:28, where Thomas uses the expression, "My Lord and my God." Apart from the certainty that no Jew, not even Thomas, believed that God had come down from heaven and stood before him, or that it would be possible to identify God in the manner described, the writer of those lines could hardly be ignorant of the well-known fact that the word "God," was frequently applied, even in Scripture, to secondary causes (see Ex. 7:1). In this very same Gospel (John 10) our Lord and

His Apostle John point to its use in this way. Further, if it is true that by accepting Thomas' remark Jesus the Christ actually claimed to be Jehovah God, the "I AM," then later Bible statements to the effect that "no man hath seen, nor can see" God (1 Tim. 6:16) are incorrect.

To our wondering amazement John 20:31 is actually brought forward as additional proof that Jesus was God. What does the text say? Does it say, "These things are written that ye may believe that Jesus is God"? Or does it say, "These are written, that ye might believe that Jesus is the Christ, the Son of God"? Dr. Denny truly says, "The man who by excitement and fanaticism will not look reality in the face is no safe guide. Many people do not know how to parse. The power to look at a sentence and see clearly the parts of which it is composed and the meaning of the words one by one and together, is absolutely necessary to anyone who aspires to read the Bible or make any advance in real knowledge of Christian doctrine."

Next our attention is drawn to Exodus 3:13-15, John 8:58, and 1 Corinthians 10:1-4, and the argument advanced that "our Lord said He was *the I AM*" (italics ours). No version inserts the definite article, and it is fatal to the theme of the writer, for it emphatically limits "I AM" to one individual. We believe it applies to the God of the Old Testament, who is "the God and Father of our Lord Jesus Christ." It cannot apply to both. The words, *ego eimi*, occur over a dozen times in the New Testament and are generally translated, "I am he," or "It is I," the "he" being supplied by italics as being necessary to the sense. It is supplied in verses 24 and 28 of this same chapter, viz., John 8, and should have been supplied in verse 58, as it is in some well-recognized versions. John 4:26 and 9:9 are clear examples of the correctness of supplying the pronoun. No one can for a moment suppose that the blind man claimed to be "I AM," yet the Greek is the same as elsewhere. John's Gospel rings with the message that "I am he," viz., the Messiah—the One of whom all Scripture speaks—and He said to the Jews, "Except ye believe that I am he, ye shall die in your sins" (John 8:24, R. V.). The emphasis of the Revised Version is decisive—not merely if ye believe not—but "except ye *believe* that I am he, ye shall die in your sins."

It seems hard to realize that any honest expounder of Bible truth can quote 1 Corinthians 10:4 in support of the preexistence of Jesus the Christ as God, when in verse 6 we are told that "these things were our examples" (Greek, "figures," see margin), and verse 11, that "these things happened *by way of type*" (margin).

Jacob's ladder (Gen. 28:12) is the final of these remarkable attempts to prove that "Jesus was God." Bishop Moule is quoted as saying, "A Christ who is not God would be a bridge broken at the farther end." If that were true, the reverse would be equally true of a God who is not Christ. Yet never do the Scriptures make any such claim. The Messiah was God's "sent" One (1 John 4:14); He was God's "servant" (Isa. 49:5; 52:13; Matt. 12:18); God's "anointed" (Isa. 61:1; Acts 10:38); God's "elect" (Isa. 42:1; 1 Peter 2:6); the "Prophet" whom God was to raise up (Deut. 18:15). These are facts which, along with hun-

dreds of others, definitely distinguish between God and the Christ whom He sent.

There is no question whatever but that the ladder is representative of Christ, for John 1:51 abundantly confirms it. But so far is that incident from representing Christ as God that He is represented there not even as "the Son of God" as quoted by the writer of that article, but as the "Son of man," as will be seen by reference to the text. The ladder is the same throughout. The "same Jesus" who went up into heaven will come again. Nothing is said in the incident of "our entrance into heaven." But is there not a suggestion in the vision that angels will once more be visitants to earth? For it is "angels of God" and not men who ascend and descend to and from the earth upon the Son of Man.

PRAYER FOR A HOME

Father, we thank Thee for the walls
That shut us from the world outside,
That build for us a holy place
Where we may dwell in unity
That reaches to our deepest lives
And blends them into one.

O grant us, Father, that no storm or stress
Shall mar the sacred beauty of our home,
That quietness and peace may ever brood
With healing power,
That in our sanctuary, here,
We may find strength to live.

And grant us, Father, that these walls
And every piece of furniture within,
Familiar grown, may have the sacredness
That sets a house apart as Thine,
That every common task or thought
May be a sacrament.

And, Thou who art Incarnate Love,
Grant that Thy presence may abide
Forever on this home,
That we who dwell within may know
Thy perfect love.

—James Asa Johnson.

The material goods of life are such that one man's gain is another's loss! They perish with use; they are strictly limited; they may be detached from their owner without his consent. But the goods of the Spirit have exactly the opposite qualities. They are increased rather than decreased by sharing; they are absolutely unlimited; they do not perish with use; and they so wholly belong to their possessor that he cannot lose them except by his own consent.

—Dean Inge.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Respect the Preacher

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."—1 Timothy 5:17.

The world pays deference to the minister of the gospel. There is a note of respect in the way ordinary people, even though they may be non-Christian, address a minister. But sometimes the Christians see faults in the ministers and speak lightly of them. It is common to hear, "Oh, he is just in it for the money," or, "He knows better than to preach those false doctrines, but the people want to hear them." All such remarks are apt to react against the ministry in general, even though the ones who say them may hold other ministers in high regard.

Here is a danger that we who belong to a smaller denomination need to be on guard against. We feel our understanding of the Bible truths is so evidently true, that it is so easy to attribute base motives to those who hold and preach otherwise. But even if we are not willing to credit some with sincerity of motives, we should go to the other extreme in building up respect and deference for those whom we do consider as sincere. It is so easy for the children and less experienced members to pick up some such slighting attitude and let it color their attitudes to a degree that would horrify you if you realized it.

Honor and deference shown to a minister inculcates honor and deference for the message he brings. If you would have others respect the gospel of salvation, speak highly to others of the ministers of that gospel.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thess. 5:12, 13).

"The Lord Had Respect"

"And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect."—Genesis 4:4, 5.

Abel brought a blood offering, the first and best that he had. Cain brought agricultural products, and they weren't even the first fruits; he had had his own fill before he got around to offering to the Lord.

Everything belongs to God. His only concern about the material that makes up the offering is that it demonstrates the thoughts and intents of the heart. Abel showed by his offering that he honored God; Cain didn't. That was the difference. The offering was the witness.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was

righteous, God testifying of his gifts" (Heb. 11:4).

In order to have faith Abel must have been taught of God. It is evident that he had sought to know the promise God had made of the seed of Eve bruising the serpent's head. Evidently he looked forward to the Christ, for his offering was a type of the offering of Christ. Taking everything into consideration we readily see why God had respect unto Abel.

Cain had the same opportunities as Abel, but he evidently neglected them. He didn't seek to know what would please God. He was a tiller of the ground, and he took the first thing that came to hand regardless of its propriety. It happened to be the fruit of the ground.

You know yourself how you would feel about two gifts, one carefully chosen, and the other without thought.

The Creator can and does see into the human heart. He knows whether or not your heart is prepared for worship when you make an offering. Do you deliberately find out what God wants of you, and then proceed to do it His way? If so, then God will have respect unto you.

In Defense of Gossips

Many hard things have been said about gossips by the victims (and who has not been a victim?) and the gossips merit the disgust and abhorrence of all the world. But they do fill a place in the life of weak-kneed individuals who are kept going straight by fear of what the gossips will say. It does seem to be a stringent rule that a bishop (or minister) "must have a good report of them which are without" (1 Tim. 3:7). (Certainly gossips are not "in" the church, and therefore are "without.") But the world has a standard of morals which even Christians may not violate unscathed.

Bible students say that the world is getting much worse, morally. Now with some individuals this truth works to make them repulse with renewed determination the onslaughts of sin. But some feel that if the world is so bad that they can get away with some minor sinfulness without being hurt, the contrast will be sufficiently great even so. It is the job of the gossip to get across to these latter individuals that "nice" society frowns upon indiscretions.

It is easy to see what is the moral of all this: Put the gossips out of a job by walking in the way of righteousness. "Abstain from all appearance of evil" (1 Thess. 5:22).

The next time a gossip injures you, don't spend all your steam tooting the whistle against gossips. Put some energy to driving the wheels of self-examination, and next time you will be a good bit beyond the reach of the gossip's injurious tongue.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

HOW WE MAY PLEASE GOD IN OUR HOMES

ABOUT forty years after Moses, under God's guiding hand, had led the people of Israel away from Pharaoh and all his cruel treatment of them, Moses stood on the east bank of the Jordan River and spoke the words found in the 6th and 11th chapters of Deuteronomy. The horde of frightened slaves had by that time become a nation, with laws to guide them given by God. They were God's nation.

Because God knew that a nation is made up of homes and families, He wanted the homes and families of His nation to be the very best possible. And the only way in which a home can be a truly good one is for every member of the family to love and honor God.

We see all about us many beautiful homes. We see homes with everything in them to make life pleasant. When God is loved and honored in such a home, the children are truly blessed. For there is everything to make them happy and useful.

We see homes that are poor and unattractive all about us. In many of them God is not loved or honored. And when that is true such a home is very poor indeed, and the children are not at all happy in the real sense of the word.

So we see it isn't the size and the beauty of the building or its furnishings that make a happy home. But it is the fact that father and mother and the boys and girls of the family love and honor God.

Does it not make a beautiful picture in your mind when you think of the boy Timothy? When he was a very small boy his grandmother read to him every day from the Old Testament. Most likely she often read the 23rd Psalm, and we can hear the soft tones of her voice as she read the beautiful words to her little grandson.

Timothy's mother taught him, too, explaining the verses as he grew older and asked the many questions that all boys do. His grandmother and his mother had taught him so well that when he grew to be a young man he was ready to be the helper of the greatest preacher of all time.

Paul said that Timothy should hold fast to all the good things he had learned as a child. He said it filled him with great joy when he thought of the faith of Timothy's grandmother and mother, the same faith they had instilled into their little boy and which stayed with him all his life.

Many of you girls and boys who read this page have just such grandmothers and mothers. If you learn in your early

years that the really valuable things of life are the things you cannot see and touch, you will be wise and happy as Timothy was. Love for God, faith in the promises He has made to us, respect for God's Book and a desire to read it—these are some of the really good things, the worth while things, in life.

Just imagine for a moment the difference there would be if every father and every mother in your neighborhood loved and honored God and taught their girls and boys to do so, too. How happy those families would be! How differently they would act!

You know, God told His people away back in Moses' time that if they taught their children God's ways He would give them longer life and happier days. He really meant it, too, and it came about just as He said it would.

Don't you think God would give every family today just as great a blessing for honoring Him? How many ways can you think of in which life would be better and happier? Many, many, I am sure.

There would be no quarreling, for one thing. Each member of the family would work, not for his own good alone, but for the welfare and happiness of every other member of the family. The children would obey their parents cheerfully, and the parents would sympathize fully with the children in all their problems.

Father and mother would set a good example before their boys and girls. All the family would attend church together whenever possible. Such a home as that you would remember with joy when you were grown up, and you would want to pattern your own after it when the time came.

Remember, girls and boys, home is the most sacred place on earth. It is the most wonderful. But you have a part to perform in helping it to be just such a place. Every other member of the family has a part as well.

Some day, perhaps not so far off, our heavenly Father will send Jesus to earth to take away all things that are evil, all things that harm us, all things that help destroy our homes. When Jesus has that great work completed God Himself has promised to dwell with men forever in an earth made new. Then all our homes will be perfect.



AMONG THE CHURCHES

CONFERENCE CALENDAR

August 15-22—Western Nebraska State Conference at Holbrook.

August 21-29—Fiftieth anniversary of the Iowa State Conference, Waterloo.

August 19-29—Virginia State Conference and Bible School, Maurertown, Va.

THERE WILL BE NO RESTITUTION HERALD ISSUED NEXT WEEK

It has been the custom to omit one issue of The Restitution Herald each year. We are taking advantage of this practice NEXT WEEK. You will not receive a copy of the paper under date of August 24, 1937. Bro. Marsh, our editor, will be assisting in the Virginia Bible School and Conference. So please do not write us when The Herald fails to reach you next week.

Interesting and valuable new features are being planned for our paper which will make their initial appearance in the near future.

NIAGARA DISTRICT CHURCHES OF GOD

Bro. C. E. Randall, pastor of the churches at Niagara Falls, N. Y., and Fonthill and Welland, Ont., after a protracted missionary survey trip through the West, followed by attendance at the General Conference, will be back at his home charge to conduct services on Sunday, Aug. 22. He has had a busy summer working in the interest of the Evangelistic Board, but that his labor was not in vain is evident from the encouraging reports which are coming in from the regions visited.

CORVALLIS, OREGON

The Northwest Quarterly Conference will be held at Corvallis, October 1, 2, and 3, 1937.

Having read in The Herald that the Ministerial Association Mission Board was sponsoring a trip for Bro. C. E. Randall, we extended an invitation for him to come to our Corvallis church. He accepted our invitation and was with us two nights, July 14 and 15. We were encouraged by the splendid talks he gave us.

The C. R. Greene family of Wilamina, Ore., were here for Bro. Randall's service, coming a long distance.

Mr. and Mrs. Ted R. Moline and daughters of Indiana have come to Corvallis to make their home.

Sr. M. C. Joseph of Albany, Ore., formerly of Kansas, was visiting Sr. Edith Barber and family.

Bro. H. J. Prosser, the evangelist of the Northwest Conference of Oregon and Washington, held meetings in Corvallis August 1. Sr. Minnie Rogers and Bro. and Sr. Baker of Eugene were present to hear Bro. Prosser.

INDEBTEDNESS FUND

James A. Patrick	\$20.00
Rockford, Ill., Church of God	25.00
Fonthill, Ont., Church of God	7.75
Golden Rule Church of God, Cleveland, Ohio	4.55

THERE WILL BE NO PAPER NEXT WEEK

CALIFORNIA CONFERENCE

The three-day California Conference will be held in Pomona, Aug. 27, 28, and 29, 1937. Bible classes are being planned for adults and children for both mornings and afternoons, with preaching services in the evenings.

Everyone is urged to come and take part in the study of the Word. Last year's conference was a very successful one. Let us have a good one this year to remember.

Grace Adamson, Secretary.

EVANGELISTIC WORK IN INDIANA STARTED

The Indiana Evangelistic Committee has started work at Logansport with Elder O. J. Parker of Kokomo conducting Bible classes in the home of Mr. and Mrs. Robert Bean of that city. Bro. Parker reports that interest is good. One group on the west side of Logansport, where there is no church of any denomination near, urges that a Sunday school be organized in an unused school building. Seats may be obtained at a small cost. A piano and pulpit would be our chief expense. We feel that a Sunday school here would be self-supporting after the first month. We plan to train teachers and conduct preaching services each Sunday until interest increases to a point where a series of evangelistic services would be an advantage. Services may also be held in a community church building owned by the city by paying the light bills.

Bro. Parker spent two weeks in Logansport last spring, so your committee felt he was best fitted to open the work there at this time. He spent a part of last week there, and plans (D. V.) to return this week (August 9) to organize the work there. We hope to have favorable reports from Logansport in the near future.

D. G. Harvey Secretary.

GUTHRIE GROVE, SOUTH CAROLINA

The annual August meeting of the Church of God of the Abrahamic Faith at Guthrie Grove began Sunday, Aug. 1, with the pastor, M. O. Williamson, conducting the services. The music was under the direction of the writer, there being special songs by the church quartet. Request numbers were honored on the musical program each evening.

The meeting was a success from beginning to end; the interest was good, large numbers attending each evening service. Bro. Williamson used 2 Peter 1:4 as a text throughout the meeting.

On Sunday evening, Aug. 8, Bro. Williamson assisted the following to put on Christ by baptism: Mellie and Corine James, Mrs. Cora Bell Crone, Mrs. Annie Mae Reid, Alvin Mills, Mrs. Annie Mills, all of Piedmont; J. B. Gentry, Beatrice Mills, William B. Lance, all of Williamson; Mr. R. P. Bishop, 510 Green St., Greenville; Mrs. Blanche James, Piedmont; Mr. and Mrs. Ellis Smith, Rt. 1, Liberty; Mr. Louie Jones, Box 2433, Stockyard Sta., Oklahoma City, Okla.; Eva Leslie and Sara Williamson, of Pelzer.

Weldon McCoy.

BRUSH CREEK CHURCH OF GOD

Near Tippecanoe City, Ohio

Following the evening sermon on August 8, Mrs. Jesse Macy, Troy, Ohio, Rt. 3, accepted the gospel invitation, and was baptized in Brush Creek near by on Monday morning. We are more than glad to welcome this wife and mother into the fold, and pray for her a successful Christian life. It has also been our pleasure to baptize seven of her children and two daughters-in-law.

On Monday afternoon we left home with our family and Timothy Pearson for the General Conference at Oregon, Ill. We made a brief stop at the Hatch home at Harvey, Ill.

At Oregon we met many friends, and were strengthened in the faith by numerous sermons, and Bible lessons. At 7 p. m. Sunday, Aug. 15, with several others, Timothy Pearson was baptized, Bro. Harvey Krogh, Jr., officiating.

According to present plans we shall arrive home about the time you receive this report, following a two-day visit with Mrs. Magaw's mother and brother, Mrs. Hatch and Paul, at Harvey, Ill.

Sunday morning, Aug. 22, we will meet the Lawrenceville brethren, and Sunday evening we will be at Brush Creek. We pray your attendance.

Sydney E. Magaw, Pastor.

SHE "BEING DEAD, YET SPEAKETH"

In a letter received by Sr. Anna Drew since the death of Sr. Emma Upton, St. Elmo, Ill., July 31, it was her request before her death that a "thank you" from her be extended to those who remembered her during her illness by cards and letters. She was much cheered by these messages from those of like precious faith.

AURORA COLLEGE GOSPEL TEAM MAKES LONG TRIP

An Aurora College gospel team left the campus Friday morning, June 18, and returned Saturday, July 31, after a trip which covered 9,500 miles. The group passed through eighteen different states, visited the Dominion of Canada, and the Republic of Mexico. Those who made the entire trip were Pastor and Mrs. G. F. Richardson, Jerry, Jr., Elizabeth Smith, and Arthur Mills, the latter representing the Church of God. James Crimi was on the tour until the meeting in San Diego, Calif., July 21. Mark Trumbo was a member of the team from June 27 to July 21.

Thirty-four different services were held by the team in thirty-two different churches. Twenty-six of the churches visited were Advent Christian congregations, four belonged to the Church of God, one was a Union Congregational, and one a Methodist. The latter two connections were through individual friends of members of the team.

HELPING FUND

Mrs. Lilian Ralton	\$10.00
E. A. Drake	5.00

ST. CLOUD, MINNESOTA

On the afternoon of the last Sunday in July a number of the brethren met on the banks of the Sauk River while one of our young men was baptized into the name of Jesus. We welcome Mr. Kenneth Bremer into the fellowship of the church and pray he may be a blessing in the Lord's work.

MORA, MINNESOTA

On Tuesday evening, Aug. 3, Bro. and Sr. A. E. Hoskins and daughter Pheraba came to Mora to start a series of meetings. The interest and attendance have been good, considering the busy time at this season of the year. We feel God has blessed us here, and we want to show our appreciation for what He has done for us. We pray God will send a great revival in the hearts of all in this community. We are living in the last days, and therefore we are admonished not to forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). Each night the messages have been inspiring and uplifting. Bro. Hoskins' thought has centered around the condemnation resulting from the tree of knowledge of good and evil that Adam and Eve partook of and the tree of temptation that still exists, which we still have to fight against; but thanks be to God, He has given us of the light of the better way which is in Christ Jesus. The question is, Have we been true to Jesus? Have we tasted of the good things of Jesus, and then again become entangled with the things that come under the tree of temptation? Once sealed with the Holy Spirit and then fallen away from grace—there is a possibility of breaking that seal and letting our light go out and by so doing become cold in God's service. Are we in that number? We must each one answer this in our own hearts, not by feeling of conscience but by the true Word of God weigh our walk in life by God's Word. Have we one hand on God and the other one on the world?

Dear brothers and sisters, not only in this place but everywhere this is serious and should be given deep thought with God's strength to help. As time speeds on and sin gets worse let us draw the line and be firm to stand wholeheartedly for the Christ who did so much for us. May God help us to live better Christian lives and remember Paul's admonishing words, "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). Lord, help us to awaken before it is too late. Pray for the work here and for Bro. Hoskins and the success of the meetings.

Ruby Randall.

At this time I wish to thank all those who remembered me with cards who are attending the General Conference and Bible School at Oregon, Ill. Words cannot express my appreciation for your kindness. They brought me closer to your meetings. May God bless you all. I would love to write each one separately, but as this is impossible, I am thanking each one through the columns of The Herald.

I wish to thank the folks back home, too—Welland, Fonthill, and Niagara Falls—for their cards and letters. I appreciate them all. May God bless you all.

Ruby Randall.

JOHN SMILEY REID

Bro. John Smiley Reid, for many years prominently identified with the believers in Pasadena, Calif., died June 20, 1937 at his home in that city. Bro. Reid was born in Wishaw, Scotland, March 1, 1858. For the past twenty-eight years he was employed as stationary engineer at the Hotel Maryland. He was unusually accomplished in his chosen work, and has presented to his friends many beautiful articles which he fashioned from various metals. His interest in the Bible and the glorious truths set forth in the gospel never diminished. He was present on every possible occasion when health and circumstances permitted, at the Bible classes conducted by Bro. Lindsay and other teachers who visited his city.

Bro. Reid is survived by his widow, Janet M. Reid; two sons, Frank S. Reid of Pasadena, and Jack S. Reid of Atlanta, Ga.; and one brother, Joseph Reid of Wishaw, Scotland.

Memorial services were held at Orange Grove Chapel under the leadership of pastors J. P. Lichty and Norman Macleod. He rests at the Mountain View Cemetery awaiting the call of the Master whom he served.

HERALD RECEIPTS

Earl C. Canfield; Mrs. J. E. Lawrence; Wayne Thompson; Mrs. D. F. Crouse; O. P. Bell; I. S. Drake; Marine Sowle; Mrs. R. W. Currie; Flem Anderson; E. L. McDaniel; Charles T. Lindsay; E. M. Williams; John Garard; Mrs. W. H. Davis; R. W. Harmon; Earl B. Friend; Walter Wiggins; Mrs. Kate Burrough; Cam McWaters; J. H. Akers; George P. Lichty; J. A. Squires; Ted Moline; Mrs. L. D. Decker; Mrs. H. H. Kent; Edith E. Watts; Mrs. E. L. Burr; Arnold Capps; Mitchell Szoke; Lon Capps; R. F. Johnson; William Caldwell; Lundy Blevins; Mrs. G. L. Loney; Lancy Windon; Roy Capps; Mrs. James Poland; Mrs. Ida Eastman; Mrs. Bettie Michaels; Mrs. Olaf Lewis; Mrs. R. C. Drew; Mrs. Mildred Somers; J. R. Shepard; A. H. Fiske; C. W. Johnson; Mrs. Hannah Auld.

CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. J. E. Wilson	2.00
W. A. Reid	2.00
Lilian Railton	5.00
Mabel Netts	5.00

Conference Comments

By Mary A. Gesin

These lines are being written near the close of General Conference, but there still are new arrivals daily, some from distant parts, some from near by. A larger number of the younger young people are present than has been the case for the past couple of years. For this we thank the heavenly Father. The growth of the church is closely tied up with the life and loyalty of our young people.

The devotional services each morning at nine o'clock during the entire conference were a means of genuine inspiration and uplift to all who attended them. These were largely in charge of the younger workers and reveal a spirit of dependence upon God and a gratitude to Him for blessings received daily.

The program given on the last Thursday evening by the younger classes of the Bible School under the direction of Sr. Lucille LeCrone, was attended by many of the parents of Oregon who are not members of the church, but who send their children each year to our Bible School. This program was well received and showed excellent work done by pupils and teachers.

Bro. and Sr. P. N. Benn and Bro. Daniel Kent arrived on August 13 and were warmly welcomed by old friends. Sr. Benn says it seems good to be with us again, though for only a brief time.

Bro. Ray Abbott of Paynesville, Minn., has been conducting for the past 12 years an unusual work in that his congregation was composed of people of eight denominations. During these years only the Word of God has been preached and Bro. Abbott's conviction is that constant prayer and faithful service are the causes that are contributing to the success of the work. A goodly number have been baptized through the years. Bro. Abbott says that at the beginning of the work sometimes only himself and family were present, but he con-

ducted services nevertheless. If you want to learn about perseverance in spite of discouragement talk to Bro. Abbott.

A carload of Grand Rapids folks rolled in from Yellowstone Park on Friday afternoon of the second week. We were glad to welcome Bro. and Sr. Arlie Townsend and Martha, Bro. and Sr. Lynn Slocum, and Sr. A. J. Richardson. Bro. Townsend is the contractor who built our beautiful little church edifice at Oregon several years ago.

The Bells of LaCrosse—Bro. and Sr. H. S. Bell—their son, Guilford and friend, Miss Beryl Christie of Tucson, Ariz.,—were here for the second week of conference. The Bells ring true and are always welcomed heartily at Oregon, where they hold their membership.

Srs. Helen Lewis and Lelin McDaniel of Ripley, Ill., were the two who dispensed good material food which enabled those present to digest the spiritual food given by the various teachers and speakers of the school.

Every heart was touched on Friday evening when Miss Hazel Reed of Oregon, Ill., who has not walked since childhood, was brought forward in her wheel chair and requested immersion. Several others, whose names will be given later, all in the younger years of life, were also baptized during the Bible School.

Sr. Leota B. Hanson was called home suddenly from General Conference to be at the bedside of her father who had collapsed upon receiving the news of the extremely serious condition of his daughter, Sr. Ella Hanson MacDonald, following an operation in a Denver, Colo., hospital. Word was received from Sr. Leota, who later went to her sister's bedside, giving encouraging news as to Sr. Ella's condition. Sr. Leota will remain a week or two, and her address is 11658 E. Colfax, Aurora, Colo.

THE DOCTRINE OF CHRIST

(Continued from page 3)

tle of the love of the praise of men. I wonder if we enter into our closet to pray or pray alone enough each day? Remember that you cannot keep these commandments without help, and through prayer you will find the greatest help in Him who alone can make you a victor.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Jesus did not condemn persistence in prayer, for at two different times He spoke of it (Luke 11: 5-13; 18:1-8).

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Oh! so often we (that includes me) are mechanically repeating this prayer even as the heathen prayed and we were commanded not to do so. I, and possibly many, never really learned that prayer, but by saying so many words to keep in rhythm with the group it became muscular memory and the words could be repeated without thought. It is so much more than that, so we should pray this perfect prayer.

"Our Father." Yes, He is ours, for we are brethren and we are not selfish to call Him our Father. He is also the Father of our Lord Jesus, the anointed One. Reverence be even to His name. We pray to Him: "Thy kingdom come." The kingdom is not yet here, although it was offered to the Jewish nation and they rejected it. We pray that it shall come soon and the distress of mankind be relieved. There is also another sense in which we ask that the kingdom come. In Romans 14:17 Paul said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Paul does not imply that this is all there is to the kingdom, but this is an important part of it and it is something of the kingdom which is to come to us now. If we are citizens of the new kingdom, why should we not enjoy a few small blessings while we are waiting for its fullness?

We also request that His will be done in earth as it is in heaven. Let us start with ourselves and when we do His will we will be doing much toward His will being done in all the earth.

"Give us this day our daily bread." We pray not for tomorrow's bread. To pray for tomorrow's needs shows a lack of faith in Him who provides so well. We pray not only for temporal bread, but for something which Jesus spoke of when He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—a bread from heaven, the bread of life. And have we forgotten that we prayed for "daily" bread? Each day we need this bread from heaven. It is not received in one lump each Sunday, but we need to ask for it day by day.

"And forgive us our debts, as we forgive our debtors." We owe God a great debt because we have the things that we should have and we have done many things that we should not have done. Therefore we ask that the debts that

can only be paid by the Christ be forgiven us only as we forgive others that owe us. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

And bring us not into trial but rescue us from the evil one. And indeed the kingdom is the Lord's. Whose is the power? It is not ours, for of ourselves we can do nothing. But through Christ we can do all things. The power is of the Father and the glory is His also.

Let us remember the meaning of this prayer. Would you pause just a moment and pray that prayer that Jesus taught us, in the spirit that He gave it? God will bless you for it.

ROCKEFELLER'S GIFTS TO THE JEWS

THROUGH the kindness of Brother H. G. Pierce of Mishawaka, Indiana, we have received an illuminating article taken from the *Indiana Jewish Chronicle*, in which Bertram Jonas enumerates the benefactions of the Rockefellers to the Jews. As the matter is copyrighted we cannot publish it in full, but we are permitted to provide our readers with a summary of the facts presented in it.

It is estimated that the Rockefellers, father and son, have given at least four million dollars to various Jewish enterprises of an educational, cultural, and philanthropic nature. It is impossible to give the exact amount the famous oil family has contributed, "for many of the Rockefellers' contributions to things Jewish were made on condition that the source remain undisclosed," Mr. Jonas states.

Among other notable accomplishments which have been made possible by the Rockefellers is the Palestine Museum of Antiquities, for the establishment of which they provided two million dollars, and the effort to eradicate malaria from Palestine, which required an outlay of a quarter million.

"It is also an open secret that the first medical unit sent to Palestine by Haddassah during the World War had received a substantial contribution from the Rockefellers, through a Jewish philanthropist acting as their intermediary," the author asserts.

The Rockefeller Foundation in 1933 granted more than half a million dollars to assist refugee scientists, educators, and other needy groups from among the Jewish intellectuals fleeing Germany, in establishing them in laboratories and universities in other parts of the world.

In addition to this, the Rockefellers indicated their disapproval of the Hitler anti-Semitic campaign when, in November, 1936, it carried out a pledge made some years ago and made a grant of \$655,000 to the Kaiser Wilhelm Institute of Berlin, and at the same time declared that had the present anti-Jewish condition in Germany been foreseen when the contribution was asked for, no such commitment would have been made.

THE RESTITUTION HERALD

VOLUME 26

OREGON, ILLINOIS, AUGUST 31, 1937

NUMBER 47

General Conference Report

BY THE FAVOR of Almighty God our Father another great General Conference of the Church of God in the United States and Canada has been brought to a successful close, and the brethren have returned to their homes refreshed in spirit and strengthened in purpose to carry forward the glad tidings of salvation in their own localities.

The Conference opened on Tuesday night with a historical service at which the Secretary presided. Brief addresses were given by brethren from widely scattered sections of the country, relative to the manner in which the truth as emphasized by the Church of God was introduced in various places.

This initial service naturally reminded us of those faithful men who studied themselves out of error into the truth and of the splendid, self-sacrificing devotion which they rendered to us long before we were born, by transmitting down through the years the promises of God concerning the literality of Christ's second coming, the resurrection of the dead, the regathering of Israel, the establishment of the kingdom of God on the earth, and the hope of eternal life, which is the richest promise of all.

As we recalled those early workers and the meetings in which they took an active part, we also recalled their zeal and earnestness in promulgating the things which they so firmly believed. Nothing in those early years of our denominational history was permitted to stand in the way of spreading the gospel of the kingdom and the fact that everlasting life was conditional on the establishing of man's unity with Christ through faith and obedience in baptism.

Before the Conference we are recording was over it became apparent that our people of today differ little from their fathers of a half century ago in matters of faith. While it is true that reports from some localities seemed to indicate a lessening of zeal in the preaching of the kingdom of God and kindred doctrines, as a whole, our brethren are not permitting their interest in these vital truths to flag. The general thought seemed to be that we were going forward, not backward, and that many of our younger ministers were developing into strong and vigorous defenders of the doctrines for which we have ever stood.

The musical part of the program was again under the supervision of Bro. James McLain, while the social activities with which *(Please turn to page 5)*

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Archeology in Palestine

"Thy speech shall whisper out of the dust."—Isa. 29:4.

JERUSALEM, Aug. 17.—By means of the excavator's spade, ancient Palestine speaks "out of the dust" to those who "have ears to hear" of the truth of the Bible and of the faithfulness of Israel's God. The following items are reported by the *Palestine Weekly Review*, which *Prophecy* says might be termed, "The Literary Digest of Palestine."

Among other interesting discoveries recently made, the *Review* mentions the finding of the remains of brick houses and pottery of the period of some 3,500 years ago. These discoveries were made near Afule, Emek Jezreel, by an expedition under Dr. E. L. Sukenik of the Hebrew University of Jerusalem. The bricks of which the houses were constructed are of a rare round pattern. Some of the pottery it is thought dates back nearly 3,500 years.

Americans Protest Division of Palestine

"So I will gather you in mine anger and in my fury, and I will leave you there, and melt you."—Ezek. 22:20.

NEW YORK, Aug. 16.—The Palestine Royal Commission of Great Britain which investigated the conditions in the Holy Land and then recommended the partition of the country into three sections, Arab, Jewish, and British, is still being criticized severely for taking such a stand. Among the arguments advanced from Jewish sources against the proposed division, is that offered by Mr. Jabotinsky, head of the extreme New Zionists. Mr. Jabotinsky asserts that such an independent Jewish state would undoubtedly thrive economically and grow rich, and thus provoke the "pauper" Arab state to attempt a "covetous and militaristic" conquest of the country.

"Meanwhile, in America," says the *Digest*, "New York Senators Copeland and Wagner, Mayor LaGuardia, William Green of the American Federation of Labor, Christian clergymen, and even bishops 'call upon the British Government to fulfill its covenanted pledges to the Jewish people and to the world.'"

"From the other side of the wordy trenches, Arabs, pro-Arabs, anti-Semites, and Nazis oppose the partition as unfair to a still virile Islam. Roughly, in Palestine, there are 370,000 Jews and 850,000 Arabs."

Zionist Conference Studies Palestine Situation

"I will settle you after your old estates and will do better unto you than at your beginnings."—Ezek. 36:11.

ZURICH, Switzerland, Aug. 6.—The Zionist Congress,

now in session in this city, is giving major attention to the proposal of Great Britain to split Palestine into three parts, one to be formed into an independent Jewish state, one to be given over to the Arabs, and the third, a corridor reaching from Jerusalem to the sea, to be held under mandate of Great Britain.

Opposition to the proposal of Great Britain is led by Rabbi Stephen S. Wise, president of the Zionist Organization of America. An effort is being made by the labor bloc of the Congress to induce Rabbi Wise, whose influence is strongly felt in Jewish circles throughout the world, to consider a modified form of the British proposal, but thus far apparently little progress has been made. The Rabbi still voices strong opposition to any division of the Holy Land that may be suggested.

Find Spear in Baby Mammoth

"The foolishness of God is wiser than man."—Paul.

FAIRBANKS, Alaska, Aug. 8.—A discovery recently made by Dr. Froelich G. Rainey, University of Alaska anthropologist, ten miles from Fairbanks, has thrown the scientific world into a tremor. Deeply imbedded in the frozen muck of Ester Creek was found a baby mammoth in whose shoulder was a stone spearhead undoubtedly cast by some prehistoric Alaskan hunter. According to the anthropologist this remarkable discovery casts a doubt on the conclusions of many scientists with regard to the time of the presence of the mammoth with reference to that of man. It has been generally believed that the mammoth disappeared long before the "evolutionary process" had developed the creature we know as man to the dignity of a human being as distinguished from a brute.

In the study of the geological periods it would be wise for the student always to remember the statement quoted by the editor in a recent article on "Our Scientific Bible," from Professor Lydell who stated that "in the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of those theories is held today."

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The Preexistence of Christ

By R. H. Judd

YOUR very kind letter came to hand, and I am now taking the earliest opportunity of replying to your inquiries regarding the scriptures you mention in relation to the subject of the preexistence of Jesus the Christ.

Under our so-called "orthodox" bringing-up we have become so accustomed to accepting ideas contrary to each other, that it takes little or no effort to think that we believe both. Bible doctrines, while beyond our finite comprehension in their fullness, are not illogical and self-contradictory in any stage of their expression, but are all through in harmony with reason and understanding. Speaking of wisdom we are told: "The Lord possessed me in the beginning of his way"; and wisdom and understanding are continually linked together, so that we may rest assured that all Bible doctrines will bear strict investigation of the most robust kind in every stage of their unfolding.

Before answering the references concerning which you desire explanation, there are one or two questions that naturally and logically present themselves, each requiring an answer.

Who was Jesus the Christ? The only logical reply is that He was the predicted Messiah—"the Christ," "the man Christ Jesus." Of Himself He said: "*I that speak unto thee am he.*" And when He asked them, "Whom seek ye?" and they replied, "Jesus of Nazareth," He replied, "*I am he.*" We need, then, be in no doubt as to who Jesus the Christ was.

But two other questions present themselves.

First, if He preexisted, who was He *then*? I have yet to meet anyone who can scripturally answer that question, and while answers vary, none of them can come under the designation of reason or understanding. Some claim that He was an angel, even identifying Him with the Angel Gabriel, while others name that same angel as the third person of the Trinity. "Unto which of the angels said he at *any time*, Thou art my Son?" (Heb. 1:5), completely closes the avenue, even without considering the further fact that "that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual" (1 Cor. 15:46). If Jesus Christ preexisted He reversed that order—an unthinkable idea, for it is contrary to Scripture.

The second difficulty is equally insurmountable, viz., if Jesus the Christ preexisted His birth by Mary, the question is not, Who was He? but, What became of His previous personality while He was being "made of a woman" (Gal. 4:4)? They could not both exist at the same time, for per-

A friend of the author of this letter asked him to explain certain passages of Scripture which to some have appeared to teach that Jesus Christ existed as a personality before His birth in Bethlehem. The response made to this inquiry was so scholarly and biblical that we are publishing it here for the benefit of our readers.

sonality and corporeality are practically synonymous ideas in Scripture. Did the previous personality die? Scripture is so emphatic that Jesus Christ died but once that any such thought is out of the question. Yet, if He preexisted as a living personality no other course is possible.

When in our study of Scripture we run up against positive facts of this kind that go contrary to cherished belief, we are tempted to shut them out of our vision, thinking thereby to thus avoid the conflict, but we do not, in this way, do away with the difficulty. No, Christ came into existence by being "born," and He Himself makes the claim: "To this end was I born." The facts of His personality—His ego—and His birth are as close together, and closer, than the last two words of the scripture just quoted.

Now to answer the various scriptures for which you seek an explanation.

GENESIS 1:26. How can we take out of Genesis 1:26 what is not in it or in the surrounding context? There is no mention of Christ, then why put it there? Your difficulty here is, "Let us make man in our image." Why assume that those to whom God is speaking are part and parcel of Himself, as the trinitarian doctrine necessitates, when it is far easier and much more reasonable to believe that He was addressing *others*, as invariably is the case when we use the plural pronoun "us." The verse relates to the creation of man, but Scripture reveals that other beings, angels, similar in form to man, preexisted him. We have, then, a simple and logical explanation of Genesis 1:26.

JOHN 6:62. This text is commonly admitted as difficult of explanation. For a good deal of the explanation I am about to give, thanks are due to you for asking me concerning it, thus causing me to go once more direct to the Word and study it afresh. Thanks are also due to Elder James A. Patrick for a suggestive thought some years ago, that the passage has reference to resurrection.

The verse is a very clear instance illustrating the necessity of meditating on the Word, and being careful to note the language used. What is the central fact in the text? Surely it is Christ Himself. As what? As the "Son of man"—"the man Christ Jesus." Christ certainly had not been in heaven before as "the Son of man." Besides, the verse says nothing about heaven.

Looking up the Greek for the word "ascend" (*anabaino*), I find that Young's Concordance gives the meaning as, "to go, or come up." I have here put the emphasis on the words "come up," because I find that in most instances

(Please turn to page 10)

The Doctrine of Christ

Number 7

By Harvey Krogh, Jr.

JESUS was a poor man. He had no great possessions of His own. He was poor by choice. The adversary offered Him all the kingdoms of the world, but He refused them not only because He would not worship the adversary but because riches would have been a burden to Him. Riches are a burden to all who possess them. Wealth is a hard taskmaster and all who desire it are slaves to it.

Jesus loved men and He warned us of the pitfalls in life, and earthly treasure is one of the deepest. "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19). He did not say, "I would rather that you not do this," but it was a solemn warning. If a man accumulates wealth on earth there is but one of two things that will be. Moth, rust, or thieves will take it from him or else he will spend so much time caring for and protecting it that he will not have time or thought for Jesus. Besides this James said that the rust of riches would burn his flesh as would fire.

Jesus did not say, "Lay not up for yourselves treasures." But He did say, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Treasures in heaven remove all the worry about the things of this life. We rejoice that men cannot take from us the necessary things of life and if we should be deprived of those things for a time, God is aware of it and will not allow us to be tempted more than we are able to bear. For a Christian to lay up treasure on earth is an insult to God, who provides all of our needs.

More than that, Jesus said, "For where your treasure is, there will your heart be also." The law of Moses asked of men service to God. They served Him with their lips and hands, but God said their heart was far from Him. If God does not have our hearts He has no part of us. That tell-tale treasure reveals to all where your heart is.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Jesus is showing the importance of the proper understanding of where treasure should be. The eye is small, but it does so much for the body. The understanding concerning treasures is small, but how important it is. A good eye—good light; bad eye—no light. A good understanding—eternal life; bad understanding—no life.

"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." Our God is a jealous God, He wants us wholly or not at all,

Mammon, the god of riches or demon of wealth is more jealous. If we worship mammon we are slaves to it. Let us consider the slave of mammon. He is always poor, though he may be wallowing in gold. He is wretched, though he may own a city and dwell in luxury. Men look down upon him and curse him because they want the things he has. Though he calls all those things his own yet they are not his, but he belongs to them and is a slave to them. Few men have been able to make wealth their servant, for most often it weights them down till they cannot lift a finger to help another; it enslaves them so they can serve no other master; and it even gets in their eyes so that they cannot even see anything else.

Let us consider the servant of God. He possesses all things. He can walk through the park and enjoy it as his, more than the man who claims it. He has time to enjoy every blessing of God and appreciate every one. As a son of God he shall some day inherit it and continue to enjoy it. Therefore serve God rather than mammon.

"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?" Again we are reminded of the clear-sounding words of the Savior: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Taking care for the things of eternal life is far more important than meat or 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?" Every servant of God is rewarded according to how well he serves in the capacity that God intended him to serve. The birds do their part and they lack nothing. Remember that Jesus made this illustration.

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Those last five words strike deep into everyone of us. It began in the Garden of Eden. When man sinned, he was afraid of God and tried to patch things up by himself without putting any trust in his Maker. Since that time man's faith has been in everything else but it seems difficult to put faith in God. Jesus meant you and me when He said, "O ye of little faith." If we had more faith our church would grow in numbers and in service; we would all grow in grace and

the knowledge of the Lord. The church seats would be used more and the church expenses would be more easily taken care of. And best of all, you and I would be happier in the service of the Master. Yes, if God so takes care of and blesses the least of His servants, the birds and the flowers, why should we not have more faith in Him?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things." If we are in Christ we are neither Jew nor Gentile, and why be like the Gentile in seeking after these things which God will provide if we are doing His will?

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What comes first in a Christian's life? We know what comes first in other people's lives—everything but service to God. But in the life of a true Christian the first thing is doing service to God. That service consists of paying to His service the tithe or tenth of your income, attending church before attending other things, and having your greatest interest in God's service. Do you ever worry? Maybe you have

reason to. You know we were not assured that all of our needs would be provided if we do not seek first the kingdom of God and His righteousness.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Let us not misunderstand the word "thought" in these words of Jesus. In the days when the King James version of the Bible was translated it was said that a man died of thought and anguish. Today we would say that a man died of worry and anguish. Jesus did not mean we should not even consider the morrow, but we are not to be anxious about the future or about the things we eat, or drink, or wear. We are not to worry about those things that God has promised that we shall have. The best way to prepare for tomorrow is to serve God today. There is enough anxiety in this day without adding that which shall be tomorrow. Therefore, let us put our trust and faith in God.

This whole business of being a Christian is based upon *faith in God*. Men have departed so far from God and the earth is in distress. Let us return unto Him and do His will and receive His wonderful blessings.

General Conference Report

(Continued from front page)

each day's labor was ended were directed by Sr. F. L. Austin. How much these two versatile workers contributed to the success of the gathering cannot be estimated. We only know that their efforts added greatly, not only to the interest but to the spiritual success of the Conference.

RESUME OF THE MINUTES

No particular advantage would result from the publication of the minutes of the meeting as a day by day record. Hence we shall endeavor to give a clear and complete resume of all that took place at the Conference which was of general interest.

Each business session was opened with song and prayer, and no one was permitted to forget that the primary purpose was spiritual and not material. Early in the Conference Credential and Auditing Committees were appointed that they might have their reports in readiness when the real business of the Conference was to be considered.

REPORT OF AUDITING COMMITTEE

In the absence of both Treasurer and Assistant Treasurer, the financial standing of the National Bible Institution was summarized by F. A. Stilson, Chairman of the Auditing Committee as follows:

An examination of the books and records of the National Bible Institution shows the following assets and liabilities, as of date of July 31, 1937:

ASSETS	
Cash on hand	\$ 1331.55
Notes Receivable	2438.50
Accounts Receivable	1570.86
Accrued Interest	212.45
Bonds Receivable	614.19
Real Estate Contracts	2129.98
Furniture & Fixtures (N. B. I.)	583.16
Furniture & Fixtures	1623.04
Machinery & Equipment (Print Shop)	2298.07
Real Estate (N. B. I.)	3600.00
Real Estate (Golden Rule Home)	25773.70
Merchandise Inventory	2188.90
Petters Memorial Library	83.35
Total Assets	\$44447.76

LIABILITIES	
Notes Payable	\$ 5208.70
Accounts Payable	183.26
Accrued Interest	1925.84
Annuity Bonds	4850.00
Mortgage Payable	2500.00
Funds in Trust (Real Estate & Investments)	23457.02
Total Liabilities	\$38124.88
Net Worth	\$6322.88

The books show the trust fund of the Golden Rule Home

to be \$23,457.02, which is represented by net real estate value of \$23,273.70, and the balance being held in bond investments.

At the present time the National Bible Institution has a liability of \$4,850.00 in annuity bonds, on which interest is due to be paid annually to the annuitants. The principal sum of these bonds will accrue to the Institution on the decease of the annuitants; in other words, the National Bible Institution does not have to pay out the \$4,850.00 at any time, but only the interest must be paid.

The total interest on the notes and other papers which the National Bible Institution must meet each year is now approximately \$750.00.

The total taxes which the National Bible Institution must pay annually amounts to approximately \$350.00.

The total salaries of the different departments are approximately as follows:

National Bible Institution Office	\$2400.00
Print Shop	1800.00
Golden Rule Home	600.00
	—————
Total	\$4800.00

In other words, the total fixed operating cost of the National Bible Institution is approximately \$5,900.00 per year.

The general contributions to the National Bible Institution for the past year amounted to \$2,491.65 and were dispersed to meet the expenses of the Institution and the Golden Rule Home.

The contributions to the Special Indebtedness Fund totaled \$1,024.05 and were disbursed as follows:

Interest on the notes	\$252.01
Principal paid (Ida Vogel)	100.00
	—————
Total paid out	\$352.01

which leaves a balance of \$672.04 in the Indebtedness Fund, which is now in bank ready to be applied as intended, that is, to be used only for the payment of the notes given by the National Bible Institution and representing loans made by different individuals to the National Bible Institution.

The total of the General and Special Indebtedness Fund contributions made during the last year totaled \$3,515.70. (Disbursements shown above.)

The Auditing Committee submit the above report as an analysis of the records as presented by the books of the Institution. We also find that the methods employed in keeping records will admit of considerable improvement and recommend that same be done upon advice of competent authority.

(Signed) Floyd A. Stilson,
C. Lacey Compton,
Auditing Committee.

Submitted on August 5, 1937.

Upon motion of F. A. Stilson, seconded by G. E. Marsh, the report of the Auditing Committee was received and placed on file.

Owing to the unavoidable absence of both the Treasurer and the Assistant Treasurer, some difficulty was en-

countered in securing exact information concerning the indebtedness of the Institution during the actual conference sessions. Upon the arrival of the Treasurer, however, he stated that he had had the books covering our indebtedness examined by a competent bookkeeper who declared that records agreed "to a cent" with the report made by the Assistant Treasurer and bookkeeper. The total indebtedness of the National Bible Institution has been cut down since last Conference from over seven thousand dollars, which was the amount reported last year, to a little over five thousand dollars. The amount paid on indebtedness involves the payment of current bills which were standing against the Institution a year ago and the payment of interest and principal on notes as reported by the Auditing Committee.

In consideration of the fact that the indebtedness of the Institution had not been met in full, it was decided that the Special Indebtedness Fund, including the Moral Obligation Offerings to be taken one Sunday in each month, should be continued.

It was moved by M. W. Lyon, seconded by G. E. Marsh, that an effort be made to induce one hundred brethren each to give \$25.00 to apply on the payment of this indebtedness, at the same time urging all others to continue to contribute as generously as possible for the same purpose. The motion was carried.

The President called attention to the fact that but about half a dozen churches were observing "Moral Obligation Sunday" and sending their monthly offerings to the Treasurer to be applied on the indebtedness. He further stated that the most expensive department under the control of the National Bible Institution was Golden Rule Home and that most of the property listed under assets of the Institution was really held in trust for the Home and its members. Income from the Home properties is not sufficient at the present time to meet the necessary expenses connected with its maintenance, and the deficit must be provided by the National Bible Institution.

GOLDEN RULE HOME

The President asked for the advice of the brotherhood with regard to the suggestion which is frequently made that the Home should be entirely separated from the National Bible Institution and incorporated as a separate enterprise.

At the same time he pointed out very clearly both the advantages and the disadvantages that would result from such a change.

In all the discussion concerning Golden Rule Home it was made apparent that the Home is now more strongly secured financially than ever in its history. The chief problem at the present time is the difficulty of disposing of some of its property to advantage so that the funds secured from such sale could be invested in income-bearing securities to provide means for the support of the Home.

On request of the President, Sr. Lewis Romine gave a very clear and comprehensive statement covering the history of Golden Rule Home, the number who had taken advantage of its security and protection, and also the number of those who spent their final hours under its hospitable

roof. The President was asked by the speaker to suggest the improvements which he felt should be made about the Home in case its residents could be increased sufficiently in number to justify the expenditure such changes would entail.

The many comforts, the absolute security from economic worry, the care in sickness, the association with others of one's own faith—all such advantages are provided for the lifetime of those who enter the doors of Golden Rule Home as regular members of the family.

An appeal to the brethren everywhere was made to encourage them to seek for those who might be induced to take advantage of the comforts offered in the Home.

A motion was made by Leila E. Whitehead, seconded by M. W. Lyon, that a notice concerning Golden Rule Home should appear in THE RESTITUTION HERALD at least once each month and an advertisement be published in each issue of the *Truth Seekers' Quarterly*, setting forth the advantages which the Home has to offer those who stand in need of such security in old age. The motion was carried.

To further advance interest in the Home, it was moved by Leila E. Whitehead and seconded by G. E. Marsh, that the Home be advertised soon in newspapers of neighboring cities and towns. This motion was also carried.

A motion was introduced by Harvey Krogh, Jr., supported by Cecil Smead, that "This conference instruct its secretary to send to the pastor, or if there is no pastor, to the elders of each church of this denomination, a circular letter setting forth briefly the system of operation, the requirements for, and the benefits of being a member of Golden Rule Home; this to be passed on to their congregations and any other persons who may be interested. The Secretary shall place this letter in the mails within sixty days after the passing of this resolution. Carried.

A special committee was appointed by the President to inspect and appraise the value of the various properties which are held in trust by the National Bible Institution for Golden Rule Home. The committee had been instructed to be exceeding conservative in reaching their decisions, yet after careful consideration of all matters that contribute to the value of real estate, they reported that it was their judgment that the Home properties were, at the lowest estimate, worth \$25,000.00.

It was suggested by Bro. John Eagleston of California that while the material comforts and advantages provided by Golden Rule Home, together with its financial needs, had been clearly set forth to considerable length, the spiritual atmosphere which was maintained in the Home had not been emphasized. He felt that the matter of devotion and of worship should be stressed more than the material benefits, as many of our elderly people would be more interested in being assured of the opportunity of enjoying the fellowship of believers than they would in the material advantages provided by the Home.

Bro. L. E. Conner reviewed the history of the selection of a location for the Home and gave an interesting and instructive analysis of the reasons which led to the choice of Oregon, Ill., as the place best suited to the needs of the Home and the printing plant.

MINISTERIAL ASSOCIATION BOARD OF EVANGELISM

Bro. M. W. Lyon, President of the Ministerial Association, gave an interesting, though brief, report of the efforts made during the past year to carry on evangelistic or missionary work. He stated that for the most of the year little had been done. This failure to accomplish what the Board had intended was due in part to a lack of funds. Inability to find places where such work was desired by our people was a further hindrance, as was also a shortage of workers available for such service.

The speaker stated that a total of \$266.90 had been contributed for evangelistic work, and that \$176.60 had been expended, leaving a balance in the treasury of the Board of \$92.30. He spoke of the value of the trip undertaken by Bro. C. E. Randall under the auspices of the Board and expressed the hope that such an effort to arouse the evangelistic zeal of our people throughout the country may become a permanent part of our program. Bro. Lyon then called upon Bro. Randall to tell the Conference of the interest shown by the brethren in missionary work in the various places he visited.

Bro. Randall responded with a brief, but illuminating, report of his recent tour through the northern and western parts of the United States. He declared that almost everywhere he went he found our people "anxious for mission work," and reports from the places visited which have been received since his return, indicate that the churches were greatly stimulated and encouraged by the work done and were more determined than ever to press the evangelistic effort more earnestly in their home localities.

"The only way in which we can become a mission people is to start out," Bro. Randall asserted. "If we are going to do anything along this line we must not wait for the work to come to us—we must be 'go-getters' and discover for ourselves where missionary work can be done to the best advantage."

About seventy-five hundred miles were covered in the trip taken on behalf of the Evangelistic Board, and addresses were given and meetings held in Ontario, Michigan, Illinois, Minnesota, Wisconsin, Oregon, Washington, and California. In all, 21 meetings were held by Bro. Randall while he was away, endeavoring—successfully endeavoring—to get our people "mission-minded," which was the real purpose for the journey.

Discussion followed Bro. Randall's address in which suggestions were made regarding methods of work. Among the more practical suggestions was that of Bro. J. A. Patrick, who said that he believed that much good would come from sending a zealous worker into isolated localities and keeping him there until our local brethren at such places could so strengthen their organization as to make it self-supporting.

At the conclusion of the report it was moved by John Eagleston of California and seconded by Leila Whitehead of Illinois, that this Conference should go on record as encouraging the Board of Evangelism to do all it can to spread the good news of the kingdom of God on every occasion. The motion was carried.

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Out of the Dust

THE newspapers of the world carried the story last spring of the discovery of some bits of pottery in Palestine. At the time, it was said that the writing found on the sherds confounded the "higher criticism" and proved the truth of the Bible. No details were given. A few weeks later, in Jerusalem, we were fortunate in hearing Mr. J. L. Starkey, the discoverer of the now famous articles, present the final results of his findings.

A few months later, in London, we went to the beautiful museum of the Wellcome Archeological Research Foundation to a further lecture on this same subject by the discoverer. Afterwards we had the privilege of being taken into the exhibition rooms where the famous sherds were on exhibition among other articles, spending some time with this distinguished archeologist and receiving answers to all of the questions where knowledge is now available.

We can state without hesitation that the finds of Lachish are probably the most important since the recovery of masses of biblical papyri in Egypt.

Twenty-five miles southwest of Jerusalem lies a great mound of earth. For hundreds of years its summit, six hundred feet above the level of the sea, has been a landmark in the surrounding country, standing as it does on an almost isolated ridge and commanding an extensive view of the coastal plain. Nearby is the modern village of Bubeibeh. The modern Arabic name of the mound is Tel ad-Duwair, but its ancient name was Lachish.

We first come upon it in the book of Joshua. When the children of Israel entered the land, they conquered Jericho and then little by little many other cities of the land. The inhabitants of Gibeon, by ruse, made peace with Joshua and this drew forth the wrath of the king of Jerusalem, Adoni-zedec, as recorded in the 10th chapter of Joshua. This leader approached the kings of some neighboring towns, among them Lachish, and called them into a league against Joshua, an alliance which was destroyed at the famous battle in which the Lord made the sun to stand still while His people defeated the enemy. Following this battle, Joshua's army went up against Lachish and encamped against it. "And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein" (Josh. 10:32).

The town was later rebuilt and had a varied history through Old Testament times, as would be expected from a frontier fort of Judah which dominated such places as Ashdod, Askalon, and Gath. In the later periods of Jewish history, the armies of enemy powers were constantly in the land, and ultimately the city was destroyed. The poet has rendered one of these movements famous with the celebrated lines:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold."

The hosts of Nineveh overran Palestine and when the tide had receded, Lachish had been left in ruins. The walls of the palace of Sennacherib in far-away Nineveh were decorated with scenes in bas-relief illustrating vividly the victories of the royal leader.

Today these great sculptures are in the British Museum. How vividly they illustrate the words of Ezekiel who tells us how the Lord's people "doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men . . . pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to" (Ezek. 23:12-15).

Such indeed are the men in the mightiest of all these stone pictures which depicts the assault and capture of Lachish by Sennacherib in 701 B. C. There we have undoubtedly a contemporary picture of the city with the Ninevite king seated upon a throne set up in the countryside in the midst of vines and fig trees. He is surrounded by officers who report the details of the battle, and behind him are prisoners of other defeated peoples standing and kneeling. Just in front of the king is an inscription in cuneiform letters which reads as follows: "Sennacherib, king of hosts, king of Assyria, sat upon his throne of state, and the spoil of the city of Lachish passed before him." That all this is historically true is confirmed by the Bible, for there we read, "After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah" (2 Chron. 32:9). In another passage we read, "And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold" (2 Kings 18:14). There were fitful attempts made from time to time to restore the city, but when Nebuchadnezzar destroyed the kingdom of Judah and carried the people into captivity, Lachish was one of the cities taken (Jer. 34:7). One more feeble effort was made to occupy the site after the exile (Neh. 11:30), but in history it is never heard of again. Indeed all authorities point to quite another mound at Tell el-Hesi as the supposed site.

The city was left in one vast ruin which the centuries rounded into a great mound of earth some two hundred acres in extent and some two hundred feet high. Not a vestige of the dwelling place remained, and the winds of almost three thousand years smoothed its surface until only the eye of an archeologist could tell that underneath lay some ancient ruin.

To this desolate site the Wellcome Archeological Research Expedition to the Near East, under the auspices of

Sir Henry Wellcome, Sir Charles Marston, and Sir Robert Mond, directed its attention three years ago. Patiently the vast quantities of earth were removed and in accordance with modern archeological method this was done practically handful by handful. Mr. J. L. Starkey was the actual director of the work, and to him goes the credit for the great contributions to biblical knowledge that are now available.

He says: "From the mass of material recovered from the ruins, it is certain that the original foundation goes back to a date toward the end of Egyptian occupation of the site—that is to say, soon after 1403 B. C., only just before the city revolted against her domination under Akhenaten's weak rule, a story that is vividly told in the Tell el-Amarna correspondence. The examination of several tombs of this period at Lachish bears witness to the prosperity of the site, then controlled by the petty princes paying tribute to Egypt. The high percentage of foreign wares tells of an intensive trade with the North, via routes which remained open until the closing of the frontier at the conclusion of the treaty between Rameses II and the northern confederacy.

"The succeeding Jewish occupation saw the mound re-fortified by a double stone wall; the inner wall encloses about twenty-two acres, and formed the main bulwark of military defense for the western frontier of Judah. So far, the expedition has examined but few of the extensive remains of this interesting epoch with its biblical contact. On the floor of a rock-cut tomb chamber which had survived un plundered lay a large iron fork or flesh hook with three prongs. Amongst the small objects from the same tomb were two bone seals, scarabs, and a bone plaque pierced with thirty holes arranged in three lines of ten. It is thought that these objects are calendars to mark off the thirty days of a lunar month.

"The levels of the later Jewish city bear eloquent witness to the tragedy of its complete destruction. The intensity of the great fires kindled below the walls during the Babylonian siege which preceded the first exile reduced the city to ruins. This state of desolation continued until the Persian rebuilding after the return from the captivity during the reign of Cyrus. During this final flicker of prosperity, the governor's residence was built directly over the ruins of the old Jewish palace-fort. The residency has been cleared and planned by the Expedition together with a solar shrine near it to the east.

"During the clearance of the Persian remains of the outer gateway, the earlier Jewish guard room was discovered; fifteen potsherds were recovered from the burnt debris above the floor, inscribed in ink with early Hebrew characters."

Not only did these writings on old bits of pottery identify the mound with Lachish of the Old Testament, but the content of these letters which had been written to the captain of the guard, one Ya'ush, gives us the precise date of the correspondence by a reference to the Jewish commander-in-chief, Achbor ben Elnatan and Nedebyahu, grandson of the king. Both these personages are referred to in the book of Jeremiah as officials under the king Jehoiakim.

—Donald Grey Barnhouse in *Revelation*.

WELCOME, THOU KING

Welcome, Thou sovereign King of grace,
We long, we long to see Thy face;
Our hearts are weary of delay,
When, when shall come the promised day?
Come, make the cloud that bore Thee hence
Thy chariot back for our defense;
We own Thy sovereign right to reign:
Come back, come back to earth again.

Rulers and people call Thy name,
But seek instead for earthly fame;
And justice holds uneven hand;
Thy glory fills not all the land.
Thy throne, long vacant here below,
Needs Thee, as do Thy people, too;
Return, Thy right and rule maintain:
Come back, come back to earth again.

Thy heralds now in every land
Proclaim Thy kingdom near at hand;
Thy bride has long her vigil kept,
In weariness Thine absence wept.
How long, how long must she still wait
Thy coming at the eastern gate?
She still her would-be lovers spurn,
And waits in hope for Thy return?

Delay not more, we longing cry,
Come back, and let us see Thee nigh;
Come and restore our dead who sleep,
Come, dry the tears of those who weep.
Answer our prayer, "Thy kingdom come,
Thy will on earth again be done":
Thy bride still gives her heart's refrain—
Come back, come back to earth again.

—F. L. Piper.

GENERAL CONFERENCE REPORT

(Continued from page 7)

THE RESTITUTION HERALD

The editor of THE RESTITUTION HERALD presented a summarized report of the present subscribers to the paper. Of the more than eleven hundred papers issued weekly, some 950 are paid in advance, and less than 10 per cent are delinquent. Of the latter group but 17 subscribers, and they people who have taken the paper many years, are now receiving it as delinquents of one year or more.

At this point letters were read at the request of the President indicating the high regard in which THE RESTITUTION HERALD was now held by many both within and without the Church of God.

(OVER)

TRAINING CLASS COMMITTEE REPORT

The Committee which was appointed last year to plan for the reopening of the Training Class reported as follows:

Having put forth a diligent effort to acquaint the Church of God throughout the country with the conditions under which a training class could be established, and having requested that all who were interested in such a class from the standpoint of preparation for religious service should signify their desire to attend under the conditions specified, the Committee, through its chairman, Miss Leila Whitehead, regretted to report that but one application had been made for entrance and that no other inquiries had been received. Therefore it was impossible at this time to attempt the revival of the class.

Various suggestions were introduced and discussed at length with the purpose in view of providing some means whereby young people might be prepared for the ministry under Church of God leadership. M. W. Lyon of Ohio called attention to the loss which the church has sustained during recent years in the death or removal from the ministry of several workers of ability and that consequently some means should be immediately provided to replace them.

It was moved by C. E. Randall, seconded by G. E. Marsh, that it is the sense of this Conference that a committee consisting of the presidents of the General Conference, the Ministerial Association, and the National Berean Society, together with the chairman of the Board of Evangelism, be chosen to provide, so far as financial support is available, for the training of young people of our denomination who desire special preparation for public Christian service. The motion was carried.

ELECTION OF OFFICERS

Election of officers for the General Conference was held on Friday, August 6, in order that the new Executive Board might organize and plan its work for the new year, if possible, while Conference was still in session.

The Credentials Committee having passed on the credentials of the delegates present, reported to each delegation the number of votes to which it was entitled, after which election proceeded as follows:

As provided for in the Constitution, nominations were permitted to be made from the floor.

Nominations for President being called for, T. A. Drinkard of Texas placed the name of L. E. Conner before the Conference. No other nominations being forthcoming, it was moved by Mrs. Lewis Romine of Illinois, seconded by John Eagleston of California, that nominations be closed and that the Secretary be instructed to cast the unanimous ballot of the Conference for L. E. Conner for President. The motion was carried unanimously, and Bro. Conner was declared elected to succeed himself as President of the General Conference and by virtue of that office, President of the National Bible Institution.

Nominations for First Vice President resulted in the following being named as candidates for that office: Leland T. Hanson and Paul C. Johnson. The electing ballot gave Bro.

Hanson 1307.6 votes and Bro. Johnson 476.9 votes. L. T. Hanson having received a majority of all the votes cast was declared elected to succeed himself as First Vice President.

Nominations for Second Vice President placed the names of J. H. Williams, Earle Mogle, C. E. Randall, and Glenn Birkey in nomination. J. H. Williams, Second Vice President for the past six years, refused to permit his name to be considered and it was withdrawn. Thereafter it was moved by B. H. Carpenter, seconded by J. A. Patrick, that the nominations be closed. Carried.

Proceeding with the election, the following resulted: Earle Mogle received 973 7-20; C. E. Randall, 393 2-5; Glenn Birkey, 208. Earle Mogle, having received the majority of all the votes cast, was declared elected Second Vice President.

Nominations were declared in order for Secretary. T. A. Drinkard of Texas placed the name of G. E. Marsh, the present incumbent, in nomination. No other nominations being forthcoming, John Eagleston of California, seconded

(Please turn to page 16)

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THE PREEXISTENCE OF CHRIST

(Continued from page 3)

they have reference to that sense rather than "ascend" in the sense and in the connection so commonly supposed. The following instances of its use (and there are not many) remarkably confirm this thought of resurrection. In Matthew 17:27 it is used of fish coming up out of the water. In Mark 1:10, Acts 8:39, and Revelation 13:1 it is used with the same idea of coming up out of where they were before. In the last mentioned passage the Revised Version has actually substituted the words "coming up" in place of "rise up." In Revelation 13:11 the word is used for "coming up out of the earth." It is, therefore, a reasonable conclusion that "come up" (from), instead of "ascend" (to) is the thought intended. I think I am correct in saying that the preposition is not in the Greek, therefore, "to" or "from" could be used as the instance required. The next verse seems to confirm the thought of resurrection, for the subject of it is *life and death*, and not existence in heaven.

JOHN 8:58. "Before Abraham was, I am" are doubtless the words concerning which you desire information. One would think that the wording of the phrase would cause one to meditate, for if anyone wished to plainly state his preexistence he would not say, "I am," but "I was." Here again the "I" referred to is "the man Christ Jesus." And who is there that will allow that He preexisted? The Pharisees and Sadducees thought to catch Him in His speech. They failed. But Christ used their own weapons with marked success, but never once, so far as I remember, did He seek the same method with His disciples.

Dr. Young renders the passage: "Before Abraham's coming I am he." Who? The promised Messiah. This is

confirmed by referring to verses 24 and 28 of the same chapter where the language used would be meaningless without the "he" being supplied in italics. All Scripture spoke of Him—"except ye believe that I am he (the promised Messiah), ye shall die in your sins." In John 4:26 (Christ said in answer to the woman's remarks concerning the Messiah: "I that *speak* unto thee am he," viz., *the Messiah*). (See editorial note at the close of this article.) To assert here, as did a writer in a popular religious paper recently, that Christ claimed to be the "I AM" of the Old Testament is false testimony which anyone who will honestly read the narrative can verify. The same phrase occurs some fifteen times in the Gospel of John. It occurs in John 9:9, where the "he," as in other places, is supplied in italics. It would be worse than foolish to suppose that the blind man claimed to be "I AM." See John 18:5, 6, 8; Acts 13:25; Mark 6:50. So far from these words proclaiming that Christ claimed to be the "I AM" it is worthy of note that in the very same chapter (John 8), in the margin of verse 28, the italics are actually reversed, and "am" is rendered in italics. If Christ is the one sent of God, how can He possibly be the "I AM"?

MICAH 5:8. You will find this fully discussed in the last chapter of my book, *Jesus Christ in the Old Testament*, (National Bible Institution, Oregon, Illinois: 40 cents) Some have said that that last chapter alone is worth the price of the book. It is not easy to state such a matter briefly, but following are some points to be considered:

The Hebrew word for "goings forth" is in Young's Concordance given the meaning of "out-goings"—the *place* of out-goings. This is remarkably confirmed by reference to 1 Chronicles 5:16, where "goings forth" is in the margin and given as the Hebrew equivalent for the word "borders" in the text. As the whole passage is addressed to Bethlehem, it is the *borders*, or "out-goings," of Bethlehem that are referred to.

As to the expression "from of old, from everlasting," several points are worth noting here. The Revised Version makes two significant alterations. Instead of "have been" it reads "are," and gives as a marginal reading "from ancient *days*" instead of "from everlasting." A similar expression occurs in chapter 7:20 of this same book of Micah, where the same Hebrew words are rendered "from the days of old," thus bringing the scope of both of these passages within the period of *time* and human history, thus practically shutting out any thought of eternity. The passage might well be rendered: "But *thou*, Bethlehem Ephratah, whose borders (goings-forth or out-goings) are from of old, from ancient days, though thou be little among the thousands of Judah, yet out of thee shall come forth to me he that is to be ruler in Israel."

In all the versions it is clear that the ruler was to come forth *out of Bethlehem to God*, not *from God to Bethlehem*.

Some endeavor to make much of the word "sent"—"whom the Father hath *sent*." But Jesus the Christ was not the only one "sent" from God. See John 1:6, where we read: "There was a man *sent* from God, whose name was John."

As to Jesus the Christ being "the beginning of the creation of God, even if the reference there is to the "beginning" of Genesis 1:1, it seems strange how the same persons will strive to prove from Micah 5:2 the *eternity* of Jesus the Messiah, and yet almost in the same breath speak of His *beginning*! Surely it is that He being the first fruits of resurrection from the dead to die no more, is the *beginning of the new creation*. You will find it quite interesting to study the various "beginnings" of Scripture.

2 CORINTHIANS 8:9. This is the only reference not yet considered, I think. "That, though he was rich." Was He not rich because of His lineal kingly descent, and because He was not only "son of David" but also "Son of God"? Had it not been for our sakes He could have claimed all the blessings or righteousness, for death had no claim on one who had no sin, and the change from mortality to immortality would have been His by right. It was for our sakes that He had no place where to lay His head, that He suffered, and suffered death that we through His poverty might become rich.

EDITOR'S NOTE. In additional support of Bro. Judd's argument dealing with John 8:58 and the words, "Before Abraham was, I am," it is of interest to note the following remarks from Dr. Andrews Norton of Cambridge.

Dr. Norton translates the phrase, "Before Abraham was born, I was He." He then comments on the passage in this way: "The rendering of the Common Version, 'Before Abraham was, I am,' is without meaning—the present tense, 'I am,' being connected with the mention of past time, 'before Abraham was'; and this circumstance has doubtless assisted in producing the belief that the words express a mystery. But our Savior says, that Abraham saw His day, that is, the times of the Messiah. This declaration no one understands verbally, and there is as little reason for giving a verbal meaning to that under consideration. In the explanation of it two things are to be attended to.

"In the first place, after the words, *ego eimi*, rendered in the Common Version, 'I am,' we must understand *ho Christos*, 'the Messiah'; as is evident from two preceding passages in the same discourse. In verse 24, Jesus says, with the same ellipsis, 'Unless you believe that I *am* (that is, *that I am the Messiah*), you will die in your sins'; and in verse 28 He tells the Jews, 'When you have raised on high (crucified) the Son of man, then you will know that I *am*,' meaning, *that I am the Messiah*. The same ellipsis occurs repeatedly in the Gospels and Acts, as, for instance, in Mark 13:6 and Luke 21:8 we find the words, 'Many will come in my name, saying, I *am*'; while in Matthew 24:6 the ellipsis is supplied, 'Many will come in my name, saying, I am the Messiah.' Other examples are referred to below. . . .

"The full meaning of Jesus, then, was this: Before Abraham was born, I was the Messiah; that is, I was designated by God as the Messiah; that is, I was understood verbally, because 'the Messiah' was the title of one bearing an office which did not exist till it was assumed by Jesus on earth. Before Abraham, there was no Messiah except in the purpose of God."

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

The Bible

Of this wonderful Word of God, Evangelist William A. Sunday wrote: "Twenty-nine years ago, with the Holy Spirit as my guide, I entered at the portico of Genesis, walked down the corridor of the Old Testament art galleries, where pictures of Noah, Abraham, Joseph, Moses, Isaac, Jacob, and Daniel hang on the wall. I passed into the music room of the Psalms, where the Spirit sweeps the keyboard of nature until it seems that every reed and pipe in God's great organ responds to the harp of David the sweet singer of Israel.

"I entered the chamber of Ecclesiastes, where the voice of the preacher is heard, and into the conservatory of Sharon and the Lily of the Valley, where sweet spices filled and perfumed my life.

"I entered the business office of Proverbs and on into the observatory of the prophets, where I saw telescopes of various sizes pointing to far-off events, concentrating on the bright and morning Star which was to rise above the moonlit hills of Judea for our salvation and redemption.

"I entered the audience room of the King of kings, catching a vision written by Matthew, Mark, Luke, and John. Thence into the correspondence room with Paul, Peter, James, and John, writing their epistles. I stepped into the throne room of Revelation, where tower the glistening peaks, where sits the King of kings upon His throne of glory with the healing of the nations in His hand, and I cried out:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

—*Selected.*

Faith Plus Works

* * *

By Norman Fyfe, Lockwood, Missouri

Before Christ came we were under the law that God gave to Moses. The law was given because of transgression. But the law was perfect, so strict, that none of the people could live up to it. Christ was perfect, He fulfilled the law. All others failed. Romans 3:20 tells us, "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

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 should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be

revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:21-24).

God has His plan of salvation by which man may be saved if he only will obey and be faithful.

"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 unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:22-24). "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:17, 18). Without faith it is impossible to please God: there is only "one Lord, one faith, one baptism."

If we have faith, and works enough to enforce it, we are sure to accept Christ by baptism. After this there is but one thing we can do: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. . . . And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 5:1; 6:9).

Let Us Take Time

—for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

—to speak sweet foolish words to those we love. Bye and bye, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

—to be pleasant. The small courtesies, which we often omit, because they are small, will some day look larger to us than wealth which we covet, or the fame for which we struggled and sacrificed.

—to get acquainted with Christ. The hour is coming swiftly, for us all, when one touch of His hand in the darkness will mean more than all that is written in the day-book and ledger, or in the records of our little social world.

—for the evening prayers. Our sleep will be more restful if we have claimed the guardianship of God.

—to read the Bible. Its treasure will last when we have ceased to care for the war of political parties, the fall of stocks, or the petty happenings of the day.

—to get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never make a home to the daughter whom you have no time to caress, or chum with.

Since we must all take time to die, why should we not take time to live, to live in the larger sense of a life begun here for eternity?—*Selected.*



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

AT ILLINOIS BIBLE SCHOOL

ALL of you girls and boys who could not be present at the Bible School at Oregon, Illinois, I'm sure would like to hear something about the classes and the good times they had learning Bible stories, Bible verses, and Bible songs. I would like to have met all of you who read this page, especially those of you who are too far away to attend any Sunday school except the one you have in your own home. It is fine to have one of your own, but there is inspiration in numbers, you know.

The little tots' class at Oregon was taught by Mrs. Ruby Railton, and there were 17 on the roll, with an average of 10 present each day. These were girls and boys who have not yet been to school. They had a very cheery song called "The B-I-B-L-E," and their slogan was, "I will keep my heart pure for Jesus."

Their teacher told them stories of the boys and girls of the Bible and how they helped God in His work. Then each one tried to think of ways in which boys and girls can help Jesus today. They colored pictures, and the day I visited their class they were making a little Bible and pasting verses in it.

The class next in age, 7 and 8 years, was taught by Mrs. Mary Krogh, and there were 27 boys and girls enrolled, with about 15 present each day. For memory work they learned Psalm 100. How many of you know it?

In this class they learned many interesting stories from both the Old and the New Testament. They could tell you all about Noah's ark, the tower of Babel, Abraham's altar, Moses and the burning bush, David the shepherd boy, Jesus calling His helpers, Jesus healing the sick child, Jesus blessing the children, and oh, ever so many more stories. Each one had a picture of Jesus the Good Shepherd, and every time a boy or girl was present he received a picture of a lamb to paste on his picture.

These boys and girls made books to show the lessons they had learned, and on the front cover they pasted a picture of the Oregon church. Bro. Harvey Krogh had made a small reflectoscope, and one day they enjoyed seeing pictures of some of the stories they learned.

The class next in age, 9 to 11, was taught by Miss Lucille LeCrone, and they had about 22 present each day, with 38 on their attendance roll. You see, many of our Oregon Sunday school pupils come to Bible School every day, as well as those who come with their parents from a distance.

This class learned some of the ways that Jesus helps us every day. He is called our Master, and we obey Him. He is our Savior, the one who saves us from sin and death. He is the perfect Lamb, and the story of the Passover was studied to illustrate that. He is the Resurrection, and the story of Lazarus showed Him to be that for him and for us also.

Many other ways in which Jesus helps us were learned by these boys and girls. And the day I visited this class they gave an excellent review of several days' lessons. All in all it was a very interesting class.

The class of ages 12 to high school was taught by Harvey Krogh, and their roll numbered 34, with about 20 present each day. This class, being composed of older pupils, was able to take harder work. They each had a copy of the book of Mark, as translated by Moffatt, which puts the words into everyday language.

For example, can you tell what this verse is: "Let the children come to me, do not stop them: the Realm of God belongs to such as these. I tell you truly, whoever will not submit to the Reign of God like a child will never get into it at all."

They made a list on the blackboard each day of the most important things in the chapter and then copied the list in their notebooks. There were several very bright scholars in this class. You know, you get just as much out of a thing as you put into it. And those who were thinking every moment got the most out of the lessons.

One evening during Conference all the younger classes gave a program which was very much enjoyed by the church full of people who were present. There was music as well as recitation, and it showed the good work that had been done during Bible School. Everybody was interested in this program, and I'm sure that the teachers felt well repaid for the efforts they had put on their classes.

And now, do you not all who were not present this year wish that you could have been? Start right now planning to come next year with your parents. You will get acquainted with boys and girls from other states, and you will learn many things from the Bible which you have not learned before. It will help make you a good worker for Jesus.



AMONG THE CHURCHES

WE GIVE THANKS

We give thanks to our heavenly Father and to His Son for sparing our lives through fifty years of joy and happiness. Our lives and the lives of our children and grandchildren have been spared and they have proved so far to be the crown of our old age. As they have come to mature years, they have of their own accord obeyed the gospel, so that today we stand as a unit for the gospel of Christ.

As we look back over the fifty years we find that our sicknesses have served to show us how many and how good friends we have. As we contemplate all these blessings our hearts go out to God and His Son in thanksgiving and praise for what He has done for us. At best we have been poor servants, yet His mercy and goodness have been measured to us far above that which we merit.

So that we might have our children and grandchildren together to celebrate the event, we held the get-together on Sunday, August 15, although the actual date of our marriage is August 17. Many friends called on Sunday to congratulate and in the evening after Bro. Conner's discourse, he called us to the front part of the church where, after an appropriate address, he placed in our hands a token of the love and good wishes of the body of believers who had been in attendance upon the Bible School and Conference for two weeks. Our hearts welled up with a feeling that cannot be bought with money, and we wish to express to them all our deeply felt appreciation for their love and consideration on this happy occasion. May the God of heaven bless you all in the same measure with which He has blessed us.

Brother and Sister S. J. Lindsay.

SOMETHING TO REMEMBER

Among the expenses incurred in operating our Golden Rule Home and Herald print shop, is the item of fuel. Part of the winter's supply has just been put in the bins at a cost of \$184.18. Will you remember this when you make your next remittance?

REGISTRATIONS AND BAPTISMS

The Illinois Bible School and Conference and General Conference register showed a total of 437, with 16 states and Canada represented, as follows: Illinois, 265; Ohio, 30; Michigan, 28; Minnesota, 22; Indiana, 20; Iowa, 18; Wisconsin, 12; Missouri, 10; Virginia, 9; Nebraska, 9; Arizona, 3; Washington, 3; Ontario, Can., 3; California, 2; Louisiana, 1; Texas, 1; Oklahoma, 1.

There were twelve baptisms during the meeting: Miss Ina Ruth Graham, 2616A Hodiadmont, St. Louis, Mo.; Miss Betty Lou Bechler, Hillsboro, Mo.; Miss Norma Paisley, Rushville, Ill.; Miss Jo Ann Romine, Miss Gladys Reed, Miss Hazel Reed, Miss Leota Gruber, and Lawrence Nedrow, Oregon, Ill.; Miss Jo Ann Kasper, 1807 Ridge Ave., and Miss Mary Catharine Railton, 1110 Rockton Ave., Rockford, Ill.; Oakley Krogh, Blair, Neb.; Timothy Pearson, Frederick, Ohio. These are all young people of teen age, and we pray the Father's blessing and guidance for them that they may be of much service in His vineyard.

HILLISBURG, INDIANA, ANNUAL HOMECOMING

The annual homecoming of the Hillisburg Church of God will be held on Sunday, September 19. Special services conducted by Bro. J. H. Anderson, assisted by Bro. W. H. Brown of Lafayette, former pastor of the Cleveland Church of God, will begin on Tuesday evening prior to the homecoming.

A cordial invitation is extended to all.

Mrs. Vernon Plummer, Secretary.

Mrs. H. H. Kent, whose interesting articles appear in our columns from time to time, writes with regard to present world conditions as follows: "We think the present outlook is indeed serious. Lawlessness and violence are becoming world wide. It reminds one of the passage of Scripture that says that in the days of Noah 'violence filled the earth.' May God richly bless the work of The Restitution Herald."

INDIANA BIBLE SCHOOL AND CONFERENCE REPORT

The 1937 Indiana Bible School and Conference convened on Wednesday, June 16, and closed on Sunday, June 27. A total of 97 were registered for classes for either all or a portion of the Bible School.

Classes were organized with Bros. Anderson, Marsh, and Stilson in charge of the adults and young people; Bros. James W. McLain and Floyd Stilson, juniors; Srs. Doris Rouch and Doris Naylor, primary; and Sr. Lulu Stilson, beginners.

Church services which were conducted each night as well as Sunday morning and afternoon were in charge of Bros. Anderson, Marsh, and McLain. However, due to the poor health of Bro. Anderson, a great number of the sermons were given by Bro. Marsh. On Sunday afternoon, June 27, Communion service was held with Bro. Stilson and Bro. Marsh in charge.

The business meeting was called at 2:00 p. m., Saturday, June 26, by Bro. Floyd Stilson, president. It was decided that Bro. Anderson be retained by the Indiana church and the Bible School for the coming year.

A committee of three with the President of the Conference board as chairman, was appointed to make arrangements to carry on evangelistic work.

The following were elected as members of the Conference board: Floyd Stilson, president; Otto Dick, vice president; Willard Naylor, second vice president; Willis Roose, treasurer; and Erma McChesney, Secretary.

Erma McChesney, Secretary.

In sending in a fine contribution to apply to the publication of The Restitution Herald, Winfield T. McKaig of Delaware writes: "It is a fine religious paper and seems to me free from prejudice and from time to time is enriched by many good articles. It affords me much pleasure to tell you that when I am through with The Herald I pass it along to a Baptist preacher, who makes use of it in his sermons. He agrees with me that it is one of the best, if not the best, of religious journals,"

MINNESOTA

Our meetings at Mora, which began August 3, closed Sunday, August 22. The evangelist preached 16 sermons and Bro. C. E. Randall spoke two evenings. During the services the attendance was such that the average was 24. This average is gratifying because of the busy season.

During the time, with the exception of the last four nights of the meeting, Srs. C. E. Randall and Anna Dodridge of Fonthill, Ont., were with us. Their presence was an inspiration to the services. Our daughter Phereba assisted very well in her leadership of the music.

The last service on Sunday evening truly was a crowning event, with 50 hungry souls filling the schoolhouse. Many folks drove several miles to attend. Bro. and Sr. Adolph Sandberg from near Grasston drove 6 miles; Bro. and Sr. Andrew Christensen of Grasston, 7 miles; Bro. and Sr. Leo Beaherends of Isanito, 32 miles; and Bro. and Sr. O. H. Berry and four young people of Onamia, 26 miles. This service surely was one of the best we have ever witnessed. The Spirit of the Lord was dwelling among us.

We desire to report that August 12 we drove to Onamia when one service was held, and the next day it was our joy to baptize into Jesus, Deloris Berry, age 16, and her sister Lucille, age 12. Their address is Onamia, Minn., Rt. 2. These two young people are the daughters of Bro. and Sr. Vernon Berry. Deloris is the organist at this place.

Our state work closed with this meeting at Mora. We have been working steadily since June 16 and feel in need of rest. However, we are returning to get our goods at Burr Oak Wednesday and after that we shall go where the Lord desires us to go. Our address for the present is 314 25th Ave. North, St. Cloud, Minn.

Two services were held Sunday, Aug. 1, at Oak Park, Minn., out on the lawn of the home of Bro. and Sr. Henry Stowe. At the morning service there were 26 present, and at noon we enjoyed dinner with these dear people. At the afternoon service I preached to an interested group of 46. At that time the Philo sisters sang, adding to the beauty of the service.

Mora has a Sunday school now and a good ladies' society.

We wish to thank the Minnesota State Conference board for their willing help, and also the brethren in the fields in which we labored—Graytown, Wis., Onamia, Oak Park, and Mora. We enjoyed the hospitality of the Christian homes that were so graciously opened to us.

Trusting that Jesus and His body have been edified and our God glorified, we pray that the love of the Father and the fellowship of the Holy Spirit may remain with each one until Jesus comes.

A. E. Hoskins, wife, and daughter Phereba.

RIBBONS FOR SOUVENIRS

There are a few ribbon badges left from the recent General Conference. Anyone desiring to have one as a souvenir send 5 cents to the National Bible Institution, Oregon, Ill.

SOUTHWESTERN NEBRASKA CONFERENCE

The evening of August 22 brought to a close the Southwestern Nebraska Conference at Holbrook, Neb. To merely say it was a success seems to underestimate the valuable and inspirational lessons, sermons, and devotional meetings. Bro. F. L. Austin was teacher and speaker for the entire conference with the exception of one lesson led by Bro. Gordon. He accepted the responsibility cheerfully and was rewarded by the ready response and cooperation of the class. The attendance was good, considering weather and conditions.

The death of Bro. Steve Story cast a cloud of sorrow over the group assembled, as well as the community, as did also the sudden illness of Bro. Virgil Clarkson who was rushed to the hospital for an operation. The prayers of the brethren are extended for those in sorrow and anxiety.

On Sunday, August 22, the other churches of Holbrook dismissed their morning service to hear the sermon delivered by Bro. Austin.

Death, illness, and change of location have reduced our little group, making it necessary to elect some new ones on the conference board. The following are the new board members: Wayne Wilson, president; Lulu Johnson, vice president; Beulah Wilson, secretary; Leona Lathrop, treasurer; Inez Gordon, corresponding secretary.

As we return to our daily work, meeting life's troubles and problems, we do so feeling that through the uplifting influence of the lessons learned we can more fully follow Christ, our Example, in forgiving and making ourselves a daily sacrifice for those about us.

Lulu Johnson, Cor. Sec.

While Bro. G. E. Marsh, pastor of the Oregon, Ill., church is busy among the churches of Virginia, Bro. James W. McLain is filling his home pulpit.

EDWARD M. MORAN

Edward M. Moran, son of John and Mary Holden Moran, was born near Iowa City, Iowa, January 14, 1863. In early days the family moved to Belle Plaine, and the son entered train service on the railroad before he was of age, working on the Milwaukee Railroad in Dakota and on the Iowa Central in Iowa, and finally on the Northwestern, where he continued as a passenger conductor until retiring about seven years ago because of failing health. In 1898 he moved from Des Moines, where he had been living, and for the last forty years his residence had been in Clinton, where his death occurred August 14, 1937.

In November, 1887, he married Miss Ada Steffa of Belle Plaine, and to them three children were born: John R. of Clinton, George, who died in childhood, and Harold. Mrs. Moran died in 1925. Two brothers, Frank and Thomas, both of Clinton, survive; also three grandchildren.

He was a member of the Church of God, of which he was a faithful brother, always devoted to the gospel and interested in world events in their relation to prophetic truth. His place in the family circle and among his brethren and friends will be greatly missed by those he leaves, who hold his memory in dearest esteem.

Funeral services were held in the Scottish Rite Temple in Clinton, August 17, by the Congregational minister, H. E. Harned, and at Driscoll's Funeral Home in Belle Plaine, August 18, by J. W. Williams of Gladbrook. Burial was in the Belle Plaine cemetery.

J. W. Williams.

ILLINOIS CONFERENCE REPORT

The annual business meeting of the Illinois State Conference convened at 3 p. m., Friday, August 13. The meeting was opened with a song, followed by a short session of prayer.

The minutes of the last meeting were read and approved. Owing to the absence of Sr. Leota Hanson, the treasurer's report was read by Bro. C. E. Lapp. It was accepted.

Reports from the following churches were read: Rockford, Camden, Marshall, Eldorado, Ripley, Dixon, Casey, and Macomb. Camden and Macomb are new churches which were organized during the past year. In some cases the written reports were enlarged on by representatives from the various churches. Bro. James McLain reported quite optimistically regarding the Macomb church that they are "seeking the truth and are growing." His report for Camden was not so optimistic. There are three or four families who are very much interested, but are discouraged because of lack of interest generally.

Bro. F. L. Austin gave a brief report of the evangelistic work for the year. He was assisted in this work by Bro. James McLain. He stated that the work during the year had been quite largely the strengthening of old churches rather than the opening up of new fields. The work started with a meeting at Eldorado in October. Eldorado held a homecoming meeting in July which was well attended and gave evidence of a greater spiritual awakening; and Eldorado now seems to be ready to go forward with a good work. The next evangelistic services were held at the Casey church. This is also an old church and is greatly in need of regular work. The meeting in Macomb resulted in the organization of a church and a good work is being carried on there. Meetings at Peoria resulted in the organization of a church among three families, but they were unable to keep up the work and have disbanded. A meeting was held at Camden and a church was organized. The people were interested during the meeting, but seemed to be unable to carry on for themselves afterward. The evangelist recommended that another meeting be held at Camden early in the fall, and also at Eldorado. He also recommended that we should urge all members to place their membership in the church nearest them. All churches should look after their non-resident as well as their resident members and promote interest by homecoming meetings, etc.

Under the heading of old business the president spoke of the proposed painting of the dormitory. Some volunteer help had been offered, but it was found that some repairs were necessary, windows had to be puttied, etc., and by the time this work was finished the weather was too cold for painting.

The election of officers was next in order. The president spoke regarding the election of a treasurer that inasmuch as Sr. Leota Hanson, who has served as treasurer for the past several years, had been elected treasurer of the General Conference and National Bible Institution it might be well to elect some one else as treasurer for the state because of the tendency of so many to confuse the state and national work. Election resulted as follows: president, Paul C. Johnson, Oregon; vice president, James W. McLain, Ripley; secretary, Esta L. Starbuck, Rockford; treasurer, Harvey U. Krogh, Jr., Ripley. Board members, elected for two years, Leota B. Hanson and Glenn M. Birkey; those holding over from last year are George M. Siple and Silas M. Claypool.

(At this point lengthy consideration was given to the matter of the deed for the Eldorado church property. This matter and its

consideration was too long for the space available in this issue, but will be published later.)

It was moved by Harvey Krogh, in the name of the Ripley Church, that the Illinois churches hold quarterly conferences each year, each conference to be not more than three days in length, and to be held at one of the various churches of the state, further details to be worked out by the Illinois State Conference board. The motion was passed.

Leila E. Whitehead spoke in behalf of Leota Hanson, chairman of the Evangelistic Committee, that she favored the continuance of the evangelistic work. A motion was passed that an Evangelistic Committee be continued. Upon Sr. Whitehead's motion Leota Hanson was made chairman, Paul C. Johnson the second member, the third member to be chosen by them.

Bro. Austin stated that the Eldorado Church is desirous of having a pastor if the state can help in the support. Bro. McLain presented two petitions from the Macomb Church in regard to some regular pastoral work.

A motion was passed that the board be empowered to proceed with the painting of the dormitory and the raising of funds for same.

A motion was also passed that the "Dollar Day" be continued as in the past two years. The Conference was adjourned.

Esta L. Starbuck, Secretary.

REPORT OF MEETING IN TEXAS

We started a meeting at Ater, Texas, last evening (Aug. 20) with a splendid attendance and interest. This is as it should be. Why not start out right instead of waiting several days? The harvest is waiting for reapers, and such an opportunity for service is before the Church of God. I sincerely appeal to our brethren to give their moral support, as well as financial, to the evangelistic efforts of the church.

Why not continue special meetings throughout the year? Why should we be interested in holding meetings only during the summer? Can't we preach the gospel in cold weather as well as in the summer? And are we waiting for a special revelation, or shall we follow the message given by the Master to the apostles? I appeal for support of the written Word. It is all-sufficient for every need and every hour.

From this place I go to Arkansas for some special work. Another call came on August 17 for another meeting in Texas as soon as possible. This meeting will be held in a new place where several are interested. When those not of the faith call for a meeting our brethren should respond to the need of the hour.

Are you interested in preaching the gospel in new fields and building up the Master's work in general? I shall appreciate your cooperation in Christian service. My address is Handley, Texas. Everything we do, we do as unto the Lord, not to man.

Not long ago I received letters from three sisters of the faith, from Ohio, Texas, and California. One of these sisters is 89 years old, and the others are 83. Their interest is in the Master's work. It gave me encouragement to read these letters. They were worth their weight in gold. Whether you are able to contribute a penny to the work or not, your letters will be appreciated just the same. We have the same God that the prophets and apostles worshiped, and He expects us to follow the directions laid down in His Word. If we will not follow them, we will not follow others He may give. May God bless each one in Christian service.

T. A. Drinkard,

GENERAL CONFERENCE REPORT

(Continued from page 10)

by Lewis Romine of Illinois, moved that the nominations be closed. Carried. It was then moved by J. A. Patrick, seconded by B. H. Carpenter, that the President be instructed to cast the unanimous ballot of the Conference for G. E. Marsh. The motion was carried, and G. E. Marsh was declared elected to succeed himself as Secretary of the General Conference and the National Bible Institution.

Nominations for Treasurer being in order, Miss Elizabeth Ordnung of Illinois, Miss Leota B. Hanson of Missouri, Paul C. Johnson and Glenn Birkey, both of Illinois, were placed in nomination. Bro. Birkey declined the nomination and his name was withdrawn. The electing ballot resulted as follows: Leota B. Hanson, 1413; Elizabeth Ordnung, 459 4-5; Paul C. Johnson, 4. Leota B. Hanson, having received a majority of all the votes cast, was declared elected Treasurer of the General Conference and of the National Bible Institution.

The election having been completed as indicated, the Executive Board for the year 1937-1938 is as follows: L. E. Conner, President; Leland T. Hanson, First Vice President; Earle Mogle, Second Vice President; Leota B. Hanson, Treasurer; G. E. Marsh, Secretary.

COMMUNICATIONS

Several communications were received by the Conference and read by the Secretary from brethren who wished to extend their greetings and best wishes to those who were assembled in Oregon. The Conference instructed the Secretary to acknowledge the receipt of these welcome letters from absent brethren and to assure the writers that their communications were deeply appreciated.

A letter was received from the Secretary of the General Conference of the Advent Christian Church extending to the Church of God the greeting of that sister organization of believers in the second coming of the Lord to our brethren assembled in Oregon, and expressing the desire that the many matters of doctrinal agreement which unite us may continue to be emphasized and serve to draw us into still closer bonds of mutual regard. This communication was also gratefully acknowledge by the Secretary.

STATISTICIAN APPOINTED

An insistent demand having been made that the reports of the various churches be tabulated and presented both to the General Conference and for publication, this led to the appointment by the President of M. W. Lyon to act as a committee of one to accomplish this purpose. In accepting the appointment, Bro. Lyon stated that it would be necessary for him to receive such reports by the first of June next year if they were to be properly tabulated before Conference.

Many valuable suggestions were made by brethren whose hearts are in the work and who wish to see the Church of God press forward during the new year. Among such suggestions was that of Bro. Sydney Magaw, who pro-

posed that if the Board of Evangelism is to send out a field secretary this year he should be furnished with material to advertise Golden Rule Home. Bro. C. E. Randall responded that if the Evangelistic Board is continued this suggestion will be carried out.

SUNDAY SCHOOL DISPLAY TO BE RESUMED

It was moved by C. E. Randall, seconded by Cecil Smead, that the display of Church and Sunday School methods and work which had been a helpful feature of past Conferences be resumed. The motion was carried.

PROVISION MADE FOR CONSIDERATION OF SUNDAY SCHOOL

PROBLEMS

M. W. Lyon, calling attention to the fact that in the past and present Conferences no time or opportunity had been provided for the consideration of problems pertaining to church and Sunday school organization and methods of work, introduced the following resolution:

Be it resolved: That this Conference set aside a suitable period of time in the next year's program for a discussion of Sunday school methods and problems.

The resolution was seconded by James McLain and carried.

RESOLUTIONS OF SPIRITUAL IMPORT

It was moved by C. E. Randall, seconded by Cecil Smead, to adopt the following resolution:

Be it resolved: That this Conference go on record as favoring a deeper spiritual life among our members, and further, as members here present, we are resolved that we will do what we can upon our return to our home churches to promote this important objective. The motion was carried.

Moved by C. E. Randall, seconded by Paul C. Johnson, the adoption of this resolution:

Be it resolved: That we recommend to our members that daily prayer be offered for the enlargement of our local, state, and national church life. Carried.

It was moved by M. W. Lyon, seconded by Paul C. Johnson, that "it is the sense of this Conference that the time has come when the Secretary of the General Conference, if acting as Editor of our publications, should give full time to the Conference work and that we accordingly plan for the accomplishment of this proposition at our next annual Conference. Carried.

Moved by C. E. Randall, seconded by Cecil Smead, that the officers of the General Conference, the Ministerial Association, and the National Berean Society be inducted into office with a consecration service beginning with this Conference. Carried.

This last resolution was carried out very impressively on the last Sunday afternoon of the Conference, Bro. Sydney Magaw having charge of the service.

At a brief session the final minutes of preceding minutes were read, including those of the last session, and approved. and on formal motion, properly seconded, the General Conference came to adjournment on Saturday, August 14, 1937,

G. E. Marsh, Secretary.

THE RESTITUTION HERALD

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The Bible in Our Public Schools

By Otto Dick

A FEW days ago newspapers gave valuable space to reporting the findings of Dr. Henry L. Smith of Indiana University in a nation-wide survey of the legal status and current practice in Bible teaching in our public schools. Dr. Smith's deduction that Bible instruction in our schools is sadly inadequate is not surprising: but the fact that one of our prominent educators is deeply concerned, and that the public press deemed his findings worth announcing indicates a growing concern about an old problem. In case many good citizens are asking why this condition exists or upon whom rests the responsibility, a few facts and opinions concerning the problem might be helpful.

As to the legal status of the Bible in our public schools we find that our Government does not consider religious teaching one of the primary functions of the school. In practically all of the more advanced nations the government has assumed the responsibility for the education of its people, and at the same time in most of these nations the government has been gradually withdrawing its hand from the direction of the religious life of its people. In the case of our own country it is quite evident that this attitude on the part of our Government is a result of popular demand; since one of the principles upon which our nation was founded is that of religious freedom, which brought about an early separation of church and state. However, the legal provisions of our several states for teaching the Bible in our public schools are more liberal than we might expect.

An examination of the various laws and rulings pertaining to this question will show the laws of a few states prohibiting the reading of the Bible in public schools; a few have supreme court decisions against such reading; while in a few others an opinion of the state superintendent of public instruction, the attorney general, or other authoritative construction has barred the Bible from its schools. On the other hand a few states require a portion of the

In the following article a new writer makes his initial bow to the readers of THE RESTITUTION HERALD. We are pleased to welcome him to our columns and hope that we may have the opportunity of publishing many other products of his scholarship. The author is a member of the Church of God at Hillisburg, Indiana, and the principal of the high school at Scircleville in the same state.

Bible to be read daily in their schools; a few specifically permit by law such reading; and a large number of states are silent on the subject. A limited number allow credit toward high school graduation to be given for Bible study.

Relative to current practice, recent surveys indicate that schools are doing virtually nothing

constructive in Bible study even in states permitting it. Why is it not one of the prescribed courses? Why have the schools adopted this attitude about the oldest and most popular of all books? Does the Bible contain poor content for instructional purposes? Does the schoolroom present an undesirable situation for such instruction? Are teachers poorly prepared in the subject matter of the Bible? Are teachers on the whole indifferent to the moral welfare of their pupils?

As to the content of the Bible, Professor William Lyon Phelps of Yale University has said, "If I were appointed a committee of one to regulate the much-debated question of college entrance examinations in English, I should erase every list of books that has been thus far suggested, and I should confine the examination wholly to the Authorized Version of the Bible . . . I would refuse to allow any candidate to enter the university until he had satisfactorily passed an examination on the Bible. The Bible has within its pages every single kind of literature that any proposed list of English classics contains. It has narrative, descriptive, poetical, dramatic, and oratorical passages. . . . Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the Bible is the best example of English composition that the world has ever seen. It contains the noblest prose and poetry with the utmost simplicity of diction."

Commenting on the same question, Colonel C. W. Larned, Professor at West Point, fully endorses Professor Phelps' proposition and (Please turn to page 16)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Independent Jewish State Foreseen

"Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6.

ZURICH, Switzerland, Aug. 20.—After a stormy debate in which the non-Zionist delegation from the United States withdrew in protest over the proposed partition of Palestine, the Jewish World Congress in session here passed a resolution empowering the Jewish Agency executive to negotiate with Great Britain on a basis of the partition scheme for the establishment of an independent Jewish State in the Holy Land. It is believed that the opposing American delegation may be induced to return to their seats in the convention before its close.

The proposal to establish "an independent Jewish State in Palestine," whether the proposal is carried out at this time or not is of great significance, as it shows the trend not only of Jewish leaders, but also indicates that the proposal is receiving the serious consideration of world statesmen of many nations. How our fathers would have rejoiced to see our day! We may well repeat the question of the disciples and ask our Lord, "Wilt thou at this time restore again the kingdom to Israel?"

League of Nations Favors Division

"Hath God cast away his people? God forbid."—Paul.

GENEVA, Switzerland, Aug. 23.—The present mandate in Palestine has become almost impossible, the permanent mandates commission of the League of Nations reported today. The report recognized the difficulties that lay in the way of preventing the Arab-Jewish disturbances of 1936 but expressed the opinion that it ought to have been possible to adopt more resolute measures to break armed resistance.

It agreed to the proposal to withdraw holy places from both Arab and Jewish control and submit them to a special regime. It was this part of the scheme that met with the most bitter opposition from the Jews, as it would deprive them of Jerusalem, their ancient capital, in which their affection was centered. A home in the land of their fathers would mean little to them unless "the city of the great king" were also theirs.

The League of Nations committee, while favorable in principle to the division of Palestine into two states, said that this should be done only after the two states had passed through a period of political development in self-government. The committee's report concluded with a tribute to Great Britain, "without whose efforts no Jewish national homeland nor any free Arab state" would have been possible. It was recognized that the same strong hand would be needed in Palestine for some time to come.

Matter Said to Be "Frozen Light"

"The Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

NEW YORK, Aug. 22.—Dr. J. S. O'Connor, priest-scientist, professor at Woodstock College, Maryland, announced recently, it was reported today, the discovery of matter in a form still smaller than the electron. Up to the present time the electron has been regarded by scientists as the original indivisible particle of material substance. This mysterious "neutrino," which is the name which has been applied to the theoretical particle, is said to be less than one fifth the size of the electron.

While all that God has made, however tiny or however enormous it may be, is of interest to the Christian as an exhibition of the Creator's wisdom and power, the further statement made by Dr. O'Connor in connection with his announcement of the discovery of the "neutrino," is what especially arouses our interest. Commenting on the different forms which energy may take, the professor remarked that it may assume the form of light radiation or material particles. Matter, he asserted, is simply *frozen light*, according to the new principles of Albert Einstein's theory of relativity.

In other words, the latest conclusion of science is that all matter is the product of light. In a recent article entitled, "Our Scientific Bible," the editor quoted as follows from Alva J. McClain: "From Hero of Alexandria to Michelson of Chicago, the basic hypothesis concerning light is that it is a form of energy. The logical sequence, it is agreed, is: first energy, then light."

Light, therefore, is regarded as the first product of energy. God's creative energy, His Spirit, "moved upon the face of the waters . . . and there was light." And now science, in agreement with the Bible account, declares that from that original light has come all material substance.

What was true of the first creation will also be true of the new creation in Christ Jesus. First the "Light of the world," and then all the glorious products of that Light, including individual salvation and the deliverance of the world from sin in all its forms.

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The Oneness of God the Father and Jesus the Son

By R. H. Judd

NO READER of the journal in question who carefully reviews the editor's article on the above subject will find any difficulty in coming to the conclusion that he is advocating that God and Jesus the Christ are identical. He himself says that the "Jehovah of the Old Testament is the Jesus of the New" Testament.

Seeing that the article is so evidently written as a reply to literature sent by me to the editor, I venture to reply to it.

It is no uncommon thing for persons, having seen the error of some particular teaching, to swing to an opposite extreme, often more illogical and unscriptural than the one parted with. The present writer believes that our friend has taken such a position since he abandoned the doctrine of the trinity. We feel the view he now adopts is even more in direct antagonism with our well-known conditionalist platform of accepting the plain statements of Scripture; and that it is as incapable of being expressed by "sound speech which cannot be condemned" as is the doctrine of soul-immortality taught by orthodoxy.

The editor does well to inquire, "Who is Jehovah?" His first reference to Jehovah as the "self-existent One" is itself evidence that *one* Person only can in the strict sense of the word be called by the name of Jehovah in its primary application. The reference to Revelation 1:8 is assumed by a very general class of reader, including the editor, to refer to Jesus the Christ. Closer examination, however, will reveal this to be an error due like many another to too hasty reading of the divine Record. It is always well to note the context.

Speaking of Christ (and God is never called Christ), verse 6 says (see R. V.) He hath made us "priests unto his God and Father." Could language more definitely exclude the thought that they are identical? We think not. The immediate context, both before and after verse 8, as all will allow, makes clear distinction between God and Christ. It will also be conceded, as the marginal references show, that verse 8 is quoted from Isaiah 41:4; 44:6; and 48:12. There the application is unquestionably to God alone.

In this connection there is one remarkable fact worth noting, viz., that in the Revised Version there is placed the distinctive mark of a separate paragraph at the beginning of verse 8 and verse 9, thus completely enclosing the words as a detached paragraph. If time and space permitted other points of interest in the verse, all bearing strongly against the conclusion that verse 8 has reference to the Christ, might be mentioned.

Our esteemed contributor to THE RESTITUTION HERALD, R. H. Judd of Toronto, Canada, prepared the following for publication in an English conditionalist journal under the circumstances suggested in the article. As it was not admitted to the paper, we are giving it space here so that its value may not be lost.

Our friend's next line of argument is the following: "*Now throughout the first two thousand years of human history Jehovah was frequently seen and spoken with by man*" (italics mine). This is direct contradiction to the words of our Lord, of His Apostle John, and His Apostle

Paul, for they state unequivocally: "No man hath seen God at any time" (see John 1:18; 1 John 4:12, 20; 1 Tim. 6:16). Can the first two thousand years of human history be excluded from such statements? Certainly not! In the instances referred to by our brother there is ample evidence in each case to show that Jehovah was not personally present, but was personified by another as His messenger. It would make the article too long to discuss these, but we may reasonably expect to find such evidence in view of the numerous clear and definite assertions in both Old and New Testaments that God cannot be seen by mortal man, and it is there. One feels compelled to take strong exception to the remark that "Jehovah reveals Himself as a perfect human being," for Scripture emphatically states that "God is not a man."

We come now to an even more serious misrepresentation of fact. Here is the statement: "So when we read that the Lord repeatedly called Himself *the 'I AM'*" (italics mine), which is equivalent to Jehovah, we are bound to believe that the Jehovah of the Old Testament is the Jesus of the New." Then he adds, "They are identical." We most emphatically declare that in no single instance did Jesus the Christ (the anointed One, Acts 10:38) call Himself the "I AM"!

It is not without coincidence that at the time of first writing this article a popular Sunday school paper, speaking of the incident of the woman of Samaria in John 4, quotes the answer of the Lord Jesus to the woman as, "I that speak unto thee AM," then adds the remark: "This was a self-ascriptio[n] of the ineffable name of Jehovah." It is impossible to obtain such an idea from the context. The woman was, as she said, looking for the Messiah, the Christ. In reply Christ said to her, "I that speak unto thee am he." That the woman so understood Him, and not as stated by this paper, is emphatically certain from verse 29, where she says, "Come see a man . . . Is not this the Christ?"

Similar words occur in John 8:24, 28; and the context not only shows that He claimed to be the Christ, but in effect He denied that He was God. In verse 28 (in the margin) the Revised Version places "am" in italics instead of "he," thus completely reversing (*Please turn to page 9*)

The Doctrine of Christ

Number 8

By Harvey Krogh, Jr.

JESUS continued to speak to His disciples and said to them, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

This has been one of man's chief faults since his fall into sin. Within us is some distasteful thing, some evil way, and we would abhor it if we could see it, but men are blind to their own faults. The thing in ourselves that we hate, we see in others and criticize. That mote which we see in our brother's eye is only a reflection of the beam that is in our own eye.

When we judge we never look at ourselves, nor do we look at the other side, nor the reason why there might be a fault in our brother. Let us, therefore, leave the judging of others to the Lord and judge ourselves.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." So often we have used this as an excuse for not witnessing for Christ. No matter where we are or what our work, we should abide in the doctrine of Christ, and proclaim Him before men. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

Of course it would be foolish to cast pearls before swine or give holy things to dogs, but we are to let our light shine. Solomon may help us on this question: "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee" (Prov. 9:7, 8).

Jesus continued thus: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Men had so long been departed from God they had forgotten about Him and His power. Jesus was reassuring men that God was still the Creator and great Giver of all time. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." While we read those words we did not believe them because of the hardness of our hearts. If we believed these words of the Son of God and had faith, we would have

more of the joy of life, which all are striving for, but few find, because they do not ask of God. "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" Can anyone deny the reasonableness of this? "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?" Where is our *faith*? Have we, too, become as faithless Israel?

Speaking of pearls, we do not even cast our pearls before one another enough to see what we really have. What greater riches could man desire than the riches of "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"? We have all dreamed of an "Aladdin Lamp" and we have not rubbed the one which we hold in our own hands. We dream of a great servant who would appear before us and present us with all of our needs, or give us a gold mine by which we could pay all our expenses; but is that what we really seek? We should seek for consecrated hearts and Christian workers that feel their responsibility; we must seek for the Lord's guidance and we must knock on the door of opportunity. And Jesus is that great servant (His work is to minister, not to be ministered unto) and he will grant us these things through the power of God.

Do we believe these things? Let us recount our riches in Christ and use them. They are ours to use and we dare not let them waste.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Why did He say, "Therefore"? Because of all these things which are ours, which our Father gives us, because He is so good to us, we are to do to others and give to others. All that we have is of God. Why should we not freely give as we have been given?

Our ministers have argued with us on the nature of man and the gospel of the kingdom and other important things that we should know, but we also need to be convinced of the truth of this promise and be informed of the command to ask, to seek, and to knock. These things are vital, for if we lay hold on these things and have the Golden Rule written in our hearts that will have been accomplished for which the law and the prophets were written.

"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." The masses flock in at the wide-open gate and jostle down the broad way with no other thought than the

(Please turn to page 11)

The Law, the Covenant, and the Sabbath

By Zennie Self

IF THE old covenant, or Ten Commandments, was so perfect and complete as some contend, why did not God slay David when he committed his sins of adultery and murder (2 Sam. 12), for the penalty for breaking any of the Ten Commandments was death (Heb. 2:2; 10:28)? And why was not Peter slain when he had borne false witness by denying the Lord three times (Matt. 26:69-75)? Because David and Peter were not under the old covenant (Ten Commandments); neither were they under the Aaronic priesthood. But they were under the Melchisedec priesthood, and the covenant which God made to Abraham, saying: "And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25; Heb. 7:1-10; Gal. 3:17).

"For the law (Ten Commandments) made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God" (Heb. 7:19). Why didn't the old covenant make anything perfect? Because the old covenant killed the man and permitted the sin to live: whereas, the covenant under which David and Peter were punished killed the sin and permitted the man to live. However, we state that the old covenant was good for the purpose for which it was designated, as was also the sacrifices of bulls, of goats, of rams, and of lambs. That was for the purpose of foreshadowing or typifying the sacrifice of Christ, and the new covenant, of which Christ is the Mediator. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. 10:1, 2; Col. 2:16, 17). So also, the death of those executed under the old covenant was a type of the destruction of the evil adversaries (evil passions or sins), of the willful transgression of the new covenant (Heb. 10:26-29; 1 Cor. 5:1-5). If the old covenant was so perfect and complete, why then was it necessary for God to establish a "new" and "better covenant"? For "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. 8:6-13).

We do not refrain from killing, committing adultery, and bearing false witness, etc., because it is written in the old covenant, "Thou shalt not kill, bear false witness against thy neighbor; thou shalt not commit adultery," etc., because the old covenant was never intended to be anything but a typical covenant of works, under which God's grace was not extended, being merely a type of the new covenant of grace, of which Christ is now the Mediator. The reason, therefore, that we refrain from killing, committing adultery, and bearing false witness is because God's grace is extended to us under the new covenant, which causes us to love the Lord God with all our soul, strength, and might,

and our neighbor as ourselves (Luke 10:27). Paul says: "For ye are not under the law (Ten Commandments), but under grace" (Rom. 6:14).

Now instead of keeping the old Sabbath which was a shadow of the things to come (Col. 2:17), we keep the Lord (God in our hearts through sanctification (1 Peter 3:15), which is our new Sabbath. And instead of resting on the seventh day of the week, we now rest in the Lord, which excludes the necessity of resting on the old Sabbath (Matt. 11:28).

It is important to notice that those who contend that the Ten Commandments or the old covenant is not done away or abolished, apply the word "law" when found in the Scripture as being abolished, to what they call "the ceremonial law," or the law of offering sacrifices of bulls, goats, rams, and lambs. Notice that Paul says, referring to the same law that is abolished: "If they which are of the law be heirs (Was Abraham an heir? See Romans 4:13, 14), faith is made void, and the promise made of none effect" (Rom. 4:14). Surely if the word "law" can be applied to the offering of typical sacrifices, then Abraham was of that law, inasmuch as he offered typical sacrifices (see Gen. 22:13; 15:9-21). The Scripture also positively shows that Abraham was an heir by promise (Rom. 4:13; Gal. 3:18). If the word "law," spoken of in Romans 4:13, means the typical sacrificial law, as some contend, then Abraham would have been of the law and an heir too; and under this interpretation, faith would be void, and the promise of none effect. Jacob also being an heir by promise, "offered sacrifice upon the mount" (Gen. 31:54), and his faith was not void, nor the promise to him of none effect.

It might be asked by some: I know that the Bible teaches that the old covenant, or Ten Commandments, is abolished, but just how was it abolished? My answer to that question is: How are the stars abolished when the sun comes up? "By reason of the glory that excelleth," of course. The sun, when it came, blotted the stars out in the same manner that the new covenant, when it was instituted, blotted out the old covenant or Ten Commandments. "But of the ministration of death (Ten Commandments as the stars), written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory (as the stars,) was to be done away: how shall not the ministration of the spirit (new covenant as the sun) be rather glorious? For if the ministration of condemnation (Ten Commandments as the stars) be glory, much more doth the ministration of righteousness (new covenant as the sun) exceed in glory. For even that which was made glorious (Ten Commandments as the stars) had no glory in this respect, by reason of the glory (new covenant as the

sun) that excelleth. For if that which is done away (Ten Commandments as the stars) was glorious, much more that which remaineth (new covenant as the sun) is glorious" (2 Cor. 3:7-11). If the stars could have given us enough light then God would not have given us a greater light. So it is with the old covenant and the new.

Notice in the 5th chapter of Matthew how Jesus shows the old covenant to be inferior to the new. For if we do not

become angry with our brother without a cause, then we need not to observe the old commandment, "Thou shalt not kill" (vv. 21, 22).

And if we look not on a woman to lust after her in our hearts, then we do not need to observe the old commandment, "Thou shalt not commit adultery" (vv. 27, 28). Hence the old covenant is blotted out in the observance of the new.

Should Christians Pay Tithe?

IT IS a strange fact that while the Protestant churches since the Reformation have sought to recover in its entirety the "faith which was once delivered unto the saints," God's plan for the support of His work in the earth, similarly lost during the Dark Ages, has been almost completely overlooked. In consequence, while the great doctrines of the Bible have become plain to earnest searchers of the Word, the church has been seriously handicapped in spreading the good news of the gospel through lack of men and means.

In the experience of most churches, the unorganized and often spasmodic giving, upon which the cause of God is invariably dependent, is inadequate even to meet local needs, much less to provide an overflow for the regions beyond. More often than not the ministry are compelled to resort to bazaars, flower shows, whist parties, concerts, etc., to supplement the precarious resources of the church. Much of their time is thus frittered away arranging programs and selling tickets which should be devoted to their sacred calling.

And in spite of all, the cause of God languishes at home and in mission lands, and the many meritorious charities and benevolent enterprises are continually hindered in their work by financial embarrassment. A little thought must convince anyone that such a haphazard plan cannot possibly be in harmony with the mind of Christ.

The perfection which characterizes all God's plans for human redemption is admirably revealed in the Old Testament.

Through Moses He communicated the wondrous symbolism of the sanctuary service. In order that this illustration of the plan of redemption might ever be kept before the children of Israel, one tribe was set aside for the work of the tabernacle and, later, the temple. And to maintain the tribe of Levi as they devoted themselves to their sacred responsibilities, God provided for systematic giving on the part of all the tribes.

"Behold," He declared to Moses, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:21).

Surely no more comprehensive or equitable provision could have been made. Every Israelite was under obliga-

tion to contribute his part to the maintenance of the work of God. Yet no undue burden was placed upon any, for the measure of their contribution was according as the Lord had blessed them. The poor gave a tenth of their small possessions, while the rich gave a tithe of their larger increase.

BASIS OF THE TITHE

The basis of God's demand for a tithe of the increase of every Israelite was the fact that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:10).

Being, therefore, the owner of all things, He was entitled to instruct His stewards as to conditions of their tenancies, and the very reasonable return for which He asked was: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30).

The tithe did not belong to the Israelite. He did not give it; he *paid* it to the Lord as a recognition of the benefits he received from the Creator's hand. To withhold it, as Malachi declared in a later day, would be "robbery" (Mal. 3:8).

Then, after the Israelite had *paid* a faithful tithe, he *gave* "freewill offerings" to the temple as a token of thankfulness for special mercies and benefits. These gave him opportunity, not merely to recognize his duty to God, but to reveal his love. As long as these wonderful provisions were faithfully observed, the tabernacle and the temple were adequately maintained, and the glory of God became known among all the nations around. But when the Israelites were unfaithful to their obligations, the work of God languished, and the nation's influence was lost.

One of the last messages which came to the Jewish people, before the prophetic voice ceased in Israel, was a condemnation of the "robbers" among them. "Will a man rob God?" cried Malachi. "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" (Mal. 3:8, 9).

Then follows the wonderful appeal and promise: "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" (v. 10).

With the sacrifice of Christ on the cross of Calvary, the typical services of the temple and the Levitical priesthood came to an end. In their place Christ laid the foundations of His church, ordaining His immediate followers as the first of the new succession of messengers who would undertake the even larger task of carrying the gospel of the kingdom to "every creature" under heaven.

In view, therefore, of the similarity between the work of the priests of the Mosaic era and the ministers of the gospel dispensation, one might naturally expect that some similar provisions would be made for the support of the latter as for the former. It is obviously unthinkable that Christ would have commissioned so great a work in the Christian dispensation without providing adequately for its accomplishment.

Nor does He; for a careful study of the New Testament reveals the same dual provision for the work of the gospel.

The Epistles of the New Testament are full of exhortations to liberality in ministering to the "necessity of saints" (Rom. 12:13) and for the work of the church, corresponding to the Israelite's "freewill offerings." But there are exhortations also to systematic giving as the duty of every believer. The work of the gospel is not to be left to chance or impulse any more than the maintenance of tabernacle and temple.

Writing to the Corinthians, the Apostle Paul explains this latter aspect of the divine plan. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? . . . If we have sown unto you spiritual things, is it any great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even* so hath the Lord *ordained* that they which preach the gospel should live of the gospel" (1 Cor. 9:7-14).

Paul here draws a direct parallel between the temple priesthood and the gospel ministry. As there was a regular income for the work of God in Old Testament times, the analogy demands that there be systematic and proportionate giving in New Testament times. Emphasizing this neglected principle, the Reverend Charles Leslie has written:

"Even so hath the Lord ordained. What? That the evangelical priests should live of the gospel. What revenue, then, has the gospel to maintain them? A revenue surely like that of the temple, else it is not *even so*, as the Apostle makes comparison.

"Some would have the gospel merely charity, nothing due, but all freewill offerings; then I am sure it was not *even so* as the temple, for there were freewill offerings, it is true; but that is not all; there were tithes and other offerings, as of obligation. . . . If the priests of the temple were sure of a tenth and the priests of the gospel not of a hundredth of thousandth part, or any part at all, how were

they provided *even* so as the priests of the temple?

"There is no coherence, no argument, no comparison, nor good sense, which can be made out of this text, unless the Lord had ordained, that, as the tithes were paid to the priests of the temple, they should likewise be paid to the priests of the gospel."—*Theological Works of Rev. Charles Leslie*, pp. 341-346.

In the same Epistle to the Corinthians the Apostle further indicates that Christian giving should be on the same basis as in the Old Testament. "Upon the first day of the week," he enjoins, "let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2).

Here the Apostle tacitly states first that everyone is under obligation to contribute to the cause of God, and, secondly, that the giving should be in proportion to the Lord's blessing.

These plain statements clearly preclude the suggestion that the obligation of tithing belonged to "the law of commandments contained in ordinances," which the Apostle declared had been nailed to the cross.

The ordinances which were abrogated were the typical services of the sanctuary which pointed forward to the sacrifice of Christ for the sins of the world. The purpose of the tithe is quite different. It is not typical, nor does it foreshadow anything. It is a continual reminder of the Lord's ownership.

The death of Christ did not change the fact of God's ownership. It rather deepens the Christian's realization of his debt. As Paul told the Corinthian church, "Know ye not that . . . ye are not your own? For ye are bought with a price" (1 Cor. 6:19, 20). The obligation to acknowledge that ownership by tithes and offerings is thus strengthened, not diminished.

ITS ANTIQUITY AND UNIVERSALITY

Any lingering confusion of the law of tithing with the ceremonial law abrogated at the cross will be cleared up by the realization that tithing, like the Sabbath commandment, dates not from Sinai but from creation. . . . Abraham paid tithe to Melchizedek long before Sinai, and the fact that Melchizedek received it without question indicates that it was no new thing in Canaan.

As a matter of fact, ancient records show that tithing was practiced by the Babylonians, the Assyrians, the Egyptians, the Persians, the Phoenicians, the Greeks, the Romans, and even by the ancient Britons. So universal a practice can be explained only as a common inheritance and obligation from the earliest days of mankind.

Tithe paying thus ordained before the law as well as under the law, and, as it has never been repealed, it still remains the divinely appointed plan for the support of the gospel in the Christian era. In any case, even if the command to pay tithe had been abrogated along with the ceremonial law, this surely would not have meant that under grace God would expect less of the believer than under the law.

One writer has forcibly put it: "Let a man see to it that grace does not get less out of him than the law could get
(Please turn to page 10)

Does the Mental Man Die?

THE question as to whether the mental man survives the death-stroke of the physical man cannot be dismissed by a shrug of the shoulders, or quenched by frowns, or squelched by ridicule. It is a very live question, and one that will not down at the nod of tradition, but comes forth boldly, challenging honest investigation.

The matter cannot be set aside by the flippant allegation that only the physical man is rendered unconscious by the stroke of death, leaving the mental man intact and untrammelled, to enter upon a career of separate consciousness in some remote sphere. The mere statement, however honestly made, must not be accepted as proof. "To the law and to the testimony"; for the voice of Inspiration must not be stifled.

We cite sample statements and briefly analyze them in the light of invulnerable facts, showing that death reduces some part of man to a state of unconsciousness—either soul or body, or both—and as it is impossible to reduce to unconsciousness in death that which was void of consciousness in life, death must deal with the conscious part, whether that is the body only, or the soul only, or both combined. If the body never possessed consciousness in life, then death cannot render the body unconscious, but must deal with the soul, or else nothing becomes unconscious in death, unless soul and body combined constitute the conscious man in life, and are both rendered unconscious in death.

Take the wise man's statement: "The living know that they shall die: but the dead know not any thing" (Ecl. 9:5). Some part of man is here said to possess knowledge in life, whether soul or body; and that same part is void of knowledge in death. If the soul, instead of the material man, has knowledge before death, there is no escape from the conclusion that death deprives it of that knowledge, for it reduces the conscious part to unconsciousness. And if the soul is not conscious in life, it has no consciousness to retain in death. That which is conscious in life becomes unconscious in death, and that which is unconscious in life must remain unconscious in death.

The mental man (let that be called what it may) is deprived of all its passions under the stroke of death, for the same writer affirms, "Their love, and their hatred, and their envy, is now perished." In life the mental man can exercise love or hatred, but not so in death. Then all these faculties are perished; for the mental man cannot survive the stroke of death.

Concerning the dying man, David affirms: "In that very day his thoughts perish" (Psa. 146:4). The mental man is the thinking man, whether that is the soul only, or the material person only, or both combined; and that very mental man ceases to think when dead. While the thinker lives, the thinking continues: but the thinking ceases when the thinker ceases to live. The same witness affirms: "The dead

praise not the Lord, neither any that go down into silence" (Psa. 115:17). Praise requires the exercise of the mental faculties in life; but in death those faculties are inoperative; so it is the mental man that is affected by death. For if mentality could survive the death of the saint, the praise of God would not cease, but rather be augmented.

Again David thus addresses Deity: "In death there is no remembrance of thee" (Psa. 6:5). During life it is the intellectual man that remembers God, whether that is exclusively soul or body, or the two jointly; and in death the memory of the same intellectual man ceases—cannot even remember good. For death obliterates the memory of the very man that has memory in life. So whether that is the soul or the body, or both combined, death produces the extinction of memory, or renders the intellectual man unconscious. These conclusions cannot be set aside by speculation, for death obliterates memory and thoughts and knowledge—all these belonging to the mental man.

In agreement with this conclusion, Job says of the dead man: "His sons come to honour, and he knoweth it not; they are brought low, but he perceiveth it not of them" (Job 14:21). The intellectual man only has the faculty of knowledge and perception during life, whether that is the soul only or the body only, or both combined; and the same intellectual man is void of knowledge and of perception in death. Upon the intellectual man death lays its potent hand, obliterating memory, thoughts, knowledge, perception, love, hatred, and envy; so there is no chance to evade the conclusion that death kills the mental man. Therefore if intellect is the property of the soul, and not the body, then death reduces the soul to unconsciousness. But if intellect is not the property of the soul, but of the body merely, then the soul lacks consciousness even in life, and therefore has none to retain in death. If, however, consciousness in life is the result of a combination of soul and body—neither having separate consciousness—then when that combination is dissolved by death, consciousness must terminate.

From the New Testament we learn that the accountable man, which is the mental man, falls under the power of death. "And the sea gave up the dead which were in it; and death and hades (the state of the dead) delivered up the dead which were in them: and they were judged every man according to their works" (Rev. 20:13).

Mental men die and are finally resurrected and judged, and the intellectual man is responsible, be that the soul only, or the body only, or both combined; and that responsible man dies, and is finally to be resurrected for judgment, instead of eluding the stroke of death. Those who have "done evil" and those who have "done good"—acts that involve intellect—are the subjects of death and resurrection, and subsequent judgment.—*The Messiah's Advocate.*

THE ONENESS OF GOD THE FATHER AND JESUS THE SON

(Continued from page 3)

the ground upon which the author of the article we are reviewing and also the Sunday school paper mentioned seek to build their unscriptural doctrine.

The author in question says, "We find Jehovah associated with Elohim, the name of God the Father." It is true that Jehovah is associated with Elohim, but it is absolutely incorrect to say that "Elohim" is a name of God. As Professor McCaul truly says: "The theory that Jehovah and Elohim are synonymous rests on an assumption wholly false. They are not synonymous and cannot be so used. There is the same difference between Elohim and Jehovah as between Deus and Jupiter, or Homo and Petrus. The one stands for the genus; the other stands for the individual and is a proper name. Elohim answers to our own word God, or deity, and is used of false gods as well as the true God. This distinction is strongly marked in the words of Elijah, 'If Jehovah be Elohim follow him, if Baal, then follow him.' It would be impossible to interchange 'Elohim' and 'Jehovah,' and to say, 'If Baal be Jehovah.'"

That the Creator is again and again said to have been Jehovah is also correct, but that Jesus the Christ was Creator is denied by the emphatic language of Jesus Himself in Mark 13:19 and in Matthew 5:45. In this latter passage, in attributing creation to God, Christ makes definite distinction between the "Father which is in heaven," and Himself, who at the time of speaking was on earth. Besides, no person could honestly ascribe to another that which they had themselves performed.

Eighteen different witnesses, Christ being one of them, in more than fifty passages of Scripture ascribe creation to God, and many of them definitely exclude the thought of another sharing that honor (see Isa. 44:24). Hence it is significantly remarkable that passages such as Ephesians 3:9 have been so altered by the revisers as to remove forever any question that God, not Christ, was Creator. Further, the passage quoted by the editor, viz., John 1:3, even if taken to have reference to Christ (which the present writer does not admit), does not on close examination necessarily bear his interpretation; for the word "without" has the significance of "apart from," as will be seen on reference to Young's Concordance, and no Christian will dispute that the Lord Jesus Christ was the central purpose of God's creation. Neither has he authority for capitalizing the initial letter of the word "whom," even if it were in the text. Some translators quite correctly give the neuter interpretation, recognizing that John's prelude is undoubtedly a clear reference to creation as recorded in Genesis 1, by the oft-repeated words, "and God said." Psalm 33:6 says, in harmony with Peter and John, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

With reference to "I and my Father are one," the author in question says, "This word 'one' is the Greek numeral and cannot possibly be used to mean 'at one,' 'in

agreement with,' etc. Words are not to be juggled with like that" (italics mine).

We heartily agree that "one" is the Greek numeral, but it does not help our brother, for if any person has "juggled" with the word "one" it is he in attempting to make it mean that "I and another" are *one* numerically! The words "at one" and "in agreement with," do not appear in the tract he attempts to criticize. The statement there is that they "were one in purpose, desire, and thought, and that Jesus wanted His disciples to be one with Him and God in precisely the same way." A similar Old Testament use of the word occurs in Judges 20:8, "All the people arose as one man." Possibly others could be named in both Testaments.

The uniquely original remarks concerning the Lord's Prayer will not bear investigation, even on basis of ordinary logic, much less comparing scripture with scripture. So, too, the remark, "The Father in sending the Son, came Himself," far from being "absolutely the necessary implication," is not the implication at all, for Jehovah repeatedly speaks of the Messiah as His "servant," His "chosen," His "elect."

The same loose confusion is apparent in his remarks concerning the burning bush. Scripture comment on the incident (see Acts 7) tells us twice over that it was an angel of the Lord. These messengers of Jehovah spoke for Jehovah. His "name was in them," and they often spoke in His name. There is not, so far as the writer recollects, one single occasion where God is defined as an angel. Concerning His Son it is said, "To which of the angels said he at any time, Thou art my Son; this day have I begotten thee." If God refused to classify His Son as an angel, He would not so classify Himself.

Our brother quotes the enemies and "contemporaries" of Christ as evidence that He claimed to be God. He cannot, however, produce their evidence, or that of the Christ that He did so. I wonder if he would be willing to accept the evidence of the enemies of Christ that it was by Beelzebub, the prince of devils, that He cast out demons! I wonder!

Why leave the understanding of a subject so vital to Christian fundamentals "to the future" when no other subject in the Bible has so many clear and definite statements in reference to it; statements just as clear, even more so, than those which made our brother a conditionalist?

If that for which our brother contends is true, it is the most momentous of any subject mentioned in the Gospel of John, yet when John sets forth the reasons for writing his Gospel in 20:31, any such idea of Christ being "the I AM" is not even mentioned. It is impossible to reconcile the prayer of our Lord to the Father in John 17 on such a basis that "they are identical." In verse 3 the words, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent," render any such thought absolutely impossible.

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"We are not complete until we are saved from self-pity, and find joy in thinking of others."—Herbert Lockyer.

UNDER HIS WINGS

THE BIBLE is a book of many parts, but looked at from one viewpoint it becomes a great picture gallery. In it Jehovah talks to His people through similitudes, illustrations, and pictures of human life; through natural forms and divine things.

Perhaps one of the most expressive of the many pictures employed is found in the words, "under his wings." So simple, so homely—yet so deep is the grandeur of its symbolism that it should forever cheer the heart of faith.

The prophet-psalmist of Israel sings about hiding, rejoicing, and trusting "under his wings," while Malachi tells of "healing in his wings." Here, then, we have safety, gladness, confidence, and restoration—just the very things that the wayworn child of earth needs—all found "under his wings."

What a beautiful, sympathetic, yet inspiring picture these words present! Once, when a boy, I was entrusted with the care of a mother hen and her chicks, as a personal charge. I took great care of them. But one night, getting home late, I forgot them. Memory wakened in the morning, and on searching I found them in the unsheltered part of the barnyard. There sat the mother hen with the white frost on her back, cold, stiff, and dead! But the little chicks were well and happy. Love had given up its life in guarding them from danger.

Christ employs the figure of the mother hen in His sad lament over Jerusalem—"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34). So it is even now. Jehovah would have His people consider the safety, joy, and restoration found under the wings of the Almighty.

Should you endeavor to injure one of those little chicks, hidden under parental wings, the stroke must first fall upon the mother of the brood. Her life is placed above their life in a self-forgetful defense. Think you, then, that the everlasting Father will be less considerate than the mother hen? Of Israel's trials we read, "In all their affliction He was afflicted." Again, "When thou passest through the waters, I will be with thee."

In human history, protection and self-defense have ever been leading features in the mind of man. Cities with gigantic walls have been built to resist invaders. Lofty towers have been reared to keep watch against daring foes. Yet for all man's endeavors in the interests of safety, it is estimated that more than 6,800,000,000 persons have perished through violence and war.

Joy has been another great object of human endeavor. Hence we see the world crowded with theaters and picture shows. But the "rejoicing" produced by these agencies does not satisfy, neither is it enduring.

A few years since some travelers were passing over one of the slopes in the Himalayas. A fire was burning in the forest, but their attention was attracted by the peculiar call and distressed actions of a bird. Looking more closely, they saw its nest far up in a tree around which the fire was now

burning. Soon the fire began to ascend the tree. Then the distress of the bird increased. Nearer and nearer the flames mounted toward the nest. The travelers thought, "When they reach the nest, the mother bird will fly away." But no! When the fire touched the nest, with a wild scream she flew down, spread her wings over her helpless brood, and perished in the flames.

Oh, there was power in the love that made that little mother dare the flames and death in the endeavor to protect her birdlings. Forget not, there was power in the love that dared Gethsemane and Calvary that the sinner might live! That voice is still heard calling, "I have loved thee with an everlasting love." Ten times in the Holy Book we read about "wings" of the Almighty. They are always outstretched for the protection of His people.

Then, child of faith, take courage. Your Jehovah is a living God. Above every trusting servant He spreads the shadowing wings, while underneath He folds the "everlasting arms." "He shall cover thee with his feathers, and under his wings shalt thou trust."

To talk with Him, and walk with Him

As days may come and go,

Where darkened clouds may spread their gloom;

Or in the smile of day's bright glow

To find companionship divine

On every path below.

Unseen that Friend; and yet we love

The visions of His face.

Unclassed that Hand, so strong and sure;

And yet we share its grace.

In confidence divine we seek

The path His feet would trace.

Dear Lord, stay near. Thy presence lift

Above our shaded way.

Make real to our darkened sight

Thy purpose, lest our feet should stray

And miss the path our tears have hid,

That leads to perfect day.

—Robert Hare in *Signs of the Times*.

SHOULD CHRISTIANS PAY TITHE?

(Continued from page 7)

out of a Jew . . . Love is a poor thing if it can't get more out of anybody than the law can. A son is hardly worth the name if he doesn't give better service than a slave."

TITHING IN THE NEW TESTAMENT

Jesus surely expected that the Christian's giving, like all other good works which flow from his faith, would be even greater than that of Israel under the law when He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

One question may yet puzzle some minds. It may be asked: If, in the Christian era, the believer should still render to the Lord a faithful tithe, as well as giving offerings according to his ability, why is this obligation not more frequently referred to in the New Testament?

The answer is that tithing was so taken for granted by the early church that the New Testament writers had no need to write concerning it in their letters to the churches.

The reason why the subject crops up only in Paul's letters to the Corinthians becomes clear from a reading of them. In order that none in Corinth might accuse him of avarice, Paul had actually refused to accept anything from the believers there. In so doing he had mistakenly stifled their initial willingness to bear their share of the burden of the gospel, and had robbed them of a blessing. When he realized this, Paul begged the church's forgiveness, and corrected the error by instructing them in the obligation of systematic giving (2 Cor. 12:13).

In harmony with the recognition of the duty of tithing by the Apostle Paul, there are innumerable references in the writings of the church fathers showing that tithing was practiced by the early Christian church in every part of the empire, while nowhere do we find a word against the practice or suggesting a lesser proportion.

It is of particular interest to note that the British church, established very early by Christian traders, colonists, and missionaries, was a tithe-paying church.

Henry Lansdell, D. D., states that "tithe paying was known and practiced in this country by British Christians, and in churches of British origin, before, and apart from, the Italian mission of Augustine."—*The Sacred Tenth*, vol. I, page 250.

During the Middle Ages, the divinely ordained plan for the support of the gospel was lost along with many other precious truths. It was recovered and again taught by some of the reformers; but while many individuals and groups have recognized and practiced it through the years, it has never been adequately emphasized, with the sad results in the frustration of the work of the ministry at home and in mission lands with which we are only too familiar.

As, therefore, Jehoshaphat and Nehemiah in their days called the Israelites back to faithfulness in their responsibilities to God in "tithes and offerings," so there is need of a universal call to the sincere people of God today: "Bring ye all the tithes into the storehouse, that there may be meat

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THE DOCTRINE OF CHRIST

(Continued from page 4)

day's job and the night's amusement. They seek what money can buy and are slaves to it.

But the few have read this wonderful teaching of Christ and have found that little gate, called "strait" because it is a narrow place, not that it is so difficult, but it is hard to find if the crowd is followed. By entering therein you

are led up that narrow path where brothers walk hand in hand and the joy of life is experienced with Christ our Guide.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." We are to take note of them and know who they are, but it is not ours to judge them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The self-righteous, the ungodly, the hypocrites, the wicked who pretend to be servants of Christ only for the protection it gives them and those who serve only for a reward and those who have pleased themselves and thought they did God a service, these are the doers of iniquity of whom He speaks. But what is His admonition?

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The people were astonished at His teaching, for He taught them as one having authority. You and I have these words of Christ in our own Bibles. If we read these words of the Christ and do them we shall be like a wise man; but if we do them not we shall be as the foolish.

There is one thing that must be cleared up and settled now, once and forever: one thing to remember. You know that feeling of helplessness that comes over you when you look at the perfection of the only One who could keep these things perfectly and then at yourself and your weakness. You need not have that feeling of inability to keep these words and abide in this doctrine, for contained within the commandments is the promise that we may have the help that we need to do all His bidding. It is as the man who was granted the fulfillment of three wishes and having wisely wished first, that all for which he might further wish would be granted, had all that his heart desired. So we in this wonderful word of our Savior have the promise of all good things and the help that we may need to do all His will. Remember, we cannot do these things alone, but by the grace of God we can abide in the doctrine of Christ. May God strengthen everyone of us in His service.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

National Berean Conference

The National Berean Conference held at Oregon, Ill., August 9, 1937, was truly an inspiration to all who were there. Reports from the various committees showed that all had been working effectively the past year. As one delegate said, it was refreshing to hear in all the reports a note of accomplishment. Not one gave an alibi, or said there wasn't much to report. The Conference, in high spirits, gave a vote of thanks to the officers of the Society, the Berean Editor, the Social Correspondence, Junior Home Study, and other committees, for their excellent work.

Your officers for the coming year are: President, Harry Goekler, Hammond, La.; first vice president, Gerald L. Cooper, Ripley, Ill.; second vice president, Elmo Gaspar, Eden Valley, Minn.; secretary, Roselin Fredlund, Mora, Minn.; treasurer, Lucille LeCrone, Kennard, Neb.

The Berean Editor, Bro. Cecil Smead, reported fifty-six articles submitted from various states (Minnesota was at the top, with seventeen—C. A. S.). He needs your assistance in articles and reports.

Roselin Fredlund, Secretary.

A Card of Thanks

Many splendid articles by Bereans have appeared on this page. There is an idealism manifested by young people that influences many even of the older people to press on to higher conquests. Youth is the time of vision, of aspirations to greater things. Therefore, I appreciate sincerely the compliment you have paid me in appointing me again as Berean Editor. I humbly accept the responsibilities you have placed upon my shoulders. But you must realize that the job of editor is of necessity a job that if one person does all the work the effort must fail. I need your help, otherwise I cannot succeed.

As we look forward to the year's work, our faces are upturned toward the same vision: to influence ourselves and others toward more unity, truth, and righteousness.

Some persons have a knack of influencing others. Whatever they say gets across. People accept their views readily. Perhaps some are born with the knack, but in the majority of instances the ability to deal with people successfully comes simply by learning the rules and observing them.

It is a sad fact that many people start out life with high hopes, but through inability to get people to like them they drift into discouragement, and in middle age find themselves settled down in a complacent rut, and end up at last by never accomplishing much. And all the time the remedy is right at hand; they simply have failed to observe the little niceties of dealing with others. Many of us are now starting out with our first steps on the climb toward the peak of service. We must avoid the paths where our feet

will slip back more than they will go forward. I need your help; you need mine.

By virtue of the trust you have imposed upon me as your Editor, I find myself in a unique position where it is possible for me to advise you on the most effective ways of influencing others in what you write and in what you say. In order for me to do this it will be necessary for you each to send me an article you have written. I will ask my wife to help and we will go carefully over each article for the purpose of discovering the methods you are using to make your article a success. We will notice the sentences that we think are most productive of good, and see, perhaps, if there are any that we think should be reworded, deleted, or rearranged for more effectiveness. Then if you wish we will correspond with you regarding the article, which will enable you to repeat the successful methods and stop the methods that arouse resentment, antagonism, and are not productive of good. This should help you in your writing and in your speech. It will also help me, your Editor, for I will follow the successful methods we discover in your articles. I, also, am trying to grow in the ability to influence people toward unity, truth, and righteousness. Let us all go forward together.

Minnesota Conference

The Minnesota Annual Berean Conference was held at Eden Valley, July 31 and August 1. The following officers were elected: President, Carrol Bennett, Litchfield; first vice president, Lila Kirkpatrick, Little Falls; second vice president, Ross Hillman, Graytown, Wis.; secretary, Roselin Fredlund, Mora; treasurer, Lorraine Brossard, Litchfield.

We were glad to welcome the Graytown, Wis., Bereans who asked for membership with the Minnesota society.

Roselin Fredlund, Secretary.

Be the Fellow That Your Mother Thinks You Are

While walking down a crowded city street the other day,

I heard a little urchin to a comrade turn and say:
"Say, Jimmie, don't you know, I'd be happy as a clam

If I only was de feller dat me mudder tinks I am.
She tinks I am a wonder, and knows her little lad

Would never mix wit nuttin dat was ugly, mean, or bad.
I often sit and tink how nice 'twould be—gee whiz,

If a feller was de feller dat his mudder tinks he is."
So, folks, be yours a life of toil, or undiluted joy,

You still can learn a lesson from the small unlettered boy.
Don't try to be an earthly saint, with eyes fixed on a star;

Just try to be the fellow that your mother thinks you are.

—Selected.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

IN GOD'S KEEPING

FREDDIE, who was just past six years old, lived with his father and his mother and his little baby sister on the edge of a small town. Nearby was a farmhouse, and every evening Freddie had to go there for milk for his little sister.

Now along the side of the road leading to the farm was a dense woods. And Freddie shuddered every evening as he walked quickly past it. Every shadow looked like some wild animal ready to jump out at him. Every noise of the birds or insects in the woods to his foolish ears sounded like a person in distress, calling to him for help.

Freddie had been going for the milk every evening for three long months when suddenly he decided one evening on the way home that he couldn't go again. There was no one else who could go, because Mother couldn't leave the baby to go and Father returned home too late from his work. Baby sister would be too hungry to wait that long.

Freddie had just come to the edge of the woods that evening when he happened to look up into the sky. There he saw a big, bright star, and it seemed to go ahead of him as he walked along with his pail of milk. He was whistling to keep up his courage and to drown out the sounds that frightened him so terribly.

When his eyes lighted upon the beautiful star he thought of the words that Mother had read to him just the evening before after he had returned from his usual errand: "He that keepeth thee will not slumber." He could still hear her soft voice.

"The Lord is thy keeper," Mother had also read, "the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." Why should anyone be afraid? he asked himself.

Then Freddie thought of the One who had made the stars and the moon. Yes, God had made the woods and the birds and the insects also! And he thought that the One who had created all things for man to enjoy surely would not allow harm to come to a little boy who was going for milk for his baby sister.

God was so great, thought Freddie, that He could make all these things; something that the greatest man he had ever heard of couldn't do. And this same God never sleeps,

as Mother had read to him from Psalm 121 just last night.

Why, God was awake up there somewhere beyond the stars, and He was watching over him as he walked along the path! As he watched the star march along the heavens ahead of him, he seemed to feel God's presence right with him.

Freddie stopped whistling so that he could hear the last bird call to his mate that night was coming. He wanted to hear the crickets chirp also. And instead of looking at the empty prairie on the other side, as he generally did, he looked at the woods and saw the tall, straight trees. They seemed to be lifting their arms up to God for His blessing before darkness came down and hid them from sight.

Suddenly Freddie discovered that he was at the edge of the woods, and in a few minutes he would be home safe with Mother. Then little baby sister could have her milk. How glad he was he had not told Mother, as he had planned to do when he started out tonight, that he couldn't go again! For it would have worried Mother very much indeed.

As the small boy neared the house he began his cheerful whistle, which his mother had often told him made her feel so happy in having such a dependable son. He straightened up his small shoulders and entered the house.

Every evening after that Freddie found something new or something interesting in the woods or in the sky. He learned many things about the stars and the trees and the birds and insects. For he always asked Mother or his teacher all about the things he didn't understand. He took different things that he found to school, and the whole class often became interested also.

Best of all, Freddie knew deep down in his heart that God was with him at all times. And this thought kept him brave and cheerful no matter what errand he had to do.

It also did another thing for Freddie. It kept him from doing many things that are wrong. "Because," thought the little boy, "God, who watches over me so carefully, would see, and it would grieve Him."

And God is just as watchful over little girls as well. For all God's children are His special treasure. And, "the Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

AMONG THE CHURCHES

SKELTON, WEST VIRGINIA

Again the faithful little congregation at Skelton has been given reason for rejoicing. A party of six drove to Maurertown, Va., last Friday night to attend the conference and remained until the following Sunday afternoon. On Saturday three members of the party, Mr. Michael Szoke and his wife, Mrs. Rose Szoke, and Miss Asilee Capps, were baptized by Bro. G. E. Marsh into the name of the Lord Jesus.

The party was headed by Bro. Poland, who has accomplished such a splendid work in the vicinity of his home, which is located in a mining region in south-central West Virginia. Bro. V. Earl Thayer visited the community at the request of the brethren there and baptized a number of believers some time ago. It is hoped that more frequent contact may be made between the church at Skelton, which is already contemplating starting a church building fund, and the older congregations of Virginia.

Bro. and Sr. Wilsie McKnight present a product of outstanding merit and beauty. On the market August 30, 1937; net weight, 8 pounds, 11 ounces; quantity, 1; type, boy; title, William Raymond; on display, Copley Hospital, Aurora, Illinois.

ATER, TEXAS

The Church of God meeting which was held at Ater, Texas, with Bro. T. A. Drinkard conducting the services, was brought to a close Sunday evening, August 29. We were very happy to see so much interest manifested by everyone throughout the meeting.

Bro. Walter Roberts led the song services, with Mrs. Ollie Little at the piano.

The following accepted the gospel invitation and were baptized: Delbert Melton, Edith Kays, and Imogene Whisenhunt.

Bro. Drinkard will return on the first Sunday of each month to assist with the work we have started.

Mrs. Wayne Yows.

Bro. C. E. Lapp, pastor of the Church of God at St. Cloud, Minn., writes: "On the evening of August 29 the St. Cloud congregation had the privilege of hearing Bro. Harry Gockler bring a message from the Word of God. We were very glad for that opportunity and also for the good message that he brought us. We are glad to welcome any of the brethren who may be near to come and strengthen us in the Word of God."

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mary Calkins; W. A. Reid; Ella M. Siple; A. L. Corbaley; Mr. and Mrs. E. C. Railsback; Lydia A. Railsback; R. H. Judd; Mr. and Mrs. Paul C. Johnson; L. P. Marsh; Mr. and Mrs. Delos Andrew; Mrs. Eva L. Page; Maybelle Hanson; Wayne and Georgia Thompson; Silas Claypool; Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Lillian A. Greiner; Mr. and Mrs. J. H. Williams; Mrs. Grace L. Myers; Dorothy Magaw; Marion R. Richards.

1887 Iowa's Fiftieth Conference 1937

Once more the Iowa State Conference, which convened August 21-29, 1937, has gone into history. Oh! how good to enter the camp grounds with the warm handclasp of friends we meet year after year and now and then a new friendship is made to enrich our memories of Conference days.

The intangible things are not the only ones that make this week happy and precious to the brethren, but the truths gained by many years of previous study of the Scriptures by ministers and teachers who give so freely and ably of their gospel wisdom.

We were happy to have with us this year Bro. Melville Lyon of Cleveland, Ohio, and Bro. and Sr. John Denchfield and Darlene, who have worked the greater part of the past year in Iowa. The ones coming the farthest were Ida Renner Shepard of Madera, Calif., and Mr. and Mrs. Guy Neale of Clearwater, Fla. The number enrolled compared favorably with that of last year.

The Bereans used a half day this year with business and program in the afternoon and Bro. Denchfield conducted the Berean sermon in the evening.

Saturday afternoon was in charge of the Fiftieth Year Jubilee Program Committee, with Bro. A. M. Jones presiding. Bro. O. J. Allard talked much about the work done by the pioneers in the gospel work in the state, and paid tribute to the late beloved Bro. A. J. Eychaner with whom he was so closely associated. Bro. J. M. Prime read a paper prepared by Bro. Eychaner about the many conferences held, the first one at Watkins Wells in the year 1887, the spot which is so well known in the writer's community as Lake Comar in Story County. This paper also recorded the beginning of Berean work, of which Bro. Eychaner was the founder. Bro. Frank Marsh read about the work and conference at Irving. Sr. Eychaner told of interesting things at the Marshalltown camp. Bro. O. J. Allard was also one of the pioneers in the gospel work, serving the State Conference fifteen years as president.

Bros. Lyon and Prime and Srs. Prime and Ann Patrice Prime sang "Beautiful Days,"

the song we like so well, composed by Bro. Eychaner. Several told of things that happened at their first conference or some other little interesting reminiscences.

Bro. Williams gave a sermonette, "Let Us Go On." The church has started on the way to the Father in Christ, so it must move on to its final destination.

An outstanding sermon by Bro. Lyon on "God's Jubilee" was in harmony with our golden jubilee anniversary.

A liberal offering was made and the observance as a whole was much enjoyed and one long to be remembered.

The result of the election of state officers was as follows: Herman Hunt, Clarksville, president; A. M. Jones, Eagle Grove, vice president; Mrs. J. M. Kiger, Marengo, recording secretary; Esther Sealine, Stanhope, corresponding secretary; Mrs. Lee Fish, Maxwell, treasurer.

Mrs. W. H. Allard, Cedar Falls, was appointed chairman of the Building Committee. Building funds may be sent to her, and the funds for general and evangelistic work to Mrs. Lee Fish. Everyone who saw the interior of the church building was very much pleased with it, though it is not yet complete. The acoustics is very good. There is still some indebtedness on it and any help on it, as well as for the general work of the coming year, would be greatly appreciated.

Bro. J. W. Williams and Bro. Arthur Jones will have charge of much of the work the coming year.

There is always rejoicing when one is added to the church. John Phillips requested baptism, and after the baptism had been administered the Communion service was held.

A memorial service was conducted by Bro. Williams in memory of those who have passed from this life during the past year. He also held the closing service of Sunday evening.

Sr. Arnold Sealine wishes to express her appreciation for the remembrance sent her from Conference friends.

And so another successful Conference has closed.

Esther Sealine, Cor. Sec.

ILLINOIS CONFERENCE REPORT

(This is the part of the report left over from last week.)

Under the heading of new business Bro. F. L. Austin presented the matter of the deed for the Eldorado church property. This deed had been incorrectly drawn up. It was the desire of the Eldorado church members to have their deed made to the Illinois State Conference in trust for the Eldorado members. Bro. Austin consulted lawyers and after much research found out how to have the deed made, and the Eldorado members had it corrected and drawn to the Illinois State Conference, subject to certain necessary rules and regulations. After this had been done it was found that the Illinois State Conference has no rules and regulations in its constitution whereby it can receive, hold, and regulate such property.

Therefore, the following resolution was offered to the Conference:

"Whereas the Eldorado Church of God in Christ Jesus, as an affiliate member of the Illinois State Conference of the Churches of God in Christ Jesus, has conveyed its church property to the said above named Conference, subject to certain conditions and rules with reference to the management and control of any such conveyed local church properties; and

"Whereas the constitution of the said Illinois State Conference of the Churches of God in Christ Jesus does not now provide for handling such properties, as has been conveyed by the Eldorado Church; and

"Whereas it is the intent of this Illinois State Conference of the Churches of God in Christ Jesus to so amend its constitution as to provide for receiving and controlling any or

all such conveyed properties according to rules and regulations, and to make such amendment at the earliest possible convenient time; therefore,

"Be it resolved that the Illinois State Conference of the Churches of God in Christ Jesus hereby direct its secretary to give proper, due, and legal notice of intent to offer the following amendment to the constitution of the Illinois State Conference of the Churches of God in Christ Jesus at its regular annual meeting in the year 1938, namely:

"Be it resolved that the constitution of the Illinois State Conference of the Churches of God in Christ Jesus be and is hereby amended by the following addition to be known as Amendment Number 1; to read as follows:

"This Conference shall have power to acquire by purchase or by donation, or to sell, both real and personal property, subject to the following provisions:

"1. Real estate or personal property of the value of one hundred dollars or more shall be purchased or sold only after approval by the Executive Board, as provided in paragraph number 3.

"2. Donations to this Conference of property with conditions that impose obligations on this Conference shall be accepted only after approval by the Executive Board, as provided in paragraph number 3.

"3. Approval for purchase, sale, or acceptance of property shall be by an affirmative vote of two thirds of the members of the Executive Board at a meeting. Notice of the time, place, and the nature of the business to be considered shall be given to each member ten days prior to said meeting, and unless such notice is given, approval shall not be valid.

"The Executive Board shall have power to do any and all things necessary to protect the interests of this Conference in any property which it now has or may acquire."

"Be it also further resolved that the Executive Board elected as of this date be and is hereby authorized to place in force at once as between this Conference and the said Eldorado Church the rules declared as of intent, as stated in the above proposed amendment, including authorization that the Eldorado Church shall appoint three trustees to hold the Beneficial Title of said conveyed property, to manage, care for, protect, and utilize said property in trust for the said Eldorado Church at the said church's own expense and responsibility, all in every way the same as if the church had retained its property."

A motion was passed that the resolution be adopted.

The reason for conveying local church properties to the State Conference is to insure that the properties shall remain at the disposal of the church in the event of the death or disbanding of members constituting the local organization.

CONTRIBUTIONS TO N. B. I.

Mrs. Mary Roose	\$ 5.00
Winfield McKaig	10.00
Mattie Benjamin	10.00
Ruby A. Johnson	2.00
J. W. Sweet	4.00
Mrs. Rosecoe Dunbar	7.70
Maurertown, Va., S. S.	6.61
Maybelle Hanson	4.00
Ontario	6.00
G. J. Bennett	2.50

HERALD RECEIPTS

C. N. Adams; Clarence Carpenter; Mrs. Robert McLane, Jr.; Walter C. Kuhlmeier; Willis Stedman; Mrs. P. N. Benn; Mrs. Eugene Hall; Clint Scott; Ernest Logan; Rosecoe Dunbar; Mrs. Pauline Chapman; Miss Lula Williams; Mrs. Sophia Carlson; Miss Josephine Sleeter; Miss Velma Boles; Ronald Jones; C. S. Stover; O. W. Lindgren; O. G. Patch; Bert E. Decker.

A letter from Bro. Lyle Rankin of Cashmere, Wash., contained the following, which was written after his return home:

"I am pleased to report that while Bro. and Sr. Corbaley and I were in Wichita, Kan., we had the pleasure of instructing a family in the way of life, and four of the family, Florence, Leonard, Gladys, and Warren Dart, were obedient in baptism. The parents had been obedient eleven years previous. Let the people of God pray for these to be faithful and endure unto the end.

"I arrived home safely the morning of August 29, having enjoyed the trip throughout. I thank God that I could have such a journey, and also I thank those who made the trip possible and enjoyable, and I am grateful for the hospitality shown me while attending the Conference."

INDEBTEDNESS FUND

Oregon, Ill., Church	\$7.34
Ripley, Ill., Church	3.35
Willis Stedman	5.00
Mrs. Lucy Robinson	1.00

HYMNOLOGY

By J. W. McLain

HYMNOLOGY is, primarily, the study and science of hymns. It would seem appropriate to include under that head the presentation of the same. Much knowledge of hymns would be of little importance in adding to our worship program if there is no feeling of appropriateness, timeliness, and value of the hymns in question.

It is no uncommon occurrence to find an invitation hymn being sung for a Sunday school opening song of praise. It is quite often that particularly slow and solemn tunes are selected for children's work in Sunday school and Bereau study.

Another extreme is the use of light, lilting music at the devotional service, when the more solid, worshipful hymn would be appropriate.

It would seem that our hymn worship would become more effective if the appropriateness of the hymn to the occasion were observed. Songs such as, "Jesus Loves Me," "Bring Them In," "Everybody Ought to Love Jesus," etc., should be appropriate in Sunday school work or any occasion where children participate.

"All Hail the Power," "In the Cross of Christ I Glory," "My Jesus, I Love Thee," are types of songs appropriate to the more solemn worship service.

The atmosphere for the sermon presentation can very successfully be prepared by choice selection of words and tunes that prepare the audience for the particular trend of thought desired.

An abuse of timeliness is to draw the congregation into a splendid spirit of worship through the solemn hymn, and then to offend the delicate sensibilities of all by callously turning to such as, "Onward Christian Soldiers."

A hymn has no value to worship if the thought expressed is in no sense biblical. Entirely too many songs are abroad that are the product of fancy rather than fact.

Every song writer at some point in his career is drawn to express a philosophy of life, death, the hereafter, reward, etc., because these are vital questions to every human to a certain degree. Our problem is to sort out those that are not the product of the devoted disciples of Christ and students of His Word.

We all make mistakes in providing a perfect relationship between the song service and each particular type of worship service. But we should at least make preparation for each song service, with the aim that the selection and the order of songs will contribute to the effect and the attainment of the aim of each meeting.

THE BIBLE IN OUR PUBLIC SCHOOLS

(Continued from front page)

pointedly asks, "Why is it that entirely aside from its religious bearings, this Book is not found worthy as literature, as philosophy, as history, of a place among the fundamental elements of knowledge which are compulsory in all institutions of learning?" Such testimony can be quoted from scores of other great teachers and gives us a positive answer to the first question.

Does the schoolroom present an undesirable situation for Bible study? I am inclined to believe that only the home affords a better one, but it is common knowledge that that institution has been gradually shifting this responsibility to the church and school. Due to the fact that the school reaches more children more often in a better organized learning situation than does the church under its present organization, it stands to reason that the school is deserving of more recognition as an institution in which to teach God's Word.

As to the preparation of teachers in the subject matter of the Bible there might be some debate. But certainly they should be as well prepared for the task as are most Sunday school teachers. Give the Bible equal importance with other subjects, and teachers will be required to prepare themselves to teach it. For you who fear that teachers would not be prepared to teach the Bible intelligently and spiritually it will be admitted that in every profession we shall find a few poorly qualified in this respect. The Sunday school is not always free from such teachers.

Are teachers indifferent to the moral welfare of their pupils? In answer to this question Washington Gladden, writing in the *Atlantic Monthly*, says, "A considerable acquaintance with teachers impresses me with the belief that the feeling of their responsibility for the moral welfare of their pupils, and their appreciation of the values of character, are steadily deepening among them. No profession is so sacred that shallow and self-seeking persons do not find a place in it; but I believe that as much seriousness and devotion may be found among the teachers of our common schools as among any other class of persons—the clergy not excepted."

Most educators agree that none of the reasons mentioned have caused the state and school to adopt the present attitude toward the Bible. Instead they place the responsibility upon religion. They believe that our insistence upon religious neutrality in America has made teachings of our sacred Book virtually inaccessible for purposes of instruction to the children of our public schools. Is it not a pity that religion, which should be the bond of peace, the force that should enable us to dwell together in unity, is the wedge that divides us and prohibits popular teaching of the Word of God? Educators of all shades of religious belief lament the restrictions which permit children to be taught geography, but not about God who made the earth; botany, but not about God, the great Creator; physiology, but not about God who made man; astronomy, but not

about God whom the heavenly bodies obey; history, but not about inspired prophecy and the divine providence in human affairs; human laws, but not about the divine commands for human conduct.

To the reader it will be quite evident that in this discussion no solution of the problem has been suggested. There seems to be no immediate solution. Perhaps this is but one of the encouraging "signs" of the times. If this is true, we need not view the problem with alarm but should welcome it as one of the agents ushering in the new order. To a considerable number of people, however, the problem is merely a sign of a decaying civilization, a social phenomenon of gloomy significance. They understand it as one of the primary causes for the present distraught condition of the world and believe that unless religion can be given a place in education, under the new condition of modern life, and in the light of modern science, comparable with that which religion once held, human civilization is in danger of further disaster and ultimate ruin.

SHOULD CHRISTIANS PAY TITHE?

(Continued from page 11)

in mine house" (Mal. 3:10).

If all who named the name of Christ were to respond with the whole-hearted consecration which was seen in Israel as a result of the appeals of these leaders, a similar mighty surge of revival power would sweep through the church of God today.

The ministry would no longer need to dissipate their energies augmenting the dwindling finances of the church, but would be able to devote themselves wholly to their sacred calling. The poor would be properly cared for, and thousands more consecrated messengers of the cross would be able to go forth carrying the good news of salvation to earth's remotest bounds.

And far from being impoverished by returning to the Lord His own, His faithful people would prove again the Lord's promise through the Prophet Malachi: "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).

Even now there are many thousands of earnest Christian people in every land who have embraced again the Lord's plan for the support and extension of His work. Without exception, they testify that, as they have rendered a faithful tithe, the Lord has blessed what remained, as He did the barrel of meal and the cruse of oil of the woman of Zarephath. With one accord they rejoice in reaching higher ground in faith and life. And as they have seen the result of their giving in souls won for the kingdom of God, they have found a satisfaction of spirit which is indeed their chief reward.

May you, my reader, join this loyal band and share their burden and their joy.—W. L. Emerson in *Signs of the Times*,

THE RESTITUTION HERALD

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NUMBER 49

The Hope of Israel

By D. G. Harvey

"And now I stand and am judged for the hope of the promise made of God unto our fathers."—Acts 26:6.

SINCE the dawn of history, mankind has been divided on the question of future life. Three thousand five hundred years ago Job asked the question, "If a man die, shall he live again?" (Job 14:14). Then, moved by the Spirit, he answers his own question in verse 15. "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." This division of thought prevailed in Paul's day, for we read of dissension between the Pharisees and the Sadducees: "And the multitude was divided." On what question were they divided? "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both" (Acts 23:8).

Without knowledge of this great truth there can be no hope. We remain in the same condition as the Gentiles of old: "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" (Eph. 2:12).

Paul warns against ignorance and this hopeless condition in 1 Thessalonians 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Look at Peter, when the test came to him. When he saw his Master taken he did not fully understand. *He had no hope.* In his fear he even denied his Lord, saying, "*I know him not.*" Without hope he became a coward.

But this same Peter, when knowledge came and hope revived, boldly proclaimed the gospel of Jesus Christ without fear. He was a witness of the resurrection of Christ. Note his logic in the reference he makes to the tomb of David (Acts 2:29). The Jews knew of those two tombs. They knew that the tomb of David was not open and they knew that the tomb of Jesus was open! What greater proof could Peter have given in that city that Jesus had really risen from the dead? Can we wonder at the fact that three thousand came to believe on that day?

Today we have more evidence in history that Jesus

lived than we have that Alexander, Cæsar, and Napoleon, lived. Of these latter men, we have ancient history alone as proof. But we have evidence on every hand that Jesus once lived. Why do we write, "1937 A. D."? Some great event occurred at that point in history that changed the affairs of men, even to the method of keeping time.

Again, if Jesus never lived, why do we have churches bearing His name? Why do we have Bible schools, Bibles, and Bible helps? Had Jesus died and remained in the grave as other men do, would He have been heard of today? *But He arose!*

We accept the annals of history as true, which are the recorded acts of men. Then why not also accept as true the recorded acts of Jesus? Why not accept them as history, if nothing more?

Paul writes of how Christ died, was buried, and rose again the third day from the dead. In support of his record he gives us as evidence not only the testimony of the apostles, but also that of many other witnesses, for "he was seen of above five hundred brethren at once" (1 Cor. 15:6). Had Paul's story been false, would it not have been proved false at once? Remember how Gamaliel, a learned Pharisee and "celebrated Rabbi and member of the Sanhedrin," and a former teacher of Paul, reasoned before the council. Calling attention to many would-be reformers who had passed by and been forgotten, he said, "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38, 39).

The fact that the work did not die out, is proof that Jesus rose from the dead!

Then Paul reasons in the 15th chapter of 1 Corinthians (vv. 12-18), that if there is no resurrection, there is no hope: death ends all, and man returns to dust never to be seen again,

(Please turn to Page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

British "Failure in Palestine"

"In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces."—Zechariah 12:3.

LONDON, England, Sept. 3.—Lord Strabolgi, in an article appearing in American newspapers, asserts that Great Britain has been forced to retreat from the positions it has occupied in Palestine owing to its inability to keep the peace between the Arabs and the Jews.

"On August 7, 1936," he writes, "following on one of the numerous outbreaks of unrest and bloodshed by the 900,000 Arab inhabitants, an exceptionally strong royal commission was appointed by King Edward VIII to enquire into the cause of the trouble."

The commission reported its findings and recommendations, with the nature of which our readers are already familiar, on July 8 of the present year. Lord Strabolgi, commenting on the recommendation that Palestine be separated into three sections, anticipates that the Government and probably the League of Nations will agree to such an arrangement, but asserts that to do this "records a failure, after seventeen years of British administration and statesmanship." Emphasizing the alleged failure, the noble author declares that "it must be admitted that this is the greatest setback to British prestige since the loss of the American colonies."

The language of Zechariah, quoted at the opening of this editorial, is significant, especially when its context is carefully considered. Jerusalem shall become "a burdensome stone" to all nations "that burden themselves with it" at a time approaching the day "when they shall be in the siege both against Judah and against Jerusalem" (Zech. 12:2).

World Ills and Sun Spots

"Let there be lights . . . for signs, and for seasons, and for days, and for years."—Genesis 1:14.

WASHINGTON, D. C., Sept. 3.—That the sun has much to do with life upon the earth has always been recognized, but that it has direct effect upon the destiny of races and nations is but beginning to be understood or imagined by our theoretical scientists. According to latest reports the unity of the solar system is much more complete than has been generally supposed. The terrific "storms" which sweep the face of the sun from time to time seem to exert a definite effect upon life that exists upon this planet. It has been observed that with each successive occurrence of "sun spots," not only has the weather of the earth apparently been influenced, generally for the worse, but the temperament of humanity has been stimulated.

The result has been that wars and commotions among the nations, increased crime among the peoples of the earth, terrestrial storms, droughts, and floods, together with pestilences and famines have been experienced in all parts of the world during the periods when these mysterious solar tempests prevailed.

In connection with these recent "discoveries" it is of interest to recall the purpose of God in the creation of the sun and the other heavenly bodies as stated in the Bible.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years" (Gen. 1:14).

The Hebrew word translated "signs" in this place is rendered "miracles" elsewhere, and the word "seasons" is used in other places to designate great divisions of times (Acts 1:7), which compose distinct eras of divine accomplishment. The sun, then, may be regarded as one of God's prophetic "yardsticks" in a dual sense: first, it marks off the passage of the years into ages; and second, it passes through certain mysterious changes of a miraculous nature which serve to tell those who are "not in darkness" (1 Thess. 5:4, 5) of the nearness of the day of the Lord.

War in the Far East

"Tidings out of the east and out of the north shall trouble him."—Daniel 11:44.

SHANGHAI, China, Sept. 4.—Among the latest developments in connection with the undeclared war now raging in China is the report that Russia is secretly planning to take part in the conflict owing to the fact that the Russian "sphere of influence" in northern Mongolia is threatened by the Japanese advance in that direction. Should such an eventuality occur there is no way of telling how far the conflagration would spread, as Russia has secret agreements with France which might possibly involve that nation in the struggle. Owing to the meager and very unreliable information leaking out of the Far East it is difficult to know what the actual situation is at the present time.

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Studies in the Christian Life

THE aim of the Sunday school lessons of the coming quarter (October to December) as stated by the International Lesson Committee is: "To create and deepen individual fellowship with Christ and to quicken the conscience of Christians that they may carry the spirit of Christ into all their activities and relationships."

To achieve such a purpose as this is surely worth much time and effort. There is nothing more important than to create and deepen fellowship with Christ, whom to know aright is life eternal.

The lessons of the quarter begin with a consideration of Christian sonship. To be made the sons of God is a sublime privilege, the ultimate greatness of which we can only dimly appreciate. It is not through the works of righteousness that we have done, but through God's mercy and grace. He does not leave us to try to live aright in our own strength. Rather, He gives us of His Spirit to assist us, and to lead us, and to guard us from stumbling.

After we have become God's children we should live in a manner befitting our heavenly lineage. This will mean, among other things, a proper control of the tongue. To no small extent a man's speech is a manifestation of his inner character.

According to James—and most people will readily assent—there is nothing more difficult to control than the tongue. But it is possible to have our lips so purged with a live coal from God's altar that our speech will be truly Christian in character.

Not only our speech, but all our conduct should show forth the new life which we have in Christ Jesus. The fruits of the Spirit—love, joy, peace, longsuffering, meekness, gentleness—should be borne by one who has the Spirit of Christ. But as a branch can bear fruit only as it is united with the vine, so also can we bear the fruits of the Spirit only as we are united with Christ.

The true Christian will not only be correct in his outward conduct, but he will enjoy inward peace and rest such as come alone through the presence of God's Spirit in the heart. Christ promised to give rest to the weary and heavy-laden. And Paul exhorted us to let the peace of God rule in our hearts.

Peace of mind is an inestimable boon which millions have sought for in vain. It is one of the most blessed truths of the gospel that such peace may be ours, without money and without price, if we will come to Jesus and learn of Him. Where this peace exists there is also fellowship with God and with His Son Jesus the Christ.

Christians should not keep to themselves the spiritual blessings that are theirs. But they should strive always to extend them to others. We all should be workers together in behalf of Christ. Christian consecration includes a willingness to do whatever God may direct. Surely no one who professes to follow Christ should do less.

ADAPTING LESSONS TO YOUNG CHILDREN

It is generally supposed that some of the Uniform Lessons are hard to adapt to the little folk. And this is particularly true of the majority of the lessons for the fourth quarter. If the Uniform Lessons are used in all departments, what can be done when the lesson text is of such a character that it would be too difficult or uninteresting for the primary children or even for the juniors?

There are several things that can be done. In the first place, the special topics for these departments can be developed by the resourceful teacher independently of the lesson text, or with only such reference to the text as may seem suitable. Every teacher should have ideas of his own, and may develop the topics in other directions and with such illustration and stories as may suggest themselves. Of course, a teacher is always at liberty to develop a topic of his own.

Again in difficult lessons a teacher may base his teaching upon a text different from the printed one, often using something that is related. Not infrequently when a lesson includes more than the printed text, there will be found a portion in the larger lesson that is better adapted to the little folk than is the printed portion.

The teacher of young children ought never to be tied down to the lesson text. He should feel free to introduce other material, though preferably this should be as closely related to the lesson as possible. Thus, if there is a lesson on Ezekiel or Jeremiah or Peter or John, instead of considering a text that is didactic or hortatory in nature, the wise teacher will use other material concerning these men.

The more the teacher knows of the Bible and about biblical characters, the more interesting and helpful will be his descriptions and stories. Occasionally a series of lessons is designed primarily for the consideration of important topics, as is true of the lessons of the coming quarter. In such cases, even in teaching adults one should by no means feel limited to the lesson text.

For primary children there should be considerable use of the concrete in the lesson period. No matter how well a lesson is adapted to the little folk, it is difficult for them, as well as for the teacher, to spend the full period directly upon the lesson itself. Handwork that is related in some way to the lesson is highly desirable, as well as the use of colored picture cards and blackboard drawings and other things of an objective nature.

A sand table is a great aid to the resourceful teacher. There is almost no end to the biblical scenes that can be represented thereon. But it can be used with the most profit only where there is a separate room for the primaries.

Another aid which is very attractive is the "feltogram." It is made by covering a light board, approximately 38 by

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Grace Manifested

Titus 2:11-14

GRACE is the unmerited favor of God. It does not depend upon our actions at all. It is as free to the vilest as the cleanest.

Across all human actions is written, "All have sinned, and come short of the glory of God." As the poet says, "And when our holiest works are done our soul depends on grace alone."

Grace is manifested through but one medium and that the Lord Jesus Christ. Law to correct and discipline came through Moses; but grace and truth came through Jesus Christ (John 1:17). Grace was impersonated in Christ. It was such that accepting the lowest poverty He was made rich in the highest sense. He showed grace in His attitude toward people while on earth. When Pharisee condemned. He forgave, and sent away with a new lease on life and new inspiration. The woman taken in adultery was bidden go and sin no more, when conscience-stricken accusers had stolen out one by one.

Grace is a teacher. We must not abuse it by casting off moral obligations. Some do so now and did in Paul's time. "Shall we continue in sin, that grace may abound?" "God forbid," was Paul's answer. "How shall we that are dead to sin live any longer therein?" Grace is a dominion, a realm of action, as well as a cleansed of the slate of sin's record.

Grace's teaching is very simple, having a negative and a positive phase. Denying ungodliness and worldly lusts, the negative; living soberly, righteously, and godly, the positive.

The subjects of grace are the lights of the world, or at least the aggregate of them is the light of the world.

Grace is expectant. It looks for the blessed or happy hope connected with the coming and glory of the second appearing of Christ. Jesus manifests both grace and glory, thus becoming the author and finisher of our faith.

Though the hope He clearly set forth, the emphasis is on the practical exhibition of Christian character. This world is the sphere of action and good works the operation.

The one who is to come was once here and gave Himself for believers. To be sure, He gave Himself in behalf of all, but believers are the ones in whom the fruit of this gift is seen.

He "gave himself." That is the most effectual gift. Some give things, but withhold the gift of self. Such do not effect the purpose that the giving of self does. The mother gives herself to the child. That is far better than things. Things are included, but the gift of self is the first consideration.

The purpose is wide. We have it in Galatians 1:4 that He gave Himself for our sins, that He might deliver us from this present evil world according to the will of God our Father. But the purpose connected with our passage is wider and deeper. He gave Himself for us, which included

our sins, and the discipline of purification, also, that we might bring forth good works.

The gift means redemption. That is a buying back of that which had gone out of our hands through mortgage encumbrance. When the property is about to be sold, the stepping forward of some one who pays off the mortgage and returns the property to the original owner is a good illustration of redemption or buying back. Provision was made for this in the law of Moses. The case of Naomi and Boaz is in point here. Elimelech's estate had fallen into the hands of another while Naomi was away in the land of Moab. She found herself, on her return, without the property which had slipped away from her in her absence. There was a near relative whose office it was to redeem the inheritance. When apprised of the fact, he declined when he learned that redemption involved marriage with Ruth the heiress. Boaz, the next of kin, redeemed it and took the damsel to wife.

Ransom is a term to express the benefit of the gift. This is much in evidence in modern times in the matter of kidnaping. A child or some member of a wealthy family is seized and held for ransom to get it back. The money is paid in a secret arrangement and the kidnaped one delivered. There must be great care lest the kidnapers get angry and destroy the captured one. The love of the family for the one taken is appealed to and there must be great precaution that the captured one be not injured.

This is but a small part of the matter of ransom in kidnaping cases. The full settlement of the case requires the arrest and punishment of the kidnapers. The family has to attend to the getting back of the relative. The kidnaper is still at large and the law has to run him down and give him his just dues of punishment.

No human illustration can set forth the work of Christ in its fullness. It can do only a part of it. Take the day of atonement as set forth in Leviticus. We have two goats, one of which is killed and the other is led away into the wilderness. These represent Christ in both His death and life. The sacrifice for sin in one and the actual taking away of sins in His resurrected state.

In the application of this redemption, the captor, the kidnaper, the mortgagee, is Satan, the Devil. Christ is the Redeemer because He is the nearest of kin and capable of doing the work. He is the one paying the ransom price and who arrests the culprit responsible for our enslaved condition. His redemption, then, means the restoration of all rights and privileges of the one under bondage and destruction of him who has brought this upon us. This whole transaction is stated by the writer to the Hebrews: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were

all their lifetime subject to bondage" (Heb. 2:14, 15).

Personal redemption from this bondage awaits personal faith. The power of deliverance is then felt and the purification is instituted that results in good deeds. This faith is honored in the cleansing of the soul from the consciousness of guilt (Heb. 9:13, 14).

This redemption is complete. No taint of guilt remains

after the cleansing faith. This life is one of vision. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

The purified ones are to be God's own possession. This is the meaning of "peculiar" in this connection. It is not oddity, as some would imagine. Many strange things are
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Public Enemy Number One

By J. W. McLain

WE ARE all familiar with the much-dramatized, much-eulogized, much-idolized Public Enemy, the gangster. We realize that not one of us is exempt from paying toll to him, in that the per capita cost of crime is approximately \$128.00. While we are impressed with the grim reality of this public menace, yet there is, surely, a still greater menace that might well deserve the title, Public Enemy Number One.

Death is the real menace, the real enemy of the human race. Even though the poets would make of it nothing more than a transition, or an entrance into some unknown fairy-land, yet it is revealed in the Scriptures as a monster that plays no favorites, the grim reaper that brings, not blessing, but sorrow and anguish.

We are apt to forget that death is a part of the curse that was pronounced upon Adam and upon the ground. We are likely to overlook the fact that, whatever there is in death is there because of sin and transgression, not because of righteousness. The wages of *sin* is *death*.

If death could be looked upon as merely transitory to the blessings and rewards of God, we could see God lovingly administering the same. But we find, in blunt contrast to such thought, that God has no pleasure in the death of him who dies.

More significant is the fact that the last enemy that will be destroyed is death. Christ took on Himself the seed of Abraham, the nature of man, that through death He might destroy him that has the power over death. It was to attain a position in which He might have the power over death and be able to restore life to those who had died, that Christ suffered, died, and rose again.

In His resurrection Christ was made a quickening (life-giving) spirit. Triumphant over death, Christ was then in a position to fulfill His former statement: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We find that Job's hope lay in the expectation of resurrection. For he said, "And though after my skin worms destroy this body, yet in *my flesh* shall I see God."

Paul said, "If by any means I might attain unto the

resurrection of the dead," showing that his hope, too, lay in resurrection.

Some have acquired the habit of saying in the presence of death, "Jesus took her," or "He is with Christ." It is hard for us to conceive of the fact and reality of death. But we must remember that Christ is not the "death angel," and the "death angel" is not Christ. Neither is death the coming of Christ.

Christ is the Life-Giver, not the death-bringer. It was the poet who said,

"One by one we gain the portals,
There to join with the immortals."

It is true that we die one by one, yet there is no scriptural authority for saying that we gain the portals of immortality one by one. Rather, it will be by great companies at the resurrection.

Christ is the First Fruits, afterward, they that are Christ's at His coming. "In a moment, in the twinkling of an eye, at the last trump (seventh trump, suggested in Revelation); 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then*" (this is the only time, scripturally, when the Christian has laid hold on life eternal—at the resurrection, not death) "shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:52-54).

It is for us to realize the curse of death in all its reality and its completeness, and to live godly in Christ Jesus, while we have any being. Then when the Master comes, even though we might be sleeping the sleep of death, yet He will say, "Awake, arise, faithful servant. Enter thou into the joys of thy Lord." And we know that when He shall appear, we shall be like Him, for we shall see Him as He is.

A correct understanding of the surety of death brings a corresponding trust and dependence in the only One who can give life. The power of God is magnified, in that even though "after my skin worms *destroy* this body, yet *in my flesh shall I see God.*"

The Word Was Made Flesh

VIEWING retrospectively the history of creation as given in the 1st chapter of Genesis, we find that "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." How long the earth remained in this state we have no means of knowing. The record says it was created in the beginning. That is a point of time of which we have no definite knowledge. The years or ages of its formation are known to God only. Our first day came into existence when God said, "Let there be light; and there was light. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

We find that throughout the record of the seven days in finishing creation all was done by the spoken word of God. He commanded, and His will was accomplished. As He 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" (Isa. 55:11).

When sin entered the Garden of Eden, and the federal head of the human race was driven from Paradise, the promise of redemption from sin was that the Seed of the woman should bruise the serpent's head. Notice carefully, please, that God says the Seed of the woman, not the seed of the man, should bruise the serpent's head.

Seven hundred years before Christ was born Isaiah the Prophet said, "Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:13, 14). "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7). Here we have God's Word promising Christ, the Seed of the woman, seven hundred years before His birth, and saying, "The zeal of the Lord of hosts will perform this."

How did God perform this? We answer, By the spoken word, just as the work of the seven days in finishing creation was accomplished by the spoken word. As John says of Christ, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

In the fullness of time, in God's set time in His plan of salvation when Immanuel or Christ should be brought forth to the house of David, God sent His angel to Mary, in-

structing her that she should have a Son and call His name Jesus. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31, 32).

Why should God promise Christ the throne of His father David, and call David His father? For the reason that Mary was of the lineage of David, and Christ in lineal descent was the forty-first in line from David through Nathan his son (Luke 3:23-31).

Listen! "And Jesus himself began to be about thirty years of age, . . . which was the son of Heli, which was the son of Matthat, which was the son of Levi . . ."

I have purposely left out the clause, "being as was supposed the son of Joseph," in the above verse 23 of Luke 3, to show the connection. Heli, Matthat, and Levi are not the names of Joseph's ancestors. Jacob is Joseph's father instead of Heli, as you find in Matthew 1:16, and from Joseph to Solomon, the son of David, there are twenty-five in lineal descent.

So we find that Joseph and Christ are both of the line of David, Christ through Nathan, David's son, and Joseph through Solomon. In giving genealogy the names of men only are mentioned. Thus we find Luke gives Christ's age and line of descent, which makes Him of royal blood upon His mother's side.

Notice please, these two lines of descent from Solomon and Nathan, David's two sons, and you will hardly find two names alike. But Luke did not say that Christ was Joseph's son, but that He was supposed to be. Luke knew better, for he quotes concerning David and Christ, saying of David, "Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus" (Acts 13:23).

Luke had another reason for knowing that Christ was not the son of Joseph. The angel Gabriel, whom the Lord had sent to explain Daniel's visions to him, which were well understood by the Jews, was sent to Mary and Joseph. And when Joseph was minded to put Mary away privily, the angel appeared to him, 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. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:19-25). Devout Jews understanding their Scriptures believed them and the testimony of angels sent to them also.

History states that all nations, hearing from the Jews for centuries that Jewish Scriptures foretold a coming

King to deliver them, were looking, too, for that personage. It was a knowledge of these Scriptures that caused Herod to put to death so many infants in the hope that he might destroy the King to be. But the King was not destroyed.

God gave power and wisdom to His followers, like the aged Simeon and Anna the prophetess. It was revealed to Simeon by the Holy Ghost that he should not see death before he had seen the Lord's Christ. Here we find the Holy Ghost acknowledges the Christ when He is but a babe.

"And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Simeon said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against" (Luke 2:25-38).

Why did many stumble and fall in Israel over the child Jesus? We will let Paul answer this question. He says, "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:22, 23).

Christ was a stumblingblock to the Jews because they thought Him to be the son of Joseph. And many Jews and Gentiles today are stumbling over the same misleading and unscriptural belief. If the power of God was so great in Peter that his shadow could heal the sick and afflicted, could not the shadow of the Holy Ghost by the word spoken accomplish the conception of Christ?

Remember, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost. And John says, "The Word was made flesh and dwelt among us." People saw Jesus, the spoken Word, among them, as we see starry heavens above, the spoken word of God. All were spoken

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The Times of the Gentiles

IN COMPARING the divine prophecies with world movements, we are forced to the conclusion that we are living in close proximity to the coming of our Lord. We can say with full assurance that the coming of the Lord draweth nigh.

If we take one line of thought only and look at the governmental aspect of the world, we see that human government all the world over is at the breaking point, and lawlessness like a flood is sweeping away all authority.

The last form of human government in the dream image of Nebuchadnezzar (Dan. 2) is the "iron and clay," and we have reached the time when it is impossible to mix, or attempt to mix, more clay with the iron. The symbol shows us the brittleness of the last form of human government.

We are today confronted with the fulfillment of the symbol, for governments are at the breaking point wherever you look. This is seen and felt by our leading statesmen, and it has been put into words by General Smuts in his Sedgwick memorial lecture at Cambridge. Speaking of democracy, he said: "Since the days when President Wilson coined the famous phrase about making the world safe for democracy, we have been busily engaged in the task of making democracy safe for the world, with the result that in over half of Europe it has ceased to function as the main-spring of political institutions, and its place has been taken by forms of dictatorships."

This is only what we should expect from the prophecies concerning the last days. Democracy has been weighed in the balance and found wanting. The feet and toes were part of potter's clay, and part of iron—partly strong, partly brittle.

We are in the death throes of democracy, and on the borders of the satanic-human which will spring up in the toes, a dictatorship which will make the world wonder and tremble. This is the last and shortest rule in "the times of the Gentiles."

The stone cut out of the mountain without hands will fall on the feet, and break the whole image to pieces. That stone represents the Lord Jesus Christ as He comes forth with divine power and glory to establish God's kingdom over all the earth.

This fact, which is patent to all that have eyes to see, that human governments are at their last gasp, and that lawlessness is rapidly in the ascendant, is one of the most notable signs of the times, and tells us that our Lord is near, yea, even at the doors.

When our Lord comes in the glory of the Father and of the holy angels, the saints, who have been gathered out of Jew and Gentile through this long age of gospel grace, are coming with Him to share His glory and dominion. Before they can come with Him, they must be caught up to meet Him in the air, either through resurrection or translation. If the signs of the times tell us that the times of the Gentiles are just being fulfilled, or completed, and that the Lord is about to come to establish God's kingdom on earth, surely they tell us that His coming for His saints is nearer still.

Knowing the time, perceiving the time, in which we are now living, and understanding its portents, it is high time (the very hour) to awake, to arouse ourselves to action and diligence, out of sleep, for now is our salvation nearer, nigh at hand.—From *Words of Life*.

Christ Our Manna

CHRIST is God's Manna for us (John 6:31-60). There must be a daily feeding on Him in order to enjoy His divine sufficiency. You cannot keep in bodily health on one meal a week. Neither can you keep in spiritual health by thinking of your Lord only when you go to church on Sunday. You need daily spiritual food.

Personal appropriation of Christ is an essential requisite of a healthy Christian life. The manna was to be given every man according to his eating. "Gather every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents" (Ex. 16:16). Everyone must partake of Christ for himself.

As the manna contained all the constituents of a complete diet for the sustenance of the material life, so Jesus is the necessary and all-sufficient food for the spiritual life. Jesus is our sustaining and satisfying Manna. Beware of substitutes.

The whiteness of the manna was emblematic of Christ's

purity. For He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Its sweetness was typical of His grace. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

The unceasing supply of the manna kept the Israelites provided with food for each day. "And they gathered it every morning, every man according to his eating." This was symbolic of our Lord's abiding presence with us. "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

An omer of manna was laid up before the Lord (Ex. 16:33). Jesus, our Manna, is now at the right hand of the Father, "from whence also we look for" Him, "who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21).

Let us feed upon Christ, our Manna, daily, for He is truly "the bread of life," and "if any man eat of this bread, he shall live for ever" (John 6:35, 51).—*Adapted.*

Does Christ Desire It?

A CERTAIN Christian writer presses and regrets the fact that notwithstanding His thousands of churches, His millions of worshipers, and His billions in gold, Jesus Christ still remains the man without a country. Not only is there no Christian country, he says, but there is not even a Christian city in the whole wide world. He defines a Christian city as one that would be without slums, jails, poverty, unemployment, injustice, drunkenness, vice, jealousy, hatred, or bitterness. A Christian country, he says, would be without guns, luxury for the few, and poverty for the many, without bribery, graft, oppression.

It is remarkable, this writer thinks, that with so many Christians in the world, no such country or city has ever been established. He lists the forces which, he says, prevent the establishment of such a country or city, and compel the King of kings and Lord of lords to reside in some distant heaven until the end of the age. The hindrances which he names are German rejection of Christ and worship of the fighting deities of the ancient Norsemen; Mussolini's revival of the cult of Cæsar Divine; the militarist, disclaiming any place for the pacific attitude and denying the truth of the pacific beatitude; business, insisting that there is no god but profit; "the millennialist, presuming to speak in the name of religion," and saying that there can be no Christian country until the Messiah returns to reign.

We do not wish to give space to enter at all upon a discussion of the practicability of maintaining or of establish-

ing an exclusively Christian country or Christian city in a world like this. But we have decided convictions that the followers of Christ are not to be held delinquent on account of having no such country or city as are designated by our writer. If it was in the purpose of Christ that such a commonwealth or community should be established by His disciples, is it not strange that He should say nothing about it when He gave them their commission?

The work of the church is not building cities, nor establishing governments, but it is making disciples in all nations. The church has been told plainly, not that they will be responsible for the establishment of a country for Christ, but that they are to go into all the world and preach to every creature the gospel of His kingdom. When this gospel of His kingdom has been preached in all the world for a witness, Christ Himself will come to this world and set up a kingdom for Himself under the whole heaven. This is His prerogative.

Meantime Jesus Christ is not repining as the man without a country. If Isaiah understood himself, Jesus Christ will not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law. The present distressing conditions in the world are but a strong indication of the approaching day when Christ will come and sit upon the throne of His glory.

It is lamentably true that the spirit of Cæsar is at the head of empire in the world. The church, however, is not in-

structed to set up a Christian country; but to be subject to the powers that be. The church, mingling with the nations, is in a position to sow light among all the peoples, but in an exclusively Christian city the church would be like a candle under a bushel. When the early Christians at Jerusalem would have settled down to enjoy the felicities of a spiritual companionship with one another, the Lord permitted persecutions that compelled them to go forth into the world, "and they that were scattered abroad went every

where preaching the word."

Moreover, although the church has not built a city for itself here, we are looking for a city whose builder and maker is God. When the followers of Christ have discharged their commission to preach the gospel of the kingdom in all nations, then Christ will come into His kingdom and His servants will go with Him into the jeweled city where He shall reign in righteousness over all the earth.

—J. A. Nichols in *The World's Crisis*.

The Christian Life Is the Normal Life

By Mrs. H. H. Kent

THE BIBLE teaches that man by nature is hostile to God and that there must be a change in the heart and mind before even his thoughts are acceptable to God. Christ told the Pharisees that they would not come to Him that they might have life. It is life from God, then, that makes the Christian, and this life is attained through faith in Jesus Christ as the Son of God. The result of the Christian life is peace, joy, and contentment. These characteristics show the normal atmosphere in which the Christian should live.

But instead of peace, the Christian finds that he is living in a world that is hostile to God and to himself because the sunshine of God's love has been crowded out of the life of men by the desire for money, position, and power. Covetousness and money-consciousness are so common that those who look at them as sins are considered an evil to society. Many of the best positions are held by unjust and even incompetent men. People of today pride themselves mainly upon their possessions. What kind of a spirit has a man who thinks that the things he accumulates are the most important? Security in the material things alone cannot be compared to the satisfaction that comes from a life of faith and just living, for if we forget God in our daily life, we would be cowards and would be ashamed to face God in the end-time judgment.

The Christian who looks to God for all things finds himself in an atmosphere of indifference to justice and truth. This spirit has invaded the field of almost every profession and business, yet people are surprised when crimes of violence increase. Our nation has become so intemperate that the majority are not satisfied with anything that does not savor of nonsense or excitement. In business, trickery and shrewd dealing take the place of honor, justice, and good will. We find these traits, more or less, in every walk of life. It is manifest in every activity to such an extent that people have become accustomed to it. When an alarm is sounded it seems to fall on deaf ears. No matter into what department of human activity we enter we will find some of this offensive atmosphere, whether it is in politics, the commercial sphere, religion, education, art, music, or literature.

In the religious field we find those who deny the miraculous things in the Bible; and faith, hope, and charity are replaced by higher learning. In the political world we find few statesmen who stand for just principles as they did in the days of Washington and Lincoln. Instead, these places of honor are held by crafty politicians who are not especially interested in the welfare of the common people, but rather in their own interests, that they may gain power and attain higher positions.

As we look at the field of music we find that this beautiful art has degenerated into the modern "jazz," which has taken the place of the songs we used to love and that never grow old. Little good would it do to raise our voices against these "trashy" songs that are suggestive of sensual things. The public wants them. No wonder we have so many broken homes! What would Wagner, Paderewski, or Lange say if they heard the songs of the present day, most of which are ragtime, which stir up emotions and passions that are not elevating? Surely, these things do not appeal to the normal Christian! The soothing music of long ago brought peace to our hearts and turned our thoughts to God, from whom all good things come. The ordinary music of today is too cheap and too sensational to accomplish anything good. The social world, too, has lost its pure and lofty motives which produced the great men and women of the past.

Some day the tide is going to change again. History repeats itself. A crisis always follows where justice and truth have been ignored. Judgments always come when nations are unrighteous. When kindness and forgiveness are lacking, ill will is bound to follow as day follows night. It looks as if some spiritual disease has overtaken the entire earth, for the earth is filled with violence because men do not know the God of peace, and right living. It will be an individual matter when it comes to the judgment and you and I will have to face our record.

When this condition becomes so general that all of God's warnings have gone unheeded, and when mankind is so out of the normal atmosphere that God intended we

should live in, the only remedy then will be a judgment that will either bring men speedily to their senses or they will meet the decision from a righteous Judge from which there can be no appeal.

Christ said there would be another world catastrophe with cataclysmic changes such as those which occurred in

the days of Noah, when the world was filled with violence, when the wickedness of the world was great. Paul tells us that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (Rom. 1:18). Surely this wrath is impending.

The Purpose of Trials

SOME years ago there was found in the Kimberley mines of Africa the most magnificent diamond in the world's history. This diamond was presented to the king of England to blaze in his crown of state. He sent it to Amsterdam to be cut by an expert lapidary. After taking this gem of priceless treasure and cutting a notch in it, the lapidary struck it a terrific blow with his instrument, and behold! the jewel lay in two parts in his hand.

The stroke which split the diamond had been carefully and accurately aimed after weeks of study. Drawings and models had been made of the stone; its defects, qualities, and lines of cleavage had all been scrutinized with the utmost care. The blow marked the climax of the lapidary's skill. That stroke was needful to transform the gem into its most perfect shapeliness, brilliance, and radiant splendor. Thus from these two halves were made stones that far excelled the one rough and uncut stone from the mines.

In the same manner, at times, God lets a stinging blow fall upon your life. It may be sickness, loss of property, failure, or the death of a loved one. The pain terrifies us. We wince, and our soul cries out in pleading agony and protest. But remember that God holds you in His hand, and that He will make of your unlovely soul, even through severe trial, a brilliant jewel.

God is the skilled lapidary of the universe, and man is His most priceless gem. No blows will the Master Workman permit to fall upon your shrinking soul but those which will bring out a hidden richness and nobility of character. Thus may you comprehend the import of this verse in Hebrews 12:6: "Whom the Lord loveth he chasteneth."

God's one supreme purpose in training man is to form in him a character like that of the spotless character of Jesus. Only by leading man through fiery trials may that dross of imperfection be purged away. Trials which struck deep into his soul were borne heroically by Job. Speaking of God, he said, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

"A visitor was watching a silversmith heating the silver in his crucible. Hotter and hotter grew the fires. All the while the smith was closely scanning the crucible. Presently the visitor said: 'Why do you watch the silver so closely? What are you looking for?' 'I am looking for my face,' was the answer. 'When I can see myself in the molten silver, then I stop. The work is done.'"

We who are being tried may be represented by the silver

in the crucible. As the fires of the furnace are perfecting and purifying the silver, just so trials may perfect and purify us. In us God is looking for a face. It is the face of His Son. We are "to be conformed to the image of his Son." He is purging from our sinful characters all that dims that image.

Of Christ it is said: "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Have you not seen how true this is in the lives of those who have borne suffering? I know a young Christian woman who spent months of suffering in bed. I loved to visit her, for she brightened many a dreary life by her submissive attitude toward her affliction. One day I expressed the hope that she would soon be well again. A moment of silence passed, and then she murmured with a smile on her lips, "If it is God's will." Tears filled my eyes as I realized that suffering had taught her perfect submission to the will of God. This woman had learned such patience, faith, unselfishness, sympathy, and trust in God that I felt ashamed of my own selfish nature.

From the suffering caused by unkind words and actions against ourselves we may learn patience. If we allow these injuries to perfect in us staunch characters, rather than chafe under them, they will be the means of preparing us to meet greater difficulties.

Faith and trust in God grow with trial and affliction. There are many despairing souls who have lost all earthly possessions, who are friendless and unloved; but through implicit trust and undying faith in Christ the Deliverer they have come from the darkness into the marvelous light of His love. Perhaps such ones have depended on themselves alone to meet the trials and burdens of life. One of God's methods to teach man dependence upon Him is to take these self-sufficient souls through trial and disappointment. Poverty is a cross bravely borne by those who have allowed it to teach them unselfishness and sympathy. Sharing what little there is of life with others perfects unselfish characters. Only those who have traveled the rough and thorny path of affliction can fully sympathize with suffering humanity about them.

God loves us. It is not in carelessness that He allows us to suffer. His mercy is yet with us, and even through our tears we may see the rainbow of His promise.

"We are in the school of Christ in this life, where we are to learn to be meek and lowly of heart; and in the day

of final accounts we shall see that all the obstacles we meet, all the hardships and annoyances that we are called to bear, are practical lessons in the application of principles of Christian life." May God help us to grasp this lesson!—Lola E. Olmstead in *Signs of the Times*.

THE HOPE OF ISRAEL

(Continued from front page)

But we have joy and assurance in the promise: "Because I live, ye shall live also" (John 14:19). We are not to continue in death, but like our Example, "Christ the firstfruits," we shall receive new life at His coming. When old friends and loved ones shall meet again on that glorious day of reunion, there will be no more parting, no more sorrow, no more tears!

Such was the "hope of Israel," the hope of Job, and the hope of every disciple of Christ. And such is our splendidly inspiring hope. "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?" (1 Thess. 2:19).

GRACE MANIFESTED

(Continued from page 5)

done and justified by the statement that God's people are a peculiar people. Such is a travesty on this text. It has no such meaning.

The special peculiarity is that they are zealous of good works. These are not works produced by the flesh but by the Spirit of God that dwells within. However much people glory in experience, the Christian life finally resolves itself into good, straightforward living. John, who of all the Bible writers gets most thoroughly down to the fundamentals of the Christian life, says, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 John 3:7). That, after all, is the sign by which the world distinguishes between saint and sinner.

This does not rob experience of its glamor. No joy is greater to experience than seeing others glad from some good we have done them.

The purified ones are to be zealous of good works. We find much religious zeal that is soon cooled off when some service or sacrifice is asked that is within the scope of the believer's duty. We have known of people who were very zealous about the coming of the Lord who became as dumb as clams when asked for means to send the gospel to the heathen.

The writer heard Mark Guy Pearce, a great London preacher, say that we would not be asked, in the day of judgment, how well we felt so much as to how we have made others feel.—A. H. Kearney in *Present Truth Messenger*.

THE WORD WAS MADE FLESH

(Continued from page 7)

into existence. "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" (Psa. 33:6-9).

Paul says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5). There is none holy as the Lord. Every word of God is pure. The Lord is righteous in all His ways, and holy in all His works.

With this highly exalted character of God before us, as given by inspired men, we know that He would not give a law to govern man that should man violate it would keep him from the heavenly kingdom, and then God come to this earth and violate His own law. Let us not impute unrighteousness to God.

Let us learn with reverence and godly fear the song of Moses and the Lamb: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy" (Rev. 15:3, 4). The Revelator says of Christ, "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True. . . . On his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God" (Rev. 19:11-13). Which is in harmony with the words of our text, "The Word was made flesh."—Minnie S. Presler in *The Bible Advocate*.

STUDIES IN THE CHRISTIAN LIFE

(Continued from page 3)

32 inches, with black felt. Design and cut out of paper to fit the board three sections: sky, hills, and grass.

Transfer your patterns to blue, brown, or green felt, which when smoothed on the cloth-covered board will adhere firmly. This will furnish a background for almost any picture you wish to build. Cut out pictures of many kinds and paste them with thin glue to outing flannel, cutting out around the figure. Use these in building up a picture on your board as you tell your story. They will hold firmly when smoothed on to the background.

Some of the lessons for the fourth quarter of the year are off the beaten path, and have never before been used as Uniform Sunday school lessons. They are rich in devotional value, and should be a source of distinct spiritual profit to those who will prayerfully study them. They constitute a direct challenge to the teacher to make careful preparation that he may do more effective work for his Lord and Master.—Adapted from *Arnold's Commentary*.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Dreams—Visions

* * * *By Marion Ellsworth, Blanchard, Michigan*

Young men dream; what dreams are they?
Of far flung fields brought beneath the plow,
Of glistening towers rising to the sky,
Of rivers bridged and rolling oceans spanned,
Of gleaming rails that pierce the distant haze
On the horizon's rim.
Of lights that gleam from cottage windows,
Of women's welcoming smiles,
Of childhood's happy laugh, and peaceful hours
In twilight's deepening hush.

Old men see visions; what do these visions bring?
The dreams of youth fulfilled, of recompence,
Of battles fought, and victories won,
Of objects gained although the odds were great,
The picture of a life well lived?
Or do they bring the gray mist of despair
That slowly between the now and then
A dismal curtain draws;
A knowledge of a life ill spent,
Of precious moments wasted, and to know
The Reaper grim comes with uplifted scythe
To reap a sheaf of weather-blasted grain?

How to Listen to a Sermon

A speaker at General Conference, Elder M. W. Lyon, spoke on this very unusual subject. After hearing him a lot of us concluded we hadn't been doing our share in the delivery of the preacher's sermon. Too often we have considered that a sermon is some work the preacher is doing and the rest of us are just bystanders. Now it isn't that way at all.

Every sermon is essentially a cooperative effort. The minister and the audience go prospecting together for the gems of eternal truth. Finding those gems the minister and the audience confer together regarding what shall be done with them, and finally the gems of truth are used for the good of all.

The minister, by virtue of his office, wields the tools. But the audience carries the tools. What do you as a part of the audience contribute toward the successful conclusion of the sermon? Open-mindedness, a reverent attitude, freshness of mind and body, a seeking heart, and finally, application of the truth to self in obedient response.

Precious indeed are the gems of truth we may uncover in this way. And when the sermon is over we each one go home with our arms full, our hearts overflowing with the precious living truth. No one has too much or too little, for each one gets out of it according to his capacity to receive.

Your capacity to receive is measured according to what you willingly give.

Iowa Conference

The Iowa Berean business meeting convened August 26, 1937, at one o'clock. All reports were read and approved. Last year's officers were reelected: Helen Brown, president; Ann Patricia Prime, vice president; Barbara Fish, secretary; Delbert Jones, treasurer. It was decided to continue to publish the state Berean paper, "The Searchlight." The lookout committee reported five new members: Doris Lundquist, James Harland, Margaret Fish, Melissa Stauffer, and Marjorie Landt. We were very glad to welcome these new Bereans.

Barbara Fish, Secretary.

A Clean Heart

"Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10.

While at General Conference we studied the tabernacle in the wilderness. We found that the twelve tribes of Israel encamped around about the thirteenth tribe, the Levites, and that in the center of the Levites was the tabernacle made according to the pattern shown to Moses on Mount Sinai. The tabernacle was made of the most precious and pure materials that could be found among the children of Israel.

The term "tabernacle" means dwelling place, and in this case means the dwelling place of God. The question was asked, "Where did God dwell, behind the curtains and in the vessels of the tabernacle? or did He dwell in the priests and Levites that served in the tabernacle?"

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:1-2).

The Lord dwells in the hearts of His servants. That is why He finally removed from the Israelites. They sought Him in clean vessels of the temple but polluted hearts in the temples of their bodies. That is what the martyr Stephen meant when facing his destroyers. He quoted the above passage from Isaiah, and added: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51).

When the priestly tribe of Israel fell into the habit of thinking of the golden vessels of the sanctuary as being where God dwelled, they neglected their own hearts. Let the church of the firstborn take heed!



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"The Lord thy God fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good."

A NATION NEEDS GOD

WE COME now to the last lesson of this quarter. We have been following the children of Israel from the time that they had become slaves down in Egypt to the time that they stood on the banks of the Jordan River, ready to cross over and live in their own land.

If you have been interested in these lessons, the Israelites have become real people to you as you watched them week by week. Let us see what we have learned about them. Some of the lessons may be good for us even today, many hundred years later.

You all remember how the land of Palestine came to have the name, "Promised Land," as we so often call it. It happened away back near the beginning, when God decided that He wanted a nation on earth that He could call His own. He wanted a nation that would serve Him only, not the many gods the people had come to serve.

Now God knew that it was not good for men to serve the things they could make with their own hands. So God called one man out of a people that worshiped idols and told him to leave his home and follow Him to a land that He would show him. By now, I'm sure, you are all saying, "Abraham, who was first called Abram."

Do you remember the wonderful promises God made to Abraham because he was obedient? I wonder how many people today would be willing, at the age of seventy-five, to go out and find a new home and make a new start in life? Abraham did that.

Finally Abraham reached this "Promised Land," where God again made those great promises to him, the greatest of all being that through one of his descendants, even Jesus our Savior, all the earth should be blessed.

It was because Jacob, Abraham's grandson, also became obedient to God that his name was changed to Israel, from which his descendants received their name, children of Israel, or Israelites. Through one of Jacob's sons, these same Israelites were saved from starvation and were brought down to Egypt where there was plenty for all.

Now I hear you all whispering, "Joseph." There are many, many interesting stories of Joseph, showing how he kept true to God through the hardest kind of trouble and

the greatest kind of prosperity, also. Many of these stories come to your mind just now, I'm sure.

Well, the seventy people who traveled to Egypt for food had increased to more than six hundred thousand in a little over four hundred years. And gradually during the years after Joseph's death their life became harder. When a new king came to the throne, one who hadn't known Joseph, he made slaves out of these Israelites.

You remember how God, who hadn't forgotten His people, raised up a certain man to be the one to lead them away from slavery in Egypt back up to their "Promised Land." God worked different miracles through this man, and finally he accepted the job. If you were in my class, by now you would all be saying, "Moses, the one who was hid when he was a baby."

It wasn't just all easy traveling for the Israelites by any means, and often they wished they were back in Egypt. But God never failed them! For when they reached the wilderness where there was no food He rained down food from heaven. When they could find no good drinking water, God gave Moses power to strike water from a rock.

How could they ever have made that long journey without God to lead them? They never would have reached their "Promised Land," without God to help them, you all say. Why, He even made it possible for their clothes to last all those forty years!

Do you think we need God today, boys and girls? Does America need God as much as the Israelites did so long ago? Does our country need God just as much now as it did when He directed Washington and Lincoln?

The people of the United States are not on a long journey to find a home where they can enjoy freedom, as those poor Israelite slaves were. But each one of us is on a journey, as it were, and our nation is on a journey.

Life itself is a journey. As we go on from day to day, we have to make decisions. We have to choose between right and wrong.

Our nation has also to choose between right and wrong. Our nation has to choose for God or against Him. Some nations have forsaken God and are suffering for it. Let each one of us choose God and so help America to choose God.

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

AMONG THE CHURCHES

ARKANSAS CITY, KANSAS

The church at Arkansas City, Kan., was made to rejoice when one of our adult Sunday school members asked for baptism and was baptized by Bro. George Waters on August 7. Our young sister's name is Miss Florence Griffith, 608, Arkansas City, Kan. Letters of encouragement will be appreciated from the Berean members.

Mrs. A. J. Chaplin.

LOUISIANA CHURCH NOTES

Having enjoyed a very pleasant and profitable conference and visit with the folks at home, we find ourselves once more in the Sunny South to resume our work with the Happy Woods and Blood River churches. We are gratified to know that both churches maintained good interest and attendance during August and the prospects for continued development seem very evident. The loyalty and cooperation of the members give us courage and inspiration to serve with greater diligence and zeal. We were also glad to know that the Ponchatoula Berean Class was able to meet every week and plans are being made to increase the attendance.

The year lies before us and our hope and faith is in the future and in the work we may be able to accomplish. May God give us strength and wisdom to carry on in His service until Jesus comes.

Harry Goekler, Pastor.

GATESVILLE, TEXAS

We closed a fine meeting at the Ater Church of God last night and we will go home today. Three were baptized during the meeting. They bora, Tex.; Edith Kays, 19, Rt. 2, Jonesboro; bora, Tex.; Edith Kays, 19, Rt. 2, Jonesboro; Delbert Melton, 17, Rt. 3, Gatesville. I suggest that our Bereans write to these dear young people who have taken the step that will mean so much to them in life.

My daily prayer to God is that His people will rally to the support of His cause. Brethren, are you interested in missionary work? I shall be happy to hear from you. If you forget my home address, Handley, Tex., write me in care of The Restitution Herald, Oregon, Ill.

On request of the brethren our meeting in Arkansas was postponed from September 2 to Wednesday, September 15. I started a meeting last Saturday night, Sept. 4, near Glen Rose, Tex., to continue over the 12th, after which I go to Arkansas. Pray for us in the work. Good interest is being manifested.

May God bless His people and cause them to realize the great opportunity that faces them in preaching the gospel of the Master.

T. A. Drinkard.

HERALD RECEIPTS

J. E. Wilson; E. A. Titus; W. H. Allard; L. T. Hanson; C. B. Mead; Berean Evangelistic Fund (for others); Hubert B. Choat; John Mehrens; Mrs. L. F. Slocum; Carol Wilson; J. W. Grimsley; Mrs. C. L. McCallister (for self and another); Mrs. E. O. Frier; Mrs. Kittie Humphreys; Virgil Claypool; M. W. Lyon (for others).

VIRGINIA CONFERENCE REPORT

We who are members of the Church of God (Adventist) in Virginia have recently passed another milestone in our journey toward the kingdom of God. Coming to join us in worship for the first time this year were a number of devout brethren and sisters from West Virginia. Bro. Clarence Poland brought with him over the first week-end Bro. Capps and wife and daughter and Mr. Szoke and wife. Three of these were received by baptism into the church, namely, Asilee Jeanne Capps and Mr. and Mrs. Mitchell Szoke. We welcome these new members into the church and bid them Godspeed in the journey of life.

Over the last week-end Bro. Poland came again, bringing his mother, wife, sister, and brother, Clyde Poland and wife. In these brethren we see the fruitage of Bro. Lindsay's work, for Mother Poland told us that he had baptized her husband, who now sleeps in death, when they still lived in Tennessee more than twenty years ago. She herself had been baptized by Bro. Hudler. No greater blessing can come to consecrated parents than to see their children interested and active in church work.

Bro. and Sr. G. E. Marsh and Bro. and Sr. Floyd Stilson were our teachers this year. Sr. Stilson had charge of the junior class of an average attendance of fifteen. They studied

the six periods of creation and illustrated same with crayon and paper. Together with Sr. Marsh's class of intermediates, who studied the Word of God or the books of the Bible, these children gave a very creditable program on Thursday evening, Aug. 26, in place of the regular preaching service. My young son said he liked Bible school and learned more this year than in any of the seven or eight years he has attended the school in the past. This speaks well for Sr. Marsh as a teacher, coming from a boy of twelve.

Bro. Stilson, who taught the adult Bible class alternately with Bro. Marsh, showed us from Paul's letters to the churches the transforming power of Jesus in shaping his brethren who are lively stones into proper size and form to fit in God's holy temple, which temple ye are. He also gave us several lessons on the types as seen in the tabernacle and its furnishings.

Bro. Marsh made an appeal to the intelligent student of science and the Bible, showing the harmony that is found between God's Word and God's world of nature. Bro. Marsh's sermons were faith-convincing and heart-searching. Some of us who have known him since young manhood can appreciate the strength and prestige one gains in a lifetime of Christian service in the ministry, for he has developed into a precious G.E.M. of a

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



The recent survey trip made in the interest of an awakened evangelism found the people ready to respond to the call of the church to renewed effort in preaching the Word. Everywhere the members expressed themselves as being in hearty accord with the aims and purposes of the church as being worked through the Board of Evangelism in attacking the long-deferred duty of preaching the gospel of the kingdom in new fields and the unified work of stimulating and inspiring already established fields into renewed labor for the Lord. The readiness with which the people fell into line with this venture for righteousness has so encouraged the leaders, that unexpected strength is being thrown into this campaign for the gospel of the coming kingdom of God. Before Conference ended plans were under way to crystallize the aroused sentiment into cooperative action. Already help is being extended on a monthly basis to one section of the country for evangelistic work. Correspondence is being made with several other fields that need assistance. Where preaching is wanted and the prospects warrant, your Board aims to supply the necessary help, that through this mutual partnership churches may become established.

The Board of Evangelism is your Board! It is your work! It is organized to serve on your behalf. The success attained during the

coming year will depend entirely on how many of you will come to the help of the Lord in this God-appointed work. Our confidence is strong that you will make it possible for the Church of God to put over the largest evangelistic program in its history. To succeed with this appointed task we must in the first place feel that the Church of God has a message God would have us preach. Secondly, there needs to be a consecration to this message and work. Thirdly, we must support it with prayers and cheerful giving. Combining our sense of duty with our willing ability to serve will bring forth the fruits which are desired.

The personnel of the Board remains as it was last year, excepting that the writer has consented to take over the superintendency in the place of Bro. M. W. Lyon. Elder James A. Patrick is the secretary-treasurer, and all contributions should be mailed to him at Ashland, Ohio, Orange Road. Acknowledgment of each gift will be made and contributors listed in this column.

We have selected a picture of the world and the Bible as our symbol and "Preach the Word" as our motto. Under this symbol and with this banner we proceed with our task, expecting your cooperation and God's blessing. Watch future Heralds for the symbol of the world and Bible!

preacher of the gospel of the kingdom of God. Our church ought to keep him out in the field (world) as an evangelist sowing seed for the kingdom harvest.

The regular business session of the Conference was held on Thursday afternoon. The question of selecting a new pastor for the churches in Virginia was discussed but no definite action was taken at this meeting. The officers in charge were reelected for the coming year.

Our hearts were saddened during Bible school by the illness in Winchester hospital of the only surviving member of the original Boyer family. Just two days after Conference Bro. Samuel E. Boyer of Pelton, Va., slept quietly away, to rest from his labors till Jesus comes. We were so thankful that Bro. Marsh was remaining over to hold a series of meetings at the Dry Run church, so he could preach the funeral of this patriarch in our Virginia churches.

We pray for God's blessing to keep us all steadfast in faith and upright in our living till Jesus comes with power and great glory. Even so, come, Lord Jesus.

Virginia R. Kincheloc, Secretary.

SAMUEL EDWARD BOYER

Samuel Edward Boyer, son of the late William and Regina Boyer, was born in Shenandoah County, Va., in the house in which he spent his entire life and from which his funeral was conducted July 19, 1858. He died in the hospital at Winchester, Va., August 31, 1937.

Bro. Boyer was the youngest of a family of eleven children, consisting of eight boys and three girls, all of whom preceded him in death. His wife, Charlotte (Munch) Boyer, to whom he was married April 13, 1899, was laid to rest August 12, 1919. He is survived by one daughter, Mrs. Edith Regina Burke, of Washington, D. C.; and three sons, William Enoch of Woodstock, Va., and Ernest Lee and Samuel Herman who occupy farms in Fort Valley, Va. These comprized the entire family with which the union of Mr. and Mrs. Boyer were blessed. Six grandchildren also remain to mourn the passing of a beloved grandfather.

In his early manhood Bro. Boyer taught in the public schools in the vicinity of his home and at the same time engaged in farming. The latter remained his major business interest to the close of his life. He was actively identified with the affairs of Shenandoah County beyond his immediate community, being one of the organizers and an early vice president and lifelong director of the National Bank of Woodstock, Va., and also a director of the Farmers' Home Mutual Fire Insurance Company.

While still a young man he embraced the gospel as taught by the Church of God, of which his father and mother were the founders in this state, having established the work here long before the Mexican War. He continued to take an active and influential part in the work of the church in Dry Run, Brown-town, and Maurertown up to the time of his death.

The many business men, and prominent figures in the life of the county and state present at the funeral, together with the host of brethren and friends from the District of Columbia and adjoining states, evidenced the high esteem in which Bro. Boyer was held everywhere.

Following a funeral service by G. E. Marsh, Bro. Boyer was laid to rest in the little cemetery near his home to await the call of the Master of life whom he had so faithfully served.

THE NEXT QUARTER'S LESSONS

On page 3 will be found an article taken from Arnold's Commentary which will be found to be helpful to the teacher in preparation for study for the new series of Sunday school lessons. This series on "The Christian Life" will require more than usual thought and study on the part of the teacher, particularly of the younger classes.

NEVADA WALDO

Nevada Waldo, daughter of William and Elnora Waldo died August 24, 1937. Her illness lasted over a period of 18 years. A greater part of the time she was confined to her bed. She was lovingly cared for all these years by her sister, who was her constant companion and nurse.

She united with the Church of God in early girlhood, and never gave up her faith and hope.

Funeral services were conducted on the afternoon of August 26. After a short sermon and words of hope and comfort extended to the friends and loved ones, she was laid away in the beautiful Blackwell Cemetery to rest until Jesus comes. She had hoped and prayed for that peace and rest so long withheld.

Mrs. A. J. Chaplin.

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. E. C. Railsback; Mary Calkins; W. A. Reid; Mr. and Mrs. G. M. Birkey.

INDEBTEDNESS FUND

Ida Vogel \$25.00

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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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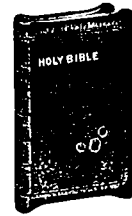
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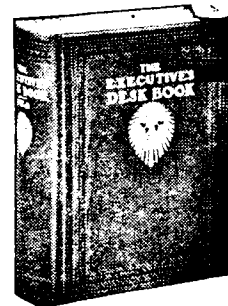
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NATIONAL BIBLE INSTITUTION
Oregon, Illinois

WHAT I EXPECT OF MY SONS

FIRST, I expect my sons to be great boys and great men. You smile, but isn't that one thing a mother is for?

But what do I mean by great men? You have heard these words, "But he that is greatest among you shall be your servant." You have also heard, "If any man serve me, him will my Father honour." So it seems that to be great one must serve. I expect my sons to be servants.

But servants of whom? Jesus said, "Thou shalt love the Lord thy God . . ."

So I expect them to be servants of God by serving their neighbor. And I expect

them to really grow to be servants. It won't come all at once, for there are many qualities necessary in a good servant. There is loyalty, and with it honesty and humility. He must be quiet, kind, unselfish, even-tempered, forbearing, forgiving, joyful in his service, and above all he must love his Master and do His bidding willingly.

How shall my boys begin to acquire these characteristics? What better way than to learn about and follow some one who has them? Therefore, I expect them to hear about Jesus at home in a way which shall make Him seem lovely to them as a pattern to follow. I expect them to read His words and talk with Him and with the Father who sent Him.

And why do I expect them to follow Him? Because now, while they are little, I am exposing them to the training of influences directed to that very end. In the Sunday school I expect them to gain knowledge of their example, Jesus, and to learn from their consecrated teachers who are trying to do right and live lives honest and straight with the world. Through church services truly worshipful in character, I expect them to see the beauty of worship and think of it as something desirable and necessary in their own lives.

I expect them to be reverent and quiet in the worship services. Why? For years I have been sitting quietly in the pew when the boys came from Sunday school. I cannot expect more of them than I am willing to do. In the services I expect them to be as worshipful as the service and the leaders inspire them to be.

I expect to be disappointed at times and have them make mistakes and have temptations—they couldn't grow without them. But I expect them to have resources stored up within themselves upon which they can depend when those times come.

One habit I expect them to form after they have a good foundation is to make their own decisions. That, too, has to be gradual. Shortly after his eleventh birthday, I said to one of my boys: "You are old enough now to stay all through the church service if you want to. You may do just as you want to—go to junior church or stay here." He had stayed a few times before so knew what to expect. He thought awhile and then stayed. I couldn't have ex-

pected him to want to if I had forced him to, but since he made his own decision he enjoyed it.

When they are older I expect that some of their decisions will not be the ones I would make for them. Probably it is better so. They are individuals and must decide for themselves. They won't solve their problems just as I have solved them, but the foundation will have been laid, a habit will have been formed, and pattern established, and I will keep on expecting. In some way, perhaps not in my way, I expect them sooner or later to arrive at the conclusion that their lives are best satisfied, joyful, and at peace when they are in contact with Christian people, when they gather with them to worship a common Father, and then go out to serve as Christian citizens.—Abridged in *The World's Crisis* from *The Presbyterian Tribune*.

DANIEL

By Benjamin A. Johnson

"Dared to be a Daniel,
Dared to stand alone,"
Dared to challenge heathen rule,
Dared to speak his own.

Dared reprove Belshazzar's act
Reproached by godly scrawl,
He boldly spoke the meaning of
The writing on the wall.

Dared to face Jerusalem
Thrice daily in his prayer,
Dared to serve the living God
And His laws declare.

Dared to face the lion's den,
Rebuked the king's decree,
By Medo-Persian law unchanged
The outcome sure would be.

Dared to make his sacred choice
Upon his own accord,
Dared to be as Daniel
And "be strong in the Lord."

We Are No Judges (Isaiah 55:8, 9)—We are in no sense judges of what is best for us; no, not the wisest of the sons of men. We are like little children, never safe, but when we hold the hand of our merciful heavenly Father, He alone can guide us; He can alone support us. I say we are no judges of what is good or evil for us, except so far as He is pleased to reveal it to us. Often it happens, that what we think of small importance turns out to be of great consequence; while what we treat as somewhat very serious is found, in the end, to be but trifling.—*T. Kebler*,

THE RESTITUTION HERALD

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NUMBER 50

Is This Hope Yours?

By Mary A. Gesin

THROUGHOUT the pages of God's Word there runs a "golden thread" of hope and promise which beautifies the pattern of existence for all mankind. The sacrifice of Jesus upon the cross is sometimes referred to as a "scarlet thread."

For it was only by the shedding of His own lifeblood that Jesus brought to men the hope of life beyond the grave. May we not call the hope of His return to earth the "golden thread" of the Bible? Let us see if we can pick out a few of the places where this bright thread appears in God's pattern.

First, let us turn to the record of the ascension of Jesus to heaven. Surely, if at no other time, God would reveal His plans and purposes as to Christ's future work of salvation at the time of His leaving the scene of His life, His death, and His resurrection. For all the work of God's Son is woven together in one harmonious pattern.

After forty days of ministry among His apostles as the resurrected and immortalized Savior, Jesus commanded them to tarry in Jerusalem for the baptism of the Holy Spirit, which God had promised to aid them in further witnessing of Him. "Ye shall receive power," He said, "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Reading these first eight verses of Acts 1, we can sense the feeling of expectancy and awe that must have descended upon the faithful who had followed Jesus so closely those forty days. Though He had told them that "if I go and prepare a place for you, I will come again," it is certain they did not grasp the full significance of the promise. To them God's love and mercy had been revealed gradually, "here a little, and there a little." We have the entire scope of salvation spread before us in God's Word, and yet it is difficult sometimes for us to fully understand and accept.

As the import of the final words of their Lord sank into their consciousness, "while they beheld, he was taken up:

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that . . . we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ."

and a cloud received him out of their sight." He was gone! Their beloved Lord and Master was no longer at their side. How could they carry on without the encouragement of His presence? How could they proclaim the

gospel to the uttermost parts of the earth without the guidance of His words of wisdom?

Their eyes strained upward into the blue of heaven where the clouds had obscured their vision. But, "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."

Wonderful promise! Could language be plainer? Their Teacher and Friend was gone, but He would return. Again they would clasp His hand. Again He would cheer and comfort them with His actual, living presence. With this knowledge to solace them, they returned to the city to wait for the fulfillment of God's promise of power.

Throughout the Old Testament, before God had sent His Son into the world the first time, He revealed His purpose to send Him the second time. Space forbids mention of many of these references, but a few will suffice to establish this important truth of Scripture. Important? Yes, because tied up with the fact of the return of Christ are all of our hopes of future blessing and reward. It is indeed the most glorious truth contained in God's Word.

The entire 72nd Psalm reveals the wonderful conditions that will prevail when Christ our Lord "shall have dominion from sea to sea, and from the river unto the ends of the earth." The "golden thread" reveals itself in this Psalm in all its beauty, for life among the downtrodden and oppressed of earth will be the reverse of what it is now.

The Prophet Isaiah also reiterates these same promises so often throughout his book that one can hardly choose from among them. But

(Please turn to Page 11)

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

Alcoholism Increasing

"At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:32.

BOSTON, Mass., Sept. 7.—Two medical research workers of Harvard University, engaged by the WPA to study alcoholism in the Boston City Hospital, reported in the *New England Journal of Medicine* that alcoholism is increasing rapidly and is becoming "a great chronic emergency." They declared that alcoholism mounted during prohibition and increased after repeal. The report branded alcoholism as a disease and its treatment as "a major scientific problem."

Among the facts brought to light in the report are the following: Alcoholics account for one twentieth of the cases admitted to the hospital, forming one of the largest groups for which it has had to provide care. Deaths from alcoholism are increasing out of proportion to the increase in alcoholic admissions to the hospital, and in the years following repeal of prohibition the annual deaths from alcoholism at the hospital doubled. "Alcoholism may be increasing because people are not built to stand the type of life they are having to live and the excessive strain causes something to go wrong with the human nervous system and the mind." The Bible has a name for this weakness which causes men to turn to the stimulation of alcohol; it calls it ungodliness developed in a pleasure-seeking world. No unregenerated drunkard "shall inherit the kingdom of God" (1 Cor. 6:10).

Labor's Divided Leadership

"They shall not cleave one to another."—Daniel 2:43.

WASHINGTON, D. C., Sept. 6.—The rift between President William Green of the American Federation of Labor and John L. Lewis, chief of the Committee for Industrial Organization, which was repudiated by the A. F. L. at their convention in Florida, seems to be widening continually. Each of the leaders gave Labor Day addresses in which they took opposite positions on important issues, as for example, Mr. Lewis favored the organization of a Labor-Farmer political party which Mr. Green strongly opposed, characterizing the CIO as a "new foe" which labor is obliged to fight at a period of its deepest concern over unemployment and other economic questions.

"It seems unbelievable," said Mr. Green, "that any group which professes to believe in the unity and solidarity of labor would deliberately create a split in the organized labor movement. Two years ago," he continued, "a minority which could not force or compel the majority in a convention to accept its will formed a dual organization. They called themselves the Committee for Industrial Organization. This dual movement has been praised and supported

by the Communist Party. The representatives of this subversive movement have placed their stamp of approval upon the CIO. This development creates the issue. It marks the difference between the American Federation of Labor and the Committee for Industrial Organization."

Without making any direct reference to the A. F. of L., Chairman Lewis said that he welcomed any opposition and added that while craft workers have been organized for fifty years, nothing had been done to organize the masses of workers. "The CIO," declared, "is the only instrumentality which can successfully deal with mass industry today."

The iron and clay of world-wide discontent and suspicion reveal their presence in every phase of modern life. Labor organizations, business associations, political parties, and international relations, are weakened and made ineffective through the yeasting effect of mutual doubt of the integrity of others. Praise God, "the God of heaven" shall soon "set up a kingdom" of righteousness and love which shall never be destroyed!

Seventh Day Adventists Lose Property in China

"Neither let him which is in the field return back to take his clothes."—Matthew 24:18.

SHANGHAI, China, Sept. 8.—Among the sufferers from the Sino-Japanese conflict, now in its third month, is the Seventh Day Adventist Mission in the Yangtzepoo district northeast of Shanghai. The Japanese took over the mission buildings and compound for military purposes. The missionaries and their families had already evacuated the premises before the arrival of the invaders, as well as medical institutions belonging to the denomination in the Hongkew district on the outskirts of Shanghai.

It will be recalled that the Seventh Day Adventist medical missionaries remained at their posts in Addis Ababa, capital of Ethiopia, during the attack of the Italian army on that city. No doubt in the present situation the faithful advocates of Adventism will continue to render courageous service to all suffering ones they are enabled to reach.

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Science and the Bible

The book of Genesis stands as the one and only authoritative record of the origin of our world. Other books give us legendary records regarding creation, but the writer of Genesis begins his story with those famous words, "In the beginning God." We are not left to wonder who is meant by God, for when we read the writings of Moses more fully we find many references to God, the Supreme Being, the Creator of the heavens and the earth. Thus the book of Genesis is given to us as a history of the early days of the earth and the record of God's plan for man.



The scope of Genesis is restricted to matters dealing with God's relation to man. No attempt is made to disclose the origin or destiny of other worlds or of the universe as a whole. Only incidental references are found to the stars or other heavenly bodies, but the whole attention of the book is directed to the problems of mankind's salvation.

Scholars who have studied the book without being influenced by the critical viewpoints of skeptics believe that it was written by Moses during his wilderness sojourn. As he led his flocks through the desert not far from Sinai, God revealed to him the history of the beginnings of this planet. The plan of Genesis is in keeping with its origin. The story is written as common people would read it.

Although dealing with the most profound themes of all times, its language is plain, straightforward, and so simple that a child can understand it. The very simplicity of its construction leads many men to reject it as the product of a crude and primitive people. We should remember, however, that its validity depends not upon its style but upon the fact that it is divinely inspired.

Modern critical scholarship has repeatedly challenged the Genesis record of creation. Atheists deny the fundamental premise that God is the Creator. Skeptics regard the Genesis story as mere folklore. Even professed believers in the Bible are inclined to interpret Genesis in an allegorical sense, as a mere parable or story.

But those who accept the Bible as the inspired revelation of God to man should not be influenced by these skeptical views. To the one who accepts the Bible as the Word of God, the Genesis record is inspired history. As such, its story of historical events is a true record, and cannot be changed by scientific theories. Obviously, a historic record, if true, will remain for all time unchanged by theories and changing viewpoints. Since it is a record of actual events, nothing can ever change that record.

The book of Genesis contains a fundamental philosophy. God is portrayed as the Supreme Being through whose power the heavens and the earth have come into existence. Nature is dependent upon God, and man is the work of His hands. Thus all the elements of philosophy are laid down in this book. The original or first cause, the created mate-

rial, and man's relation to God and nature are established.

The book of Genesis is basic in its scientific viewpoints. Natural force, instead of being self-operating, is assumed to be under the direction of the One who created all things. All plants and animals derive their life force from the Creator. No more definite and complete explanation of the ultimate forces of life can possibly be given.

"In the beginning God created the heaven and the earth." Many questions have been asked concerning the meaning of this statement. What is meant by the beginning? The beginning of what? When was the beginning? Most of these questions are irrelevant. The statement is merely one of a fundamental plan.

We must remember that when Moses wrote these words the masses of the world had so far departed from their knowledge of God that they had lost sight of Him as the true and omnipotent Creator. In Egypt, the land of captivity, a crude form of evolution expressed the origin of life as due to natural forces. Although in no sense a scientific theory such as we have today, this ancient philosophy was based upon the idea of nature as self-existent and self-operative. It was against this doctrine that the writer of Genesis made his great pronouncement, "In the beginning God."

Whether we consider the beginning of this world or the beginning of any other part of the universe, the principle holds good. At whatever time any of the heavenly bodies came into existence, whether simultaneously with this world or millions of years before, it makes no difference. The statement applies with equal force. In the beginning of any part of the universe, God was the creative power. This statement stands as a basic truth opposed to any evolutionary doctrine, and is today the center of controversy between the creationist and the evolutionist.

"God created"—again we have a point over which there is much confusion. What is the meaning of creation? A study of the Hebrew in the 1st chapter of Genesis indicates that the work of creation week involved more than a mere speaking of forms into existence. There was both the production of material and the formation of objects from the material.

A great many Christian scholars have placed a gap between verses one and two. In an attempt to explain creation as one instantaneous act which brought all the material of the universe into existence simultaneously, they are obliged to assume that the material of this world was produced millions of years before it was prepared as the home of man. Then, having made this assumption, they must explain conditions during the time when God was developing life upon the earth; or if this *(Please turn to page 10)*

Between Death and Resurrection

By the Editor

WHAT is the state or condition of man between death and the resurrection? This interesting question is frequently asked by those who think deeply and seriously concerning the future life. As with all other disputed questions, religious or otherwise, it is wise to ascertain at the beginning of the investigation if one or more points of agreement do not exist in the minds of the disputants. In the present instance, an evident point of general agreement is found in the word "resurrection."

While more or less disagreement exists between the various religious schools concerning the time and nature of the resurrection, they generally agree that a resurrection from the dead will actually take place. The statement of our question acknowledges this much to be true.

The Apostles' Creed affirms in its familiar phrase: "I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of Sins; *The Resurrection of the body*; and the Life Everlasting. Amen." This ancient Christian symbol adds somewhat to the general thought when it defines it as "the Resurrection of the body."

This statement clarifies the thought and gives it a definiteness and precision it would not otherwise possess. The resurrection, as an article of Christian faith, refers to the resurrection of the body. It has nothing to do with what is commonly denominated the "soul" or "spirit." Let us remember this! The resurrection has to do with the body, and with the body only.

It is necessary that we should have this point of general agreement fixed clearly in our minds in order that we may be prepared to understand what the Bible teaches concerning the condition of the individual whose body has been consigned "dust to dust, ashes to ashes," while that body remains in the grave.

In my investigation of the question from sources extraneous to the Bible, I have been impressed with the paucity of conclusive and positive statements I was able to find concerning the intermediate state. The leading theologians seem at a loss to produce any real biblical evidence in answer to our question. For example, the *Biblical, Theological and Ecclesiastical Cyclopaedia*, edited by M'Clintock and Strong, says regarding the matter, "Respecting this, little is definitely said in the Scriptures, and it is therefore left for our speculation to fill up the lack of information on this interesting theme, guided by such hints as are casually thrown out by the sacred writers, and such considerations as the ascertained nature and destiny of man afford." Other recognized authorities speak with equal modesty of their lack of information on this important subject.

A second discovery in connection with the question is the fact that leading divines and many Protestant denomi-

nations teach individually and in their statements of faith that no one goes immediately to heaven or to a place of punishment at death. They generally agree that between death and the resurrection the "soul" or "spirit" is not subject to conscious happiness or sorrow.

Again quoting from M'Clintock and Strong: "In the second place, it follows that *the soul can have no cognizance of the passage of time* while thus disembodied. . . . We conclude, therefore, that *the intermediate will pass to all its subjects as an instant*, and that none will be aware of the length of the interval. . . . We are bound to conclude, from the total diversity and even contrariety of their properties and attributes, that a dead man is really dead to everything pertaining to time and sense."

May I bring you further testimony from the pen of Dr. Olin Alfred Curtis, Professor of Systematic Theology in Drew Theological Seminary? He says, "We are never so to regard the doctrine of the intermediate state that it even suggests *heaven*. The terrible stress upon death is yet lingering there, for no man is complete, no man can be complete until the resurrection" (*The Christian Faith*).

From all the authorities I have consulted I find in the modicum of definite dogma presented this one point of agreement, expressed so clearly by Professor Curtis: "No man is complete, no man can be complete until the resurrection."

Coming now to what the Bible actually teaches on this subject, we would ask this question: What do we know of the intermediate state from those who have gone there and returned?

The Bible records a number of instances in which individuals have been recalled from the Land of Shadows. There was the son of the poor widow who furnished Elijah with a home during the period of famine. In the New Testament we have the history of the daughter of Jairus (Mark 5:22-43); the son of the widow of Nain (Luke 7:11-15); Lazarus, the friend of Jesus (John 11:1-57); and, last of all, but most important of all, the Lord Jesus Christ.

In all of these recorded resurrections we observe this one outstanding fact, or rather, this one notable omission: not one of these restored individuals tells us a thing concerning his experience between his death and his resurrection! All are silent! Not one word of enlightenment do they bring from the land that lies beyond the valley of the shadow of death! So the only ones from whom we could hope to obtain a satisfactory answer to our question manifest a strange but exceedingly significant silence with regard to it.

The significance of this silence on the part of those who have passed into the great beyond and then been permitted to return is suggested to us by George E. Guille in his interesting little work, *That Blessed Hope*, published by the

Moody Bible Institute in Chicago. While he asserts that it is his belief that "Scripture clearly teaches that happiness in heaven awaits every believer at his death," he immediately nullifies his own conclusion by declaring most positively, "The second reason why merely going to heaven is not the Christian's hope is that Scripture nowhere speaks of going to heaven."

Perhaps, then, the reason why these returned travelers have told us nothing of their experiences in the shadow land is that there was nothing to tell! They saw nothing; they heard nothing; they consciously experienced nothing while their bodies lay in the darkness of the tomb. This con-

clusion is in such complete harmony with the testimony of the Bible that I feel sure it is the correct solution of the mystery.

M'Clintock and Strong tell us that "little is definitely said in the Scriptures" concerning this matter of the intermediate state, but I am forced to disagree with these able commentators on this point. I find the Scriptures give a clear, full, and logical exposition of the state of man in death. Further, that the Bible description of the conditions prevailing beyond death are in perfect accord with reason, observation, and scientific deduction.

(Please turn to page 10)

The Kingdom

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." — Luke 12:32.

JESUS had much to say about the kingdom. Sometimes He used the expression, "kingdom of heaven," sometimes "kingdom of God," and sometimes, as in the text quoted above, just "the kingdom." It is all the same kingdom, though it has several phases.

There was the past phase, when the kingdom was given to Israel. God was the King and ruled through the judges. Then the people demanded a visible king, and God gave them their desire. Saul was their choice, but he proved a failure, and God gave them David, who was "a man after God's own heart." But his descendants departed from God and led the people into idolatry, so that God by the mouth of His Prophet said, "I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27).

In due time He whose right it is came—Jesus, the Son of God—saying: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). God had said He would "give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32). With this promise He came to His own, but His own received Him not. They said, "Away with him; we will not have this man to reign over us." They rejected the King and the kingdom. Then Jesus said: "The kingdom of God shall be taken from you, and given to a people bringing forth the fruits thereof" (Matt. 21:43). Here we have the present phase of the kingdom—the church of Christ, those who are bringing forth the fruits of the kingdom.

But there is a future phase, and it is to this phase that Jesus refers in the text at the head of this article: "It is your Father's good pleasure to give you the kingdom." This is the "everlasting kingdom" into which Peter says the righteous will have an "abundant entrance." It is the kingdom of which Daniel speaks, saying: "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:18). And again in the 27th verse of the same chapter: "And the

kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

It is the kingdom Jesus had in mind when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This is the kingdom for which the church has prayed these many years, saying, "Thy kingdom come. Thy will be done in earth, as it is in heaven." It is the kingdom of which we sing:

"In the kingdom which is coming,
We desire, O Lord, a place;
Where is past all death and weeping,
And the saved ones see Thy face.
In that world so full of glory,
Where the vernal breezes blow,
There the beauties of Thy kingdom
To the faithful Thou wilt show."

Where will it be? Right here on the earth, after it is purified by the cleansing fires of the last judgment. "Under the whole heaven," says Daniel, not *in* heaven. It is called the "kingdom of God" because God is its founder; the "kingdom of heaven" because its laws are of heavenly origin; the "kingdom of Christ" because Christ is the King.

When will it come? When the King comes; and that will not be long now, if we rightly interpret the signs of the times. Earthly rulers have failed, earthly governments have proved weak and unstable, selfishness and greed rule in the councils of the nations. The whole creation groans and travails in pain to be delivered from the bondage of corruption into the glorious liberty of the children of God. Soon may the glad cry ring out, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).—*The Herald of Life.*

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 it 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 youth 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 illuminated. 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.

(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? 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 six or eight? Add Job 38; Psalms 19, 24, 46, 91, 103, 104; 1 Corinthians 13; the parables of the lost sheep, the last judgment; the good Samaritan; the prodigal son; 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.*

Reverence

SOME words are hard to define. Their meanings are bigger than any definition of them. Human language does not suffice. Such a word is "reverence." To say that it is respect for the holy is not enough. Is it not more than awe or humility in the presence of God? It is greater than a strong sentiment of respect or esteem; more than solemn wonder. The idea of homage or personal devotion is inadequate. Reverence is better illustrated than defined.

Jacob was en route to Haran when night overtook him. He had no place to sleep, so "he lighted upon a certain place, and tarried there all night," sleeping on the ground with stones for a pillow. He dreamed that a ladder extended from earth to heaven on which God's angels were ascending and descending. Then he heard God speaking to him, making precious promises. How assuring must have been God's presence in the darkness! He could not be lonely with God so near. Then Jacob exclaimed, "Surely the Lord is in this place; and I knew it not." He was so awed with God's presence as to shout, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28:17). The next morning he erected an altar in that place to the Lord. Jacob experienced reverence.

While Moses kept the flock, an angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. Moses turned aside to see why the bush was not burned. God called to him out of the bush. Moses, recog-

nizing the proximity of God, removed the shoes from his feet, because the "place whereon thou standest is holy ground" (Ex. 3:5). Moses was reverent.

A Roman soldier standing near the cross looked upon the face of Jesus. He had previously observed His deportment preceding the crucifixion. Seeing divinity in Jesus, the soldier exclaimed, "Truly this was the Son of God" (Matt. 27:54). Another case of reverence.

A business man had the habit of leaving the vexing problems of his office in the city to drive several miles into the country. He always went alone into the cemetery and knelt for a moment or two at his mother's grave. Travelers, seeing England, may be noisy and talkative at other places, but when they enter Westminster Abbey, there is a hush. Men remove their hats. A certain man never allows any object to be placed on the Bible; if the Bible is in a stack of books, he places it on top.

REVERENCE NEEDED TODAY

Reverence is more than honoring the Bible, bowing in church, observing silences, respecting personality, using God's name correctly, removing shoes from feet, building altars, although all are illustrations of reverence.

Reverence is badly needed today. Even some church members do not respect holy places, names, and objects as they should. The sacred has become too familiar to some. The sacrosanct has been cheapened. Imagine certain words

precious to a true Christian used in commercial advertisements! Think of the church building being used as a place to dance or play cards! This current irreverence is one cause of the condition of the church today. It is in part an answer to world-wide irreligion.

We must get back to reverence. We should respect the holy. When seated in church on the Lord's day, instead of chatting with some one, let us bow for a brief prayer, then sit in silence until the service begins. Instead of racing up and down the highway in an automobile on the Sabbath, instead of commercializing the day, let us attend the service at the house of God, then spend the balance of the day in rest and quietness.

Reverence is positive. In its highest sense it is com-

munion of the soul with God. The story of Jacob's ladder teaches that heaven and earth are close together. God and man can converse. Man can enter through prayer into the presence of God Himself. Prayer is the daily duty of every Christian. He is most reverent who is most worshipful. God deserves the veneration of every person on earth. Reverence makes for a full and complete life. No person can be happy without it. He who is awed at the ineffable presence of God or God's handiwork has within him a self-replenishing fire that burns out dross and purifies, ennobles, challenges his soul, makes for the abundant life. Reverence is too big for definition, but just the right size for practice.

—Joseph D. Ryan in *The Presbyterian*.

Tithing

QUITE a great deal has been said lately in denominational papers about tithing our incomes. Having been a tither and an Adventist for nearly forty years, I think I can speak advisedly on the subject.

Some time ago a resolution was passed by our denomination that for three months our churches adopt the tithing system as our financial plan. This is, I think, a forward step. It has my hearty cooperation, and will, I trust, lead to a better understanding of the system and its wonderful possibilities. I should like to present four reasons why we should adopt the tithing system.

IT PAYS GOD

Few of the members of our churches pay one tenth of their income to the Lord's treasury. Suppose now every member of our average church should begin to morrow to lay aside his tenth, what would result? The church would meet its current expenses promptly without trouble or embarrassment. The pastor would be spared his frequent benevolent "agonies."

Financial campaigns, drives, tricks, blackboards, together with professional money raisers, would go on the retired list. But the little white envelope, without fuss or tumult, would weekly bring its blessed contributions to the spreading of the gospel. All claims for money to carry on our work would be met in full. A large payment would be made on any debt we might owe. We could use many illustrations to prove the foregoing.

A pastor of an influential church said recently that his large gift to cancel the missionary debt was contributed by two of his tithing members. An overjoyed village pastor exclaimed, "A small band of ten per cent of our membership last year paid over twenty-five per cent of the total church receipts." So it pays God to have a church of tithers.

IT PAYS ME

A glance at the national history of the Jews reveals the

fact that as they observed the law of the tithe they prospered. But when Jehovah was forgotten, His sabbaths used for traffic, His treasury robbed for self and idol gods, disaster and desolation came, and the locust and the alien army destroyed their fields and cities.

May not the Father who numbers the hairs of our heads also give a special care to those who keep His law? There are hundreds of testimonies to show that men have been greatly prospered in obedience to this principle. And with reason. How much stronger is a man for business with a clear conscience! When one can step out and face the world and say, "I've tried to do my duty to God and man," he can defy men and devils to overthrow him. He can say, "If I rise, I rise with a clear conscience, and if I fail and go to the poor house, I go as a king." It adds buoyancy to his spirit and courage to his endeavors.

Tithing compels system in finance. It saves its cost by cultivating thrift and economy so that nine tenths often go farther than ten-tenths used to do.

The highest compensation, however, is spiritual. It leaves one's glad heart free for service. It increases capacity for sacrifice. It forbids a paralysis of generosity.

One can hardly grow covetous or forget God, while he pays each week his tenth into the Lord's treasury. It keeps the doors of his heart ever open to one's neighbor. It makes the Christian a real partner and profit-sharer with God.

IT IS PLEASANT

Many could tell you today how precious has become that quiet corner where the tithe box is kept. It makes the house sacred when you have somewhere hidden in it a little ark of God containing His treasure. This plan lifts our giving above all emotional, impulsive, or selfish motives for doing our duty. It is pleasant because it is fair to rich and poor alike.

It is pleasant because it is dignified. It is worthy of the Christian church. It will help to drive religious pauperism

from our midst. How much of pleading and scheming, and campaigning; how much shameful humiliation and compromising with the world it will banish from the church.

The golden grain of the mission fields, ripe for the holy harvest, is left to rot upon the ground for want of reapers. The dense population of our great cities is crying for light and God. Yet our churches are loaded with debt and our Christian communities are honeycombed with pauperizing methods of church finance.

IT IS PRACTICAL

There are no obstacles to its adoption which cannot be surmounted. Some one says, "I should begin to tithe if others would, but it isn't fair for only a few." I know it, but why deny yourself a great joy, or God His much-needed portion, because others do so?

Another says, "I am in debt. Ought a man to give before he pays his debts?" Do you buy Christmas or birthday presents before you pay your debts? Would you refuse

to help a starving neighbor until all debts were paid?

Tithing is not giving; it is debt-paying. To whom do you owe first of all? Hasn't God a large account against you? Who advanced your capital, your life, your talent, your health, and the favorable conditions which have enabled you to make money?

It is God who gives you this power. Why not make Him a preferred creditor? Is it not time that the church begins to put a difference between itself and the world, not alone in doctrine, but in tithes and offerings? Let us think and pray seriously about this subject and be ready to meet the proposition when it is presented to us. If we pass up this opportunity, I am sure we will be suffering from dry rot and pass out because we know not the day of our visitation.

I am indebted to the Layman Company of Chicago for much that I have written. I am glad to say that the tithing system as applied to our church is more than a mere success; it is the financial backbone of it.—E. S. Hall in *The Messiah's Advocate*.

God's Purpose in Redemption

"**W**AITING for the adoption, to wit, the redemption of the body." Thus wrote the Apostle to the Gentiles in one of his spiritual masterpieces, and so expressed the Christian's attitude of expectation and hope. The whole chapter (Rom. 8) rings with the note of assurance. From the opening words, "There is therefore now no condemnation to them that are in Christ Jesus," its theme is gradually developed, until it closes with the great challenge as to who, or what, can separate us from the love of God which is in Christ Jesus our Lord. The tone is one of confidence throughout. "I am persuaded" is the Apostle's answer to any suggestion to the contrary. But, although such an attitude of spiritual revelation is attained, the fact remains that, for the present, we are identified with a groaning creation. "We are saved in hope"; "waiting."

The condition of pain and groaning which the Apostle depicts is apparent everywhere. It requires no proof. Both saint and sinner are involved in it and the whole creation is calling out for some form of deliverance. It has become, and is becoming, more and more evident that this cannot be brought about through any human agency. Instability and insecurity are the characteristics of our times. There is a general lack of confidence. The war fever is abroad in the world again, and none can foretell what the end of the present disputes may be, or how soon we may witness another "clash of arms." The nations are "arming to the teeth," and may this not be but the prelude to the last great war? One of the saddest and most surprising aspects of the times is the seeming complacency which exists among the common people. Reports of world conditions are broadcast by means of the wireless and the daily press and appear to be received with an air of indifference and careless disregard.

The colossal tragedy confronting the world is little realized. We may be sure that such apathy does not exist in higher quarters. Endeavor after endeavor has been made by leading statesmen to find a way out of the existing dilemma.

It may be said, very truly, that we have entered the period foretold by our Lord Himself, when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." We may well inquire, "Is there any way of escape?" And to this we are glad to be able to give an affirmative answer. It is found in the title chosen: "God's Purpose in Redemption." Our authority for this "plan" is the "old Book" which has stood the test of centuries and is as virile today as ever, "the word of God which liveth and abideth for ever." It will be seen that the suggested remedy is found in "redemption," a subject frequently referred to but perhaps not fully understood.

REDEMPTION AND WHAT IT SIGNIFIES

And what does it signify? Several words in the original are translated "redemption" in the Authorized Version of our Bible, and while, in most cases, they are co-related, it is both interesting and instructive to note where they differ. This can be done quite easily with the aid of a suitable lexicon or concordance. The results will well repay for the time spent.

The word translated "redemption" in our text occurs most frequently in the New Testament. It is *apolutrosis*, and is found ten times altogether. Its first appearance is in Luke 21:28, where it is translated "redemption," and its last in Hebrews 11:35, where it is rendered "deliverance."

It is distinguished from *lutrosis*, which has the sense of

“a wrought redemption” as in Hebrews 9:12, by the prefix *apo*, meaning “away from.” It therefore points to an “away from redemption” or “deliverance” from the various conditions outlined in the passages where it occurs.

Referring to Romans 8:20 we learn that “the creature (creation) was made subject to vanity.” This is rather an elusive term, but we find it is best expressed by the words “disappointing misery.” It is a strong expression, but how appropriate to the existing conditions! One is often tempted to confess that life seems to be summed up in that one word “disappointment.” How very few attain the goal of their ambition, and of the misery that exists among thousands upon thousands there is no need to comment. From such there is most definitely a need for deliverance.

A further reference to Luke 21 and we shall find the “deliverance” there referred to is from the terrible conditions outlined in that chapter. It will be seen that this has, primarily, to do with the Jews, and will therefore lose none of its significance when viewed in the light of current events. Since their dispersion the Jews have always been “a burdensome stone” among the nations of the earth; they have become one of the “storm centers” of recent years; but the present anti-Semitic attitude with its bitter persecution will never solve the “Jewish problem.” They are being pressed out of many countries and, as far as possible, pressed into their promised land. Political action is being taken to give them a peaceful home there with a measure of self-government. It is estimated that approximately 370,000 Jews have already entered Palestine, and that the partition suggested will accommodate a total of roughly 2,000,000. This is a great step, but it is not the final solution. The whole land was given to Abraham and his seed for an everlasting possession, and deliverance from their present plight into its full enjoyment is intimated in the promise that their “redemption draweth nigh.”

There is, however, a need for deliverance more universal than this. It is introduced in Romans 3:24. The subject is “justification by faith,” and it is from our sinful condition that justification is needed. This is possible only through the redemption (*apolutrosis*) that is in Christ Jesus. It is there charged against us that “all have sinned” and because of this have fallen under the penalty of death, for death is not an “angel,” as is often depicted; it is an enemy, a punishment, and sometimes inflicted as such upon a saint as well as upon a sinner. It is from this reign of sin unto death that man needs deliverance.

But death is not an isolated act or happening. It is the result of a process. This was originally indicated in the words “dying thou shalt die.” We are also told by the Apostle James that “lust when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death.” Now in this process man is heir to pain and sorrow, with its accompanying misery, suffering, and privation. The curse resulting from “the fall” has also extended to all created things. “The whole creation groaneth and travaileth in pain together until now.” Christians are not immune, for we also “groan within ourselves” and thus, with the creation, wait for a deliverance from the conditions in which we are found.

(Continued next week)

SCIENCE AND THE BIBLE

(Continued from page 3)

seems too near to evolution, they imagine the world to lie “without form and void” for endless ages until God decided to complete the creation process.

Either view is within the range of possibility. God could have used either method. The most interesting point in the whole question is that God does not give us one bit of detail regarding a gap between verses one and two. It is extremely difficult to conceive of a creation method which would allow long ages either for development or chaos between verses one and two—ages in which nothing occurred that would be valuable for man to know. The very fact that not a single word is given regarding this supposed period would lead us to seriously question the validity of any such doctrine.

In addition to the point just mentioned we should add that the principal reason for assuming long periods of time between verses one and two has been the evolutionary doctrines held by various Christian scholars. These doctrines have not been derived from the words of the Scripture. On the contrary they owe their origin to pagan evolutionary concepts, and have been foisted upon the Genesis record in an attempt to harmonize Genesis with pagan views of cosmogony. This is not exegesis—a reading *out* of the Scripture, but is “endogesis”—a reading *into* the Scripture. It is a dangerous thing to read carelessly from the Scripture; but it is more than dangerous to read into the Scripture that which is not there. The only safe position which the Christian scholar can take is to read the record as it stands and accept it literally.

How, then, are we to explain the expression, “without form, and void”? Simply this, that the earth in its original form was in a chaotic state—it was not organized. At the time when the matter of this earth was brought into existence it lay in space without any definite form or organization. The words of the Scripture are significant, “The Spirit of God moved upon the face of the waters.” We have here a clear suggestion that the work of creation week was actually a process. God spoke, and the material came into existence. The Spirit of God moved upon this chaotic mass and formed it into shape. Thus we have an introduction to the story of the formation of all the wonderful works of creation. The Genesis record is a straightforward, simple story of the origin of the material and the formation of the earth and its plant and animal life.—Harold W. Clark in *Signs of the Times*.

BETWEEN DEATH AND RESURRECTION

(Continued from page 5)

Without entering into an exhaustive study of the various words used in connection with the general place of the

dead, I may profitably call your attention to the word used most frequently in the Old Testament and to the corresponding word in the New.

In the former, we find the word *sheol* in the Hebrew is generally used to designate the place of the dead, or the place where the dead remain between death and the resurrection. The conditions prevailing there are suggested in the language of Job as he pleads with Jehovah: "O that thou wouldest hide me in the grave (*sheol*), that thou wouldest keep me secret, until thy wrath be past, and remember me" (Job 14:13, 21). Concluding his petition, he describes the state of one who has entered there. "His sons come to honour, and he knoweth it not; and they are brought low, and he perceiveth it not of them." Again, in the same book we read, "If I wait, the grave (*sheol*) is mine house: I have made my bed in darkness" (Job 17:13). Again, "Drought and heat consume the snow waters: so doth the grave (*sheol*) those which have sinned."

The Psalmist adds his testimony to that of Job concerning the unconsciousness that prevails in *sheol*. "For in death there is no remembrance of thee: in the grave (*sheol*) who shall give thee thanks?" (Psa. 6:5). Even more emphatic are the words found in Ecclesiastes 9:4-10: "The living know that they shall die: but the dead know not any thing. . . . Also their love, and their hatred, and their envy, is now perished; 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 (*sheol*), whither thou goest."

The corresponding word in the New Testament is *hades*, which means essentially the same as *sheol*, i. e., the general place of the dead, which is further defined in Ecclesiastes 2:20, thus: "All go unto one place; all are of the dust, and all turn to dust again."

The unavoidable conclusion is this: between death and the resurrection "the dead know not any thing"; they are "silent in *sheol*"; they neither love nor hate; they do not even "praise the Lord." They have no knowledge, and because of that, those who have returned from the place of death can tell us nothing of their experience there, for nothing happened. There is nothing to tell.

In the glad morning of the resurrection the Lord of Life shall call His own sleeping ones from the silent, dusty beds wherein they lie, restore them to consciousness, and crown them with life and glory!

"Somehow I'm glad that those we've lost,
Safe lying on th' Eternal Breast,
Can hear no sounds from earth that mar
The perfect sweetness of their rest;

"No evil seen, no murmurs heard,
No fear of sin, or coming loss,
They wait in peace, imperfect yet,
The final triumph of the Cross."

IS THIS HOPE YOURS?

(Continued from front page)

perhaps the 60th chapter brings them before us in their glory and beauty more than some of the others. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," Isaiah calls to his own people. And though the entire chapter is given over to the blessings that Israel will enjoy when the Messiah shall return and be accepted, yet it takes no great stretch of the imagination to see that the entire world will be included and blessed because of Israel's Redeemer. For, "Gentiles shall come to thy light," and "thou shalt know that I the Lord am thy Saviour and thy Redeemer."

A host of the other prophets, through their writings, bring before us this "golden thread" of truth and weave before our eyes a pattern so enticing that one wonders how anyone who reads could fail to appreciate it. But it remains for the Apostle Paul to state this truth in the most simple language. "Our conversation," he assures us, "is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). Such a promise holds out an allure to every one of us, rich or poor, high or low—to be possessor of a body like unto His own glorious, immortalized one!

Only through the second coming of Christ can these promises and blessings be realized. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Paul tells us in Colossians 3:4. And "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," this great writer assures the Corinthian brethren in 1 Corinthians 15:22, 23.

Perhaps the words that are dearest to all those who read and love God's Word are those found in Paul's first letter to the Thessalonians, 4:13-18. So familiar are they it is scarcely necessary to quote them, but the "golden thread" seems to add new beauty each time we read them. "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."

Can human hand pen words of more comfort than these and others found on almost every page? We have not mentioned that strangely fascinating book of Revelation, in which the most beloved Apostle gives us a glimpse of the glory that was revealed to him in those lonely days of his old age on the island of his banishment. Read and study it, along with the others, for your own enlightenment.

Reader, is this "golden thread" the basis of your hope of the future? If not, hasten to study God's plan and pattern for mankind that you may share in the great blessings He has in store for those who believe.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

Spiritual Blessings

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Ephesians 1:3.

Before me as I write are some nice large pumpkins. I rather enjoy gazing at them, for they symbolize to me the bountiful hand of God—a memory of my boyhood and the pumpkin's part in Thanksgiving celebrations. And as I meditate, some of the good things God has done for us crowd my mind. I think of the bountiful crops, the warm homes, the loyal friends. All these, and more, God has given us.

But as I consider and am thankful I suddenly remember that the crops sometimes fail. These material blessings do not always flow with the same steady crowding from the great horn of plenty. Once when the captives of Judah had returned to the wasted city of Jerusalem, and had built their ceiled houses, but had neglected the house of God, the horn of plenty became dammed. The Prophet Haggai came, crying: "Consider your ways. 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" (Hag. 1:5-7). And considering their ways they saw that they had been so busy with their own physical welfare that they had neglected the house of God and their own spiritual welfare. The spiritual life is more important than the physical!

God "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). The spiritual blessings are more gracious than the physical! Physical blessings are kept on earth "where moth and rust doth corrupt." Spiritual blessings are piled up to our account in the heavenly bank. Name them over: forgiveness of sin, adoption into the family of God through Christ, a hope of eternal life, fellowship with the Lord of all, a peace that passeth understanding, a love for our neighbor, a fellowship with beloved brethren in Christ, a faith to live by. The text says, "all." My friends, do we push out to the bounds of the great blessings God has given us? Plow God's acre before you plow your own.

God's Acre

You are God's acre. He pours out spiritual blessings on you. He expects you to bring forth fruit. Now if you had a farm you wouldn't neglect to keep out the weeds. You

would be on hand to reap the harvest. How many of us will consecrate our lives to the Lord, and then go get engaged in such pursuits that take all our time and energy and do not leave us any time to keep the weeds out of God's acre, or to reap the harvest? I plead with you, my friends, leave off the pursuit of physical blessings long enough to worship in God's house on Sunday. Of what use is the crop that you salvage on Sunday if you have lost the spiritual crop you should have tended?

"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" (Gal. 6:7, 8).

"Ye are God's husbandry" (1 Cor. 3:9). "You are God's field" (Weymouth). "Ye are God's farm" (Rotherham). "You are God's field to be planted" (Moffatt). You are God's acre.

The Finished Product

Before repeal of the Eighteenth Amendment we heard much of the wages the liquor business would pay to the working man. The facts are that fewer wage earners are employed in the liquor business per given amount of capital than in most any other business.

But let us look as the finished product of the liquor industry. There he is in the gutter. His clothes are torn and dirty—the clothing industry has lost a paying customer, the laundry and soap industries are losing business, less razor blades are used. His bed is the gutter—the furniture business didn't make that sale. In fact, his whole house is without good furniture, his family are hungry, they do without in order that he might drink, drink, DRINK; every penny going into the booze industry.

A little bit before this our finished product specimen was able to drive a car—no more now. The auto industry has lost out with this man. But when he could drive the hospital business boomed; the doctors, nurses, undertaking men, were busy. Industry worked night and day to supply him with coffins, bandages, new cars—but no more now. The goose that laid the golden eggs is no longer a customer—he's a finished product. There he is in the gutter.

At least he cannot run over any more little children. Oh, if only the drunkard could go straight from the first drink to the gutter without that long, bloody road in between strewn with the wreckage of human life and character! Industry can stand the loss of business, it can write it off the books. But can humanity stand the terrific loss of morality and decency?



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John 3:1.

In Faith

Our loving heavenly Father,
We come in faith to Thee;
Thou art our blessed Pilot
O'er life's eventful sea.

Let not our hearts be troubled
Though ocean waves dash high;
Thou art the Hand that guides us
And ever wilt be nigh.

We know Thou hast watched o'er us
In days and years gone by;
Most hearty thanks we give Thee,
On Thee we will rely.

Bless Thou our lives still onward,
We fervently would pray,
Till dawns the golden morning
Of an eternal day.

—Mary A. Rude.

God Is Your Heavenly Father

One of the great facts of life that should make every child, every boy and girl, and everybody else, happy is the fact that we all have a Father in heaven watching over us who is more loving than anyone we know on earth. He is more powerful than the greatest man we know. He is wiser than the wisest person we know.

Because God is more loving than even your dear mother, who loves you when no one else does, if you have been naughty, He sent His own Son Jesus to be our Savior. Without Jesus we would have no hope of forgiveness when we have done wrong. We would have no hope of a better and more beautiful life after this one.

Because God is more powerful than even your own father, who can do most anything, you think, He made this wonderful world in which we live. He made the beautiful trees and birds, the warm sun and the pale moon, the twinkling stars and the deep blue sky. And He made it all for us to enjoy.

Because God is wiser than your teacher, who seems to know everything, He knew that men would disobey Him and would bring punishment on themselves. He knew that

all this would result in our losing this beautiful home and in death. And all of this is another reason why He sent Jesus into the world.

Now, if you believe the things Jesus taught when He was on earth, the things you are learning each week from Mother, from your Sunday school teacher, and from reading your own little Bibles, you will be a good son or daughter of your heavenly Father, just as your parents count you good children when you obey them.

Would it make you feel important to be the son or daughter of an earthly king or even of a very wealthy person? Well, it is much better to be the son or daughter of God, for He is owner of all the wealth and beauty of the world. And when we truly appreciate what a blessing it is, we will try ever so hard to please the One who has given us so much to enjoy. We will try to avoid doing the things that would grieve Him, and do only the things He wants us to do.

The Island of Birds

On a plain high up in mountainous Tibet is a beautiful large lake in the middle of which rests an isle, called the Island of Birds. The Tibetans, usually considered a barbarous race, are very fond of bird life. Centuries ago they set aside this isle as a mating and nesting refuge for the countless geese and ducks that migrate to India in the winter. Each year it is the custom for the reigning Dalai Lama at Lhasa to send a minor lama to the island as their keeper and guardian. His main duty is to keep the birds well fed while they remain there. Only a man noted for his love of birds is chosen for the task. He comes to know the birds as individuals, and even has names for many of them. They have the fullest confidence in him. He calls; they obey. He talks; they answer. Bird and man are of a family.—John P. Dinneny in *Dumb Animals*.

A Prayer for the Week

Our loving heavenly Father, we do thank Thee that Thou art pleased to call us Thy children. We thank Thee for the love Thou hast bestowed upon us. We thank Thee for the wonderful world Thou hast given us to enjoy. May we live in a way that is pleasing to Thee, in a way that sons and daughters of the great King should live.

For Jesus' sake, we ask it. Amen.

AMONG THE CHURCHES

ELDORADO, ILLINOIS

On Sunday morning, Sept. 26, Bro. F. L. Austin will begin a series of evangelistic meetings with the Eldorado brethren. This series will continue for two weeks or more if conditions warrant. All who are in that vicinity are urged to attend.

OUR NEW TREASURER ASSUMES HER DUTIES

Sr. Leota B. Hanson, who was elected at the General Conference to the office of treasurer, has moved to Oregon from her home in St. Louis, Mo., and has taken over her duties in the office of the National Bible Institution. In addition to her responsibilities as treasurer, Sr. Hanson will have charge of the bookkeeping and various other duties which are attached to that position.

Years of experience in office administration and business affairs qualify our new treasurer for the position she now occupies. We are sure that promptness and efficiency will be a distinguishing indication of her ability and that her presence will add much to the success of the office.

FELLOWSHIP SUPPER

On Tuesday evening, Sept. 14, members of the Oregon, Ill., church gathered in the Sunday school rooms and enjoyed a fellowship supper with Bro. and Sr. J. W. McLain, who were completing their month of service in Bro. Marsh's absence. After the supper a musical program was given by Margaret Mattison, violinist, Evan Knodle and Bro. McLain, guitars, and group singing of hymns. Bro. Paul C. Johnson spoke in behalf of those present, in appreciation of Bro. McLain's splendid service in the pastor's absence, extending to him and his family Godspeed as they left us. Bro. McLain takes up work on September 22, under the auspices of the Illinois Conference, for the Macomb and Camden churches. We pray for them the blessings of our heavenly Father as they begin this service together.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our church has passed through a very sad period in the sickness and death of Mrs. Merton (Thelma) Sleeper of Oakley St., S. W. Sr. Sleeper, although a young woman in her thirties, has not been well for some months. The dreaded disease of cancer developed, and human skill and loving hands could do nothing to save her life. In addition to her husband she leaves a daughter just out of high school and a son who is a senior this year. Following the services which were conducted here we drove with her to the old home community at Traverse City where she was laid to rest amid beautiful surroundings.

Our well beloved "Mother" Skeels, who so successfully came through a serious operation a few months ago, has not been so well the past two weeks, but is much improved at this writing, for which we are duly thankful.

Attention is called to our anniversary meeting to be held the week-end of October 22-24. Bro. C. E. Randall is to be guest speaker. A cordial invitation is extended. Come for the whole week-end if possible, and if not come for at least part of the meetings.

F. E. Siple.

LANHAM, TEXAS

A series of meetings was held, Sept. 4-12, at this place, which is a new field in so far as our work is concerned. A great work can be established here if we can keep in touch with the people. While there were no conversions during this meeting, a deep interest was manifested which will yet ripen into real fruit as a result of the efforts put forth. The writer was welcomed into the homes here and feels that the efforts were not in vain.

There is one outstanding reason why people do not easily and quickly accept the truth, and that is they have heard so much of error that they are doubtful. Until you eliminate this error by preaching the truth you get no results. There are many more places where the truth can be planted. Will the people of God rally to the support of the gospel work? I sincerely appeal to you in the name of the Son of God who gave His life in order to save men and women, to stand behind the gospel effort of the Church of God. Respond to the call for assistance and go forward. Don't wait until you see the results, but give in order that the gospel can be carried to men and women that are lost and that need the Son of God. Today we need more workers who will go forward without stopping to ask, "How much will I be paid?"

May God bless and open the hearts of His people to the need of the hour.

T. A. Drinkard.

GOLDEN RULE NEWS

The following items of general interest are taken from the bulletin of the Golden Rule Church of God of Cleveland, Ohio, which is edited by Pastor M. W. Lyon.

Playtime's over, the young people are back in school, everyone's back from vacation trips and ready to go to work. Time to get back on the job in all departments of church work, too. A good beginning is most important. It will never be easier than now. We want to see all our members back this week, and others, too.

Berean meetings are to be resumed Friday, Sept. 10. Here's a challenge to young people. You want the church to make a place for you and give you opportunities for service. The Berean society is of, by, and for young people. It's your particular sphere. . . . Yet the young people's group in the Berean society has been the smallest of all groups. It should be the largest. Use your society! Attend it! Do things! Make the old folks sit up and take notice! Start out the new Berean year by being at the first meeting, Sept. 10, and on time.

Every Sunday night from now on the church will be open to welcome you. If you cannot attend in the morning, make it a point to attend at night so that you will be at least once in the house of worship each Sunday. . . . All departments of the church are now back on their regular schedule, ready to serve you. Are you ready to serve your Lord with loyalty this year?

BETWEEN YOU AND ME—

A note from Sr. Anna Boyanovsky of Marathon, Iowa, states that the meetings in that part of the Hawkeye State continue with unabated interest under the leadership of Bro. A. M. Jones and Bro. J. Arthur Johnson.

Bro. G. E. Marsh returned to his editorial desk last Friday morning after an absence in Virginia of four weeks. He reports an excellent interest at the points visited, the attendance being good, and the brethren standing firmly for the great doctrines of the Church of God.

Brethren of the Oregon church are engaged in painting the dormitory. Needless to say, the work is voluntary. Few who attend the conferences at Oregon from year to year are aware of the work which the members of the local church cheerfully perform without charge in order that those who come from a distance to meet in these great annual gatherings may be comfortably and pleasantly entertained.

A card from Bro. D. G. Harvey, who is a frequent welcome contributor to our columns, breaks some happy news in this fashion: "With the arrival of Miss Patricia Ann at the home of my son Edgar, the 'hoodoo' is broken, and my family now numbers fourteen instead of thirteen. Expressing his own satisfaction over the event, Bro. Harvey quotes Proverbs 17:6, "Children's children are the crown of old men."

A request from Pastor John Manoah, B. Th., of Bangalore, South India, reports that the people "in this great heathen country are hearing the life truth (life only in Christ), and the Lord is opening my mouth to tell the neglected truth to the so-called Christians." He asks for our prayers.

The editor and his wife celebrated their 25th wedding anniversary quietly last Saturday.

The article on Tithing, found on page 8 of this issue, is well worth everyone's reading. It presents the matter in a little different light than is usually the case, and gives unusual reasons for financing God's work by the method established by Him so many centuries ago. This splendidly written article is adapted from *The Messiah's Advocate*.

The last Truth Seekers' Sunday School Quarterly is now in the mail. Speaking of the Quarterly reminds us that recently we have received by air mail an inquiry from our brethren in Auckland, New Zealand, concerning the possible use of Truth Seekers' Quarterly in their Bible school. The extreme distance is the most serious drawback. An Adventist church in the East has also manifested an inclination to substitute our quarterly for the one they now use. Examine this last issue carefully and see if you can tell why it is that it maintains its popularity among conditionalists.

LOS ANGELES, CALIFORNIA

In the year's work the church has made decided progress financially. It has bought and paid for a lot, for all the church furniture, and for one fourth the cost of the building. Therefore, we have reason to be thankful. If as much progress is made in another year there will not be much of a debt left.

Sickness and vacations have interfered somewhat with the attendance in the past few weeks. Sr. Marion Richards was among those who have been ill. Sr. Elizabeth Railsback is now in Little Flowers Rest Home, 2009 W. Washington Blvd., and reports some improvement. On September 6 Carol Ann came to take up her abode in the Juden home in Compton. Besides the parents, three sons and two daughters now constitute this church family. May they all grow up in the nurture and admonition of the Lord.

We are so glad to have Bro. Clyde Long as a regular attendant at our services. Our gain is a loss to the Holbrook, Neb., church.

Recent visitors to our services were Srs. Miller and Corbell of the Tempe, Ariz., congregation. We were happy to greet them.

Sr. Henrietta Billings, who is 82 years young, recently flew to Chicago in order to attend a twins convention in Fort Wayne, Ind. She reported a safe arrival and pleasant trip and sent greetings to the church.

Another recent visitor among us is Elder J. F. Green of Kansas City, Mo. In comparing our studies of the Scriptures we found we had come to the same conclusions in every point touched upon. He was a former member of the Advent Christian group.

Sr. Mary Calkins reports the ninety-first, the happiest birthday anniversary she ever celebrated. She received cards, letters, flowers, and many substantial gifts. May God's richest blessings abide with her.

The Berean class has been having meetings under the stars in the yard of the Stantial home. First an outdoor meal is enjoyed, followed by a study of the Word. Sixteen were in attendance. We are invited to the Bleasdale home on the top of the hill which gives such a wonderful view of the city.

Among those who should have their names on the Honor Roll as regular attendants at all church functions is the Carlson family. No excuses or alibis are ever needed in their case. We believe that more could do as well if they could only be impressed with the importance of never failing to be at their post of duty in the Lord's work.

Sr. Emily Blackwell is taking a much needed rest in the mountains with her daughter, Sr. Rena Taylor.

We are planning a Rally Day service for October 3, and are hoping that Bro. John Eagleston will have returned home from his missionary journey by that date and will be able to give us some assistance as a missionary in our new location.

We would not forget to mention Bro. C. J. Squires who has also celebrated another anniversary of his birth. His method of healing the suffering caused by the loss of his life's companion is in making quilts. They are as beautiful as any made by women experts. He is entering two in the county fair.

Emma C. Railsback.

CONTRIBUTIONS TO N. B. I.

Arthur Gilbey	\$3.00
Joe Hightower	5.00
Wyoming Friend	7.00
J. A. Patrick	5.00
Mrs. B. F. Cook	3.00
Mary A. Gesin	1.00

JESSIE HARDING GRANT

Jessie Harding Grant, daughter of Dr. and Mrs. Willey Harding, and wife of John Abel Grant, was born in Rensselaer, Ind., 79 years ago; and died at her home in the city in which she was born, Sept. 2, 1937.

She was united in marriage with J. A. Grant fifty-four years ago. To this union two sons were born, one dying in childhood; the other, Hale, dying only two months before the passing of his mother, leaving her so sorely afflicted that she was not permitted to attend his funeral nor to look upon his face in death.

Some months before her marriage she was baptized into Christ by Elder D. T. Halstead, from which time she never halted nor hesitated in her devotion to the Master's cause.

Excepting for a few years soon after her marriage when she resided on a farm some miles from Rensselaer, she resided her entire lifetime in the city of her birth.

Of her immediate family she leaves her husband and one sister, with two grandsons and one granddaughter and other more distant relatives and friends to mourn the loss of one whose place in their lives cannot be filled by another in this world.

Appropriate services were held in the church house in which she had been a faithful worshiper of the Lord all the adult years of her life. We laid her to rest in the beautiful but silent city of the dead, while the birds in the trees seemed to chirp an affectionate farewell, to await the Master's return to gather His harvest of jewels.

L. E. Conner.

SI HERREN

The following very brief obituary was sent us by Bro. Marvin Herren:

Bro. Si Herren was born at Carthage, Mo., and died on August 28, 1937, at his home in Republic, Mo., aged 59 years, leaving his wife and two sons to mourn his loss. He was buried on August 29 at Pomperene Cemetery, where are also buried his parents, Bro. T. M. Herren and Sr. Nancy Hereen. A letter from Mrs. Dannie Lowry of Vanzant, Mo., tells us that Bro. Herren was a faithful member of the Church of God for many years, and will be remembered by readers of The Herald as a writer to its columns. Bro. Herren was a brother of Sr. Lowry, and she says she would be glad to hear from members of the Church of God.

HERALD RECEIPTS

Mrs. Annie Broberg; Mrs. Maurice S. Guest; Charles Anderson; Arthur Gilbey; Mary Hale; E. L. Macy; Mrs. Nora Mallory; Irvin Lathrop; Mrs. F. Moran; Mrs. Carrie Ogden; Frank Boyer; C. H. Belshaw; Mrs. O. J. Johnson.

INDEBTEDNESS FUND

James W. McLain	\$10.00
Maybelle Hanson	2.00
Mrs. Emma Scott	2.00
J. A. Patrick	5.00

CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Eva L. Page; Mrs. Floyd Nedrow.

Board of Evangelism

Preach the Word

C. E. Randall, Superintendent



You perhaps have already noted that the Mission Board of last year is operating under the name of "Board of Evangelism." The change was made because the latter wording better suited the work being done by the Board. Then, too, the expression is more familiar with our people and conveys to them our objectives in a fuller sense.

The secretary-treasurer, Bro. James A. Patrick, has been invited by the pastor of the Brush Creek church in Ohio to come there and present the work of the Board. This invitation will be accepted and those sturdy contenders for the gospel in sound doctrine along the Miami watershed will be told how they can have a partnership in bringing their distinctive teachings into communities where the message has not gone. The Board is grateful to Pastor Magaw for this gracious invitation to place before his people the gospel work of the Church of God. Other churches which were not visited during the past summer in the interests of the Board of Evangelism will be supplied with a speaker setting forth ways and means whereby the Church of God can put across a constructive evangelistic program, if you follow Bro. Magaw's example and ask that the evangelistic program of the Church of God be presented in your church.

The interests of the Board of Evangelism go beyond evangelistic work in new fields. Attention is given to the welfare of already established churches, especially to see that congregations seeking resident pastors are

supplied and that pastors seeking contacts with unpastored churches are given connection. Every flock needs a shepherd! "Smite the shepherd, and the sheep of the flock will be scattered abroad." Immediate attention will be given all requests. Some of our ministers are desiring change and if churches who are needing pastors will get in touch with the Board, every effort will be made to bring you in touch with a suitable prospect.

The Board rejoices with the workers at Ater, Texas, over the successful meeting recently conducted by Evangelist T. A. Drinkard. Meetings that result in converts, who are brought to repentance and confession through the power of the gospel are oases in our national church life. Greetings are also extended to Skelton, W. Va., in their addition of three members, who drove to the Bible School and Conference in Virginia to be baptized. An evangelistic fund made the labor of Bro. Thayer at Skelton possible. His work in this new field a little over a year ago was greatly blessed of the Lord. What was done there can be duplicated elsewhere if efforts are put forth and if the members over the country will come to the help of the work.

Don't forget your regular weekly or monthly contribution to the evangelistic cause of the Church of God! Send your offerings to Elder James A. Patrick, Orange Road, Ashland, Ohio. Let us go forward with the Church of God.

C. E. Randall.

The Temptation of Christ

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”—Hebrews 4:15.

AS OUR representative before God, Christ had to become one of us, not only being made flesh (John 1:14), but also experiencing the life lived by men. He was hungry, thirsty, weary; He felt joy and sorrow; He received acclaim and opposition; He had friends and enemies; and He had to meet the lure, conflict, and decision of temptation.

According to Luke, temptation followed Him through the years with His disciples. But we find no definite record save that of His initial trial at the outset of His public ministry. Like ourselves, with daily tests, there came seasons of special stress, when momentous issues are faced, and life trends directed by the choice made.

Christ had a definite outlook before Him. He must be about His Father's business, an exponent of the principles of God's kingdom, as the visible power of God in healing and miracle. As Son of man as well as Son of God, He had to definitely view His mission and carefully orient Himself in regard to it. He could not seek personal preference. He had come to do His Father's will, to save that which was lost; hence every thought, word, and deed must be in accord with that end.

So, apart from men for forty days, He was in meditation and prayer. Then followed the three recorded temptations. It seems these three are inclusive in principle, and all brands of temptation might be classified under them. The devil began with “if,” a characteristic of his manner of working. In Eden he created doubt first, “Did God say?” And he continues thus until the present time. God gave commands, Christ spoke with authority and surety, but the devil says “if.” Doubt destroys power, definiteness of aim, and will to accomplish. “If” you should not do what you are doing, you cannot proceed with whole-hearted vim and determination.

“If . . . command that these stones be made bread” (Matt. 4:3). This was appeal to personal feeling and desire. He was hungry; He had divine power. Here was material He could transform for His own pleasure. This temptation typifies the appeal to the senses, the pull of the world and the flesh, the yielding to the lust of the eyes. God has given us all the good and beautiful things which the world contains, for our use. But all these must be used legitimately, with regard for their relationship to our mission as ambassadors for Christ. “Let not then your good be evil spoken of: for the kingdom of God is not meat and drink” (Rom. 14:16, 17).

“If . . . cast thyself down” (Matt. 4:6). Said David, “Keep back thy servant also from presumptuous sins; let them not have dominion over me” (Psa. 19:13). As we proceed through the world we need to know the will of

God for us. We need often to ask: What is our purpose in doing this? does it advance the power of God over the lives of men? does it save souls? The spectacular can attract for the moment, but its influence is quickly dissipated. Had Christ done this, the multitude would have expected a continuation of useless showing of miraculous power. As it was, even the useful miracles drew men for the loaves and fishes, and they shortly turned back.

That which is seen and handled is understood by the crowd, but the deeper spiritual things are sought by but few. An acrobatic beginning would have attracted the wrong crowd. Christ desired serious-minded thinkers for disciples. When God exercises His power in our behalf it is for a purpose, not just to show off. We can claim God's promise of Mark 16:17, 18 when needed in pursuit of duty. God's children have been protected from poisons, serpents, and dangers of many kinds. They have received healing. These things have occurred when needed as aid to service for God, not when merely flaunted as signs of power. He gives His angels charge when we proceed according to His word and will for His glory. This temptation might be said to cover the whole principle of self-display and includes religious fanaticism.

“All these things will I give thee, if thou wilt fall down and worship me” (Matt. 4:9). “What is the use of working hard, struggling, and doing exactly right? Take the easy way! You can get a lot out of life without so much effort.” How common this temptation! It is hard for the flesh to maintain a high standard at all times. Everyone has a streak of innate laziness. It is easier to drift with the current than to swim upstream. This temptation was an appeal to the human love of power, fame, possession; and ease in procuring them. Had Jesus done this, His entire purpose in coming to overcome the devil and destroy his works, would have been frustrated. To have yielded here would have been to acknowledge him as rightfully supreme. The usurper must be ousted, not acknowledged.

What was the secret which enabled Jesus to meet every temptation without yielding? First, an unswerving purpose to do the will of God. He took no temporary vacation from righteousness. He never said, “Well, it may not be exactly the best, but it won't hurt just this once.” He never lowered His standard in a single instance. Second, He did not fail through ignorance. He was familiar with the Word of God, and to every proposal could say, “It is written.”

“Thy word have I hid in mine heart, that I might not sin against thee” (Psa. 119:11). “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105).—Janette B. Shuster in *The Bible Advocate*.

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We Plow and Scatter

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower;
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good;
The seedtime and the harvest,
Our life, our health, our food:
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.

—Johann Schultz, 1800.

Abreast of the Times

Pertinent Comments on the News of the Day

G. E. Marsh, Editor

"Europe Has Forgotten How to Laugh"

"The mirth of tabrets ceaseth, the noise of them that rejoiceth endeth."—Isaiah 24:8.

LOS ANGELES, Sept. 25.—A distinguished European author, who recently visited Los Angeles, said, according to *The Times*, that one word describes the difference between the Old World and the New. "Europe has forgotten how to laugh. America has just learned."

Commenting on the statement, *The Times* remarks:

"Perhaps he is right. Europe has little enough to laugh about, it is true, yet by a paradox—laughter alone is the thing that might save it. Its laughter has been crushed under armament and taxes, the twin enemies of gayety. A red tide has submerged the last faint whisper of humor and hope in bloody Spain.

"In three capitals—Berlin, Rome, and Moscow—grim-lipped men rule by the power of dictatorship. And the laughter that comes from their people is a hollow sound. Laughter is not a thing to be lightly passed over as an unnecessary part of national character. It is the leaven that makes life livable, that makes burdens less onerous. A laughing people can stand trials that would annihilate their frowning neighbors. Laughter indicates the buoyancy of hope."

It is good that America can still laugh—that she still has reason to laugh. But we wonder how long such a happy condition will continue even here? Faith in God and in His promises concerning the future provides the only true occasion for joy, for faith alone bridges the chasm of the present with its anxieties and threatenings, and assures the believer that on the other side tranquillity and security will be realized. And faith, faith in the inspiration of the Bible, the only means by which God speaks clearly to men, is rapidly waning in this country under the blighting influence of modernism, humanism, and skepticism, and we may well address the question Jesus asked to our own people: "When the Son of man cometh, shall he find faith" in America? It is for you and for me to answer.

Gambling Craze Grows

"And they crucified him, and parted his garments, casting lots."—Matthew 27:35.

NEW YORK, Sept. 25.—Ten billion dollars, just take a glance at the actual figures!—\$10,000,000,000! is the sum of money that is being spent this year in the United States in gambling! Not the gambling of so-called "big business" men in the stock and grain markets, but this vast sum of money is being spent this year by people who live in the "lower financial brackets," that is, men and women whose incomes seldom exceed two thousand dollars per annum.

betting on a thousand and one different games of chance!

Thomas Sucrue, writing in the current issue of the *American Magazine*, points out the alarming increase in gambling in which all classes of our citizens indulge, from the lowest to the highest from the standpoint of earnings. People will bet on anything, he asserts, from how far a Mexican jumping bean will go in a single leap, to how long one can live without breathing! Few men or women are willing to engage in any game, however simple it may be, without betting on the result.

We have noticed during the last few years a great increase in the number of gambling devices seen in the candy stores, drug stores, and ice cream "parlors," all of which are frequented by young people and children.

The dangers that lurk in this form of "amusement" are many. First, it encourages a desire to gain something without working for it and that is destructive to character. Second, the desire to gamble grows upon one with astonishing rapidity. It soon becomes a passion which the victim cannot control and often results in theft, and even murder, that the gambler may provide himself with funds for further gambling or replace money which he has misappropriated to his own use. Third, it gives one a false understanding of life and its purpose. He comes to feel that "the world owes him a living," and he attempts to collect the debt at the expense of others. Last, gambling is an economic waste. It has been thoroughly established that gambling devices never return to their victims more than ten per cent of the money that passes across the table or finds lodgment on the wheel.

Importance of Palestine

"I will be known in the eyes of many nations."—Ezek.

JOHANNESBURG, S. A., Sept. 25.—Addressing the Sixteenth Zionist Conference in this city, General Smuts declared that "beyond all doubt the policy of the National Home (for the Jews) and the British Mandate for Palestine are matters of the greatest international importance." This fact is being recognized by statesmen of all nations.

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The God of the Nations

By the Editor

IN THIS and other similar assurances of the Bible lies the hope of the world. And what a glorious hope it is that the time is coming when the present order with its discontent and uncertainty will be swept away forever and the Lord of life and love and mercy shall become visibly, what He already is in reality, the King of all the earth!

This is one of the several splendid truths of Inspiration which the pride of man has shrouded in clouds of forgetfulness for hundreds, if not for thousands, of years. An echo of this glorious hope, faint though it is, has come down to us in the traditions and religions of the world. It was too wonderful a truth to be cast aside and lost altogether.

Among the ancient Greeks this blessed hope was anticipated as a restoration of the "Golden Age," that prosperous and happy period in which, it was believed, the mighty gods ruled and reigned upon the earth. To the early Egyptians also it was more of a historic tradition than an expectation, for they looked backward to the time when Osiris, the greatest of the gods, ruled the valley of the Nile and the people rejoiced and were at peace. They hoped that some day Osiris would return and reestablish his kingdom of glory.

Of course the Jews remembered their "Golden Age," when the God of their fathers exerted His beneficent power over the children of Israel, and so they, too, looked hopefully forward, even in times of bitterest persecution, to a coming day when Jehovah's hand would be extended over them again in blessing at Messiah's coming.

And so many peoples have believed in a marvelous age of prosperity and happiness which the world once knew under the direct and personal rulership of their God or gods, and have hoped for a return of that happy state. Our text expresses clearly this almost universal idea:

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's: and he is the governor among the nations."

The need for such direct divine intervention in human affairs is becoming ever more apparent. It is obvious to every observer that the efforts of men to rule righteously have thus far failed and that their well-thought-out plans for the establishment and maintenance of prosperity and peace have likewise fallen far short of their desires.

Nor is this all. The calamity which came upon the Ohio and Mississippi River valleys last spring served to show how weak man is when his strength is pitted against the mighty forces of nature and of nature's God. For in the

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations."—Psalm 22:27, 28.

midst of what we have pridefully called the most highly developed and scientifically governed nation on the earth, have come devastating floods, taking a toll of lives and treasure almost beyond computation. Man-made

barriers were swept away by the resistless waters which poured from the mountains and roared through the valleys of fourteen states. However much our pride rebels against doing so, we are compelled to acknowledge that we are helpless when the forces of nature are unleashed. The intelligence that planned and the brawn that carried out the conquest of this continent are not equal to the task of controlling weather and fire and flood!

But history shows clearly that there is a God in heaven who does possess power over the forces of nature! The waters of the sea have on occasion been stayed at His command, and at the word of His Son the stormy waves and the blustering winds were made to subside. And that is the God, the Maker and Master of nature, our text declares shall one day rule the world!

It is not strange that this should be the case, for it all belongs to Him. He alone is its Creator, for "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods" (Psa. 24:1, 2). All things are His by right of creation. And so He says: "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psa. 50:12). No, it is not strange that God should one day rule the whole world by the power of His might and by the strength of His arm! It is only strange that men should have forgotten that this once has been and that it is yet to be again!

This it was that Nebuchadnezzar, the proud and haughty king of Babylon, forgot to his sorrow and disgrace. As he meditated upon his own greatness he failed to give to God the glory for it. Looking out over his splendid capital, "the king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there came a voice from heaven, saying, O king Nebuchadnezzar, to thee is it spoken; the kingdom is departed from thee. . . . They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:30-36).

It was because the kings of Judah forgot the fact of God's supreme and universal rulership that He withdrew

(Please turn to page 10)

God's Promises to Israel

THE word "Israel" occurs about seven hundred times in the Bible. In a number of passages of the Old Testament it is employed to designate the ten tribes which separated from Judah and Benjamin in the days of Rehoboam. In a larger number of passages this name is applied to the entire nation, the twelve tribes. Israel, therefore, means everywhere in the Scriptures of the Old Testament the literal descendants of the sons of Jacob. The same word is frequently found in the New Testament, where it has the same meaning.

OTHER VIEWS

Many Bible commentaries advance a different view as to the New Testament use of this word. They tell us it means in the Gospels and Epistles the church of Christ; that the church is the Israel of God now, and that in the church the hundreds of promises given to the literal Israel are now spiritually fulfilled. This mode of Bible interpretation has been called the spiritualizing method. Thus all literal meaning of Israel's promises in the Old Testament has been changed into a spiritual meaning. In other words, we do not need to look for a literal fulfillment of Old Testament prophecies as far as the literal is concerned.

Now, it is no small matter whether the Word of God, especially the word of prophecy, is allowed to stand for just what it declares, according to its plain meaning, or whether its plain, obvious reading is to be discarded and another substituted. Christendom has been taught for centuries to consider itself a spiritual Israel, and to regard all the glorious things which Israel's inspired prophets spoke of their land and nation as being now spiritually fulfilled in the growth and development of the church. However, it is difficult to make the prophecies fit, even spiritually, actual conditions in Christendom.

SPIRITUALIZATION

Let us see, first of all, what the spiritualization of the prophecies of Israel's future really means. It is an impeachment of the wisdom of God; it is wisdom to employ means adequate to accomplish a desired end. For centuries there have been in the possession and keeping of Israel pages upon pages of their own Scriptures filled with prophecies relating to their future. These prophetic promises give glowing and minute accounts of a glorious, national regeneration, and restoration of the literal Israel under Messiah, their King, in the true sense of these predictions, has never yet taken place. Yet history proves that nothing but the hope drawn from the literal sense of these prophecies has enabled that wonderful people to endure all manner of

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persecution without surrendering their own distinctive being.

Furthermore, it is an undeniable fact that millions of Jews and Christians today still hold fast to the belief that He who scattered Israel literally, will just as literally gather them back to their own land (Jer. 31:

10). The spiritualizing method claims that God never intended to preserve or to restore Israel as such. Those who hold it declare that with the death of Christ, Israel had fully accomplished the purpose of their existence, and that they are never to come into action again as the literal Israel. The eggshell of Israel and Israel's hope was forever broken when the church was born to assume Israel's place.

If this is right, then what does God mean to do with Israel as a nation and with their land? Not only this, but why has He failed to get them out of the way after, as is being said, He was "forever done with them as a people"? God knows well how to make an end of nations after they have served their purpose. Have the people of Israel survived as a nation in spite of Him? Their preservation, one of the great outstanding miracles of history, either serves an object, or it serves none. If it serves an object, if Israel's preservation, which only God could accomplish, is for a great ultimate purpose, the spiritualizing method is wrecked completely. If Israel's preservation serves no end at all, then God's wisdom, as well as governmental dealings, stands forever impeached.

Still more serious is this spiritualizing of prophecy when we consider that it impeaches God's veracity and faithfulness. It amounts to nothing less than this—God in His Word declares one thing, but He means quite another thing. Even if it should be proved that the other thing was infinitely superior to the thing clearly and distinctly promised, it certainly could not and would not atone for the deception practiced. Thousands, yea, millions, believed those national promises in a literal sense, but God deceived them by meaning something spiritual, and not at all what the plain meaning of those prophecies indicated. So far from giving us a higher and nobler, a more exalted conception of God's character, the spiritualizing method plays fast and loose with God's veracity. How can He be trusted if He does not mean what He says? If He did not mean literally what He promised to Israel in oath-bound covenants, how can we know that He really means what He has promised to the church in the New Testament?

ROMANS 9:6 AND GALATIANS 6:16

But are there not certain New Testament passages in which the word of Israel is used in a spiritual way, and where it does mean the church? Let us see. We confine our-

selves to the two texts which are most frequently quoted to uphold this view. The first is Romans 9:6, "For they are not all Israel, which are of Israel." This statement was not made to teach that believers generally, without respect of nationality, now constitute the true Israel. The Israel in this passage is still the literal Israel. By it is meant the believing remnant of that people.

The Pauline statement is fully demonstrated in Old Testament history. There we find two Israels. There was proud, stiffnecked, rebellious, and idolatrous Israel, circumcised in the flesh, but not in the heart, serving other gods, to whom God spoke in words of bitter complaint. And there was also the faithful remnant, the inner circle, like the seven thousand who had not bowed the knee to the image of Baal, or the remnant in the days of Malachi.

Isaiah 45:9-13 contains a remarkable contrast between the nominal and the true Israel, the Godfearing, promise-believing, and Messiah-expecting portion of Israel. This true Israel we find on the threshold of the New Testament. Simeon and Anna belonged to this remnant. They were the sheep which did not follow the false leaders, the thieves and robbers, who came before our Lord. These true sheep knew the Shepherd's voice and followed Him out of the Jewish fold (John 10). Nathanael was one of these true Israelites, and so were the one hundred and twenty. When Paul writes that "they are not all Israel, which are of Israel," his meaning is very obvious. He speaks of the literal Israel, that not all of them are the real, the true Israel.

Another passage is Galatians 6:16—"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." The Israel of God, it is claimed, means the church. It does not. Paul distinguished between Gentile believers and Jewish believers. The latter are the Israel of God. Saintly Bengel in his comment says correctly, "The Israel of God are believers of the circumcision of Jewish nation."

Let us ascertain what the promises of Israel are. It is significant that the Apostle to the Gentiles in the Epistle to the Romans, addressed to a Gentile church, gives such prominence to the literal Israel. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. 9:4, 5). In the same Epistle he deals in a masterly way with the future of the national Israel (Rom. 11).

ISRAEL'S PROMISES

But what are the promises which belong to Israel? We classify them under two heads.

1. The promises of a Messiah-Redeemer-King. "The testimony of Jesus is the spirit of prophecy." The prophets testified beforehand of the sufferings of Christ, and the glory that should follow. They revealed the two advents of Christ, one in humiliation, to suffer and to die, and the other in exaltation and glory, to reign as King supreme. It is unnecessary to point out how literally all the predictions relating to the sufferings of Christ, Israel's Messiah, were

fulfilled. Here we must quote another scripture: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). His coming, as predicted by the prophets, also confirmed the promises made unto the fathers. Now a confirmed promise does not mean a fulfilled promise. The prophecies relating to His sufferings, as already stated, were fulfilled, but this fulfillment also confirmed all the other promises made unto the fathers. His coming in humiliation vouchsafes that other coming, His coming in the glory of His Father. While His coming as the suffering One, to die the sinner's death, was a confirmation of all the promises made unto the fathers, the fulfillment of the promises which still belong to Israel comes in the future, and their literal fulfillment is inseparably linked with His future, personal, and visible coming in glory.

UNFULFILLED PROMISES

2. What are Israel's unfulfilled promises? They are the many promises of regeneration and restoration, promises of an earthly kingdom, promises of great spiritual and material blessings, promises relating to the earthly Jerusalem, and promises of universal peace and world conversion. My assertion is, that all these hundreds of promises have never seen their fulfillment, that they are not being fulfilled in a spiritual sense in the church today, and that they will never and can never be fulfilled in the church of the future. Why not? Because they are the promises made to Israel and not to the church.

The final question which the disciples addressed to their departing Lord concerned the kingdom: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). That these Jewish disciples had a perfect right to expect such a restoration seems very clear. Their expectation rested upon the promises of God. Did our Lord correct their expectation? Certainly not. He rather confirmed it, when He answered: "It is not for you to know the times or the seasons, which the Father hath put in his own power."

But here we meet the challenge of Matthew 21:43—"Therefore I say unto you, The kingdom of God shall be taken from you (Israel), and given to a nation bringing forth the fruits thereof." We are told that there is decisive proof that there never will be an earthly kingdom of Israel. They have lost it. The kingdom is here now, and the church is that kingdom. In other words, our Lord, when He spoke of the nation to receive the kingdom, meant the church. But where in Scripture is the church of Jesus Christ ever called a nation? The church is symbolized as the body of Christ and the bride of Christ, the habitation of God by the Spirit; it is also called a house and a holy temple; but there is no verse of Scripture in which the church is called a nation possessing the kingdom. True, Peter says, "Ye are an holy nation," but his Epistle is not addressed to the church, but to the true Israel of God, His own believing brethren in the dispersion. What, then, is the nation which is to receive the kingdom in the future? It will be converted, Spirit-filled Israel; in fact, Israel becomes the first nation which will be all holy.

Remember Thy Creator

By A. H. Zilmer

THESE words form part of an admonition addressed by the Preacher to his son (Ecl. 12:1, 12). To remember is to retain in mind so as to make its recall possible. Another definition, and still more to the point, is to bear in mind with reverence, regard, gratitude, or affection. It is easy to see that to remember the Creator means more than merely to retain in mind the fact that He exists, that He is. Unquestionably the thought in the Preacher's mind was to bear the Creator in mind with reverence, regard, gratitude, and affection, with the accessory idea of rendering service to Him as an expression of such sentiments. This idea is also embodied in the fact that God is youth's Creator. As Jehovah created the earth not in vain but that it should be inhabited, so there was design in the creation of youth, and that is, that youth should serve Him. Since God is the Creator of one youth or young person, He is the Creator of all youths or young persons. Furthermore, He is the Benefactor of all mankind, including youth. This calls for gratitude for favors and blessings constantly received at His hands. "He giveth to all life and breath and all things" (Acts 17:25). Then again, being the Creator of youth as well as adults, He is also their Owner, and they are His property. Therefore, He has the right to command and expect reverence which finds expression in loving and reverential service.

The outstanding idea in this admonition is that the Creator is to be remembered "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." The Preacher used a number of striking figures of speech to describe the disabilities that accompany the passing of youth, and the approach of old age, and would have the "youth" turn to the service of God while life is full of vigor and sparkling energy, while sight is keen, the hearing acute, the physical powers alert and active, and the outlook bright. And why not? Why withhold from God that which by every right is His own?

But this is more than merely a matter of duty or obligation. Do not look upon it in that light. There is great joy and peace of mind in the service of the living God. Those who enter that service are conscious of being at one with their Maker. They not only believe in Him; they believe Him. They believe what He says. They obey His commands, not from any compulsion of fear, but out of a heart filled to overflowing with the love of God. To them the service of God, of whatever kind or character this may be, is a source of constant and never-ceasing joy. There are in the Scriptures a number of examples of outstanding youthful piety. There was Joseph in Egypt who, when severely tried, would not "do this great wickedness, and sin against God" (Gen. 39:6-9); Daniel, a Jewish youth in captivity in

Babylon, who "would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. 1:3-8); Timothy, a youth in Asia Minor, a convert of the Apostle Paul, who was "well reported" of for his piety by the brethren in the community in which he lived (Acts 16:1, 2). In all these cases such piety was traceable to the home influence and parental teaching, though it was not without the will and choice on the part of those young men.

We must not fail to mention the boy Jesus who at twelve years of age not only knew that He "must be about" that which was His Father's (Luke 2:49), but placed this above every other consideration. All these, owing to their devotion to principle, sacrificed that which would bring them present advantage, or else exposed them to scorn and hardship, if not loss of life itself.

The Psalmist, in making a lengthy composition for use in the congregation of Israel, asked this question: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Psa. 119:9). "His way" doubtless refers to his manner of living. To "take heed" was to give close attention to. "According to thy word" would be to place the two side by side, and make the Word the standard by which to gauge his actions. With this agree the words of the wise man, that the Proverbs were written "to give subtilty to the simple, to the young man knowledge and discretion" (Prov. 1:4).

It is said of Josiah, king of Judah, who succeeded a wicked father, that during his reign, which began when he was eight years of age, he "did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left" (2 Chron. 34:2, 3). This chapter and the next contain a recital of all the "acts of Josiah, and his goodness according to that which was written in the law of the Lord, and his deeds first and last" (chap. 35:26, 27). The wholesome influence of his mental attitude, and the fine example he set before his people, caused the historian to say, "And all his days they departed not from following the Lord, the God of their fathers" (chap. 34:33).

Do you fear, my young friend, that you will make mistakes, and possibly fall by the wayside? Let no such dismal thoughts disturb your mind. The God who would have you serve Him has provided the means which will enable you to render such service. His divine power has given to us all things that pertain to life and godliness (2 Peter 1:3). We are assured that He is able to do for us more exceeding abundantly than we can ask or think (Eph. 3:20). He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy (Jude 24). Are we hungry? There is the sincere milk of the Word which promotes growth (1 Peter 2:2), as well as

the bread of life (John 6:48). Are we thirsty? Jesus will give us living water (John 4:10). Is it required that we overcome? "This is the victory that overcometh the world, even our faith" (1 John 5:4). Do we need perseverance in our effort to gain eternal life? Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit (Rom. 5:3-5). You have access to the unsearchable riches of Christ (Eph. 3:8).

Would you picture to yourself the glory of the immortal state, the endless life, the life indeed? Would you with your mind's eye behold the divine institution styled the kingdom of God existing upon this earth, bringing peoples and races into subjection with the will of God, and at last filling the earth with the glory of God? The most vivid imagination utterly fails to adequately depict the glory that awaits God's people. Will you not be one of those who anticipates that glory?—*The Faith*.

Our Liberty

By D. G. Harvey

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

ONE hundred and sixty-one years ago our fathers conceived a new form of government, signed the Declaration of Independence, and later the Constitution of these United States—both masterpieces of good judgment and foresight. They must have been guided by the Spirit of God to have planned so well; for this form of government, though not perfect, has stood the test of years and is still declared by men of all nations to be the best on the earth.

You will remember the story of the fifty-six brave men who signed their names to that famous document, the signing of which meant death to every one if the cause should fail. But remember the closing words of that declaration: "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor." With that faith in divine protection they could sign boldly.

Another strange connection was the fact that the bell, which we now call the "Liberty Bell," which rang that night in Philadelphia (the City of Brotherly Love), bore this inscription—"Proclaim liberty throughout all the land, unto the inhabitants thereof" (Lev. 25:10). And yet, that bell was cast in London, England, in 1752, twenty-four years before!

Surely God's hand directed the forming of our Nation. This is not strange when we remember the interpretation of Nebuchadnezzar's vision of the tree how the king should become as a beast "till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25).

Then, too, our Nation has always been kind to the Jews. "And I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). While we rejoice in this great land of ours and are assured the right to worship our God in peace, we also rejoice in the greater liberty we receive from God's Word.

"And ye shall know the truth, and the truth shall make you free" (John 8:32). Free from what? Free from doubt

and superstition? Yes. But greater still, free from the "law of sin and death" (Rom. 8:2).

True, we are all under the penalty of death. We inherit death from our first parent, Adam. "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 is sure. It comes to all. But when we are led by the Spirit there is not that fear, that horror of death which we would otherwise experience. It can mean but rest at the end of labor—sleep! For we *know*, as Paul did, and are able to say, "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). There was no fear of death in Paul's mind, nor did he expect to receive that "crown" at once. It was laid away, made ready, to be received at the Lord's coming. Note the glory of the unselfish Paul—"not to me only, but unto all them also that love his appearing." Do you love and desire His coming? Paul was a wonderful example of "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

But God gave the law; how then are we free? There is but one answer: "Christ hath redeemed us from the curse of the law" (Gal. 3:13). The law a curse? Yes, without law there could be no penalty. Without the law there is no knowledge of sin. Not that the law creates sin, but the law reveals sin. "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" (Rom. 7:7). The law is as a mirror to show us our real selves.

We have listened to long sermons on law and grace. It seems hard to find words to express the difference. Often we are left as much in the dark as before. On one occasion it was my privilege to notice a small boy very restless in

church. At last the mother lost her patience, shook him soundly, and whispered in his ear: "You sit still, young man, or I'll skin you when I get you home." The boy sat still. That was law—fear of the penalty. He had no desire to sit still; perhaps his young mind was raging about the injustice of it all. But he sat still—obedience through fear of punishment. On the other hand, could that mother have

instilled the desire on the part of the son to sit still, that he might hear and learn of God, that would have been grace.

Law brings obedience by force and fear.

Grace brings obedience by desire and love.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

God's Purpose in Redemption

KNOWING that the conditions mentioned in our previous article are only too true, is it not opportune to ask, Does God care?

And the Scriptures assure us that He does. The subjection to vanity was only of a temporary nature, for we read that the creation was "subjected in hope." And the "hope" to which it looks forward is a final and complete deliverance. It is to be "set free from the bondage of corruption into the glorious liberty of the children of God." This hope was born in Eden, for as far back as Genesis 3:15 we read that the woman's seed shall bruise the serpent's head. From this time onward God's plan has been gradually unfolded. Its peak was reached in the advent of "the Seed," for that Seed was Christ. Henceforth our eyes are "turned toward Jesus." He has been made to us wisdom . . . and redemption (apolutrosis) (1 Cor. 1:30). That such a plan had been entertained and such a deliverance expected, was evinced by those who, at the time of our Lord's birth, looked for redemption (lutrosis) in Jerusalem. The seeming failure in the realization of this hope had produced sadness and disappointment in the hearts of the two disciples who journeyed to Emmaus. Said they, "We trusted that it had been he which should have redeemed (lutrosis) Israel." But God was working His purpose out and, as we shall presently see, that which was the cause of their disappointment was, in reality, an integral part of His plan. The method of fulfillment was unexpected. The Son of man came not to receive a kingdom at that time, but to minister and to give His life for a ransom (lutron) for many.

This latter is the foundation of the gospel and upon it the scheme of redemption is built. It is an essential part of the testimony committed to the Apostle Paul. His creed is thus briefly expressed: "For there is one God (who will have all men to be saved) and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom (*antlutron*) for all, to be testified in due time" (1 Tim. 2:5, 6). The use of the prefix "anti" in this case gives emphasis and value to the ransom price paid, and shows it to be an equivalent or a "corresponding price" to the indebtedness incurred. The significance of this we shall see later. It will also be noted that the effects of this ransom are to be "testified in due time" and this confirms the ultimate consummation of the divine plan.

We shall now examine the application of this "corre-

sponding price" and see how it meets entirely man's need.

In this connection it will be helpful to run over the conditions from which redemption is to be accomplished. For this purpose we shall confine ourselves to those passages which are related by the use of the word translated "redemption" or its cognates. Reference has already been made to the general condition of the vanity to which man has been subjected and from which he needs deliverance. But this subjection was on account of sin; man is a sinner and from this root of all evil he requires to be delivered. Until sin is eradicated its evil fruits will remain. By willing submission to the power of evil the natural mind lacks spiritual vision. Man is under the spell of mental darkness from which he needs redemption. Thus influenced, he is given to vain conversations and is guilty of all forms of iniquity, transgression, and sin. Sin has been productive of all the sorrow, sickness, suffering, and death which abound, and from which man, with all his ability to ameliorate it, is unable to save himself. "None can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious." This redemption is a power and glory which belong wholly to God, and the Psalmist learned that He would exercise it in grace toward him, for he continues: "But God will redeem my soul from the power of the grave" (Psa. 49:7, 8, 15). We are thus cast entirely upon the remedy which God has, in grace, provided. It is the "away from" all these ills "redemption" which is found in Christ alone. He has become the "corresponding price" for our salvation. He has given Himself as an "equivalent ransom." Redemption, meaning absolute deliverance in its fullest sense, is now the goal of the gospel. It can be the glorious hope of "whosoever will." Let us see how wonderfully it is applied.

In the process of this ransom, Christ has become our kinsman Redeemer. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham"; "as the children are partakers of flesh and blood, he also himself likewise took part of the same." He has, therefore, become a co-sharer of our human nature. Then, as the "captain of our salvation" He has been made "perfect through sufferings"—another vital link with fallen humanity. He was also "tempted in all points like as we are, yet without sin." So that every human quality has been found in Him, and having been fully tested and proved He is competent to become our all-sufficient substi-

tute. It is this perfect human life that He has given as a ransom.

If a man is convicted as a sinner, he may be justified freely through the redemption (apolutrosis), that is, in Christ Jesus; for He has been made sin (a sin offering) for us. Condemned by the law, there is new covenant grace, by means of death for the redemption (apolutrosis) of the transgressions that were under the first testament. The curse of the law has been borne, for it is written: "Cursed is every one that hangeth on a tree." Beguiled and deluded by the power of darkness, we have been translated into the kingdom of His dear Son; "in whom we have redemption (apolutrosis) through his blood"—the ransom price. It is also the price of our redemption (apolutrosis) from our vain conversations. But for the full experience we are "waiting." "We are saved in hope." We now groan and travail in pain, "waiting for the adoption, to wit, the redemption (apolutrosis) of the body." This will be a wonderful deliverance from the presence and power of all that vexes us here and now.

But it may be urged that that is the hope of the church. What of the remainder of our groaning race? We noted early in our study that the first occurrence of this word translated "redemption" was in connection with the "hope of Israel," so that provision has been made for the "favoured nation." And do we not already see potent signs that the promises made to that people are in the process of fulfillment? Why, it was to the very conditions we are witnessing today that our Lord directed His hearers in those memorable words: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption (apolutrosis) draweth nigh." For the extension of this provision and its ultimate scope it should be remembered that the promise made to Abraham included blessing for all the nations of the earth through the promised Seed.

There is also a glorious deliverance for those who "sleep the sleep of death." The resurrection of the Lord Jesus and the fact that He "ever liveth" is an undeniable witness that "through death he has destroyed him that had the power of death," and because of this there is a "sure and certain hope" held out in the promise, "I will ransom them from the power of the grave; I will redeem them from death" (Hosea 13:14). With these things accomplished, and after the final judgment which will purge the earth of all evil, it will be blessedly true that the whole creation will be set free from the bondage of corruption into the glorious liberty of the children of God.

We have considered, very briefly, the Alpha and Omega of our redemption. Before concluding it may be well to review our present position in relation to it. Needless to say, our deliverance is not yet. We have inherited all the ills common to a fallen humanity. We share its groans. But we are waiting, hopefully and expectantly waiting, for our day of redemption. This does not imply that we are deprived of all the fruits of Christ's redeeming work. Having received the "firstfruits of the Spirit," we have a foretaste of what the coming harvest will be. "Waiting for the adoption"; we have the spirit of adoption by which we already cry, "Abba Father." Brethren,

now are we the sons of God, although it doth not yet appear what we shall be. As "heirs of God and joint-heirs" with Christ we have "the firstfruits of the Spirit" as an "earnest of our inheritance." As those who have been "redeemed by the precious blood of Christ," we are "sealed until the day of redemption." This indwelling spirit brings us all the assurances of our new relationship, for it "witnesses with our spirit that we are the children of God."

But for our complete emancipation and manifestation as the "sons of God" we await the coming of our Lord and Savior Jesus Christ. This is also the hope of Israel, for they shall be redeemed from the hands of their enemies. The Lord shall go forth and fight for them as when He fought in the day of battle. "In that day living waters shall flow out of Jerusalem, and the Lord shall be king over all the earth." "In that day there shall be one Lord and his name one."

Thus will the "away from redemption" of the whole creation be effected. Whatever we may conjecture as belonging to our privilege and inheritance as the sons of God, such blessings shall also flow to all created things, for all will join in this great deliverance from sorrow, sin, and death.

In conclusion we would note that, in this equivalent ransom, Christ has borne our griefs and carried our sorrows; He has been oppressed and afflicted, and made perfect through suffering; He has been tempted in all points like as we are; He has died our death and even shared our burial in the tomb. In all this there has been a perfect correspondence. It should, however, be stressed that there is no similar correspondence in any revealed scheme of redemption from an eternity of suffering and woe. That is a figment of the human mind, born of the devil's lie, "Thou shalt not surely die." Immediately it is introduced the harmony of the Scriptures breaks down and the application of the atonement fails.

Alas, there are those who will not believe to be saved; they will die in their sins, and after resurrection and judgment will be destroyed in hell fire. Of such God has decreed to make a "full end." Their destruction will be the final act in delivering the universe from the presence of evil and evildoers.

God's work is perfect; all our needs have been abundantly met. The claims of justice have been fully satisfied and the One who, on our behalf, was made a little lower than the angels, is crowned with glory and honor, "waiting" until His enemies be made His footstool.

Ours also is to wait the "day of his appearing," of which there are many signs that "it draweth nigh."

"Our pain will then be over,
We'll sin and sigh no more;
Behind us all of sorrow,
And naught but joy before—
A joy in our Redeemer,
As we to Him are nigh,
In the crowning day that's coming
By and by."

—F. E. Seests in *Words of Life*.

THE NATURE OF MAN

THE account of the creation of man as given in the book of Genesis is so simple, it seems strange there should be any difference of opinion regarding his nature. The account reads: "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).

We note that the being thus created was called "man" when he was formed of the dust of the ground, and this "man" became a living soul when God breathed into his nostrils the breath of life. There was nothing immortal about him. God did not breathe an "immortal soul" into him, as some have supposed, but the man *became* a "living soul" after the breath of life, or "the breath of the spirit of life" as the margin has it, was imparted to him. Before that he was an inanimate soul.

This is man as God created him, and as he is today. Nothing has been added to his nature. He is still mortal and corruptible, as the Bible describes him. "Shall mortal man be more just than God?" (Job 4:17). "This mortal must put on immortality" (1 Cor. 15:53).

It is interesting to note that the word "immortal" is found only once in the Bible and is applied to God: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17). And the word "immortality" is found only five times. Three times it is applied to man, but never in his present existence.

1. It is something to be sought for. Romans 2:7: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."

2. It is something to be put on at the resurrection. 1 Corinthians 15:53: "This mortal must put on immortality."

3. 1 Corinthians 15:54: "When this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory."

4. It is something brought to light through the gospel. 2 Timothy 1:10: "Who hath abolished death, and hath brought life and immortality to light through the gospel." That which men have sought for has been brought to light by Jesus Christ, who by His redemptive work has made it possible for men to obtain it.

5. It is something which God alone possesses inherently. 1 Timothy 6:16: "Who (God) 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."

If, then, the Bible teaches that man is by nature mortal, as we have shown, whence came the doctrine of the natural immortality of the soul? It came from Egypt and Babylon. During their captivity in Babylon some of the Jews embraced this heathen notion, but it never was a doctrine of the early Jewish writers. Maimonides, one of the greatest of the rabbins, thus expressed their belief:

"The punishment which awaits the wicked man is, that he will have no part in eternal life, but will die and be ut-

terly destroyed. He will not live forever, but for his sins will be cut off and perish like the brute. It is a death from which there is no return."

This is the clear teaching of the Old Testament writers, and also of Christ and the apostles. The whole scheme of redemption is based on the fact of man's mortality. "Except ye eat the flesh of the Son of man, and drink his blood," said Jesus, "ye have no life in you" (John 6:53). "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23).

This simple teaching concerning man's nature was largely lost sight of during the apostasy of the Dark Ages, when the speculations of Plato and other heathen philosophers were substituted for the truth of God's Word. When the light again shone forth in the reformation and subsequently, and the Bible was translated into modern tongues, making it accessible to the common people, the truth of man's nature once more was seen as men began to study the Scriptures anew; though even today some still cling to the old heathen notion of the natural immortality of the soul. The truth, however, is plain to all who will search the Scriptures to see whether these things are so.—*The Herald of Life*.

THE GOD OF THE NATIONS

(Continued from page 3)

the authority and power by which that kingdom had been sustained for hundreds of years and bestowed it upon a Gentile monarch.

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psa. 103:19).

We have no doubt read those words many times, but have we stopped to ask ourselves just what they mean? Paul declares on his own behalf—"I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). The words we read in the Bible, the prayers we offer in our closets, the songs we sing in the service of worship, are of little or no value to us unless we understand the meaning of what we read, and unless our prayers and our songs express something that is intelligible to us.

I found the following lines inscribed in my father's pulpit Bible and have been deeply impressed with the question they suggest:

"Thy kingdom come, ' thus day by day

We lift our hands to God and pray;

But do we really understand the meaning of the words we say?"

What do we have in mind when we offer that prayer? What did the Psalmist mean when he sang, "His kingdom ruleth over all"? Are those who repeat those familiar words generally conscious of their profound and literal import? Are they intentionally asking that the kingdom of

God be established upon the earth and exert its power over all mankind? Are all who use that matchless petition even willing that God should take the rulership of the nations out of human hands altogether and place it in the hands of His divine Son?

If that prayer should be immediately granted, if God's kingdom should come today and His will be enforced in earth as it is in heaven, what a revolutionary change would follow! Wars would cease, crime be overcome, injustice put down, and the walls of racial prejudice and antagonism which lead to misunderstanding and strife be broken down at once!

God's relation to the nations outside of Israel, His supreme authority over them, is a fact that has been generally overlooked or ignored even by Christians, and is something which the Hebrews themselves often forgot. In spite of the repeated statements of the prophets to the contrary, the Jews looked upon Jehovah as the God of Israel alone. To disabuse their minds of this thought, a thought so opposed to the universality of God's fatherhood as revealed in the gospel, was one of the most difficult tasks of the Lord.

But now the situation seems to have reversed itself. It is Gentile Christians who seem to think that God and Christ and the Bible itself, are all for them, that the Lord has repudiated "his people which he foreknew" and has cast them off forever! Paul endeavors to correct this false idea as Jesus sought to set the Jews right with regard to the same matter.

"I say then," he asks, "Hath God cast off his people? God forbid." Then he answers the question even more positively and finally by adding: "God hath not cast away his people which he foreknew," and he solemnly warns the Gentile believers, saying, "If God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11: 1, 2, 21).

God has neither cast off the Jews nor has He forsaken the Gentles! He still has a place for both great divisions of the family of nations and races in His plans for the future!

We must not overlook the fact that there is a *national* phase of salvation as well as a personal and individual one. In the age to come these two phases or forms of salvation are to be blended into one. This is the day of salvation for individuals whom God is calling out and preparing to assist Him in the still greater social and national work of the future.

LIFE AND DEATH

Jeremiah 21:8

THROUGHOUT the Bible life and death are always in contrast. Both words are elementary. They have no synonyms. They cannot, therefore, be replaced by other words, nor can they be simplified by any attempt at definition. Even when used in a secondary sense, the primary meaning is always involved, else no reason for a secondary use would be apparent. To deny the reality of death

amounts to a denial of the gospel of Christ, the Son of God, who came that He might redeem us from death.

It is repeatedly asserted in the New Testament that Jesus Christ died and was buried, and that God raised Him from the dead. Has it occurred to you what tremendous issues would be involved had God not raised Him from the dead? Paul says that faith would be vain. The question is a reasonable one; it deserves meditation; it requires an answer; for every doctrine of the Christian religion is affected by it. Test every item of your belief by this searching question, and the inevitable result that He would have remained dead.

THE LITTLE WHITE CHURCH

There's a little white church by the roadside,
Among the old oak trees
That give shelter and food and comfort
To the squirrels, the birds, and the bees.

Oh, come to the church by the roadside,
Oh, come when all nature is green;
The bluebirds chase the robins,
And God's nature reigns supreme.

Yes, there's joy in the churchyard in springtime,
With sweet music in the trees;
For the nesting time is the trysting time
For the birds, the flowers, and the bees.

Its spacious and wide open setting
Invites the weary to call;
There is balm in the fragrance of nature,
There's a welcome from God to all.

In autumn it's a blaze of glory
When the frost has kissed the leaves;
The squirrels are preparing for winter
And are as busy as you please.

And under the leafy carpet
The violets rest for a day;
While the robins are winging southward
For a warmer clime to stay.

In winter it's a silvery palace
When the hoary frost mantles the trees;
It glistens and sparkles like diamonds
As it falls in ropes with the breeze.

Visible from the south ground,
The lovely Cedar flows;
Along its banks on either side
The mighty oak tree grows.

So come to the church by the roadside,
Abide-a-wee, and pray;
You will find the strength and courage
That you may need today.

—Elizabeth McClellan.

Berean Department

Cecil A. Smead, Editor, Blanchard, Mich.

"Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103:2.

United States Constitution

One hundred and fifty years ago, on September 17, 1787, after long months of earnest conferring and debating, the United States Constitution was signed by the convention and sent out to the state legislatures for ratification. As a result the Nation was placed upon a solid foundation and went from depression and turmoil into an era of prosperity. To this day there are many blessings which we owe to the fact that this Constitution is the law of the land.



In order to appreciate our Constitution, let us notice types of government. 1. Government without authority; every man doing as he pleases if he can get away with it: in other words—anarchy. 2. Government that is autocratic; the king

or the dictator being supreme in authority. 3. Government of checks and balances, where each part of the ruling power checks the others, and derives its authority from the wishes of the governed.

Our Nation is a nation of checks and balances. Anyone knows that if he reads the paper and understands such words as "veto," "pardon," "ratification," and recently, "hold constitutional" and "declare unconstitutional." Only in this way can the liberties of the people be safeguarded in the present age.

When authority breaks down there is anarchy. We see it in "No Man's Land," in the jungle, in earthquakes and floods. Life, liberty, and property are not safe when authority breaks down.

When one person or one group of persons takes control of a nation and bends all others to their wishes there is autocracy, dictatorship, such as exists in Russia, Germany, Italy, and in many other ill-fated nations. About these nations we read such items as the following. When reporting a death in the German papers the notice no longer reads, So-and-so "died with belief in God," but, So-and-so "died with belief in Adolf Hitler."

Not everyone agrees with the policies of the Government of the United States. It is not to be expected that they shall. Even the framers of the Constitution did not agree entirely among themselves upon the document they signed. It did not matter. In the words of Delegate Wilson of Pennsylvania: "I confess that there are several parts of this Constitution which I do not at present approve, but I am not

sure that I shall never approve them; for having lived long, I have experienced many instances of being obliged by better information or fuller consideration to change opinions even on important subjects, which I once thought right but found to be otherwise. It is, therefore, the older I grow, the more apt I am to doubt my own judgment and to pay more respect to the judgment of others. In these sentiments, sir, I agree to this Constitution with all its faults, if they are such, because I think a general government necessary for us."

No one can read the history of the Constitution without noticing the prevalence of Christian men in the convention. Surely we should give credit to our God for the blessings of liberty and justice we now enjoy, and which are denied to so many of the nations of earth.

The Dyke

Our Constitution stands like a dyke against the encroachments of the sea of lawlessness and dictatorship on the outside. However, at present, part of the wall has been broken down by unscrupulous men. The sea of drunkenness is pouring through the gap. Drink is debauching our young people. Unless something is done, and our Lord tarries, the next generation will reap a harvest of lawlessness and dictatorship due to the breaking down of the character of the people. A free people, such as those in the United States, only can be taken over by a dictator when the moral character of the people has been debauched. The Nation should hasten to build up again, stronger than ever, the protecting wall of the Constitution against drink.

Why Do Young People Drink Intoxicants?

A young man recently said to me: "Judge, why do we young people have to take a drink every time we go out for a date or a pleasure trip?"

My answer was "that many young persons are too lazy to become real conversationalists. They do not train themselves to be quick at repartee. They live too fast and sleep too little to study modern and ancient history, with its marvelous link-up to life. So they take a few drinks that they may laugh at things that are not funny; imagine they are gay and sparkling when they are in reality silly and noisy; deceive themselves into being entertained by stupidity and imagine they are having a marvelous time. They trade a glow for a glare—wit for slapstick comedy."—Camille Kelly, Judge of the Juvenile Court, Memphis, Tenn.; selected by J. R. LeCrone, Eden Valley, Minn.



THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN

"My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber."

In Thy Hand

My times are in Thy hand, O Lord;
Whatever ill betide,
I lean upon Thy sacred Word,
And trustingly abide.

The griefs I bear are hidden joys;
The sorrows I endure
Are but the means that God employs
To make my soul more pure.

The darkest clouds that veil my sky
Are fringed with sovereign grace;
That darkness ne'er can dim His eye,
Nor hide from me His face.

Be still, my soul! Doubt not His love!
Nor past, nor present things,
Nor life, nor death shall ever move
The hand that to Thee clings.

My days and years in His great hand
Are safe for evermore,
Firm as the eternal hills that stand
Rock-roofed as of yore.

—George Whitman.

Why David Sang

David was a shepherd boy, and while he was out in the hills caring for his sheep, he often had to protect them from harm and danger. He had to frighten the wild animals that came to seize the young lambs.

When David became lonely or frightened out there alone with the sheep, he thought about God and how He cared for him at all times. Surely, He wouldn't forget him at a time when he needed Him most.

One day David composed a song and called it, "The Shepherd Psalm." It is Psalm 23. I'm sure most of you know it, and you can sing it to a tune something like David did, when he played on his harp.

The first line, you remember, says, "The Lord is my shepherd." If you do not know it all, learn it soon, will you? It is beautiful. The things that David said in that

song God did for him, were the things David did for his sheep and lambs.

Another beautiful song David wrote is Psalm 121. Turn in your Bibles and find it. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth," are the first words.

David shows in this Psalm that as long as God is with him he will not be afraid of anything. "The Lord," he says, "shall preserve thee from all evil."

How many of you know what David became when he grew to be a man? Yes, he was the king over God's people. From shepherd boy to king was a long way to go, but David's faith in God had something to do with it, I believe. Don't you?

I wish that all of us may have the trust in God that David showed. We may not become kings, but we will be something greater! We will be a person "after God's own heart," which David was because of his trust in his great Shepherd.

Do You Love Your Mother?

"It is dinner time," called Mother. "Time to pick up toys."

But Martha and Mark played right on. When dinner was ready, the toys were still on the floor. Bedtime came, and Martha said, "I love you, Mother. I would do anything for you."

"If we had a lot of rain as they had in Noah's time," said Mark, "I would build a big boat and save you."

Mother smiled. "I think there is time for a story. Once upon a time many, many years ago there lived a man named Abraham. He was a very rich man and he loved God."

"It is God who gives me everything," said Abraham.

One day God spoke to him and told him, "I want you to go a long way off, to another country."

Now Abraham loved God, and so he obeyed, even though he must have dreaded to go so far away. He said, "It is better to obey than to say, 'I love you.'"

The next evening when Mother called, "It is dinner time. Pick up your toys," you should have seen Mark and Martha obey!—*Selected.*

AMONG THE CHURCHES

IOWA DISTRICT CONFERENCE

The district conference for the fall season will be held in Gladbrook, Iowa, Oct. 3: Sunday school, 10:00 a. m.; preaching, 11:00 a. m. and 2 p. m. Everyone who can possibly do so, come and enjoy the day together.

The regular monthly schedule for Bro. J. W. Williams is: 1st Sunday of the month at Gladbrook; 2nd, Stanhope; 3rd, Waterloo; 4th, Lake View; and 5th, Clarksville.

Bro. A. M. Jones' schedule is: 1st and 3rd Sundays at Albert City; 2nd at Hickory Grove near Maxwell.

Each locality extends an invitation to all who can to attend its services.

Esther Sealine, Cor. Sec.

LOUISIANA CHURCH NOTES

One of the encouraging signs of future growth and development for the churches here is the fact that there are quite a large number of children of grade school age who are in attendance at most of our church services. The parents don't send their children to Sunday school and church; they bring them! Truly, the words of Solomon can be applied: "Train up a child in the way he should go, and when he is old he will not depart from it."

Plans are being made to improve and enlarge the Blood River church and we feel sure this improvement will add much to our church development.

At this writing we regret to report that Mrs. Carrie Anthon is in the hospital for observation and treatment. We pray for her early recovery to health.

There is much work to be done here and we pray God to give us wisdom and strength to go forward in His service.

Harry Goekler, Pastor.

SOUTH LAWN CHURCH, GRAND RAPIDS

Our brotherhood will recall that last spring the undersigned tendered his resignation as pastor of South Lawn Church, to become effective at any time between June 1 and September 1 that would prove to be most convenient to the church and incoming pastor. I asked that the resignation be received as definite, with not vote taken, and the board was courteous enough to comply with that request. A committee was appointed to negotiate for a new pastor. This committee worked hard and faithfully corresponding with our national headquarters and many different ministers, and making three ministers definite offers. In each of these cases the offers were approved by the ministers as very satisfactory, but developments in their local fields caused each of them to decide that he could not accept at this time. The longer time went on the more different ones of the church came to us expressing the feeling that it must be the Lord's will that we reconsider and accept the work again. After long and prayerful consideration, and earnest consultation with various members of the church and a unanimous request of the church board, I have accepted the call and will, according to present plans, become pastor the middle of October.

My wife and I plan to hold meetings at the Salem Church, near Marshall, Ill., from October 1 to 10. Following this we will return to Grand Rapids to undertake the church work more earnestly than it has been conducted for a long time. Everyone recognizes that the mental and spiritual attitude of the congregation as a whole is in much better con-

CALIFORNIA REPORTS AN INSPIRING CONFERENCE

The California Conference of the Church of God met in Pomona from August 27-29. The opening sessions were held Friday morning and afternoon with Sr. Jessie Kauffman presiding. The classes were under the direction of Srs. Emma C. Railsback, Verna Rahn, and Leta Macleod. Sr. Railsback preached on Friday evening, Bro. Norman Macleod on Saturday evening, and Bro. G. P. Lichty on Sunday morning. Bro. Adamson had charge of Communion.

A short business meeting followed the morning session. The results of the election were: president, Sr. Jessie Kauffman; vice president, Bro. J. E. Adamson; treasurer, Sr. Gertrude Johns; secretary, Sr. Marie Bleasdale. Board members for two years are Bro. John Eagleston and Sr. Laura Bleasdale. Bro. Rogers preached Sunday afternoon on "The Leaders of the Bible."

The conference this year seemed to be truly under divine guidance. A feeling of brotherly love in Christ prevailed over all the meetings, both spiritual and social. Even the weather was perfect. Those attending were inspired by the beautiful singing of Charlotte Rahn and Duncan Macleod. All felt they were really in tune with God at the reverent manner in which Sr. Kauffman conducted the classes. One cannot remember the conference without hearing her voice saying, at the beginning of each class: "The Lord is in his holy temple; let all the earth keep silence before him." Even at the outdoor dinners in the park one had a feeling that one was breaking bread with God. Those who came from a distance—and they were many—will feel the divine influence of this meeting together with Him for many months, I am sure, and those who live near by and meet every Sunday will say a prayer of thanksgiving that it is possible for two or three to gather together with Christ in their midst.

Marie Bleasdale, Secretary.

BRUSH CREEK AND LAWRENCEVILLE, OHIO

Attendance at both churches has been steady and interest normal throughout the summer. Both congregations are planning extra work for the fall. The Lawrenceville church plans for a special series of meetings in October, and Brush Creek plans for special meetings in November. Our Sunday evening attendance at Brush Creek has been above average since our return from General Conference.

Sydney E. Magaw, Pastor.

BETWEEN YOU AND ME—

From their home in Jennings Lodge, Ore., comes the welcome news that Bro. and Sr. T. J. Ellis plan to return soon to Waterloo, Iowa, their former home. The climate on the West Coast with its low altitude seems detrimental to the health of both Bro. and Sr. Ellis. They assure us that they will be glad to get back to their lifelong friends in Iowa and Illinois.

Sr. Leota B. Hanson, treasurer of the National Bible Institution, drove to St. Louis, Mo., the latter part of the week for a brief visit. She was accompanied by Sr. Lewis Lindsay of Oregon, who will spend a few days with her mother in that city.

The attention of local church secretaries is especially called to the request of Bro. M. W. Lyon, General Conference Statistician, which appears in these columns. We are sure that all will be glad to cooperate with Bro. Lyon in his effort to secure a list of our membership throughout the country.

The poem, "The Little White Church," on page 11 of this issue was written and dedicated to the Church of God at Chautauqua Park, Waterloo, Iowa, by the author, Miss Elizabeth McClellan, West Hollywood, Calif., who formerly lived in Waterloo, near the church. The poem was read at the conference in connection with their "Golden Jubilee."

Owing to the fact that correct addresses were not given in reporting those who were recently baptized in Texas, at the request of Bro. T. A. Drinkard we list them again. Imogene Whisenhunt, 18 years of age, Jonesboro, Tex., Rt. 2; Edith Kays, 19, Jonesboro, Rt. 2; and Delbert Melton, Gatesville, Tex., Rt. 3.

Again our beloved twins, Sr. F. M. Cawby of North Judson, Ind., and Sr. Billings of Los Angeles, Calif., who have long since passed the threescore and ten year mark, headed the big parade at the annual convention of twins. Their pictures appeared in many daily papers and their voices were heard over the radio news circuits. Sr. Billings made the long trip from the Pacific Coast to Indiana by airplane in order that she might attend the convention.

Sr. Mittie Chandler of Graham, Tex., writes appreciatively as follows: "As usual I am pleased with the wonderful lessons provided in the Truth Seekers' Sunday School Quarterly. I have just received my fourth copy."

Bro. T. A. Drinkard, Handley, Tex., writes of a fine three-day meeting which he held at Bear, Ark., recently, and announces that he is to be in Cleveland, Ark., from the 23rd to the 26th, inclusive, engaged in a similar evangelistic effort.

HERALD RECEIPTS

Mrs. Allen Johnson; Carroll Hutchinson; Mrs. N. L. Anderson; Charles L. Netts; Mrs. E. F. Orchard; Dorothy Mae Herrick; Ferne Moore; Mrs. John Coyner; Belle McCandless; Mrs. Etta Elton; Mrs. Lottie Graham.

dition right now than it has been for years. We anticipate far better work for the Lord this winter. We also feel quite sure that a different kind of message will soon be forthcoming from Grand Rapids that will bring much joy to many.

May we at this time extend a very urgent invitation to the brotherhood and friends to attend our anniversary meeting October 22 to 24. Bro. C. E. Randall is to be guest speaker, and South Lawn Church would like to welcome friends from far and near for this eleventh anniversary. Write Mrs. Joseph Holland, 160 Abbie St., S. E., if you can come, and for how long. Entertainment will gladly be furnished.

F. E. Siple.

KNOTT - HEIDANUS

The first wedding to be solemnized in the new Los Angeles church was that of Douglas Heidanus and Virginia Mae Knott, both of Glendale, on Sunday evening, Sept. 19, in the presence of a house full of relatives and friends.

The church had previously been decorated with beautiful flowers, ferns, and candles, by Mrs. Leta Macleod, Laura and Marie Bleasdale. The service opened with two vocal solos by two of our trained singers, Master Duncan James Macleod and Miss Charlotte Amelia Rahn. As Sr. Leta Macleod began the strains of the wedding march, the pastor, Sr. Railsback, accompanied the groom and best man, Mr. Ernest Moore, brother-in-law of the bride, to the altar. Then the ushers, Mr. Henry Breeden and Mr. Henry Vodigo, led the procession up the center aisle, followed by Virginia Burk and Frances Dickinson, bridesmaids, and Mrs. Kathleen Moore, sister of the bride as maid of honor, and two flower girls, the little Misses Beverly and Jean Alexander, nieces of the bride, strewed rose petals in her path as she proceeded to the altar on the arm of her father, E. E. Knott.

After the wedding ceremony was solemnized, the party marched to the strains of the recessional to the rear of the church where congratulations and blessings were extended to the happy couple. This was followed by a reception in the Sunday school rooms, during which friends and relatives from Perris, Long Beach, and Glendale renewed their friendships.

The bride is a member of the Los Angeles church, having been baptized by Bro. N. J. Macleod during his pastorate here. The groom is a machinist employed in Hollywood, where they will make their home. The entire service was described by many of the guests as being very beautiful.

Our love and best wishes go with this young couple who have thus united their interests in the journey of life.

MELVIN J. SCHULTZ

Melvin J. Schultz was born December 23, 1889, at Moorefield, Neb., and died at his home north of Moorefield on August 23, 1937, having spent his entire life in that community. On May 16, 1900, he was baptized into Christ by Elder Joseph Williams and united with the Church of God, to which faith he remained true to the end. He was the eldest of a family of six boys and the first to be taken by death.

Those left to mourn are: his devoted wife and three sons, Bernard, Elvin, and Melvin; his father, August Schultz; and five brothers, Guinn, Homer, Otto, Emil, and Alton; besides a host of friends.

Funeral services were held at the Church of God in Moorefield by Elder Grover Gordon of

Holbrook, Neb., and he was buried in the Moorefield cemetery to sleep until the Lord descends from heaven with a shout and the voice of the archangel and the trump of God.

STEPHEN A. STORY

Stephen A. Story was born in Cedar County, Iowa, Sept. 2, 1855, and died at the home of his daughter, Mrs. John Baxter, Aug. 9, 1937.

He was the last of a family of six boys, one brother, Charlie, having preceded him in death by just one month. When eleven years of age he moved with his parents to Hardin County, Iowa. Here, Oct. 19, 1882, he was married to Cora E. Lamar. To this union three children were born, Janie Baxter and Andrew of Holbrook, Neb., and Elva Keepe of Bayard, Neb.

Nearly fifty years ago he and his wife confessed Christ, and were baptized into His name and united with the Church of God of Holbrook, and during this near half century have remained faithful to their Lord and Master.

Besides his devoted wife and three children, he leaves to mourn, thirteen grandchildren, ten great-grandchildren, and a host of friends.

He was a devoted husband, a loving father, and a kind and helpful neighbor, honored and respected by all who had the privilege of knowing him.

Funeral services were conducted by Elder Grover Gordon at the Holbrook Church of God and he was laid to rest in the Holbrook cemetery to await the call of the Master to come forth to immortality.

MRS. ELIZABETH A. CRONBAUGH

Elizabeth A. Headley, one of the pioneer residents of Iowa County, was born in Johnson County, Iowa, Dec. 17, 1848, and died at the home of her son Warren, near Koszta, Sept. 17, 1937. At the age of eleven she came with her parents to Iowa County, the family settling east of Koszta, where she grew to womanhood.

On January 9, 1870, she was married to David Cronbaugh, and to them were born seven children: Ella J., who died at the age of four; William H., who died in young manhood; Warren, Ray, and Mrs. Cliff Gates of Belle Plaine; Mrs. Roy Shaul of Hampton; and Mrs. Arthur Croft of Owatonna, Minn. Her husband died March 5, 1888, leaving her to care for her children to the best of her ability, which she succeeded well in doing. They were the joy of her life, and she was also always remembering others, wherever she could be of any help. Besides the five living sons and daughters, she leaves seventeen grandchildren and eight great-grandchildren.

She was quite frail for a number of recent years, and gradually sank peacefully to rest. For the last six years she had made her home with her son Warren and wife, where she had the best of care. In early life she was baptized in the Church of God. She was a highly esteemed Christian and neighbor. Everybody loved and respected "Aunt Libbie." Funeral services and burial were at Koszta on Sunday afternoon, Sept. 19, and the great assembly in attendance showed the high esteem held for her.

J. W. Williams.

How Many Members Has the Church of God?

Wouldn't you like to know? But no one does know, for there are no accurate records. You know exactly how much you owe on that mortgage at the bank, how many bushels of corn per acre you raised last year. You know just how many m.p.h. the old bus will do; you know how many acres of land you have, how many horses and pigs and cattle you own, and Lou Gehrig's batting average. But you don't know how many churches of our faith there are or how many members we have! The chances are you don't even know how many members your own church has.

Isn't It a Standing Disgrace

to our denomination that, although we have been a people for well nigh one hundred years, we don't know to this day how many there are of us, or whether we are gaining ground or losing?

Wouldn't You Like to Know

how many churches we have, how many members we have, what church has the largest membership, how many church buildings we have, how many ministers, how many Sunday schools, how many Berean societies, and how many new members last year?

We Propose to Find Out!

That is the import of the action taken by the recent General Conference appointing the writer as Statistician. When the facts and figures have been gathered, the answers to all these questions, and others, will be available to you and everyone, for the first time in our history. Will you help me in this interesting work? I ask only that some one in each locality, the secretary or pastor or some one else who has the information, report to me the answers to the questions that follow. If such

information is not available, it will be well worth your while to secure it, if only for your own records. Besides, the Government requires you to report these figures to the Director of the Census at Washington. It will be convenient to use this material for both reports.

The following information is desired. You may answer by number to save repeating the questions, but please answer every question, and make your information as accurate as possible.

1. If you have an organized church, how many members are there on the roll? (If there is no official list, make as accurate a count as you can of the number of baptized believers in your locality.) How many, if any, not on the roll?

2. If you have no organized church, how many baptized believers of the Church of God faith are there in your community?

3. Do you have a Sunday school? If so, how many on the roll?

4. Do you have a Berean society? If so, how many on the roll?

5. Names and addresses of all isolated members of the Church of God that you know of that are not members of a state conference.

6. Names and addresses of any ministers, either active or retired, that you think may not be generally known.

Churches in the states of Illinois, Indiana, Minnesota, Michigan, California, Virginia, and other churches who sent delegates to the LAST General Conference need not report. Their conference credentials are sufficient. But ALL OTHER churches are asked to report, all who did not send delegates to this year's General Conference. You can use a penny postcard. Mail it now, before you forget, to M. W. Lyon, 13517 Darley Ave., Cleveland, Ohio.

How Many Members Has Your Church?



“Home, Sweet Home”

Provided by the love and sympathy of the entire brotherhood of the Church of God, *Golden Rule Home* assures to the members of its Family the comfort, security, and solicitous care which the word “home” always suggests.

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