

# THE RESTITUTION HERALD

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## “He That Shall Come Will Come”

By Dr. G. H. Stieglitz

THE coming of the Lord Jesus Christ the second time is the prominent, if not the central, doctrine of the Bible. From the day that God promised that the seed of the woman should bruise the serpent's head to the last word in the Book—“Even so, come, Lord Jesus”—the eyes of the faithful have been fixed on the future. All that is needed to prove that the Savior is coming again is the acceptance of the authority of the Holy Scriptures. The importance of God's thought of the second coming of Christ is manifested in the fact that this glorious event is mentioned three hundred eighteen times in the two hundred sixty chapters of the New Testament. Some one has said that this doctrine is mentioned once in every twenty-five verses from Matthew's gospel to the Revelation. The greater part of the Old Testament predictions are concerned about His second advent.

All believers in the Scriptures hold to some doctrine of the Lord's return. As to the time and manner of His coming, they differ. Concerning the great need of Christ's coming there is perfect agreement. Mankind is today floundering about, sadly in need of leadership in the affairs of the race. There is hardly a voice or personality around which men can rally with any degree of faith. On every hand, the world is groping in the shadows, crying out for infallible leadership. But among the sons of men there is neither voice, nor any to answer, nor any that regard. The world's greatest need is the return of God's Christ to rescue His own from the wreck of the world system and

to establish the government of Heaven in the earth.

It is my great privilege to remind the friends of Israel that the several needs of the race can be satisfied only when the Redeemer returns. He must return. There are emergencies that call for Jesus to come again. I will enumerate a few of the most outstanding.

*He that shall come will come to fulfill Old Testament prophecy.* It is quite obvious to the thoughtful student of God's Word that the first advent of Jesus Christ did not exhaust the prophecies concerning Jesus' ministry in the earth. Many of the Old Testament predictions remain to be fulfilled. Some time ago, a precious tract fell into my hands, entitled, “Prophecies of Centuries Fulfilled in a Day.” Twenty-five Old Testament prophecies bearing on the betrayal, trial, death and burial of our Savior are compiled from the Scriptures. They were uttered by many voices at different times during five hundred years. These all were literally fulfilled within twenty-four hours on the day of His crucifixion. There were many

### REJOICE

Rejoice thou weary one,  
Thy toil will soon be o'er;  
A little while and thou wilt stand  
Upon bright Canaan's shore;  
Thy Lord will come, O! do not fear,  
The signs proclaim His coming near.

Does poverty press hard?  
Do troubles throng thee round?  
Does sickness waste thy frame?  
Thy friends sleep in the ground?  
Thy Lord will come, O! do not fear,  
The signs proclaim His coming near.

O! look beyond this life—  
Thine eye keep on the prize;  
And pray, O Savior, come,  
Till in the radiant skies,  
Thy Lord shall come; O! do not fear,  
The signs proclaim His coming near.  
—Lewis Bush.

other prophecies concerning Christ's first advent fulfilled, but there remain yet many predictions concerning His ministry unfulfilled. Jesus said, “Not one jot or tittle shall in any wise pass from the law, till all be fulfilled.”

*Secondly—He that shall come will come to make good His own testimony.*

The grandest fact in history is that Jesus Christ, God's Son, has been in the world. The greatest event prophesied for the future is that Jesus is (Continued on page 9)



# EDITORIAL



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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"In a little while, a very little now, the Coming One will arrive without delay."*—Hebrews 8:37, Moffatt.

## The Editor's Prayer

WE WOULD thank Thee, our Father, for the privilege of serving Thee and of being associated with Thy Son in the great and holy task of saving men from sin. We realize that no sacrifice can be too great on our part, if made on behalf of those for whom Christ died. To know that we have been the humble instruments in the divine hands to carry the message of salvation to a dying world is reward enough for all the effort we may put forth, and yet we know that in addition to the spiritual satisfaction we experience today there awaits us an eternal reward to be received when the Master comes. Amen.

## The Roman Symbol

THE earliest form of the so-called "Apostles' Creed" of which we have any definite knowledge is the *Roman Symbol*, which is said to have been in use in the Church of Rome before the middle of the second century. "The baptismal formula, as we find it in Matthew, was early expanded into a brief statement of fundamental truths. As thus enlarged it was repeated by the candidates for baptism and served as a basis of preliminary instruction," writes Dr. G. P. Fisher in the *History of Christian Doctrine*.

The antiquity of this creed not only adds to its interest from a historical standpoint, but it provides us with a reasonably accurate account of what the church taught as especially important in the second century. Of course the mere antiquity of the symbol does not ensure its reliability or place upon it the seal of divine authority. The importance of the fact of its early origin lies in this, that the closer we get to the period of the apostles the less likely we are to find ourselves entangled in a net of error.

The original Roman Symbol as nearly as can be determined was as follows: "I believe in God, the Father Almighty, and in Christ Jesus His only-begotten Son, our Lord, who was born of the Holy Spirit and the Virgin Mary, was crucified under Pontius Pilate and was buried, on the third day He rose from the dead, ascended into Heaven, sitteth at the right hand of the Father, whence He will come to judge the quick and the dead; and in Holy Spirit, the Holy Church, the remission of sins, the resurrection of the body. Amen."

As to its purpose, according to Dr. Fisher, the creed

"served as a basis of preliminary instruction" for those contemplating baptism. When thus used it was a "symbol" of what was required of a Christian in the way of belief. It was not intended as an encyclopedia of religious truth, or even as a compendium of all that a Christian must believe in order to be saved. It was not originally used as a test of fellowship, but simply as a brief synopsis of the more important elements of belief.

In later ages the creed lost much of its value through the false interpretations which an apostate church found it necessary to place upon it, that its teaching might be made to harmonize with newly introduced heathen philosophies.

The creed became still more obnoxious to all real lovers of the Bible when its supporters not only grossly misrepresented its teaching, but established it as a standard of faith, placing it upon a par with the Scriptures. Such an idea was wholly foreign to the purpose of its compilers, and would have been extremely repugnant to them; for they looked upon the creed not as a fetter to bind the consciences of men and to limit their growth in knowledge, but as a protecting wall to keep out the wolves of pernicious error, which even then were endeavoring to creep into the fold of God from all sides.

Moved by the fear of appearing to establish a human standard in the place of the Bible, the only God-given authority in matters pertaining to spiritual things, the Church of God as a denomination has consistently refused to adopt any statement of belief that could be construed as a law governing fellowship in the body of Christ. At the same time it has found it expedient, and practically necessary at times, to compile an outline of belief that would express in concrete form the basic elements of its teaching. Such statements as here suggested have been issued in the past by nearly all of the state conferences as well as by many local congregations.

Some twenty-five years ago Iowa and Illinois joined in sending forth such a brief analysis of their belief which was published in the annual year book issued by the two conferences. And at the first general conference of the Church of God, held in Philadelphia in 1886, a similar statement was prepared which appeared for many years in the upper right-hand corner of the old *RESTITUTION*. But that these statements were to be used as standards by which fellowship was to be determined was as far from the thought of the compilers as such an idea was foreign to that of the authors of the *Apostles' Creed*.

# TRINE-IMMERSION

By Elder Harry A. Sheets

OUR subject should not be confused with triune-immersion. There is quite a difference between the two. Trine-immersion is that form that requires three immersions to constitute one baptism. Triune-immersion is a term that means one immersion in the three names, Father, Son, and Holy Ghost. We hope to deal with triune immersion in a later article.

It is thought by many that the earliest form of baptism was trine, and that single immersion was a development of later Christianity. In fact, Mr. Thurman (a trine-immersionist) declares that single immersion was introduced by Thomas Munzer in March, 1552. He also adds that one immersion as baptism was "unknown on earth before the year 1552." This strong assertion seems to be contrary to the facts given to us in early church histories, and is not in agreement with the writings of one who declares that single immersion came into practice about four hundred years after the beginning of the Christian era.

The *New Standard Bible Dictionary* (Ed. 2, Page 94) reads "When exactly the trinitarian form arose we do not know." *Encyclopedia Britannica* (Ed. 14, Vol. 3, Page 82) states: "Everywhere in the oldest sources it is stated that baptism takes place 'in the name of Jesus.' For the first time in the comparatively late final chapter of Matthew's gospel the command to baptize with the trinitarian formula (in the name of the Father, Son, and Holy Spirit) is put into the mouth of Jesus." It is evident from those two authorities that single immersion "in the name of Jesus" is not questioned but that any other form or practice is questioned.

Basil, who died in 381 A. D., wrote: "The Scriptures say, 'Go ye, teach and baptize,' and *tradition adds*, baptize by trine-immersion." Basil, with other Greeks, held that tradition, expounded by councils and bishops, was of equal authority with the Scriptures, so it is not surprising that he adds: "And if any minister or presbyter shall administer baptism, not by three dippings, *but one*, let him be punished by deprivation." His statement would prove that single immersion was known prior to 381 A. D. He also admits that trine-immersion was added to the Scriptures by tradition.

Tertullian (in about A. D. 200) instructed his followers as follows: "When we are going to enter the water, and a little before, in the church under the hand of the chief minister, we solemnly profess that we disown the devil and his pomp and his angels. Hereupon we are thrice immersed, making a *somewhat ampler pledge than the Lord appointed* in the gospels. Then when we have been

acknowledged as children of the church, we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week." Thus Tertullian admits that trine-immersion is an addition to the scriptural instruction.

Mr. Robinson, in his *History of Baptism*, says that "Mons. Daille, a writer of several centuries ago, proves by unquestionable authority that trine-immersion was first mentioned at the close of the second or beginning of the third century." He also states that "Basil, Jerome, Gregory, Nysson, and others *pretended* at first that it was an *apostolic tradition*." (Page 514.)

Mr. Robinson, in writing of the many formulas and ceremonies performed by the early Catholic and Protestant churches states: "There is no mention (in the New Testament) of any of the ceremonies which modern churches have *affixed* to baptism; no consecration of water, no sprinkling, no use of oils and unguents, no sponsors, no kneeling in the water, *no trine-immersion*, no catechumen state, no giving a name, no renunciation of a demon, none of the *innumerable additions* which, under the pretense of *adorning*, have obscured the glory of this heavenly institute." (Page 49.)

The contention between those who favored single immersion and those who favored trine-immersion became so great that the Council of Carthage, A. D. 256, tried to settle the matter by taking the following action: "The true doctrine of the Holy Mother, the Catholic Church, has always been with us, and especially in the article of baptism and *trine-immersion* wherewith it is celebrated."

The question is sometimes asked just why trine-immersion was introduced. This is answered by Clement of Alexandria (second century): "Ye were conducted to a bath just as Christ was carried to the grave, and was *thrice immersed to signify the three days of His burial*." Trine-immersion is now practiced for a different purpose.

A further contention for trine-immersion is the fact that *baptizo* is a frequentive verb. A frequentive verb is one that requires repeated action, like walking or rowing. We agree that many of the Greek verbs ending in "zo" are frequentive verbs, but Greek verbs cannot be reduced to a common rule any more than can English verbs. The use of the verb *baptizo* in God's inspired Word should be a divine interpretation of its use. We cite the following uses of the word: Jesus, in speaking to His disciples, said: "Ye shall be baptized with the Holy Ghost not many days hence." This was fulfilled ten days later when "there

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## “O YE OF LITTLE FAITH”

PART 3

By C. E. Randall

“*And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*”—Matthew 14:31.

THE third usage of the rebuke, “O thou of little faith,” is called forth because of doubt. “Wherefore didst thou doubt?” Peter doubted the power of Jesus, or at least the word of Jesus, when he saw the boisterousness of the wind and sea. The professing Christian gets into many difficult and trying circumstances because he doubts the Word and power of God. No matter what kind of peril you are in, if Jesus has promised to protect and deliver you, do not question or doubt. He will do that which He has promised.

Eve in the garden of Eden doubted God and believed the serpent. The penalty is clearly in evidence. Oh, the awful price of a doubt!

The children of Israel doubted the power and promises of God that He would and could deliver the land flowing with milk and honey from the giants that possessed it and give it to them. Their doubt dug their graves in the wilderness. Oh, the price of a doubt!

Moses and Aaron, the great deliverers and leaders, triumphed before the courts of Pharaoh, valiantly followed the cloud and pillar of fire and at the head of their great people, viewed from the mount the borders of the land they were seeking, but were not permitted to enter because of doubt. Oh, the price of a doubt! Numbers 20:12.

When Naaman went to the prophet of God for healing and had received his instructions for deliverance from his curse of leprosy, doubt seized him, and had it not been for the reasoning influence of the servant he would have returned home without the blessing—all because of doubt. Salvation from his sickness necessitated his changing from doubt to belief.

How many blessings are being lost by the children of God due to doubt! Many people get near the border land of salvation but doubt the need of taking certain steps and unless some one causes them to change their minds from doubt to belief they must needs bear their leprosy of sin. Oh, the price of a doubt!

Nebuchadnezzar doubted the verity of the prediction that “all nations that forget God” shall be turned into hell. (Psalm 9:17.) The experiences of all godless nations have proven the statement true and Nebuchadnezzar realized it when he “ate grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers.”—Daniel 4:33. This world-ruler was dethroned from his glorious kingdom, sank to the basest of surroundings, because he doubted the sovereignty of God. Oh, the price of a doubt!

Peter doubted that he would thrice deny the Master as

the Lord had said. But ere the crowing of the cock, he who had doubted the knowledge and word of the Master had literally fulfilled the prediction. Oh, the price of a doubt! A trail of woe, disappointment and ruin has followed all who have doubted the Word of God. “He that doubteth is damned.”—Rom. 14:23. It is an easy thing to doubt, but a very serious and dangerous thing to do. There seems to be a growing amount of doubting in these latter days: doubting the divine sonship of Jesus; doubting the miracles He performed; doubting the inspiration of portions of Scripture, even whole books; doubting the reality and literality of the resurrection; doubting the necessity of knowing the truth. “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.”—1 Timothy 2:8.

“O ye of little faith,” why do ye doubt?

To DOUBT

- God is to deny Him;
- leads away from God;
- destroys faith and trust;
- is evidence of lack of faith;
- may be popular, but is not Christian.

## “THE CHURCH OF GOD”

By Daniel Farmer

The church of Jesus Christ our Lord, Matt 16:18.  
 Begotten by His holy Word, 1 Peter 1:23.  
 Is one—a holy brotherhood, Matt. 23:8.  
 Fed and sustained by heavenly food. John 6:51.

Her membership’s of every race, Rev. 5:9.  
 Responding to the call of grace; John 6:10.  
 Her geographic boundary one, Luke 13:29.  
 That’s fixed by rise and set of sun. Mal. 1:11.

To speech or color she is blind; Acts 10:34.  
 Her message is to all mankind, Matt. 28:19.  
 Here caste and status both are gone, Col. 3:11.  
 And rank as “children” in God’s Son. Gal. 3:26.

She is, in God’s great scheme of grace, Eph. 1:9.  
 For winning from the human race, John 3:16.  
 A “kind of firstfruits,” in accord, James 1:18.  
 To welcome back earth’s absent Lord. Rev. 22:20.

So that, when He shall come again, Heb. 9:28.  
 This time to take His power and reign, Luke 19:12.  
 He’ll find, redeemed from every race, Isa. 35:9.  
 A gathering glad to see His face. Isa. 25:9.

This is His body, He its Head, Col. 1:18.  
 To Israel saved, yet to be wed. Rev. 19:7.  
 Thus in the kingdom of God’s Son, Rev. 11:15.  
 The church and state shall then be one. Eph. 1:10.

—Words of Life.

# REDEMPTION

By James A. Patrick

*“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.”—1 Peter 1:18, 19.*

OUR late lamented brother, George Aldridge of Auckland, New Zealand, has this to say of redemption in his tract, *The Atonement*: “Redemption is a purchase of captives from bondage, or of property from incumbrance. The word redemption, or as it is translated in the New Testament, ransom, is in the Greek, *lutron*—the root being *luo*, to pay—and it means the price paid, ransom.”

Paul, in 1 Timothy 2:6, says of Christ: “Who gave himself a ransom for all.” Young’s concordance defines the word ransom in this passage, “a corresponding price.” Then Christ paid a corresponding price in order to redeem man. What did He give? He said that He laid down His life for the sheep. (John 10:15.) What did Adam lose that needed redemption? His life—“In the day that thou eatest thereof, thou shalt surely die.”—Genesis 2:17.

Death or the loss of life was the penalty to be inflicted. Did God inflict the penalty on Adam? Most people answer, “Yes.” Then did Christ pay an equivalent price? If so, God inflicted the penalty on two persons. Would that be just? Would Christ’s sacrifice avail anything if Adam paid the penalty?

Suppose a man has his farm mortgaged, the time in which payment should be made is about to expire, he has no money to pay, and a good friend comes up and pays the mortgage. What would you think of the mortgagor, if he tried to collect from the mortgagee? Are we going to try to prove that God has collected from two men?

Again I quote from Brother Aldridge: “If Adam paid the penalty, then any theory which represents Christ’s death as an equivalent for his sin, represents God as vindictive to the last degree in demanding a penalty both from the sinner and the Savior. If Adam paid the penalty, then Christ could not pay it; if Christ died and gave His life for the life of the world, then we may be sure that the penalty of death was not paid in the person of Adam.”

I know it is sometimes argued that death frees man from sin and its results, and use God’s redemption of Israel under the judges, and His subsequent judging them as an example. When God redeemed Israel from their enemies they were just as sinful, and just as helpless, and just as sick, as they had been before redemption took place. Redemption only freed them from their enemies. After they were redeemed, God, in judging them, tried to correct the evils that were afflicting them. So when men die and are redeemed from death, their redemption will free them

from nothing but the enemy, death. Unless they have a Savior in Christ they will have to pay the penalty, and it will be inflicted death; for the Adamic death is not the penalty for Adam’s sin, nor for our sins.

Then the question naturally arises, “Why did Adam die?” Because Adam was a mortal being and when he was separated from the tree of life, mortality took its course and death was the result. We die because Adam had nothing but mortality to transmit to his posterity, so we die because of our mortal natures inherited from Adam.

Another question that will naturally arise is, “How about the marginal rendering, ‘dying thou shalt die?’” Again I quote Brother Aldridge: “We ask, ‘Does the marginal rendering conflict with the text?’ A very important query, for upon this supposition this explanation has gained currency. The answer is that it does not. The margin shows what is the fact, namely, that in the Hebrew the expression is of peculiar idiom; to intensify the verb ‘die’ it is doubled; and if it had been translated word for word it would not have been good English.

“Our translators seem to have had the notion that they could express the intensity of the Hebrew verb by using the English word ‘surely.’ It is not necessary to know anything of Hebrew to feel that they were right. There are numbers of such expressions in the Scriptures in which the translators have done this, as, for instance, Genesis 2:16. ‘Of every tree of the garden thou mayest freely eat,’ literally, ‘to eat, thou shalt eat.’ Says an able writer, ‘In one form or another this emphatic threat of punishment by death occurs in the Old Testament at least forty-seven times, and in all these occurrences the emphasis is expressed in the one language by repeating the principal term, and in the other by employing the adverb surely.’ If here the term indicates a lengthened period then of course the other instances will bear the like meaning, but the texts already cited show that would be impossible, the context in each case forbidding any such interpretation.”

Let us notice a few of the texts where the expression under discussion occurs. “Now therefore restore the man his wife; . . . and if thou restore her not, . . . thou shalt surely die, thou, and all that are thine.”—Genesis 20:7. The phrase above, “Thou shalt surely die,” is the same in the original as in the text under discussion. It is plainly to be seen that the penalty was to be an inflicted penalty, and was to be inflicted immediately. No long drawn out period

was to elapse between the pronouncing of the sentence and its execution.

The reason the penalty was not inflicted the day Adam ate was that God provided a substitute and gave Adam a chance to accept. All have sinned and come short of the glory of God. All will have or have had a chance to accept the substitute. God must have given Adam the same chance that He gives everyone else. If the substitute had not been provided and the sentence had been inflicted that day the human race would have ceased to exist.

I think all will agree that Christ paid the penalty for Adam's sins and our sins. The penalty He paid was eternal death. But I hear one asking, "How can that be, isn't He alive now?" Yes, but what life is He living? Eternal life. That wasn't the life He laid down. He laid down the mortal life, and it is gone for all eternity. His sacrifice was complete, and, but for His faith and God's power to raise Him to eternal life, He would still be dead, and would remain dead for all eternity. It was His faith in God that caused Him to live again, not to live right on after death. You see, Christ paid the penalty, which was eternal death, not eternal torture. If eternal torture were the penalty, Christ did not pay it. Neither He nor anyone else could ever pay it.

Thank God, the penalty was not eternal torment; for then no one could ever have paid it. But it was eternal death, and Christ paid the full price.

The man that does not accept Christ will suffer the penalty of inflicted death in "the lake of fire, which is the second death." Then men will die for their own sins. Now they die because of their mortal natures.

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## MANUFACTURING MESSENGERS OF DEATH

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LAST month the League of Nations issued a report showing which countries are the worst offenders as exporters of arms and ammunition. Three of the world's greatest countries were the worst offenders: Great Britain, which did 30% of the total arms peddling; France, with 13%; and the United States with 12%. The total volume of arms traffic in 1930 was \$55,200,000, an increase over the \$48,000,000 of 1925. Even a second rate power like Brazil has ordered the purchase of two cruisers, eight gunboats, seven submarines and six submarine tenders. Says a London paper: "The armament firms in every country are enjoying a little boom." The art of war is becoming a "popular course" in Russia. During the last few months seventy-two shooting grounds have been equipped in Leningrad for the purpose of training male and female workers how to shoot. When God's people see these things come to pass they speak about the "end of the age"; when cool, unsentimental and worldly observers consider these facts, they grimly discourse on the "end of civilization."—*Pentecostal Evangel*.

## RADIATION

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By Herbert H. Horseman

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LIGHT, heat, and energy are radiated by bodies. A bar of iron fresh from the forge throws off or radiates both light and heat in the process of cooling. The hot-water pipes in the office or church, radiate heat but not light; and the heat does not diminish as long as the source of supply is maintained. The bar of iron is charged with heat which is soon thrown off. The heat of the pipes is maintained by their communication with the furnace. A more perfect illustration would be the sun, which constantly radiates light, heat, and energy, with apparently no diminution. If some one says I am mistaken in my science, the reply is I am not attempting to teach it—only making use of a simple phenomenon to teach a higher lesson.

Have you ever noticed that human beings radiate influences of various kinds? Some men radiate business. They seem steeped in it—charged with it—radiate an atmosphere of it in which they live. Others in a literal and physical sense radiate alcohol; they lurch into bus or tram, and body and breath soon radiate the fumes throughout the vehicle.

Then there are those living sunbeams, who radiate cheerfulness wherever they go. It is a delightful experience to be with them in their atmosphere of brightness and joy. And on the other side there are some who are always in trouble—or expecting it; a cloud seems to hang ever above and around them, and they radiate gloom and dampness and depression. "No man liveth to himself." We are all, always radiating influences bitter or sweet, evil or good, uplifting or depressing. What shall be our aim, and how shall we reach it?

There is no greater need in the world, and no higher aim possible for us than to radiate Christ!

You have doubtless known some who on their first contact with Him have seemed red-hot with enthusiasm and zeal. Then after a few months their heat has been expended, and they have become cold. The contact with their source of heat has not been continued. They were self-sufficient instead of dependent upon the Lord.

There are those again whose presence sheds a sweet odor of Christ Jesus—a silent yet powerful manifestation of His presence seems with them, as though a halo of His spirit were around them and Himself within them. His love seems to sweeten their voice, and to beam in tenderness from their eyes; and their whole being seems charged with Him.

It not only seems, but it is so. Realizing that they are but "earthen vessels," they know that the "excellency of the glory" is that which is from God through our Lord Jesus, and not from themselves. Their sufficiency is of God—their desire is that "Christ shall be magnified in their body, whether by life or death."

If, then, we can reach the height to which the Apostle

Paul attained and truly say, "Christ liveth in me," we shall bear Him about with us day by day, think His thoughts, utter His words; all our actions will be performed in His spirit, and all our life long we shall radiate the light, the love, the energy, the life, of our beloved Lord Jesus.

Brethren, sisters, radiate Christ!—*Selected.*

"As HE thinketh in his heart"—what is in your heart?

## GOD'S REMNANT

*By William S. Boyden*

**G**OD has always had a faithful remnant. There will always be such a remnant. God's remnant is His restraining influence. Worldly and hypocritical Christendom only augments the forces that shall burst upon this doomed world. God's remnant only is a restraining power.

In the days of Noah and in the days of Lot there were remnants. It is God's faithful remnant that keeps the world from utter destruction now. "Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

When we turn to the people of Israel we find the most wonderful portrayal of this truth. It mattered not what infliction Israel suffered, what judgments fell upon her, what destruction her enemies wrought, what apostasy was her dreadful portion—God always preserved to Himself a remnant.

An incident in the life of Elijah flashes this truth so distinctly across the pages of Sacred Writ. To Elijah it looked as though the scourge of idolatry had done its complete work. It seemed that he alone was left. Listen to the words of discouragement arising from a dejected heart: "Lord, they have killed thy prophets, and digged down thine altars; and I am alone left, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." Even so, then, at this present time also "there is a remnant according to the election of grace."—Romans 11:3-5. A remnant of Israel was ever preserved, and from that remnant came the seed of God's Son, and from that remnant God is now and shall ever be glorified, in the ages that were, that are, and that yet shall be.

It is a priceless honor to be numbered in God's remnant. No one can measure the awful forces of evil, the licentiousness, lust, greed, crime, and bloodshed, that would be let loose like a devastating, life-destroying scourge, if restraint of God's remnant, the domicile of God's Spirit, should be withdrawn from this earth. "The whole world lieth in wickedness," yet our hearts are gladdened when we consider God's remnant.—*The World's Crisis.*

## ELDERS

*By George B. Alldridge*

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—1 Peter 5:2.

**I**N PAUL'S day the world in his mind consisted of three classes. So he wrote to the church at Corinth: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."—1 Corinthians 10:32. The world stands today in all its ramifications, whether we consider it politically, commercially, or religiously, separated into these three classes: the Jews, the Gentiles, and the church of God. Probably I should amend this by saying, "The world as God sees it."

Not one of these elements could long exist without organization. Hence, we see the political world ruled and controlled by statesmen and politicians; the commercial world by financiers, business men, and lawyers. The church of God? Who can answer this? Since the church of God is, or ought to be, ruled, governed, and controlled by its constitution, the Word of God, its organization should conform itself to its teachings and authority.

Jesus Himself established no organization. Upon one occasion He said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven."—Matthew 23:8, 9.

At first glance this suggests government by communism. The early church tried this out (Acts 2:44-47) and it proved a failure. If it failed under the administration of the apostles, who were directly instructed by the Holy Spirit, I am quite sure it would fail in our day.

To my mind there is no question but that the Apostle Paul was raised up of God to organize and establish His church, "the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15), upon a practical working basis, yet with all simplicity itself, and not the elaborate hierarchy so clearly described in Revelation 2:6, 15, as the Nicolaitanes, or clergy and laity. Ferrar Fenton translates Revelation 2:6 to read, "You have this to your account, however, that you hate the practices of the corrupters of the people which I myself also hate."

Paul says in 1 Corinthians 14:40, "Let all things be done decently and in order." This spirit prevails wherever the church is organized along the lines laid down by Paul himself, who had the mind of Christ.

In 1 Corinthians the twelfth chapter we are given a beautiful illustration of the church of God and its workings. Many of the gifts of the Spirit herein outlined ceased with the death of the apostles: some say all gifts ceased, together with the offices of elders, deacons, etc.

I have not space to give a synthesis, much less an analysis, of Paul's epistle to Titus, but would simply say that Paul outlines to him the exact method that should be fol-

lowed by all classes in the church, young and old, males and females. In verse 5, chapter 1, he commands him to "set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Then follows what is to be required regarding character and ability of all those who were ordained to this office.

Ordain means, according to Dr. James Strong, simply to designate, or appoint. In 1 Timothy 3:1-7 a fuller description is given and designated as the office of bishop, or overseer.

Another office is mentioned in 1 Timothy 3:8-13 as that of deacon, and also the qualifications one must possess to hold that office. In Acts 6:1-4 we learn why this office was incorporated in the government of the church.

Still other offices are named in Ephesians 4:11-12, which reads, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Note the next verse. Paul in this includes all past, present, and future time. "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." The "fulness of Christ" will not be consummated until the Head is united to the body.

According to the qualifications laid down by Paul to Titus and Timothy, an elder may fill the office of pastor, teacher, or evangelist. The pastor is the most important officer in the church. He is the shepherd over God's flock.

The beautiful twenty-third Psalm is indeed the shepherd's, or pastor's Psalm. He visits and comforts the sick, he sympathizes with and wisely counsels the despondent and unfortunate.

The work of the pastor is not like that of a lawyer or physician. I cannot do better than quote from *Memories of the Life of Phillips Brooks*, by Alexander V. G. Allen. One who heard him speak for the ministry said: "I was there; and it was an occasion in the life of Brooks—a great opportunity, and he realized it. The hall was never more crowded. Students stood and sat on the window seats; they seemed to be on each other's shoulders.

"He tried to be cool and philosophical, and tell them what the ministry was like, as previous speakers had told of the other professions. He started in that way, but the mass of young men and the upturned faces and the subject got the better of him, till, throwing philosophy and cool statement to the winds, he broke out, 'I can't come here and talk to you of the ministry as one of the professions. I must tell you that it is the noblest and most glorious calling to which a man can give himself.'

"The torrent once loose, it did not cease till it reached the deep calm of his closing words. One was almost afraid that the whole body of young men would rise on the impulse and cry, 'Here am I, send me!' That was a great speech, for its feelings and its thought."

In one of his lectures on preaching he said: "There must be a man behind every sermon, the intercourse with God in history. The real power of your oratory must be

your own intelligent delight in what you are doing. You grow so familiar with the theory of repentance that it is hard for you to know that you have not yourself repented. If you could make all men think alike, it would be very much as if no man thought at all, as when the whole earth moves together all things seem still.

"To be dead in earnest is to be eloquent. The personal interest of the preacher is the buoyant air that fills the mass and lifts it. The sermon is truth and man together. It is the truth brought through the man.

"Say nothing which you do not believe to be true because you think it may be helpful. Keep back nothing which you know to be true because you think it may be harmful.

"This value of the human soul is something more than a mere sense of the soul's danger. It is a deliberate estimate set upon man's spiritual nature in view of its possibilities.

"Never allow yourself to feel equal to your work. Success is always sure to bring humility. 'Recognition,' said Hawthorne, 'makes a man very modest.'

"Preaching is the bringing of truth through personality. Jesus chose this method of extending the knowledge of Himself through the world. However, the gospel may be capable of statement in dogmatic form, its truest statement is not dogma but in a personal life. Christianity is Christ. . . . Nothing can ever take the place of preaching because of the personal element that is in it."

When I think of the unselfish devotion to the cause of Christ the workers at Oregon are doing against such discouraging conditions, my heart goes out to them; and I recall the words of Hebrews 6:10: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

We know here in Cleveland that our pastor meets one requirement of an elder, for he "is not greedy for filthy lucre." We love him and thank God that in the Church of God He has, and is, raising up pastors who seek to fill their office in harmony with the teachings of His Word.

Dear brethren, let us hold up the hands of our pastors. You recall these words: "And it came to pass, when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."—Exodus 17:11, 12.

Tocqueville, in describing his age, speaks of a senile consumption that one can define in no other way than a difficulty in living. Apparently this is a good description of our times and is contagious. So, brethren, let us get busy; or it will attack us all.

"Fear Him, ye saints, and you will then  
Have nothing else to fear:  
Make you His service your delight,  
He'll make your wants His care."



## “HE THAT SHALL COME WILL COME”

*Continued from front page*

coming again. We have not only the word of prophecy, but the Master's personal declaration that, “I will come again.” This is His own word—His promise to His disciples. It is our hope and comfort while He is at God's right hand. Because He testified, “For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works,” He that shall come will come, and not tarry. He who promised is faithful, indeed. He will keep His word.

*Again, He that shall come will come to confirm the testimony of the Holy Spirit through the apostles.*

On the eve of His crucifixion, Jesus promised His disciples He would send unto them the Comforter—the Spirit of truth—which was to guide them into all truth and reveal “the things of mine” to their hearts. These “things” they were to record as they were moved by the Holy Spirit. Their writings, the epistles, were inspired by the Spirit of truth. The epistles testify that the prophets and the words of Jesus are of divine origin and inspiration. Today, the Word of God is attacked on every hand. Comparatively few pulpits hold to the verbally inspired Bible. The Scriptures, like the Lord they reveal, are despised and rejected of men. Christendom is divided at this point. But hear me, men and women, the Bible claims to be of God, to voice His thoughts, to reveal His will. Men who made this Book did not write down what they thought or imagined or presumed or reasoned out; not what would accord with other men's thoughts or speculations, but what God, by the Holy Spirit, commanded them, the writers of the epistles, to say. “Holy men of God spake as they were moved by the Holy Ghost.” But men doubt that. Men fight that. Men hate that. God has given the believer faith to accept every word as God's Word. And there is coming a day, soon, we believe, when all the world, learned and unlearned, will confess that God's Word is true. When? When He that shall come comes to confirm the testimony of the Holy Spirit.

*Once more, permit me to suggest, He that shall come will come because of the shame of the cross.*

The Savior died on the old rugged cross, which is the emblem of suffering and shame. See Him! Crucified, a malefactor! They nailed Him between two thieves. He was numbered with the transgressors. The rulers, the priests, the people passed by His cross. They wagged their heads. They mocked Him. The scoffers bade Him come down from the cruel tree. But He died there on the little hill called Calvary. My friends, let me ask you a question, Is that all—is that the last picture the world shall have of our loving Savior? His life seemed to end in defeat. But

did it end? They buried him in a borrowed tomb. Listen!

“Death cannot keep his prey—  
Jesus, my Savior!  
He tore the bars away—  
Jesus, my Lord.”

Glory to His great name! Hear His own great declaration! “Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”—Matthew 26:64.

*He that shall come will come to vindicate His character.* He comes again to prove the sublime teachings—His words of wisdom were not merely the breathings of some impossible ideals. He will vindicate His own teaching and character.

*He that shall come will come to restore Israel to their own land.*

Israel is the mystery nation of history. Much of the Bible is concerned about God's ancient people. Israel, of old, was honored of God. To them were entrusted the Holy Oracles. To Israel was given the Law. They were a most favored people. But today, Israel wanders about through the nations of the earth—ten of her tribes lost; and those who compose the remaining two are despised and hated more than any other people. They are a people without a land, and their great city, Jerusalem, is under the control of foreign powers and Gentile governments.

God has made a covenant with Abraham regarding this people and their land. Their career has been, indeed, checkered. God's purpose regarding Israel has not been fully realized. A wonderful history lies behind them, while a marvelous future stretches before. Many are the promises which speak of Israel's restoration to Palestine. Today, thousands have found a home in the land of their fathers. Their presence there is the cause of much speculation and controversy. Is it possible that Israel will yet become a great nation and the blessing promised Abraham? Many think not. Permit me to state that I assume the absolute, infallible authority of this Book as the Word of God. And on that basis, believing that on this subject, as upon all others, the Holy Spirit has given clear and decisive testimony that God will restore Israel to their ancient home-land. But how is it to be brought about? “Therefore, behold the days come, saith the Lord, that it shall no more be said that the Lord liveth, that brought up the children of Israel from the land of the north; and from all lands whither he had driven them; and I will bring them again into the land I gave unto their fathers.”

But how are these great things to be brought about? When shall these prophecies be fulfilled? There is only one answer. When He that shall come will come—then Israel will have peace in her own land. Abraham's God never sleeps or slumbers. He remembers His Word.

*Please note, He that shall come will come because of the utter collapse of the present world system.*

We look upon a world today, utterly wrecked and

ruined—racked and suffering, and out of harmony with that which is good—a world in despair! Man has done his very best to make this world a better and happier place. All his efforts have been tested and he is face to face with failure. Every possible form of government has been tried and found wanting.

On all sides wickedness abounds. Godlessness—utter lack of respect for holy things cast aside.

The present age, with all of its physical, educational, economic, moral, political, and religious systems, is crumbling to certain ruin. The world stands helpless before the onrushing tide of evil and in its last moments, realizing the end is upon it, cries out to Heaven for deliverance. Can we, in these last hours, give to the world of men any assurance that there is a God who cares? Will God hear? Can we say that God will answer? Listen, my friends. "Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come . . . he will come and save you."

Yes, brothers and sisters, God will answer—but how? He that shall come will come to take upon His own shoulder the government of the nations of the world and reign in righteousness. Not until He comes will earth's sorrows, woes, and wars be over.

*In closing, let me declare unto you, He that shall come will come to raise the dead.*

Praise God! A vast multitude are asleep in the silent tombs. They closed their eyes here in the faith that one day God would raise their bodies from the graves. They died in the faith that this mortal must put on immortality and this corruptible put on incorruption. What can they expect? Can we turn with certainty to the Bible and find the answer? Once again, I make bold to declare that the Scriptures set the seal of a divine certainty upon the doctrine of the resurrection. No language could be more clear and decisive than the testimony of Holy Writ. "They that are in the graves shall hear his voice; and shall come forth."—John 5:28, 29. "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans 8:11. Men and women, Christianity rests its entire claim upon the resurrection of Christ. Is Christianity supernatural? I point you to the empty tomb. There is no fact in history more perfectly proved than His resurrection. And because He lives, we shall live also. But when are the dead to be raised? . . . *When He that is to come, comes!*

It is my profound conviction that no greater blessing could come to the church than a revival of this ancient faith. Would that we might all so live as if with that glorious message of our coming Savior sounding in our ears: "Surely, I come quickly," and may the last prayer of the Scripture ever be in our hearts, "Even so, come, Lord Jesus."—*The Jewish Hope.*

## TRINE-IMMERSION

*Continued from Page 3*

came a sound from heaven as of a rushing mighty wind . . . and it sat upon them. And they were all filled with the Holy Ghost." (Acts 1:5; 2:2-4.) No repeating of Pentecost was necessary to give the Holy Ghost to those gathered in that upper room.

Speaking of His suffering and death Jesus said: "I have a baptism to be baptized with."—Luke 12:50. History records but one trial and death for Christ. Paul agrees with this when he wrote: "It is appointed unto men once to die, . . . so Christ was *once* offered to bear the sins of many."—Heb. 9:27, 28. Compare Romans 6:10; 1 Peter 3:18.

Again: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—1 Cor. 10:1-2. The children of Israel passed through the Red Sea but once and that one action was sufficient to baptize them unto Moses.

Lastly, Peter uses the ark built by Noah as a type of baptism. "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. The like figure whereunto even baptism doth also now save us."—1 Peter 3:20, 21. Noah entered into the ark but once; was sealed within but once; came out of the ark but once.

The four scriptures given above are sufficient to prove that *baptizo* is not a frequentive verb. An exhaustive checking of all scriptures would but confirm this conclusion.

*Baptizo* literally means, "to dip, to immerse." (See Young's concordance or any Greek lexicon.) The word has been transferred rather than translated in the King James Version. Benjamin Wilson translated the word in his work *The Emphatic Diaglott*. This brings Ephesians 4:5 to us in its true meaning: "One Lord, one faith, one immersion." In the light of the above facts the Church of God must continue to practice single immersion, and that administered "in the name of the Lord Jesus."

—*Gospel Searchlight.*

## TO TAKE OUT STAINS

DR. W. H. POPE says: "I know a lady to whom an agent was trying to sell an article for taking out stains. He was rubbing away, meanwhile eloquently describing the merits of his goods. Soon the lady said, 'I know something that will take out stains, too.' 'What is that?' asked the man eagerly, not knowing but that some other dirt-killer had canvassed the town ahead of him. 'The blood of Jesus Christ which cleanseth us from all sin.' (1 John 1:7). Do you know anything about that?' Do you suppose that man would demonstrate his goods again for six months without thinking of that 'other something' which could take stains out of a sinful heart?"

KIND words are jewels beyond price, powerful to heal the wounded heart, and to make the weighed-down spirit glad.

# National Berean Department

Genniell Carpenter, Editor, Oregon, Illinois

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"CAST THY BREAD UPON THE WATERS: FOR THOU SHALT FIND IT AFTER MANY DAYS."

### WHAT IF IT WERE YOU?

**M**ANY people perhaps do not know the meaning of the Illinois State Berean Self-Denial month. In a brief word of explanation let me say that it is the month of October annually set aside for self-denial. That is, the money usually spent for some unnecessary thing is collected and sent to the Relief committee of the National Berean Society.

What is its good? My friends, go with me to a typical home that is helped by the Relief committee. The father has worked hard all of his life as has also the mother. But he loses his job, a salaried one, and the money stops. Rent falls due, clothing and food are scarce, fuel is needed, and perhaps sickness enters the home. In desperation, the father writes to the Relief committee for help. Imagine his joy when he receives this aid.

The funds are low in the Relief committee's treasury. Think of these needy ones when you buy that chocolate soda. Put yourself in their places when you take that auto ride, and save this money which you would have spent for pleasure and luxury. Give it to your local treasurer at the end of the month, and I am sure the Lord will bless you.

—Gerald Cooper, Ripley, Illinois.

### IOWA BEREANS

THE Bereans of Waterloo and Cedar Falls, Iowa, met on September 11 and elected officers for the ensuing year as follows:

Virginia Phillips, President  
Gerald Palmer, Vice President  
Alta King, Secretary-Treasurer

The lessons for the year will be varied. Some will be selected from old Berean books, and we hope to continue our character studies and chapter analyses, both of which are helpful types of study. In our character studies we aim to emphasize God's use of man to reveal Himself, and the effect that God's work through the man has upon the man himself. If other Berean classes have suggestions for lessons, we would be glad to receive them.

We plan to have one social meeting each month in the homes of the members.

—Alta King, Cedar Falls, Iowa.

### FROM HOLBROOK, NEBRASKA

THE annual business meeting of the Holbrook, Nebraska, Berean society was held Tuesday, August 16, 1932.

The election of officers resulted as follows:

Leona Lathrop, President  
Wayne Wilson, Vice President  
Icel Stedman, Secretary-Treasurer

Bro. Grover Gordon was elected permanent teacher for the class. A social is held once a month at the homes of the various members. There is a membership of twenty.

—Icel Stedman, Arapahoe, Nebraska.

Why should our spirits be oppressed  
When days of darkness fall?  
Our Father knoweth what is best,  
And He hath made them all.

He made them, and to all their length  
Set parallels of gain;  
We gather from our pain the strength  
To rise above our pain.

All, all beneath the shining sun  
Is vanity and dust.  
Help us, O high and holy One,  
To fix in Thee our trust;

And in the change, and interfuse  
Of change, with every hour,  
To recognize the shifting hues  
Of never-changing power.

—Alice Cary.

For the benefit of the Home Study Committee, which use the name in their correspondence work, and of the secretary, it is requested that those sending in reports distinguish between married and unmarried women and include addresses of all persons mentioned. Thank you.

REMEMBER SELF-DENIAL MONTH

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Children, obey your parents in the Lord: for this is right."*

### MY HOME PROBLEMS

WHEN we say "home problems," we think of the work we take home from school in order to have a good lesson the next day, don't we? And that is one of its meanings. We find some of our arithmetic problems difficult to solve sometimes, and when Mother or big brother helps us a little the answer seems to come so easy that we wonder why we didn't see it before.

Now, we are going to talk a little this evening about some other "home problems," which Mother and big brother and sometimes Daddy (though we do think He's the smartest ever) can't solve. And these, too, seem to be so easy, after we've had help with them, that we wonder why we got so cross, and fretful, and sometimes saucy.

Perhaps the first problem that comes to mind is: Why should I listen to Father and Mother? I wonder if any of my little friends who read this page ever ask themselves what fathers and mothers are for, anyway. Think what a grand time we would have if we were our own "bosses" and could do just as we please!

Well, do you know, about the first thing that would happen would be that a lot of little folks I know (of course, not you) would be sick. One little boy would lie down on the ground after playing ball without his sweater on; another would eat nothing but cake because he'd never had enough any time. Some little girls would play house all day and not go to school at all; and others would even go to the movies every night!

Now, wouldn't that be a "mess"? I can hear every one of you say, "Well, I should say so!"

So you see mothers and fathers are pretty good things to have around after all, aren't they?

Another problem that even the older folks have to solve is: How am I going to keep my temper from going up just like a sky rocket? Every time big brother teases me, or I have to stop playing to do an errand for Mother something inside just seems to boil, and naughty words fly into my mind and out of my mouth!

Just shut your lips real tight and don't let them out, and after a few minutes they'll go away. How many of you know the poem that says words are not like kites? You can roll up your ball of string and bring your kite in, can't you? Wouldn't we be glad if we could do that with some of the words we have said!

How many of you can find verses in the Old Testament that tell us to honor our parents? Look in the sayings of the wise man and see what he says about it, too. And what does the New Testament say about these problems we have discussed?

### THE TRAIL OF THE SUNFLOWER SEEDS

ALL the while he ate his breakfast food Marvin had thought about the right things he might do today.

"There were too many bad things yesterday," said Marvin to himself.

Marvin remembered about Stephen's bicycle. Stephen had left it leaning against the porch. Marvin had given the bicycle several hard shoves just for fun, and suddenly a chain had broken. It had taken Stephen all day to fix it.

Then there was Rosie's doll carriage. He had rolled it back and forth and tried to see how near to the edge of the porch it would go without tumbling off. Suddenly it had tumbled off and down to the ground. One of the wheels had been bent.

Everyone had scolded Marvin. They had called him meddlesome. Marvin didn't like that so he hoped to do differently today.

"Oh, I know the first good deed," cried Marvin, clapping his hands. "I'll gather the ripe sunflower seeds for Stephen. He wants to save them."

So into the garden ran Marvin. By standing on an old chair he could reach the ripened sunflower heads. Marvin's pockets began to fill fast with the striped seeds. First a handful in this pocket and then a handful in that pocket. Soon the seeds were picked.

Now there was something that Marvin didn't know, and there was something that Marvin's mother didn't know, and well, there was something that nobody knew! And it was that at the bottom of each full-to-bursting little pocket was a teeny-weeny hole! Already, in each teeny-weeny hole, a striped sunflower seed was poking its head through!

"Now I must find another good deed," cried Marvin.

Down the street he saw that Mrs. Allen hadn't had time to carry in the bottles of milk. The sun would soon shine on them. So away he went. Although Marvin didn't know it, every time he took a step a striped sunflower seed slipped down a leg of his short trousers and landed on the sidewalk.

How pleased Mrs. Allen was when she saw Marvin bring the milk to the back door and put it on the kitchen table.

*(Continued next week)*

# With Our Sunday Schools

LESSON 4. — October 23, 1932

## PROBLEMS OF THE MODERN HOME

Joshua 24:14, 15; Mark 10:2-12; Ephesians 6:1-9

Devotional Reading: Psalm 127

### GOLDEN TEXT

As for me and my house, we will serve the Lord.—Joshua 24:15.

#### A STUDY OF THE SUBJECT

**Topic:** Problems of the Modern Home.

**Basic Truth:** "He will command his children and his household after him, and they shall keep the way of the Lord."—Gen. 18:19.

**Outline:** I. The Problem of Home Government. II. The Problem of Home Relations. III. The Problem of Social Relations in the Home.

**I. The Problem of Home Government.** The radical and complex changes that have arisen to disturb the tranquillity of home life as it was known in the past present many difficult and perplexing problems which our fathers never encountered. Earlier and broader education has had a tendency to develop a sense of individual independence in the minds of children that makes discipline on the part of parents exceedingly difficult. The child must be approached from a more adult standpoint than was formerly the case. He must be reasoned with as a logical-minded person, able to arrive at correct conclusions in his own mind. He must be taken into serious account as an actual and valuable part of the home economy if his cooperation is to be secured in the maintaining of satisfactory home conditions.

**II. The Problem of Home Relations.** The modern viewpoint recognizes an equality of intellectual capacity in husband and wife that is quite different from the master and slave conception of the distant past. The husband and wife are co-partners in the business of creating and maintaining a home. This idea is in harmony with God's original assignment of the family relationship, where the man and woman were declared to "be one flesh." With the recognition of such a unity of life between the husband and wife, the thoughts of the children are led naturally to fall into the same channel. They come to look upon themselves as individual and necessary members of the family. Mutual dependence leads to mutual confidence and mutual love.

**III. The Problem of Social Relations in the Home.** Here is one of the most difficult problems the modern home-maker has to solve—how to provide a social condition in the home that is at once uplifting and acceptable for both children and adults. Nothing will do so much to establish such a condition as the developing of a Christian atmosphere in every part of home life. To make the home the happy gathering place of young and old is a task which is rich in reward and which leads to eternal blessing.

#### PRACTICAL APPLICATIONS

**Home:** From the home issues the life of a nation, of society, and the church. To keep this home in such a condition that it will be a

source of strength is a big problem. The home is crumbling beneath the crushing blows of modernism. The modern home finds no time, neither does it care for Bible reading or family worship. Father goes to his club, mother to her party, and son and daughter separate among their associates. Thus the evening is spent, not in the home together, but with "strange flesh". We must choose between the gods of pleasure, lust, and idolatry, which our fathers served before the flood, and "The Lord our God which is one Lord". The majority are choosing the gods of this world, choosing to enjoy the pleasures of sin for a season rather than be heirs of God and joint heirs with Christ. Discuss the advantages and benefits that will result if the family spends the evenings together. Do you think parents should advise and counsel their children against the many pitfalls and temptations which they will encounter, or is it better for them to learn from actual experience?

#### Home

—is the kind of a place that we make it;  
—should be a place where children like to be;  
—without Christ is a makeshift;  
—with Christ as the Head is a happy home.  
—C. E. R.

#### THE GOLDEN TEXT

"As for me and my house, we will serve the Lord."—Joshua 24:15.

The American home has but little, if any, trouble with its inmates wanting to serve the gods of other nations, but we do want to be like those about us. So our trouble comes in choosing between following the god of the world and the Lord Jehovah. It should not be hard for us to make a choice, for the one gives us only present pleasures, while the other promises pleasures for evermore.

Joshua and his house made a wise choice. Regardless of what any one else did, they chose to serve the living and true God. For some it is a hard struggle to pull off from associates to acknowledge Christ as their Savior, but it pays a hundredfold in this life and in the life to come everlasting life.—L. A. R.

#### YOUNG PEOPLE AND ADULTS

##### Problems of the Modern Home

The shifting of population from the farm to the city has changed home life. The rural family is largely a unit in its working hours, aims, social contacts, etc. Usually a country person can take a day off to go fishing or picnicking, or to enjoy some other form of recreation. With the members of a city family all is different. They have certain hours that they must be on duty, rain or shine, and the hours of work are often not

the same. Each may be working at a different trade, which would necessitate membership in his own trade union and club.

These conditions in the city home make it impossible to have all home for family worship. There can be no social evenings spent with all present, hence no evenings of study of God's Word. Often no thanks is given to God at table, as there is often only one eating at a time. Sunday is the only day free for recreation. A decision must be made. Shall I go to church or shall I go to the country? Too often the latter is done under the excuse that the recreation is essential to health.

Modern business has been organized around the one central idea of making money. God is not considered. The Christian home must do all possible to counteract these tendencies. Working hours can often be rearranged by changing occupations, thus making possible the family altar. "For what is a man profited if he gain the whole world and lose his own soul?"—Matt. 16:26.—H. A. S.

#### INTERMEDIATE CLASS

##### My Home Problems

Thus far we have learned that to be the greatest success in life one must be a Christian; that home is the place in which to practice being Christ-like; that if each one of us shows these Christian characteristics in the home, our homes will grow better and happier. But now comes the trouble! It all sounds very well on paper, but when we begin to practice it, it doesn't go so smoothly. For instance, you say, when you treat brother Bill as you would like him to treat you, he laughs and calls you, "Softy", and imposes on you all the more. And when you help Mother as much as you possibly can, sister Sue runs off to the neighbors to play and doesn't come home until all the little things are done that help Mother so much. Never mind! Being patient is one of the Christ-like traits as well as being forgiving and helpful. And you can melt a heart of stone by continual kindness, remember that.

People today are practically just the same as they were two thousand years ago, and the advice that was good for them when Jesus walked on earth is just as good today. It is not old-fashioned, as some people call it. Solomon says that a soft answer turns away wrath. Did you ever try the "soft answer" on your brother when he was angry at you? If you have not, try it the very next time.

Remember, you can solve all your home problems, no matter what they are by a certain rule, and that rule is called the Golden Rule of life.—M. G.

## AMONG THE CHURCHES

### ST. CLOUD, MINNESOTA

Mr. and Mrs. T. M. Savage, Jr., are the proud parents of a baby girl, born Sept. 6, 1932. Her name is Ruth Dell. Mrs. Savage was formerly Miss Ruth Hoskins of Eden Valley.

Rowena Randall, daughter of Mr. and Mrs. A. H. Randall, was buried with her Lord in Christian baptism. Rowena lives at 1024 Breckenridge Ave., North. May the dear Lord bless her in the new life, that she may be an instrument in His hands to win others to her Savior.

### EDEN VALLEY, MINNESOTA

Bro. Richard LeCrone of Kennard, Neb., will be special speaker for our Fall Conference and teacher of the Bible class. Saturday, Oct. 8, will be Young People's Day. The program which has been outlined promises to be of much interest. Mrs. W. F. Hoskins will teach the primary and younger folks. Bro. A. E. Hoskins of St. Cloud will have charge of the choir and all musical parts of the program. Bro. W. R. Thoms of Emily expects to be present and assist us.

Our Rally Day plans are just beginning to materialize, the Fall Conference coming before that day.

All in all, plans look good for a bigger and better conference than ever. Pray for the success of our meeting.

John Denchfield, Pastor.

### BLAIR, NEBRASKA

We are engaged in a contest in an effort to increase punctuality and attendance at Sunday school. Competition is keen, and so far neither side has been able to secure but a very few points more than the other. Four more Sundays and then we will know which side has to furnish the party.

Everyone has been given something to do for Rally Day, which we will observe October 16. Our schedule for the day is as follows: Sunday school at 10:00; preaching service at 11:00; basket dinner at noon; program at 2:30. Two religious dramas are to be presented, one by the young people's class and the other by the adult class, in addition to several vocal and instrumental numbers and recitations by the children. We invite all who can possibly do so to meet with us that day and help make this the biggest Rally Day ever.

Mr. Meredith Nelsen, son of Bro. and Sr. Wm. Nelsen, who recently underwent an operation, is able to return home again.

We have missed Bro. M. D. Newell the past two Sundays from his usual place as teacher of the adult class. He is afflicted as was Job. We trust he will be able to return soon.

The midweek Bible study class has been resumed at Kennard on Thursday nights. The interest and attendance are very good. We are handicapped by not having a church building here in which to hold our meetings. Our houses are almost too small. We are meeting now at the home of Bro. and Sr. LeCrone. We are indeed glad to be able to report that Sr. Laura Bates has recovered sufficiently to be able to attend these meetings. We held them at her home last winter while she was sick in bed so that she might enjoy them with us.

### ELDORADO, ILLINOIS

Rally Day was observed at Eldorado on Oct. 2nd. Being Bro. Lapp's regular date for preaching, and as he had been away for twelve weeks, an all-day service was planned to welcome him home. The first service was held on Saturday night, when a full house greeted him. The church had been attractively decorated with flowers for the occasion and presented a most beautiful appearance.

Fifty-five were present at Sunday school the following morning, and a large audience for preaching service. All were glad to give careful attention to Bro. Lapp's wonderful sermon. An attractive addition to the service was a vocal solo entitled, "I Am Satisfied With Jesus," given by a blind lady, Sr. Mina Martin.

In the afternoon a short program was given consisting of instrumental selections on the violin, guitar, and mandolin, by the "Better Boys Club" which was composed of three boys whose ages are from nine to twelve years; two violin solos by Marion Rice, eight years of age; a vocal solo by Wilson Orr, also eight years old; a Scripture reading (memorized) was given by Bro. Herbert Edmister; and a vocal solo by Bro. C. E. Lapp.

The evening service was largely attended. Mrs. Fred Shain.

### GRAND RAPIDS, MICHIGAN

It was a happy church, indeed, which gathered on the banks of the beautiful stream flowing through Breen Park on Sunday afternoon, Oct. 2, and witnessed the baptism of five adults who have come to love their Lord and who wish to serve Him with their strength and talents. With the beautifully colored autumn leaves hanging as draperies round about it was a cozy picture.

In addition to Mr. James Cole, 156 Abbie St., S. E., who was mentioned in last week's report as coming forward, there were Mr. and Mrs. Jack Calcutt, 3435 Riser St., S. W., and Mr. and Mrs. Homer Conrad, 3715 Keyes Ave., S. E.

These splendid people have been attending regularly for some time. We have learned to respect them highly and it is with joy that we look forward to closer labors together.

In spite of depression and financial stress God has wonderfully blessed our little church, already twenty-six members having been added during 1932, and our hearts are filled with courage and strength as we look to the future. Pray with us for the advancement of truth and righteousness.

We expect to make a trip south the last of October, stopping at Citronelle, Alabama, and continuing on to Hammond, Louisiana, for a series of meetings from Nov. 1st to 13th. We plan to return home immediately following that meeting.

F. E. Siple, Pastor.

### HERALD RECEIPTS

Helen Porter; J. G. Haupt; Samuel E. Haney; Mrs. C. L. McCallister (for self and another); Lydia Mathes; Ransom Lake; Ida M. Shepard; Jessie M. B. Kauffman (for another); W. H. Boyer; Mrs. Wm. Hadiecke; Anna D. Springer; Mrs. Lulie Wogomon; Lillian A. Griener.

### NEWS FROM IOWA

Bro. J. W. Williams made his usual welcome appointments at Koszta, Stanhope, Gladbrook, and Lake View in the month of September.

Bro. O. J. Allard gave two sermons and one lesson at Stanhope, Sept. 24 and 25, which were very interesting and instructive, with quite a good and attentive audience. We are sorry that we neglected to mention his good sermon on "Signs of the Times," given to a large audience Sunday afternoon at the Iowa conference.

On Monday, Sept. 26, Bro. Allard drove to Carroll, Iowa, to meet Bro. Williams, who was coming from his appointment at Lake View, the two going on from there to Rockville, Mo., where they are holding meetings in a schoolhouse and in the Latter Day Saints' church. They also plan to go into the territory of Bro. Williams' boyhood days, Prescott, Kan., to hold meetings there. We wish them much success.

Esther Sealine.

### MORE BAPTISMS AT CLEVELAND

Our fifth annual Rally Day, Oct. 2, was the most encouraging we have ever had. Sunday school attendance was 187, forty over the preceding Sunday. The offering of \$15.32 was put into the building fund. While we were somewhat disappointed in not setting a new attendance record, it is at least a relief from what has been getting to be a pretty regular process—this is the first Rally Day that we have not broken the attendance record. However, there were enough so that many had to stand. Several special features enlivened the program, and we were all glad to welcome the orchestra back after the summer vacation.

The Sunday morning church service was exceptionally well attended, practically filling the church, with many of the Sunday school scholars remaining. The most impressive feature of the program was a baptismal service in which six of the Sunday school members consecrated their lives to Christ. Eight months ago a new class was organized in the Sunday school for the purpose of teaching the fundamentals to those who wished to prepare for baptism. This class has been steadily progressing during this time under the devoted leadership of Sr. Nellie Halls, and these baptisms are entirely its fruits. Out of an original enrollment of 13, seven have come into the church (one having been baptized previously, at Easter). Three others will probably obey later, but are not yet ready.

The newly baptized members are: Carl A. Carlson, 14501 Sylvia Ave.; William Dodge, 13605 Othello Ave.; Ernest Elshaw, 13807 Deise Ave.; George Cullen, 15017 Thames Ave.; Alex. Cruikshank, 728 E. 133rd St.; Miss Louise Aufmuth, 13432 Darley Ave. The last five are all young people of 'teen age. The last three of them are the first representatives from their families in the church. Bro. Carlson's wife was baptized last Easter, and his obedience now unites the family in the faith. These six and the two baptized three weeks previously, Sr. Austin and Sr. Dodge, were given the right hand of fellowship, together with four others who united by transfer. These latter are: George McMurtrie, 64 Victor Drive; Mrs. George McMurtrie; Miss Alice Stafford, 261 Waverly Rd.; and Mrs. Geraldine Chek, all of Willoughby, Ohio. They

have been attendants at our services for quite a while, and we are glad to welcome them into membership.

By these twelve additions our total church membership was increased twenty percent. It gives our work the biggest impetus we have yet had so we are all greatly encouraged and look forward with confidence to the future, thankful for the Father's rich blessings, and with a prayer that those who have taken the step of obedience will walk ever worthy of the high calling.

M. W. Lyon, Pastor.

#### EASTERN NEBRASKA CONFERENCE

The Nebraska Conference of the Church of God met in Florence, Neb., Aug. 28 to Sept. 4, 1932. Bro. Almus Adams, state evangelist, opened the conference on Sunday morning. Bro. S. J. Lindsay arrived Monday evening, and beginning Tuesday he taught a class each afternoon and gave a sermon each evening until Sept. 4. After preaching a sermon on "Dictatorship," he left for his old home in Oregon, Ill. His presence here was a real inspiration to us. Needless to say, his sermons and lessons gave us the much needed meat in due season.

Bro. Adams closed the meeting with a sermon on "The Voice of God," which was appreciated and enjoyed by all.

Bro. Harvey Krogh, Jr., Sr. Lucille LeCrone, and Bro. Richard LeCrone very ably assisted with sermons and lessons. They also, with Sr. Harvey Krogh, Sr., and daughters, Dorothy and Clara, and Sr. Jenkins and son and daughter, aided wonderfully with several instrumental and vocal selections. Sr. Marie Foley, who is a music teacher, sang and helped with piano accompaniments. These brothers and sisters added much to the interest and enjoyment of our meetings.

Our business meeting began Thursday evening, Sept. 1. The following officers were elected: Frank Harper, pres.; H. L. Appleby, vice pres.; Arthur White, treas.; Minnie Perkins, sec.; and Alice Harper, cor. sec. Bro. Almus Adams was declared state evangelist.

So another conference ended. As in every previous year of our attendance we heard the comment, "This was the best conference yet!"  
Minnie Perkins, Sec.

#### "SORER PUNISHMENT"

Our esteemed brother, R. H. Judd, in a recent letter says that his attention has again been directed to a difficult passage in Hebrews 10:29, which reads, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God. . ."

"This scripture," writes Bro. Judd, "was recently called to my attention in a tract sent to me by a rabid and active supporter of the terrible doctrine of 'endless conscious suffering,' the evident thought of the writer being that death is not sufficient punishment for the class of persons referred to, but that some sorer punishment is required.

"While one has one's own explanation of the thoughts raised, it is always helpful to have the opinion of others. For to be able to give an answer to him that asketh, we need to be well furnished. We should not take the attitude that if the explanation we have given does not suit the inquirer he must seek elsewhere. In such case he is far more likely to discountenance our doctrine as inherently weak, and lose what interest he had in seeking further. Perhaps some reader will provide us with an explanation."

The Herald will welcome a brief article or two on this interesting text from our thoughtful students of the Word.—Editor.

#### LINOS NORRIS

Linos William Norris was born near Dresden, Ohio, on March 22, 1846, and died at his home near Lebanon, Mo., on Aug. 28, 1932.

When five years of age he came with his parents, Mr. and Mrs. Samuel Norris, to Illinois and settled on a farm three miles northwest of Clark Center, where he grew to manhood and received his education in the public schools and Westfield College.

On July 22, 1866, he was united in marriage to Miss Sarah E. Wright of Marshall, Illinois. To this union seven children were born. Of these, two sons, Edward M. and Noah L., died in infancy. Mrs. Carrie Stephens passed away at Independence, Kan., Jan. 6, 1904, and Mrs. Ida Cline of Martinsville, Ill., died on Feb. 10, 1932. Surviving are William F. and Charles E. Norris of Lebanon, Mo.; Mrs. Emma L. Claypool of Chicago, Ill.; eleven grandchildren; twenty-four great-grandchildren; an aged sister, Mrs. Sarah Phillips, of Olney, Ill.; a half-brother, P. E. Norris, of Elmore, Ind.; and a host of other relatives.

In early life Mr. Norris became a firm believer in the Lord, uniting with the Church of God, and was a true and faithful follower, devoting most of his spare time to the study of God's Word.

The deceased spent most of his life in Clark

County, Ill., until thirty years ago, when he moved to Independence, Kan. Later he moved to Kansas City, Mo., then to Lebanon, Mo., where his aged companion, who was also a member of the Church of God, passed away on Sept. 17, 1923.

Mr. Norris was a kind and faithful husband and father and a charitable neighbor. He had many friends, and was loved and respected by all who knew him.

On May 24, 1928, he was suddenly stricken with paralysis which left him almost helpless; yet he bore it all with Christian fortitude and was cheerful to the end. A granddaughter, Miss Ruth Stephens, whom he raised from infancy, tenderly and uncomplainingly cared for him during his long illness and old age.

Mr. Norris was a man of great intellect, retaining a brilliant mind throughout his long affliction until Aug. 25, when he suffered a second stroke which resulted in his death.

Funeral services were conducted by F. L. Austin at the Mt. Pleasant church, five miles southeast of Martinsville, Ill., Aug. 31, after which he was laid at rest in the Mt. Pleasant cemetery, awaiting the call of Him who is the resurrection and the life. What thrilling hope as loved ones are laid away! "Come, Lord Jesus, and come quickly."

Mrs. Emma Claypool.

## BETWEEN YOU AND ME—

The church at Hammond, La., is again to have the opportunity of listening to Elder F. E. Siple's uplifting sermons during a campaign he is to put on there this fall. May God bless all efforts for the advancement of His cause.

Sr. Mary A. Woodward continues to improve slowly, and is now permitted to greet her many friends occasionally.

Bro. and Sr. Enos Elton of Tustin, Cal., sending in their renewal for The Herald and a generous contribution to the general work, speak of the difficulty encountered in attempting to secure work but assure us of their determination to remain faithful to the Master until He comes to relieve us of all our distresses.

Bro. and Sr. J. H. Adams, for some time residents of Longmont, Colorado, have returned to Holbrook, Neb., where they had previously lived. Bro. Adams was president of the western Nebraska conference for many years before going to Colorado and will be gladly welcomed back to his old home.

The article appearing on the front page of this issue is taken from the report of a sermon delivered by Dr. G. H. Stieglitz in the First Hebrew Christian Synagogue of Los Angeles, July 29, 1932, and reaches us through the kindness of Sr. Emma C. Railsback of that city. Addressed by a Jew to Jews, it is especially significant and impressive.

Sr. F. L. Austin and Sr. Leila E. Whitehead, accompanied by two fellowteachers of the Chicago schools, attended the morning services of the Oregon church Sunday. Sr. Austin is recovering from a recent fall in her school building which resulted in painful bruises and a broken nose.

As these notes are written the Minnesota Fall Conference is in full swing. May God preside at every service of the meeting.

Next Sunday, Oct. 16, is to be Rally Day at Dixon, Ill., Blair, Neb., and St. Cloud, Minn. We pray that it may be a "big day" spiritually, and from the standpoint of numbers present and lasting good accomplished.

The brethren at Waterloo, Iowa, have been greatly blessed for many years by the spiritual leadership of Bro. A. J. Eychaner, and it is a commendable thing that they should confess their affection and respect for him in his advancing years.

The Grand Rapids church is brightening things up by painting their church, while the church at Oregon is placing a new roof on their otherwise very complete and attractive edifice. Much can be accomplished even in these days if all will put their shoulders to the wheel.

Sr. Frank Rogers, the accomplished organist of the Oregon church, has just undergone an operation which will deprive us of her services for a time. During her absence Mrs. Marsh will substitute at the organ.

On October 17 Elder Harry A. Sheets will complete a period of seven years as pastor of a circuit of churches in Virginia. During that time he has rendered very faithful and effective service to the congregations of which he has been the overseer and has earned for himself not only the love of the brethren but the confidence and respect of a large group of friends in the community. His splendid wife has contributed in no small degree to his success. May God continue to bless them both.

## THE SOUL AND THE CANDLE

THAT conditionalists are afraid of the word "Annihilation" and of being called "Annihilationists" is surely due to misapprehension of what is implied by that term, and by a misuse of scientific facts. A very common argument in this connection is employed when using the illustration of a candle being burnt. It is asserted that when a candle is burnt it is not annihilated, since the gases into which it is resolved still remain, and the total amount of matter is not affected. This is perfectly true. But we would like to ask, Where is the candle when it has been burnt? Does it exist at all? A candle consists of a certain amount of wax associated with a wick. Can it be said that this combination exists when the candle is burnt? Where is the wax, and where the wick? Neither exists, for they have been resolved into something that is neither wax nor wick. The candle as a candle has entirely disappeared, and what is that but annihilation? When we speak of a candle we do not mean the matter of which it is composed. That certainly still exists in other forms. No, we mean a certain combination, and that combination is destroyed by burning.

The argument would be just the same if the combination were destroyed by removing the wick from the wax. We might have any amount of wax and any number of wicks, but until these materials are combined in a particular way we should not have candles. There is no need to destroy these materials, or alter their nature, in order to annihilate the candle; just remove the wick from the wax.

So surely is it in the case of man at death. Man consists not of so much matter and life, but of a specific combination of "body, soul, and spirit." Give to these "elements" what constitution you please, if the combination be dissolved, if, as Paul says, they are not "preserved entire," man as a conscious being does not exist. No amount of bodies, souls, or spirits, of themselves constitute men. Only when the proper combination exists is there a man. That is why a resurrection from the dead is absolutely necessary in order that man may experience a continuance of life after death. The life which has returned to God must once again be restored to the body to reconstitute the "living soul."

It may be objected that this argument is tantamount to saying that, like the candle, man is annihilated by death. In a sense he is, but there are two facts that have to be taken into consideration in regard to man that have no connection with the case of the candle. The first is that each individual of mankind exists in the mind of God. . . . When God restores the life to the dead body in resurrection He does not create a new being, but brings back to conscious life the very being that has died. The second fact to be remembered is that time exists for the living only. There is no time in dead sleep. The moment of awakening follows immediately on that of falling asleep, however long the interval may appear to be to those living during that interval. The confusion arises because we find it so difficult to get rid of the idea that the dead are not dead but con-

sciously alive somewhere, and somehow, and are as conscious of the passage of time as we are. We "know not the power of God," but credit Him with our limited ideas.—H. T. W. in *Words of Life*.

## ENDURANCE

By R. H. Judd

IN THE last issue of Brother Randall's excellent little leaflet which comes occasionally from Fonthill, and which I have mislaid, either Hebrews 6:6 or 2 Peter 2:20 was made the subject of comment.

Who is there that has not been seriously troubled by the force of the language used? There are some who think that it is not possible for a converted person to be lost. The writer feels that he is not able to accept that position, for the possibility seems to be too plainly warned against by numerous scriptures.

Like most passages of Scripture that are difficult of understanding, a careful study of the language used, together with the context, will, I think, give the answer.

In 2 Peter 2:20, it would seem to me that the answer is found in the word "overcome"—"and are overcome." If the reader will take the trouble to get his concordance and Bible and turn to the many passages where blessing is promised to the "overcomer," he will not only be surprised, but will himself get a blessing. Doubt is sometimes expressed as to John's authorship of the book of Revelation, but this key word, "overcoming," seems to settle that matter, for both Revelation and John's epistle abound with the thought.

In the Old Testament we have the same thought expressed more than once. See for instance Proverbs 24:16, R. V., "For the righteous man falleth seven times, and riseth up again: but the wicked are *overthrown* by calamity." See also the solemn words of Ezekiel 18:19-32, which seem to me to carry the same message in language of deep concern, but with the predominant note of repentance and restoration while life gives opportunity.

Hebrews 6:6 is for many a most difficult passage. I well remember some forty-odd years ago when I was a member of Walmer Road Baptist Church in Toronto and the late Rev. Elmore Harris was pastor how very deeply some of us were concerned over this passage. The pastor most kindly pointed out that the very fact of our concern and the sincerity of it were themselves an indication that we had not come under the condition indicated. Further, he directed our attention to the marginal reading of the sixth verse, which is, "whilst they crucify to themselves the Son of God afresh." It was "whilst" in a condition away from God that they could not be restored. Here again the language seems to be in full harmony with Ezekiel 18. While God grants life, He also grants opportunity; and oh, how frequent are His calls to return unto Him while opportunity is ours!



# THE RESTITUTION HERALD

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## Pastoral Responsibility in the Latter Times

By Lyman Booth

*"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant (or urgent) in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."*

THIS is Paul's last charge to Timothy, as expressed in 2 Timothy 4:1, 2. He expresses it in the most solemn form, as if delivering it in the presence of God and His Son and also the appearing of Christ and His kingdom.

"Proclaim the tidings; be urgent in season and out of season; convince, rebuke, exhort with all forbearance and perseverance, in teaching." "In all things be sober; endure affliction; do the work of an evangelist; accomplish thy ministry in full assurance." Proclaim as a herald the Word of God, the gospel or glad tidings of the kingdom of God, as taught by our Lord.

Timothy had known the Old Scriptures, having been taught them from infancy. Though the New Testament had not then been written, Paul had fully instructed him in its teachings.

*Reprove*, or *convince*: show them wherein they are wrong. *Rebuke*: show them their sins. *Exhort*: show the truth as opposed to their error, the right as opposed to their sin. All this was to be done with all forbearance and perseverance in teaching the Word of God.

Paul gave Timothy a brief account of his personal ministry, as if he intended it as a pattern for Timothy to follow, using a metaphor taken from the Greek foot race to illustrate his ministerial labors, for which a reward or prize awaited him. He was confidently looking for a crown of righteousness, which the righteous Judge would bestow to him and to all those who love the Lord's appearing. He had "fought a good fight," he had run a good race, he had completed a glorious contest, and through it all his faith and fealty had never faltered. He had kept inviolate his trust in Christ.

With the exception of our Lord, Paul was the greatest and most tireless preacher of the Word among men. He

said he had labored more abundantly than all the apostles (1 Corinthians 15:10). He did not say this in a boastful spirit, for he thanked God for grace that enabled him to accomplish the work to which Christ had called him. He was pastor of all the churches in a general way; for we read in 2 Corinthians 11:28, after enumerating the trials, persecutions, and perils through which he had gone, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." Not only was he pastor of one, but of "all the churches."

In point of usefulness the office of pastor is first in the church. It is in the pastor that we find the minister in all his functions. He is an ambassador of Christ, a ruler, a teacher, a steward of the deep things of God, a shepherd to feed the sheep and lambs. While some of these may have similar meaning, none have quite a comprehensive significance.

The pastoral office comprises several functions, chief of which is preaching, the proper ministry of the Word. While preaching the Word is preeminent, it should not crowd out other pastoral duties. None should be neglected, but all should be attended to with earnestness and zeal. The truly efficient and earnest pastor will find no time for aimless leisure, no time to repose on flowery beds of ease. Nothing can be of more profit to the cause of truth than the energy and courage which truth should inspire in the mind of a truly devout pastor.

If ever there was a time during the centuries when there was urgent need on the part of the pastor for that boldness which moves about with wisdom and truth, it is the present. Whatever is essential to the spread of Christianity should be clearly and forcibly stated.

*Continued on Page 10*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.  
G. Eldred Marsh, Editor Mary A. Gesin, Associate Editor

*"The meek shall inherit the earth; and shall delight themselves in the abundance of peace."*—Psalm 37:11.

## The Editor's Prayer

DIRECT us, O God, that we may not be led to put our trust in princes, nor in the son of man, in whom there is no salvation. For his breath goeth forth, he returneth to his earth; in that very day his thoughts perish. But lead us, our Father, to put our faith in Thee, whose plans and purposes are ever righteous and assured of success ages before they are brought to maturity. Then shall we be moved to echo the words of Thy servant of old, "Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God!"

## An Interesting Comment

AN INTERESTING comment on the meaning of the Hebrew word *sheol* occurs in *The Standard Bible Teacher*, published by the Standard Publishing Co., Cincinnati, Ohio, for the last quarter. The text under discussion is Isaiah 5:14 and 15, beginning with these words from the American Standard Version: "Therefore Sheol hath enlarged its desire and opened its mouth without measure." The comment follows.

"What a picture of death and the grave! Sheol means the grave. Consider a hideous monster with wide-open mouth swallowing up its victims. That is the picture here drawn of the grave. . . The grave spares no man or nation. The individual or the nation that gives itself to drink shall go down to Sheol, in ignominy and shame. . . Yes, at the last the mean man bows to the inevitable—death and the grave. All his skulduddery will avail nothing. There are no secret passages of escape. (In) Sheol all are on the same level."

## Fooling Ourselves

MANY of our exchanges are lamenting the apparent breaking down of prohibition sentiment throughout the country and are predicting the dire results that will follow the removal of the restrictions placed upon the liquor traffic by the Eighteenth Amendment. With all of this we are in most hearty agreement, for surely no danger

faces our country greater than that of the threatened return of the old saloon and all that went with it.

To the thoughtful and independent thinker and investigator who does not depend for his information on the misleading and frequently false assertions of the "wets," prohibition has been far from the failure it is painted. It is true the rich can still secure their liquor from the hands of the illicit vendor, but one needs but to recall the scenes of twenty years ago among the poorer classes and compare them with conditions today to be convinced that much good has been accomplished and much misery averted through the enactment and partial enforcement of our prohibitory laws.

Our purpose, however, at this time is not to arouse the people to a sense of moral obligation with regard to the coming election. We believe the historic attitude of the Church of God toward political questions is the right one still: that is, that as a church we should take no active part in worldly governments; but as individuals we are free to act as conscience, enlivened by the spirit of Christ, may dictate.

The tremendously important fact that the present situation forces home upon us is the ultimate futility of depending upon human means and human power to attain ends which only God Himself can accomplish through Jesus Christ. Governments are but human after all. No law can be enforced for any length of time that does not meet with the "consent of the governed," at least in this country. And the unanimous "consent of the governed" can never be obtained to any moral regulation or restriction until the hearts of the people have been made moral. This great task goes far beyond the power of human legislation to bring about. Nothing short of the Spirit of God can work such a change in mankind.

The most valuable contribution, therefore, which the Church of God can make to the temperance cause today is through increased evangelistic activity. Converting men and women to Christ through the power of the gospel will accomplish what no law could accomplish, however righteous it might be and however faithfully it might be enforced.

Let us not fool ourselves with delusions of a world made free from intemperance or from any other sin through the efforts of men. The establishment of the kingdom of God on the earth at the coming of Christ is the only hope.

# "JESUS AND THE JEW"

By Mary A. Gesin

WHILE listening to the inspiring sermon by our pastor at Oregon on Sunday night, October 9, on the above theme, we were reminded of the fact that many of THE HERALD readers who are isolated, and perhaps others, too, would greatly enjoy that inestimable privilege. And so we have ventured to bring to you some of Brother Marsh's thoughts on this interesting topic. The subject was especially appealing because of its being delivered on the evening of a notable day in the calendar of the faithful Jew—a day of prayer for the many sins of the people of Israel.

Early in his discourse Brother Marsh propounded this query: If you were to ask any true Jew as to his understanding of the "kingdom of heaven" which Jesus preached, what would be his answer? Without hesitancy he would reply, "The kingdom of Israel."

Jesus Himself was a Jew; to the Jews He came preaching the gospel of the kingdom; from the Jews He drew His apostles who went forth proclaiming its establishment. "Go," said He, "not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."—Matthew 10:5-7.

To the Jewish mind the kingdom of heaven of Jesus' preaching and the kingdom of Israel on earth were and are interchangeable terms. The kingdom of the Lord is identified many times in Old Testament utterances with the throne of Israel. A prominent example is found in 1 Chronicles 28:4-7. Thus, when the faithful Jew is praying, "Thy kingdom come," he is looking with joyful anticipation to the very day of peace and righteousness and equity on earth for which we so ardently long.

In light of the fact that we realize that blessing shall come to the peoples of earth through the channel of the Jew, ought the Christian be led into habits of derision, mockery, and insult of which he has been the target for centuries past?

That Jesus was destined to be King on the throne of the kingdom of the Lord on earth, angels announced on the night of His birth in the familiar words of Luke 1:32. And throughout His brief span of years He proclaimed that kingdom in both word and deed, going "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."—Matt. 9:35.

Despite all this, His own rejected their King; they would not have Him to rule over them, declaring to Pilate, "We have no king but Caesar." That One who came to bring blessing in place of curse, peace instead of war, righteousness rather than sin, they hanged upon the cruel tree. Thus they left the Son of God, their anointed King to die. But He was not rejected by God, for three days later He arose triumphant over death, alive for evermore.

Gradually the attitude of the Jew is changing toward the One they so heartlessly condemned, Brother Marsh declared. Today prominent rabbis are found who, though they do not yet accept Jesus as their Savior and Messiah, yet, like Pilate, they "find no fault in him." Though they cannot concur in the exalted opinion that the Christian holds of his Savior, yet they declare that here was a Prophet equal to, if not greater than, Moses.

But the day is near at hand when our beloved Lord will return, and then the Jews will look upon Him "whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."—Zech-

ariah 12:10. When they completely realize the depth of their folly and wickedness in rejecting Him, great will be the cry that shall ascend from their agonized hearts, and they will enter upon the greatest "Day of Atonement" they have ever known, calling upon Jehovah for pardon, and pledging their loyal submission to the mighty One who sits upon the throne of His father David, JESUS OF NAZARETH THE KING OF THE JEWS.

Then shall the Lord, even their God, "give them one heart, and I will put," He assures them, "a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."—Ezekiel 11:19, 20.

Then shall Israel with all peoples of earth echo the  
*Continued on Page 6*

## PALESTINE

Land of Israel's favor'd nation—  
Dreariness so long been thine—  
Thou shalt wake from desolation—  
Sure the word, "Arise and shine!"

We will mark the tokens telling  
Of thy coming day of might—  
Then all other lands excelling,  
Thou shalt gleam with heav'nly light.

Wake, O wake, with song resounding!  
Royal harp, renew thy strain!  
Wilderness, in bloom abounding,  
Greet thee our Messiah's reign.

Glory! Glory! Glory! Glory!  
Thou a land of joy shalt be!  
God shall speedily restore thee—  
Canaan! Be our home in thee.  
—H. Heyes, 1866.

## “WHY DIDN'T YOU LET US KNOW?”

*By D. G. Harvey*

GEORGE C. Stebbins, inspired by the words of an old “heathen” black man in darkest Africa, wrote the following words:

“Why didn't you tell us sooner?  
The words came sad and slow:  
Oh, ye who know the gospel truths,  
Why didn't you let us know?  
The Savior died for all the world,  
He died to save from woe;  
But we never heard the story—  
Why didn't you let us know?”

At the close of a missionary service, hearing for the first time the story of God's love for the world, that God had given His only begotten Son, that all who believed might not perish but have everlasting life, this old man of the black race, asked the simple question, “heathen” though he was, that any Christian should ponder over, “Why didn't you let us know?”

This poor unlearned fellow man, no doubt, was thinking of the millions of his ancestors who had lived their lives and died in absolute ignorance of the only name under heaven whereby they should be saved. Should he believe this story of love as told by this white preacher, whose race had worshiped such a God and so lately had come to his people with the story that only the believing were destined to a home in “glory,” while his people, knowing nothing of the Word of God, were doomed to everlasting torture in a lake of fire called “hell”? He could see no justice for his people.

This question by this black “heathen” could as well be asked of *you* by some of your white or black fellow citizens of your own town or state. Thousands of them have never had the truths of the Word of God pointed out to them. Thousands, yes, millions of your own neighbors are going down victims of the enemy death, without hope.

You who have the truth, who have hope of resurrection when our Lord returns—what are *you* going to answer to that question? Can you feel the same gladness of heart that Paul reveals of himself as he writes, “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”—Acts 20:26, 27.

Think of it, brethren, men and women, every second of the day, are going into death without a word from you. Think of the large cities—thousands of people, and not one has heard of the blessed hope. Can't you hear them asking, “Why didn't you let us know?”

Our Master asks us, “Why call ye me, Lord, Lord, and do not the things which I say?”—Luke 6:46.

What did He tell His disciples to do? Go to church

once a week? or once a month? help pay the preacher? just gather in a little group and let the rest of the world go its way? Brethren, I can find no such doctrine in my Bible. It may be in yours.

These things help in a small way to strengthen us; but it is not obeying our Master's command, “Go ye into all the world, and preach the gospel to every creature.”—Mark 16:15.

You say, “I can't preach.”

But you can look at Mark 13:10. “And the gospel must first be published among all nations.”

Brethren, this gospel is being published in this paper, in many tracts, and in Berean books. There you can help. Put a copy of THE RESTITUTION HERALD in the hands of as many as you can. Carry a good supply of tracts. Talk to all of the friends you meet; hand them tracts; organize a Berean class. Go to church yourself; invite others to go. Urge your elders to hold a series of meetings often.

*Meet every Sunday.* If you cannot obtain the services of one of our ministers, hold a Berean study. Let the elders feed the flock; but first, last, and always, preach the gospel as did Paul, “warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.”—Col. 1:28.

The words of the old song well express our closing thoughts better than any words of my own.

“You say you're a Christian disciple,  
That you try His work to do;  
And yet His very last command  
Is disobeyed by you.  
'Tis indeed a wondrous story,  
He loved the whole world so  
That He came and died to save us—  
Why didn't you let us know?”

## THE FOUNDATIONS OF A NATION

THE BIBLE is the best national constitution ever written, and only as they are based upon it are our national constitutions permanent and useful.

The Hebrew nation was built upon a recognition of God. Simply that God exists, that He is one, that His is the supreme and individual right to men's allegiance—this truth is adequate foundation for a state. But the Hebrews went further.

Their nation was built upon a recognition of God's justice. He is a righteous God, and so He requires righteousness in all His children. Justice in all human relationships was therefore a foundation of the Hebrew nation. And the Hebrews went still further.

They included an understanding of the love of God as well as His justice. Their nation was built upon thanksgiving, upon remembrance of all that God had done for them in the past, upon the happy assurance that God's loving protection would be theirs for all the future.

Faith, hope, love—love to God and love to man—these are the true foundations of a nation.—*Adapted.*

# RE-IMMERSION

By George B. Alldridge

*“And corresponding to that figure, the water of baptism now saves you—not the washing off of material defilement, but the craving of a good conscience after God—through the resurrection of Jesus Christ, who is at God’s right hand, having gone into heaven, angels and authorities and powers having been made subject unto him.”—1 Peter 3:21, 22, Weymouth.*

How often, after setting forth to those interested in the truth the requirements of the gospel, we hear this declaration: “But I have been baptized!” We inquire, quoting Paul’s words, “Unto what then were ye baptized?” Usually the answer is, “I do not know what you mean. All I know is that I was baptized; yet I admit I did not at the time realize its significance as I do now.”

Then in a humble way, not attempting to parade before them my knowledge of the Scriptures I ask: “Do you recall Acts 8:12?” which I invariably quote. Weymouth makes it a little more clear than the A. V. “But when Philip began to tell the Good News about the kingdom of God and about the name of Jesus Christ, and they embraced the faith, they were baptized, men and women alike.”

I think sometimes, dear brethren, we become too personal in our remarks, trying to hammer the truth home instead of using Jesus’ and His apostles’ method, which after all was God’s method. “Come now, and let us reason together.”—Isaiah 1:18; see also Acts 17:2; 18:4, 19; 24:25.

In presenting the truth to people interested we should always use the questioning method; in the end you will find it the most satisfactory and profitable. So we ask: “When you were baptized did you believe in natural immortality and that at death you would ascend into heaven?” If our friend is honest, and usually he is, he will answer, “Yes.” Then we would say, “In your case there was no need of your being saved, as you would never die. Jesus’ death was on behalf of those who are dead, or are subject to death. So then, as baptism represents death and resurrection you have not yet intelligently complied with that command.”

Permit me to read Acts 19:1-5. You notice that these friends of Paul, like you, had been baptized. Let us consider who these were.

We will read Acts 18:24, 25. Note carefully the character and learning of Apollos, “an eloquent man, and mighty in the scriptures.” When we speak of eloquence we mean the art of speaking with fluency and elegance. So then the context proves that Apollos’ eloquence lay in the fact that he was mighty in the Scriptures. Yet Paul pointed out that the baptism that saves must be resulting from a faith in Christ Jesus, who came after John, into whose baptism they had previously been baptized.

Since you have been inquiring into and learning the truth, you have become so familiar with terms and expressions used in presenting it to you that your mind will deceive you, assuming you believed these things when you were immersed, really into the nominal system and as a believer of their false teachings.

I will quote to you from Dr. Moffatt’s translation (considered by scholars the nearest to the original we have today). Eph. 4:20-24: “That is not how you have understood the meaning of Christ (for it is Christ whom you have been taught, it is in Christ that you have been instructed—the real Christ who is Jesus); you must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit and be renewed in the spirit of your mind, putting divine pattern which has been created in the upright and pious character of the truth.”

You notice in this reading that there is something we put off and something we put on. When you were immersed under your former church relationship, what did you put off and what did you put on? You could not have put off the “old nature,” for you believed that you never die. You could not have put on the new, for you did not need it. You believed that your soul, being immortal, at death would go “straight to glory.”

In Romans 6:3, we read, “Know ye not that so many of us (not everybody) as were baptized into Jesus Christ were baptized into his death?” In verse five we read, “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

Let us read Galatians 3:27: “For as many of you as have been baptized into Christ have put on Christ.” What does this mean? May I ask you why you wear clothes? “Of course,” you answer, “for protection and covering.”

We read in Acts 15:7-14 that the design of the gospel is to take out of the nations a people for the name of Jehovah. What name is this? Well, we will go back as far as the days of Moses and try to answer your question.

You recall Moses’ conversation with the angel of God. When the children of Israel sought to know by what authority he came to deliver them from bondage, he was to answer, “I AM THAT I AM . . . I AM hath sent me unto

you." Moffatt reads, "God said to Moses I-will-be-what-I-will-be; tell the Israelites that I-will-be has sent you to them."

After Jesus' resurrection He commanded His disciples, "Go ye, therefore, and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

The name, I-will-be-what-I-will-be, is the name which covered and protected Israel, delivering them from Egypt and bringing them into the promised land. In symbol, Moses being the mediator, Israel was baptized when they crossed the Red Sea. Into this name in symbol, with Jesus as our Mediator, we are covered and protected by being baptized.

A couple are engaged to be married. They love each other; both retain their own names until the law pronounces them husband and wife. After this the wife forever loses her name, and henceforth the law protects and covers her in her relationship to her husband under his name, which constitutes them one.

In Ephesians 2:12-22, those who are in Christ or covered and protected by His name, placed on them in baptism, are constituted as one family or household, all bearing this one name.

Probably none of us would claim to be living a more godly life than Cornelius, a centurion of the band called the Italian band (Acts 10:1-2). His alms and prayers ascended for a memorial before God. It is an interesting chapter, concluding with the story of all who believed, including Cornelius, being baptized in the name of the Lord.

All of us like to base our faith upon something definite. When the test comes, credulity fails us. Here is a rock, and if our faith is based on it, it can never be shaken. "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.

How exacting our government is becoming toward all who are seeking to become her adopted citizens—a knowledge and clear understanding of what is required before the oath of allegiance will be administered. After the judge pronounces you a citizen of the United States of America, you lose your former status; you are no longer a German, Frenchman, Russian, or citizen of another country. You can now, equally with him who was born such, call yourself an American, and are entitled to all the blessings and privileges that relationship entails.

After you are baptized into the name of and into the body of Christ, you become a new creature. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." What a change has come over us! Now the words of Philippians 3:20, 21 become our experience: "We, however, are free citizens of Heaven, and we are waiting with longing expectation for the coming from Heaven of a Savior, the Lord Jesus Christ, who, in the exercise of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles His own

glorious body. Therefore, my brethren, dearly loved and longed for, my joy and crown, so stand firm in the Lord, my dearly-loved ones."—Weymouth.

My dear friends, you who are holding back from obeying Jesus, if you could appreciate His words in Luke 21:31, as I do, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand," you would at your first opportunity be baptized into and covered by that all saving name—*Jesus*. "Then like a stout and valiant soldier when he must be up and fighting with the enemies, oversleepeth not himself but keepeth his standing, and hath his weapons and armor already upon him."—Eph. 6:12-18; Rom. 13:11-14.

How the words of Jesus thrill me as I feel He will soon be here! I would see Jesus. To see Him means I must fight hard, and this as I am conscious of His help means joy and pleasure. None will or can accept in this warfare an easy success.

Jesus, what a price it cost you to suffer and die! So I must arm myself with the same mind, for if we suffer with Him, we shall reign with Him. The joy of overcoming? Yes, brethren, but the fight comes first! Oh Paul, how true your words are! If there be any virtue, and if there be any praise, think of these things. "I can do all things through Christ which strengtheneth me."

"The dead in Christ shall first arise,  
At the last trumpet's sounding.  
Caught up to meet Him in the skies,  
With joy their Lord surrounding!  
No gloomy fears their souls dismay;  
His presence sheds eternal day  
On those prepared to meet Him."

—o—

*The Book of Revelation:* "The only authentic document of the older apostles, (and yet) no book has been more misunderstood; none calls for greater modesty in interpretation."—*Schaff*. "As many words as many mysteries."—*Jerome*. "Nobody knows what is in it."—*Luther*.

## "JESUS AND THE JEW"

*Continued from Page 3*

heart cry of the true follower of the Christ, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah 25:9.

"We've a Savior to show to the nations,  
Who the path of sorrows has trod,  
That all of the world's great peoples  
Might come to the truth of God.

"For the darkness shall turn to dawning,  
And the dawning to noonday bright,  
And Christ's great kingdom shall come on earth,  
The kingdom of love and light."

## THE CAUSE OF THE WORLD'S PLIGHT

By Samuel E. Haney

*"Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not."—Jeremiah 5:21.*

OUR TEXT was originally addressed to the typical Jews, but it is equally, if not more, applicable to the antitypical Jews—Israelites indeed—Christians, a fact which causes the text to apply to almost the whole human race *en masse* today. And to this deaf and sightless homogenous mass of human flesh God strives to describe Himself—His omnipotent power—that He may at least excite their curiosity.

Note verses 22, 25, 30, and 31 of this chapter: "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? . . . Your iniquities have turned away these things, and your sins have withholden good things from you. . . . A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"

Unregenerate mankind, irrespective of its boasted knowledge of ancient and modern achievements, culture, and civilization, has become so imbued with its ego self-righteousness and vanity as the result of an over-indulgence in Babylon's "wine" that it is less considerate, comprehensive, and logical than was Balaam's ass. Read this beast's brief biography as recorded in Numbers 22:20-41 and Peter's opportune application to the Balaams of our generation, thus: "Accursed generation! they have gone wrong by leaving the straight road, by following the road of Balaam son of Bosor, who liked the profits of evil-doing: but he got reproved for his malpractice: a dumb ass spoke with human voice and checked the prophet's infatuation."—2 Peter 2:15, 16, Moffatt. Men have "a form of godliness," but deny "the power thereof." They even make a jest of the sacred record of God's punishment of the wicked in the past, and of the numerous prophecies concerning His hovering wrath over the unrighteous.

Further comment by Isaiah: "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isaiah 6:9, 10. This is the class Jesus and Paul refer to, namely, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."—Matthew 10:11-15; Acts 13:51.

It should not be difficult to discern the cause of this deplorable state of affairs: the pulpit is not giving the pew knowledge of the truth concerning the times and seasons in which we are living. Jesus explains it thus: "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matthew 15:13, 14. And there they are, without God and devoid of a desire to know Him, causing them to be destitute of a definite hope of life.

Man, of whom God is no respecter (1 Peter 1:17), has brought about his own destined doom by failing to recognize and acknowledge his dependence upon God for every moment of his existence. Such behavior has demonstrated to all heaven a superlative degree of ingratitude by making a common thing of the blood of the Lamb of God, through and by which only God's recognition and assistance can be made accessible and access to the "way of life" through Jesus Christ possible.

The reason Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man," was that conditions shall be the same, namely, man's estrangement from God, his hostility to righteousness, and his antagonism to the fruits of the Holy Spirit. Of Noah's days it is written, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way ('its way,' Roth.) upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth."—Genesis 6:11-13.

There never would be "foolish people and without understanding" were they to heed God's Word. "The fear of the Lord ('the reverence,' Roth.) is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."—Proverbs 8:13. Such conduct is the greatest barrier to God's kingdom. Hence, God says, "A froward heart shall depart from me; I will not know a wicked person. . . . I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord."—Psalm 101:4, 8.

Now the cause and effect of this catastrophe, namely, blinded eyes and calloused eardrums resulting in the greatest of all calamities which is now dawning upon this wicked world, are the antitheses of humility and "the fruit of the Spirit," which "is love, joy, peace, longsuffering, gentleness, goodness, faith" (Galatians 5:22) and which Peter says is an "ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4).

Some of God's promises to the meek and humble follow: "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."—Psalm 10:17. "When God arose to judgment, to save all the meek of the earth."—Psalm 76:9. "The Lord lifteth up the meek: he casteth the wicked down to the ground."—Psalm 147:6. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy

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## OUR HIGH CALLING

By M. W. Perrine

WHEN I say, "Our high calling," I mean those who hear the call and pay heed to it and comply with the requirements which God has laid down.

God is the one who is calling. It is the same call that God made to the children of Israel out of Mt. Sinai by Moses. "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."

And we find Peter ascribing to the Christian church the same high calling. He says to them, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—1 Peter 2:2-5, 9.

The Jews rejected the call when they crucified the Christ, thereby losing the high honor which God had purposed to confer upon them. And Paul asks the question, "I say then, Hath God cast away his people? God forbid."

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts 13:46-47. One fair opportunity was all that the Lord gave, and they lost to themselves that high honor. Now the call goes to the whole world.

God had a people whom He chose. He called them out of Egypt and led them through the wilderness and judged them and was their God until the days of Samuel, when they rejected Him as being their King. Yet, in the days of Saul and David, He formed them into a kingdom and gave them a man to reign over them. Under the reign of Solomon it was still called the kingdom of God (see 1 Chronicles 28:5), but in the days of Zedekiah it was overturned.

It is this same kingdom that God has promised to re-establish and set up (Amos 9:11) with Jesus, the Messiah, as the King. It is the people whom He is calling out from the world to bear His name and be joint heirs with Him and co-rulers in that kingdom whom He designates as kings and priests unto Him to reign with Him a thousand years.

This calling was a high calling; and Israel failed to come up to the mark of which Paul says, "I press toward the mark for the prize of the high calling of God in Christ

Jesus."—Philippians 3:14. This is the same mark toward which all the saints in Christ Jesus are called to press. Why? Because there is a prize that lies at the end of it. "Let us therefore, as many as be perfect, be thus minded."—Philippians 3:15. "Let this mind be in you, which was also in Christ Jesus."—Philippians 2:5. Just as long as we have the mind of Christ and walk in Him and abide in Him, we are accounted as perfect; and that is as near as we will ever get to perfection.

We learn further of this calling when we hear the testimony of the redeemed ones as they fall down before the Lamb which stood in the midst of the throne, having every one of them harps and golden vials full of odours, which are the prayers of saints. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Revelation 5:9, 10.

They are called to be kings and priests and to reign on the earth. Any other honors to be conferred upon them? Yes! Paul says, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life."—1 Corinthians 6:2, 3. "To reign and to judge" means to rule. The Old Testament judges were rulers. More than that, it means to execute judgment. (See Psalm 149.)

So you can see that the saints have something more to occupy their time than simply to sit and enjoy themselves playing on golden harps—not that they will not sing the praises of the God who saved them, extol His name and the name of Jesus who redeemed them, and make a joyful noise upon stringed instruments. Hear what David says about them, "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. . . . Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord."—Psalm 149.

This world is a bed of iniquity, yet it is to constitute the kingdom of God. "The Son of man shall send forth his angels (messengers), and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—Matthew 13:41, 42. The very fact that the saints are to judge the world may indicate that these messengers might be the saints. I do not say they will be, but angel means messenger. Malachi says, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be



stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this."—Malachi 4:1, 3.

But some one may say, "I thought God was a God of mercy and love." He has declared Himself such; but at the same time He is just, and His laws must be vindicated; for they are broadcast throughout the earth, and they are "perfect, converting the soul." If God's laws were obeyed, we would have a perfect government and a perfect people. David said, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Psalm 89:14.

David's and Solomon's kingdom was called the kingdom of God. (1 Chronicles 29:23.) It was typical of God's kingdom that He shall set up under the Christ. David was a man of war and blood. Even so will Christ's kingdom be, for all the nations will be arrayed against Him.

And what was His edict with reference to these citizens when He returned? "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."—Luke 19:27. To whom did He give this command? Was it not to those to whom He had given authority over ten cities and five cities?

Surely the saints would have something to do in looking after the affairs of ten cities if they were all as large and as wicked as Seattle.

When the kingdoms are subdued and brought into subjection to Christ, then it is that Solomon's kingdom will in type represent the peaceful aspect of Christ's kingdom just before it is turned over to the Father, when God is to be all in all. "He (Jesus) 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."—Psalm 72:6, 7.

The overcomer who is a king and priest unto God and Christ has his work to perform during the reign of Christ. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Revelation 2:26, 27.

The overcomer has a task to perform, not only in this world, but in the world to come. Yet is it not a fact that God has declared that day, the day of the Lord, the seven thousandth year in the world's history, as a day of rest? The Apostle Paul says, "There remaineth therefore a rest to the people of God."—Hebrews 4:9. And he also declares that we enter it during the present age by faith. "We which have believed do enter into rest. . . . Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief."—Hebrews 4:3, 6. So we can see that the rest is in Christ, especially in this world, even though actively engaged in His work.

David said in Psalm 37:7, "Rest in the Lord, and wait patiently for him." You can rest while working for the

Lord, or you can rest while waiting on Him. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land."—Psalm 37:34.

The moment you enter into Christ, as Noah entered into the ark, and God shuts you in, as He did Noah, you will be safely carried through the time of trouble even as was Noah.

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## THE END OF THE WORLD

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By J. G. Haupt

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WITHIN the last century or more, at intervals, certain adventist bodies and others have fearfully predicted the near approach of the end of the world. Antichrists have been indicated as possible predecessors of each final day. The first antichrist of whom we seem to have mention probably is Bar-jesus, of Acts 13:6. In his epistles John refers to antichrists in past and future tense.

Since Bible times there have been teachers of peculiar doctrines, such as Swedenborg, Joseph Smith, and Mary Baker Eddy, none of whom can strictly be accused of being opposed to Christ or as aiming to supersede Him; while of late we have had Bahai, a preacher from Persia who claimed for a time to be another Christ.

Every active opponent of Christ and of God may be classed as an antichrist, as the word is used in the Bible. Thus, many antichrists of greater or less force have appeared in the world and will doubtless continue to appear. Wars and rumors of wars will occupy unhappily the stage until the trumpet call brings the dead in Christ to life and changes those living in Him in a moment from mortality to immortality.

Thereafter they will labor with their Leader, the mighty Christ of God, for a thousand years, during the period commonly known as the millennium (Rev. 20:6). When the thousand years have expired the rest of the dead are to rise.

Then will come the great judgment period during which the persistently wicked are to pass into Gehenna, the second death. From this time forward the righteous will be forever with their Lord. There will be no end of the literal world, for it shall last forever. (Rev. 5:10; 11:15; 22:5.)

Much confusion has been created by the translation of the Greek word *aion*, meaning *age*, as *world*. The end of an age is not the same as the end of the world. The last of a devout prayer of Christians as given by Paul (Eph. 3:21) is, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The "ages of the age," the "age to come," and the "coming age" are terms expressive of the eternal or final period of the earth. Hades, sin, and Satan will have been cast into Gehenna and utterly destroyed. This long period of bliss is sometimes called the end of the world and also the last day, for it marks the end of sin and death for evermore.

## THE JEWISH SANHEDRIN

*By the Editor*

THE readers of THE RESTITUTION HERALD, as friends of the Jews whom Jesus loved and for whose forgiveness He so graciously prayed from the cross, are deeply interested in all that concerns this ancient "sign people" of Jehovah, particularly when their activities have to do with their attitude toward the Lord Jesus. They will recall having read some time ago in the secular press of a proposal being made by certain leaders among them to convene the Sanhedrin, which is the Supreme Court of the Jews throughout the world, to review the trial of Jesus, and will be anxious to know what progress the movement has made.

*The Jewish Hope*, a Christian Jewish paper published in Los Angeles, has this to say regarding the matter in its October issue:

"The Jewish lawyer, Mr. Shwayder of Denver, Colorado, who instigated this movement, committed suicide in Los Angeles a few months ago. With his death this movement came to an end, as his followers do not have the encouragement to promulgate his plan on account of the great difficulties which arose through the opposition of the Jewish rabbis. The Jewish papers asserted that Mr. Schwayder died of a broken heart as the result of the great opposition, as his idea did not coincide with the teaching of the Talmud."

Commenting on the above report, *The Hope* adds: "The Lord has another way and very soon the Jews and their rabbis will mourn for 'him whom they have pierced, and they shall mourn for him, as one mourneth for his only son' (Zech. 12:10); and they will cry out: 'Blessed is he that cometh in the name of the Lord.'"—Matthew 23:39.

## THE CAUSE OF THE WORLD'S PLIGHT

*Continued from Page 7*

One of Israel."—Isaiah 29:19. "Blessed are the meek: for they shall inherit the earth."—Matthew 5:5.

We shall have our Lord's summary of the two divisions of our subject: a foolish people, which have eyes, and see not; ears, and hear not; and a people which have seeing eyes and hearing ears. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear."—Matthew 13:15, 16.

Finally, God, through Martin Luther and his contemporaries, opened the Bible which Satan had kept closed to the world about nine hundred years, so causing those of

recent generations who have sightless eyes and insensible ears to be personally responsible for their spiritual obtuseness.

The unregenerate world is soon to learn that man's logic and ways are much out of harmony with God's logic and ways (Isaiah 55:8, 9)—a heartrending disappointment!

## PASTORAL RESPONSIBILITY

*Continued from Front Page*

A lake fed by a running stream is a fit symbol of the pastor's mind, always acquiring fresh knowledge, never permitting itself to become stagnant. When a pastor ceases to learn, that moment he weakens his ability to teach. He should regard his mind as an instrument in God's hand to communicate to others the knowledge of the Scriptures and to present them carefully and with precision. This work should go hand in hand with prayer.

Strive not for eloquent speech, but use words which the Holy Spirit has imparted through God's servants, the prophets, His Son, and the apostles—sound speech which cannot be denied. Enticing words of man's wisdom cannot improve God's Word. No one would think of painting gold to make it shine. So it is with the scriptural expressions: they need no coloring to make them effective.

The pastor should constantly draw from the fount of inspiration and live in habitual communion with the infinite truth and love. Then the words he utters will possess a charm, a force, a power to touch men's minds and to mold their thoughts, which they wish to convey to others. No words of eloquence can effect the results that the plain, simple words of truth should, when uttered in the spirit of Him who taught with authority. Then there will be a perceptible recognition of the divine fire which touched the lips of the prophets.

A pastor and all under his charge should ever "lean upon the everlasting arms" for help, and not upon human pity and help. All alike should keep the simplicity of child-like trust; none should measure his fidelity by the praise and applause of men. Ever remember that success in the final awards depends on the exact measure of the zeal and constancy of the communion with the Lord.

The office of the minister is to point out and carry forward in man's behalf Christ's reconciling work by communication or incentive, by rousing and kindling any dormant capacity of being, and by taking the things of the Spirit, so teaching people the difference between active, earnest Christian life and indolent stupor, between implicit faith in God's Word and spiritual indifference, between the true worship of God and the worship of mammon.

Those who follow this course can look forward, with Paul, in blissful anticipation, to that glad day when they shall receive from the hand of a righteous Judge a crown that fadeth not away. May reader and writer be among the mighty host of the redeemed.

# National Berean Department

Genniell Carpenter, Editor, Oregon, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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

"ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD."

### ILLINOIS BEREAN REPORT

#### *Rockford Berean Society*

THIS society meets each Friday evening at 7:45 at 1904 N. Main St. There were no classes held during the month of August. In September, the membership was 18 and the average attendance 16. The interest was good.

—Marjorie Mogle, Secretary.

#### *Oregon Berean Society*

There were only two meetings in August because of General Conference. The meeting place is at the church each Sunday evening at 6:30. During September, the membership was 13, average attendance 6, and interest fair.

—Ruth Gesin, President.

#### *Dixon Berean Society*

These societies meet at the church each Wednesday evening at 7:30. During the month of August, only three meetings were held. September report: Senior Berean membership is 12; average attendance, 7. Junior Berean membership is 10; average attendance, 7. Primary Berean membership is 5; average attendance, 3. The interest is good.

Wednesday evening, September 14, the Bereans elected our pastor's wife, Mrs. L. E. Conner, to act as supervisor of the Bereans, with Mrs. Bessie Reis as assistant.

The Bible class that has been known as the Golden Rule class will hereafter be called the Adult Berean class, with Bro. Conner as teacher. The membership of this class is 10.

Following the resignation of our secretary, Arleen Reis, the Berean president, Dale Reis, appointed Alice Myers to fill the vacancy.

On Friday evening, October 7, the Bereans enjoyed a wiener roast at the home of Sr. Grace Drew.

—Alice Myers, Secretary.

—Elizabeth Ford, State Secretary.

### DENY YOURSELF

THE month of October has come again, bringing with it the beautifully-colored leaves, the crisp, cool mornings, and all the delights of autumn. What a great deal we have to be

thankful for! Are we really appreciative of God's goodness?

As we all know, this is Self-Denial Month; and we have planned to deny ourselves of any luxuries that we would buy during this month. This money which we would have spent will be given to our Relief Committee chairman, Sr. Orpha Sanford, who will use it to help the poverty-stricken people who need it so badly.

Come, Bereans, let us show God how thankful we are and give our nickels and dimes to our local Berean treasurers, who will send them to the State Berean treasurer, Sr. Esta Starbuck, 624 Grove St., Rockford, Illinois, who will properly care for them.

—Elizabeth Ford.

MAN-LIKE it is to fall into sin,  
Fiend-like it is to dwell therein;  
Christ-like it is for sin to grieve,  
God-like it is all sin to leave.

—Friedrich Von Logan.

### SALES COMMITTEE

Profit and Loss Statement	
for the Quarter, July 1 to September 30, 1932	
Merchandise Sales	\$23.00
Merchandise Inventory,	
July 1	\$781.64
Merchandise Inventory	
September 30	759.34
	22.30
Cost of Merchandise Sold	22.30
	\$ .70
Gross Profit on Sales	4.10
Donations	4.10
	\$4.80
Total Gross Profit	\$4.80
OPERATING EXPENSES	
Mailing Expense	\$5.57
Office Supplies	.30 5.87
	\$1.07
Net Loss for Quarter	\$1.07

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Let us not be weary in well doing."*

## RESPECT FOR OUR RULERS

FROM the smallest tot to whom Mother reads this Children's Page to Grandpa or Grandma, everybody has some one to whom he must be obedient. First of all, God is over all of us, and if we want to be happy and enjoy life we must obey God. He comes first; let us never forget that.

Then under Him, God has placed the men who are at the head of our government. And our lesson tells us that only those who do wrong need be afraid of any of the rulers or officers. For they are for our protection from evil and danger.

At school, are our teachers to whom we owe a great deal for the interest they take in us. Of course we try to please them in every possible way. And we do this not only for ourselves but for the sake of our classmates so that all will run smoothly.

And over each of us, as long as we are living with our parents and being cared for by them, are Mother and Father, whom we should always honor with prompt obedience, because they, too, are placed over us by God for our good.

Besides all these reasons, we want to obey those over us because we love them, don't we? It's so much easier to obey some one whom we love. Why, we'd be miserable if we made them sad by disobedience. And the one who early in life learns to obey, has a much better and happier time when he gets out into the world. By the time he is grown-up obedience will be so natural to him that he will not think of anything different.

How many of you know a verse that says that Jesus was obedient to His Father? Can you find the one that tells us we should obey Him as He obeys His Father?

## THE TRAIL OF THE SUNFLOWER SEEDS

*Continued from last week*

At the next place he brought in the morning paper for Grandpa Barker. Next he carried kindling wood for Mr. Dewey. Then there was a lawn mower to keep steady while John Harmon sharpened the blades. Oh, there seemed to be plenty of right things to do.

Marvin had just carried the clothespin bag outside for Mrs. Cook who always had lots of clothes to wash, when he saw Stephen coming down the street, wheeling his bicycle.

"I must give Stephen his sunflower seeds," exclaimed Marvin.

He felt of his pockets. How flat they were! He felt inside. And what do you suppose he found? Not sunflower seeds, but two teeny-weeny holes! Just then, Stephen reached him.

"S-Stephen," said Marvin slowly, "I picked sunflower seeds for you. I wanted to do a good deed. There are holes in my pockets and I lost the seeds!"

Stephen smiled. "I know all about the sunflower seeds," he said.

Marvin's eyes opened wide.

"Uncle Ben came to take us to the lake, and we couldn't find you. Then I saw some sunflower seeds on the sidewalk, so I followed them and they told me lots of things. I saw Mrs. Allen and Grandpa Barker and Mr. Dewey and ever so many others, and they have told me all about Marvin's good deeds! And if it hadn't been for the sunflower seeds, I wouldn't have found you. They brought me right here! And there are more sunflower seeds in the garden," declared Stephen.

Then Stephen lifted Marvin to the handlebars of the bicycle and away they sped toward home in time to go to the lake.

## KEEP ON TRYING

Don't you ever give up trying;  
Don't you walk off in despair:  
Just remember  
You are needed  
When the burden's hard to bear.

Don't you think that no one's watching;  
Don't you think that no one cares:  
Just you think of  
Who is listening  
When you kneel and say your prayers.

Don't keep looking back and sighing  
O'er mistakes made in the past:  
Just you keep on  
Trying — trying,  
And you'll win through at the last.

—*Sunday at Home.*

# With Our Sunday Schools

LESSON 5. — October 30, 1932

## THE CHRISTIAN AND LAW OBSERVANCE

Proverbs 23:29-35; Romans 13:1-7; 1 Corinthians 9:19-27; Galatians 6:1-10; 1 Peter 2:11-17

Devotional Reading: 1 Peter 4:12-14

### GOLDEN TEXT

Whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

#### A STUDY OF THE SUBJECT

**Topic: The Christian and Law Observance.**

**Basic Truth:** "Submit yourselves to every ordinance of man for the Lord's sake."—1 Peter 2:13.

**Outline:** I. Civil Government a Divine Institution. II. Civil Officers Are Ministers of God. III. Observance of Civil Law a Christian Requirement.

**I. Civil Government a Divine Institution.** (Rom. 13:1, 2.) Civil government not only has the sanction of God, but is definitely established by His will. Cf. Dan. 2:37; 4:32. He places kings in positions of authority and removes them from office when they fail to accomplish His purposes. Government is thus seen to be of divine origin; and therefore, obedience to its requirements is obligatory. To disregard the laws of the state is equivalent to disobedience to God and brings upon the lawless one divine condemnation.

**II. Civil Officers Are Ministers of God.** (Rom. 13:3-4.) The purpose of civil law being wholly beneficent, those who enforce the law should be looked upon as the friends of society and the "ministers of God". No one who by nature desires the well-being of his fellows and who respects the rights and property of others need have fear of the law and its administrators. Rather, these representatives of government, observing his thoughtfulness for others and his inclination to obey the spirit of the law, will account him a good citizen and worthy of all respect. Such an individual will, in turn, recognize the value of government and will manifest his approval of it by cheerfully paying the taxes necessary to maintain it.

**III. Observance of Civil Law a Christian Requirement.** (Rom. 13:5-7.) The disciples of the Lord are the "light of the world". They are an example of righteousness to all the world. For this reason they must "abstain from all appearance of evil" (1 Thess. 5:22); they must obey the spirit as well as the letter of both divine and civil law, not through fear of punishment, "but also for conscience' sake," that no reproach may be brought upon the name of Christ and that His lessons on righteousness may be taught by His followers by example as well as by precept.

#### PRACTICAL APPLICATIONS

**Lawlessness:** Our lesson today charges us to be subject to the higher powers. Disobedience to these powers creates lawlessness. We are living in an age when there is deliberate and cunningly planned disobedience to ordered law. Disrespect for law is not caused by prohibition. Prohibition does however re-

veal a certain class of lawless citizens who have wicked hearts. There is a growing element that resents any law that in any way prevents pursuing in an unrestrained way the desires of the carnal mind and the lusts of the flesh. This lawless and disobedient sentiment will continue to increase until the Lord takes His power and reigns. Obedience to God's law requires respect and obedience to the laws of the land. In resisting the power of governments we are resisting the "ordinance of God", and we "shall receive . . . damnation", v. 2. It is by the law and enforcement of same that we have the privilege and blessing of worshiping God according to the dictates of our conscience without fear of molestation. This present wave of lawlessness will continue unabated until whoever worships the Lord will do so at the risk of his life.

#### Lawlessness

- is always against God;
- will come to its head under the man of sin;
- has many advocates in the pulpits;
- is one of man's worst enemies;
- has its origin with the devil.

**Intemperance:** Intemperance pays its wages in sorrow, suffering, disappointment, degeneracy, sickness, and death. Intemperance never reaps temperance. If in early life we sow to the whirlwind the years of reaping will be wrecked by earthquake and the harvest destroyed by storms. Many are being deceived today, not realizing that whatsoever we sow that shall we reap.—C. E. R.

#### THE GOLDEN TEXT

"Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

A true Christian is a law-abiding citizen. A constant law-breaker is one who is habitually sowing seeds of discord and reaping the harvest thereof. I know of nothing, unless it be insanity, that causes one to violate the law more than does the drink habit. That causes disregard for everything and everybody. That is one way of sowing to the flesh and reaping the results.

Christianity is different; it sows to the spirit. Just as surely as seed is planted and brings forth a crop, just that surely will seed sown to the flesh or to the spirit produce abundantly. The reaping is just as sure as the sowing. "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.—L. A. R.

#### YOUNG PEOPLE AND ADULTS

##### The Christian and Law Observance

God always expects His people to obey the laws of the land wherein they live, unless

those laws are in direct opposition to His. Paul wrote: "Let every individual be obedient to the ruling authorities, for there is no authority not under God's control, and under his control the existing authorities have been constituted. Therefore the man who rebels against such authority is resisting God's appointment; and those that thus resist will incur sentence . . . We must obey therefore, not only for fear of punishment, but also for conscience' sake."—Rom. 13:1-5, Weymouth.

Even God does not violate human laws to accomplish His purpose. He didn't lead Israel out of Egypt until Pharaoh cried out, "Rise up, and get you forth . . . and be gone".—Ex. 12:31-32. Nebuchadnezzar decreed that the three Hebrew children should be cast into the fiery furnace. God gave no opposition to that unjust command, but He saved them after they were cast in. Daniel was cast into the lion's den, but there was no royal decree against sealing the lions' mouths. God violated no command of man, but He saved His loyal servant just the same.

If God, the supreme Ruler of the universe, Creator of heaven and earth and all that therein is, will not violate the laws of man, can we, as His loyal subjects and followers, violate those same laws? The prohibition laws are not contrary to God's laws but are in direct harmony with them, hence it is evident that every Christian must respect and obey them.—H. A. S.

#### INTERMEDIATE CLASS

##### Observing the Law for the Sake of Others

It is just as necessary that we obey the laws of our land as it is that we obey God's laws found in the Bible, unless, of course, the time should come when the laws of the land would demand that we do something opposed to God's laws. But no country makes laws just for the sake of saying, "Thou shalt not!" The laws of the land are made for the people's best good, just as are God's laws.

Discuss fully in class the impression that is made on others when a person of the world breaks the law; when a Christian breaks the law. Show how the two laws that Jesus gave (Matt. 22:37-40) pertain to all conditions and circumstances of life. Show that while there may be some things which are not contrary to the law and thus permissible, yet as a Christian I ought to refrain from doing them because of the example I may be setting for a weaker one. This may be termed, keeping the higher law, the law of love.

Watch the example that you set by your life, remembering always your influence, as a Christian, upon others who may be weaker than you are.—M. G.

# AMONG THE CHURCHES

## FALL CONFERENCE AT BLANCHARD, MICHIGAN

The Fall Conference to be held at Blanchard will begin Friday evening, Oct. 28th, and continue over Sunday the 30th. Bro. L. E. Conner of Dixon, Ill., will be the speaker. The Blanchard church extends a cordial invitation to any who can attend. We urge as many as possible to come over and enjoy these meetings with the Blanchard brethren.

Wm. A. Hanson, Conf. Pres.

## PICNIC AT PLUM RIVER

The Plum River Sunday school held its picnic on Saturday, Oct. 8th. It was an ideal picnic day, but owing to the stress of fall work some did not attend. The dinner, however, was enjoyed as fully as though the crowd had been larger. Following dinner, games and sports occupied the afternoon. Those present will remember the day as one of the pleasant outings of 1932.

## AN INTERESTING COMMUNICATION

There is no man in our brotherhood better fitted by experience to speak on the subject of religious journalism than Elder James A. Patrick, who occupied the editorial desk of Day Dawn until that excellent paper was merged with our own some years ago; and for this reason The Herald appreciates very deeply the following words of commendation from his pen.

"You have some very strong contributors to The Herald at present. Your editorials are strong, too. I think I once told you that I considered strong editorials the best and strongest features of any paper. People look to the editorials for the policy of the paper. It is wise to keep them strong in the things of vital interest to the Church of God. I enjoy the paper very much and think it is growing better all the time."

## DIXON, ILLINOIS

Rally Day proved to be a very enjoyable day at Dixon, Sunday, October 16th. It was a beautiful sunshiny day and seventy-eight members and friends enjoyed the program. Several selections were given by the junior choir during the Sunday school hour, and all joined in several Rally Day songs. The collection was \$6.00, which was very encouraging to all.

We were pleased to have a number of visitors at church and Sunday school; folks from Adeline, Tampico, Rock Falls, Rochelle, and Chicago. Bro. Conner gave us a splendid sermon on "Fellowship." The senior choir rendered several special selections during the church services, which were appreciated by all present.

Grace Drew, Sec.

The members of the Sewing Circle at Dixon are a very busy group of ladies these days. With regular meetings the ladies are kept as busy as bees. Just now we are sewing for families of unemployed. Dresses, bloomers, layettes, suits, etc., are made and turned over to the welfare association to be distributed among the less fortunate. Some of the material for these is donated, but most of it is bought by the Circle ladies. The Circle will meet next Friday at the home of Sr. Conner.

Lila Wagner, Sec.

## HAMMOND, LOUISIANA

We wish to announce through The Herald that Bro. Frank E. Siple, of Grand Rapids, Mich., will hold a series of meetings in the Happy Woods Church near Hammond, La., beginning Nov. 1st and continuing over the 13th of that month.

Albert Siple.

## GRAND RAPIDS, MICHIGAN

Rally Day, which had been changed to Oct. 9, was certainly a rally in the fullest sense. An all-time record of 342 in the Sunday school classes made our poor little church look smaller than ever. During the services after the class period more than 15 tons of human flesh were crowded into the auditorium, which only holds 100 regular church seats.

Special selections of music were given; and the pastor gave a short talk urging a rally not merely of numbers, but particularly of loyalty, for this winter season.

The superintendent had promised homemade ice-cream and cake to the class and their parents that had the largest percent of parents present on Rally Day, based on their average attendance for the previous quarter. This was won by Sr. Mosher's class of young people, 15 to 21 years of age.

The Knights of Abraham had their monthly meeting on Oct. 8 in their room, with good attendance. The building is now equipped with a chimney so that a stove can be used.

Our church will be six years old Oct. 23, and on that Sunday an anniversary dinner will be served in the basement. Interested ones from a distance are invited to attend.

F. E. Siple, Pastor.

## MARSHALL, ILLINOIS

The Rally Day services held Oct. 9 were a success in every way. The weather was fine, the attendance good, and the spirit and cooperation manifested by all were splendid.

At the close of Sunday school a short program was given, the recitations, songs, etc., being in harmony with the spirit of Rally Day. At the noon hour a table was spread and we all partook of a bountiful basket dinner. And when I say bountiful, I mean just that. There may be a depression, but the baskets were just as full as ever.

Then, to round out a full day's program, preaching services were held in the afternoon and also at night, being conducted by the writer. One of the unusual features of the evening service was the number of young people present, there being 34 in attendance. Everything considered, it was the most successful Rally Day we have ever experienced.

We trust that the spirit and cooperation manifested on this one day can be maintained throughout the coming months. It will take study and prayer and sacrifice on the part of each individual, but in no other way can we expect our church and Sunday school to grow. May God give each of us strength that we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Harry Goekler.

## HERALD RECEIPTS

Helen Porter, Mrs. A. J. Chaplin, Mrs. O. J. Dorsey, Emil Fredlund, J. C. Smith, Mrs. Edw. Twibell, Elmore Skinner, Mrs. Ida F. Orem, Jas. A. Patrick (for self and another).

## KOKOMO, INDIANA

The Kokomo church held its first Homecoming and Rally Day, Sunday, Oct. 9. There were 71 present for the all-day services. This was the first attempt to hold such a meeting here by local effort alone.

Bro. Chas. Martin gave the morning Berean sermon; Bro. O. J. Parker spoke in the afternoon; and the writer in the evening. The children of the Sunday school had their place, too.

The local ministers are thankful for the cooperation and support of the membership at Kokomo. We also wish to thank Bro. C. A. Smead for his announcements over WCMA.

D. G. Harvey.

## FROM SISTER WOODWARD

To the dear ones who have so kindly thought of me in my sickness with letters so full of love and appreciation, and also to those who have sent cards of good will, and to my dear little boys (of my Sunday school class) who have remembered me with beautiful bouquets:

Do not think that because I do not answer your letters that I am tired of receiving them, for my eyes and nerves, as well as my physician, forbid my writing. For them all I thank you, and ask that you continue writing, for your letters and cards are about all my health will permit me to read.

I am not in pain, but very weak. May the dear Christ keep you all.

Mary A. Woodward.

## RIPLEY, ILLINOIS

Our Rally Day was a real success. 113 was the attendance for Sunday school, the largest number we have on record. The rain kept some of our members who live some distance away on dirt roads from being present. A little program presented by the children followed the Sunday school service. Then came the morning sermon by Bro. Lapp, after which the communion was observed. It rained all afternoon and evening, but a fairly large crowd was out for preaching Sunday evening. So closed a very pleasant day together, for which we were indeed thankful to our Father, who giveth every good and perfect thing.

The work day last Thursday was a success, too. It was a beautiful day. About 37 came. Soon things began to change; and the results are a clean church and a leveled yard, an improvement which has added much to its appearance. At the noon hour the crowd visited with Sr. Cooper and ate dinner at the Cooper home. This week the men are going to haul gravel for the street in front of the church if the weather permits, and later we are planning to set out shrubbery.

Some of our sick folks we mentioned in last week's items are back home. Paul Riley returned from Dwight, Ill., Sr. Myrtle Hodges came home Tuesday from the hospital at Rushville, but Bro. Lilan McDaniel is still in the hospital at Dwight. Sr. Vern Lindsay, who has been confined to her bed for several days, is improving. Francis Howell was kept from attending Rally Day services because of ivy poisoning, but he was able to return to school Tuesday.

Bro. and Sr. Wm. Laning moved last week into their new home, erected on the site where their house burned last March.

Tessa Laning, Sec.

### ROGER THOMAS BRIGGS

Roger Thomas Briggs was born at Blanchard, Mich., on Oct. 31, 1906, and died at the home of his parents there on Sept. 3, 1932. Roger was the son of Thomas and Laura Briggs, with whom he had lived his entire life. He was a regular and faithful attendant of the Sunday school at the Blanchard church, where his mother has been an active worker and where he will be so sorely missed.

In addition to his mother and father, there remain to mourn his loss four sisters and two brothers of the immediate family.

Death to one so young and strong came as a result of appendicitis and was a distinct shock to the entire community.

Services were conducted from the home on Sept. 5. The large audience was seated on the lawn, where they gave respectful attention as life and death and the promises of God's Word were presented.

Our hearts go out in fullest sympathy to the bereaved ones, and our prayers for their comfort and care arise.

The following lines selected by the family were read at the services:

"Let us draw our loved ones closer

As the ivy twines the oak;

Let us shield the poor and needy

From the world's harsh tyrant's strokes;

Lend a hand to help them higher

With a purpose true and firm;

And together work and labor,

Waiting for our Lord's return."

F. E. Siple.

### BROTHER EYCHANER'S BIRTHDAY ANNIVERSARY

Sunday, September 18, the basement of the Waterloo church wore a festive air. The occasion was a dinner served to the entire membership, but especially to Bro. and Sr. A. J. Eychaner in honor of Bro. Eychaner's ninety-third birthday anniversary, and to Bro. and Sr. H. S. Hunt in honor of their thirtieth wedding anniversary. Thirty-five guests partook of the good things to eat and of the fellowship dispensed. Among the guests were Sr. G. P. Allard, Sr. Pearl Rosenberger and son Glenn, and Melissa Ann Stauffer, all of Gladbrook, Iowa, and Sr. Edna Allard of Rockford, Iowa.

The guests found their plates at the tables by place cards furnished by Sr. Blanche Harland, upon which were written verses of Scripture. After grace was said by Bro. Eychaner, the verses were read, giving an appropriate setting to the occasion.

The four honor guests sat at a table decorated in pink and white crepe paper and a special table service brought from the home of Sr. C. W. Howe. A tiny bride and groom stood by the plates of Bro. and Sr. Hunt. Bro. Hunt started his share of the proceedings by trying to shake the "pep" out of the groom.

The main part of the dinner finished, Sr. Virginia Phillips presented Bro. and Sr. Eychaner with a beautiful birthday cake, a gift from the Dorcas society.

During dessert came expressions of good will and fellowship. Sr. Florence Allard acted as hostess and asked Sr. T. J. Ellis to pay a few words of tribute to Bro. Eychaner. This she did by relating the first time she saw Bro. Eychaner at work in the Master's vineyard, when she was but a girl, and then telling of the associations she had with him in this work as she grew older. She told us of the sweet influence he had had in her life and of his untiring work for righteousness and truth. And she did not forget Sr. Eychaner and her loyal, shoulder to shoulder work with Bro. Eychaner throughout the years.

Bro. Eychaner responded to her words with

a happy look on his face, by telling of the vast universe over which God has control and of His purpose to cause the whole universe, including man, to sound forth His praise and righteousness and love. He commended us to the soon coming King and His kingdom, through which this work is to be carried to completion.

Out of a heart full of regard and esteem for Bro. Eychaner, Bro. O. J. Allard asked to say a few words. He tried to give us some conception of the influence that Bro. Eychaner's years of service have had, not only on our lives, but on the lives of hundreds, perhaps thousands, who have come in contact with him, directly or indirectly. As he spoke we thought of the circling waves that start from a stone thrown into water. They are not only on the surface, but deep down in the unseen depths, and they spread silently in ever-widening circles, farther than the eye can see. So is each one's influence in his own sphere. And so is the Christ's influence in His sphere, which is the universe.

Bro. C. W. Howe spoke a few words of good

will to Bro. and Sr. Hunt, expressing the love we all feel for them. Bro. Hunt returned the expressions of fellowship, and added, for good measure, some of his genial little stories.

One more event was commemorated on this happy day. It was nine years ago in September that the Dorcas society was organized, and Bro. Hunt, as president of our state conference, was called upon to toast these faithful workers. He expressed deep appreciation of their help in forwarding the work in the state and in the city of Waterloo. He pointed to the church building as evidence of this service. Sr. Eychaner, president of the Dorcas society, responded on its behalf, thanking all who had helped in the work it is doing. She took this occasion to express the pleasure the day had afforded both her and Bro. Eychaner and their gratefulness for the many cards and thoughtful greetings they had received from various places over the country.

So closed a day of good fellowship. May the Father increase this spirit that we may be one in His Son when He comes.

Alta King.

## BETWEEN YOU AND ME—

Watch next week's issue for special Thanksgiving announcement.

We rejoice with the pastor and congregation of the Salem Church (Marshall, Ill.) over the success of its Rally Day effort. Bro. Gockler is a leader of energy and ability with a faithful church to support his efforts.

Sr. Bertha Partlow of the Restitution Church of God congregation near Casey, Ill., is undergoing treatment in the hospital at Effingham. Sr. Chas. Hickox of the same assembly has also been very ill, but is now reported as improving.

Elder L. E. Conner of Dixon, Ill., returned last week from his regular appointment at Morse Mills, Mo. It was Bro. Conner's last meeting at Morse Mills for this year. He is to begin a week of special services at Belgrade, Mo., at the home of Bro. and Sr. Jas. Wilson, during the second week in November.

Our praise ascends to God for the abundant harvest that has rewarded the faithful efforts of Bros. Anderson and Parker at Hillisburg, Ind. As a result of preaching the simple gospel of the kingdom of God as Jesus preached it, Bro. Anderson has been able to report more than 40 baptisms per annum for the last three years at least. May God continue to use him to His glory.

Sr. O. J. Dorsey of New Mexico, when ordering extra copies of a recent Herald, says, "It seems to me the articles of the last few months have been of special interest and helpfulness, especially to us who are isolated and do not have church associations with those of like precious faith." Thank you, Sr. Dorsey. We pray that God may continue to bless The Herald and its host of readers until the Lord comes.

Sr. A. J. Chaplin, Arkansas City, Kan., sends again for sample copies of The Herald to use in securing new subscribers. How deeply we appreciate the loyal support of our friends! She asks especially for copies of the issue of Oct. 4, as she says it contains such a "wonderful supply of good reading." Hunt that number up and see if you agree with Sr. Chaplin.

Word reaches us from Moorefield, Neb., of important changes that are occurring there in the way of reorganization. We hope for more definite information soon.

Last week saw ten new subscribers added to our list. We thank you, brethren, for the interest you take in introducing The Herald into new homes. We are trying to make it a real missionary as well as a help and inspiration to our local churches and isolated members. Pray for our success.

Sr. Ida Lapp, while sending in her monthly pledge, informs us that she has resumed her former position as bookkeeper. She is also teaching a Sunday school class, and she modestly adds that she has "spoken" once. Those who have heard her in Training School know that she has uplifting things to say in an interesting way.

The following brief communication from Bro. R. A. Curtis of Dayton, Ohio, reaches us as we go to press: "Mrs. Curtis' condition is slowly improving, insomuch that she can be out in the health-giving sunshine once more, for which we offer unto God thanksgiving for His deliverance." (Psalm 50:14, 15.) The Herald joins Bro. Curtis in praising God for His goodness for the recovery of our beloved sister.

Sr. Emma Kelly of Dixon, Ill., is seriously ill. Her situation is unusually pathetic owing to the fact that she has for many years been the faithful and only caretaker of Sr. Bertie Drew. The latter is a confirmed invalid, whose patience and Christian character have endeared her to all who have been blessed with her acquaintance. Pray for these distressed and needy sisters. A little token of love we know would be appreciated. A letter or card addressed to Miss Bertie A. Drew, 1703 West First St., Dixon, Ill., will reach them both.

Our next issue will contain a variety of interesting and profitable articles from our own contributors. Among others there will be one from the pen of Bro. D. G. Harvey under the arresting title, "The Suicide Trail." Sr. Lottie E. Young, whose writings are always welcomed by our readers, will come with a splendid admonition on a practical theme.

## “O YE OF LITTLE FAITH”

NUMBER 4

By C. E. Randall

*“Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves.”*

THIS fourth and last rebuke of, “O ye of little faith,” was the result of “reasoning.” Jesus had cautioned the disciples to “beware of the leaven of the Pharisees and of the Sadducees.” They understood not the true saying or meaning. They thought He had reference to the fact that “we have taken no bread.”

Jesus, perceiving this error of thought, at once charged them with a lack of faith. In substance He said: “What matters it, if there is no bread; do ye not remember the five loaves of the five thousand and how many baskets ye took up? Neither the seven loaves of the four thousand and how many baskets ye took up? Why should ye reason among yourselves on this occasion?”

After rebuking them for “reasoning” as to the possibility of His again providing bread in accordance with their own thoughts, He gives the true meaning of His own words. “How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”—Matthew 16:11, 12.

There seems to be a tendency on the part of the average person to “reason” the possibility and the why and how of certain promises of God. To reason with an aim to discover the true meaning and the priceless truth of Scripture is a noble purpose and is nowhere condemned in Scripture. But to “reason,” that is, to question, to doubt, to wonder whether it is possible for God to fulfill a certain promise or to bring about certain conditions which Scripture predicts, indicates a lack of, and is contrary to, true faith.

To illustrate the thought: Many deny the resurrection of the fleshly or physical body because they cannot “reason” it out. It is often argued, even in our own councils, that a body buried at sea and eaten by a fish or some denizen of the sea, becomes a part of the fish; and if the fish be caught and the oil extracted or the flesh consumed by some person, the original person has been devoured. Perhaps the fish is eaten by some larger fish, rendering the original person impossible of resurrection.

Would it not be well when we engage in such “reasoning,” which injects doubt and questionings into the minds of people, to take a little of the rebuke administered to the disciples? “Why reason ye among yourselves, O ye of little faith?”

Why “reason,” question, or doubt? Of course we cannot explain or understand how it can be done other than by saying, “It is written.” We cannot understand how God in the very beginning could start with nothing and

make something. We must accept the “something” which is in evidence before us and by faith trust the making to the “Maker,” for “it is written.”

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”—Numbers 23:19. Where we cannot understand what He is going to do, or exactly know how He is going to do it, or figure out why He is going to do it, faith should step in and say: “I believe it!”

Some say, or “reason,” that they do not think baptism is really essential to salvation. And to evade obedience to the command they reason, “Do you think a person that accepts Christ and lives the best he knows how and is not baptized will be lost? How about all these people that haven’t been baptized?” So goes the reasoning. “O ye of little faith, why reason ye among yourselves?”

Such a doctrine we must beware of. The disciples were warned to beware of the doctrine of the Pharisees, which doctrine was the commandments of men. “But in vain they do worship me, teaching for doctrines, the commandments of men.”—Matthew 15:9. “Why reason ye among yourselves” is an outgrowth of the commandments of men rather than the doctrines of God. “O ye of little faith, why reason ye among yourselves?”

## ASKING THE WORLD TO FINANCE THE CHURCH

WHEN Jesus sent forth His twelve apostles, He told them: “Freely ye have received, freely give,” but at no time did He tell them to go to unbelievers and ask them to contribute to their support.

When Paul went into new mission fields he made tents to pay expenses that he “might not be chargeable unto any,” but after churches were established he commended them for “contributing once and again” to his necessities.

Since the Son of Man has left His work for His church to carry on until He returns, ought not the church to minister to the world instead of asking the world to minister to the church? Ought not the church to show the world that it has something to give that money cannot buy?

When the world gives to the church, too often the motive is to purchase the respect of the community and the patronage of the members of the church, and especially so if the gifts have been solicited.

Business men, when solicited to help build the church or to keep it going, seldom dare to refuse for fear of being boycotted. Advertisements solicited in the same way are nearly always purchased and paid for for a similar reason, and the church advertises the world to pay expenses.

God is abundantly able to finance His own work, but His only plan is for His followers to honor Him with their substance. God honors and blesses the tithing church as well as the tithing individual.—*Advent Christian Bulletin, Mendota, Illinois.*



# THE RESTITUTION HERALD

VOLUME 22

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NUMBER 4

## Joy Cometh

BY MRS. H. V. REED

*"Weeping may endure for a night, but  
joy cometh in the morning."—Psa. 30:5.*

Out of the weary shades of night,  
Out of the darkness cometh light;  
In fearful doubt or midnight storm,  
Courage and hope of faith are born.

From mountain height the tempest flings  
Earth's hope beneath death's angel wings,  
But lo! there shines the "morning star,"  
Gleaming in glory from afar.

Beyond the storm king's mantling shroud,  
God's signet ring upon the cloud,  
Pledges His love and truth and light,  
When faith herself is lost in sight.



# EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.  
G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

“If any man will do his will, he shall know of the doctrine.” — John 7:17.

## A Prayer

MY GOD, I will do Thy will,  
To Thee my voiceless prayer is turning  
Who only canst my hunger fill,  
And every restless murmur still,  
And satisfy my spirit's yearning.

Then let me of Thy doctrine know,  
The secret of the Lord's revealing;  
Thy face unto Thy servant show,  
Reveal the path where I should go,  
Nought of Thy way concealing.  
—Anonymous.

## Theological Hairsplitting

IN OUR zeal to know and teach “the truth, the whole truth, and nothing but the truth” we are sometimes driven into such extreme technicalities of analysis that the thing we are so anxious to avoid overtakes us, and we are led into a labyrinth of erroneous and even pernicious conclusions.

A profound reverence for the Word of God will temper the teacher's “pleasure in expounding the Bible with a devout respect for its authorship, origin, and purpose.” Or, as F. D. Maurice asserts in *Faith and Action*, “If we have a real reverence for Scripture and a firm belief in that which it declares, we shall never strain a single one of its words and phrases. Abstinence from such dishonesty will assuredly bring its reward in clearer apprehension of the whole record hereafter.”

## Unchangeable Truth

CHANGE of belief does not necessarily indicate either spiritual or intellectual growth; it may possibly mean retrogression and decay. As far as the teaching of God's Word is concerned, a truth once discovered or revealed remains a truth for all time. No subsequent unfolding of Revelation in the mind of the student can change a fact into a falsehood. It was a truth before he accepted it; it will continue to be a truth should he come to disbelieve it. His personal attitude toward it can have no effect upon its factual character.

These remarks are inspired by an observation we some-

times hear that without a change of belief there can be no spiritual growth. That is, that unless we find ourselves frequently obliged to confess that we are in error, we are not increasing in knowledge. A little reflection will dispel this illusion.

Education consists of adding fact to fact, experience to experience, building new ideas upon a foundation of established knowledge. When a child is promoted from one grade to another in school, he is not required to erase from his mind all that he had learned in the lower class. The advanced mathematician, laboring with logarithmic equations, continues to base his involved processes upon the simplest forms of arithmetic he learned in childhood—addition, subtraction, multiplication, and division.

One who learns any truth in history, mathematics, or the Bible will never need to change his mind with regard to it, for it will always be true. He may, and, in fact, he should continue to add to his fund of knowledge; but each such added fact only serves to confirm and to emphasize the things he already knew.

There are certain great fundamentals of Revelation which our fathers in the faith rediscovered a century or more ago, and for which the Church of God has stood firmly throughout its history. These basic principles of faith are of such an origin and of such a character that they can never, and need never, be changed. They are as unalterable as the laws of nature, as immutable and permanent as God Himself; for they originated in Him. No matter how much one may grow in grace and in knowledge of the Scriptures he can continue to build upon the firm foundation which was laid in the simple truths of the gospel.

It is true that the facts of the Bible become more clear to us as we continue to study its pages; new beauties and new grandeurs constantly appear to enter our eyes and gladden our hearts; but no matter how long we study or how diligently we search, we shall find no principle of truth which conflicts with any other principle of truth we may have learned before.

It is a significant fact that throughout the long history of the denomination the Church of God has never found it necessary to discard from its catalogue of essential doctrines a single item of belief *in toto*, so far as we are able to determine by a careful comparison of its teaching of seventy to eighty years ago with the doctrines advocated by THE RESTITUTION HERALD today.

# THE SPLENDORS OF GOD'S PLAN

By Lottie E. Young

How many have looked at a complicated piece of machinery as it worked, every part fitting into another and all moving so smoothly it can hardly be heard? We may exclaim over man's ingenuity in making such a perfect mechanism, but do you ever think of the different parts of the body which God has given to you by which our daily work is accomplished? David realized their marvels somewhat when he said, "I will give thanks unto thee; for I am fearfully and wonderfully made." The most perfect work of man is wretchedly incomplete when compared with our various organs.

Take the heart, for instance, a tiny thing about five inches long by three inches in diameter, beating nearly thirty-one million times a year, receiving and discharging each day about seven tons of the most wonderful fluid known—blood. Let us try to treat more reverently this most remarkable "pump" in the world.

Then our eyes! How we mistreat the inestimable blessing of sight, that which enables us to see the heavenly bodies millions of miles away from us and also the finest grain of dust or insect! We cannot see God with our natural eyes, but we see many proofs of His presence in the objects He has created. No two leaves on a tree are exactly alike; each blade of grass is just a little unlike any other blade; and if you look through a microscope at flakes of snow, you will see them with different shapes, but always perfect. If we keep thinking of the Father in His works, we will realize that His presence fills all our lives.

Besides looking at things near at hand we can look backward at glad and sad happenings in our lives and be thankful for God's protecting care, and we may look ahead to the fulfillment of the many glorious promises scattered so lavishly through the Bible.

We should say often, "Search me, O God, and know my heart"; but may we all be so concerned with the way we are walking that we will have no time to be looking criticisingly at our neighbors. May our earliest thoughts in the morning be those of thanksgiving to the Father, who neither slumbers nor sleeps, and for His loving care during the dark hours; and after a busy day as we are

ready to lie down, after thanking the Father for the mercies granted, may the prayer of David, "I will both lay me down in peace and sleep," give us the assurance of safety.

In the book, "Pilgrim's Progress," there is pictured a man who could "look no way but downwards." He was holding a muck rake in his hand, and even though one stood near him holding a celestial crown in his hand which he offered in exchange for the muck rake that was gathering only filthy things, the man would not look up, but contented himself with perishing trifles.

How many now are busy with the empty pleasures of the day, taking no time to look up and see the glories of the future so beautifully pictured in the Bible!

I have read of a young man who once found a five dollar bill in the street, and from that time on his eyes were ever fixed downward. In the course of years he accumulated thousands of buttons and pins, a few cents, a bent back, and a miserly disposition. He lost the glory of the sunshine, the brightness of the stars, the smile of friends, the blossoms of spring, the blue of the skies, and the entire joy of living. Surely that was a costly bill he picked up that day! But his ex-

perience is duplicated in some degree every day by men and women.

Some so-called "money-grubbers" are so intent on the pursuit of the "mighty" dollar bill that they have no eyes to see the unfolding splendors of God's plan of salvation or to help their brothers in any way. They cannot stop even on Sunday, as then work which has accumulated in doors and outside must be attended to; and the joy of praising the Lord with others in God's house is neglected.

You who are "weary and heavy laden," come to the one Fount of comfort and help. God still lives, and Jesus Christ is "the same yesterday, to day, and for ever." Do not be "muck rakers," but *look up*, for the Lord is coming soon; and it is only to those who are "watching and waiting" that He will appear. So, cheer up, dear ones; look upward and not downward, and take fresh heart in the midst of today's trials and disappointments.

## THE FRIEND I LOVE

I love the friend whose cheering voice  
Can soothe my aching heart,  
Can wipe the tears of grief away  
When sorrow bids them start.

I love the friend whose gentle hand  
Removes the cup of grief,  
Binds up the wounds it did not make,  
And kindly brings relief.

I love the friend whose beaming smile  
Is like a ray of light,  
To cheer me on my lonely way  
Through sorrow's darksome night.

—Anonymous.

## HELL-FIRE IN THE MODERN AGE

By Norman John McLeod

THE Greeks and Romans had developed a very complicated idea of the future life by the time that Christianity became the dominant religion of the Near East. They believed that everybody possessed an immortal soul that went to Hades at death. If the body were not properly burned, then the soul stayed in a region of very indefinite sort known as *Limbo*, from which place it sometimes visited the earth in the form of a ghost or entered into people as a demon to make them ill. If the body were properly burned, then the soul could be ferried across the River Styx into the realm of Pluto where it would be judged for the deeds done in the body. The unworthy soul was to be sent to Tartarus, where it would undergo all sorts of punishments according to the supposed sins in the body. This Tartarus had originally been a place which burned with fire where the Titans (mythical nature gods who had opposed the gods of Greece and Rome in early conflict) should burn forever. The worthy soul went to the Elysian Fields, where it enjoyed a shadowy "happy-hunting-ground" existence. Of this last group some could drink of the "River of Forgetfulness" and then be born into the world again (this last idea was added quite late in pagan history). Such was the condition of pagan belief when the Roman Empire became Christian.

In coming to the Roman Empire we must remember that most of the people who became nominal Christians were not converted by the usual method of persuasion, but were made Christians by act of law. Naturally these people, forced into Christianity as they were, kept their beliefs very largely as they were in the old religion. Since that day they have undergone many changes, as we shall see.

The Roman Christian church (not the Roman Catholic Church) took paganism over bodily and changed its names to coincide with the new beliefs. Now when a man died there was little difference in the concept of what happened to him; the chief difference was a matter of name and place. *Limbo* was kept and used for the soul which had done nothing either good or bad, but was for the great host of indifferent individuals (a very much over-crowded place, we would think). Tartarus was retained, but its name was changed to hell and used for the souls of the wicked, the unpardonable. The pardoned did not go underground at all, but instead ascended to heaven. Those who could be pardoned, but had not yet gained pardon went to a place, (not known among the pagans), known as Purgatory. In Purgatory they remained, undergoing mild punishments until they could be "prayed out" by the priests, providing that the friends and relatives of the deceased paid enough money.

This whole system was subject to two ideas: the immortality of the soul, and the flat earth theory. Likewise when the abode of the pardoned was changed from the underworld to heaven there was a great difficulty. In the story of the rich man and Lazarus as told by Jesus, He used the current idea of Tartarus and the Elysian Fields, which were very close together on the same plain. So it was easy for Lazarus and the rich man to carry on a conversation. But when the distance between heaven and hell was magnified, there was great difficulty in the minds of many as to how the conversation could be carried on. However, the Medieval Mind could surmount all such difficulties quite easily. But the Medieval Mind gave place to the Modern Mind.

Three features of the modern age upset the scheme of the medieval church: the discovery of the new world, which gave plausible support to the new theory of the sphericity of the earth; the new theories of the movement of heavenly bodies set forth by Newton; and the grave abuses in the church. Hell became very difficult to locate now that the earth was seen to be a sphere instead of a disk. Likewise with the coming of the new astronomy the difficulty of the existence of any place in the skies that was solid enough to support the so-called heaven of medievalism became manifest. But the abuses within the church were the real means of causing the greatest readjustment.

*Limbo* seems to have disappeared without much difficulty in the midst of the Protestant movement, but Purgatory was the next to go. Purgatory became the center of Protestant attack, for around it centered most of the abuses of the medieval Roman Catholic Church. Those people who were especially righteous in this life were supposed to set up an excess of virtue which could be dealt out by the various religious officials to cover the sins of those who were not so righteous. This transfer of reward was known as an indulgence. The sale of indulgences was toward the close of the Middle Ages one of the chief sources of revenue for the papal treasury.

When the various kings of Europe became strong enough to set up their own churches, as happened in Spain, France, and England at quite an early date, the sale of indulgences was no longer permitted. But the German emperor was not powerful enough to prevent their sale in Germany. The revolt against Rome, therefore, started in Germany. Soon Purgatory was challenged and stricken out of the Protestant religion. Thus, instead of there being four places to which the departed soul could go (*Limbo*, hell, Purgatory, and heaven), only two remained (heaven and hell).

The Protestant ministers of the early period of the revolt from Rome placed a new emphasis on hell. They had to. If a person were to be frightened into submission to the Christian religion it must be through fear of hell, for by nature of the argument a soul went either to heaven or hell. Jonathan Edwards and Cotton Mather were the two who probably carried this emphasis to the extreme. Along with the Calvinist scheme of "predestination" the former

made the famous statement that "there would be infants in hell a span long."

Such ideas were revolting in the extreme, and especially did they become revolting when it came to the time of the funeral. It took a very brave minister to say that the departed soul had gone to hell. Under the old scheme the priest could say that the deceased was in Purgatory and that a little more money for a few more prayers might easily bring him out on his way to heaven. But there was no such comfort in the new arrangement; either heaven or hell. But as time has gone by, less and less emphasis has been put on the hell end of the matter. The modern church has felt that no one could be said to go to hell. Therefore, everybody must go to heaven, at least according to the funeral sermon.

We see, then, that there was a change from emphasis on hell to heaven. Under the early Protestant regime God was thought of more as a God of vengeance, a God of wrath who sent little helpless babes to a fiery punishment for eternity. If God be such, then there is little mercy connected with Christianity. If God be such, then the teachings of Jesus that God is love are hard to believe.

On the other hand, lately God is seen to be no longer a God of justice, but of lax toleration, a God of absolute moral indifference. If good, bad, and indifferent alike go to heaven, then certainly God cares not what we do from an ethical standpoint. Such is the state of belief in the modern nominal Christian church. Indifference can be the only logical outcome of such beliefs. If God tolerates the laxness of men to such an extent, then why should men be concerned about moral vices or heavenly virtues?

The learned Archbishop of York, having reached this point, says: "We shall find that the authentic Christian doctrine of the future life is free from the objects which lie against the general notion of immortality, while it contains all which in that notion is of religious value or of ethical utility. This Christian doctrine has three special characteristics:

- (a) It is a doctrine, not of immortality, but of resurrection.
- (b) It regards this resurrection as an act and gift of God, not an inherent right of the human soul as such.
- (c) It is not a doctrine of rewards and punishments, but is the proclamation of the inherent joy of love and the inherent misery of selfishness."

The conclusions to which he comes are marvelously clear. He feels that the whole body of the doctrine of the church needs reconstruction along the lines of conditional immortality. Eternal torment does not have a place in that regime; eternal punishment does. For, as he argues later, annihilation could be conceived of as eternal punishment, but could not by any stretch of the imagination be conceived of as eternal torment. How cheering it is to find a man in the position of head of one of the largest church organizations of Christendom coming to the viewpoint of those of like precious faith with us! Certainly in these last days "knowledge shall be increased."

## SIN

By George B. Alldridge

"If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door; and unto thee is its desire, but thou canst rule over it."—Gen. 4:7, Leeser.

**S**IN. What a short word! An orthographer would assign it to the kindergarten speller. Yet lying within it are elements of destruction so powerful that, like an active volcano, it is ready at any moment to belch forth death and destruction, submerging everything beneath its path.

Speaking of words, it is a remarkable coincidence that one of the longest words in the Bible expresses exactly sin as it operates today. It is in Isaiah 8:3: *Mahershalalhashbaz*. Ferrar Fenton's translation reads, "Then I married the Poetess, and she conceived and bore a son: and the Everlasting said to me, Call his name *Quick-rush-to-spoil-and-plunder*. I do not know of a better definition for racketeers, gangsters, and politicians than this.

Everybody knows what sin is, for like eating and sleeping, it is ever with each of us. John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Words, to understand their root meaning, always need defining in harmony with their origin.

In this respect Jesus was a splendid lexicographer. His definitions are never ambiguous. Isaiah had Him in mind when he wrote, "And an highway shall be there, and a way; and it shall be called the way of holiness: the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein."

*Sin is a falling away from, or missing, the right path.*

How beautifully Jesus agrees with this. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Where will this gate lead? Hannah in her prayer will tell us: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

This is God's definition of sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."—1 John 3:4.

The underlying idea of sin is that of law and a law-giver. A child knows that God is the Law-giver and that He gave His law to us.

Perhaps some reader may be saying, "We are not under the law. Christ set us free from it."

May I ask if you are under any law at all? Probably your reply is, "Yes; the law of love."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is

no variableness, neither shadow of turning." God's laws, like Himself, are eternal.

Ernest A. Tratner, although his criticisms respecting the authorship and source of the Scriptures are in harmony with the higher critics of the German school from the days of Spinoza to Reimarus, Lessing, and others, says about that expressed in the ten commandments, "One of the most astonishing facts in the spiritual history of the Western World has been its ready recognition of the legendary character of all those stories relating to the divine origin of laws from Egyptian, Babylonian, Greek, and Roman sources, and at the same time its persistent refusal to so regard the origin of the *Ten Commandments*. Why? Perhaps the answer is to be found in the high character of the Hebrew injunctions.

"The Decalogue stands on a loftier plane than any other short set of laws known to mankind, and because of its intrinsic excellence and universal appeal it won its way into the heart of civilization as the *Voice of God*."

The writer recognizes that the ten commandments are from God. If so, since God is love (1 John 4:8), His commandments must also breathe out His very nature, love. They are in harmony with and are an expression of God Himself.

"Kings of Judah have drenched this valley with innocent blood and created shrines to Baal for burning alive their children as a sacrifice to Baal—a thing I never ordered, never mentioned; a thing that never entered my mind."—Jeremiah 19:3-6.

Dear readers, mark the condescension of God which veils His glory and majesty in comparing Himself with Baal. If you do not love God after this, it is because "the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

There are but few black pages in the history of our country: human slavery, the liquor traffic, lawlessness; and at the Parliament of Religions held at the Columbian Exposition in 1893 Christianity compromised itself and met upon an equal plane with all those antagonistic to the teachings of Christ. We were invited to recognize the lofty monotheism of Mohammedanism, the grandeur of its principle of Islam, or surrender to a Higher Will. We were to appreciate the readiness of the Hindu to bear what seems to us intolerable privation and suffering in order to win the favor of his god, to give Buddhism due credit for its moral code and Confucianism for its insistence on filial obedience.

A writer in commenting upon this said: "Nevertheless, not one of these systems really makes for righteousness. Even when they enjoin virtue and propound good precepts, they are without the two essential features of any religion that is to help man. What are these two features? First, a power by which we may keep the good precepts; and secondly, a remedy if we fail to keep them. And these are the two features which distinguish Christianity. Christ provides the power by His Holy Spirit; Christ provides the remedy for failure by the sacrifice of Himself."

The following excerpts show clearly what it means not to keep the first commandment:

An Indian newspaper, *The Hindu*, says, speaking of Hinduism, "Abomination-worship is the main ingredient of modern Hinduism . . . Our priesthood is the mainstay of every unholy, immoral, and cruel custom and superstition . . . The endowments (of the temples) are a festering mass of vice and crime."

This is from a converted Mohammedan professor, Dr. Imad-ud-din: "I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly. Rites, ceremonies, theories I found in abundance; but not the slightest spiritual benefit does a man get by acting on them. He remains fast-held in the grip of darkness and death."

Mrs. Isabella Bishop, greatest of women travelers, says, "I have lived in Zenanas and harems, and I can speak from bitter experience of the life of women. All the worst passions of human nature are developed in a fearful degree: jealousy, envy, murderous hate, intrigue. . . . The request for drugs to disfigure the favorite wife, to take away her life, or to take the life of the favorite wife's infant son, have been made to me nearly two hundred times."

To read this brings on a feeling of nausea. But there is a bright side. As men catch the spirit of Christ, they try to overcome sin and destroy its accomplishments.

Dr. James A. Tobey, in *Rivers of the Plagues, the Story of the Conquest of Disease*, recites the names of twenty-one forgotten heroes who adorn the facade of the new School of Hygiene in London. As I read it, I was thrilled and at times felt like shouting at the heroism of these noble conquerors of disease and plagues. Some as martyrs laid down their lives on behalf of the fiat of science. How vividly Peter's words came to my mind: "Who went about doing good, and healing all that were oppressed of the devil: for God was with him."

If men only knew the high service for which God is now selecting a little company to take away the sin of the world, I am sure they would respond.

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## THE REMEDY

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THE BIBLE is God's law-text. It is the greatest of all texts, the most beneficial, the most valuable. Its purpose is to instruct man away from sin and death unto righteousness and life. It reveals a remedy in God's supreme court for man's every sorrow and pain, a solution for his every problem. Adherence to it awards man unto all ages; indifference to it is behind every crime and every distress. Observance of God's rules would correct the corrupt practices in the government of every state, church, home, and person. No political, professional, commercial, or private individual can be "crooked" while practicing them. Observance of biblical rules would clarify the world of its stigma.—*F. L. Austin*.

# AN APPEAL FOR JUSTICE

By Samuel E. Haney

*"O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself."*—Psa. 94:1.

How pathetically the Psalmist here expresses the heart sentiment of millions of god-fearing people during these crucial days! What an arraignment of the ungodly we find in verses two to eight, inclusive! And what certitude is depicted in verses nine to eleven! God will finally avenge those who love and revere Him.

After reading the Authorized Version of these eleven verses, read Dr. Moffatt's version of them, as follows: "O thou Eternal, thou avenging God, O thou avenging God, appear; rise up, O Ruler of the world, and let the haughty have what they deserve! How long is it to last, O thou Eternal, this exultation of ungodly men, blustering insolently, lording it arrogantly? They crush thy people, O Eternal, thy heritage they are harrying, killing the widow and the foreigner and murdering the fatherless; and they think the Eternal never sees them, Jacob's God will never heed them! But mark this, dullest of the dull—when will you understand, O senseless men? is he deaf, he who made the ear? Is he blind, he who formed the eye? Can he not punish men, he who is training them? Has he no knowledge, he who teaches men? Knowledge! The Eternal knows that human plans are but an empty breath."

How accurately the Holy Spirit through David here describes the true status of saint and sinner: the saint's subdued longing for vengeance upon their proud, arrogant persecutors; and the sinner's heathenish, bestial disregard of God and every semblance of equity.

Such a sorrowful appeal to God for justice on the part of Christians a hundred, yea, fifty years ago would have been far less appropriate than today. And the same can be said of the indictment against the ungodly non-Christian, thus proving that the chasm between the righteous and unrighteous is ever broadening, man continuously getting farther from God and His Son, the only source and "way" of life eternal.

It should not be a difficult task even for those who do not make a systematic study of God's Word and current events to recognize an almost superhuman power (satanic?) preparing as many as possible for the fulfillment of Daniel 12:1—"a time (or period) of trouble, such as never was since there was a nation." Neither should it require a volume to explain the cause of the world's wretched condition and the only "way" to escape the inevitable sequence, death.

Man has allowed the enemy of life, sin (Ephesians 4:18), to alienate him from his Creator; disbarring himself thereby from the source of life, Jesus Christ.

In God's sight the unregenerate race (as individuals) could not be more extinct were it in Sheol, the grave. The race, individually, must die symbolically, which God reckons as actual, in order to be accounted alive by Him. Paul, referring to the new creature in Christ Jesus, says, "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: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Romans 6:3-11.

This lengthy quotation should eliminate all doubts and obscurity as to whom God is "shewing himself" in these last days as the "Avenger" of His people. And also why the "brutish, fools—dullest of the dull—senseless men cannot understand": Satan having them huddled for their final abysmal plunge into an indescribably, unfathomable, sanguinary, chaotic state. And in addition to this, Satan and sin have made a wreck of this planet, and by this wreckage other planets have been injuriously affected. And by this overlooked condition Calvary's tragedy has been caused to be far more important and extensive, and the efficiency of the Cross has been increased to a greater degree than is generally understood.

This subtle enemy is like the wily snake that has no eyelids, therefore never closes its eyes; hence, our enemy is ever on the lookout to destroy God's handiwork as displayed in the mineral, vegetable, and animal kingdoms. The serpent being a Bible simile of Satan and of sin makes this anomaly quite significant.

God, in addressing the spiritually blind, deaf, and stupid who are unconsciously under the sway of Satan's power and intrigues, cries out, "Understand, ye brutish among the people; and, ye fools, when will ye be wise?" God is here striving to arouse the sleeping world to the fact that His reckoning (judgment) day is at hand; and also to the fact that at no time has He been deceived: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? . . . He that teacheth man knowledge,

shall not he know? The Lord knoweth the thoughts of man, that they are vanity."

The fact that this planet has ceased to be a suitable place for God's children to live, under present conditions, should not be a conundrum. David prophetically voices the Christian's sentiment: "O thou Eternal, thou avenging God, appear!"

Considering all these points it is quite apparent that not many of the race will be salvaged when the great Judge comes to establish His immaculate kingdom where no being unprepared shall "enter." (John 3:5, 7.)

What a glorious kingdom this is to be! involving the whole earth, renovated and renewed (2 Peter 3:7-14) as originally planned, according to the replica sample displayed in Eden, and suggestively given to Peter, James, and John—Mark 9:1-9. Peter preached about this "restitution ('restoration,' Moffatt; 'reconstitution,' Weymouth) of all things," exhorting the people to repent and be converted that they may be prepared for the "times of refreshing" which will synchronize with the presence of the Lord, namely, "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 ('retain,' Diaglott) until the times ('period,' Moffatt) 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.

"To love and to worship Him" not only exalts Him, but such expressed love and worship also quicken within the suppliant new vigor of purpose and new devotion of aim to be like Him who is loved. Such love and such worship are of untold value to the worshiper.

"We shall be LIKE him; for we shall SEE (understand) HIM as HE IS."—1 John 3:2.

## THE HEAVENS RULE

By C. F. Knott

MANY in our day, as king Nebuchadnezzar in his, do not understand "that the heavens do rule" (Daniel 4:26), and "that the Most High . . . giveth (the) kingdom to whomsoever he will" (verse 17). But this fact is clearly set forth in God's dealing with Nebuchadnezzar.

Nebuchadnezzar and Cyrus are called servants of God (Isa. 44:28; 45:1; Jer. 25:9) because God used these kings in His dealings with His people, as well as with other nations. Nebuchadnezzar did not realize that God had given him the kingdom of Babylon, and as the king expressed it, God had to deal with him by many signs and wonders before he realized that "the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will." How-

ever, different from Pharaoh, Nebuchadnezzar lifted up his eyes to heaven and blessed the Most High and praised and honored Him that liveth forever and ever; and no doubt some day we will see this heathen king in the kingdom of God. On at least two different occasions had God sought to reveal Himself to the king. Once God fulfilled his desire and showed him the complete history of the world from the time of Babylon until the final setting up of God's kingdom on earth as found in Daniel 2.

Then again God revealed Himself mightily in the deliverance of the "faithful three" out of the fiery furnace when they refused to bow their knees before the golden image. On both of these occasions the king saw and recognized that there was a God of heaven, but he did not realize that this God was the only God; he only recognized Him as the God of gods. (Dan. 2:47; 3:28.) Not until God took hold of him and gave him a heart of a beast and made him eat grass like an ox and let him get wet with the dew of heaven until seven times passed over him, until his hair was grown like eagles' feathers and his nails like birds' claws (verses 32, 33), did he learn to know the God of heaven as the only God. No doubt seven times stand for seven years. (Compare Daniel 7:25 and Revelation 12:14 with Revelation 13:5 and 12:6.)

After God had given him that impressive dream recorded in Daniel 4 and had warned him by his faithful servant to repent and turn to God, God still gave him twelve months of grace (verse 30); but as he still had failed to acquaint himself with God, in the pride of his soul he spoke 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 fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." (Verses 30, 31.) Then he lost his reason and was driven out to the beasts of the field until seven times passed over him; and when at the end of the given time he looked up to heaven, not to the gods of Babylon, but to heaven, and recognized the most high God, his reason came back to him and he blessed the Most High and praised and honored Him that liveth forever and ever. (Verse 34.) He was sought by his statesmen and reinstated to his former position of honor. God gave it back to him, and he knew then "that the heavens do rule" and that the Most High gives the kingdom to whomsoever He will.

The tree which the king saw in the midst of the earth, the height of which was great, reaching unto heaven, the sight of which reached to the ends of the earth, the leaves of which were fair, and the fruit much, and in which was meat for all, in which the fowls of the heaven dwelt, and by which all flesh was fed, which was cut off and which was hewn down no doubt refers to Nebuchadnezzar, as shown in verse 22: "It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth."

Reader, let us draw the lesson that God has placed therein for us and humbly serve Him.—*The Bible Advocate*.



## FALSE GOSPELS

By J. G. Haupt

I AM asked to say a few words on John 14:2, which reads as follows: "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 did not mean to infer that Jesus said there were mansions in a house, but that in God's great plan of the ages, in His *oikia*, (the Greek word translated house), there are many abiding places.

Mrs. Zebedee had asked a special favor for her sons, John and James. She had requested that they should be given the most prominent positions when Jesus came into His kingdom. (Matthew 20:20-23.) The Lord taught her that in the kingdom age one would not be above another. At the last supper Jesus girded Himself and washed the disciples' feet. Humility was the lesson. In God's great *oikia* there is provision made for all that knock in faith for admission. Jesus has gone to prepare our inheritance.

His ascension gave Him a place at His Father's side. There He is the Head of the church, which is His body. He will return in like manner as He ascended, after which He will remain with His own forever.

A hymn writer has enlarged upon the translation of the King James Version. He speaks of "mansions in the sky," thus giving us an entirely different gospel from that of Christ. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 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."—Galatians 1:8, 9.

This double curse pronounced against all that preach (or teach or sing) a false gospel is a very serious matter. The false gospel that is the most commonly believed is probably the one that asserts that saved men, women, and children at death go to heaven. The resurrection gospel so strongly presented in the Bible, especially by the Apostles Peter, John, and Paul, makes it very clear that the just shall rise in the first resurrection, making that the only hope of life after death for them.

Another false gospel is that concerning three Gods in One, which is so different from the first line of the ten commandments (Exodus 20:3), the first line of the Lord's prayer (Luke 11:2), and numerous other biblical statements concerning the unity of God.

The first four books of the New Testament are known as the Gospels. One of them (Matthew) describes God's kingdom as "the kingdom of heaven," another (Luke), as "the kingdom of God." This kingdom is not in the heavens, but is of heavenly origin, all plans for it being made in the heavens.

The new Jerusalem, prepared above, is to come down out of heaven with the Messiah when He comes. (Rev. 21:

2.) Figurative language has its own laws. We are not to suppose that the new Jerusalem will be a city of marble and cement, with streets of actual gold, and literally above the clouds. But this beautiful language has its symbolic meaning.

In the first resurrection two classes appear, both of which are righteous. The righteous dead are called to life, and the righteous living are changed in a moment to immortality. None come from the sky except Christ, as no other has gone there. Let the devout Christian be satisfied to speak only as the Bible speaks of these things.

## THE SUICIDE TRAIL

By D. G. Harvey

EARLY in the spring of this year, a man of middle age, still in the prime of life, once wealthy, but having lost all in the crash that followed the financial breaking-up of 1931, became so despondent that life to him was a burden. From the top of the Soldiers' and Sailors' Monument at Indianapolis, he leaped from a window, to fall a mangled mass among the stone figures many feet below.

"What a horrible death!" "He must have been insane!" These were common remarks referring to the incident.

If you notice the large metropolitan papers, any day you will read of such events. There seems to be a continual trail of suicides. What is the cause? Have men gone mad?

Webster tells us that "*Suicide* is the act of taking one's own life; self murder."

Brethren, the Christian who does not follow the great Leader, our Lord Jesus Christ, is just as truly a suicide as is the man who takes his own life today.

But you say, "I have been baptized; I belong to the church."

Yes, dear one, perhaps you went into the water and were baptized for the remission (forgiveness) of your sins in accordance with Acts 2:38. But have you followed your Leader? If Jesus had stopped there, where would the ransom have been? If the apostles had stopped at baptism, where would the church have been today?

You come out of the water free from your past sins. There is nothing against you, and you have done nothing to grow in grace. You are a child; really, a blank, as the machinist would say if he were to take up a blank gear before the teeth are cut. Let us name some of the teeth: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Galatians 5:22, 23).

You rise to walk in newness of life (Romans 6:4). You must develop the fruits of the Spirit; follow the steps of the Master. "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.

What was the example set for us? He went through-

out every city, preaching and showing the glad tidings of the kingdom (Luke 8:1). He went about doing good (Acts 10:38). We are not under the law of sin (Romans 8:2).

To be sure, we die; but we know that if we are faithful and keep the law of our Master, we shall *live* and *reign with Him* (2 Timothy 2:12).

His law is not grievous. It is not worded in great legal phrases. The common and lowly can understand. It is very simple. The law is fulfilled in one word (love): "Thou shalt love thy neighbour as thyself."—Galatians 5:14. "Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6:2.

We call ourselves Christians, disciples of the Son of God. The all-wise Teacher gave us one sure sign to prove our claim: "By this shall all men know that ye are my disciples, if ye have love one to another." We cannot follow His steps and not walk in *love*. "Ye are my friends, if ye do whatsoever I command you."—John 15:14.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. Here is another command. Are you His friend?

But remember, preaching is not the whole matter. A man may be a wonderful speaker, he may be able to hold his congregation spellbound for hours; but without *love it is suicide for him!* You are surprised? It is sad, but true. Listen to Paul: "Lest that by any means, when I have preached to others, I myself should be a castaway."—1 Corinthians 9:27. (Read 1 Corinthians 13.) Why? Let James tell us: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

What is the result? Let Paul again answer our question: "The wages of sin is death."—Romans 6:23. *Justice?* Yes, that man dies of his own will—a suicide.

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### THE WORD OF GOD IN PUBLIC LIFE

SOMETIMES it seems as though a popular familiarity with the Scriptures is not as great at the present time as it has been in the past in American life. The foundations of our society and of our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country. Every one who has given the matter any thought knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race. It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great Book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes, it raises the whole standard of human relationship.

—Calvin Coolidge.

### WHY PUT THEM OUT?

JUST what should be done with unruly children in the Sunday school? Should they be removed? God forbid. What would the Master think if we should cast out a child from His house?

Oh, love them, teachers, no matter how bad they are. I love every one of mine. I love the little clean ones from well-to-do homes because they are so sweet and clean; and I love the little dirty, neglected ones because they need my love. If they are too dirty I wash their little faces and hands after they come to Sunday school (unless you really love them and their mothers so much that they know you love them, don't try that, though, or you will give offence, but I do—in love) and mother soon takes the hint and they come neat and clean to Sunday school. If they are too ragged, get them some clothes unless you are too poor, in which case you can pray. I prayed for some of my children this winter till one Sunday a well-to-do member of the church asked me to call at her house that week. When I called she gave me money to buy cloth to make the little clothes I had been asking God for.

Be patient and loving and kind; care for little noses and sticky fingers (I carry extra handkerchiefs for that) and the little muddy feet that are held up for little shoes to be tied. Be willing to answer all sorts of questions, and listen with interest to childish confidences.

Teach them to respect the house of God. When mine begin to get unruly I always ask, "Who can tell me whose house this is?" The answer is always, "God's house." Then I ask, "And how does God want us to act when in His house?" They always get quiet when they remember that it is God's house in which they are.

See the needs of each child and pray that God will meet that need. If a child is untruthful (and many are) pray for him; if he is selfish (most children of well-to-do parents are), if he swears, or smokes, or is in need of bodily healing, or whatever his need is, take it to God. Pray for them daily. Find out where they live and call on their mothers. Let mothers know you love their children. If a child is absent find out why, by calling at his home.

Don't expect to just go on Sunday and "teach" the class, and feel that your duty is done. It is not. I work at my class seven days in the week, yea, and many nights when I awake a prayer goes up to the throne in regard to some member of the class.

I find that house to house work pays—if you truly love God. I believe it is the greatest work a woman can do. But you need to really know the Bible to be successful. Don't argue with any one and be sure you are prayed up and soaked through with the love and wisdom and patience that God alone can give. Carry your Bible, a song book, a supply of good tracts to give out as you go.

Oh, wake up, Sunday school teachers! See how great is the work God has called you to do, and do it with all your might, and may God bless the doing of it.—Mrs. H. F. Foster in *The Pentecostal Evangel*.

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"THE LORD IS MY SHEPHERD; I SHALL NOT WANT."

### "BE PREPARED"

NOT since the days that Noah began to cruise the seas has there been such crying need for study and appreciation of divine commands. In spite of the fact that some say that those who lived before the flood (commonly known as "antediluvians") actually mated with demons who were real beings, the world was hardly in a more unrighteous condition than it is at present. Never has atheism succeeded in inducing people to deny the existence of God so rapidly as it is doing now. At few times in the earth's history has as little interest been shown in religion by the general populace as is being shown today.

These circumstances place the ones who do hold some interest in religious thought in a position of unsurpassed responsibility. Upon those who profess a belief in God rests the task of proving to mankind that the Christian is in truth what he purports to be, and no harder office can be devised by the healthiest imagination. Every member of the church, Sunday school, and Berean society is in control of the salvation of every other man. The great commission was not designed simply for the apostles, but for all who attempt to stride in the Messiah's footprints.

As the older ones become unable to maintain their former tasks, the burden of carrying forward the work of the church drops on the shoulders of the young people. Unpreparedness in religious fields is as bad as unpreparedness in time of war; so it follows as a matter of course that the oncoming generations must prepare themselves thoroughly to replace them who must vacate the places they have filled.

Such preparation as is needed can come only from two things: first, a recognition and acceptance of their responsibility by the young people; and second, the acquiring of the things they must know in order to carry on the work successfully. There exists no better method for securing both of these than to study the Bible in connection with the aid provided by Berean books, classes, and correspondence courses. All of the principal teachings of the gospel proclaimed by the Christ are analyzed carefully by lessons intended primarily for youth. Too great stress scarcely can be laid upon the value of such study. Effort and time is well spent in using it. In the words of the Boy Scouts' motto, "Be Prepared!"—Arlen Marsh.

### YOUTH

DEAR young person, be persuaded to give your early years to God. There is a special promise for you. "Those that seek me early shall find me."—Proverbs 8:17. Perhaps you think, "I am too young to be religious yet." You say, "Let me enjoy the world a little; I have plenty of time before me." Are you too young to be religious? But you are not too young to die, nor too young to be punished in after life. You may not reach manhood or womanhood, much less reach old age. Multitudes die as young as you. If you enter a burial ground, how many of the graves are those of young people? Religion alone can render you truly happy. "Remember now thy Creator in the days of thy youth."

Jesus will be your Guide amid the snares, your Comfort amid the sorrows, and your Guardian amid the dangers of life. Lose not for one day the privilege of possessing such a Friend. Say this moment in your heart, "My Father, thou art the Guide of my youth."

—Lillian Dauntler, Dixon, Illinois.

### WHAT LOVE DOES

IN PAUL'S letter to the Corinthians he talked of many practical, everyday things which come up in Christian living and advised people as a father would a child.

The most beautiful part of one of these letters is the thirteenth chapter of 1 Corinthians. In this he told the people that even good acts may not have love in them. We see much in the world today that looks like love, but comes from selfish motives.

Paul goes on to tell how love shows itself in the lives of those who have it. He speaks of two ways in which it does this. One way, Paul says, is to do good things for and toward others. The other is to keep sweet when unkind things are done to us. Both of these ways of showing Christian love may be expressed by kindness, gentleness, and sympathy.

The endurance of love surpasses every earthly thing. Since God is love, how could it be otherwise?

At present, however, the vision of love seems to be partial and incomplete; probably few people recognize its greatness.—Mrs. Paul Klepinger, Brookville, Ohio.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Blessed be the Lord God . . . who only doeth wondrous things."*

### A LITTLE CHILD SHALL LEAD THEM

"I WANT the bicycle today," said John angrily.

"You can't have it," shouted Jim. "You had it yesterday most all day."

"I did not; I only had it two hours," argued John.

"Well, anyway, it's mine now." And with that, Jim, who was a trifle larger and heavier than his twin brother, gave the handle bars a yank that sent the other sprawling, and he started triumphantly down the walk. But something halted him.

"Jimmie and John, come here a moment!" called the clear voice of Mother. And looking daggers at each other, the nine year olds reluctantly mounted the steps and flung themselves into chairs in the sun porch where Mother was sewing.

"Well, how are my camels this afternoon?" queried Mother, avoiding any mention of the quarrel which both of them knew Mother had witnessed and because of which they were sure she had called them in.

Shamefacedly, though curiously, they chorused, "Camels! What do you mean, Mother?"

"Haven't you heard, boys, that no amount of training will make a camel sweet tempered?"

"Those that were in the circus parade looked gentle enough," said Jim.

"And the one at the zoo seems good-natured," added John.

"Yes, and two little boys I know look good-natured most of the time, but you never can tell!" rejoined Mother, laughingly, but accusingly.

Forgetting their quarrel for the time being, the twins asked Mother to tell them more about this interesting feature of camel life which was so new to them. And she related how that, though they are used year after year by men, they never become gentle as horses or dogs do.

"Even when they are treated very kindly by their master, they often turn against him and bite or kick at most unsuspected moments," said Mother. "They may be well fed and not over-worked, and yet they seem to hold a grudge against all who come near them."

By this time the twins were entirely absorbed in the story of animal life which Mother was telling them, and

questions and answers flew back and forth for several minutes.

"I just don't see any sense in keeping such sour dispositioned beasts around, do you, Mother?" finally said John, with a slightly crestfallen air. For both boys were beginning to see why Mother had called them by that new name.

"They are most useful in desert countries, boys, because they can endure what no other animal can. But some day they will be tame as Trix is, and not only the camel but all other cross animals also," said Mother.

"Yes, I remember the verse I learned for Sunday school that said, 'The wolf also shall dwell with the lamb,' and I often wondered why the lamb wouldn't be afraid," said Jim.

"And there's something about a little child leading a lion, isn't there, Mother, in that same verse?" queried John.

Then Mother proceeded to tell them how that when Jesus returns the natures of all the wild animals will be changed so that they will live at peace among themselves as they did in the Garden of Eden long, long ago.

"All the people also will be peaceful and kind and loving to each other at all times," Mother finished quietly. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

And two thoughtful little boys went down the steps arm in arm, taking their beloved bicycle between them along the walk over to a neighbor boy who didn't own one, to give him a couple of hours of pleasure.

Thereafter Mother only needed to call, "Camels," in her clear happy voice, when she heard the twins quarreling. Instantly the angry voices subsided, and the boys thought of the time when you can play with a lion or a bear and not be afraid, and they wished the time would hurry and come.

"Even so, come, Lord Jesus."

"Learn to bear and forbear,  
Forget and forgive,  
For this is the way that  
All Christians should live."

"Who are you, Jesus?"

"I am the Light of the world. If you are afraid of the dark, I will give you light. I am the Good Shepherd. If you are lost, I will find you and bring you back. I am your Friend always."

# With Our Sunday Schools

LESSON 6. — November 6, 1932

## THE CHRISTIAN AND WORLD PEACE

Psalm 22:27, 28; 67:1-7; 72:8-19; Isaiah 2:1-4; Matthew 28:16-20; Ephesians 2:13-19

Devotional Reading: Psalm 46:4-11

### GOLDEN TEXT

Blessed are the peacemakers: for they shall be called the children of God.—  
Matthew 5:9.

### A STUDY OF THE SUBJECT

**Topic: The Christian and World Peace.**

**Basic Truth:** "Nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:4.

**Outline:** I. Man's Attempts to Bring Peace. II. God's Way of Bringing Peace. III. The Christian's Contribution to World Peace.

**I. Man's Attempt to Bring Peace.** That peace in the family, community, nation, and world is a desirable thing is indisputable. Civilization cannot progress, happiness cannot be achieved so long as war and danger of war confront the people of the earth. Men have devised many methods by which they hoped to establish peace among the nations; but all such attempts have failed because of selfishness and international suspicion.

**II. God's Way of Bringing Peace.** God's method of bringing peace is first individual (Eph. 2:13-19), and then national (Psa. 72:9-17). He brings peace among individuals and races by breaking down the prejudice and suspicion that exist through uniting them in the unit body of the Lord. In Christ they realize their "blood" relationship to all others who are in Him and experience a feeling of sympathy and fellowship for them all, regardless of race or sex. (Gal. 3:28.) When Christ returns, God will establish world-wide peace under the rulership of His Son.

**III. The Christian's Contribution to World Peace.** The Christian realizes that universal peace will not be experienced until the Lord comes; but nevertheless, he is deeply sympathetic toward all righteous efforts that men put forth to bring it about. At the same time, the greatest contribution he can make to world peace is the preaching of the gospel of the kingdom of God, that men may be induced to believe the gospel, repent of their sins, be baptized into Christ, and eventually obtain a place upon His throne to assist Him in bringing peace, brotherhood, and good government to the world in the age to come.

### PRACTICAL APPLICATIONS

**Peace:** Our lesson topic today deals with the Christian and world peace. It is evident that the lesson was compiled with the thought that this world condition of peace would be accomplished and brought about through the efforts of man—a noble ideal but one that never can be accomplished. It would be folly to lead people to believe that such a condition can ever be reached under the reign of man. It would be saying: "Peace, peace; when there is no peace."—Jer. 6:14. When people cry, "Peace and safety", then sudden destruction will come upon them. 1 Thess. 5:3. While we realize that we cannot bring about

this reign of peace on the earth until the Prince of peace rules, yet Christian people should exemplify and set forth the "peace of God which passeth all understanding". It is incumbent upon the Christian to "follow peace with all men" (Heb. 12:14) and to "be at peace among themselves" (1 Thess. 5:13). It is well to remember that "the fruit of righteousness is sown in peace of them that make peace."—James 3:14. Therefore we should "follow after the things which make for peace".—Rom. 14:19.

#### Peace

—of the world will come when Christ reigns;  
—is not the offspring of fear;  
—emanates from the heart;  
—is absolutely necessary in church work.

**Real Peace:** It is difficult to realize just what it will be like when there is real peace throughout the universe. Such peace means that every man will be judged righteously, that none shall labor in vain, but all shall sit under their own vine and fig tree and none shall make them afraid; nor shall the inhabitant of that land say, "I am sick". There can be no real peace as long as sin rules and reigns in the heart of man or the curse rests upon mother earth. The "peace that passeth all understanding" now is just a small foretaste of the great peace that will prevail under the reign of our Lord Jesus.—C. E. R.

### THE GOLDEN TEXT

"Blessed are the peacemakers: for they shall be called the children of God."—Matt. 5:9.

So far as I know there is nothing said in the Bible about world peace in the present day. Christ Himself said that He came not to bring peace on earth, but rather division. See Luke 12:51. However we are told to follow after peace, Rom. 14:19; if possible to live peaceably with all men, Rom. 12:18; and to have peace one with another, Mark 9:50. If all Christians would do this, there would be much less strife than there is.

For the ones who are capable of making peace between two or more parties, there seems to be a special blessing in that they are to be called the children of God. "The fruit of righteousness is sown in peace of them that make peace."—James 3:18. World peace will come when the Father wills it, and the record reveals nothing that Christians can do to hasten that day.—L. A. R.

### YOUNG PEOPLE AND ADULTS

#### Christians and World Peace

Statesmen and thinkers of today are agreed that world peace is an economic necessity; otherwise our civilization will destroy itself.

Furthermore, they know that world peace cannot be achieved until all nations are ruled by one supreme ruler. It is agreed that there cannot be internal peace unless the nations of this world are welded into one vast kingdom with but one supreme ruler.

"Peace on earth, good will to men" should be one of the fondest hopes of every Christian, but we should want it in the way and at the time God has told us we could and would get it. God's Word tells us that universal peace will be achieved by Christ alone, when He shall sit upon the throne of David. All efforts at world peace now are attempts to achieve that millennial condition by man's own efforts, leaving Christ out of the picture. Satan is making another attempt to rob Christ of His glory and honor. Shall we help him or shall we preach the gospel of the kingdom as Christ commanded? A careful reading of 1 Thessalonians 5 will tell us that God's church people will not cry for world peace.—H. A. S.

### INTERMEDIATE CLASS

#### Why Work for World Peace?

When Jesus the Savior was born, angels heralded His birth with this beautiful refrain, "Glory to God in the highest, and on earth peace, good will toward men". But as you pursue the study of history in your school life you will realize that there has never been peace over the entire world except for very short periods of time. And yet we know that the angels of God could not have been mistaken. What does it all mean to us, then? If man, with his advancing wisdom and improved facilities, has not been able in the nearly two thousand years since that wonderful event to establish and maintain peace, it is quite evident he will never be able to do so. Though Christianity in general believes and teaches that man will eventually bring a state of perpetual peace over the entire earth, in the light of history and Scripture we find ourselves at disagreement with this thought. But perpetual peace will finally be established through the efforts and by the aid of that One whom God ordained to establish it—Jesus the Christ. Read Micah 4:3; Psalm 46:9, 10; Isa. 9:6, 7; 32:17, and many more.

That, however, does not relieve the follower of Christ today of his duty to bring peace wherever and whenever possible. Many wonderful blessings are promised to the one who does all in his power to promote peace among his friends and associates. Jesus calls him, "blessed" or happy, and among His last words to His disciples He says that He will give peace to those who love Him. Let's see how many of us can be peacemakers.—M. G.

# AMONG THE CHURCHES

## BLAIR, NEBRASKA

The Church of God at Blair held its annual Rally Day services on Sunday, Oct. 16. The meeting was a success in every way, the weather was beautiful and the attendance very good. We had Sunday school and preaching service in the morning. Sr. Lucille Le Crone delivered a fine discourse on "The Return of Christ."

A basket dinner was served at the home of Bro. and Sr. Harvey Krogh. We reassembled at the church at 2:30 for our Rally Day program, which closed with a sermonette by Sr. Le Crone, exhorting us not to forsake the assembling of ourselves together in these last days.

We were very glad to welcome our elder, Bro. M. D. Newell, back to services and his place as teacher of the Bible class, as he had been absent several Sundays due to illness.

## LOS ANGELES, CALIFORNIA

Sr. Mary E. Allard of 18216 Rayen St., North Los Angeles (formerly Zelzah), who is in her eighty-fourth year, lives alone in her little home, near her son Glen's family. She enjoys talking of her hope of the soon coming Savior.

Bro. Eugene Howard, 2522 Florence St., Arcadia, is sadly afflicted with creeping paralysis. Such afflictions bring to our minds the promises recorded in Isaiah 35, and we hope for the fulfillment ere long. Write to Bro. and Sr. Howard letters of cheering sentiment.

Sr. Jessie Scroggs is taking an enforced vacation from her desk at the telephone office, and is under the care of a specialist. We trust that the rest and treatment will soon restore her to normal health.

Bro. J. C. Smith, 1040 Worcester Ave., Pasadena, who meets occasionally for worship with our brethren in that city, is reported to be in very poor health. He, too, is in the eighties.

Bro. S. G. Elton is finding it difficult to hold regular meetings since one family has moved away and the infirmities of age prevent others from attending.

Sr. Ora Knott and daughter Virginia have been having a long siege with the "flu" and have been unable to attend any of our services.

Sr. Alma Bandt is visiting friends in San Bernardino. We miss her from class.

## GRAND RAPIDS, MICHIGAN

The church group here sprung one of the most complete and successful surprises on the pastor and wife Oct. 15 that they have ever had. Having successfully decoyed us to the church basement, which was beautifully decorated for the occasion, they then went through with an evening of farewell and good wishes for our trip south. Such loyalty and Christian fellowship make us look with joy to the return and make us plan for the labors together this winter.

Last minute arrangements are being made for our all-day anniversary services for Oct. 23. Committees are appointed for arranging the dining room, preparing the meal, serving, and dishwashing. At 2:30 a short anniversary service will be held and the communion observed.

When these lines appear, we expect to be on our trip to Alabama and Louisiana and will be gone from the local church for three Sundays.

F. E. Siple, Pastor.

## TO OUR CONTRIBUTORS

Commendatory letters are pouring into the office from all parts of the country commenting on the strength and interest of the articles that have been appearing in our columns in recent months, and The Herald takes this opportunity of passing on to our corps of able writers these expressions of appreciation, which we feel are so well deserved.

The men and women who write for The Herald are addressing, according to conservative estimates, an audience of from three to four thousand thoughtful persons each week. It is both a privilege and an opportunity to be prized to be permitted to speak to so large a body of people on behalf of the gospel of Christ.

The Herald takes much pleasure in joining our subscribers in thanking our literary workers for the splendid service they are rendering to us and to all humanity through their labor of love.

## MINNESOTA FALL CONFERENCE REPORT

The Minnesota Fall Conference was held at the Bergen church, commencing on Friday morning with Bible study, and preaching in the evening.

We had a very good conference, with five ministers present, John Denchfield, Virgil Thoms, Adna Hoskins, T. W. Savage, Sr., and Richard Le Crone of Nebraska.

Letters were received from brothers Clyde E. Randall and Sydney Magaw, from whom we were glad to hear.

Bro. and Sr. Thoms sang a number of beautiful selections, helping very much with the meetings.

The state Bereans put on a program Saturday evening. We are glad to see the young people interested in the Master's work.

In all we have had a very pleasant time in the Lord's house. Dear ones in Christ, pray for us here in Minnesota.

Mrs. T. M. Savage, Sr., Sec.

## OUR THANKSGIVING NUMBER

Our special Thanksgiving number of The Restitution Herald will be issued on November 15 in order that it may reach all subscribers before Thanksgiving Day. We want you to have a place in this number. There are two ways in which it can be done. You may express your gratitude to God for His blessings of the year through a short letter for publication or by making a contribution to His work, which will be acknowledged as a Thanksgiving contribution.

In spite of the depression under which the world has been suffering for so many months, God has been very good to us. His provision for our prosperity and well-being has been most generous. The fields and orchards are filled with His beneficent gifts, and any lack we experience must be laid at the door of man's incapacity and selfishness. The riches of Grace and the riches of Nature are as great as they ever were. So let us show our sense of gratitude in word and deed.

Manuscripts and remittances for publication in the Thanksgiving issue must reach the office not later than November 11 if they are to appear in the special number of the paper. Let us hear from you all.

## NIAGARA FALLS FALL MEETING

I wish to extend on behalf of the church a hearty welcome to all to attend our Annual Fall Meeting on Sunday, October 30, 1932.

Any coming from a distance on Saturday will gladly be cared for, and if coming by bus or train will be met if you will notify our secretary, Mrs. Elsie Moore, 1641 Weston Ave., or myself at 1832 Linwood Ave., Niagara Falls, N. Y. The church is located at 1926 Tenth St. Come with a prayer in your heart for a successful meeting.

Yours in the blessed hope,

W. H. Moore, Elder.

## REPORT OF J. M. MORGAN

I began work as an independent evangelist of the Church of God in Christ in August, 1932. Eleven dear ones were baptized into the all saving name of Christ. Their names follow: Mrs. Lenora Pyle, Bristow, Okla.; J. A. Clay, Mr. and Mrs. Wm. Clay, Mr. and Mrs. Oliver Massey, Mrs. Chas. Mobley, Mrs. Chas. Clay, Mr. Truman Mobley, Jiles Mobley, all of Bixby, Okla., Rt. 1; and Mrs. Bertie Winters, Mounds, Okla. I am very glad to have the pleasure of presenting these fine brothers and sisters to your care and love. Mr. Chas. Clay plans to be baptized on the fifth Sunday. Praise the Lord for His many blessings.

I set the church in order with twelve members present. We took the Lord's supper Sunday night. The following day my wife, daughter Elfreda, and I bade these dear brothers and sisters good-bye, promising to return for another gospel meeting.

Who is paying the bill? "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. As to who is paying in this instance, here is the statement:

J. A. Clay, cash	\$14.50
J. A. Clay, 4 casings	18.00
J. A. Clay, 15 bu. corn	5.00
Wm. Clay	1.00
John Brooks, 2 gal. molasses	1.00
Mr. and Mrs. Wm. Ellis	2.00

Total \$41.50

Brothers, sisters, and friends of the truth, do you want to share with me in this greatest of all work, teaching men and women the way of life? If you decide to help, send all donations to Elder J. M. Morgan, Bristow, Okla., R.F.D. 1, Box 5-B. I also have 1000 new song books, "Songs of Truth." I must sell these books to pay the cost of printing. The price is 25 cents, postpaid.

May God bless you all.

J. M. Morgan.

## REPORT OF J. H. ANDERSON

On September 20th we began a special meeting at Hillisburg Church of God, our home church. The meeting came to a close on October 7th. We spoke eighteen times and Bro. O. J. Parker twice. The attendance and interest were very good. The following persons were baptized: E. Logan; Prof. Otto Dick, principal of the Kempton High School; William Hampton; Mary Hampton; and June Roth.

J. H. Anderson.

**MRS. HARRIET OLSON**

Mrs. Harriet Olson, wife of Fritz Olson, died Friday, Oct. 14, after a long illness. Mrs. Olson was the daughter of Mr. and Mrs. Otis Holes of St. Cloud, Minn. Funeral services were held in the Church of God.

Mrs. Olson was a good wife. Her desire was to make others happy. She leaves her husband, both parents, and a brother and sister. May the Lord comfort and bless them, that when Jesus comes it may be said by them as it was said by the Apostle Paul, "O death where is thy victory? O grave where is thy sting? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

A. E. Hoskins, Pastor.

**JOSEPH HENRY DREW**

Joseph Henry Drew was the only son of Henry J. and Amy Nowell Drew. He was born in Dixon, Ill., Oct. 23, 1860, and died in Cloquet, Minn., Oct. 11, 1932.

When a young man Mr. Drew took a claim at Wessington South Dakota, where in 1887 he was married to Miss Lena Gilkeson. Aside from the few years spent in farming at that place, his entire life has been spent in or near Dixon.

He is survived by his wife; one daughter, Mrs. Olive Guttery, of Lynch, Neb.; and three sons, Herbert, of Cloquet, Minn., Lee, of Dixon, Ill., and Howard, of Mifflintown, Penn. His three sisters: Rilla, Ada, and Anna Drew, of Dixon, Ill., also survive.

The above brief biography, handed to me, gives the story of a life of seventy-two years. He was of modest and retiring habit, as I knew him. He had the reputation of being a man of honesty and integrity. He was quiet, kind, and gentle in disposition and, withal, truthful and upright in his conduct; a good and honorable citizen.

Funeral services were conducted in the Church of God church house in Dixon, where his friends and neighbors of many years assembled to pay tribute to his memory. He rests, while we pray for the coming of the Life Giver, to wipe away all tears, heal the brokenhearted, and reward us all, according as our works shall be.

L. E. Conner.

**JAMES ALEXANDER WILLIAMSON**

James Alexander Williamson, one of the oldest and earliest residents of Golden Rule Home, having entered June 30, 1926, fell painlessly asleep in death on Oct. 19, 1932. Some months ago he suffered a stroke of paralysis which not only weakened his body, but deadened his sensibilities to such an extent that he knew nothing of the death of his wife, which occurred on Sept. 6 of the present year.

Bro. Williamson was born in Lafayette Co., Wis., Dec. 9, 1847. He married his life-long companion, Miss Mary Jane Crouch, Dec. 8, 1867. They were the parents of one daughter and four sons, but two of whom survive them: Oscar of Grand Island, Neb.; and Arthur of Portland, Ore. They leave several grandchildren also to mourn their passing.

Husband and wife were united in faith as they were in heart, having been baptized at the same time by Eld. Almus Adams in 1893.

The greater part of their lives was spent in Iowa and Nebraska. In the latter state they proved most devoted supporters of the work of the conference of the Church of God, to which they ever remained true.

They now rest side by side in Daysville Cemetery, in the plot of Golden Rule Home, awaiting the Master's call. The funeral sermon for Bro. Williamson was preached by Eld. G. E. Marsh, who based his remarks on Job 3:1: "There the wicked cease from troubling; and there the weary are at rest."

**ANNA LEHMAN**

Anna Lehman, daughter of Jacob and Rachel Doll, was born Oct. 22, 1866, and died Oct. 9, 1932.

On March 21, 1889, she was united in marriage to John Lehman. A few years later she united with the Church of God at Brush Creek, Ohio, and remained a faithful member until death. She loved the church and its divine teachings, and expressed her readiness and willingness to be called to rest.

She leaves to mourn her loss, her husband, Bro. John Lehman of West Milton, Ohio; two sisters and three brothers, as well as other relatives and a host of friends.

Funeral services were conducted by the writer from the home in West Milton, and the Brush Creek Church of God on Tuesday, Oct. 11, after which she was placed in the Curtis Cemetery to wait the coming of Christ.

S. E. Magaw, Pastor.

**SPECIAL CONTRIBUTIONS**

Elizabeth Ordnung	\$15.00
Jeanne Lyon	2.00
John Sweet	1.50
Mr. and Mrs. Irvin Ferguson	1.00
Russell Harman	\$ 2.00
Mrs. Howard Moore	.48
Ida F. Orem	20.00
Mrs. A. J. Chaplin	1.00
Mrs. Bernice Brown	1.00
Leila E. Whitehead	20.00
Lottie E. Young	25.00
Hazel Wilde	8.00
Total	\$96.98

**HERALD RECEIPTS**

C. E. Randall, Mrs. G. Bottolfs (for another), Levi Gabrielson, Lottie E. Young (for self and another), M. W. Lyon (for others), Fern Blair (for another), Mrs. Emma C. Railsback (for others), Mrs. Frances Pierce (for others), Mrs. L. F. Coffin, Clarence Lapp (for self and another).

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND N. B. I.**

Mr. and Mrs. Leland Hanson; Dorothy Magaw; Silas M. Claypool; Leota B. Hanson; Florence Hanson; Ida Vogel; Mr. and Mrs. Jos. H. Williams; Eva H. M. Fletcher; Helen M. Chisholm; Conrad Dickle; Mr. and Mrs. Arthur Gilbey; Graytown (Wis.) Ladies Aid; Mr. and Mrs. Chas. M. Updike; Ella M. Siple; Ruchie Alexander; Mrs. Mary Woodward; Gladys French; Faye L. Brown; Golden Rule Sunday School, Cleveland, Ohio; Golden Rule Adult Class, Cleveland; G. Long; Wm. H. and Regina Boyer; Almeda Wertz; Mrs. Arra Hanson.

Mr. and Mrs. Chas. Netts; Lawrenceville (Ohio) Church; Sunshine Class, Lawrenceville Church; Mrs. D. F. Beck; Clarence Lapp; W. A. Reid; Luella Caples; Ida F. Orem; Mr. and Mrs. F. L. Austin; Etta L. Elton; Albert Siple; Mrs. Ray Maysilles; Mrs. Eva L. Page; Jessie W. Donaldson; W. S. and Ruth Tomlinson; Lottie E. Young; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mildred Stantal.

Mr. and Mrs. M. Fetters; Hilda Fetters; Lydia Railsback; Marian R. Richards; N. Goodreau.

**BETWEEN YOU AND ME—**

The next monthly meeting of the N. B. I. Board will be held on Monday afternoon, November 7. A full membership is expected.

The men of the Oregon church have been climbing higher the last few Saturdays—putting fireproof shingles on the church.

Letters and articles are now coming in for the Thanksgiving number. Have you written yours?

Bro. F. E. Siple of Grand Rapids is on his way to Alabama and Louisiana to begin an extended evangelistic effort. Pray for its success.

A fine list of new subscribers to The Herald reached us recently from Sr. E. C. Railsback of Los Angeles. We thank you, Sr. Railsback, and trust that others will follow your example.

And while we are speaking of The Herald, we might mention an order from Bro. Patterson, also of California, for 35 copies of our issue of October 4. Many are finding that the paper can be used successfully in interesting those who are unacquainted with the gospel of the kingdom in these great truths.

One of our most able contributors, who is a layman, writes, "I love our paper and would like to send it to others, but financial conditions grow worse as winter draws near. Am working but three days each third week, which leaves funds rather short for desires." Could he see all the commendatory letters that reach us he would know that he is giving much through his writings to the cause of the Master.

Do not overlook the announcement of the Thanksgiving Day issue of The Herald. We are waiting to hear from you.

The Brush Creek (Ohio) church will begin a series of meetings on November 13th, to continue over the 27th. Their pastor, Bro. Sydney Magaw, will be the speaker.

On Friday evening, October 21, members of the Church of God in the Plum River district, near Lanark, Illinois, met in business session and formed a new church organization. This organization is the outgrowth of Bro. Austin's efforts put forth there just recently. Bro. Harvey Krogh is remaining there as their temporary pastor. Pray that they may grow in grace.

We were glad to welcome one new regular member to Golden Rule Home family recently in the person of Mrs. Emma P. O'Byrne. Mrs. O'Byrne has been a resident of Oregon for more than thirty years, is of keen intellect, and pleasing personality. She is the widow of a Methodist minister. Mrs. J. E. Steffa, also of Oregon, is making her home with us for the winter at least.

In the next issue Bro. Alldridge will follow his present article on "Sin" with one on "Lawlessness." Sr. Young will bring another helpful message. A number have expressed the desire that we occasionally republish some of the splendid writings of our talented authors of the past. One from the pen of H. V. Reed has already appeared. Next week we will print an article on "The Spirit of Man" by Bro. George Moyer. This article originally appeared in The Rock, a quarterly edited by Bro. Samuel Wilson in 1890.

# BAPTISM

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*(The following article will be of special interest to our readers in that it presents with clarity the views held by the Church of God on the subject of baptism more than seventy years ago, as the article was published anonymously in the Gospel Banner of June 1, 1861. It was probably written by the editor of that journal, Brother Benjamin Wilson, the talented translator of the Emphatic Diaglott. We print without quotation marks.)*

THE word "baptism" is Greek (*baptisma*, the final *a* cut off), and signifies a dipping, plunging, immersing, or immersing. "Sprinkle" comes from the Greek word *raino* and means to sprinkle. The two words do not mean the same. *Raino* is nowhere applied to baptism.

There is but one baptism, for Paul says: "One Lord, one faith, one baptism."—Ephesians 4:5.

That one baptism is in water; for, says Peter: "Can any man forbid water, that these should be baptized?"—Acts 10:47.

This one baptism in water is a burial: "Therefore we are buried with him by baptism into death."—Romans 6:4; Colossians 2:12. Hence, it cannot be sprinkling, for that is not a burial.

A man is not in Christ before he is baptized, for we are plainly taught that we must be baptized into Him: "For as many of you as have been baptized into Christ have put on Christ."—Galatians 3:27.

Again, baptism is for the remission of sins that are past: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38.

Baptism, like all of God's commands, is essential to salvation: "The like figure whereunto even baptism doth also now save us."—1 Peter 3:21. To say that baptism is not essential is to say that God gave a command which He does not require men to obey.

The one baptism is preceded by gospel faith; and that is the "one faith" (Ephesians 4:5), without which "it is impossible to please him (God)" (Hebrews 11:6); or in other words, it is preceded by a belief in "the things concerning the kingdom of God, and the name of Jesus Christ."

*Proof.* "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12. (1st) Philip preached the things concerning the kingdom of God (2nd) and the things of the name of Jesus Christ; (3rd) they believed (4th) and were then baptized. They were not baptized first and then taught the gospel afterwards.

Christ taught His disciples to go and preach the gospel, or good news (Isaiah 61:1-4; Luke 4:16-21); and this was the gospel of the kingdom (Matthew 4:23; Luke 8:1; Matthew 24:14; Luke 4:43). Men were required to be-

lieve this gospel of the kingdom and then be baptized: "He that believeth and is baptized shall be saved; but he that believeth not (the gospel) shall be damned."—Mark 16:15, 16. Hence, we are taught by the Word of God:

*First.* That we should believe the gospel, which is good news of the kingdom of God.

*Second.* That we should then be baptized into the Christ, be buried with Him by baptism for the remission of our sins, and thereby become heirs to the promises made to Abraham (Galatians 3:29) and "heirs of the kingdom" (James 2:5) which is to be "under the whole heavens" (Daniel 7:13, 14, 27; 2:44; Matthew 25:31-34).

Hence, a man cannot have a gospel baptism without a gospel faith going before it; and to be baptized without a gospel faith and then get the faith afterwards destroys the order of God. This gospel to be believed before baptism is the gospel preached to Abraham (Galatians 3:8, 24-29; Genesis 12:3, 7; 13:14-17).

Reader, do not be deluded with the idea that what some call a baptism of the Spirit will answer the purpose or that it is the baptism enjoined. It is not. Jesus was the Baptizer with the Holy Spirit (Matthew 3:11; Acts 1:5; 2:1-4; 11:14, 15.) The disciples on the day of Pentecost and those believing Gentiles in the house of Cornelius were the subjects of this Spirit baptism. This, however, did not exempt them from an immersion in water. Hence, when Peter saw that God had given the Gentiles His Holy Spirit, he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts 10:47, 48.

The apostles were commissioned to make disciples by teaching and baptizing: "Go ye therefore, and teach all nations, baptizing them."—Matthew 28:19. They first taught the people and then baptized the believers. There were no exceptions to this rule. The law of the faith—baptism—was obeyed by all in the primitive churches. None was esteemed as a Christian, as a saint or holy one, until washed in the waters of baptism. They all became "obedient to the faith" (Acts 6:7; Romans 6:17; 16:26). Even John's baptism would not suffice. Apollos was taught by Priscilla and Aquila "the way of God more perfectly"; and twelve men, John's disciples, were "baptized in the name of the Lord Jesus" (Acts 18:26; 19:1-5).

—*Gospel Banner and Millennial Advocate.*



# THE RESTITUTION HERALD

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## THE SPIRIT OF MAN

*By George Moyer*

WE HAVE no disposition to call in question the fact that man has a spirit, but rather to determine the scriptural meaning and use of the word. There is a popular and conventional use of the word "spirit" as applied to man, the soundness of which we have no hesitancy in disputing. That the spirit of man signifies an "immortal being or soul" dwelling in the body like a man living in a house is so at variance with the uniform teaching of the Bible and so contrary to the facts of human experience and sound philosophy that we are compelled to meet the question fairly and dispassionately. If investigation causes time-honored relics to crumble to the dust, let them go. We cannot afford to lean on a broken staff, nor hug to our bosoms fascinating delusions. It is the solid truth and the comfort it affords that we need and should be ambitious to cultivate and cherish.

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." There is reason and judgment, the ability to think, the power to receive instruction in man. There is the susceptibility of responding to truth—spiritual perception of spiritual ideas—in man, which, more than anything else, distinguishes him from the beast of the field. The horse and the ox can reason with reference to things material, but they are nevertheless powerless to respond to moral ideas. They cannot reason with reference to things morally right and wrong. They have no spiritual perception of moral truth; and therefore they fall below the level of moral responsibility. Man is a moral being, higher than the beast; he is mortal and therefore "a little lower than the angels"; but he is morally a responsible being, seeing that he is possessed with the power of responding to the inspiration of the Almighty and therefore capable of enlightenment with divine ideas. With these thoughts before the mind let us briefly consider the following questions:

### WHAT IS THE SPIRIT?

PRIMARILY speaking, it is the "breath of life." The atmosphere we breathe contains the vitality, the life principle,

of all natural or animal bodies. It must not be inferred, however, that we contend that the word "spirit" always means breath. There are four senses in which the word "spirit" is used in the Scriptures:

To represent a person or being, as for example: "God is Spirit"; angels are styled "ministering spirits"; false prophets or teachers are "seducing spirits," deceiving themselves and others with delusion.

To represent an influence, or power, proceeding from a being. The "Holy Spirit" is an influence proceeding from God. By it the prophets and apostles were moved to speak and write the things revealed to them. By His "Spirit he garnished the heavens." It is the Deity's creative energy by which all visible things were made to appear. It was the Spirit of God that quickened the lifeless body of the Lord Jesus and caused Him to rise from the death state. The time is not far distant when all who are dead in Christ shall also be quickened by the same Spirit into life everlasting: that "mortality might be swallowed up of life."—2 Corinthians 5:4.

The word "spirit" is used frequently in the Bible to indicate a disposition of mind or a state of feeling. It is written, "I will cut off the spirit of man," that is, his ambitious disposition to rule the world independent of his Creator. "Blessed are the poor in spirit" is another example illustrating the use of the word under this head.

To represent the "breath of life," for most assuredly it is the life-giving spirit of all flesh. All passages in the Bible where the word "spirit" occurs can without difficulty be classed under one or the other of the foregoing senses.

It is, however, worthy of remark that in no single instance where the word occurs does it have the meaning of an immortal entity in man. The popular idea that the spirit in man survives the death of the body in a state of consciousness is not sustained by any statement found in the oracles of God. There are four words in the original Scriptures rendered Spirit, viz., *n'shamah* and *ruach* in the

*Continued on page 7*

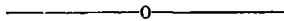
# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.  
G. Eldred Marsh, Editor Paul C. Johnson, Associate Editor

*"Thy kingdom come. Thy will be done in earth, as it is in heaven."*—Matthew 6:10.

## The Editor's Prayer

OUR most gracious Lord, we would thank Thee for the privilege of living in these days of stress and change which betoken so clearly the approach of our beloved Master. We thank Thee that we are permitted to witness the unfolding of Thy mighty plan, the increasing evidence of the truth of Thy Word, and the marvelous manner in which Thou art working unseen and unacknowledged among the nations. Help us to be ever more watchful and ever more prayerful as time goes on, that we may be found of Him without fault and blameless when He comes. Amen.



## Revival of Rome

THAT Rome will again become a power in the earth is agreed by many Bible students, but opinions differ as to the nature and purpose of her revival. Some contend that it will be religious in character, others that it will be wholly political, and a third conception, more in keeping with the trend of present events, perhaps, than either of the others, is that it will be a uniting of the two. The more friendly attitude manifested by Il Duce toward the Pope during the past year or two serves to support the latter view.

Regarding the possibility of a political revival of the old empire, and the lengths to which Premier Mussolini seems willing to go to bring it about, was indicated in an address which he delivered in Milan a week ago. Speaking before half a million persons gathered in the public square to celebrate the tenth anniversary of the Fascist movement, as reported by the Associated Press, Mussolini declared "that Italy was ready to fight anyone who attempts to prevent her from regaining the leadership of civilization which was ancient Rome's."

The reversal of the scroll of history, started with the remapping of Europe and the Near East at the close of the war, will continue with ever-increasing rapidity until the antichrist's power is fully developed and all things made ready for the final conflict. Those who look and long and pray for the Lord's return would be wise for their own encouragement to keep their eyes open to the changing scenes not only in Rome but throughout the entire world, for the "signs" of His coming are appearing everywhere.

## "Rachel Came —"

HE HAD reached the end of a long journey, a journey fraught with strangely impressive experiences which had filled him with awe; for he had met with God. She came to meet him, leading her father's sheep.

In this way began one of the most beautiful love stories of the Bible; and the Old Book contains many love stories, for love is of God and He wants men and women to drink of its fullness.

What an attractive picture they must have made, Rachel and Jacob, as they stood beside the well!

He, a strongly built young man of striking appearance, in whose eyes still lingered something of the glory that had shone about him as he lay with his head pillowed upon a stone and dreamed of a mystic ladder stretching away into heaven where the God of his fathers dwelt.

She was "beautiful and well favoured," with the graceful poise of the languorous East, and her soft voice and gentle manner spoke of a home where love ruled and God was worshiped.

"And Jacob loved Rachel" the quaint old record says, with a love so deep and true that Time could never cool its ardor or lessen its hold upon his heart. And that his love was fully returned there can be no doubt.

From the day in which the Lord God said, "It is not good for the man to be alone; I will make him an help meet for him," the Father of all mankind has been bringing men and women together, uniting them in bonds of mutual affection and respect that can never be severed. That is God's way, the way His wisdom and His love for humanity pointed out.

There is no more sacred thing in life than the love of a good man for a good woman, and the blending of their lives into one. It results in as heavenly a state of happiness as mortals can hope to enjoy.

"And Rachel came!" There comes a Rachel into the experience of every godly man, "an help meet for him," provided by God's love. And for every Rachel there is a Jacob traveling along the highway of life to find her. But sometimes the journey is long and they do not reach the well of meeting early in life. But it is better that Rachel should wait, and that Jacob should not be too impatient, until both are sure that they have found the other—the true companion provided by God for their blessing.

## OUR BIBLE STUDY

**I**N A STUDY of the Bible it is important for us all to keep several essential points in mind in order that we may attain a correct understanding of the Word of God and in order that such knowledge may reflect itself in conduct. Among the elementary considerations for such a study of the Bible, the following should by all means be observed:

*First.* The Bible should be studied in its unity. Many of the differences in doctrine and division in the household of God may be attributed to the stressing of isolated passages of Scripture, to the neglect of others which would result in a variety of doctrinal views. Much of the seeming contradiction in the Bible passes away when the underlying truth in each passage is carefully considered in relation to the Bible as a whole. These very points of divergence, which to the finite mind may seem to be contradictory, are part of God's plan in making known His infinite truth so far as it can be intelligible to the human mind. Unless we reckon with the *whole* truth, we fall into error. We must study the Bible in its unity.

*Second.* Much error in teaching is caused by the reading into the Scripture of human opinion and philosophy. It is a thoroughly human tendency to start out with some presuppositions and then attempt to bolster them up by an appeal to Scripture. Passages of Scripture can be found, which, when isolated from the rest of the Bible, can be made to prove almost any human doctrine. He who wishes to understand the revelation of God must not be guilty of such error or such attempts at the justification of his own philosophy. We must handle aright the Word of truth.

*Third.* The fear element should be removed as we proceed with our study. We should not be afraid lest it become necessary at any time to revise our opinions or cherished doctrines, if these be found out of harmony with the teachings of Scripture viewed in their unity. The objective of Bible study, so far as facts and doctrines are concerned, should be to ascertain what God has to reveal to us rather than to prove our own opinions to be accurate. When this objective is found in the study of God's revelation, there need be no fear, but rather trust that in the light of His truth we shall attain greater spiritual heights in our quest for an understanding of things divine. Here, too, the love of the Lord casts out fear as we search the riches of His Revelation. We must be fearless in our quest for truth.

*Fourth.* It is important for us also to understand the circumstances and the immediate occasion of any biblical writing, and also to ascertain the permanent and eternal basic truths contained therein. Thus we distinguish between the temporary and the eternal. Thus we are saved from the danger of falling into a legalism which kills the spirit and makes the attainment of life impossible.

*Fifth.* We must have confidence and faith. The Word of God has withstood attacks throughout the ages. It will stand forever. Instead of revising the views of eternal truth contained in the Bible to conform with accepted cur-

rent usage in human society, we should let the scriptural truths stand first, and then, if necessary, change the accepted current opinions. The wisdom of God exceeds in an unmeasurable manner the wisdom of man. Let us be guided by divine wisdom primarily, and never compromise the Word of God for the sake of the wisdom of men.

*Sixth.* And, above all, we need humility, especially intellectual humility. If we acknowledge the primacy of scriptural truth, we shall be happy to discard our own imperfect convictions for those that rest on the rock foundation given by God. Thus is the Scripture fulfilled in an intellectual sense that he who exalts himself shall be abased, but he who humbles himself shall be exalted. We must worship God with mind as well as with heart. Our intellect must be subject to His perfect wisdom.—*The Standard Bible Teacher.*

## IN THE RE-MAKING

AS STEEL must be softened to be reshaped, so must man become pliable if he is to be molded after the fashion of Christ. The mighty truth of God's Word reduces and prepares man to welcome the in-dwelling of God's Son. Only His in-dwelling changes and fashions man into a "new creature in Christ."

Neither God nor Christ forces the door to man's life. He who would admit Their presence must invite Them by works of faith. "Faith cometh by hearing, and hearing by the word of God." The "word of God" alone gives faith unto salvation.—*F. L. Austin.*



Luke 14:16-24

*When thou art bidden, O Abidah, to serve the Lord thy God in the synagogue of thy people, thou shalt not begin at once to make excuse, and say, "Let Maasaiah do it; for, lo, I am bidden to a feast of the publicans and must needs go at the time appointed lest they speak evil of me and I lose their trade." Fear not, my son, for neither publicans nor republicans, scribes nor democrats, Pharisees nor Bolsheviki, can by any means do aught to harm thee if thou art faithful unto the Lord God of Israel. For when a man's ways please Jehovah, lo, the slanderous tongue is silenced and his enemies are made to be at peace with him.*

## THROUGH THE DARK

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If but one brief message I may leave behind,  
 One single word of courage for my kind,  
 It would be this, O brother, sister, friend:  
 Whatever life may bring, what God may send,  
 No matter whether clouds lift soon or late,  
 Take heart and wait.

Despair may tangle darkly at your feet,  
 Your faith be dimmed, and hope, once cool and sweet,  
 Be lost; but suddenly, above a hill,  
 A heavenly lamp set on a heavenly sill  
 Will shine for you and point the way to go.  
 How well I know!

For I have waited through the dark, and I  
 Have seen a star rise in the blackest sky  
 Repeatedly; it has not failed me yet;  
 And I have learned God never will forget  
 To light His lamp. If we but wait for it,  
 It will be lit.—*Selected by Mary A. Gesin.*

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## THE LIFE-GIVER

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*By William Leask*

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WE HAVE used the term "immortality" as the equivalent of eternal, or deathlessness; but the Greek word is incorruption or incorruptibility, always carrying the idea of perfect purity in resurrection life; a sinful immortality being an absurdity and impossibility utterly unknown to the Word of God. If, therefore, it be heterodox to deny the eternity of evil, we accept the epithet with all its consequences, as we prefer truth to orthodoxy and the teaching of the Holy Spirit to that of modern theology.

But as the word rendered eternal and everlasting is not in itself capable of conveying the thought which the English reader attaches to eternal and everlasting, namely, never-ending, except in cases in which that to which it is applied is known to exist forever, as, for example, "the eternal God," it is important to inquire what guarantee the believer has that the everlasting life promised to him will continue always? If the word is rendered "age-lasting," for example, may not that age come to an end, and the believer cease to be? May not the glory to be revealed be one of the age-lasting dispensations, which, like its predecessors, shall terminate at some far-distant epoch to give place to some unrevealed unfolding of Divine purpose to the universe?

On the mere meaning of the words I cannot rest the idea of literal endlessness: there must be something more to impart the certainty of duration to the life of the saved;

and there is something that is certain, ample, perfect, glorious. Here it is: "Because I live, ye shall live also."—John 14:19. "Your life is hid with Christ in God. . . . Christ, who is our life."—Colossians 3:3, 4. This meets all possible limitations of the word and gives absolute assurance that our grandest hopes will be realized.

"*Because I live*" is enough. Yet is it not wonderful? As if to meet all possible criticisms, we have this about the glorious Speaker Himself: "Christ, being raised from the dead, dieth no more; death hath no more dominion over him."—Romans 6:9. And this from His own lips, as if exulting in the victory already achieved and the manifold victories which are yet to spring from it: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Revelation 1:18.

But in connection with this great subject it may still further expand and exalt our conceptions of the love of God to men in giving to any of them who were merely mortals—and sinful mortals, too—this wonderful boon, if I mention the argument which I am confident entirely meets it.

The thought is this: There have been during the past many successive orders of creatures in our world before man appeared; what if at some period in the vast future the Creator should please to create a far nobler being than man, endowing him with splendid powers—mental and moral—that he might illustrate on an unprecedented scale the infinite resources of God and placing him in a newly-created world in all respects superior to this? What then? How could this affect the redeemed? Would this younger and grander being eclipse the glory not of the Adamic race only—for that may be easily assumed—but also that of those living by the second Adam, who have for a very long period shone forth as the sun in the kingdom of their Father?

There is nothing wild or absurd about the supposition that God may create a personality as much superior to Adam as he was to any of the creatures to which he gave names. Who can say what the ages to come may witness, or what further manifestations of creative wisdom and goodness may be presented to the universe?

The idea, as such, therefore, cannot be rejected as impossible, or even incredible. The objection to its probability arises from its bearing upon the already existing sons of God; and here we come at once to that which gives to their life its supreme glory. What is that life? It is the life of the Son of God. He is the ideal perfection. The Godhead has no loftier conception of being than Christ.

Those who live in His life, therefore, and are glorified in His glory—we speak of that which is to be—have reached the highest position possible to creaturehood. No imaginary race can ever, therefore, either eclipse their glory or reach their position; for they shall live always in the undecaying life of the risen Son of God as the glorified members of their glorified and adorable Head.—*Selected by R. A. Curtis.*

# THE VALUE OF DOCTRINE

By E. A. Marsh

THERE are many sincere persons who object to preaching on doctrinal subjects and think more good could be accomplished by presenting what they term more practical themes, implying that the distinguishing views of Bible teaching which separate denominations are of but little or no importance. So far does this feeling and opinion prevail that some do not consider it gospel preaching, or preaching "Christ and him crucified." As an illustration of this, the writer was once preaching on the subject of future punishment, and after closing, a deacon of a popular church arose and said he would have preferred to have listened to a gospel sermon. In conversation with him afterwards, he repeated it and said that all he desired was Christ and Him crucified.

Hence, it is that many mistake feeling for religion and have very crude ideas of the true teaching of God's Word. Others claim that it makes no difference what we believe so long as we are sincere and, therefore, attach but little importance to a sound exposition of Bible doctrine. So after hearing or reading it, they forget entirely the arguments and proofs given and ignorantly pursue the old superstitious course.

If ignorance were excusable where light and truth are manifest, and if that kind of blind credulity be warranted by sound reason or the Bible, we might safely retain every known error and find an excuse for all the various opinions held in Christian and heathen lands.

Not only do professed Christians who have but little idea of the doctrine as taught by Christ and the apostles stand in this precarious position, but some who have been partially enlightened associate with and fellowship that very class. I mean those whose eyes have been opened to the truth concerning the coming of Christ, the nature of man, etc. By this unwarranted course they think to gain favor or accomplish good; or they do it for the sake of their social or worldly interests. There are many ministers and people doing so, who thus endorse and sanction many of the popular errors of the day. Now, I hope such will read patiently through my appeal to them, by God's Word, to come out and be a separate, and yet united, people. We are living, as we believe and teach, in a perilous time. The enemies of the truth are many and powerful, and if we lend them the least aid or encouragement they will be the more aggressive.

When we learn without doctrine a person can be justified and saved, and that it is not of *practical* importance, we may with propriety expunge the greater part of the teaching of Christ and the apostles; but after a careful ex-

amination of their teaching, we arrive at a far different conclusion. This will appear by noting the many texts where the word occurs in both the Old and New Testaments.

"The law" (margin, "doctrine") "of the Lord is perfect, converting" (margin, "restoring") "the soul; the testimony of the Lord is sure, making wise the simple."—Psalm 19:7. Here it is stated that "doctrine" "converts" or "restores" the soul; so it has power in it for the conversion of sinners.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine?"—Isaiah 28:9. The answer following shows that it was by presenting "the word of the Lord" they were taught doctrine; and so it is now. See also v. 19, and 29:24.

"Who hath believed our report (margin, "doctrine")?"—Isaiah 53:1. The Prophet is speaking of the mission, work, and suffering of Christ, the story of which is part of the doctrine so necessary to be believed.

"The people were astonished at his doctrine."—Matt. 7:28. The *teaching* of Christ is evidently meant in reference to falsely judging others and on prayer and various exhortations, all called "his doctrine."

The next occurrence is in Matthew 16:12, where the doctrine of the Pharisees and Sadducees is referred to, of which He cautions them to beware; and the same admonition is applicable to those who are being led astray by teaching equally erroneous.

When He taught them in regard to the doctrine of the resurrection, they were astonished, as many are now (Matt. 22:33); but nevertheless, it must be preached; and He has furnished the example. When He preached on the "kingdom of God," they were also astonished; but He spoke by divine authority and boldness notwithstanding. (Mark 1:22, 27.) His parables were doctrinal. (Mark 4:2; Luke 4:32.) He was feared by the chief priests and scribes because the people were astonished at His doctrine. (Mark 11:18.) Like many ministers now, they sought to cripple His influence because He was preaching doctrine. He told the people to beware of that class in "his doctrine," and so ought we to do. (Mark 12:38.) He has taught us that any man may know the doctrine and where it originates. "If any man do his will, he shall know of the doctrine."—John 7:17.

We learn that those who were converted in apostolic times "continued steadfastly in the apostles' doctrine and fellowship," and it would be well to do so now.

When Paul was in Athens, he preached "Jesus and the

resurrection"; and the people inquired of him concerning this "new doctrine." It was considered "new" then; but after having been preached for over eighteen hundred years, it is still called a "new doctrine."

Paul, in writing to the Romans, ascribes their "being made free from sin" to their obedience to the "form (mould) of doctrine" delivered them, hence it is of the utmost importance. (Rom. 6:17.) In closing his epistle he appeals to them to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them"—Rom. 16:17. Should we not also do the same? In writing to the Corinthians, he asks, "What shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?"—1 Cor. 14:6, showing that he considered it to be profitable to them. We are cautioned, however, not to be carried about by every "wind of doctrine."—Eph. 4:14.

Paul, in his charge to Timothy, instructs him to charge some "that they teach no other doctrine."—1 Tim. 1:3. He also instructs him to give attendance to doctrine, 1 Timothy 4:13, and to take heed to doctrine, v. 16; and he severely condemns those who teach otherwise and who "consent not to wholesome words, . . . and to the doctrine which is according to godliness."—1 Tim. 6:3. He declares that "all scripture is . . . profitable for doctrine."—2 Tim. 3:16. He charges Timothy to "exhort, with all longsuffering and doctrine."—2 Tim. 4:2. In Titus 2:7 he exhorts young men in doctrine to show "unconspicuousness, gravity, sincerity"; and this admonition is applicable to all Christian believers.

After obtaining a knowledge of the "principles of the doctrine of Christ," we are to "go on unto perfection."—Heb. 6:1.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."—2 John 9, 10.

Paul teaches that it is by "sound doctrine" we are to be able to exhort and convince gainsayers, Titus 1:9, and that we should speak the "things which become sound doctrine."—Titus 2:1. While "teaching for doctrine the commandments of men," it is vain to worship Christ.

From these copious references to the words of the prophets, Christ, and the apostles, it is clearly seen that doctrine is not only of interest to the hearer, but of greatest importance to the believer. Then let us who love the truth and believe in its power and value cling to the Word of God, and not patronize and encourage erroneous views and doctrines, opposed alike to sound reason and the Bible, by taking into our fellowship those who persistently refuse to accept the doctrine of Christ. This may seem arbitrary, but the teaching of the New Testament forbids us to associate with and fellowship those who will not receive or abide in the doctrine of Christ.

## LEST WE BE JUDGED

By Nettie B. Crundwell

*"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?"*

THAT the judgments of God are about to be poured out upon an ungodly world there can be little doubt. Judging from present indications and the teachings of Holy Writ, this order of things is about to terminate in the time of trouble spoken of by Daniel the Prophet and Jesus the Christ.

Some are trying to sound out God's warnings to a dying world, hoping to save a few before it is too late. It is evident that it is our duty to warn others of the impending danger on every occasion that presents itself; but it is equally important that we who profess to be among the called out ones do not overlook God's warnings to us, or we may find ourselves in the sad plight that Paul ever had in mind. He spoke thus: "But I keep under my body (severely discipline my body) and bring it into subjection lest that by any means, when I have preached to others, I myself should be a castaway."

We see by Paul's language that it is quite necessary for us severely to discipline ourselves. In fact the overcoming of self is far the most difficult of all our Christian duties.

Jesus says, "He that overcometh shall not be hurt of the second death." How important it is, then, that we overcome the works of the flesh!

Some have said that they are not afraid of self; but the Apostle Paul writes, "Now 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, revellings, 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."

Now that is quite a list and covers most, if not all, sins. Most people professing godliness are above preaching far the greater part of it, but we cannot be so sure of some of them—strife, for instance, and envy.

Do we not stir up strife over small matters sometimes? Is not envy one of our most common faults? In fact, it is to be seen in almost every group of people; and it leads to wrath, and that in turn leads to hatred.

At first thought the word itself does not mean very much; but when we come to study the meaning of "envy," we find that it is at the root of a good many things. We are inclined to think of it as applying only to envying our fellow men their money, but it reaches far beyond that. We see others more brilliant than we who are better liked and consequently have more friends, and are more success-

ful in life than we are. Unless we keep a close watch upon ourselves, we are likely to be seized with a good case of envy. And that leads to emulation and finally to hate.

Yes, brethren, we do well to check up on ourselves every once in a while and see how we stand, for the Apostle says that they which do such things shall not inherit the kingdom of God.

“Wherefore let him that thinketh he standeth take heed lest he fall.”

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## THE SPIRIT OF MAN

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*Continued from Front Page*

Hebrew and *pneuma* and *phantasma* in the Greek; but none of these words as defined by scholars sustain the popular conception. The following text is often quoted to prove that the spirit of man is deathless: “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”—Ecclesiastes 12:7.

What spirit did God give man? A scriptural answer to this question will determine very clearly what spirit it is that leaves him at death.

If we turn back to the record of man's creation, we will find the desired answer: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”—Genesis 2:7. To the dust-formed man was added the breath, or spirit, of life, nothing more. Before this divine inbreathing man was a lifeless soul; but when respiration began, he became a living soul. Life and death are opposite conditions of an organic body; where one begins, the other ends.

We ask, then, what leaves man at death? Only one scriptural answer to this question can be given, viz., that breath or spirit of life given at his creation. The spirit, therefore, that returns to God who gave it (not him) is nothing more than the God-given life principle which vitalizes all animal bodies and which is contained in and derived from the atmosphere we breathe: constantly breathing in this atmospheric ocean of life, it can be truly said that in Him we live, move, and have our being.

“God is Spirit” and imminent, that is, very near to all His creatures, causing the whole universe to throb with divine power and vitality. The notion that there dwells inside the physical body an immortal spirit-form that constitutes the real, thinking, and responsible man is in no sense a scriptural idea. It is purely a philosophical speculation, burdened with uncertainty even in the minds of those foremost in believing it. The Bible never speaks of man as a dual being, but rather as a unit organism, endowed with certain functions, among which are digestion, respiration, and thought. The function of mentality is no more mysterious than that of digestion. The stomach is the chief organ of digestion; but how it converts bread into flesh and bone, at the same time imparting to this inert and lifeless bread vitality, is truly a great mystery. How the brain performs the function of thoughts may be equally

marvelous, but not more so than other functions equally the results of vital action.

### IS THE SPIRIT OF MAN CONSCIOUS AFTER DEATH?

CONSCIOUSNESS cannot be affirmed of the Spirit in any sense, either before or after death. It is the corporeal-physical man of whom consciousness can be affirmed. Life and consciousness are one. Consciousness cannot exist where there is no visible personality and individuality of being. In death man's tangible individuality disappears, vanishes away; and therefore all consciousness ceases.

The Scriptures are very full and complete in their teaching concerning man in the state of death. “Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.”—Psalm 104:29. David, speaking of man in another place, says, “His breath (spirit of life) goeth forth, he returneth to his earth; in that very day his thoughts perish.”—Psalm 146:4.

Death blows out the lamp and extinguishes the light of life and consciousness alike. “His sons come to honour and he knoweth it not,” “for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”—Ecclesiastes 9:10.

It is remarkable that inspired writers never speak of man as returning to heaven or hell, but always to earth and dust. This, indeed, is very proper and in full accord with all the facts. “The first man,” says Paul, “is of the earth, earthy.” “Howbeit,” he says, “that was not first which is spiritual, but that which is natural (or animal); and afterward that which is spiritual.”—1 Corinthians 15:45-47. The animal and spiritual man are not two men in one, but two distinct types of men. The earthy man is mortal—corruptible. The spiritual man is immortal and incorruptible. The earthy man is subject to death. The heavenly or spiritual man is deathless. The present state pertains to the earthy, the resurrection state to the heavenly. First the natural, afterward in the resurrection the spiritual.

We conclude with the following deductions:

The spirit of or in man, primarily speaking, is the breath of life. We fail to discover that any other spirit leaves man at death.

There is an intelligence, or the function of mortality, which is sometimes expressed by the word “spirit.” This power or ability to think and reason is not a superadded spirit entity, or “immortal soul,” in man, but simply one of the functions of his organic being. The brain is the organ of thought. If the brain is idiotic by reason of deformity or deficiency in cranial structure, there will be only a feeble manifestation of mental power.

Man's emotional feelings are sometimes referred to by the word “spirit.” The disposition of mind he exhibits, or the state of feeling manifested, is frequently indicated by the word “spirit,” as in the following: “Ye know not what manner of spirit ye are of.” And the Apostle speaks of the “hidden man of the heart, . . . the ornament of a meek and quiet spirit.”—1 Peter 3:4. But in no single instance do we discover a text that speaks of a spirit being in man that survives the death of the body.—*The Rock*, February and May, 1890.

## LAWLESSNESS

By George B. Alldridge

*"Knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters of mothers, for Assassins."—1 Timothy 1:9, Diaglott.*

THE readers of THE RESTITUTION HERALD should rejoice and be thankful to our dear heavenly Father that its columns are safe in the hands of its present editors.

The editorial, "Fooling Ourselves," is a splendid statement regarding the attitude of every loyal member of the Church of God in the exercise of his or her franchise as an American citizen. Let it not be thought for one moment that to the government we are in any respect disloyal.

The Church of God as a people throughout our land is a valuable asset to the government. Unfortunately, though, by some we are considered anarchists. Jesus said, "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."

In Jesus' day the same conditions prevailed in many ways as today. Our Lord avoided political entanglements, although His enemies sought to ensnare Him. The question of paying taxes came up, as prohibition has arisen in our day. The leading politicians began to heckle Him as they do Hoover, Roosevelt, and Thomas today; but He had that wisdom which is from above.

So they propounded a sticker and began to nudge each other and whisper, "Now we got Him; He will have to straddle this one sure." "Tell us therefore," they said, "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" If He said, "Yes," then He would lose the Jewish vote; if He said, "No," then the authorities would arrest Him for seditious utterances.

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then said he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way."

If Jesus were here today and the crowd that is crying for "personal liberty" were to ask Him how He stood upon the eighteenth amendment, He doubtless would refer them to the words of His beloved Apostle Paul (Moffatt's rendering): "Every subject must obey the government authorities, for no authority exists apart from God. The existing authorities have been constituted by God. Hence anyone who resists authority is opposing the divine order,

and the opposition will bring judgment on themselves. Magistrates are no terror to an honest man, though they are to a bad man. If you want to avoid being alarmed at the government authorities, lead an honest life, and you will be commended for it."

This is the position of the Church of God. It has no fault to find with the constitution or any of its amendments.

In the early church an occasion arose when the apostles came into collision with the religious authorities. The high priest and his associates arrested the apostles. "And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrines, and intend to bring this man's blood upon us. Then Peter and the other apostles answered, and said, *We ought to obey God rather than men.*"

The first amendment to our constitution reveals what a blessing we enjoy. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievance."

If all professing a sympathy for the Christian religion would be as obedient as those of the Church of God, it would not be so difficult for the authorities to enforce the law. For preaching Christ no one will molest or arrest us, but those who do so must be careful that their lives conform to it.

The world during its history has passed through some terrible times, but there has been no time that those professing to be followers of Christ so flippantly set at defiance the laws of the land as they are doing today.

Can any true follower of Jesus fraternize with or lend his support to such a condition as this? To reiterate the words of our beloved brother Paul: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Touch not; taste not; handle not: which all are to perish with the using, after the commandments and doctrines of men."

H. F. Smalley wrote in *The Fraternal Visitor*, "Jesus would have us so adjust our regard both for Caesar and God that we may not on the one hand, under pretence of religion, do any injury to Caesar, nor on the other, under pretence of duty to Caesar violate any of the commands of God. The rights of God are sacred and inviolable. He, and He alone, is the Lord of conscience, and when that is invaded we must unhesitatingly declare that 'we must serve God rather than man.'

"Broadly speaking, both Government and Religion function to the welfare of man. Both lay claim to his obedience, but they operate on different planes. Legislative measures if capably applied can achieve a great deal in restraining criminal tendencies and diminishing social evils, but such enactments cannot make men good.

"Christ's laws have for their aim an altogether higher



achievement—the creation of a clean heart and a pure mind, an inward spiritual condition, from which right-doing inevitably springs. In ordinary circumstances, then, the claims of the State and the demands of God need not clash. It has been well said that ‘Justice is the ideal of the State, *goodness the ideal of Religion*, and goodness presupposes a sense of justice.’ Fraternity or brotherhood was the metaphor used by our Lord to express the relations that should subsist between the members of His body. Modern democracy uses the same terms and proclaims the same ends. But while Christ’s servants were commanded not to return violence with violence when occupied in the work of proclaiming His kingdom, man resorts to a policy of terrorism and bloodshed. . . . *War and desolation are no part of Christian duty.*

“Christ’s brethren have sworn absolute allegiance to their Master and King, and while He is absent they dare not put themselves under the military control of the kingdoms of men *under peril of violating their trust.*”

Brethren, let us spare no effort to live lives worthy of our calling, maintaining in the future days the redemption wrought by our Lord in the past. So live that we may be accounted good stewards of God’s manifold grace, co-workers with God, ambassadors through whom God may call men and women to a knowledge of His saving truth.

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“THE glory of God’s name in a people brought nigh unto Him to love and worship Him is the end of the revelation in both” Old and New Testaments.—*Saphir.*

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## GOD IN POLITICS

*By Arlen Marsh*

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“*Thus saith the Lord of hosts, the God of Israel . . . I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet to me.*”

FROM the time that Adam and his wife performed the gastronomic feat that brought the curse of Jehovah upon the earth and all its inhabitants to the moment of the last prison riot at Portsmouth men have refused with stubborn persistence to accept as fact their Deity’s power over their paltry governments and acts. Despite the history of Nebuchadnezzar’s inglorious fall, Belshazzar’s ignoble reign, the impious architectural efforts of Babel, and the unparalleled rule of Solomon, few rulers have been willing to confess allegiance and subordinacy to the God who created them.

Oddly, many now admit the authority of the Lord of hosts, proclaiming it vociferously. No one could doubt their enthusiastic acceptance of the supremacy of Israel’s God, and yet, somehow, those whose paeans rise the highest

toward the heavens, those whose patriotic loyalty to the King of the universe builds and confirms belief and faith and stirs an uncommon fervor in the breasts of all who hear, seem a trifle cheap, like tinsel, not all of them, but some.

Emblazoned in two-inch letters, eight column headlines carry the gratifying news that the candidate for official figurehead has committed himself to a policy of strict economy, to which all his henchmen have pledged themselves, also. Good news, this, for the farmer whose land lies buried under a mountain of paper and for the city man who has received notice of a thousand dollars due toward the assessment levied recently on his six-hundred-dollar lot; very good news, indeed. Of course, the esteemed opponents of the honorable candidate for office have derided his proposed policies with sarcasm and jest and have substituted their ideas on political panaceas; but all that is to be expected, and he will retaliate in kind.

Meanwhile, the voter, whose knowledge of the practical economics of government usually extends to the maintenance or attempted maintenance of his own family and dwelling, regards with unconcealed aversion the brave promises of the candidate and his colleagues and enemies. He, the voter, could settle everything were *he* in office, but these others—bah! And as for his honor the candidate—well, anyway, if he were elected, the city, county, state, and nation would most assuredly go to the corporate poorhouse. On the other hand, were his opponent to attain the office, then all would be well. But the seven fates deliver us from the horrors of *his* rule!

Such is the process of thought and speech and writing apparent throughout the nation. He whose earnest plaints rise highest regarding the present, past, and future governments is not infrequently the same as he who clamorously asserts that the prophets were right and that God holds sceptre and crown. As the case may be, he cries for Democrat, for Socialist, for Prohibitionist, for Communist, for Laborite, for Republican to protect him from the inroads that the government is making on his bank account. If he has no bank account, his cries are louder still.

There is no room for criticism of the man who strives by word and deed to place in office that one whom his honest opinion deems best for the position; but harsh indeed must be the censoring of him who piously repeats Daniel’s declaration that “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” and well nigh simultaneously directs a verbal blast upon the opposite and successful party. Why this excoriation if he is convinced that the government he so bitterly condemns is God-erected? His is not true faith, but vacillating weakness.

In the hands of the great I Am all things work together for good for them who love the Lord in sincerity. Positive and divinely-incited utterances of the prophets assure us that Jehovah does hold sway among the decadent institutions of complacent man. As in the ages of the past, this rule spells endless death, spells destruction for all who oppose the Ruler’s will. No danger for them who are His own can possibly result, for God will never be defeated.

## “JUST AROUND THE CORNER”

By Paul M. Hatch

THE caption above is used very frequently in these present times to express an expectancy of the near revival of business prosperity and has acted as a balm and sedative upon the minds of a populace that has been harassed out of mind, not only with the depression of business, but with the problem of keeping the home fed, clothed, and educated as well.

Just how close to the seductive corner this country or the world is, is a question that one can answer as well as another. There are no doubt forces in operation that will either promote or prolong the time of this turning.

However, it is not our purpose to discourse on those forces that are now in operation, as they can be readily perused in the daily press and current periodicals. They may be workable or not as the channels of trade use them rightly or abusively. It is rather to another “corner” that this article is devoted, a prophetic corner, if you please, that has a more glorious aspect than any that could be devised by mankind or even thought of. As we approach it and observe the portents along the way, its nearness becomes more and more a reality. Soon it will burst upon our view and the experience of a permanent joy and prosperity will be ours.

But before it will have been reached, there will appear many signs for our guidance, the great sign people of God (*the Jews*) being the most prominent. No doubt is harbored in the mind of the diligent searcher after truth but that numerous predictions of the prophets, centuries old, are finding their truth verified in these days in the movement of the Jews back to the land of promise once viewed by the outstanding character of faith, Abraham.

One prophecy in particular stands out as being especially interesting in connection with times that are apparently immediately before us. It is found in Hosea 3:4, 5, which reads: “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”

Then again in Jeremiah 30:10, 11, we read, “Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”

“The mountain of the Lord’s house” that is to be “es-

tablished in the top of the mountains, and . . . exalted above the hills” in the last days can be no other than the nation of Israel. Into it all nations will flow with peaceful and religious mien desiring the bounties of God’s judgment and mercy. (Isaiah 2:2-5; Micah 4:1-7.)

This foretold gathering of Israel to their home land is now being accomplished, for there is no doubt that the Gentile times are closing that have trodden the holy city under foot; and the portents of its closing are the great upheaval in the political heavens and the intense distress of nations in perplexity, with the fear of men’s hearts in looking after the things coming on the earth attending it. “And then shall they see the Son of man coming in a cloud with power and great glory.” Such is the way that Luke views the scene with a prophetic eye; and we likewise, armed now with an actual sight and experience, can rejoice that our redemption is drawing nigh (Luke 21:24-28). Yes, Matthew says it is even at the doors (Matthew 24:33).

• It is almost time for the Deliverer to come out of Zion and turn away ungodliness from Jacob, for which David sighed in the fourteenth Psalm (last verse). “Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”

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## COMPASSION

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By Lottie E. Young

WE OFTEN hear the words, “O, conditions are very different now from what they used to be.” Perhaps that is true to a certain extent, but have men and women changed their dispositions? No matter how far back into the history of the human race we delve we see the same types of people we do nowadays. Take some of the characters of the Bible, for instance, and note how closely they resemble the folks with whom we associate. There is the record of but one perfect Man, who was “in all points tempted like as we are, yet without sin.” The failings of such men as Abraham, “the friend of God,” and David, “a man after God’s own heart,” are not disguised in the Word, and go to prove how true the Bible is.

We do not know very much about the men Jesus chose for His followers, but perhaps Peter is as good an example of the average man as any. When we hear the name we think of one who was impulsive and wayward. Yet how his outspoken, “Thou art the Christ, the Son of the living God,” must have comforted the heart of the Man of Sorrows, so weary with trying to help others, and getting so little response to His spiritual mission. Peter was surely enthusiastic in everything he did, and more has been accomplished by this type than by those who are over cautious.

Peter stumbled and fell when he trusted in his own strength, when he mixed with the enemies of Jesus, actu-

*Continued on back page*

# National Berean Department

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"I AM THE LORD THY GOD. . . THOU SHALT HAVE NO OTHER GODS BEFORE ME."

### THE TRINITY

*Exodus 20:3*

AS ISRAEL departed from the true worship of God for the polytheism of the pagan nations, so has Christendom long since supplanted the worship of one God with that of the trinity.

The doctrine of the trinity has flourished for many centuries and has long been considered essential truth by most of Christendom. It was first established in the creed by the Council of Nice in the year 325, when all who would not bow the knee to the new Baal were branded heretics.

The doctrine declares that there are three co-equal and co-eternal Persons in the Godhead, the Father, the Son, and the Holy Ghost; that the three Persons are one substance and that each of the three is God in person.

The seriousness of this error is apparent when we realize that to acknowledge it is one form of idolatry. The God of the trinity is not the God of the Bible. It is neither scriptural nor reasonable. It is an inexplicable mystery.

How simple, in contrast, the one only God of the Bible, His Son, Jesus Christ, two distinct Persons, and the Holy Spirit, God's all-pervading influence.

If we love God, let us be jealous of His name and worship. Let us honor it and hold it sacred, that we may know His blessing upon His children who worship Him in spirit and in truth.—*Senior Book II*, Lesson 4.

### VALUE OF BEREAN BOOKS

It is not an infrequent occurrence for one high school or college student to question another about his religion, but it is infrequent to find such a student who can answer the queries intelligently. Only knowledge can enable him to do so.

On this page is published an extract from one of the Berean books. Through lessons similar to this, with the aid of the questions and texts given, it is possible to gain a thorough knowledge of all the important gospel truths. If one is isolated, the home study committees are glad to aid his study by correspondence.

Prices on all books have been sharply reduced for a

temporary sale. Now is the time to buy and to learn about God's Word. Rates are as follows (all books are prepaid): Senior series, 1921-23 and 1923-25, and *Junior Book 3*, \$.10 a copy; *Senior Books I and II*, \$.20 a single copy, \$.17 a copy for 5 to 24, \$.15 a copy for 25 or more; *Children's Bible Story and Study Book* and *The Hebrew People*, \$.25 a single copy, \$.22 a copy for 5 to 24, \$.20 a copy for 25 or more; *Jesus, the Light of the World*, \$.25 a copy. Address orders to the National Berean Society, Oregon, Illinois.

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NEVER content yourself by doing your second-best, however unimportant the occasion.—*Gen. Philip Sheridan*.

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### MARSHALL BEREANS

THE Marshall Berean Society held its annual business meeting at the Salem Church on September 4th, 1932, electing the following officers: Edna Wood, President; Ivan Veach, Vice President; Edith Hendrix, Secretary-Treasurer; Ruth Goekler, Assistant Secretary.

The class had thought it best not to have Berean on preaching nights. As we have been having preaching twice a month, this left two or three Sunday nights in the month for Berean meetings. Sometimes it rained, making our roads too bad to travel over. The class has probably averaged meeting about once a month. We feel this has helped to kill the interest. Attendance has not been good for three or four months.

We felt that something must be done and done at once; after talking it over with those most interested, we decided to discontinue meetings at the church but to meet at Martinsville at the various homes of the members. The first meeting, on October 13, at the home of Bro. and Sr. Sylvan Richey, was attended by fifteen.—Edna Wood, Pres.

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A MAN never needs the grace of God any more than he does when, by some unusual exploit, he begins to find a good deal of satisfaction in looking at himself.—*The Restitution*.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



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

### MAKING A LIFE

ALONG the shores of the Jordan river one day long, long ago, there walked a wise and loving Teacher, followed by many people. He had just held in His arms the little ones who had been brought to Him by their proud mothers to receive His blessing. The disciples, feeling that Jesus (for He it is we are following in His journey toward Jerusalem) should not be bothered by little children, wanted the mothers to take their babies away. But Jesus was never too busy, nor too important, to heed everyone who came to Him.

After the smallest one had gone with a parting blessing and a kindly hand laid upon his golden curls, to dream perhaps of the smile upon the Stranger's face that day, another came to Him. This was not one of the little children of Judea, but a rich young man, who with all his wealth yet needed something that Jesus alone could give.

Running up to this wise and loving Teacher, the "poor," rich young man knelt at His feet, and looking up into those understanding eyes, he burst out with the question that was troubling him. To all appearances the young man had everything that life could give—money, friends, position, honor, fame. But still something was lacking.

Many of you, boys and girls, have decided what you will choose as your life work. And those of you who have not yet made your choice know that you are going to be somebody big, somebody who can do hard things, somebody who will lead others, somebody with money and power. I wonder if there is something even better than all this? But let's go back to the young man of our story.

He thought, when Jesus questioned him, that he had kept every command, but do you think he had? For Jesus had taught that the true meaning of these commandments was that love must be in our hearts toward all men. And if the young man had loved his fellow men he would gladly have heeded Jesus' warning.

Perhaps the trouble with the young man was that he wanted to do something big, but he wasn't willing to pay the price in sacrifice. For we read that he went away sorrowfully because he loved his riches more than he did those who needed his help. And Jesus must have been sad, too, because of the young man's decision.

Can you imagine yourselves there, boys and girls? You, too, have a choice before you. You may set out to make

something fine of your life, finding joy not in piling up wealth, but in loving service to others in countless little acts of kindness, in teaching others about Christ. And in the end, though you may not be counted rich as the world counts riches, you will have that unseen wealth of love in the hearts of your friends and hope of life eternal. Or you can be as the young man who loved money above all else.

"To every child there openeth a high way and a low; and every child decideth which way his soul shall go." Which way will *you* take?

"Just as I am, Thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to Thee,  
O Jesus Christ, I come.

"In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

"I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might;  
Therefore, to Thee I come.

"Just as I am, young, strong, and free,  
To be the best that I can be  
For truth and righteousness and Thee,  
Lord of my life, I come."

Would you like to make a doll that won't break for baby sister or brother? Wind coarse white string around a book about eight inches long. Wind close together and enough to make a plump dolly. Now tie a thread around one end to hold the strands together. Next cut through the string at the other end of the book, and slip the book out.

A little way down the uncut end tie a string around to make the dolly's neck. Then put on a bright piece of ribbon for a tie. To make the arms take some strands from the body and cut them off the right length. Tie the arms at the shoulders and wrists. Tie another thread around dolly's waist and cover it with a pretty ribbon also.

Then sew on two shoe buttons for the eyes, and mark the eyes and mouth with crayon or ink. And there you have a pretty little gift for baby!

# With Our Sunday Schools

LESSON 7. — November 13, 1932

## MAKING A LIVING

Deuteronomy 24:14, 15; Amos 5:6-15; Mark 6:3; Luke 12:13-21; 19:1-26; 2 Thessalonians 3:6-13; 1 Timothy 6:6-16

Devotional Reading: Proverbs 30:7-9

### GOLDEN TEXT

Not slothful in business; fervent in spirit; serving the Lord.—Romans 12:11.

#### A STUDY OF THE SUBJECT

**Topic: Making a Living.**

**Basic Truth:** "Whatsoever ye do, do all to the glory of God."—1 Corinthians 10:31.

**I. Making a Living at the Expense of Others.** (Amos 5:11-13.) It is particularly true in these times that "none of us liveth unto himself."—Rom. 14:7. We are mutually dependent upon each other. When the rich grind down the poor, they also rob themselves; for in reducing the ability of the laboring class to buy, they reduce their own profits. Injustice always reacts against itself. Selfishness on the part of the employer encourages the development of selfishness on the part of the employee, and each working for his own immediate ends diminishes the productive power of both. Observing the "houses of hevn stone" in which the rich live, there is born in the hearts of the less favored class a sense of injustice and inequality that tends to strife and loss on both sides.

**II. Double Profits From Righteousness.** (Amos 5:14, 15.) To seek the good of others is to seek one's own good; for as we have seen, we are dependent upon each other for our success in life. In forgetfulness of self lies the secret of happiness. Beyond this, "to have always a conscience void of offence toward God, and toward men" (Acts 24:16), brings a peace of mind that contributes to health and longevity.

**III. Making a Living for Eternity.** (Luke 19:16-23.) In this present life, we lay the foundation of our future existence and of our eternal reward. As we sow now, so shall we reap when the Lord comes and "rewards every man according to his works."—Matt. 16:27. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. 9:6. The one who utilizes generously the strength and ability God has given him will receive a reward commensurate with the effort he has put forth. Our position in eternity depends upon the faithfulness with which we perform the duties which God has placed upon us here.

#### PRACTICAL APPLICATIONS

**Honest Toil:** Honest labor is not a curse but a blessing. Before sin entered and the curse was pronounced man was charged with work to do. "And the Lord God took the man, and put him into the garden of Eden to dress it and keep it."—Gen. 2:15. "Idle hands are the devil's workshop" is a saying full of truth. One of the condemning sins of the Sodomites was idleness, not being unemployed, for there is no sin in being unemployed necessarily, but they were idle because of volition. Idleness of volition is

certainly a great sin. Any man can use his time to advantage even though there is no remuneration. No person can be honorable and worth while that eats the bread of idleness (Prov. 31:27). There are many people throughout the country who are unemployed and living from the charity and mercy of others because they simply don't want to work. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."—2 Thess. 3:10. Every man when able and when it is possible should provide for his household. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Tim. 5:8. When God said that we should earn our bread by the sweat of our brow, He knew what was best for us.

#### Honest Toil

—is upright no matter how servile the task;  
—brings satisfaction to the toiler;  
—is never rendered by a lazy man;  
—is badly needed in church work.

**Honest Pay:** It is just as easy to take advantage and pay a dishonest wage as it is to give a dishonest day's work. One is as bad as the other. The person who cheats or withholds the hire of his laborers comes under the anathemas of the Lord. The golden rule in practice gives an honest day's work for an honest day's pay and vice versa.—C. E. R.

#### THE GOLDEN TEXT

"Be not slothful in business."—Romans 12:11.

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—Prov. 6:6-8. Well may we take a lesson from the ant, and be diligent that we may provide for ourselves. "He also that is slothful in his work is brother to him that is a great waster."—Prov. 18:9. The opposite of this then would be, "He that is careful in business provides for himself and others."

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Though each should strive to have a comfortable living, it need not run into riches. We do not want to be dependent on others. Paul said he labored to keep from being a burden on others, which is a good example for us.—L. A. R.

#### YOUNG PEOPLE AND ADULTS

##### The Christian Spirit in Business

Christianity is not like a "Sunday suit", to be used one day a week only. It must be used seven days each week and twenty-four hours a day. Anyone using Christianity any less than that is not a Christian, any more than

a statement is truth because eighty-five per cent is fact and only fifteen percent falsehood. It is evident that the Christian spirit must enter into our business dealings.

Many "hard deals" and "sharp bargains" are made in the name of "good business" while the Christian spirit is forgotten. One came to Jesus and said to Him: "Master, speak to my brother, that he divide the inheritance with me." Here was one seeking only his just due; no sharp bargain was under consideration. Jesus answered: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:13, 15.

When one refuses to carry his Christianity into business with him, it is because he thinks he can make more money by leaving it out. He thus proves that his first love is money. "Where your treasure is there will your heart be also. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—Matt. 6:21, 33.—H. A. S.

#### INTERMEDIATE CLASS

##### Right Ways of Earning Money

Just now this is a very important question to all, younger people included. We all desire money with which to purchase the necessities of life, and we see on every hand means of earning it. But it doesn't take a vast amount of wisdom to know that some of the methods of obtaining money are wrong, and from these we must keep ourselves if we would be like our great Example. Discuss in class good and harmful occupations. We sometimes think that the wicked person prospers more than the righteous, but David tells us not to fret about the wicked even though he does seem to prosper. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth", he tells us in Psalm 37. Throughout that chapter David shows the permanence of the righteous and the uncertainty of the wicked. So let us not be tempted by false ways or evil practices, but rather content ourselves with little and a clear conscience. Paul gave Timothy the same advice in these words, "But godliness with contentment is great gain, and having food and raiment let us be therewith content." He goes on to show how riches often bring much sorrow and that the follower of Christ should not be tempted by them.

As you begin to plan for your life work, dear young readers, remember that though you may obtain riches if you bend your entire energy in that direction, you will not find a happiness that is lasting, for it is in giving not in getting that true joy is realized.

—M. G.

## AMONG THE CHURCHES

### BRUSH CREEK, OHIO

The annual fall series of meetings will be held at Brush Creek Church of God, from November 13 to 27. Special musical features and choir work will be in charge of Miss Louise Brewer. Sermons each evening by the pastor will be both doctrinal and evangelistic. Every member of the congregation is expected to join in with us to make this an interesting and helpful meeting. Any interested persons living at a distance will be gladly welcomed. If you can come just drop us a line, and upon your arrival care shall be waiting for you.

Sydney E. Magaw, Pastor,  
243 North Second St., Tippecanoe City, Ohio.

### MORA, MINNESOTA

These faithful people are indeed doing all they can to hold the fort. I have been going to this place each week to speak. They have their Berean study, both young people and adults separately, on Sunday evening in the homes, using the Berean books. The ladies have an aid society which would be a credit to any church. Last Thursday I spoke. There were forty-two in attendance. Friday morning one of the fine young ladies, Ruby Randall, was buried with Christ in baptism. The service occurred in Snake River back of Bro. George Randall's place. May the dear Lord abundantly bless this sister in her new life.

A. E. Hoskins.

### ST. CLOUD, MINNESOTA

Our work is moving forward. All departments are actively engaged in doing their best in the development and spreading the gospel of the coming kingdom of God. The ladies have been playing a great part in helping to provide for the work. Their untiring efforts continue on through difficulties with a faith that is unshakable.

Likewise the men have organized, now known as "Good Samaritans", meeting twice each month with a good program, including an outside speaker to help in opening our eyes to the problems of our community. Bro. Wm. Spicer ably leads them as president.

The young people have very interesting Berean studies on Sunday nights.

The Bible school under our good superintendent grows steadily. We now have a men's Bible class, with Bro. Frank Noyes as teacher. Shall we pray for one another.

A. E. Hoskins, Pastor.

### OREGON

Sr. Lela Taylor arrived in Corvallis several weeks ago from Los Angeles, where she has spent the past two years. She is making her home with her mother, Sr. Flora Hogue, and is attending O. S. C.

Bro. H. B. Hathaway has returned to Corvallis after spending several weeks with Elmer Hathaway at Felida, Wash.

Sr. Evelyn Kerr left last week for Oakland, Cal., where she will visit friends and relatives.

It is with regret that we write of the passing of J. W. Hogue two weeks ago at the family home, 435 Kings Road, Corvallis. Our sincere sympathy goes out to Sr. Flora Hogue and family in their hour of sorrow. Obituary will appear later.

### GRAND RAPIDS, MICHIGAN

Our sixth birthday is past. A good crowd was present to help us make the day an enjoyable one. About 175 stayed for dinner in the basement, most of the work being done by the men. A short anniversary service was held at 2:30, followed by communion. The evening service was another pleasing characterization sketch of an Old Testament character, one of a series which our pastor has been following for several weeks.

After this full happy day, our beloved pastor and his wife and three young daughters, Dorothy, Jeanette, and Virginia, left for a three weeks' trip to the South to visit the parents of both Bro. and Sr. Siple. Our best wishes go with them, and our prayers for a safe return.

Our ladies class, "The Morning Stars," held its regular social evening on October 19. A pleasant time was enjoyed.

Mrs. Fred Hall.

### ENROUTE

After enjoying a wonderful "Anniversary Day" with our Grand Rapids church on Oct. 23, concluding the sixth year of the church's life and activity, the wife, our three youngest children, and I headed south. The first stop of any length was with the J. S. Lyon family at Citronelle, Alabama, where we were present for the wedding of Margaret to Richard Duval on Oct. 27. We later headed for Hammond, Louisiana, the writer's old home, where a series of meetings is scheduled to be in progress when these lines appear.

A capable member of the home church at Grand Rapids has been asked to keep you informed on activities there.

F. E. Siple.

### REPORT OF PLUM RIVER CHURCH

A meeting for the purpose of reorganizing the church at Plum River was held at the church on Friday, Oct. 20. Much interest and enthusiasm were shown, as the church had not been properly organized for some years.

Officers were chosen, and all responded willingly and gladly in taking the responsibility placed upon them to better serve the Master. The following officers were selected: elders, Frank Switzer, Charles Lindsay; deacons, Bernard Crofton, Homer Switzer; deaconesses, Mrs. Frank Switzer, Fern Mitchell; secretary, Mrs. Bernard Crofton; treasurer, Mrs. Charles Lindsay. Bro. Harvey Krogh was chosen as temporary pastor.

Bro. F. L. Austin held a series of meetings at this place recently, and from his earnest and sincere efforts much good has resulted. Mrs. Emma Renner and Lloyd Renner, both of Mt. Carroll, and Mrs. Earl Baer, daughter of Bro. and Sr. Walter Miller, received Christian baptism. Two members from other churches requested membership.

Though our numbers are small, we hope to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We hope through faith and works to bring others to the foot of the cross and to walk worthy of our profession and to love and serve one another even as the Master taught us. We would appreciate the prayers of other brothers and sisters.

Mildred Crofton, Sec.

### "LET NOT THY LEFT HAND KNOW—"

We thank God that all are not "lovers of pleasures more than lovers of God" in these days, as the following anonymous letter which contained a ten dollar bill attests.

"Our railroad is running an excursion to Niagara Falls this week end—round trip \$3. I could hardly resist going. Here is the amount I judge I would have spent had I gone."

We recall the statement of Bro. Haney in a recent article (Sept. 27) in which he said that if the Christian followed as strict a code of duty toward Christ as some worldly men do toward their business associates, "it would then be Jesus first, others next, ourselves last." That is the code our anonymous correspondent has adopted.

### SARAH MARTHA MYERS

Sarah Martha Myers, beloved wife of Geo. Mortimer Myers, died at Des Moines, Iowa, Sept. 28, 1932.

She was the daughter of Levi and Lucy Cox, and was born in Macon County, Missouri, August 12, 1843. She was united in marriage to George Mortimer Myers, May 14, 1863. To this union six children were born, three boys and three girls. She was preceded in death by her husband, her oldest daughter, Mrs. Ella M. Greenlie, oldest son, John T. Myers, and youngest son, Chas. A. Myers. Those surviving are: Mrs. O. M. Valentine of Chambersburg, Pa.; G. W. Myers of Topeka, Kan.; and Mrs. Minnie LaShelle of Des Moines.

Her daughter, Mrs. LaShelle, and granddaughter, Helen LaShelle, were with her at the time of her death. They did for her all that loving hands could do.

Funeral services were conducted by Rev. H. G. Sutton of the Christian Church from the Lawrence Funeral Home, Boone, Iowa, on Friday afternoon, Sept. 30. Burial was in the family lot beside her husband and children at Atchison, Kan. The burial services were conducted by Rev. Kellson of Atchison.

Sr. Myers united with the church in early girlhood and lived an active Christian life until the time of her death. She was loved by all who knew her and was always ready and willing to help others and give her strength and share what she had with others. Her life work was well done, and she now sleeps awaiting the call of her Master in the morning of the resurrection.

Mrs. Ida Marsh.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Mrs. Gilbert Bottolfs; Mrs. R. C. Ayres; Mrs. Alice Bassett; Mrs. I. W. Gould; Mr. and Mrs. Paul C. Johnson; Dorothy Krogh; Jessie M. Wilson; Mrs. George Siple.

### SPECIAL CONTRIBUTIONS

Mr. and Mrs. Delos Andrew	\$ 2.00
Abbie H. Fiske	5.00
Maurertown (Va.) Sunday School	3.68
Paul Hatch	3.25
Alletta J. Renner	10.00
Jessie M. Wilson	2.00
Hazel Wilde	4.00
"Anonymous"	10.00

Total

\$39.93

**OUR THANKSGIVING NUMBER**

Letters and articles coming in for the Thanksgiving number of The Herald assure us that the paper will be of much interest in the variety of its contents. One letter has reached us from a brother ninety years of age. Who will be the oldest one, and who the youngest one, to express his gratitude through the paper for the blessings he has received from God? There is still time to get your thank offering or your letter to The Herald so that it can appear in the issue of Nov. 15th. May we hear from many more.

**ATTENTION: WORKERS' CLASS**

If you want a set of the notes on the Games Leadership Course which was exhibited at the Bible school during General Conference, order at once from M. W. Lyon, 13705 Diana Ave., Cleveland, Ohio. The cost will be 35¢, including postage. If you send stamps, send in 3¢ denomination. This offer is open to anyone who desires these notes, even though you were not in the Workers' Class.

**SPECIAL OFFER OF TITHING LITERATURE**

The Layman Company, 730 Rush Street, Chicago, will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions entitled, "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and samples sent on request include a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten week's program of silent, church-wide education at trifling expense. Please mention The Restitution Herald; also give your denomination.

**HERALD RECEIPTS**

Helen Porter; H. W. Patterson; Mrs. Ralph Klepinger; C. B. Compton (for self and others); John Chatterton; Rufus A. Curtis (for self and others); Mrs. Flora E. Hogue; Mr. and Mrs. Irvin Ferguson; Mrs. G. W. Marrs; Mrs. J. F. Richardson; Harriet Reed; Dorothy Krogh.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

**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.

**SERVICES AT ROCKFORD, ILLINOIS**

Sunday school is held each Sunday, beginning at 9:45, followed by preaching services at 11:00. The Bereans meet every Friday evening at 7:45 for Bible study. All these services are held at the regular place of meeting, 1904 North Main Street. Visitors are always welcomed.

**FOR SALE**

"Christ in Gethsemane," a beautifully colored, well known picture, printed on stiff parchment and mounted on light board; suitable for gifts, class rooms, and churches, and as prizes for Sunday school, Berean, and church contests; for sale at Fifty Cents each by the Golden Rule classes of Oregon, Illinois. Address Frederick Claussen, Oregon, Illinois.

**BOOKS FOR SALE**

The opportunity for purchasing Berean lesson books at reduced rates is fast passing. Take advantage of it before it is entirely gone.

Senior Books I and II are selling at 20¢ a single copy, 17¢ a copy for 5 to 24, 15¢ a copy for 25 or more; senior series, 1921-23 and 1923-25, and Junior No. 3 are priced at 10¢ a copy; The Hebrew People and the Children's Bible Story and Study Book are reduced to 25¢ a single copy, 22¢ a copy for 5 to 24, and 20¢ a copy for 25 or more; Jesus, the Light of the World (a child's story book) remains at the same price, 25¢ a copy.

Address all orders to the National Berean Society, Oregon, Illinois.

**THE GREAT SABBATH**

"The Great Sabbath, or What Jesus Will Do When He Comes and Restitution Begins" is the title of a new and interesting tract of 28 pages by Elder J. H. Anderson. This excellent little work presents the Sabbath question from a new and refreshing viewpoint. For sale by the author, Elder J. H. Anderson, Michigantown, Ind., or J. H. Stepp, Dana, North Carolina, at Fifteen Cents per copy, postpaid.

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25 for \$1.75.

NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

**BETWEEN YOU AND ME—**

Please read—and re-read—our president's appeal on the last page, that you may clearly understand our needs.

Bro. Wm. H. Boyer, secretary of the Maurertown, Va., church, reports an increase of four new pupils in the Sunday school since Bible school, probably as a result of the interest aroused then. The Maurertown church is strongly opposed locally, but continues to forge ahead.

Sr. Ida Marsh of Ames, Iowa, has been visiting at the home of her daughter, Sr. Leona Marsh at Fort Wayne, Ind. While in Indiana she writes that she had the pleasure of hearing two sermons by Bro. J. H. Anderson and one by Wm. H. Brown, former pastor of the Lee Avenue church in Cleveland, Ohio.

The obituary of Mrs. Sarah Martha Myers, which appears in this number, will recall to many the long and successful years of labor of her husband, Elder G. M. Myers. In addition to his preaching Bro. Myers published various religious journals in Illinois and Iowa, and was widely known for his scholarship and for his ability in debate.

The Herald wishes to extend its best wishes to Sr. Margaret Lyon, whose marriage to Mr. Richard Duval took place on Oct. 27, 1932, at the home of her parents, Bro. and Sr. J. S. Lyon, Citronelle, Ala. The bride is a sister of Sr. F. E. Siple of Grand Rapids, Mich., and Bro. M. W. Lyon of Cleveland, Ohio. May these young people "spend their days in prosperity, and their years in peace."

Remember the special evangelistic effort that is to begin at Brush Creek, Ohio, Sunday, Nov. 13th, and continue over the 27th. Pray for its success.

We rejoice to learn that Sr. Bertha Partlow of Casey, Ill., is again at home after undergoing treatment in the hospital. To God be the praise.

Eld. C. E. Randall, pastor of the churches at Ponthill, Ont., and at Niagara Falls, N. Y., is publishing a series of interesting little editorials on the work of the General Conference in his attractive church bulletin, "Church of God Messenger." We appreciate the spirit shown in the articles, and especially the editor's use of the pronoun "our"—he calls it "our conference," and so it is.

Two voices, long since silenced by death, are speaking to us out of the past in the present number of The Herald. In "The Spirit of Man," on the front page, Bro. George Moyer presents a most logical argument on the nature of the spirit. Bro. Moyer was a man of keen intellect and profound reasoning power, and served the cause of truth ably for many years throughout the middle west. "The Value of Doctrine," by E. A. Marsh, the father of the present editor of The Herald, was originally published fifty-two years ago. Elder Marsh assisted in the organization of the first Church of God conference in Iowa, and, together with T. M. Whitesett, acted as the first evangelist employed by it. His ministerial activity covered Michigan, Illinois, Missouri, and Iowa.

## TO OUR BROTHERHOOD

I AM COMING to you again, not because it is a pleasure to do so, but of necessity; for if the National Bible Institution is to continue its work, financial assistance must come from some source in the near future. It is not necessary for me to give a detailed report of financial conditions under which we are operating. Suffice it to say, however, that we have reduced our workers to the lowest point possible to still keep going and do our work properly, and for some two months we have been able to pay these workers only one half of their reduced wages.

This we cannot do indefinitely with hopes of retaining them, and we cannot get the work done without these workers. This is perfectly clear to all of us. In addition to this, creditors who have been carrying accounts against us for two or three years are demanding payment of their accounts, and interest on notes and bonds is to be paid; and there are no funds from which to draw to meet these demands. How are we to meet them? We cannot sell property, as there is no market for it.

Similar religious and educational institutions report heavy deficits the last two years, but almost all of them have endowments, or "foundations," from which to draw to meet such deficits. The National Bible Institution has nothing of this character, however. This means one of two things: Its members and friends must come to the rescue in this emergency, or it must suspend operations. Many of our people have been, and are, doing all that can be expected of them, but their number is too small to cope with the situation.

Other religious organizations have members—men and women who contribute many thousands of dollars in money and revenue-producing properties to meet such emergencies; but we do not seem to have members who can do this; and, therefore, the number of our contributors of small amounts must be greatly increased if we are to continue and pass successfully through the depression that is now upon us.

I sat and listened to the report of a committee of a religious body recently which reported a deficit of forty thousand dollars during the last year in one of its theological institutions and was not able to pay the interest on its indebtedness. This sounded very discouraging; but the report continued to state that it held title to property valued at two and a half million dollars in Chicago as an endowment, and yet contributions were being solicited.

Should I apologize for presenting our situation to you for serious consideration and whatever assistance you may be able to give, if you feel that our cause is worthy and entitled to such assistance? But if you can give some help, or have counsel to offer, do not delay; but act as quickly as you may be able to do, as I am not using idle words when I say that the situation is serious and demands immediate attention.

I know we have critics that will be ready to say: "I told you so"; but, as the Savior once said concerning the

poor: "Ye have (them) with you always." The Savior had His critics, but His coworkers and friends assisted in bearing His burdens.

As I have heretofore stated, if anyone should desire specific information or explanation upon any phase of National Bible Institution work or its problems, kindly write us, and we will do our best to give the information you desire.

L. E. Conner, Manager.

## COMPASSION

*Continued from page 10*

ally sitting in their midst and warming himself at their fire, forgetting the counsel given in the First Psalm not to stand "in the way of sinners," nor sit "in the seat of the scornful." Jesus Christ was in such intimate companionship with the Father that He could associate with all classes of sinners. But unless we are following very closely in His footsteps we will stumble and fall when smaller temptations than those which Peter had come in our way.

We are very ready to excuse ourselves for slips of the tongue, and wrong actions; but can we justify words which sting the listener by saying, "I know I have a quick temper, but I believe in telling the whole truth"? It is hard when one has a sick body not to murmur, but let us remember that the "Captain of our salvation was made perfect through suffering" which was harder than any we have to bear, and take Him for our example. Trials come to every one, but may we heed the lines:

"The little trials which we meet each day,  
May lie as stumbling blocks in our way;  
Or we may make them stepping stones to be  
Of grace, dear Lord, to Thee."

So may we be helpers to others who have greater burdens to bear than we.

Yes, Peter sinned deeply, but he did not attempt to justify himself. The record is, "he wept bitterly." And how fully he was forgiven by the One who understands all our mistakes when the resurrection angel said to the women at the empty sepulchre—"Go tell his disciples, *and Peter*," of the glad event which had taken place.

If we look the Bible through we will not find a harsh word for the backslider. God is tenderly, lovingly trying to win them back to Him. Can we do less, and dare we sit in judgment of one who has offended us? Christ rejoiced over Peter's repentance and gave him a high commission, as we see in the last chapter of John's gospel. The first verse of Matthew seven says, "Judge not." So let us overlook Peter's sin and strive to appreciate the long and painful journeys he took, and the privations he endured, that others might know of the One whom he loved, and imitate his zeal for the truth and his steadfastness until death claimed him, a willing martyr. There are none without sin, so may our prayer to the Father be, *Search me, cleanse me, fill me, use me*—and we shall indeed be lifters of burdens and not those who pull others down.



# THE RESTITUTION HERALD

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NUMBER 6

## THE GREAT SALVATION

*By J. M. Stephenson*

*“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?”—Heb. 2:3.*

THE deliverance of Noah and his family from destruction by the deluge was a great salvation. The deliverance of the Israelites from Egyptian bondage was a great salvation. The deliverance of Christians from the awful suffering and tribulations consequent upon the destruction of Jerusalem and the overthrow of the commonwealth of Israel was a great salvation. But these salvations were only temporal deliverances, leaving their subjects still exposed to sin, temptation, and death; but the salvation spoken of in our text is eternal deliverance from sin, temptation, mortality, and death, to glory, honor, and immortality in the everlasting kingdom of God.

There is, therefore, an infinite disparity between all other salvations, however grand and glorious, and that great salvation which was spoken of by our Lord at the beginning of His preaching and was confirmed to Paul and his Hebrew brethren by those who heard Him. “God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.” This is evidently the same salvation promised in the gospel which our Savior began to preach in Galilee and published throughout Judea and afterward commissioned His apostles to proclaim to the world and which was confirmed by the signs following. (Mark 16:15-18.) This salvation is denominated by the same apostle an “eternal salvation.” (Hebrews 5:9.) It will be eternal, not because the process of saving men will be eternally going on, but because its results will be eternal, because it will be final and changeless. Its subjects will be sinless, incorruptible, and immortal and therefore never can be again involved in the thralldom of sin or death to need a savior or salvation.

The word “salvation” signifies deliverance from either actual thralldom or imminent danger. Thus, “few, that is, eight souls were saved by water.”—1 Peter 3:20. They were not saved from death caused by drowning, but from being destroyed with an ungodly world. The great salvation un-

der consideration not only proposes to deliver its subjects from sin and death, but to give them an incorruptible constitution which shall be imperishable as the divine nature and which cannot change or sin; and it therefore shall be absolutely invulnerable to temptation or disease—a constitution which shall bloom in fadeless and immortal youth and an endless life which can never be quenched by the cold tide of death. This is the victory over death and hades which the slumbering millions of saints shall gain “when this corruptible shall have put on incorruption, and this mortal shall have put on immortality” when the language of inspiration shall be verified that “death is swallowed up in victory” and when the triumphant song shall be sung, “O death, where is thy sting? O grave, where is thy victory?”

This is the great salvation involved in our Savior’s reply to the Sadducees in which He says, “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.

This salvation not only delivers all the sleeping saints from the dominion of death, but includes in its plenitude the deathless nature of angels, thus placing all who shall be accounted worthy of this exalted nature forever beyond the power of death and the triumphs of the grave. All other salvations which God has wrought out for His people shrink into insignificance when compared with this great and eternal salvation. This is the great salvation in which the blessed and holy to whom the Revelator refers will have part. He exclaims, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Revelation.

*Continued on Page 10*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

*"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."*

## An Evening Prayer

We kneel before Thee, children of Thy love,  
And wait Thy benediction from above:  
O Thou who art of all mankind the Friend,  
Thy richest blessing to our spirits send:  
Thy word of courage to our hearts addressed,  
By day inspires, at evening time gives rest. Amen.

—Edwin A. Ralph.

## The Eternal Earth

WITH his retorts and test tubes, his reactive agents both endothermic and exothermic, his micrometers and microscopes, his telescopes and spectroscopes, his instruments of minute precision, and his knowledge of infinitesimal, differential, and integral calculus, the painstaking scientist devotes long and laborious years to the discovery of a truth that was clearly revealed in the Bible two thousand to four thousand years ago! Such is the excessive vanity of man's wisdom.

To the amazement of his fellow scientists one of the most renowned of their number, Dr. Robert A. Millikan of the California Institute of Technology, has announced that it is his conclusion, following a long period of investigation of the properties and effects produced by the "cosmic ray," that the earth was formed "to be inhabited," and that for this purpose "it abideth for ever." As Ruth De Young expresses it in the *Chicago Tribune*, "Since his discovery of the cosmic ray seven years ago Dr. Millikan has firmly believed that we are living in a foolproof world; that, thanks to nature's generous provision in the manufacture of elements in the interstellar spaces, the sources of energy are inexhaustible; that millions of years hence the earth will be habitable and pleasant as it is today."

One of the most interesting sidelights thrown on this revolutionary discovery by Dr. Millikan is the attitude of the man himself toward religion. "He does not believe that the two are in conflict, but rather that religion is a necessary part of our present day world of science. To Dr. Millikan 'religion is life, not a creed,'" declares the correspondent. In this conclusion the eminent physicist is undoubtedly correct, and yet there is a sense in which what one believes constitutes his religion, for one's manner of

life depends largely upon what he believes the most sincerely. One lives his convictions.

In spite of age-long efforts to discredit the Scriptures, the skeptic and the scoffer are being forced ever more frequently to acknowledge the truth of Revelation. Shall not He who formed all things know its end as well as its beginning? And so the Psalmist prays: "For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants."—Psalm 119:89-91.

In the past the scientific world was practically united in the conclusion that the entire universe was destined to extinction, that it was gradually wearing away, that the sun was cooling, and that after millions of years the earth would no longer be able to support life in any of the forms with which we are familiar. Echoing the "cry of scientists who have watched atoms split up and the sun wane, poets have lamented that 'Final ruin fiercely drives her ploughshare o'er creation.' But Dr. Millikan," continues *The Tribune*, "is a more optimistic prophet. . . . Through the discovery of this remarkable source of creative energy he believes the universe is self-winding and perpetual; that matter is being created incessantly in space. Maybe some day this very source of energy will be the means of prolonging human life. Who knows? It sounds absurd, yet nine times out of ten the scientist has laughed last."

Some years ago another scientist brought the encouraging assurance that endless life was possible on the earth even under mortal conditions. Thus page by page, chapter by chapter, the book of God's revelation through nature is found to be in harmony with the Bible. Of course it could not be otherwise, for they have both the same Author and the same object—to make known the mind and purpose and glory of God to man.

We must not become too impatient with those who are slowly, painfully, and honestly attempting to trace the footprints of the Creator over the hills and through the valleys of the world. They sometimes err, it is true. But truth is truth whether found in the Bible or "deep written in the rocks," and eventually all truth will be found to be consistent with itself; and in the ages to come the name of God will be magnified more and more as the saved ones in His kingdom are led to see clearly the matchless wisdom, the infinite power, and the supernal love displayed throughout the mighty and far-reaching universe of Jehovah.

# THE UNIVERSITY OF GOD

By Mary A. Gesin

*"It is written in the prophets, And they shall be all taught of God."—John 6:45.*

**I**N EVERYTHING that exists God is instructing man concerning Himself," was the opening statement of G. Eldred Marsh in his sermon of Sunday night, October 30, to his congregation at Oregon.

Possessing the happy faculty of placing old truths in a new setting, Brother Marsh gave us what he termed the first and second lessons in the curriculum arranged by God in His great university. "There will never be a graduation from that university," he continued, "for when the great Dean sends His Son to instruct man at first hand, we will still be acquiring knowledge of the truth."

The first lesson that we must master as students in God's university is man's helplessness, and this is given us in almost the opening words of our Textbook, as follows: "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;" and "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Genesis 2:7; 3:19.

Formed of the dust of the ground, man is part of the earth itself. Mother nature, a teacher in God's great school as well as our Textbook tells us that when man dies he goes back into the elements from which he was formed. In fact, "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."—Ecclesiastes 3:19, 20.

"The second lesson God gives us to learn," Brother Marsh explained, "is found in the opening chapters of the second division of our Textbook." "And Jesus," we are told, "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew 4:23.

God, realizing man's need of government, immediately after creation gave him authority to rule in these words, "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."—Genesis 1:28. But very early in his career man proved his utter inability to subdue, not only others, but himself as well. Hence, the Creator delegated to His Son power and authority to teach and to rule righteously.

Truth is truth, no matter where discovered, and will always remain truth regardless of how great the error may be that intervenes.

The proclamation of the gospel of the kingdom, our second lesson, was the manner in which Jesus carried out the commission given Him by the great Dean. In the university of God today we are studying and preparing ourselves for the time when that kingdom will be established, when God will give dominion once more into man's hands, but hands that have been tested and tried and found worthy.

"Though apparently man is ruling today," Brother Marsh reminded us, "yet God is still supreme Ruler 'in the kingdom of men, and giveth it to whomsoever he will.'—Daniel 4:17. Because Israel forgot that God

ruled over all, her kingdom was overturned. It is just as true today; if man persists in ignoring that fact, man's kingdom will be overthrown."

To submit to God's will today brings unmeasured happiness, as Job, that ancient worthy, tells us, "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." How much greater will be our joy when "he shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8.

Knowledge is composed of two component parts, theory and practice. The one without the other is incomplete, for knowledge that is not put into operation in our lives is of no avail. Let us, therefore, grasp these first lessons in God's great school—man's helplessness and God's helpfulness—and make them part of the very fiber of our lives.

## His Way Is Best

He holds the key of all unknown,  
And I am glad.  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

The very dimness of my sight  
Makes me secure;  
For groping in my misty way,  
I feel His hand—I hear Him say:  
"My help is sure."

I cannot read His future plan,  
But this I know:  
I have the smilings of His face,  
And all the refuge of His grace,  
While here below.

—John Parker.

## THE BIRTH OF THE SPIRIT

By M. W. Perrine

*"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John 3:6.*

**N**ICODEMUS came to Jesus as to an inspired teacher sent from God. The Master, knowing the desires of his heart, met them directly from His Father's great storehouse of wisdom and knowledge. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Nicodemus, though a ruler of the Jews, did not seem to understand. Then, to be a little more explicit, Jesus continued, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Opening his mind little by little, Jesus taught him, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Did Jesus mean what He said? He surely did; and in order to clinch the matter He explained how they might know how to demonstrate the truth of it when one claims to be born of the Spirit. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

No one can stand the test; but when one is born from the dead by the Spirit of God and He changes our vile body "that it may be fashioned like unto his glorious body" (Phil. 3:21), he can prove that he is spirit, for he can come and go like the wind. When one is born of the Spirit, he will have a spiritual body like Jesus', made of flesh and bones but controlled and governed by the Spirit. A child born into this world is flesh and blood and will remain so until God changes him at the resurrection of the saints.

Paul said, "To be spiritually minded is life and peace."—Romans 8:6. That is the condition one enters into when he experiences a change of mind or heart, when the good seed, the Word of God, enters his heart and he believes it and is begotten by it. James said (James 1:18), "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures"; and Paul, in 1 Corinthians 4:15, declared, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel"; showing that the Word of truth is the begetting power that enters the heart and works out a wonderful change in the heart and in the whole life.

Peter makes this change very plain: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—1 Peter 1:22, 23.

Then he explains, "And this is the word which by the gospel is preached unto you."

This statement agrees with Paul, who says that the begetting takes place first when the Word enters the heart and faith comes by the hearing of it. Then Paul remarks, "For ye are all the children of God by faith in Christ Jesus."—Galatians 3:26. They now are begotten children, but are not yet come to the birth, and must grow and develop until the birth takes place at the resurrection.

Hear Jesus speak to the Sadducees when they ask Him whose wife should she be of the seven (Luke 20:27-33): "And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

This one statement of Jesus convinces me that no one is a perfected and completed child of God until raised up from the dead by the power of God, changed, and given a new body as well as a new heart.

Can we not see that there is a vast difference between being a child of God by faith in Christ Jesus and a child of God by a resurrection from the dead? You look at a child of God by faith, and you fail to see any difference between him and any other man; but if you were permitted to look upon one born of the Spirit by a resurrection from the dead, you would see a vast difference. Did Mary recognize Jesus after He rose from the dead? She thought He was the gardener. The two disciples on the way to Emmaus did not recognize Him. He was born of the Spirit and was spirit.

If one is born again in this world, that would be two births into this world; yet still he would be flesh and blood. Paul says, "Flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50.

1 John 5:1 reads, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." This statement of John shows on the face of it that "born" is not the proper rendering, but "begotten." Begetting takes place in this world, but one is born into the world to come. Jesus was the firstborn from the dead so that in all things He might have the preeminence. The new birth gives us a new body. Without it Jesus could not inherit the kingdom, for He had a flesh and blood body, and it must be changed.

John 1:12 comments, "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." "Power to become sons" does not mean that they are sons who "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here again the other translations have to correct the King James "begotten" instead of "born." Wise translators! They seemed to have forgotten that a child must be begotten before it can be born.

Paul speaks again: "For the earnest expectation of

the creature waiteth for the manifestation of the sons of God."—Romans 8:19. They were already sons of God by faith; so they were waiting not for that, but for the redemption of the body, the church; and they, being members of that body, would reap the benefits of the change Paul speaks of in Philippians 3:21: "Who shall change our vile body, that it may be fashioned like unto his glorious body."

Paul was waiting for something to happen. He was already a son of God by faith, but he awaited something more, that wonderful and glorious change that would not only change the mind and heart, but give him an immortal body, also, for at the resurrection this mortal must put on immortality. Then is the time we can shout, "O death, where is thy sting? O grave, where is thy victory?"

—o—

## INTO THE WATERS OF DEATH

By Arlen Marsh

*"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us."*

**I**N the light of such well known facts as these it seems much less absurd than superficial appearances might indicate to engage once more in the discussion which has earned for itself an unenviable reputation for bitterness and unconsciously displayed ignorance. Baptism, although the subject of extended controversy for some sixteen centuries, can be approached yet in a way not new, but less hackneyed and dull.

Despite the firm belief of the Church of God in baptism, writers in these columns recently have avoided any exhaustive treatment of it, but they otherwise have occupied their space with expositions on the form that such immersion should assume. Yet the first is properly the antecedent of the second; for if burial in water possess no great significance, it follows that consideration of the matter of method is nugatory.

Regardless of personal opinion, the Bible leaves but little scope for argument contrary to the conviction that the Messiah meant precisely what He said when the order, "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," was laid down. Indeed, all the factual and circumstantial evidence that can be brought to bear upon the great commission quoted could lead to no logical conclusion other than that stated in *The Gospel Plan*, issued by the National Berean Society: "Just as there is but one true faith which can turn from sin, so there is but one true way of turning, and that is baptism."

James' flat announcement, too positive to permit question and too simple to be misconstrued, that "faith without works is dead, being alone," presents no opportunities for vain equivocation. As the two are placed under the pitiless spotlight of comparison by the brain which Brander Matthews called "a clear, cold, logic engine," this bald assertion of the Epistle resolves itself into a definite declaration that the Christ's command to "go . . . baptizing" is to be observed as one of the works without which belief is valueless. From this viewpoint alone baptism becomes one of the great essential principles of the gospel; and when taken in connection with the popular text, "Ye are my friends, if ye do whatsoever I command you," this conclusion is possessed of an irresistible power.

Although it is true that no exact biblical statement avers that without baptism salvation is impossible, the absurdity of a contention that the Messiah left a possibility for evasion of this requirement in His words as recorded by Mark is too apparent to merit serious consideration. "He that believeth and is baptized," wrote the disciple, "shall be saved; but he that believeth not shall be damned."—Mark 16:16. Because of this sentence the idea exists that, although belief is necessary, baptism is not. Logic as a science would find at least two fallacies in this: the error in assuming that, since only belief is said to be essential, baptism is not; and the avoidance of the fact that belief develops into faith solely through works, in this instance, immersion. Reasonable sequences indicated by Scripture and a correct interpretation of language do away with the faint vestiges of strength owned by the argument that Jesus Himself tacitly admitted the possibility of dispensing with the rite.

That there is a precedent condition attached to this ordinance which Paul defines as a burial with the Savior into death is made clear by Philip's careful acceptance of the Ethiopian eunuch. "See," exclaimed the ruler, "here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Obviously the implication was that without belief baptism held no power, that without a mental reception of the Christ and of His Father immersion was but an empty gesture. Further than the evidence of a pre-baptismal requirement, however, the need for the act itself is stressed. Similarly the argument in support of baptism as an essential element of salvation and of belief as its prerequisite is strengthened by the record of Philip's preaching in Samaria.

Pleadings of modernism that no dogma is necessary, that no act is indispensable, and that no teaching need be accepted well can be ignored. Contrary to the dictates of those who tire of the faith of their fathers, the Bible clearly outlines the unconquerable truth of the Preacher's utterance, "There is no new thing under the sun." Baptism yet holds the key of the gates of hell. Like those whom Tennyson made immortal, the Christian must ride with an uncomplaining obedience, not into the valley of death, but into the waters that symbolize it.

## THE TIME FOR PRAYER

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When is the time for prayer?  
 With the first beams that light the morning sky,  
 Ere for the toils of day thou dost prepare,  
 Lift up thy thoughts on high;  
 Commend thy loved ones to His watchful care.  
 Morn is the time to pray.

And in the noontide hour,  
 If worn by toil or by sad cares oppressed,  
 Then unto God thy spirit's power pour,  
 And He will give thee rest;  
 Thy voice shall reach Him through the realms of air.  
 Noon is the time for prayer.

When the bright sun has set,  
 Whilst eve's glowing colors deck the skies,  
 When the loved at home again thou meet,  
 Then let thy prayers arise  
 For those who in thy joy and sorrow share.  
 Eve is the time for prayer.

And when the stars come forth,  
 When to the trusting heart sweet hopes are given,  
 And the deep stillness of the hour gives birth  
 To pure, bright dreams of heaven,  
 Kneel to thy God; ask strength life's ills to bear.  
 Night is the time for prayer.

When is the time for prayer?  
 In every hour while life is spared to thee,  
 In crowds or solitude, in joy or care,  
 Thy thoughts should heavenward flee.  
 At home, at morn and eve, with loved ones there,  
 Lift up thy heart in prayer.

—*Author unknown.*

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## A NEW NATION — AN ANCIENT ENSIGN

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**D**URING the Tenth Olympic Games in Los Angeles, California, last summer, according to *The Jewish Hope*, the official hostesses presented a Pageant of Nations in the world-renowned Hollywood Bowl. To the student of the Bible the chief interest of the pageant lies in the part devoted to the Jewish people, a brief description of which we append.

"The first presentation of the Pageant of Nations received such widespread acclaim that the sponsors were prevailed upon to offer the spectacle a second time, which presentation took place on Sunday evening, August 14, 1932. About fifteen hundred players had been added to the already high cast for this second presentation.

"On that memorable Sunday evening Hollywood Bowl, with a normal seating capacity of 20,000, was filled to overflowing. Music from the Bowl orchestra floated softly upon the still night air; the play of colored lights was entrancing. A uniformed announcer, with three couriers bearing silver trumpets, took station at the right approach to the stage, and a like detachment at the left. Upon the announcement of a nation the couriers raised their trumpets and as their pealing notes reverberated in the Bowl, players arrayed in appropriate native costume made entry upon the stage, bearing high their ensign or flag. They then would render their national anthem, oath of allegiance or native choral selection, whereupon the players would arrange themselves in ever-increasing symmetry at the sides and rear of the stage, as the trumpets heralded approach of the next nation announced.

"The program was well advanced when the announcer on the right raised his hand aloft to hush the plaudits of the preceding number. When all was still, he spoke. 'Tonight, we present a new nation—ZION.'

"A hush descended on that mighty throng. High and clear the clarion notes from the silver trumpets heralded approach—and out upon the polished floor marched the standard-bearer carrying high a white *ensign* with two blue stripes and a center insignia of two interlaced triangles of blue. *The Ensign of Zion!* Then appeared a large blue and white banner, carried lengthwise and completely concealing its bearers. Midstage it halted; a moment all was still. Then above the banner appeared *two tablets of stone—the Ten Commandments!*

"A gasp of awe surged from the multitude, breaking into a swelling, thunderous ovation. Then interpretative dancers appeared, illustrating Israel's subjection to humility, ending with a pantomime representing labor and Palestinian industry.

"The few remaining numbers on the program were then presented, whereupon the entire ensemble, resplendent in uniforms, dazzling costumery with brilliant banners flying, concluded amid a riot of colored lights, in a grand finale, the singing of Handel's Hallelujah Chorus. So came to a close the Pageant of Nations of the Tenth Olympics.

"Students of divine prophecy will no doubt take great interest in the following observations: This is the first time in history that the *Ensign of Zion* has been presented at a gathering of *all nations!* This is now the third time that the *Ensign of Zion* has been officially presented or flown since the children of Judah were dispersed.

"It was first flown when the Balfour Declaration went into effect after the capture of Jerusalem by Allenby, and at which time also the *shofar* or ram's horn was blown by the high priest, fulfilling Isaiah's prophecy in 18:3, 'All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.'

"The second time was but a scant year ago when the *Ensign of Zion* was flown over the Wailing Wall, the only remnant of the once glorious Temple of Solomon, to herald

the approach of the Zeppelin flying to Jerusalem bringing Jews to their homeland, and fulfilling Isaiah 60:8, 'Who are these that fly as a cloud, and as the doves to their windows?'

"According to tradition there is a saying that the *Ensign of Zion*, when presented for the third time, will mark the beginning of events fulfilling in rapid succession the prophecies concerning the children of Israel.

"In regard to the third raising of the banner or Ensign, note the prophecy according to Isaiah 5:26: 'And he (God) will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth.' Note also Isaiah 11:12: 'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' It stirs the spirit to behold how the Lord performs His wondrous works.

"The Tenth Olympics was the only attraction of sufficient magnitude to assemble representatives from *all nations*, and, as we have just seen, God chose representatives of this assembly of nations to witness the lifting up of *His Ensign*.

"A further description of the Ensign of Zion and its meaning is here set forth. The first Scripture reference we have of the term is found in Exodus 17:15: 'And Moses built an altar, and called the name of it *JEHOVAH-NISSI*.' (The Lord is my *ensign*.) Our second reference we find in Numbers 2:2: 'Every man of the children of Israel shall pitch his own *standard*, with the *ensign* of their father's house,' giving us the first indication of the use of ensigns to denote rank or tribal affiliation. (Note that the words, flag, banner, standard, and ensign, are used synonymously.) We have no scriptural reference to the particular design of the *Ensign of Zion*, but according to ancient Jewish tradition the Lord presented David with an ensign under which his army should triumph, and this flag has been the national standard ever since.

"*The Ensign of Zion* is white, with two horizontal stripes of blue. In the center of the ensign are two triangles, interlaced, also of blue. The white stands for purity, the blue for the heavens. One triangle represents the "trinity" of man, i. e., body, soul, and spirit. The other triangle, according to Jewish history, represents the God-head which, when the Messiah comes will be explained by Him.

"It is interesting to note the scriptural reference in regard to the colors, as found in Esther 8:15: 'And Mordecai went out from the presence of the king (Ahasuerus) in *royal apparel of blue and white*.' The ancient badge of royalty was the diadem, a band of blue and white worn about the head. It is, therefore, readily apparent that the Ensign of Zion denotes royalty!

"The scriptural meaning of *ensign*, aside from banner or standard, has also a symbolic meaning, as stated in Isaiah 11:10: 'And in that day there shall be a root of Jesse which shall stand for an *ensign of the people*; to it shall

the Gentiles seek: and his rest shall be glorious.' So we have, *Root of Jesse—Ensign*. We know that the 'root of Jesse' is Jesus Christ, the Son of God, the Messiah. Jesus, then, is set for an *Ensign* of the people. Thereby we go farther: the *Ensign of Zion denotes royalty* and *Jesus Christ the Ensign is King of kings and Lord of lords!*"

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## THE POWER OF THE WORD

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TIME and again men have tried to destroy the Word of God. Every effort made during the dark ages to publish it in a language that the common people understood was desperately resisted.

John Wycliffe, the first to translate the Bible into English, was tried for heresy, condemned and ex-communicated, but later was permitted to return to his church. Forty-one years after his death, so great was the hatred of him and his work, that his bones were disinterred and thrown into a river.

When William Tyndale translated and printed the New Testament in English every copy that could be secured was burned publicly. Tyndale himself was imprisoned and later was strangled and his body burned at the stake.

Today the Bible is the most popular and best-selling book in the world.

A traveler in the interior of Mexico found a boy who seemed very different from the "lounging, heavy crowd in the plaza." After talking with the boy he realized that he had discovered a "real jewel among pebbles." When the boy said that he did not drink or smoke, the stranger asked him why.

"Oh," he said, "we have a book at our house and in this book there are many things that make one think. I read and then I wonder if it is wrong to do this or that; and I think it is wrong to drink and smoke because it makes one dizzy and lazy. It is the Holy Bible. It makes us different from the rest of the people. We are happier, we are more healthy, we are better in every way; and I wish there were more of these books here."

Jean Kenyon Mackenzie in her "African Trail" tells how the Bible brought confidence and mutual trust between suspicious tribes. "I once heard a long talk of this matter on a forest journey. I had four hammock carriers, each of a different tribe.

"This walking that we walk today," they told each other on that journey, "is strange walking for black people to walk; four men of four tribes walking in one company and doing one work. God alone could unite us after this fashion." And to the white woman they said, "Before the time of the things of God, not one of us but would have feared to meet the other. Ah, brothers, is it not a true word?"

"He tells the truth!"

"And now, we eat together and we sleep together like people of one village."—*Messiah's Advocate*.

## AT THE DIVIDING POINT OF TWO AGES

THE signs of the times seem to indicate that we are approaching the time when the Age of Grace ends and the next great age begins. In a word, we are living in a *transition period*. This will explain the confusion and unrest of these times; for if moving from one house to another is fraught with so much confusion, how much more the passing from one age to another!

About four years ago, Dr. Magnes, head of the University of Jerusalem, made the following statement: "There was never a time when civilization was so near ending as the present. . . . It is indeed a momentous time, a time of revolution, comparable perhaps to that period of *late Judaism* and *early Christianity*, when men were awaiting the end, and yet were planning new life and new doctrine."

What does this Jewish scholar mean? He is comparing our present times with the transition period between the Age of Law and the Christian Era. Since "history repeats," it will be interesting to make a comparison between those two transition periods; and in order to do so we shall study the general characteristics of the people who lived three hundred years before Christ and as many years after. Why this period? Because as Dr. Angus has said, "Without exaggeration, the period before and after the advent of Christianity was the greatest crisis in world history." (Acknowledgment is made to this scholar for the quotations and many of the historical facts referred to in this article.)

The period mentioned begins with the world conquests of Alexander the Great, who paved the way for the Roman empire and who, by his spreading of the Greek language, prepared the way for the universal preaching of Christianity; it ends at the time when the church, freed from persecution, had time and strength to become truly universal. We include the period *after* Christ's birth because dispensational study teaches us that the ages overlap.

What were the general characteristics of the transition period between the Age of Law and the Christian Era?

*It was a popularizing age.* Religion, art, and philosophy were widely spread among the people in a superficial form. A scanning of the list of books in the "One Dollar Edition" series today will reveal the fact that some of the "heavy" subjects like philosophy, science, and world history have been written up in an interesting, popular style, enlivened with illustrations. A reading of the magazine section of some of our prominent newspapers will lead to the same conclusion; so will the examination of the articles in our popular magazines. Since a little learning is a dangerous thing, we wonder whether this superficial knowledge of science has something to do with the difficulty experienced in modern evangelism—whether people have been led to *think* that they know too much to believe the Bible?

*It was a highly civilized and modern age.* We say

"modern" because of the great resemblance of that age to ours. "Facilities of communication were more abundant than at any other time prior to the invention of steam and the era of railway construction. Women became prominent in various spheres. There was the same love of dress, amusements, pleasure as in our days." The hot-air system of heating was known in the Roman world during the first century B. C. Taking the cure at natural springs was quite the style. As we read and write while traveling on the train, they did likewise while journeying. Dentistry was practiced, and gold-filled teeth were known. "The banking business was highly developed."

*It was an educated age.* Universities were well attended. Teaching was recognized as an honorable profession and was lucrative. Titles corresponding to M. A. or D. D. were known. Though libraries were known from the seventh century B. C., it was only *in the Roman period* that they were established in every city of importance. Books were numerous and cheap.

*It was an age of cosmopolitanism.* The nations had begun to have fellowship with one another, to exchange goods and ideas, both religious and social. The different peoples were united by a common language, and their movement began with Alexander the Great and ended with the whole world united into one brotherhood under the rule of one individual, Julius Caesar. It is a matter of common knowledge today that rapid transportation, radio, international movements are making this world a very small place, so that what affects one great nation is bound to affect all.

*It was an age of religious universalism.* Scholars searched for the best in every religion in order to find one universal religion. This tendency was manifested in a most remarkable way in 1893, when there was held at Chicago the first world parliament of religions, which lasted for seventeen days and which was attended by about 150,000 people from all parts of the world. The purpose of this convention was to produce a creed that should unite all religions. Naturally, it failed in its main object, for not until the Son of God appears and reigns will there be one Lord and one faith.

*It was an age that just before its crisis point was characterized by the expectancy of a great king who would save and rule the world.* This was true, not only of the Jews, who had the Old Testament prophecies, but also of the Gentiles. There was a craving for rest in political, social, and religious life, a universal demand for salvation. As an outward manifestation of this yearning the people began to address their gods as "savior"—a title that they later applied to their emperors. "Much of this was flattery; but it reflected the universal demand for some one to interfere when the times were out of joint, to restore security and bestow rest upon the world." Vergil, a Roman poet who lived until 19 B. C., prophesied the birth of a wonderful child who should usher in a new and happy age. Professor Conway finds that this poet possessed the following ideas: that the guilt of man had grown to be unendurable, so that the world was sadly in need of regeneration; that the establishment of the Roman empire made a setting



strangely favorable for such a spiritual movement, and intended by Providence to introduce it; that it was part of the duty of Rome to attempt the task; that one special deliverer would be sent by Providence to begin the work; that the work would involve suffering and disappointment, and consist in the bringing of a new spirit into the world.

We shall have no difficulty in finding a parallel to these facts in our own day. Dr. Wilhelm Laible of Leipzig, the outstanding religious leader of Germany, says that one of the signs of the coming of Christ is the widespread awakening of Christians on this point. In one of the great Hindu temples there is a white horse made of plaster, saddled and ready for its rider, waiting for the "sinless incarnation," who when he comes will have the sword of justice in his hands to destroy the wicked and thus drive out this "age of falsehood" and bring in the "age of truth." A writer in the *Moslem World* points out how general among the Moslems is the expectancy of Christ's coming. Our world is looking for saviors, as Mussolini has said, to lead them out of their political, social, and spiritual confusion. What would not the world do for a man who would accomplish this? They would almost worship him—and Satan will see to it that they get the counterfeit before the real King appears. See Revelation 13.

*It was an age that witnessed the first earthly coming of the Redeemer of the world.* Briefly note the different stages of His appearing: His humble birth attended by heavenly signs; His public manifestation after thirty years of silence; His crucifixion—the beginning of the end of the Age of Law; the destruction of Jerusalem in A. D. 70, and the scattering of the Jews—the act of divine judgment that formally closed the Age of Law. As an illustration of the principle that "history repeats" notice what signs preceded this judgment. *Physical signs:* pestilences, floods, earthquakes, the appearance of comets and meteors. *Religious signs:* several false Messiahs arose. *Political signs:* the Roman and Jewish worlds were rent by civil war. Rumors of wars disheartened many Jews from the cultivation of the soil. *Moral signs:* Josephus, a Jewish historian who lived before and after A. D. 70, says that his generation in Judea was the wickedest the world had seen, and if the avenging sword of the Romans had not smitten Jerusalem with God's vengeance that the very earth must have opened to swallow up her iniquities. Compare Matt. 12: 43-45.

As the Redeemer appeared at the dividing point of the ages of Law and of Grace, so He will appear at the dividing point of the ages of Grace and the Millennium. The time appears to be fast approaching. What shall be our attitude during this transition period? In Matthew 24, the Lord predicts that the crossing over from one age to the other will be characterized by disturbances in the physical and religious realms. He tells His people to lift up their heads in joyous expectancy when these things come to pass, to watch to keep their lamps lighted and filled with oil, and faithfully to use their talents until He comes.

—*The Pentecostal Evangel.*

## FINE LINEN OR FILTHY RAGS

By Richard LeCrone

YOUNG Christians sometimes complain: "It seems as if I am not supposed to do anything. Things that others do and that are not even noticed immediately cause a lot of criticism when I do them. Why is that?"

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

"But why quote that to us?" they ask.

Because "we are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isaiah 64:6.

Though it sound irrelevant at first, we will find there the answer to the question of many Christians: "Why are my mistakes noticed so much more than those of the non-Christian?" Those non-Christian friends of ours who can perform the questionable deed without drawing criticism are still clothed in their own righteousness, which is as filthy rags. The Apostle Paul expresses it thus: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Romans 10:3.

How different, Paul tells us, is the standing of the Christian! Using himself as an example, he says, "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, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Philippians 3:8, 9.

In contrast to the filthy rags spoken of by Isaiah, John, speaking of the fine linen that will adorn the bride of Christ, defines it: "The fine linen is the righteousness of saints."—Revelation 19:8.

Is not cleanliness or righteousness after all a matter of relativity? On the already-spotted robe of a non-Christian another small spot is not readily noticeable, but when it appears upon the garments of those who have "washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14), the smallest sin spot is plainly visible. That is the reason Christians cannot do all of the things permitted to non-Christians.

It is the privilege and duty of Christians to keep their robes spotless through faith in Christ Jesus that Christ may say of them, as was said of the few at Sardis, that they "have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Revelation 3:4, 5.

## THE GREAT SALVATION

*Continued from Front Page*

20:6. Hence the subjects of this great salvation will not only be exempt from the second and last death that any shall die, but will be elevated to thrones of glory and reign with Christ as kings and priests for one thousand years. This is the great salvation of which Christ is the "firstborn" among many brethren, who will share with Him the incorruptible and immortal nature of His divine Father and the glory and honor to which He is heir.

They will also belong to the new creation of which He is the firstborn. Colossians 1:15. Hence, this salvation will as far surpass all other salvations as the incorruptible nature surpasses the corruptible, the immortal the mortal, and the new creation the old creation. The Apostle therefore has well denominated it the great salvation. This is the most exalted nature in the empire of God. It is the nature of the supreme Ruler of the universe, and His holy angels; called by way of preeminence the "*divine nature.*"

The most exalted conception of the great God which inspiration has given is expressed in the following sublime language—"Now unto the King *eternal, immortal, invisible*, the only wise God, be honour and glory for ever and ever. Amen."—1 Timothy 1:17. The same apostle accuses a class of the worst sinners in his day with having "changed the glory of the *incorruptible* God into an image like to corruptible man" (Romans 1:23), thus teaching that the nature of God is immortal and incorruptible in contrast with man's nature, which is mortal and corruptible.

But as has been clearly proved, this great salvation proposes to deliver man from mortality and corruption and clothe him with the divine nature. This is the strongest motive to self-denial and fidelity held out in the Bible, and through its magic power the Christian is enabled to triumph over the world and escape its allurements. The anticipation of this glorious salvation has been the patent cause of the grandest achievements of faith and the noblest heroism the world has ever known. Infinite wisdom could devise no greater reward, and to all eternity neither men nor angels can realize any greater boon.

According to our Savior's discourse with Nicodemus, this great salvation will prospectively save all believers from eternally perishing. He said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

According to the foregoing promise, to save every one who believes and to give eternal life to every believer in the Son of God are one and the same thing. The perishing spoken of and eternal life are placed in direct antithesis; it therefore involves eternal death, the proper antithesis of eternal life. This great salvation therefore includes eternal exemption from death, and its opposite, eternal life.

According to Paul in his letter to the Romans, glory, honor, and immortality are indissolubly joined to the prom-

ised gift of eternal life. He says, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."—Romans 2:7. Thus this great salvation commences with deliverance from death, and climaxes with glory, honor, immortality, and eternal life. I might say that it commences with the deliverance of the sinner from his sins, but this part of our subject cannot be considered now.

This is "the better resurrection" that inspired the faith, animated the hope, and was the prompting cause of all the splendid triumphs and glorious achievements of the long line of martyrs from Abel down. It was this bright hope that cheered their drooping spirits in the darkest hour of persecution and trial, that quenched the raging flames, plucked the venomous sting from the grim monster, and enabled feeble women to spurn the present life with all its endearing associations and all the love of home and friends most dear and suffer the most cruel torture and infamous death, that they might obtain this "better resurrection," that they might with the redeemed host of God's elect enjoy to all eternity the ever increasing joys and glories of this great salvation. It is the culmination of all the good which God has ever promised and that an ever increasing capacity through all the ages of eternity can ever enjoy or realize. It will be the climax of all the hopes of the church of the living God and the realization of all their bright visions of happiness and glory. No wonder, then, that the great Apostle to the Gentiles should willingly, yea, gladly, give up all his fair prospects and forego the bright anticipation of glory, honor, and position which had so long dazzled his eye and be defamed and made as the filth of the world and the off-scouring of all things that he might know Christ and the power of His resurrection and if by any means he might obtain this great salvation as involved in the resurrection from among the dead.

No wonder that Moses, the man of God, could mock the might of empire, and tarnish the glittering treasures of Egypt in his heroic decision to suffer affliction with the people of God rather than to enjoy the pleasures of sin in its most fascinating form that he might receive "the recompense of the reward." Hebrews 11:24-26. The Son of God endured the most malignant hatred and cruel persecution and died the accursed death of the cross that He might be made perfect through suffering and thus be qualified to honor the Author of eternal salvation. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. And being made perfect, he became the author of eternal salvation unto all them that obey him."—Hebrews 2:10; 5:9.

In this and all the foregoing texts this great salvation is offered to the obedient only. Those who neglect to comply with its conditions will not obtain it. It is the salvation which our Savior affixed to the faith and obedience of the gospel. In the great commission He said to the eleven apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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"THE FRUIT OF THE RIGHTEOUS IS A TREE OF LIFE; AND HE THAT  
WINNETH SOULS IS WISE."—PROVERBS 11:30.

### BITS OF CORRESPONDENCE

"INCIDENTALLY, there were eighty-eight present at the last meeting of the Berean Society at the Church of the Golden Rule in Cleveland," comments Miss Ruth Tomlinson, Chagrin Falls, Ohio, while sending an order for fifteen of *The Hebrew People*. "Both teachers and pupils are enjoying the books now in use," she adds.

Richard Le Crone, new pastor at Lester Prairie, Minnesota, writes that he is doing his best to organize a Berean society at his church. The national secretary wishes that more were equally ambitious.

After a long silence, the Fredericktown, Missouri, Berean society ordered six of *Senior Book I* on October 10 through its secretary-treasurer, Robert Rouse, Rt. 3, Box 140, Fredericktown. The letter declares, "We are well satisfied with the ones we have, but want six more just like them."

Several additions have been made to the Junior Social Correspondence Committee, of which Miss E. Dorothy Magaw, 238 Marshall Ave., St. Paul, Minnesota, is chairman: Mrs. J. Don Swartz, 3228 W. 100th St., Cleveland, Ohio; Miss Mary Jane Eckert, 217 N. Galena Ave., Dixon, Ill.; Arthur Mills, Andover, S. D.; Peter Hutchinson, Hammond, La.; Miss Gertrude McInturff, Maurertown, Va.; and Leonard Young, Westbrook, Texas. Mrs. Boyd Edney, Dana, N. C., is taking up home study work under Miss Verna Himmelright's able direction. Mrs. Laura Briggs, Blanchard, Mich., has been placed on the Senior Social Correspondence Committee by the chairman, Mrs. Rhoda Hanson, 1840 Union Blvd., Grand Rapids, Mich.

The Oregon, Ill., Berean society selected Arlen Marsh to act as its director beginning October 16. Methods of study were considered in the first lesson under the new plan of leadership. At present a series on the prophetic visions of Daniel is in progress.

"I want to start Berean work," Mrs. G. Marrs, of 2472 Yale St., Memphis, Tenn., assures the secretary. "There is no Church of God in this country and but a few members. We are meeting from house to house and holding services. All advice will be thankfully received."

### TRIBUTES TO HONESTY

FROM time immemorial men have revered the quality of honesty, and as a consequence literature is filled with references to it. Shakespeare wrote, "No legacy is so rich as honesty." Alexander Pope remarked, "An honest man's the noblest work of God." Shiller advised, "Be true, and thou shalt fetter time with everlasting chains." Cervantes commented, "An honest man's word is as good as his bond." Bulwer-Lytton declared that "honest men are the gentlemen of nature." Otway amplified this statement with, "Honesty needs no disguise or ornament." Owen Feltham felt that "honesty is a warrant of far more safety than fame."

### IN THE MIDST OF THE NOBILITY

SO THINKETH ye ancient court noble: "Ah, sweet Ambition, at last you shall have your soul's desire; send for your best silks and laces. This week 'tis to be mine to bow in the presence of the king. It will be the greatest thrill of this mortal life!"

But the Berean noble says: "It seems so wonderful that I can hardly understand it that we should be in the very presence of the Most High God, Maker of heaven and earth. Yet we are assured that 'where two or three are gathered together in my name, there am I in the midst of them.' It certainly is a privilege; and if we all realized it, we never would allow the class to get dull again. Indeed, if the greatest thrill in life comes from knowing the greatest person, we of all people have that thrill every week in our Berean class."

—Cecil Smead, Culver, Indiana.

THE foregoing article is the second of a series by Bro. Smead on the Berean text, Acts 17:11: "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." His message comes as a timely reminder that all Bereans have a heritage of nobility to live up to.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“Every good gift and every perfect gift is from above.”*

## GOD'S GIFTS TO US

ONCE upon a time a man who had many servants and much money planned to take a long journey. When he was almost ready to start, he called his servants to him and told them what he wanted them to do while he was away.

To his best servant he gave five talents, or pieces of money, to another, two, and to a third he gave one—each one according as he was able to take care of his Master's wealth. Then he started on his trip.

Do you think he meant them just to keep the talents as they were given to them, or did the master expect them to use his wealth and make it grow larger? Which would you expect if you were the master?

Finally the day came for the master to return home. I imagine those who had used the money entrusted to them were very happy when they saw him coming. But what about those who had not made good use of the master's property?

The one who had been given five talents came running to the master and laid ten talents at his feet; he had made good use of what had been entrusted to him. The servant who had been given two brought back four. But the one who had only been given one came with lagging steps and downcast face to show his one talent. He said that he knew the master was a cruel man, and so he was afraid and hid his money and did not make any use of it at all!

How would you have rewarded these servants if they had been yours? Why, of course, you would have given the biggest reward to the one who had made best use of his time and his master's wealth. And the one who did not love his master, but was afraid of him—well, I think you would have done with him just as the one in the story did. And do you know what that was?

You know, our Master, Jesus, has gone away and left us with all His possessions to care for in His absence; and He expects us to make the best use of them that we know how. He has not given us all the same things, but some one thing and others something else.

When we are young, sometimes we do not realize just what it is we have to take care of; but as we grow older, we see. Some of us have money; some have time; some have beautiful voices; some can speak well. Whatever it

is that we have, the Master expects us to use it for Him; and in using it, it will grow bigger and better.

We need not wait until the Master returns from His journey to give our gifts to Him; but each day we can give them to Him by giving them to others, for that is the way we serve Him. Then when He returns, we shall be glad to see Him; for we shall know we have used rightly what He trusted to us in His absence.

“Flowers breathe their fragrance,  
Birds give their song;  
Stars shine in beauty  
All the night long;  
Voices of Nature  
Praises repeat;  
What can the children  
Lay at His feet?”

“Thoughts pure and holy,  
Words kind and true,  
All gentle service  
Little hands do;  
Work for our Master,  
Joyful and sweet,  
Prayer for His kingdom  
Lay at His feet.”

—E. E. Hewitt.

## THE MISSING VIOLETS

DAVID searched in vain for Ruth's violets. He was in a hurry, too. His Sunday school teacher was having a party that afternoon to entertain new members. Every boy and girl in the Beginners department was to try to bring one other boy or girl to Sunday school. Everybody else had been able to find some one who would join the class, but David had his new member to get.

“I must hurry to see Will Young before the party,” thought David, as he looked for the missing violets. “I wonder if I can get him to join our class.”

Will Young was a newcomer in town David had been told. He had never met him but knew where he lived.

Time was quickly passing, but David could not go to Will's until he found Ruth's violets. He had left them on that big rock. But they were not there now. Where could they be?

*Continued next week.*

# With Our Sunday Schools

LESSON 8. — November 20, 1932

## STEWARDSHIP OF MONEY

Deuteronomy 8:7-18; Malachi 3:7-10; Luke 12:22-34; 1 Corinthians 16:1-4; 2 Corinthians 8:1-15; 9:1-15; 1 Timothy 6:17-19.

Devotional Reading: Matthew 6:19-24

### GOLDEN TEXT

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12:15.

### A STUDY OF THE SUBJECT

#### Topic: Stewardship of Money

**Basic Truth:** "Honour the Lord with thy substance, . . . so shall thy barns be filled with plenty."—Proverbs 3:9, 10.

God and Man.

**I. God Provides All Good.** (Deut. 8:7-18; Mal. 3:7-9.) The "good land" into which the Lord was to lead Israel had been prepared far in advance of their coming. Its fruitful fields, its fountains of water, its valleys and hills, its iron and "brass" had all been made ready for them ages before. All was God's, for He was its Creator. Whatever they might afterwards make of the materials found in Canaan would be made from that which belonged to God. Man can create not a single blade of grass or atom of iron. He can but use that which he finds at hand, that which God has prepared for him.

**II. What Man Possesses Is Consigned to Him by God.** (2 Cor. 9:6-10.) Man was never the real owner of anything, not even of his own life. All things he enjoys are given to him "on consignment" from God. That is, God retains the actual right of ownership Himself. He permits man to use the earth and its fulness during the period of his mortal existence; but at his death, all reverts to God, "for when he dieth he shall carry nothing away" (Psa. 49:17). Even his life returns to God who gave it (Ecl. 12:7). All through the time man is permitted to occupy the earth and to enjoy its blessings, the Creator requires a just share of its increase. That is His "rental charge."

**III. Our Debt to God Is Payable to God and Man.** (2 Cor. 9:11-15.) Being but the stewards of God's treasures, it is but right that we should return to Him a part of the increase. He has made it possible for us to do this in two ways: first, by worship of Himself; and, second, by service rendered to our fellow men. As we "do all to the glory of God" (1 Cor. 10:31), our deeds of kindness to others redound to the praise of the Lord as men are given cause to thank God for His goodness extended to them through us. Thus giving induces the worship of God on the part of both the receiver and bestower of benefits and makes the giver a co-worker with the Lord in blessing his fellow men.

### PRACTICAL APPLICATIONS

**The Giver:** Man is entirely dependent on God for all that he has and is or ever will be. God is the Giver of every perfect gift (James 1:17). He sends the rain upon the just and the unjust alike. The sun shines on both evil and good (Matt. 5:45). We sow in hope that God will give the increase.

How little we realize how dependent on God we are! Our lesson deals with God as the Giver. When the children of Israel were brought out of Egypt into the wilderness and finally into the promised land, God enjoined them not to forget all His benefits and to remember that it was He who gave them manna and quails and preserved their clothing and shoes for forty years, that it was He who brought them into a land flowing with milk and honey. When their flocks increased and their silver and gold multiplied they were to remember that God was the One "that giveth them power to get wealth". What was true then is true now. The one that accumulates wealth does so through the power of God.

#### The Giver

- of every gift is God;
- is entitled to thanks;
- owns everything.

**The Receiver:** Man is on the receiving end. God gives; man receives. As the recipient of all of the mercies and blessings of God, man has certain obligations imposed upon him. One of the first and most important duties imposed on man is that of thankfulness. Certainly a giver of a gift is entitled to thanks. We assume such as a matter of fact. None questions the propriety of giving thanks to those who shower gifts upon us. This is likewise true in our relationship to the greatest of givers and His gifts. Man should give thanks (1 Thess. 5:18). Next in importance is the tithe. God gives ten-tenths or all, and in return asks us to show our thanks by returning one-tenth to be dedicated to the proclamation of God's goodness and greatness.—C. E. R.

### THE GOLDEN TEXT

**"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."**

"We brought nothing into this world, and it is certain we can carry nothing out." Then why covet what another has? What we have must be used in this life and should be used advantageously for the cause of Christ. We are only stewards of what we have; everything really belongs to the Father. We should use what has been given us as though God Himself directed our every act.

"Thou shalt not covet" is one of the ten commandments and was repeated by Christ. The covetous shall not inherit the kingdom of God. 1 Cor. 6:10. A man's life should be for the glory of God and not just for the things of this life. Not what we have, nor what we want will mean anything, if not used as becomes a Christian.—L. A. R.

### YOUNG PEOPLE AND ADULTS

God is the Creator of all things and has a right to claim all things. All that we may acquire in this world is a loan from God. Paul wrote: "For we brought nothing into this world, and it is certain that we can take nothing out." In Matthew 25:14-30, Jesus gave the parable of the man that wished to travel in a far country. To one servant he gave five talents (pieces of money), to another he gave two talents, and to another just one. At his return he rewarded each according to the manner in which he had used the talents. There is no doubt but that the way in which we use the money entrusted to us will form a part of the basis of judgment.

Should one use God's money to buy intoxicating liquors? Should he spend it on crime or to thwart justice? Should he spend it on a harlot? Would he please God by spending it on wild parties? Would he please God by spending ten dollars on dances and cigarettes and only ten cents for the preaching of the gospel? One must answer these questions and many more if he would spend God's money wisely. How are you spending the portion entrusted to you? Christ will ask you some day. Your acceptance or rejection for a place in God's kingdom will, to a certain extent, depend upon the truthful answer you can give.—H. A. S.

### INTERMEDIATE CLASS

Last week we considered the ways and means of making money, and today we will study the use of money. Were it not for its purchasing power, money would be of no value. For example, if the world of business should suddenly change and use something other than money for a means of exchange, our money would be of no use to us. Of itself it is of no more value than so much tin, hence the folly and wickedness of hoarding it. But there are so many things we can buy with money. We can provide ourselves with fine homes, expensive cars, beautiful clothes, etc. But we can also buy happiness for the little cripple next door, purchase pleasure for the old lady in the next street, provide food for the hungry children near us. Which do you think would please our Master the most and bring the most lasting happiness to the individual possessing the money? We can also help spread the glad tidings of the gospel to those who have not heard it; we can bring others to share in the services of our church that we enjoy so much; we can help those who teach the beautiful story of Christ, if we cannot teach it ourselves. Remember that it is not the amount but the manner in which we give that counts.—M. G.

# AMONG THE CHURCHES

## GOOD NEWS FROM LESTER PRAIRIE, MINNESOTA

The Church of God at Lester Prairie is now having regular services on Sunday both morning and evening. Though the attendance has thus far been small, we have a group of earnest workers who are resolved that with the help of God they will surmount all obstacles and make the church at Lester Prairie shine for the glory of God.

It is our hope in the near future to organize a young people's Berean society, which we feel sure will go far toward strengthening our congregation and promoting interest among our young people.

May God give us strength for the work that is before us. Remember us in your prayers.  
Richard Le Crone, Pastor.

## NOTICE TO MINISTERS

To all Ministers of the Church of God:

The Ministerial Conference this past summer proved so valuable to the ministers who found it possible to attend that they thought it profitable to continue the exchange of ideas throughout the year. Accordingly Eld. Harry A. Sheets, Eld. Norman John McLeod, and Eld. M. W. Lyon were selected to direct the work, the first named being chairman.

The first general letter went into the mails on October 29. There are some ministers whose names and addresses we do not have in our files. If you have not received your letter by the time you read this notice, please write to us, giving your full name and address; and we will send you a copy of General Letter 1 by return mail.

Please address all communications to your Chairman,  
Eld. Harry A. Sheets,  
Rt. 1, Box 56, Woodstock, Virginia.

## MOOREFIELD, NEBRASKA

Dear friends of like precious faith, greeting: Great changes have been made here in the last few weeks. We are no longer meeting in the union church building. I was called as pastor for another year by the majority of the members, but the board, except one member, was so bitter against me on account of the things I stand for, that I thought it wise to withdraw from the union church.

Things looked dark for a while, and I could not see my way clear. But I trusted in God, and He brought me through. Thanks to all who prayed for us in this time of trouble, also to all the dear ones who stood true to God and to the Word of truth when it was everything but popular to do so.

We are now carrying on our meetings in the community hall. The hall is commodious, and our meetings are being well attended, even by outsiders.

We do not have Sunday school but many think we should. I would like to have the thoughts of others in regard to Sunday school. We have a junior choir of several girls and boys who ought to be in Sunday school.

We have our own church building here, which with a little work and expense could be made a very fine place for our meetings, and the hope of many is that this will be accomplished.

We are planning for a special Thanksgiving service on the Sunday before Thanksgiving Day. Brethren, pray for us.

E. E. Giesler, Pastor.

## MICHIGAN FALL CONFERENCE REPORT

Bro. L. E. Conner arrived in Grand Rapids on Friday, Oct. 28. After spending a few minutes with Bro. A. K. Richardson, who has not been able to leave his bed for seven weeks, we went to Blanchard for meetings that evening and over Sunday, Oct. 30. The attendance was not very large, but the attention was very good, and there were many remarks after Sunday evening services that they were real old-fashioned Bible services which they liked to hear. We thank the Blanchard brethren and hope they will be able to have more services.

Wm. Hanson.

## GRAND RAPIDS, MICHIGAN

Recently the Dorcas ladies entertained their husbands and families at a social gathering held in the fire barns. The program presented was thoroughly enjoyed, according to reports reaching The Herald.

Sr. F. E. Hall, acting as official "reporter" during the absence of Pastor F. E. Siple, writes that the regular church services were well attended, and that Bro. Corsan delivered two inspiring sermons. Several were absent, however, having embraced the opportunity of attending the meeting at Blanchard, and hearing Bro. L. E. Conner.

## EDEN VALLEY, MINNESOTA

Sunday, Oct. 23, was our Rally Day at Eden Valley. We had Sunday school at the usual hour in the morning, and following that an interesting short program. Then dinner was served in the church basement. There were preaching services in the afternoon and evening. Bro. Denchfield preached in the afternoon and Bro. Thoms in the evening. The weather was bad so the crowds were not what we would have expected had conditions been better, but the four services had a total attendance of 316.

There were preaching services at the church each evening of the week following, the preaching being done by Bro. Thoms, assisted by our pastor. On Sunday, Oct. 30, we also had four services. In the afternoon a Miss Milkey of Paynesville spoke, and Bro. Thoms in the evening.

We enjoyed having Bro. Thoms and his daughter, Merelle, among us. He is well known here, having spent the greater part of his youth in this community. He is new at preaching, but not new in the service of the Lord, and is doing very good work with his preaching and singing. His father was one of the two ministers who organized our church at this place. And his mother's sweet voice in song is a memory very dear to all the older members.

We feel that much good was done in these meetings. They closed with a service on Monday evening.

The interest in the work is good, and Bro. Denchfield goes about his usual happy way, lending a helping hand here and there, cheering the sick and boosting the work generally.

Bro. W. F. Hoskins is on the sick list at present, being confined to his bed with a very painful back. We hope God's people will remember him in prayer.

Mrs. Herman Ruhn.

## SPECIAL MEETINGS AT BRUSH CREEK (OHIO) CHURCH

Eld. S. E. Magaw, the energetic pastor of the Church of God at the Brush Creek (Ohio) church, has just ordered from The Herald print shop a quantity of invitations, attractively printed in two colors, to advertise his forthcoming special meetings which are to begin next Sunday, Nov. 13, and continue over the 27th.

Speaking of the purpose of the meeting, Bro. Magaw says:

"In days of distress men need the comfort and cheer of the Gospel. The words of Christ are enlightening. They keep one patient. They stay the heart. The message of salvation in God's own Holy Word is the need of this present hour of turmoil and despair.

"It is sad that in days of such dire need of God men still trust the arm of flesh. To wait upon the Lord will far more quickly, and far more satisfactorily, bring the peace that all men seek.

"It is our purpose in this series of meetings to bring you nearer your God, to encourage you in Christian faith and service, to assist you for your presentation to Christ when He comes to rule the earth."

## BURR OAK, INDIANA

There is a rumor that WCMA may be moved from Culver. We will be sorry to have to discontinue the services, and we hope and pray that the station may be kept here.

Visitors are commenting upon the nice appearance of the interior of the church. The Ladies Aid supplied the cash, and the men and women together supplied the labor. Upon approaching the building the first thing a visitor notices is the big "Welcome" sign on the front of the church. Then he will see the vestibule done in a Japanese Brown Tiffany. In the main room a red and green stencil decorates the cream walls. Now, the ladies are working for rugs for the aisles, lest people be afraid to walk on the bright and shining golden oak floors.

Services are as follows: Sunday school at 10:00, Dewey Overmyer, Supt.; morning worship at 11:00; evening worship at 7:30. The Berean classes are held every Friday evening at 7:45. We have also been privileged to meet with the Bremen Bereans several times during the past two months. Their class is held on Wednesday evening at the homes of the various members, and usually the house is full.

We were very much saddened by the death, on Oct. 29, of our oldest pioneer member, Bro. Samuel Osborn. Since the establishment of the church here Bro. Osborn has been a faithful and consistent worker for the Master.

C. A. Smead, Pastor.

## THE NEW BANNER OF DAVID

One of the most interesting features of Bro. Marsh's sermon on "Peace," delivered last Sunday evening at Oregon was the new banner of David which was on display, showing the white background emblematic of God's righteousness and the bars of blue representing His royalty, with the star of David in the center. This inspiring sermon was attentively heard by the usual large audience from representatives of several of the churches of Oregon, as well as our own.—M. G.

## AT WCMA

Now that it is getting colder, you may be able to tune in on the services broadcast from Culver three times a week, as follows:

Gospel Proclamation Service, Sunday, 6:30 a. m.; Glad Tidings Hour, Monday, 2:30 p. m.; Truth Seekers' Hour, Monday, 10:30 p. m.

WCMA, Culver, Indiana, is found at 1400 kilocycles; and if conditions are just right, you may sometimes hear the services though you are a thousand miles away. Please write and let us know if you are able to get the broadcast.

C. A. Smead, Pastor.

## GOEKLER-ALLEN

A quiet wedding was solemnized on Sunday, Oct. 30, 1932, when Miss Lurlyne Allen became the bride of Ralph Goekler. The ceremony was performed by the local Christian Church pastor, L. Z. Smith. They were attended by Mr. Vernel Allen, brother of the bride, and Miss Ruth Goekler, sister of the groom. Ralph is a son of Mr. and Mrs. C. W. Goekler and is employed by the Chevrolet garage. The bride is the daughter of Mr. and Mrs. John Allen and is a lady of sterling character. Ralph is a member of the Salem Church of God, his bride not being affiliated with any church at the present time.

They will be at home to their friends at 914 Beech St., Marshall, Ill.

## DUVAL - LYON

A wedding of interest to church people and Bereans in many parts of the country was solemnized on Oct. 27, when Miss Margaret J. Lyon was united in marriage with Mr. Richard C. Duval, at the home of her parents at Citronelle, Alabama.

The ceremony was performed by the writer in the presence of the family and a few close friends, amidst a setting of ferns and beautifully colored autumn leaves. The bride was attended by her sister, Mrs. F. E. Siple, and the groom by Mr. F. E. Siple, of Grand Rapids, Mich., who, less than two years before, in this same spot, had themselves taken the vows as bride and groom. Following the ceremony a wedding luncheon was served, after which the happy couple departed on a tour along the Gulf Coast to New Orleans and north to Chicago, where they are now at home at 645 N. Central Park Ave.

The bride is the second daughter of Mr. and Mrs. J. S. Lyon, and sister of the writer. She has been active in Berean and church work, and employed as a nurse in Chicago for a number of years past. The groom, also a resident of Chicago, is employed with the Bell Telephone Co. We are sure that friends in many sections will wish for them a long life of happiness together.

M. W. Lyon.

## HERALD RECEIPTS

Helen Porter; Mrs. Allen Claypool; S. E. Boyer; Mrs. Tennie Long; Mrs. Eva H. M. Fletcher; Mrs. Connie Ramsey; Mrs. Mary Wolf; Mrs. Jessie L. Groves; Ida Jeffrey; J. F. Carpenter; John W. Hutchings; A. J. Eychaner; L. M. Howell; Wm. Laning; W. O. Jenter; Mattie Benjamin; Mrs. John Guthrie; Elizabeth Oakley; Ed. Moran.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mary E. Carter; Cecil Smead; Hilda Fetters; Mr. and Mrs. Jos. H. Williams; R. H. Judd; Eva H. M. Fletcher; Helen Chisholm; Dorothy Magaw; Silas M. Claypool; Mrs. Ida Jeffrey; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Lila Lathrop; Glen Birkey; Mr. and Mrs. Eugene Howard.

## REPORT OF J. H. ANDERSON

My report for October is as follows; Bible lessons and sermons: Hillisburg, 8; Rensselaer, 2; Culver, 1; Burr Oak, 1; Plymouth, 1; North Salem, 1; Blush Mo., 4; Donivan, Mo., 9. Total, 27. Baptisms: 2.

Bro. J. O. Rogers has worked up quite an interest at Donivan, Mo., 220 miles south of St. Louis, and the Blush, Mo., church decided to give their fifth Sunday service to them, so I was sent there. About forty of the Blush members motored the 120 miles to assist in the meetings. We had preaching every night in the schoolhouse and Bible lessons every day in Bro. Rogers' home. The interest and attendance were very good. As a result of the meetings Sr. Alma Dickson and her daughter, Grace, were baptized. Bro. Rogers has opened a good field here and we hope to have the pleasure of again visiting this place.

At present we are holding meetings at Dana, North Carolina.

J. H. Anderson.

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## BETWEEN YOU AND ME—

The brethren at Moorefield, N.C., are to be congratulated on the definite and independent stand they have taken for the truth. Pray that God may bless both pastor and congregation, and make them fruitful.

Elder C. E. Lapp, pastor of the church at Eldorado, Ill., informs us that Leo Ray, a seven-pound boy, was welcomed to the home of Mr. and Mrs. Lloyd of that place. "Mrs. Lloyd will be remembered as Juanita Shain," Bro. Lapp adds.

All who can do so should make an effort to attend the special meeting at the Brush Creek church, near Tippecanoe City, Ohio. Bro. Magaw is announcing some very timely subjects for consideration from November 13 to 27.

"Sr. T. A. Weldon (of the Fonthill church) is critically ill. We ask your prayers in her behalf," writes Bro. Randall in his last bulletin. Sr. Weldon has done much for the cause of Christ. Let us remember her before the Father's throne.

Bro. H. H. Hawkins, moderator of the Church of the Golden Rule (Church of God), Cleveland, Ohio, writes that he is recovering nicely from a serious operation, and appreciatively says, "I feel confident that the prayers of the brethren and family helped in the successful operation, and in my speedy recovery."

Bro. M. W. Perrine, Everett, Wash., sends in his tithe and tells us that he is now eighty-four years old. Bro. Perrine is still writing some very helpful articles which appear in The Herald from time to time. He concludes his letter with the following significant remark: "I do not expect to send in many more tithes, for the Lord is coming."

During the past few weeks two more of our young ministers, both graduates of the last Training Class, have entered upon regular pastoral work. Bro. Harvey Krogh, Jr., has been invited to act as pastor of the newly organized body at the Plum River church, near Lanark, Ill.; and Bro. Richard Le Cronc has been called to the church at Lester Prairie, Minn. Pray for the success of these earnest workers and for the spiritual growth of the congregations under their leadership.

The editor wishes he might personally answer each of the many good letters that reach the office, but owing to time and expense he is unable to do so. He does appreciate them, however, and thanks God that The Herald is proving of value and interest to its readers. May God bless you all.

Bro. and Sr. Ivan Veach of the Salem church, near Marshall, Ill., welcomed a little daughter into their home on Oct. 29. Although not named when the word reached us, we trust that sometime she will bear the "only name" by which we may be saved.

There is no experience in life more filled with happy emotion than we feel when we learn that some one has taken a stand for the gospel of the kingdom and for the Lord Jesus Christ. We praise the Lord for those who have recently responded to the invitation extended by Bro. Anderson in Missouri, and pray that they may continue faithful "till the day dawn."

Bro. and Sr. A. J. Eychaner of Cedar Heights, Iowa, expect to leave about Nov. 11 to spend the winter in Tampa, Fla. Their address will be 303 Zack St. The Lord be with them and keep them in His name.

Among the many able advocates of the gospel fifty years or more ago in the middle west, none was better qualified for his task than Elder J. M. Stephenson, whose article, "The Great Salvation," is reprinted on the front page of The Herald this week. Bro. Stephenson has rested many years in the little cemetery at Ripley, Ill., but is not forgotten.

We regret to learn that Bro. Eugene Howard, who for many years was a faithful supporter of the Lord's work in the middle west, is quite feeble at his home at 607 Milan Ave., South Pasadena, Calif. He and his wife, however, continue to remember the needs of the general work. May God bless and keep them both.

The churches at Fonthill, Ont., and at Niagara Falls, N. Y., indicated their appreciation of the past efforts of their pastor, Elder C. E. Randall, by extending to him a unanimous invitation to remain with them for another year.

## REDEMPTION

By R. H. Judd

“Who redeemeth thy life from destruction.”—Psalm 103:4.

I WAS pleased indeed to note Brother Patrick's article on the above subject. For many years, as HERALD readers know, I have taken the position that the death penalty by which Adam was first threatened was a penalty to be inflicted within the day of his transgression, and which for more than one obvious reason was not carried out.

Personally I feel that conditionalists have lost vantage ground in not accepting this fact from the beginning and that they will yet have to come to the recognition of it, for it is undoubtedly one of the best illustrations of accepting Scripture in its literal and actual sense that can possibly be found. Coming as it does at the very commencement of Bible history in relation to man, it is most important. I am convinced that in due time it will be seen to be the only theory—a theory that becomes a fact—that fully coincides with every detail of the narrative in its natural and literal sense.

While it is undoubtedly true that Adam's death was the result of his own mortal nature and that the death we die is consequent upon our inheritance of that nature, there is one point to which I should like to draw attention to correct the impression that natural death (as we call it) is not the wages of sin.

In discussing the question with a correspondent in California through the columns of his magazine my opponent positively denied that natural death is the wages of sin, insisting that spiritual death was the penalty threatened and that it was spiritual death to which the passage in Romans 5:12 referred. I answered this contention in part by pointing out that death could not have one meaning in Romans 5:10 and another meaning in the twelfth verse of the same chapter.

Without taking space to consider all the difficulties entailed by the views commonly held by many, including conditionalists, it seems to me that the one answer to them all will be found in recognizing that two distinct penalties were pronounced against Adam.

The first punishment in Genesis 2:17, clearly and precisely threatens a death to be inflicted within a given day. The second, in Genesis 3:17-19, amounts to a commuted sentence of penal servitude for life. The reader cannot fail to see that the language of Scripture exactly fits the above-stated facts. There is no mention in the Bible that the first sentence was carried out. The only reference made to Adam's death (Genesis 5:5) tallies in every detail with the language of Genesis 3:17-19.

It has been far too readily assumed by almost all classes of Bible students that God's honor would be impugned unless some kind of death penalty were carried out. Statements to this intent frequently occur; especially so in “orthodox” literature. In this way, by all sorts of devices,

have human hands sought to steady the ark of God. All kinds of death have been invented until death itself is actually denied. God's threatened sentence against Nineveh was in every particular as definite and concise as the one pronounced against Adam, but it was *not* carried out in the time specified.

That natural death is the penalty for sin there cannot be the slightest doubt, for no truer description of its process can be found than that given in Genesis 3:17-19; and the reason for it is definitely stated to be, “Thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat. . . .” Hence, as Adam failed to gain possession of eternal life (see Genesis 3:22), death “passed upon all” his descendants.

A further fact is evident. The testimony of many scriptures is, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.”—Psalm 51:5. Justice could, therefore, demand our life from its commencement; but in mercy to the race the commuted sentence comes into effect upon Adam's descendants as well as himself. In order that eternal life may become the possession of man there is but one way open (Hosea 13:14). The whole process of salvation is based upon *redemption*, for “none of us can by any means redeem his brother.” A Redeemer who could pay the ransom had to be provided.

Let us, Brethren and Sisters, take God at His word. Let us take it literally, where the literal will hold; and I know of no other instance where that rule will apply better than it does here. Literal death to be inflicted on a day distinguished from other days of his life by a definite act was clearly threatened by the language employed, but was *not* carried out because of extenuating circumstances that both divine and human laws have recognized from that day to this. (Let the reader turn to Ezekiel 18:21, the language of which aptly applies to Adam, and to Jeremiah 18:8, which just as aptly applies to Nineveh. See also Jonah 3:10.) Nor can there be any mistaking the fact that a *second* penalty was pronounced amounting to a commuted sentence of penal servitude for life. The reader is invited to compare the sentences and see if this is not actually the case. The sentence of *death* is as literally pronounced in the one as in the other.

Now take your Bibles and search out the words “redemption,” “redeem,” and “redeemer.” With all emphasis I repeat that *redemption from death* is the only remedy. We are redeemed by the precious blood (life-given) of Christ, in whom we have redemption through His blood (life-given), even the forgiveness of our sins. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”—Romans 6:23. “We are not redeemed with corruptible things such as silver and gold, but with the precious blood (life-given) of Christ.”

Let our hearts burst forth with the exultant cry, “O grave, where is thy victory?” “None of us can by any means redeem his brother, or give to God a ransom for him.” “But thanks be to God who giveth us the victory through our Lord Jesus Christ.” He was the only One who could redeem, because He was Himself free from sin.



# THE RESTITUTION HERALD

## THANKSGIVING NUMBER

VOLUME 22

OREGON, ILLINOIS, NOVEMBER 15, 1932

NUMBER 7

### "In Every Thing Give Thanks"

*By F. L. Austin*

*"O give thanks unto the Lord; call upon his name: make known his deeds among the people." "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever."—Psalms.*

WHAT thrills race the heart as one experiences the sense of overflowing Thankfulness! How life is stimulated! How the features beautify with vivacious smile and cheer! How the whole soul is fed! edified! All this especially when Thankfulness is by works translated into Thanksgiving.

What the electric current does to the filament of the light bulb, that deep-hearted, o'erflowing Thankfulness does to the life of man—it brings the inner self to the white-heat of appreciation which in turn radiates its joyous light of Thanksgiving unto all around. How it dispels darkness for others! Dimmed lives are given light! Broken spirits are revived! Despair is, in a twinkling, changed to hope. Hard-heartedness relaxes and takes new mold—mold that honors God, distributes to fellows things of need. Fevered brows are cooled; distressed eyes are softened; children's fears are quieted. What miracles are wrought when the springs of Thankfulness form into flowing streams of Thanksgiving! What tonic to sin-sick lives!

How wondrously good was our heavenly Father to fashion and shapen and organize us so as to make us susceptible and responsive to the re-awakening and restoring and re-heartening influences of matured and exercised Thankfulness. Like faith and love it promotes (Continued on Page 10)

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

*“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.”—Psalm 100:4, 5.*

## The Editor's Prayer of Thanksgiving

OUR hearts overflow with thanksgiving unto Thee, most gracious Lord of truth and righteousness and love, because Thou hast so enriched our memories with records of the bountiful provision Thou hast made for all our needs. We thank Thee for Thyself, our Father and our God; for Jesus Christ, Thy only begotten Son, our Savior; for the blessed Word of Truth that reveals Thy love to us; and for the glorious hope that gladdens our hearts and makes bright with promise the otherwise gloomy pathway of mortality. To Thee be all praise for evermore. Amen.

## The Peace of Thanksgiving

“PRAISE is comely for the upright,” declared the quaint old singer of Israel, and his words are still true. To praise the Lord for His goodness is an act of righteousness that is ever acceptable to the Father's heart, while to disparage His blessings by indifference or complaining is to deny His faithfulness and His love.

To see in every happening the beneficent hand of God, to recognize in all that occurs around us a constant outpouring of divine love, and to realize that this is actually, gloriously true in so far as the obedient child of God is concerned, brings a peace of mind that nothing else can equal. This is the “peace of God, that passeth all understanding,” for it blesses and comforts and strengthens regardless of material circumstances and conditions in a manner that exceeds the natural comprehension of any man.

Just to know that we belong to God, that we are counted as His children, that we are included in His plans, develops within us an ever-deepening sense of appreciation. That the infinite Creator of the universe commands that “all things work together” for our good fills us with awe and wonder, and inspires us to greater zeal and earnestness in our desire to serve Him as we realize that our labor cannot be in vain in the Lord.

## The Joy of Thanks-living

THERE is a spiritual uplift that comes as a result of prayer and meditation and worship that is most helpful; but the joy that follows the *living of praise* to God goes far beyond anything we may experience through its mere verbal expression.

As we meditate on the infinite kindness of the heavenly Father to us we find ourselves impelled to reflect something of that kindness to others around us. And as we do this we become conscious of the blessedness of being permitted to associate with Him in dispensing His rich bounty to the world of needy men. Then, indeed, our hearts are attuned to singing and our lips to praise!

Working with God! What a glorious, what a wonderful, what a holy thought! We may work with God! Surely no effort could be too great, no burden too heavy, no task too difficult, if attempted for God, and with God, to show our appreciation of His goodness toward us.

The extent to which we are willing to go in service to our fellow men provides a criterion by which we may measure our own regard for the blessings we have received. Some one has said, “As a physician judges the condition of men's hearts by the pulse which beats in their arms, and not by the words which proceed from their mouths, so we judge the thankfulness of men by their lives rather than their professions.”

The test of the Master might be applied here. “By their fruits ye shall know them.” It is not so much what a man says as what he does that indicates his appreciation of the benefits God has given. The spontaneous outpouring of the heart in praise is good, but the constant outpouring of the life in service is better. Not that *thanksgiving* be neglected, but that *thanks-living* be emphasized.

The test which James applies to faith might also be applied to the matter of thanksgiving. “Shew me thy faith without thy works, and I will shew thee my faith by my works.” Thanksgiving, like faith, is dead without works, “being alone.”



# THANKFULNESS

By George B. Alldridge

*"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."—1 Samuel 12:24.*

ONCE a year it is usually the custom followed by all business institutions to take an inventory of their assets, and thus determine the wealth acquired during the year or the depreciation in value of stock.

Every day for the child of God is a thanksgiving day; but it seems a good thing to take a retrospective view of the past year and heed Samuel's admonition to "consider how great things he (Jehovah) hath done for you." We cannot number God's blessings spiritual and temporal.

Because of man's greed and selfishness he limits a just and equitable distribution of the rich and bountiful harvests He gives to the sons of men. If, as in China or India, there be famines even in our own land, and many families in need of the essentials of life, God is not responsible, but rather the greed of men upon which God frowns.

Who can read the sixty-fifth Psalm without feeling his whole being going out in thanksgiving to God for all His mercies? In Pendeman's wonderful picture, "The Jews Beneath the Willows of Babylon," the four figures depict sadness. Yet there comes over us a feeling of peace as we realize that they are recounting to each other the joys and blessings of God so beautifully set forth in Psalm 137.

When we think of the wickedness of the world today and then that God has redeemed this sinful world through the righteousness of Christ our Savior, how real to us Ephesians 1:14 becomes! "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Of course the spirit of depression affects us, the very air we breathe seems to be full of it; but lift up your heart in thankfulness, for as the Psalmist said of God, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." And again the Psalmist says of Him: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

How our hearts should go out to God in thankfulness for health and strength and food for our daily requirements! Surely God's angels are watching and hovering over us to ward off all danger and alarm.

How many of us thank God for His Word of truth and the ability to read, inwardly digest, and to diligently follow it? Think what a dark and benighted world this would have been if God had not sent His Son to illuminate it with the Spirit of Truth and to leave us an example in the way of holiness! For are we not instructed to "follow peace with all men, and holiness, without which no man shall see the Lord"?

When we think for a moment how dark and traitorous the human heart is and that God has appointed a way by which He does cleanse it from sin and deceit, we thank God that the greatest miracle is now being performed, and that "if any man be in Christ, he is a new creature." Paul continues, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. 5:17-21.

Think of it! God is making us fit to be His representatives before the children of men as our Forerunner Jesus was "in the days of his flesh."

So we can all, I am sure, find something to be thankful for. This verse covers it all: "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."

I realize that I am incompetent to judge what experiences are best for me. God is preparing me to have a part in that glorious kingdom. So (Continued on Page 10)

## Our Praise to Thee

From this green earth of ours,  
From this wide, rolling sea,  
From these fair hills and vales,  
Praise goes up to Thee.

From every field and plain,  
From every flower and tree,  
From every stream and rill,  
Praise goes up to Thee.

From men of every clime,  
From lips of bond and free  
From age and infancy,  
Praise goes up to Thee.

God of heaven and earth,  
The Lord of all we see,  
From this creation of Thy hand,  
Praise goes up to Thee.

—Horatius Bonar.

## THANK GOD

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THANK GOD for life!

E'en though it bring much bitterness and strife,  
Though all our fairest hopes be wrecked and lost,  
E'en though there be more ill than good in life,  
We cling to life and reckon not the cost.  
Thank God for life.

Thank God for love!

For though sometimes grief follows in its wake,  
Still we forget love's sorrow in love's joy,  
And cherish tears with smiles for love's dear sake;  
Only in Eden is bliss without alloy.  
Thank God for love.

Thank God for pain!

No tear hath ever yet been shed in vain,  
And in the end each sorrowing heart shall find  
No curse, but blessing in the hand of pain;  
E'en when He smiteth, then is God most kind.  
Thank God for pain.

Thank God for death!

Which touches anguished lips and stills their breath  
And giveth peace unto each troubled breast  
That grief may end. Soon He who conquered death  
Shall come and bring eternal life and rest.  
Thank God for death.

—Anonymous; revised by G. E. M.

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## “WHEREFORE DOTH A LIVING MAN COMPLAIN?”

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By D. G. Harvey

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“It is a good thing to give thanks unto the Lord.”—  
*Psalm 92:1. “Because that, when they knew God, they  
glorified him not as God, neither were thankful; but be-  
came vain in their imaginations, and their foolish heart  
was darkened.”—Romans 1:21.*

ONCE more, we as a nation are asked by presidential  
proclamation to pause and give thanks to the Giver of  
every good and perfect gift. *Just one day for thanks.*

There are many desires we cannot satisfy today. All  
things are for our good (Romans 8:28). Man has refused  
to humble himself (James 4:10); but he is being humbled.  
Disappointments should put us into a mental position to  
do the will of our Father if we do not become bitter.

True, we (many of us) have lost homes, autos, radios,  
and many pleasures; but did we really need them? No! We  
are alive; “wherefore doth a living man complain?” “We  
brought nothing into this world, and it is certain we

can carry nothing out,” says Paul in First Timothy 6:7.

Let us be warned by Romans 1:21. Be thankful for  
that mother, that father, whose love you have known since  
childhood. Think of your many blessings, that boy, that  
girl of yours. What would you take for them? You have  
life. Without it you have nothing. Thank God for that  
life to use in His service. You read these few lines; thank  
God for eyes that see. Think of the many who have not  
such a blessing and who sit in darkness.

Our Father knows our needs and will grant them all.  
(Phil. 4:19; 2 Cor. 9:8.) But remember there is a vast  
difference between desires and needs. A baby will cry for  
the moon, but the moon would not be good for the baby.

“It is a good thing to give thanks unto the Lord.”  
Thank God for life, the laughter of your children, the love  
of life's companion, for friends, His Word, His Gift to the  
world (John 3:16), for hope itself. Nothing to be thank-  
ful for? “Count your many blessings”; and you, too,  
will exclaim, “Wherefore doth a living man complain?”

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## ABOVE ALL THAT WE ASK OR THINK

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By Mary A. Gesin

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SOME ONE has aptly said that “our prospects are as bright  
as the promises of God.” If we take only a few min-  
utes a day to read some of the assurances of our heavenly  
Father, our immediate surroundings brighten up immeas-  
urably, provided, of course, that we believe them.

How about this one? “The eyes of the Lord are upon  
the righteous, and his ears are open unto their cry.” Or  
this: “The Lord is nigh unto all them that call upon him;”  
and “no good thing will he withhold from them that walk  
uprightly.”

If our feet are set upon the sure foundation of the prom-  
ises of God, how can our prospects be dark and gloomy?  
This world needs more than anything else those who refuse  
to be cast down by present conditions. “Whoso is wise . . .  
shall understand the lovingkindness of the Lord,” and  
“shall speak of thy praise all the day long.” The great  
Apostle gave the unrestrained love of his heart to “him  
that is able to do exceeding abundantly above all that we  
ask or think.” Shall we do less?

As the former associate editor of our beloved HERALD,  
may I say to the many readers and writers of its pages  
whose lives have so enriched my own, “I thank my God,  
making mention of thee always in my prayers, hearing of  
thy love and faith, which thou hast to the Lord Jesus, and  
toward all saints.”

“And God is able to make all grace abound toward you;  
that ye, always having all sufficiency in all things, may  
abound to every good work: being enriched in every thing  
to all bountifulness, which causeth through us thanksgiving  
to God.”

## ARE WE THANKFUL?

By James A. Patrick

**M**OST professing Christians say they are, but are they? Actions speak louder than words. The cause of Christ is languishing for funds to carry it forward. But do you not know there is a depression? There is never any depression with God. If we lack any needful thing, even in times of depression, I am convinced it is our own fault. The Lord has promised to supply all our needs; and if we take him at His word, He will not fail us.

Israel was never in want when it lived up to God's law and brought all the tithes into the storehouse, for He had promised them: "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."—Malachi 3:10. When Israel followed this rule, there was never any want among them; they could withstand their enemies and their land was always productive.

I am convinced that if people lived true to the Lord and paid the tithe—all the tithes—they would be better off financially than if they did not pay the tithe. Nine tenths with the Lord's blessing will go farther than ten tenths without His blessing. But if we pay tithes simply with a view to financial gain, it will avail us nothing.

What have we to be thankful for? I am thankful for our Savior, the Lord Jesus. When I think what it cost Him to redeem me, my heart melts within me with love and thankfulness to Him. Think what it would mean were the world without Him! Think of those that are without God and have no hope in this world or the next! I am thankful for His gospel. It brings wondrous hope to our hearts; this good news of a coming Savior and a coming kingdom. I am thankful that I am permitted to live in these wonderful times: "In an age on ages telling, to be living is sublime."

It may be asked why one should think it wonderful to be living in times of such depression and distress. Of course, we are sorry for the world in its distress, and we will be sorry for it when the Lord comes and takes us out of it; but what joy to be living at that time!

I once heard a story about a preacher that illustrates this thought. He was holding meetings in the country. One night after service he had to go alone quite a distance to a certain home to be entertained that night. The roads were neither good nor easy to find; so the people gave directions as best they could. After giving him directions, they told him he would know when he was near to his destination because he would come to a very bad mud hole. He could not go round it, but would have to go right through. When that preacher came to that mud hole, he plunged into it with a good deal of thankfulness because he knew he was near the end of that long muddy road. So

we can plunge into the depression with rejoicing, for it is the bad mud hole near the end of the way to our everlasting home.

## WE ARE THANKFUL

By J. H. Anderson

WE ARE THANKFUL—

That God is our Father and loves us. Matthew 6:9; 1 John 3:1-3.

That we are His children and heirs. Romans 8:17.

That we inherit all things, and are very rich in the true riches. Revelation 21:7; James 2:5.

That we have one faith and that it pleases our Father, justifies us, and is imputed to us for righteousness. Ephesians 4:5; Romans 5:1; 4:19-25.

That we have one hope that is an anchor of the soul and saves us. Ephesians 4:4; Hebrews 6:19, 20; Romans 8:24.

That we have a Brother who will save us. Matthew 1:21.

That our God will make all things work together for our good. Romans 8:28.

Yes, Brother Marsh, *we are thankful!*

## THANKSGIVING

By V. Earl Thayer

**A**T this season of the year it is rather difficult to express one's thoughts in new and different terms, for Thanksgiving appeals to us in much the same old way each year, namely, an overflowing of joy for the good things that have touched our temporal lives. It is altogether fitting that we should appreciate all these blessings, from the air we breathe to the universe in which we live and are permitted to enjoy.

Let us analyze this word "thanksgiving" by dividing it into two equal parts: *Thanks*—this is just a word used to express our pleasure or gratitude regarding something that has appealed to or affected us; but *giving*, taken alone, has an altogether different meaning, and by it we experience the richest of joys.

We give of our bounty to supply the needs and pleasures of others—fine! But do we give to our Father that which is a real pleasure to Him? A heart that thrills at the very thought of our Father, an inexpressible yearning to do His will, a desire to serve others for the cause of His Son Jesus, a life freed from covetous self and completely resigned to Him who is the All in all, and a love that cannot be diminished by all the adversity of a world under the power of sin make in the sight of our Father a real *thanksgiving*.

## Thanksgiving at Golden Rule Home

**S**URROUNDED by extensive lawns, shaded in the summer by towering elms, stands the large brick residence known as *Golden Rule Home*. A correspondent of THE RESTITUTION HERALD was sent recently to interview the members of the "Family" to secure from them Thanksgiving messages for our readers, for we felt sure all would be glad to hear personally from each of them. These older ones who have come to us in their declining years have had lives of rich experience in the service of God, and the confidence they have come to feel in His goodness is based on actual knowledge of His bounty which they themselves have known.

Entering the Home by way of the cheery sun-parlor, the visitor was met by Mrs. Levi Mick, the efficient and kindly matron who is lovingly referred to by her elderly "children" as "Mother." Since coming to the Home Sister Mick has carried a heavy and difficult burden with Christian fortitude and consummate success. She has, indeed, been an affectionate, sympathetic, and thoughtful "mother" to all who have come under her care, and many are the expressions of gratitude her "children" have made regarding her faithful service.

When asked for a text of Scripture or a Thanksgiving admonition, Sister Mick quoted the words of Jesus found in Matthew 26:38: "Tarry ye here, and watch with me." No words could be found better fitted to express the constant watchfulness exercised by the matron over her little family. Whatever she does she does as unto the Lord.

Mr. Mick, the matron's husband, who has charge of the heavier work about the house, the lawns, and gardens, is a kind, unassuming man of equable temper. When questioned regarding Thanksgiving he quietly said, "I have everything I need, and nothing to complain about," a sentence which provides us with a good reflection of both his mind and character.

Mrs. Elizabeth Scoville, a member of the Oregon church, who has been connected with the Family since May 14, 1929, handed our interviewer a note to the following effect: "This is November 11, and Armistice Day. When the great World War closed, I surely was a very happy American citizen. And now I am thankful for the many good sermons I hear, the kind friends I have, the good health I enjoy, and for all the other blessings I receive from day to day."

Dear Miss Alice Kerr, formerly of the Dixon, Illinois, church, entered the Home about a year ago; and although totally deaf and weakened by advancing years, she always greets one with a sweet and cheerful smile and a gentle pressure of the hand. Sister Kerr sends you all this touching message: "Love and Thanksgiving greetings to all the brotherhood. How thankful I am that I am at such a nice Home to spend my Thanksgiving, instead of being alone!

There are so many kind friends here for which I am particularly thankful this year."

Mrs. Clara Chaffee was the first to avail herself of the Home's protecting care, having become a member of the Family nearly ten years ago, a few days before the doors were officially opened. Mrs. Chaffee has been a consecrated member of the Church of God for many years, as she was baptized by Elder O. R. L. Crozier in 1883. She is now a member of the church in Oregon, where she is a welcome and regular attendant at practically all services. Her words to you are brief. "I am so thankful for all the dear ones I have met in Golden Rule Home, thankful that the Lord has given me opportunity for service in His name."

Mrs. Mary A. Woodward, too well known to our brethren everywhere to need an introduction, loved by everybody, and still devoted to the service of her Lord, brings her usual inspiring message.

"I have so many things to thank God for that I wonder where I should begin. I believe I will start with thanks to Sister Alta King for the beautiful message of love just received from the brethren in Cedar Falls and Waterloo, Iowa. How thankful I am for so many dear friends both far and near who are praying for me and so sweetly leaving me in God's tender care, for we know He doeth all things well.

"Again I am so thankful for Brother Marsh's fine discourses, of which, though not hearing one of them personally since September, I hear echoes every first day from others of the wonderful words which have been given to large and attentive audiences.

"Once more I am thankful to know how the dear God, through our splendid Training Class, is providing young, prayerful, spiritual-minded men to fill at least eight pulpits with earnest workers in the Lord's field, and one young woman, Sister Lucille Le Crone, who is equally well fitted for her task. I am glad to know that at least one more woman is studying and working for the advancement of righteousness. I was alone in this work for years, just one woman lending her voice to God's ministry. But we can say now, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."—Rev. 7:12.

"We thank God for a godly man and woman who are so bravely and conscientiously guiding the ship over so many troubled waters, for we have had much sickness and death here during the past year, owing to the infirmities of age."

A recent addition to our Home circle is Mrs. E. P. O'Byrne, who has been a resident of Oregon for many years. Mrs. O'Byrne brings you the following interesting offering.

"The thing I am most thankful for is that the kind

heavenly Father keeps us in ignorance of the tribulations that may come to us in life.

“ ‘Oh restful, blessed ignorance.  
 ’Tis better not to know;  
 It keeps me quiet in the arms  
 That will not let me go;  
 It hushes my soul to rest  
 On the bosom that loves me so.’ ”

We regret to say that owing to illness one of our Home ladies was unable to provide our “reporter” with an interview. The one who is ailing is Mrs. Steffa, a woman of quiet and lovable character, and a long time resident of Oregon. She is passing the winter in Golden Rule Home.

May God bless and keep from harm these dear older ones until the Master comes.

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## MUCH TO MAKE US THANKFUL

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*By Connie Ramsey*

How many things there are to be thankful for! Food and raiment, and the many spiritual blessings received from our heavenly Father. And how thankful we should be for the promise that our Savior is soon coming back to earth again to restore it to its Edenic beauty.

His coming may be in the morning light,  
 When Nature sings;  
 The Sun of Righteousness shall arise  
 With healing in His wings,  
 To give to all that love the light  
 That everlasting day,  
 When sorrow, sadness, sin, and death  
 Shall flee away.

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## A PASTOR'S GRATITUDE

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As PASTOR of a church I am deeply grateful to God for the opportunity He has afforded me to work with His faithful people in preparing the way for the coming of the King. The spirit of fellowship, the constant cooperation, the sympathetic interest, the personal consecration, the earnestness, zeal, and adherence to duty manifested by the brotherhood of the church with which I am privileged to labor is an ever-increasing source of satisfaction and joy. I thank God for the Oregon church and all for which it stands.

I am thankful for our steadily growing Sunday school, its efficient superintendent, its earnest teachers, and for the many boys and girls, the majority of whom come from homes where the name of Christ is not honored, and for the degree of success that has attended our efforts to lead these younger ones closer to God.

I am thankful for our mid-week service of prayer,

where men and women, yes, and children, too, of any religious persuasion or of none, may come and find spiritual uplift and comfort. I am thankful that so many, both from within and without our membership, are availing themselves of this period of communion with God.

I am thankful for our Berean society and the evidence it shows of increasing interest and usefulness in a broad way, and for the young people of the church who are so ably carrying on this work.

I am thankful for our beautiful and commodious church building with its adequate appointments and worshipful atmosphere. I am thankful that it is equipped for every form of Christian service, and that it has come to stand in Oregon and throughout Ogle County for all that is spiritually uplifting and ennobling in the community.

I am thankful for the attitude of friendliness that has been developed between the Church of God and the other churches of the city, and for the large and interested congregations that greet our messages each Sunday night.

I am especially thankful for the spirit of worship that pervades every department of the church—that the Church of God in Oregon is truly “a house of prayer” for all people.

For these and a hundred other blessings which I enjoy as pastor of this people I praise the name of our heavenly Father on this Thanksgiving Day.

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## EVERY-DAY THANKSGIVING

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*By Elsie Bradley*

“It is a good thing to give thanks unto the Lord.”

TO THE true child of God every day should be a day of Thanksgiving. “Shew forth thy lovingkindness in the morning, and thy faithfulness every night.”—Psalm 92: 1, 2. Little do we realize that “every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”—James 1:17. “In him we live, and move, and have our being.”—Acts 17:28. For without Him, we could do nothing. (John 15:5.)

Apart from His blessings there is no life. We are all depending upon Him, whether Christian or non-Christian. Daily all seek His tender mercies, and daily should all thank Him.

“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.”—Psa. 68:19. “Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.”—Psa. 95:2. “In every thing give thanks: for this is the will of God in Christ Jesus concerning you.”—1 Thess. 5:18. “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”—Eph. 5:20. “Let every thing that hath breath praise the Lord. Praise ye the Lord.”—Psa. 150:6.

## THANKFUL FOR DEPRESSION

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GIBBON, the historian, said that if a man were allowed to choose the period of history during which to live that he would have chosen the period of the early Roman Empire. Then man had all that his heart could desire. There were two hundred years of peace in which to develop under the organizing power of Rome the great heritage of ancient Greece. In many ways he was right. That was a great period; and at its beginning it was the greatest. Shortly after it began the Prince of Peace came into the world for the first time.

But I thank the Lord that I am living in these perilous times of peace. They are filled with events of grandeur that happen so thick and fast that the mind is staggered in its attempts to follow them. And everything points to the soon coming of our Lord and Savior. We are inclined to feel sorry for ourselves because of the "depression." But we have the sure consolation of God's Word that should lift us above the depression and the stress of nations to see beyond. The "depression" seems to hamper the Lord's work through lack of funds, but I cannot greatly fear that the work of the Lord will suffer thereby, for "God wills it."

Strange as it may seem, then, at this Thanksgiving time I am most thankful to the Lord for the world-wide business depression. The only cure for depression is more of it. Hoping, therefore, to have more of it, I remain,

Yours in His saving name,  
Norman John McLeod.

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## WE HAVE CAUSE FOR THANKSGIVING

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*By Lottie E. Young*

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I AM SURE all have seen cards, especially at Christmas time, showing the earth covered with snow, a frozen brook, leafless trees, perhaps icicles hanging on a house or fence; and yet a bird is depicted as singing amidst all this desolation! No ground in which to find food, no water visible, and its little coat of feathers seemingly slight protection against the rigors of winter, but is he downhearted?

Is not this a modern version of the old picture drawn in Habakkuk 3:17? "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." But just read the next verse and hear the "singing bird." "Yet I will rejoice in the Lord, I will joy in the God of my salvation." There is nothing very visible in the way of food in either case, but neither is there the faintest hint of "depression."

In spite of the "down in the mouth" attitude of many,

how thankful we as a nation should be for abundant harvests of food of every description. I can only speak of this favored part of our land; but here bush, vine, tree, and earth have been loaded with good things to eat. Contrast our condition with any other nation on the earth and let us all "smile, smile, smile" and follow the advice of the Apostle Paul: "In every thing give thanks."

We as a church have great cause to be thankful for the faithful men and women connected with the National Bible Institution, who by word and pen have given their lives to spreading the gospel through the land; that believers are waking up to the fact that "the coming of the Lord draweth nigh"; that each week baptisms are reported in THE RESTITUTION HERALD; that more and more students of prophecy are being found, even among so-called "orthodox" churches, who are declaring the coming of Jesus Christ as the only solution of present day difficulties. O yes, we as a nation, a church, and individuals have great cause for thanksgiving; so let us "lift up our heads and rejoice."

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You know how you are drawn to persons who are pleasant and happy, who enjoy everything, who rejoice and give thanks by their very manner. It is the same with you. When you rejoice, persons are friendly and all are attracted to you, but when *you* complain, you drive away your friends and your good. Rejoice!—*Author unknown.*

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## FROM ONE NINETY YEARS OLD

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THE date of universal Thanksgiving is at hand. It is well for us all in this time of depression to stop and consider what we have to be thankful for.

First of all we should be thankful for life and the comparative health that prolongs life.

Then we have THE RESTITUTION HERALD, so ably edited and published, coming to us weekly, heralding truths of the Bible.

To us, from our earliest memories, we recall the old *Restitution*, published at Plymouth, Indiana, and edited by Arthur Underwood. Among its writers were the Wilsons, H. V. Reed, S. A. Chaplin, and many others. Then came THE RESTITUTION HERALD, established by Brother S. J. Lindsay and others at Oregon, Illinois, in 1911.

Our thanksgiving goes out to a Divine Power that gave us all these means of intellectual improvement and knowledge of the eternal truths of the Bible, God's holy Word. May the able management of our present publication, others following, be continued until our Savior's coming and God's everlasting kingdom shall be fully established, and peace, honesty, and sobriety rule in all the earth.

Blessing on all doing and interested in this noble and meritorious work.

Yours in the blessed hope,  
S. T. Shirley.



## LET US THANK HIM

*By Emma C. Railsback*

“GIVE thanks unto the Lord, for he is good: his mercy endureth for ever.” The Psalmist uses this exhortation many times: it becomes a chorus in some of the Psalms. “Let the redeemed of the Lord say so.”

The members of the household of faith have great reason to give thanks unto the Lord in these days of rapidly fulfilling prophecies; for the Savior has said that when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. The beginning stage has already passed—many of the beginning signs are now history. Events which affect the final conflict of the nations are rapidly taking place before our eyes.

The great Apostle to the Gentiles has given us a very graphic word-picture of present day conditions, one that needs no retouching by modern artists. It is found in 2 Timothy 3. Men’s hearts are failing them for fear—the wisest statesmen can see nothing but chaos ahead—all the world is looking for a leader, a superman, one who can take the reins of government and set the nations in order. This superman will soon arise and the whole world will give him homage. The Scriptures term him “the man of sin.”

One sad feature of present indications is the lukewarmness of some believers who should be diligent workers in sounding out the gospel message while there is yet time. O, that the Lord would help us to arouse them from their lethargy! Jesus says they are poor and blind and naked and He will spew them out of His mouth.

It is sport, cards, golf, football, anything to keep their minds from God’s warnings and seeking first the kingdom of God.

The harvest is ripe, but the laborers are few. Let us give thanks unto Jehovah for the privilege of working in His vineyard. Let us thank Him on this annual holiday as never before, because the coming of the Lord draweth nigh. “Even so, come, Lord Jesus”—come quickly.

## THANKFUL — BUT TO WHOM?

*By M. W. Lyon*

IT WAS a beautiful custom they had in ancient Israel of attributing to the Creator even the commonest blessings that came into their daily lives. When a child was born into the home, he was considered a gift from the Lord (Psa. 127:3; Gen. 33:5; 48:9; 1 Sam. 1:19). When they were kept safely from some peril, they did not pass it off as “luck”; the angel of the Lord was watching over them to protect from danger (Psa. 34:7). Success in war or business or personal endeavor was ascribed to the favor of the Almighty.

But today we attribute nearly everything to secondary

causes. We thank and appreciate the human actors on the stage, but not the God behind the scenes. We think the flowers come from seeds, the rain and sunshine from the sky. But are not these only second causes? We hear a grateful patient say, “I have a marvelous doctor. His knowledge and skill saved my life.” Why not acknowledge with James (ch. 1:17) that “every good gift and every perfect gift is from above, and cometh down from the Father”? If God forgot us as easily as we do Him, what miserable lives we should lead!

It is this very sin of creature-glorification that the Apostle condemns in Romans 1:18-21. Why should we be so shortsighted as to see only the natural causes of the experiences that come to us? Surely the great God of heaven, He who created and ordered the circumstances under which we live, is the One to be thanked by those who are His acknowledged creatures! And not alone for the apparent blessings do we owe Him thanksgiving, but also for the suffering and the crises that He permits, for only through these can opportunities arise for development of true character.

Out of these calamities which have overtaken so many of us we can wrest glorious victories. This depression has made people think about God. The nation’s great emergency is the church’s great opportunity. God help us to appreciate these times enough to strike while the iron is hot and point them to Him who alone is able to save.

## NATIONAL THANKSGIVING

*By Arlen Marsh*

THE Thanksgiving season has come once more, and with it the countless expressions of praise which fill pulpit and press annually during November. To God praise rises from sincere hearts for the many grants He has made to the world; but almost never is mentioned one of the greatest of all boons—tolerant government.

Regardless of political preference, God has been remarkably good to the United States. Freedom of religion, of speech, of thought, of press are ours by the guarantee of the constitution itself. Panics and booms come and go, but through them all stands the benefit of a government which permits all men to worship as they will. Taxes are far less heavy than in other nations—no dole has taken fifty per cent of the gross income of any man in federal levies as it has in England. Pure foods, sanitation, the best educational and library systems in the world are ours because of the government God has given.

So, if for no other reason, we must indeed thank omnipotent Jehovah for His unprecedented kindness toward us and obey Paul’s neglected injunction to offer “first of all, supplications, prayers, intercessions, and giving of thanks, . . . for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”—1 Timothy 2:1, 2.

## “IN EVERY THING GIVE THANKS”

*Continued from Front Page*

and aids things good and Christian and godly and is itself increased and enhanced as it spends itself in its own Thanks-Giving. It is as the life force within the seed—it gives its power to quicken the seed and cause it to grow and fruit and thus multiplies itself. How like the Savior's word, “He that loseth his life for my sake shall find it.”—Matthew 10:39.

It is quite the annual custom for Christian and non-Christian to observe a day of Thanksgiving. The primal and noble intent of the originators of the day was to set aside a day for the giving through worship of thanks to God for His wonderful providence and watch-care. But it is sad to realize that the population of America, which in the days of the Plymouth Rock Colony was one hundred per cent for worshiping God in thankfulness for His unnumbered blessings to man, is only in a very small per cent today devoted to worship. And, unless there be some unexpected catastrophe previously, there will likely be few more than one per cent of the people of the land that will give themselves in worship to God on Thursday, November 24. Instead, this national holiday for worship and religious thanksgiving will be largely given to the satisfying of the lust of the flesh.

How true God's Word is: “Lovers of pleasures more than lovers of God.” This is a statement of advance information which God put on the air nineteen centuries ago as characteristic of “the last days.” Other statements, many of them, bear like testimony that it is now the last days. Indeed it would seem that well nigh the whole world has revolted against God and turned to the wisdom of man. True, many, very many, have “a form (pretense) of godliness, but (oh how they deny!) the power thereof.” This rebellion against God and against His Son has turned the world into the most rapacious orgy of sin and moral, commercial, and political debauchery known to the history of man.

The navy of the Ships of State is violently plunging and tossing in the devastating storm which surpasses all record. While the crews of statesmen labor unceasingly to save their respective ships, many, oh so many, have gone down or are humanly hopeless of surviving. Never was there such an opportune moment for the church to witness for Christ. Never has a Thanksgiving Anniversary presented such an open door of service.

Only in Christ is there real hope. In Him there is no cause for fear. In this there is today genuine reason for Thankfulness and for Thanksgiving.

Thanksgiving is the giving of thanks, not only by word of mouth, but in addition by the deed of life that is commensurate with one's position or station in life. True Thankfulness to God will bring out much of the hitherto hidden resources and will present them as Thank Offerings to the God of all love and to the only Savior of man.

Showing Christ to man and leading man to salvation in Christ is by far the greatest blessing that can be conveyed to one of God's creatures. It is the blessing which God (John 3:16) prized most.

The old world is able to, and usually does, feed and clothe its people. But the whole world using its every worldly resource to the last straw *cannot save one single soul of man*. Only Christ can do that, and *only Christians have the will and sacrifice to provide ways and means to lead to Christ and to His saving grace*.

Christians, we are thankful, aren't we? We will render Christian thanks, won't we? And in so doing, we *will* keep the name of our Savior uplifted high before our fellows, won't we?

In these days of intense world depression, during which so many have lost and suffered so much, ought not those who still retain and receive income—and there are numbers—see that they in thankfulness to God carry a share for the more unfortunate that the way of salvation may always be maintained?

Soon God is to take to Himself, through Christ, His “great power, and . . . reign.” It will be in the midst of conflict and distress even greater than that of today. All things are working to that conclusion. Then let us today be as will those around His throne (Rev. 11:17) at that time be: “Saying, We give thee thanks, O Lord God Almighty.”

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## THANKFULNESS

*Continued from Page 3*

every day I will praise Him and try to realize that whatever may happen “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

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## THANKFUL FOR MANY THINGS

“EVERY year,” writes Sister J. F. Richardson, Hudsonville, Michigan, “I think will probably be my last year as a subscriber to your valuable paper. I enjoy it more than I can tell. Many of its contributors I have met, and have heard speak on God's truth. Many to whom I have listened are now sleeping, but I recall their words of encouragement in times of lonely hours spent in my room alone with God, my Bible, and THE RESTITUTION HERALD. I greet its arrival as a dear friend. . . . The dear Lord blesses me abundantly in many ways, good health, vision, kind care, and such a beautiful world in which to live. Still I long for Christ to come to perfect it. My prayer is, ‘Come quickly.’”

# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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"IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU." — JOHN 15:7.

### KOKOMO ELECTIONS

THE senior Berean society at Kokomo, Indiana, held its annual business meeting at the home of Bro. D. G. Harvey, 907 S. Waugh St., on September 20. The following officers were elected: president, Charles Martin; vice president, Miss Edna Ebert; secretary, Edgar Harvey; corresponding secretary, Miss Bernice Bengé; treasurer, Miss Mary Whittaker; adviser, Deo Harvey; welfare committee, Miss Edna Ebert, chairman, Miss Bernice Bengé, Miss Ellen Prichard, Gerald Maroney. Edgar Harvey resigned in favor of Miss Ellen Prichard as secretary. Miss Bernice Bengé resigned, and Miss Helen Harvey was appointed to fill the office of corresponding secretary. The merit system was adopted, with the adviser in charge.

Helen Harvey, Cor. Sec.

### TIDINGS FROM KOKOMO

THE senior Bereans of Kokomo met at the home of Bro. D. G. Harvey Friday, October 28, for their monthly class social. After the devotional with which we open all classes, Bro. Harvey read from Ecclesiastes 3:1-12 and 5:1-5, followed by sentence prayers by members of the class.

Bro. Charles Martin, president, then instructed the class as to "clues" for the Mystery Party. Bro. Martin seemed to think an object lesson on the state of the dead was in order, leading the class through our beautiful Crown Point Cemetery (Friday was a dark night). Aside from a few thrills, nothing occurred. The class being convinced that "the dead know not anything," it assembled at the home of Sr. Edna Ebert, where the remainder of the evening was spent in games of the Halloween season. The class thanks the social committee for its efforts.

Helen Harvey, Cor. Sec.

### BRUSH CREEK, OHIO

THE Brush Creek Berean society held its monthly social and business meeting at the home of Bro. and Sr. Sydney Magaw on the evening of Nov. 3, 1932. About ninety members and visitors gathered for the evening. We were glad and surprised to have with us from the Lawrenceville,

Ohio, church, Mr. and Mrs. David Beck, Mr. and Mrs. Frank Beck, Mrs. Arthur Bowser and daughter Barbara Ann, Mrs. Belle Hartman, Mr. Lamoil Finch, Mr. and Mrs. Walter Poole, Homer Overholser, Mr. and Mrs. Clark Barentine and Donald, Mrs. Mary Staley, Mrs. Edward Myers, and Miss Mayme Kauffman.

After a short business session the evening was given over to games and contests. Much merriment was provoked by these, especially by the unexpected appearance of Bro. and Sr. Ambrose Hoke and Sr. Helen Doll of Dayton. They were masked and dressed as folk of long ago, and there was much questioning about their identity. Refreshments were served later in the evening.

Mrs. Pauline Klepinger, Secretary.

### CLEVELAND NEWS

THE Golden Rule Bereans, under the capable leadership of our new president, Ruth Tomlinson, are forging ahead this fall. On Friday, Oct. 21, we reached a new attendance record when 88 were present; and last Friday, Oct. 28, (the night after our Halloween social) we still maintained our high average with 67 attending. The adult class, under their splendid leader, Bro. Lyon, took the honors on both occasions, with an attendance of 30 and 26 respectively. All of our classes are growing in numbers and fervor. This fall our attendance has never been below 60, and we hope to reach the 100 mark soon.

In the absence of Bro. Hawkins (senior leader who has been ill) several members of the class have led the study of the lesson. While Bro. Lyon is visiting his family in the South, Sr. Salisbury and Bro. Conrad are leading the adult class. Sr. Salisbury had a very interesting lesson on "Purifying Hope."

We pray for God's continued guidance and blessing, not only on our Bereans, but on all those throughout the nation.

Eunice Hawkins, Secretary.

LET us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.—*Lyman Abbott*.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"The earth is the Lord's, and the fulness thereof."*

### THE THANKFUL TWINS

FOR more than a month before Thanksgiving Miss Peters, teacher of the "True Blue" Sunday school class of which James and John were members, had been telling her boys how to have the happiest Thanksgiving they had ever had.

"Find some one with whom to share your good things, my dears," she said, "for happiness shared is doubled."

"Sure, we'll have some one to share our goodies with, Jim. Don't Uncle John and Aunt Amy come every Thanksgiving?" said young John on the way home one Sunday morning.

"Yes, and they share, too, don't you know, for they always bring us something grand from the city," laughed Jimmie.

But each boy knew deep down in his heart that was not the kind of sharing their teacher meant. Hadn't she told them that because of so many fathers being out of work this year, there would be more girls and boys than ever who would not only have no goodies but scarcely enough to fill that hollow spot which the twins scarcely knew existed?

"Maybe we can find some one who won't have any Thanksgiving and take them part of ours," said John; "there's always so much left anyway."

"Yes, maybe," said Jimmie absent-mindedly.

The more they thought about it the more they realized that if they did that, they wouldn't be giving anything really, for they would still have all they could wish for themselves.

Then one chilly Sunday Miss Peters told them that she knew of a little family of four, with no father at all, one, a little boy of their own age who couldn't run or play as they did: "And they won't have any Thanksgiving at all unless some of us are really and truly thankful," she ended.

Two thoughtful little boys on the way home wondered what they could do to show that they were thankful that they could run and play and that they had nice warm homes and plenty to eat—something different than merely taking part of their own feast to some one else. And the more they thought of it the more they wanted to do something for the little boy who couldn't play ball or do any of the things Jimmie and John did every day of their lives. Bursting into the room that Sunday afternoon, almost in one breath they told Mother of their teacher's talks.

"How would it be, boys, to take them something of all our Thanksgiving goodies just before we sit down to dinner?" questioned Mother.

"No," exclaimed John, "that wouldn't really be giving anything, for we'd still have plenty ourselves."

"Yes, that's true boys," pondered Mother. "We'll have to think of another plan."

And so they ran out to play but underneath was always the thought of the little boy who sat alone day by day. During a game of run, sheep, run, the twins found themselves in a vacant lot facing a shabby little home. In the window sat a boy of their own age, excitedly waving his hands, a smile on his thin face.

"Look at that boy! Why doesn't he come out and play?" said one of the boys.

"Oh, he's the one teacher told us about whose father is dead, and he can't play because he's crippled, and he won't have any Thanksgiving either," said John in one breath.

The thought of him staid with the twins all the way home, and Jimmie said, "He's a good sport, isn't he?"

"Let's do it," said John.

"All right," said Jimmie, each thinking the same thoughts.

They could hardly wait to get home to unfold their plan to Mother, for during the week past they had discussed it, wondering if they would "have the nerve."

"Mother, we're going to have just an ordinary dinner on Thanksgiving Day, if you and Father won't mind," burst from Jimmie.

"And we'll take our whole feast to the little crippled boy the night before," chimed in John.

"That'll be just fine, boys, and of course we won't mind and neither will Uncle John or Aunt Amy, I'm sure."

With Mother's help the provisions were all bought and neatly packed in two baskets, and when it was quite dark on Wednesday night Father and the twins drove over and deposited the baskets on the porch. Giving a loud knock they slipped off the porch into the darkness, but where they could watch the happiness on the face of the little boy who couldn't run to the door, as he saw the goodies unpacked before his unbelieving eyes.

And over their simple Thanksgiving dinner, Father thanked the heavenly Father for his thankful twins.

*Note:* Another installment of the story, "The Missing Violets," which began last week will appear next week.

# With Our Sunday Schools

LESSON 9. — November 27, 1932

## STEWARDSHIP OF LIFE

Exodus 3:1-12; Isaiah 6:1-8; Matthew 25:1-46; Mark 1:16-20; Acts 26:12-19;  
1 Corinthians 9:17-27.

Devotional Reading: Matthew 6:28-34

### GOLDEN TEXT

First gave their own selves to the Lord.—2 Corinthians 8:5.

### A STUDY OF THE SUBJECT

Topic: Stewardship of Life.

**Basic Truth:** "Present your bodies a living sacrifice, holy, well-pleasing to God—your rational religious service."—Romans 12:1, Diag.

**I. Call to Stewardship.** (Ex. 3:1-12; Isa. 6:1-8; Mark 1:16-20.) The call to stewardship comes in various ways. Moses received his call to become steward over Israel, the "peculiar treasure" of the Lord (Ex. 19:5), from the midst of the burning bush. Isaiah was called to the same stewardship by the Lord's voice and the purging of his sins by a coal of fire. Peter, Andrew, James, and John were made stewards of Jesus Christ by a personal commission directly from Him. While the call reaches the individual by various channels, it is always a call from the Lord to serve Him by caring for His people. We, too, are called to the stewardship of the truth of God by the gospel that we "should shew forth the praises of him who hath called (us) out of darkness into his marvellous light" (1 Peter 2:9). We are the custodians of the gospel.

**II. Obligations of Stewardship.** (Matt. 25:1-46; 1 Cor. 9:16-27; Acts 26:19.) A heavy responsibility rests upon the steward of God. He must be energetic, not slothful (Matt. 25:26), "blameless" (Tit. 1:7) in the eyes of the world as well as of the church (1 Tim. 3:7), self-sacrificing and a servant of all (1 Cor. 9:19). Regardless of the sacrifice it required, Paul "was not disobedient unto the heavenly vision" by which he was made a steward of the gospel of Christ, for it was an obligation laid upon him which he could not avoid (1 Cor. 9:16).

**III. Faithfulness in Stewardship.** Paul looked upon himself as a steward "of the mysteries of God," and affirmed that "it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2). Jesus makes future reward contingent upon the steward's faithfulness (Luke 12:42). His parables recorded in Matthew the 25th chapter are given to emphasize the importance of faithfulness in the performance of present duties. Paul's faithfulness was exemplified throughout his entire life following his conversion.

### PRACTICAL APPLICATIONS

**The Call:** Man was created for the pleasure and glory of God (Rev. 4:11). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31. That man might accomplish this great task of doing everything to the glory of God, the Father has a very comprehensive and definite program or plan in which He has a work for every person. To perform our portion of the work assigned does not mean that we must be foreign missionaries, evangelists, or minis-

ters, but we must do the jobs at hand and answer immediately the call of the Father with the words, "Here am I". Life does not consist in the abundance of things which we possess, but in the way we redeem the time and use our life. It is possible to serve God every day in every place. Life is a precious thing. It is lived just **once**. Every year, month, week, day, hour, and minute wasted can never be recovered or undone. In our lesson today we have the four apostles accepting the call of Christ. There was no hesitancy on their part; they left their nets immediately.

#### The Call

- is for service;
- is better obeyed than spurned;
- is to every man.

**A Good Witness:** Paul was called as a minister to witness to the great things which Christ had done, to open the eyes of the blind, and to turn people from darkness to light. He was in no wise disobedient. Whether in jail, before a court, shipwrecked on an island, or in a lawful and quiet assemblage he witnessed a good confession. The Lord had saved him, and to the Lord he gave the best that he had. He never shunned, regardless of circumstance or condition, to declare the whole counsel of God.—C. E. R.

### THE GOLDEN TEXT

"First they gave their own selves to the Lord."—2 Corinthians 8:5.

Isaiah, like the ones of our text, when the call came answered with, "Here am I, send me". Each of the apostles gave their all to follow the Christ. Paul, too, left all to do the work of the Master. These gave willingly to serve and follow the One who gave His life for mankind. What a splendid example this is to first give ourselves to the Lord. If we do this then all that we have will be dedicated to His service.

Paul tells his brethren that, "whatsoever ye do, do all to the glory of God". If we first give ourselves to God, then I am sure we will try to please Him and try to do all things to redound to His glory and honor.—L. A. R.

### YOUNG PEOPLE AND ADULTS

Living as God's Stewards

From the words of Jesus it is evident that He considers us as stewards of God, but we might ask, Stewards over what? Jesus tells us in Luke 12:42, that we are stewards over His household to administer to the needs of His people with a view to keep all in readiness for His return. Under these conditions each of us is charged with a great responsibility. This charge seems to include the warning of those out of Christ that He will soon return.

Paul, in 1 Corinthians 4, reveals that we

are stewards of the great mystery, which he reveals to be Gentile participation in the promises made to Israel. Thus we are stewards of the gospel to the Gentiles and must preach salvation to them. Another responsibility we cannot dodge! Peter (1 Peter 4:10) makes us stewards of the grace or love of God. We must administer that love to the world. We must teach by example. (Read 1 Cor. 13.) We are also stewards over the members of our own bodies and must use them to God's glory, for they are Christ's. Read 1 Corinthians 6:15-18.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Romans 6:13.—H. A. S.

### INTERMEDIATE CLASS

Serving God Where We Are

When we are in the youth time of life we are very apt to think that there is nothing that we can do to serve God; we must wait until we are grown. But I wonder if that is true. Let us look at some Bible characters and see what they did. The young lad Samuel comes to mind first. In 1 Samuel 2 and 3, we read that his mother lent him to the Lord and he assisted Eli, the aged priest, with his duties in the temple. But we cannot all leave home and assist some great leader. Well, we have David, who was out tending his father's sheep when Samuel came to anoint him to be king over a great people. After the ceremony he returned to his humble task, keeping meanwhile his faith in God. And we read that when Saul wanted someone who could play soothing music, David, "which is with the sheep" was selected, for "the Lord is with him". Then we have the little maid who served the wife of the great Assyrian general. She was an Israelite captive who was taken during a war away from her own people and her own country. But she did not forget the God she had been taught to worship from childhood. How many of you know the story and where it is found? And how many of you can tell of a youth who served God faithfully by warning a great apostle of danger to his life so that he could flee and save himself? Then, of course, we have the greatest example of all—Jesus our Savior, who when only a boy of twelve realized that He must be about His Father's business.

As soon as we reach the age when we realize that God requires us to do certain things for Him, then we should begin to render that service, whether it is in the big things that people notice or the small that no one knows about but ourselves, the one for whom we do them, and God.—M. G.

# AMONG THE CHURCHES

## KOKOMO, INDIANA

The annual meeting of the Church of God of the Abrahamic Faith was held on Sept. 18, 1932. The meeting opened with prayer by Bro. Parker. The secretary's report was read and accepted. The treasurer's report was accepted. Election of officers resulted as follows: deaconesses, Srs. Parker and Bengé; trustees, Bros. Maroney, Chase, and Prichard; secretary, Sr. B. Bengé; treasurer, Sr. Martha Parker.

Motion was made and carried to appoint committee to consider articles of faith. A committee consisting of Bros. B. Maroney, C. Martin, and O. J. Parker was appointed. It was also decided to continue both the talks by our elders and the Berean sermonettes, which are in charge of Bros. C. Martin and R. Harvey.

Edgar Harvey, Sec.

## NORTH SALEM CHURCH

A new roof now dons the North Salem church, home of the Indiana Bible School. It consists of "A" grade wood shingles, sixteen squares, and was completed at a cash cost of \$55.00. This will make the place safe from storms from without for some time to come.

We wish to thank the following persons who so willingly assisted us in the labor of putting it on. Messrs. Warner and his hired man from Bremen; Hatten, A. Guge, and Smead from Burr Oak; R. Stilson, and E. Stilson from South Bend; and J. Houser of Lakeville.

Now if any in the state wish to assist by a contribution toward the expense, send it to Bro. Willis Roose, Napanee, Ind., or hand to Bro. Anderson who will turn it over to the treasurer. It will be appreciated. Thanks.

F. A. Stilson, President.

## THANKSGIVING OFFERINGS

Niagara Falls Church	\$10.00
Mr. and Mrs. W. D. Tilton	2.00
Mr. and Mrs. Arthur Gilbey and Clarke	3.00
Mrs. Eva H. M. Fletcher	16.00
M. W. Perrine	1.00
Alice Kerr	2.00
Mattie Benjamin	8.75
Lottie E. Young	20.00
Amy L. Young	3.00
F. A. Stilson	5.00
Mr. and Mrs. F. L. Austin	10.00
Leila E. Whitehead	15.00
S. P. Dismukes	2.00
Elnora Waldo	2.00
Mr. and Mrs. G. E. Marsh (back salary)	50.00
Hazel Wilde (back salary)	9.00
<b>Total</b>	<b>\$158.75</b>

## HELPING FUND

Mary F. Wolf \$10.00

## HERALD RECEIPTS

Margaret J. Donaly; Wm. G. Ford; Mrs. Diana Murphy; Mrs. Cora Murphy; Mrs. Edith Burchell; Mrs. J. Hoffman; Leland T. Hanson; Mrs. Alice Williams; Mrs. Julia Ordnung (for self and another); B. F. Cook; Sarah Kerr; Mrs. Emma Claypool; S. P. Dismukes (for another); W. A. Reid; Mrs. Lester Travis; Clarence Lapp (for another).

## NIAGARA FALLS, NEW YORK

The Blessed Hope Church of God at Niagara Falls held its all-day meeting on Sunday, October 30. There were 38 present at Sunday school, Bro. Randall being the teacher.

At eleven o'clock the church was filled—the largest number we have ever had at a morning service for many years. The meeting was opened by singing, after which Bro. Moore, the first elder, offered prayer. This was followed by the singing of a duet by the two white-haired elders, Bros. Moore and Rennard. Although they have been members of the church for the past thirty-six years it is the first time they have ever sung together.

In introducing the next special feature, Bro. Randall said, "We have a little lady with us this morning, a great friend of mine. She is going to sing for us and I now take great pleasure in calling upon Shirley Sullivan." She came forward and sang in a sweet, clear voice, "In Days of Youth." This little girl is only eight years of age and has been singing solos since she was four years old.

Bro. Randall then announced his text, "Buy the truth and sell it not." "I am not going to preach on doctrine this morning," said the pastor, "but rather I am going to give you some good advice. If you want to know the truth I would urge you to consult God's Word, not man's word." He warned us against sowing discord among the brethren by false doctrines and quoted Proverbs 6:16-19 (especially verse 19).

After the morning service came to a close, an invitation was given to all present to stay for dinner. During the week Bros. Randall and Culp had built two large folding tables. These were soon erected and loaded to the limit with a very tempting spread. When all appetites were appeased the tables were folded up and put aside until needed again.

The afternoon service was after the same order as that of the morning. We were sorry that some had to leave in the interim on account of distance but when the meeting was called others had come from the surrounding territory and we again had a full house. The special numbers for this service were: First, the singing of an anthem by the Fonthill church choir, Sr. Blanche Page of Fonthill presiding at the piano. (We can always depend on these people to help us—they never refuse, and they travel fifteen miles to do it.) The Moore brothers quartette, consisting of James, Alfred, Franklin, and William, sang that old and inspiring hymn, "Rock of Ages." The pastor then announced that his subject would be, "Resurrection"—not a new subject, but the beautiful thoughts that he brought out relative thereto were indeed new to us, especially his explanation of the fifth chapter of John's gospel where the two classes are spoken of in verses 24 to 28. He made it very plain that if Christ is not risen all preaching is vain; we are yet in our sins; we have no hope; we have lost our Christ. Following the singing of a hymn, communion was observed. 52 people partook of the emblems. After singing one verse of "Just as I Am" the gathering was dismissed. Again an invitation was extended to all to stay in the church and have supper with us.

The final meeting of the day was called at seven-fifteen with a rousing fifteen-minute song service. The pastor then called upon the second elder for prayer. The special singing

for this service was as follows: Bro. Holland of Thorold, Ont., favored us with a solo, which was much appreciated. The next number was a quartette composed of James and William Moore and the two Gardiner sisters of Lancaster. They sang, "No Night There." The last discourse by Bro. Randall was, "Keep Awake." Like all the other lectures of the day this one was most interesting. In closing he sounded the warning: "Don't go to sleep, for the coming of Christ is at hand. But you, brethren, are not in darkness that that day should overtake you as a thief. Again I say, 'Keep awake.'" Thus ended one of the best meetings we have had for years. The total number of people attending was approximately three hundred thirty.

This report would not be complete without sounding a word of praise to our faithful Bereans who worked so hard to help Bro. Culp clean the church; also for the beautiful array of cut flowers that made it look so attractive. They saw to it that everyone had enough to eat.

Also thanks are due to Sr. Sullivan for our special program of singing.

G. T. Rennard.

## SAMUEL OSBORN

To Mr. and Mrs. George M. and Anna Osborn of Delaware County, Ohio, on January 18, 1840, was born their sixth child, Samuel. When he was but six weeks old, the parents with their family moved to Starke County, Indiana, near Eagle Lake. At that time there were but five white families in Starke County. When their son Samuel was but four years of age, both parents were stricken by death. This sad bereavement left Samuel in the care of his elder brother, William.

Mr. Osborn served in the Civil War in Company H, Indiana Volunteers, receiving honorable discharge at the war's close. Thereafter, until his death he was a faithful member of Henry Speyer Marmont Post of the G. A. R.

Shortly before his marriage on April 18, 1867, to Henrietta L. Rice, he purchased a farm northwest of Culver, in Starke County. Here a home was established, and a family of four children was born; Orren, who died on March 31, 1873, at the age of four; Olive A., who died at the age of fifty-one on July 18, 1922; Cora R. Osborn-Fetters, who died at the age of thirty-eight, on November 22, 1911, leaving three children—Lester, Earl, and Grace Fetters-Sanders, all of whom survive; and Carrie D. Osborn-Shearer, wife of James Shearer. This marriage was rudely shattered by the death of the loved wife and mother on March 22, 1883.

Bro. Osborn was baptized into the name of Christ, Bro. Nathan Geiselman, now living in Florida, officiating, on January 26, 1890. His three daughters followed later. He became a member of the Church of God and ever after manifested an earnest effort to be true to his Lord.

On January 18, 1900, Bro. Osborn was married to Rebecca McDonald-Alleman. In March of the same year they moved to a newly purchased home in Culver. Here another happy home was developed. But again death thrust in its withering hand: first, his daughter Cora was smitten in 1911; Sr. Osborn, wife and homemaker, was stricken in April, 1913; his daughter Olive, in 1922; and last-

ly, on October 29, 1932, Bro. Samuel Osborn himself, after 92 years, 9 months, and 11 days of even, upright, and exemplary living.

In the death of Samuel Osborn Starke County lost not only one of its earliest pioneers, but also a man who had been tested and tried and always found loyal and true to the higher ideals of righteousness and truth. He identified himself with those who labored for temperance, opposing liquor's travesties to the last. In his death Christianity has lost a staunch advocate, and the Church of God has lost one who was active as Sunday school superintendent, elder, and worker until growing age prohibited longer responsibility and who even until death was always interested. He was present at church Sunday morning, Oct. 2, only three weeks before his death.

Bro. Osborn is survived by one daughter and her husband, Mr. and Mrs. James Shearer, and their two children, Samuel H. and Mildred F.; by five grandchildren—the three others being Lester, Earl, and Grace Fetters, mentioned above; by four great-grandchildren; by a number of nephews and nieces unto the second and third generations, to all of whom he was affectionately known as "Uncle Sam," as also by a large number of acquaintances to whom he was always a sympathizing friend and helper.

His people sorrow not as those who have no hope, for Bro. Osborn lived a life which gives them hope that he shall be among those who will be called by Christ at the first and better resurrection. Indeed, it was with this hope that he lived to the last: and it was with this hope that he was laid to rest in the family plot in the North Union Cemetery following services attended by many.

Resurrection! Wondrous word! It is the word of Christ who gave His life unto death, but who also said, "I am the resurrection and the life."

F. L. Austin.

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

Mr. and Mrs. D. W. Kirkpatrick; Margaret J. Donaly; Ella M. Siple; Albert Siple; Ruchie Alexander; Mr. and Mrs. F. L. Austin; Clarence Lapp; Mr. and Mrs. Charles Netts; Lawrenceville Church, Springfield, Ohio; Sunshine Class of Lawrenceville Church; Mrs. D. F. Beck; Lillian A. Griener; Mr. and Mrs. Charles M. Updike; Mr. and Mrs. Leland T. Hanson; Mrs. Julia Ordnung and Elizabeth; Mrs. Mary Woodward; Mrs. Gladys French; Howard H. Hawkins; W. A. Reid; Mr. and Mrs. Arthur Gilbey; Anna E. Sleight; Mr. and Mrs. M. Fetters.

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NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

### MOSES—THE GREAT LAW-GIVER

It is well for all students of Scripture to familiarize themselves with the events of Moses' life as the leader and prophet of Israel. These events point out the manner in which faith and obedience were rewarded and unbelief and disobedience punished.

The Bible presents no character more diversified in its elements of interest or richer in its typical value than that of the hero of Israel's wanderings in the wilderness.

According to the account given by Stephen in the seventh chapter of Acts, the life of Moses falls naturally into three major divisions or periods of forty years each. The first was spent in the court of Egypt, acquiring the worldly wisdom and learning of that highly cultivated people. (Acts 7:22.) Throughout the second period Moses was engaged as a shepherd in the land of Midian, a task which provided him with ample opportunity for meditation and drawing near to God.

Eighty years, two-thirds of his entire life, were thus devoted to the education of the great law-giver, in preparing him for the service he was afterward to render to God and to his people. Knowledge, experience, faith, and the judgment and spiritual poise which years alone can bring equipped Moses with those essential qualities of leadership which contributed to his conspicuous success.

### THE RESTITUTION HERALD

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Oregon, Illinois

Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## BETWEEN YOU AND ME—

Sr. Jessie Wilson asks that we inform her friends that her present address is 1700 E. Twentieth St., Oakland, Calif.

Sr. Mary A. Woodward is slowly regaining her strength. She says she feels that the prayers of little Billie Mick, who is about half-past-four, are being answered. He has been praying every night, "Make Sr. Woodward well for Jesus' sake. Amen."

The secretary of the N. B. I. desires to thank those who have so generously contributed to the Thanksgiving Offering and to assure them that the money reached us in a time of pressing need. May God bless you all.

With much sorrow we learn of the death of Sr. T. A. Weldon of Thorold, Ont. Sr. Weldon was a woman of more than usual devotion to the Lord and His work. She was a faithful attendant and generous supporter of the activities of the Church of God at Fonthill, and her passing is mourned by many. May God's comforting arms be extended around Bro. Weldon and Bro. and Sr. Will Holland in their grief. Full particulars will follow.

"An Earnest Plea" by "an unnamed disciple" which appears on the last page of this issue was written by a consecrated young worker in the field who feels deeply the sacred nature of the work he is doing. He is a firm believer in prayer and is convinced that if the church will appeal to God unitedly with unflinching faith the Father will both hear and heed. The first Sunday of December has been suggested as a time in which the ministers everywhere might present the needs of the general work to their congregations and urge all who can to come to its support. More regarding this later.

Sr. Abbie H. Fiske of Baltimore, Md., making a Thanksgiving Offering, says, "It is only a little, but given with a very willing and cheerful heart in the service of our Lord." It is these "willing and cheerful" givers of small amounts that make the work of the N. B. I. possible.

Bro. J. G. Haupt, Natchitoches, La., continues to spread the truth throughout his section of the South by publishing articles on important biblical subjects in the local papers. Recently he has been presenting some enlightening facts concerning the psalms of David.

The editorial staff appreciates deeply the quick cooperation of our ministers in responding to our appeal for Thanksgiving articles and also all other communications it has received.

Sr. Elnora Waldo of Blackwell, Okla., in sending a Thanksgiving offering to the N. B. I. says, "The Herald always brings just the help and encouragement that I need, and usually I find one or more articles that seem to have been written especially for my benefit. Our heavenly Father has so many ways of helping us."

Without venturing to pass on the merits of such entertainments, the N. B. I. board recently instructed the editor to omit from reports of church activities hereafter references to games and parties for two reasons: first, because such efforts are not of sufficient general interest to justify their insertion in our over-crowded news columns; and, second, because these reports result in serious criticism being directed against The Herald which requires considerable correspondence to adjust, and thus adds to the expense of the office. We feel our friends will understand our position in this matter.

## AN EARNEST PLEA

*By an Unnamed Disciple*

OUR faithful manager, Brother L. E. Conner, recently made a plea in THE RESTITUTION HERALD to our brotherhood for financial assistance in carrying on the work of the National Bible Institution. I need not repeat that our Institution is in dire need of this assistance and that it must come soon.

I wish to make a more urgent entreaty to every god-fearing brother and sister that *you* pray to the heavenly Father, our Helper and our Strength, for that assistance which we need to carry on His work. If we do not have faith enough to ask God for the things we need, He will certainly not allow His business to remain in the hands of an unfaithful people, namely, the Church of God. "Let not that man," who does not ask with faith or who asks not at all, "think that he shall receive any thing of the Lord."—James 1:7.

We as a people have forgotten that faithful promise given by our Savior: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew 21:22. You say there are strings tied to this, and truly you say; but they do not have knots which we cannot untie. These are the things which might bother us: first, we must pray in accordance with God's will; then we must forgive if we are not at peace with all men, lest we have sin in our hearts; and last we must have *faith* and really *believe* that we shall receive. God will do the rest. Dare we doubt?

There is no time of depression so severe that God will lose ground in His work. Sin is not so devastating that it will change God's plans. The point is this: Are we going to be the faithful, praying, devoted people that God can use in His work, or will sin and hard times get the better of us just because we have ceased to look to our Father and have forgotten to pray for the things we earnestly desire in furthering the gospel and glorifying His holy name?

Brethren, something must be done very soon. If you have nothing to give to this work, give part of that which you need for yourself; and if you do it with faith, God will see that you have not robbed yourself of anything. God will "not despise." He will not mislead His children. He is a God of love. "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?"—Matthew 7:11.

And if you have not even enough for yourself, you can pour out your spirit in prayer and supplication to the Lord, entreating Him to provide a way for the work of the National Bible Institution to continue. I know that our church paper has done very much for me and I am sure there are many who have no other spiritual fellowship with others of our precious faith. Pray for the work to continue. "The effectual fervent prayer of a righteous man availeth much."—James 5:16.

Some one says, "What good will prayer do? We can-

not change God. He is the same yesterday, today, and forever." Certainly, dear Brother, but prayer changes you so that God can entrust you with the things He has long been waiting to give you. Many times I have tried to do things that I knew were God's will; but I always failed until I had assured Him and myself that it was to be for His glory and honor, not for me to glory in anything except in serving God more.

It is the Lord's will that the gospel is still to be preached to all people. The National Bible Institution is trying to carry on that noble work, but obstacles are rising in its path. We, the supporters of this work, are helpless if we try to overcome these barriers in our own puny weakness. It is time we were placing our trust in the heavenly Father.

Let us bow our knees before God in our closet, having forgiven our brother, and earnestly ask God to give us liberal hearts, knowing that He will bless us according to the willingness with which we give. May we all pray that the work will continue and the glory and honor be to Thee, our most gracious heavenly Father.

## THE THANKFUL SPIRIT

*By Lucille Le Crone*

THANKSGIVING DAY is a purely American holiday. Every American man, woman, and child is familiar with the story of the origin of this festival. For most people it has come to mean just that—a festival and feast, nothing more. They have lost the true spirit of the day and have substituted in its stead something quite foreign to the original idea and motive of their forefathers on that first Thanksgiving Day.

The true spirit of Thanksgiving needs no President's proclamation to urge that a day be set aside for giving of thanks to God. The true spirit is not acquired in one or two days; it must grow and develop in one. The true spirit is not manifest only one day out of three hundred sixty-five and forgotten the other three hundred sixty-four.

In order for Thanksgiving Day to be successful we must cultivate the thankful habit every day of the year and every hour of the day. If three hundred sixty-four days a year we go about saying, "Just my luck! I never get a break! Just what I expected! Some people were born lucky!" and similar expressions which we hear every day, we certainly shall not find the real joy that is in Thanksgiving.

When we can look upon each event in our lives, no matter how adverse it may be, and say, "It might have been worse; I'm thankful it wasn't," then I believe we will have found the key to a successful Thanksgiving Day.

Pick out the blessings in the days as they come along and thank God for them then and there. "Count your many blessings, name them one by one; and it will surprise you what the Lord hath done." Cultivate the thankful spirit and make every day a thanksgiving day.



# THE RESTITUTION HERALD

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## THE BIBLE AND PROGRESS

*The following address was delivered by Woodrow Wilson at Denver, on the tri-centenary of the King James Bible, which occurred a year before his first election to the presidency of the United States. It is to be hoped that our new president-elect will enter upon his great office with as deep an appreciation of the spiritual needs of our people and as fervent a love of the Holy Scriptures as did the one who gave voice to the sentiments as here expressed. — Editor.*

I COME here tonight to speak on the Bible as the Book of the people, not the Book of the minister of the gospel, not the special Book of the priest from which to set forth some occult, unknown doctrine withheld from the common understanding of men, but a great Book of revelation—the people's Book of revelation; for it seems to me that the Bible has revealed the people to themselves. I wonder how many persons in this great audience realize the significance for English-speaking peoples of the translation of the Bible into the English tongue. Up to the time of the translation of the Bible into English, it was a Book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this Book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind.

For this is a Book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life.

Our present life is a very imperfect and disappointing thing. We do not judge our own conduct in the privacy of our own closets by the standard of expediency by which we are daily and hourly governed. We know that there is a standard set for us in the heavens, a standard revealed to us in this Book which is the fixed and eternal standard by which we judge ourselves; and as we read this Book, it

seems to us that the pages of our own hearts are laid open before us for our own perusal. This is the people's Book of revelation, revelation of themselves not alone, but revelation of life and of peace. You know that human life is a constant struggle. For a man who has lost the sense of struggle, life has ceased.

A man has found himself when he has found his relation to the rest of the universe, and here is the Book in which those relations are set forth. And so when you see a man going along the highway of life with his gaze lifted above the road, lifted to the sloping ways in front of him, then be careful of that man and get out of his way. He knows the kingdom for which he is bound. He has seen the revelations of his relation to God and his Maker, and therefore he has seen his responsibility in the world. This is the revelation of life and peace. I do not know that peace lies in constant accommodation. I was once asked if I would take part in a great peace conference, and I said, "Yes, if I may speak in favor of war"—not the war which we seek to avoid, not the senseless and useless and passionate shedding of human blood, but the only war that brings peace, the war with human passions and the war with human wrong—the war which is that untiring and unending process of reform from which no man can refrain and get peace.

No man can sit down and withhold his hands from the warfare against wrong and get peace out of his acquiescence. The most solid and satisfactory peace is that which comes from this constant spiritual warfare, and there are times in the history of nations when they must take up the crude instruments of bloodshed in order to vindicate spiritual conceptions. For liberty is a spiritual conception; and when men take up arms to set other men free, there is something sacred and holy in the warfare. And not cry, "Peace," so long as there is sin and wrong in the world. And this great Book does not teach any doctrine of peace

*Continued on Page 10*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

*"Lord, teach us to pray, as John also taught his disciples."—Luke 11:1.*

## A Prayer

**O** GOD, our Father, give me clean hands, clean words, and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone as if all the world saw; forgive me when I am unkind; and help me to forgive others who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day and to grow more like Christ. Amen.—*Selected.*

## Learning to Pray

**O**F ALL the rich heritage of hope that faith brings to us through the inspired Word, nothing is more precious to him who understands its value than the privilege of prayer. The vision we catch of the glorious Age to Come—the King in all His beauty, the saved ones rejoicing in His presence for evermore, the peace and the security we know will be ours in "the land that is fairer than day"—all these expected blessings of the future cannot bring to our aching hearts today so much of solace and peace and assurance as does the simple knowledge that God hears and answers prayer!

It is "an ever present help" we need to keep us safe and steadfast as we wait and watch and pray. And that is what prayer provides—"an ever present help in trouble." No doubt that is the reason that the Master said that we should "watch and pray" as we listen for the coming of His feet.

"The effectual fervent prayer of a righteous man availeth much" in every way, but especially in bringing him into close and confident relationship to God. Prayer makes a man feel the reality and the nearness of the eternal Father, "though he be not very far from every one of us" at any time.

"The prayer of faith shall save the sick" either of body or mind, and "the Lord shall raise him up" from his despondency and from his fear at the present time and literally from the grave to life everlasting "at the last day." Such are among the glorious results and accomplishments of prayer.

And yet how few Christians enjoy this, their greatest

privilege. Perhaps it is because they do not know how to pray; their spiritual education may have been neglected along this line. It is even possible that those who brought them into the truth did not know how to pray, did not themselves know the true meaning and value of prayer. To such teachers, however learned they may be along other biblical lines, faith means little more than the rudiments of doctrinal truth which must be believed before baptism. They do not recognize the miraculous change that is wrought in heart and mind and motive when the "power of God" actually lays hold upon a man through the gospel.

"Men of every race and nation" have been created of one blood, "that they should seek after the Lord, if haply they might feel after him, and find him." If this innate longing for God causes the "untutored savage" to stretch forth his hand in the darkness, seeking after God, surely the regenerated heart of the one who has been made a "new creature in Christ Jesus" by the power of the gospel will long with great intensity to reach out into the infinite and touch the hand that saves!

And that reaching out after God is *prayer!*

"But let him ask in faith, nothing wavering," says the inspired writer as he lays down the first principle of effectual prayer. When the disciples felt their lack of faith they *prayed!* "Increase our faith!" Prayer itself meets the first problem we face in calling upon God.

We have said that perhaps many did not pray because they did not know how to do so; they had never been taught how to do it. Here again prayer overcomes the lack of knowledge. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The disciples, having observed the joy the followers of John derived from prayer, cried unto the Master, "Lord, teach us to pray, as John also taught his disciples." And the Lord granted their desire. Surely He will do as much for us if we ask Him!

And that simple confident calling upon God is *prayer!*

Where and when shall we pray? Again the Bible, the first and greatest of all prayer books, provides the answer. Paul, identifying himself as "a teacher of the Gentiles in faith and verity," speaking by inspiration, says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." Concerning the proper time for prayer he says, "Pray without ceasing," and, "In every thing give thanks."

# THINGS THAT ABIDE

By Mary A. Gesin

A TRIPLE-ARCHED doorway, we are told, leads into the vast recesses of the beautiful cathedral of Milan. Above the left archway are inscribed the words, "All that pleases is but for a moment." Over the right one may read, "All which troubles is but for a moment." And the center panel bears these words of profoundest wisdom, "That only is important which is eternal."

A few moments of meditation given to the three inscriptions may be of interest to us. Perhaps we will find a flaw in their reasoning; but if we conclude that they are true, the result will doubtless be of value in our lives. In our search for truth let us go to the Fountainhead of all truth, whose words are found in the Book of books, for final proof.

"All that pleases is but for a moment." We need but to look upon our own individual lives, and we will grant that this statement is conformable to the actual condition of things. A circumstance which gave us the utmost pleasure a few short months or years past is taken from us and—we pine away and die? Ah, no, we keep right on living; endeavoring to find another condition that will compensate in some measure for the one we must forego. And thus we continue to adjust ourselves to the ever-changing vicissitudes of life and to weigh its relative values.

But what do the inspired writers say about the fleeting character of pleasure? James, the practical, says, "The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth," comparing the beautiful things of nature which bring us so much pleasure to the brevity of life itself.

Peter tells us (in his first epistle, 1:24) that all flesh is as grass and all the glory of man just as fleeting. And we are all familiar with the words that the wise man left for our instruction, he who had devoted many years of his life and much wealth to the securing of things that gratify the senses. In the end he termed them all vanity. Surely he who had experienced life to the full was capable of judging the true value of what it offered!

"All which troubles is but for a moment." How much of comfort we might derive from these eight simple words just at the present time if we could only appreciate their truth. The little troubles of life loom large and forbidding before us. We fear unseen evils more than those we actually encounter. And when the misunderstandings of life are cleared away, how foolish we feel for having entertained them at all!

What does the omniscient One reveal to us on this very matter? David, who gives us light on so many of the little, as well as the big, problems of life, has much to tell us which we would do well to heed. He says in one of his psalms, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down"; but we need not quote further, for all of you are familiar with his words.

Paul, that valiant soldier for his Lord, tells us that though "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed." Surely, He who in every trial upheld the beloved Apostle will also uphold us if we are faithful! You who are distraught by conditions surrounding you and with which you feel so unable to cope, take courage from his words.

Read this entire passage (2 Corinthians 4) carefully. See how glo-

riously he pens the final words: "For which cause we faint not . . . for our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory." He who endured every pain and privation imaginable for the sake of the cause to which he gave up his life, reckoned "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Do we?

"That only is important which is eternal" calls to us from the center arch of this beautiful entrance. Do we believe it? What are some of the things that are eternal? Let us see.

Among the tangible things that are eternal we find the earth itself. For David tells (Continued on Page 8)

## THE QUIET LAND

Stillness midst the ever-changing,  
 Lord, my rest art Thou;  
 So for me has dawned the morning,  
 God's eternal NOW.  
 Now for me the day unsetting,  
 Now the song begun,  
 Now, the deep surpassing glory,  
 Brighter than the sun.  
 Hail, all hail! thou peaceful country  
 Of eternal calm;  
 Summer land of milk and honey,  
 Where the streams are balm.  
 There the Lord my Shepherd leads me,  
 Wheresoc'er He will;  
 In the fresh green pastures feeds me,  
 By the waters still.  
 Well I know them, those still waters!  
 Peace and rest at last;  
 In their depths the quiet heavens  
 Tell the storms are past,  
 Nought to mar the picture fair,  
 Of the glory resting there.  
 —Anonymous.

## SIMPLICITY

By George B. Alldridge

*"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—2 Corinthians 11:3.*

WHEN we meet upon each "first day" of the week, the simplicity of our services always impresses my mind; and I feel refreshed as I realize that here is one place where in simplicity and truth I can worship God—and not after the vain traditions of men.

In my travels as a young man I gazed upon some of the most beautiful works of architecture erected by the world's greatest geniuses endeavoring to express their understanding of God and inside listened to and saw how vain man's understanding is of what God requires of His children in their worship of Him.

Many years ago I stood upon Mars' Hill, where Paul preached that memorable sermon recorded in Acts 17:22-31, so unique in its completeness regarding God's plan in dealing with the human race from its creation and fall until its restoration and full fellowship with God in the "Ages to Come."

After reading some work on science or on ecclesiastical history, I am sure that if my faith relied upon my belief and trust in God according to their testimonies, it would indeed be founded upon sand; but I thank God that there is a Source open to me whereby I may acquire knowledge that is founded upon a rock and that has withstood assaults of every form and power known to man.

Jesus is preeminently, in His choice of words to express His meaning, the most simple of all men. So when my mind is weary, I take up my Bible and begin to read something that He said. How easily I can follow Him! The terms he uses and also the illustrations drawn from things my simple mind readily understands are very beautiful.

Take the resurrection of the dead. As soon as we begin to philosophize and try to reason it out by allegory or otherwise we become confused; but when we turn and read what Jesus said, how clear it all seems and Jesus does seem very near. So I turn to John 20:17: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." How easy to catch Jesus' spirit in this! "When ye pray say, Our Father." Is there anything more sweet or endearing than this? So if I am God's Son, it matters not what may happen or overtake me, He is my Father; and because of that relationship, even though lying in the embrace of death, I am safe!

Recently a boy left home without his parents' consent. His father sent out a call to the police authorities to arrest and hold him until he should come and claim him. The chief of police near Cleveland, Ohio, picked him up and wired this information to his father.

The chief remarked that his father would treat him pretty rough for this escapade; but the boy laughed and said, "You do not know my father as I do. He will not hurt me, but will be awful glad to see me."

Brethren, this is just how God wants us to feel toward Him. As earthly fathers we can only bestow upon our children gifts and blessings which are earthly; but Jesus says that God is our heavenly Father. So then, as such, all things that are heavenly He will bestow upon us. It is His good pleasure to give us the kingdom.

I have just been brushing up my mind on English history. Every schoolboy knows that King John at Runnymede was compelled by the barons to sign the Magna Charta, which is considered the basis of the British constitution and of popular liberty.

The modern popular notion of what the Great Charter is and the reality are far apart. It was (so a writer says) Sir Edward Coke who five hundred years later invented the Magna Charta as people imagine it to be. One who reads the text will not find in it what many people imagine is there. In many respects it was more reactionary than reforming. There is no such thing as trial by jury, and it has not "no taxation without representation" in it. It is not a charter of liberty, but of liberties, that is, of the privileges and monopolies then held by the barons, not by the people. The document called for a return to old custom and was not a complete form of government.

But how different are the words of Jesus in His sermon on the mount! Professor Thomas C. Hall has well called the sermon on the mount "the Constitution of the Kingdom of God." Read it carefully and note how, for the betterment and blessing of all mankind, provisions are made. Compare these so-called "Beatitudes" with even our own constitution; and which would, if enforced, bring the greater blessing? Anyone who can read can understand them, they are so simple; and then note how Jesus compares these with the law of Moses which they thought they understood.

As I read over these things, I find that Jesus is seeking by them to make me perfect by asking me to live now a life of love, this, of course, being the love of enemies, and to conduct myself according to the golden rule and the refusal to judge others' motives, and to employ the spirit of forgiveness. It means even more than this, but I shall be thankful if I attain this.

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### SPEAK THE TRUTH

Speak the truth!

Speak it boldly, never fear;  
Speak it so that all may hear;  
In the end it shall appear  
Truth is best in age and youth.

Speak the truth!

Truth is beautiful and brave,  
Strong to bless and strong to save;  
Falsehood is a cowardly knave;  
Follow truth.—*Anonymous.*

# TRIUNE-IMMERSION

By Elder Harry A. Sheets

THE Church of God neither believes in nor does it practice baptism in the name of the Father, Son, and Holy Ghost. The Church of God has always made it a custom to prove every doctrine and practice it holds. In keeping with this policy we submit the following reasons for not practicing triune-immersion.

We do not believe that Jesus gave a formula for baptism in Matthew 28:19, when He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The writings of the apostles cover the first ninety-seven years of the Christian Era and nowhere in these writings (the New Testament) is it recorded that any were baptized in the three names. That brilliant Bible scholar, H. V. Reed, wrote: "Bingham, in his *Antiquities*, labored with commendable zeal to trace the (supposed) formula now in use back to the apostles, but signally failed. Indeed, there is no proof in the New Testament, nor in the writings immediately succeeding the apostles, that the triune formula was ever used by the apostolic church. Those who believe in a triune God, and those who practice triune-immersion, cannot find any proofs in earlier times, aside from the words quoted above (Matthew 28:19), for their practice."

On Page 197 of Neander's *Church History*, we read: "We certainly cannot prove that when Christ commanded His disciples to baptize in the name of the Father, the Son, and the Holy Ghost He intended to establish a particular formula of baptism." And Myer maintains that "Jesus does not, assuredly, dictate the words which are to be employed in the administration of baptism." Justin left the record that "It was only at a later period that the baptismal formula was drawn up according to these words" (referring to Matthew 28:19).

Dr. Priestley wrote concerning this passage: "It does not appear that the apostles understood that these particular words were always to be pronounced at baptism; for whenever the rite is spoken of in the book of Acts, baptism is always said to be administered in the *name of Christ only*. Afterward great virtue was supposed to attend the pronouncement of these words by those duly qualified. . . . It is therefore certainly better, in order to avoid superstition, to express the same meaning in other words, and to baptize as the apostles did, *in the name of Christ*." In commenting on Acts 10:48, the same writer states: "We have here another instance of baptizing in the name of Jesus only; and not in the form of words which some suppose to be prescribed by our Lord, in the name of the Father, the Son, and the Holy Ghost, which particular words,

as I have observed before, had better be avoided in the administration of the rite."

Pressense, who made a special study of the early church has this to say about baptism: "The conditions of entrance into the church are at first extremely simple. No guarantee of preparation, of instruction and examination, is required; conversion has at this period an exceptionally sudden and supernatural character. The sign of initiation into the new society is baptism. . . . The formula of baptism was not pronounced in full; the neophytes were simply baptized *in the name of the Lord*." Then he adds: "There is no example in the New Testament of the employment of the complete formula of baptism. Bingham in vain attempts to deny this fact."

Just ten days after Jesus left His disciples to go to God's right hand the Holy Ghost came upon them to teach them all things (John 14:26). Peter put his newly acquired power and knowledge into immediate use. At the close of that great sermon the people cried out: "Men and brethren, what shall we do?" Peter's comforting reply is: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:37-38. It is evident that Peter did not use the baptismal formula on the day of Pentecost.

About one year later Peter and John were sent to Samaria to confirm the work done by Philip. When the two apostles reached the brethren at Samaria they "prayed for them that they might receive the Holy Ghost (for as yet he had fallen upon none of them; only were they baptized *in the name of the Lord Jesus*)."—Acts 8:16. In this case two apostles accepted those who were baptized in the one name. God must have approved of the same baptism because the Holy Ghost came upon these people as a result of prayer. The Holy Ghost was God's stamp of approval upon them and it gives us the assurance that God does accept baptism that is administered in the *name of the Lord*.

Ten years later Peter was commanded by the Spirit to return to Caesarea with the servants of Cornelius. After reaching the home of that devout man he preached to those present and was astonished when the Holy Ghost came upon Cornelius and all his house. Then Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized *in the name of the Lord*."—Acts 10:47-48. This should cause us to realize that for about twelve years Peter baptized in the one name. We have no record that he ever changed to any other formula.

The two scriptures above (Acts 2:38 and 10:48) bring to our attention the fact that the Jews and Gentiles were

each baptized in the same name. Paul is in harmony with this when he states: "There is . . . one Lord, one faith, *one baptism*."—Eph. 4:4, 5.

That the Apostle Paul was baptized in the one name is evident from his writings in Romans 6:3, 4: "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."

The Church of God believes and teaches that the writings and teachings of the apostles after the day of Pentecost were in reality the instructions of the Holy Ghost. This would put their words on a par with those of Jesus. God instructed both. We must, therefore, consider the actions of the apostles in baptizing *in the name of the Lord Jesus* as a divine interpretation of our Master's instruction in Matthew 28:19. A careful examination of Jesus' words will reveal the fact that there is agreement between the two. Jesus commanded to baptize in "the name," but He did not tell us what name that was. "Father" and "Son" are not names but titles. Mark records the great commission but makes no reference to any name except in verse 17, where he states: "In *my name* shall they cast out devils." (See Mark 16:15-17.) Luke's record of the commission is: "And he said unto them . . . that repentance and remission of sins should be preached in *his name* among all nations, beginning at Jerusalem" (24:47). John states: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life *through his name*" (20:31).

Peter declared the saving power of the "*name of Jesus Christ*" when he made his defense before the Sanhedrim the day following Pentecost. He had healed the beggar at the Beautiful gate and the indignant rulers demanded: "By what power, or *by what name*, have ye done this?" Peter answered: "Be it known unto you all . . . that *by the name of Jesus Christ* . . . doth this man stand before you whole. This is the stone which was set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other: *for there is none other name* under heaven given among men, whereby we must be saved."—Acts 4:7, 10-12.

Jesus declared: "I am the door. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1. "I am the way, the truth, and the life: no man cometh unto the Father but by me."—John 14:6.

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

The promise of the first resurrection is to those that are Christ's. "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 (in Christ) 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.

The greatness of the name of Jesus, and the saving power of that name, are manifest in the writings of the Apostle to the Gentiles. He tells us "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:10, 11. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10:9. In verse thirteen he adds: "For whosoever shall call upon the name of the Lord shall be saved."

The Apostle John agrees with Paul: "He that hath the Son hath life; and he that hath not the Son hath not life. 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."

That we are baptized into the name of the One who was crucified for us is negatively proven by Paul in his argument to the Corinthians: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Were ye baptized *in the name of Paul*?"—1 Cor. 1:12, 13. He tells us in another place that baptism is a symbol of death. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5. When Christ comes He will "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. 3:21. We can attain unto His glorious resurrection by being buried by baptism into the likeness of His death.

We have proved that baptism is a symbol of death. Did God die for us? did the Holy Ghost? Should we then be baptized in the name of the Father or of the Holy Ghost? If we are baptized for the dead (Paul says we are, 1 Cor. 15:29), would we not testify to a falsehood to be baptized in the name of the Father and of the Holy Ghost when neither died? These are serious questions.

We, of the Church of God, are willing to follow the apostles and baptize only "*in the name of the Lord Jesus*." We are commanded to do this: "And whatsoever ye do in word or deed, do *all in the name of the Lord Jesus*."—Col. 3:17. We have assurance of the correctness of our position from the words of Paul to the Corinthians: "But ye are washed, but ye are sanctified, but ye are justified *in the name of the Lord Jesus*, and by the spirit of our God."—1 Cor. 6:11. Three-name baptism does not give us any such assurance, therefore, we cannot accept triune-immersion as Christian baptism.—*Gospel Searchlight*.

## GODLY THINKING

By Samuel E. Haney

*"For as he thinketh in his heart, so is he."—Prov. 23:7.*

**R**OTHERHAM'S rendering of this verse is: "For just as he has thought in his own mind (soul), so he is."

Rarely, indeed, do either Christians or non-Christians realize how much influence for good or evil, success or failure depends upon their manner of thinking. The trend of one's mind is not hereditary, nor is it fixed by mere chance, pot luck. There would be as many left-handed people as right-handed ones were it not for parental concern in the beginning.

To be independent of besetting circumstances one must cultivate a fixative mind: then disagreeable happenings are ineffective owing to one's ability to react from them. The mind which is training itself to be whole, casts out fear, lust, greed, and pride. It recognizes that these things are hurtful, that they cause more injury than pleasure. And the mind in training, twisting in the agony of its own creation, learns slowly and sadly by experience, so that the next time it will strive harder to restrain itself.

It is easier to form bad and injurious habits than good and helpful ones, a fact that should particularly concern Christians with whom correct thinking is preeminently important. Paul, second only to Jesus as a teacher, says, "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."—Philippians 4:8.

Christians who do not discriminate in their thinking, but promiscuously entertain any thought that slips into their minds, are inadvertently allowing themselves to drift into a putrid atmosphere of despair. And the more they wriggle to extricate themselves, the deeper they sink with impairing bodies into this world's spiritual miasma, something which means misery and a gradual separation from God.

A Christian native of India who maintains a higher ideal of Christianity than many of us said, "I know I haven't salvation, for while I have conquered everything else, angry thoughts worst me." Among such people anything like losing one's temper is thought to be utterly incompatible with the truly Christian life. It should be well for us older ones to take cognition of the higher plane upon which these "babes in Christ" are dwelling. They seem to possess the apostolic faithful spirit as of yore. Such an attitude should assist the careless thinker who has been switched off (side-tracked) from the main line of godly thinking.

Christians who have formed the pernicious habit of careless thinking should cultivate the habit of utilizing their mental energy on actualities (facts) and avoid illu-

sory day-dreaming, which is an incipient form of insanity, soliloquy often being its sequence and a second stage of mania. Anyone who has made a study of facial diagnosis and human demeanor during recent years will agree that there are more insane people outside than there are inside asylums, but they are of a milder form. The woods are full of morons and idiots, so proving that man without mental and spiritual contact with his Creator is a miserable failure from any angle he is viewed. The foregoing accounts in part for the old Adamic man being constitutionally addicted to wrong thinking and for having a grouchy disposition and for the new creature in Christ Jesus being constitutionally a rejoicer in the Lord. One of the chief reasons of this deplorable state of affairs is wrong thinking, thinking from a fleshly instead of a spiritual standpoint, allowing the "old man" instead of the "new man" (Eph. 4:22-24) to control the mental faculty.

Very few realize that the power that the mind has over the body makes it possible to think one's self into or out of a spell of sickness. "For just as he has thought in his own mind (soul), so is he." This applies to one's whole being—body, soul (or life), and spirit. The mind is the ingress of this unseen power, whether for good or evil depending entirely upon the individual's volition.

Life is what we make it. We must either master it, or it will master us and cause life to be one constant grind. Follow the customs of the world, and we shall be galley slaves mastered by the capricious whims of lust: "the lust of the flesh, and the lust of the eyes, and the pride of life."—1 John 2:15-17. An indifference to this gospel fact explains why some Christians' physical and mental suffering is of their own creation.

Here are a few excerpts from Paul's pen on thinking: "In virtue of my office, I tell everyone of your number who is self-important, that he is not to think more of himself than he ought to think; he must take the same view of himself, corresponding to the degree of faith which God has assigned to each."—Romans 12:3, Moffatt. "With regard to food that has been offered to idols. Here, of course, we all have knowledge! Knowledge puffs up, love builds up. Whoever imagines ("thinks," A. V.) he has attained to some degree of knowledge, does not possess the true knowledge yet."—1 Corinthians 8:1, 2, Moffatt. "It is not that I am personally qualified to form ("think," A. V.) any judgment of myself; my qualifications come from God."—2 Corinthians 3:5, Moffatt. For "if anyone imagines ("thinks," A. V.) he is somebody, he is deceiving himself, for he is nobody."—Galatians 6:3, Moffatt. Thinking, personal with Paul: "When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways."—1 Corinthians 13:11, Moffatt.

The Apostle is here explaining the Christian's progressive experience by relating his (our) mental growth and ways. The Christian is expected to grow in grace, knowledge, and the stature of Jesus Christ (2 Peter 3:18; Ephesians 4:11-14). Doubtless Paul, the Christian, in this instance had in mind his different mode of thinking under

grace than he had under law. And how well this hypothesis explains everyone's experience before and after repentance, conversion, and consecration! To be in the school of Christ means progression. Transversely, no progress means no spiritual contact with the great Teacher.

An improper mode of thinking has caused havoc with the race on many occasions, wars, for instance. But the most notable case was in Noah's day, when all the people save eight had become so debased and corrupt that God decided they were unfit to inhabit even an imperfect earth. The second conspicuous case was that of Lot's day, when all but three had become so immoral as to vex just Lot with the filthy conversation of the wicked, causing the Lord to rain upon Sodom and Gomorrah brimstone and fire, so making them an example to those that after should live ungodly (Gen. 19:24; 2 Peter 2:6-8). But the most notable of all exhibitions of God's wrath upon a race of God-dishonoring people who give Him no reverential consideration is in the immediate future.

The cause of God's portending wrath is the same as in the two cases cited, namely, gross immorality, a mind devoid of the Spirit of God, and an indulgence in various phases of dissipation. In the two former cases God showed no pity; and the same procedure is to obtain in His destruction of all nations, which is prophetically and chronologically about due to take place (Isa. 13:18, 19; Jer. 46:28). Jesus confirmed the above when He said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Read Luke 17:24-30; 21:34-36.

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## THINGS THAT ABIDE

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*Continued from Page 3*

us that God "built his sanctuary . . . like the earth which he hath established for ever." And Solomon says, "One generation passeth away, and another generation cometh, but the earth abideth for ever." The Word of God, in the form of our beloved Bible, is another tangible thing which is eternal, because it is truth itself, and "the truth of the Lord endureth for ever."—Psalm 117:2. Though all other wisdom fail, the "word of the Lord endureth for ever."

Of equal importance are the intangible things of life, and of these Paul speaks so fluently in the chapter to which we referred above. In the last verse of 2 Corinthians 4, "we look not," he assures us, "at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The things that go to make up our lives—those things which we cannot see—faith in God and our fellow man, hope that shines amid the crumbling ruin of material wealth, love in our heart and in the hearts of those we serve, a love instilled by the countless unsung acts of kindness and cheer whose worth is not measured in dollars and cents—these are the things that are important, the things that abide.

## THE NEW PALESTINE

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IN THESE days of uncertainty and business depression, perhaps no country on earth enjoys greater activity and prosperity than old Canaan. This little land, smaller than Vermont and about one-eighteenth the size of California, is rapidly shuffling off the old and finding for itself a place on the business map of the world.

If the traveler lands at Jaffa, the Joppa of New Testament times, a few minutes' automobile ride to the northward brings him to Tel Aviv, an up-to-date city of 36,000 population, all of Hebrew race, and said to be "the first purely Jewish city to arise since the days of the Romans." Here are modern industries, electric lights, schools, hotels, restaurants, a synagogue, and a hospital.

Still farther north along the Mediterranean coast arises Mount Carmel, where Elijah gathered the multitudes of Israel to witness the crowning miracle of fire from heaven in distinguishing the true God. But just as the tourist comes beneath the shadow of this ancient landmark, he finds that the little town of Haifa has been transformed into a thriving seaport and business center. Among the modern manufactured products are flour, soap, cement, silk, and glass; while in the making is a new harbor, which, when completed, will welcome the largest ocean steamships. Near the city are twelve giant storage tanks, each with a capacity of more than a half million gallons, and connected with the sea by pipe lines over a mile in length. The fuel oil is obtained from the fields of Irak.

### GALILEE

THE Sea of Galilee, once the favored resort of Christ and His disciples, is now visited once a week by a modern hydroplane that flies regularly between London and Bagdad. Mizpeh, a little to the south, the "watchtower" from which Samuel judged Israel, is now an important air terminal for planes from England, France, Germany, and other countries.

Not far from Mizpeh, the great Jordan power station has been erected; and the waters of that far-famed stream are now utilized in supplying power and light to all parts of Palestine. In the construction of this hydroelectric system, many miles of canal were dug, many dams were built, and a large new lake appears in the Jordan Valley.

Both on the shores of Galilee and on the Dead Sea, splendid health and pleasure resorts, bath houses, and tourist hotels are rapidly rising; while launches and motor ships play about upon the waters.

Throughout the country here and there, macadamized roads have been built; a hundred new agricultural colonies have been formed; and the Jewish farmer, with tractors, harrows, drills, and modern harvesting machinery, is fast supplanting the peasant husbandman. As another innovation, the Holy Land now uses its own national currency and postage stamps.

### JERUSALEM

OLD JERUSALEM is in transformation. Its ancient ram-



parts, some forty feet in height and three miles in circumference, have been repaired. Its streets are illumined at night by electricity. The water and garbage carriers of other days have been almost entirely superseded by efficient water and drainage systems. The telephone and radio have entered; while a thousand motor cars are registered by the traffic department.

Of its 90,000 people, about two-thirds live outside the walls. There are superb residential districts, commercial sections, public buildings, a university, colleges, hospitals, parks, recreation grounds, and hotels. The latest of these, King David Hotel, overlooking the Holy City from the south, cost \$1,250,000, has two hundred guest rooms, and is advertised as "the last word in modernity."

Writing of the building activity that gives the Jerusalem suburbs "the appearance of a boom town in America," a recent visitor to the Holy Land says:

"In all, some eighty streets have been laid out, and their very names are pertinent of Biblical history, for we have such appellations as The Street of the Prophets, Herod's Way, Nehemiah Road, Street of Ezra, Street of the Maccabees, Isaiah Street, John the Baptist Street, Jeremiah Street, and Hezekiah Street.

"A style of architecture in keeping with the landscape and traditions of the site has been encouraged. This is particularly noticeable in the various Jewish garden cities which have sprung up around the ancient walls. The houses are built of stone, with balconies, arched windows, spacious verandas, and attractive entrances. Each stands in its own grounds with flower beds in front and behind."

#### THE WONDERS OF THE DEAD SEA

THE scheme for extracting the potash, bromine, and other salts from the waters of the Dead Sea is being rapidly developed by Palestine Potash, Ltd., under the direction of M. Novomeysky. This company was organized in London in the latter part of 1929 and now owns the seventy-five years concession granted by the Government of Palestine and Transjordan to Novomeysky and Tulloch.

The work of erecting the plant at the Dead Sea is proceeding rapidly and satisfactorily. The operations during the first working season fully confirmed the results obtained by the experimental work of the preceding years and have proved the possibility of manufacturing potash from the waters of the Dead Sea by applying the sun's rays as fuel for evaporating and precipitating the chemical salts. The company's expectations concerning the quality and quantity of the crude potash salts produced and the cost of production have been entirely fulfilled.

At the end of 1930 more than 350 workmen were employed by Palestine Potash, Ltd. Housing accommodations and sanitary conditions are excellent. Should this year's operations prove as satisfactory as those carried on in 1930, the company will have to consider the construction of a narrow gauge railroad from the Dead Sea to Beisan, in order to create for itself direct communication with the port at Haifa.

Competent experts have estimated that there are in the Dead Sea approximately the following quantities of salts:

Potassium chloride, 2000 million metric tons; magnesium bromide, 980 million metric tons; sodium chloride, 11,000 million metric tons; magnesium chloride, 22,000 million metric tons; calcium chloride, 6000 million metric tons.

Potash is used primarily in the manufacture of fertilizer. Bromine is required for medicines used in the treatment of nervous disease and in the manufacture of chemicals connected with the dye-stuff industry. Magnesium chloride is used in the manufacture of magnesium meals and in the dressing of cotton goods. This undertaking should, if successful, lay the foundations of a heavy chemical industry in Palestine and should stimulate the establishment of many other industries.

Major T. G. Tulloch, one of the promoters of the Palestine Potash, Ltd., recently told a (London) *Star* reporter—"After living a couple of years on the shores of the Dead Sea, all my ideas of Palestine have been changed. The country surrounding the Dead Sea, when properly explored, reveals some of the most wonderful scenery I have ever seen; and the climate is marvelous," he added enthusiastically.

"I have visited many health resorts—open air sanatoriums and sunray establishments—but the little bay we have discovered on the shore of the Dead Sea is nature's own sanatorium and one of our schemes is to establish a health clinic there.

"Hundreds of English people who have wasted years traveling over the world in search of a cure for rheumatic troubles have been permanently cured in a week by bathing in the Dead Sea. It is a natural cure which is due to a combination of unique conditions.

"In the first place, the waters of the Dead Sea contain 25 per cent of salts of magnesium, magnesium bromide, and potassium chlorides. No other waters in the world contain such a high percentage of these chemical compounds. The water is so dense that it is impossible to sink in it, and the temperature so warm that one can remain for hours without any risk.

"The atmosphere is extremely dry and the sunshine is practically continuous for seven months and the rainfall is only two inches per annum. The number of hours of sunshine is double that of the sunniest spot in Europe. But the most important atmospheric fact is that our proposed resort is the lowest lying open country in the world. The Dead Sea lies thirteen hundred feet below sea level, which means that the air there contains 6 per cent more oxygen per cubic foot than at sea level. One health-giving effect of this is that the call on the heart is correspondingly reduced, and a feeling of extra mental and physical energy is engendered.

"These are the reasons we are establishing a health clinic—and why we are calling it a health resort as well as a pleasure resort.

"Although there are no fish in the Dead Sea, there are many varieties in the Transjordanian streams and gorges, where the subtropical vegetation, hot and cold bathing pools, and the scenery are marvelous.

"While it may be snowing at Jerusalem—only fifty

minutes away by car, on a new metalled road—it is always sunshiny on the shores of the Dead Sea, with strawberries, oranges, and tropical fruits growing all the year.”

But will this “new exodus” to Palestine satisfy Jewish ambition? No. The only One who can satisfy the longing of the Jewish heart is Jesus, the true Messiah of Israel.

—*The Jewish Hope.*

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## THE BIBLE AND PROGRESS

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*Continued from Front Page*

so long as there is sin to be combated and overcome in one's own heart and in the great moving force of human society.

And it seems to me that we must look upon the Bible as the great charter of the human soul—as the “Magna Charta” of the human soul. You know the interesting circumstances which gave rise to the Magna Charta. You know the moving scene that was enacted upon the heath at Runnymede. You know how the barons of England, representing the people of England—for they consciously represented the people of England—met upon that historic spot and parleyed with John, the king. They said: “We will come to terms with you here.” They said: “There are certain inalienable rights of English-speaking men which you must observe. They are not given by you; they cannot be taken away by you. Sign your name here to this parchment upon which these rights are written, and we are your subjects. Refuse to put your name to this document, and we are your sworn enemies. Here are our swords to prove it.”

The franchises of human liberty made the basis of a bargain with a king! There are kings upon the pages of Scripture, but do you think of any king in Scripture as anything else than a mere man? There was the great king David, of a line blessed because the line from which should spring our Lord and Savior, a man marked in the history of mankind as the chosen instrument of God to do justice and exalt righteousness in the people.

But what does this Bible do for David? Does it utter eulogies upon him? Does it conceal his faults and magnify his virtues? Does it set him up as a great statesman would be set up in modern biography? No, the book in which his annals are written strips the mask from David, strips every shred of counterfeit and concealment from him and shows him as indeed an instrument of God, but a sinful and selfish man; and the verdict of the Bible is that David, like other men, is one day to stand naked before the judgment seat of God and be judged not as a king, but as a man. Is not this the Book of the people? Is there any man in this Holy Scripture who is exempted from the common standard and judgment? How these pages teem with the masses of mankind! Are these the annals of the great? These are the annals of the people—of the common run of men.

The New Testament is the history of the life and the testimony of common men who rallied to the fellowship of Jesus Christ and who by their faith and preaching remade

a world that was under the thrall of the Roman army. This is the history of the triumph of the human spirit in the persons of humble men. And how many sorts of men march across the pages, how infinite is the variety of human circumstances and of human dealings and of human heroism and love! Is this a picture of extraordinary things? This is a picture of the common life of mankind. It is a mirror held up for men's hearts, and it is in this mirror that we marvel to see ourselves portrayed.

How like the Scripture is all great literature! What is it that entrances us when we read or witness a play of Shakespeare? It is the consciousness that this man, this all-observing mind, saw men of every cast and kind as they were in their habits as they lived. And as passage succeeds passage, we seem to see the characters of ourselves and our friends portrayed by this ancient writer; and a play of Shakespeare is just as modern today as upon the day it was penned and first enacted. And the Bible is without age or date or time. It is a picture of the human heart displayed for all ages and for all sorts and conditions of men. Moreover, the Bible does what is so invaluable in human life—it classifies moral values. It apprises us that men are not judged according to their wits, but according to their characters.

If any statesman sunk in the practices which debase a nation will but read this single Book, he will go to his prayers abashed. Do you not realize that there is a whole literature in the Bible? It is not one Book, but a score of books. Do you realize what literature is? I am sometimes sorry to see the great classics of our English literature used in the schools as textbooks, because I am afraid that little children may gain the impression that these are formal lessons to be learned. There is no great book in any language that is not the spontaneous outpouring of some great mind or the cry of some great heart. And the reason that poetry moves us more than prose does is that it is the rhythmic and passionate voice of some great spirit that has seen more than his fellow men can see.

I have found more true politics in the poets of the English-speaking race than I have ever found in all the formal treatises on political science. There is more of the spirit of our own institutions in a few lines of Tennyson than in all the textbooks on governments put together:

“A nation still, the rulers and the ruled,  
Some sense of duty, something of a faith,  
Some reverence for the laws ourselves have made,  
Some patient force to change them when we will,  
Some civic manhood firm against the crowd.”

America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture.

I have a very simple thing to ask of you. I ask of men and women that they will realize that part of the destiny of America lies in their daily perusal of this great Book of revelations—that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture.

# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO: KEEP HER; FOR SHE IS THY LIFE."

## ILLINOIS BEREAN OCTOBER REPORT

### ROCKFORD

THE Rockford Berean Society meets each Friday evening at 7:45 at 1904 N. Main St. The membership is 18; average weekly attendance 18, and interest is good. The social evening for the month of October was a Halloween party at the Somers home. Twenty-four attended and an enjoyable time was had by all.

—Marjorie Mogle, Secretary.

### SALEM

The Salem Bereans meet at the homes of the different members. The membership is 14; average weekly attendance 17; interest fair. The class has decided to read a chapter in the Bible each day.

—Edith Hendrix, Secretary.

### DIXON

THESE societies meet each Wednesday evening at the church at 7:30. The adult Berean class membership is 10; average attendance 8. The senior Berean class membership is 14; average attendance 10. The junior Berean class membership is 6; average attendance 5. Interest is good. Thursday evening, October 27, the senior class enjoyed a party. On the following evening the junior class had a masquerade party. All report a pleasant evening.

Alice Myers, Secretary.

To the local Berean secretaries: Will you please send me your monthly Berean reports by the twenty-eighth of each month so that I can keep my reports and book up-to-date and in order? Thank you!

Elizabeth Ford, State Secretary.

## THE VOICE OF EXPERIENCE

YOUNG people especially need to be reminded of the verse, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1); for they usually like the company of those who do things that Christians should not do.

Young people, obey Jesus' command and do not "cast ye your pearls before swine." Do not be seen with those who will not understand what Christianity really is, but re-

member what David said and keep away from them. Do not try to go with them; for you cannot help them, and they can hurt you and will laugh at you. That is what Jesus meant.

If you stay with people like them very long, you will find yourselves thinking and talking and doing as they do. Beware of anything like that, for the Bible says that God will not hold anyone guiltless who takes His name in vain.

All these things are true, for this is from a sister who knows by experience.

—Amy Johnson, Marshalltown, Iowa.

## CHANGE IN ADDRESS

WILL all the local treasurers of Illinois Berean societies please note that the address of the State treasurer, Mrs. Esta Starbuck, is now 840 Haskell Ave., Rockford, Illinois? Remember this when sending in Self-Denial money for October as well as when sending in regular dues. Please make out all checks and money orders to the Illinois State Berean Society, not to an individual.

## SO SAITH YE NOBILITY

YE NOBLE OF OLDE: Quick, valet, my best perfume and powder. I am to be presented before his Highness, the King, in august assemblage this very day. I must begin my toilette at once.

Today's Berean Noble: I must prepare for this evening's Berean meeting. I won't worry so much about my clothes so long as they are clean and neat. For I am told that, as for my adorning, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart" that I am to ornament. For I am to appear this evening before the King who will "look not at the things which are seen, but at the things which are not seen." Since that hidden man is my spirituality, I had better freshen it up by giving it some of "the sincere milk of the word."

—Cecil Smead.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“For thou, even thou only, knowest the hearts of all the children of men.”*

## THE MISSING VIOLETS

*Continued from November 8*

That morning David and some friends had gone out to a hillside to pick some violets for the party. Ruth had asked David to keep her flowers. Thoughtlessly he had put them down and forgotten them.

After they started back David missed the flowers and offered to go back after them. But they had disappeared. Suddenly David heard a cry.

“Help!” came a girl’s voice.

Running quickly in the direction of the call, David saw a strange little girl on the ground. Her foot was caught between two stones. He pulled with all his might and succeeded in freeing her shoe.

“Thank you.” The girl smiled tearfully. “Now will you give me my hat?”

David picked up the hat. Underneath were Ruth’s missing violets!

“Where did you get these violets?” he asked.

“I found them on a big rock,” answered the little girl. “Are they yours?”

“They are not mine, but I left them there for some one else,” replied David. “I remember the pink string.”

“Will you help me home?” the girl asked him. “I can hardly walk.”

David wanted to hurry on, give Ruth her flowers, stop by to see Will, and get to the party on time. But he could not refuse to help this girl.

Slowly they started home, the little girl leaning on David’s arm. At the railroad crossing they were delayed by a long freight train. David was nervous. It was almost four o’clock.

The day was windy. A gust of wind blew off the girl’s hat. It rolled towards a big mud puddle.

“Oh, please get my hat,” she called anxiously. “Keep it from that mud.”

David dashed off. He picked up the hat just as it reached the edge of the puddle.

“Thank you again,” smiled the girl. “You are certainly helping me a lot. Can’t I do something for you in return?”

“We’re having a Sunday school party this afternoon for new members,” explained David excitedly. “Can’t

you go with me and help me explain about the violets?”

The girl agreed. Just then the town clock struck four!

“I’m late,” sighed David.

At last they arrived at the party.

“Why, David, we had given you up,” exclaimed everyone.

“Here are Ruth’s violets,” said David. “This girl found them right where I had left them.”

A door opened. Ben and Nellie came in with refreshments. Ben seemed surprised to see the girl with David.

“Why, Will Young, what are you doing here?” he asked.

David looked up in astonishment.

“Are you Will Young?” he enquired. “I thought that was a boy.”

“My name is Wilhelmina,” explained the girl. “But everyone calls me Will.”

“I was going to see you this afternoon, to ask you to join our Sunday school.”

“Well,” said Will slowly, smiling at David, “now that I know how nice you are, I’d like very much to join.”

“That’s fine!” replied David.

—Gertrude S. Carraway in *Little Learner’s Paper*.

## THE HAPPY RIDDLE

“Try to guess this riddle,” said Jane to Eve;

“The more of it you give, the more you receive.

It’s worth more than money, but it’s free as air,  
You’re looking at it, I declare.”

“My goodness,” said Eve. “What can it be!”

Jane smiled, then giggled and laughed, “Tee-hee!

It’s a mile from beginning to end,” said she.

“I know now,” cried Eve, “ha-ha-he!

“A *smile* is a mile from beginning to end,

And you keep it when you pass it on to a friend.

It’s worth more than money, for it scatters joy,  
And fear and anger it will destroy.”

—*Florence Leech*.

IN ALL of our recreation if we ask ourselves if God would approve, we will not go far wrong. May each of you make the right choice of methods of enjoyment, as you grow older year by year.

# With Our Sunday Schools

LESSON 11. — December 11, 1932

## THE CHRISTIAN'S USE OF LEISURE

Leviticus 23:39-43; Nehemiah 8:9-18; Zechariah 8:5; Matthew 11:16-19;  
Mark 6:30-32; 1 Corinthians 10:23-33.

Devotional Reading: Philippians 4:4-9

### GOLDEN TEXT

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Corinthians 10:31.

### A STUDY OF THE SUBJECT

**Topic:** Living With People of Other Races.

**Basic Truth:** "God . . . hath made of one blood all nations of men . . . that they should seek the Lord."—Acts 17:24-27.

**Outline:** I. A Common Creator Unites All Races. II. A Common Nature Unites All Men. III. A Common Salvation Makes All Men Brothers.

**I. A Common Creator Unites All Races.** "God that made the world and all things therein" has united in one great family all mankind. Israel was commanded to remember this common origin of humanity, and to recognize it as constituting a bond between them and the people of other races. Solomon prayed that the "stranger" who turned his face toward the temple and called upon Jehovah might be heard of Him. It was clearly shown to Peter in the vision on the housetop that he must call no man "common or unclean." Paul, more thoroughly enlightened yet than Peter, beheld in mankind a brotherhood of "one blood," who was seeking to worship the one God.

**II. A Common Nature Unites All Men.** (Acts 10:28-35; John 4:5-10.) As a common Creator brought all men into being, developing all races from one original pair, it of necessity follows that all men possess the same nature. All are formed "of the dust of the ground" (Gen. 2:7), and when life departs "all turn to dust again" (Ecc. 3:20). "All have sinned" (Rom. 3:23), and all stand in need of deliverance from the penalty of it.

**III. A Common Salvation Makes All Men Brothers.** (John 4:10; Acts 10:34, 35.) "God is no respecter of persons" and has provided in Jesus Christ a means of salvation that is available to all men. All may not accept it (John 1:12; 12:46-48), but the opportunity is extended freely to all. Cf. John 3:16. In His conversation with the woman at the well Jesus states that He even then was willing to give to her, a despised Samaritan, a drink of the water of life of which He was the possessor, thus establishing the universal character of His work of redemption. If the woman would "ask", He would gladly "give" to her of the "living water." To recognize the universal brotherhood of men, to realize that we all are sinners together, gives us a sympathetic interest in their present and future welfare.

### PRACTICAL APPLICATIONS

**A World Gospel:** There was a time when God was dealing with the nation of Israel that He did not have direct contact with the peoples of other nations. See Amos 3:2. The national phase of God's work has been discontinued for the time being at least, and He is dealing with the individuals of all nations.

Christ in giving His charge to the disciples said, "Go ye therefore, and teach all nations". There is no race barrier nor color line in this command; all are included. No man is barred from becoming a member of the body of Christ. "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. 11:27. Every one is invited to come and take up the cross of Christ and find peace and contentment under the blessings of the gospel. If there is any division in the church by race or color it is man-made. See Gal. 3:28. The man who is poorly clad should be given the same recognition as the man in goodly apparel (James 2:1-4).

**Careful Association:** While we are enjoined and admonished to have no respect of persons and carry the gospel to all people of all races, yet in our contact with the sinful and unclean extreme caution must be used not to be partakers of their sins, but to keep ourselves pure (1 Tim. 5:22). Christ associated in a way with sinners, but He kept Himself unspotted (James 1:27).—C. E. R.

### THE GOLDEN TEXT

"Of a truth I perceive that God is no respecter of persons"—Acts 10:34.

This text was uttered by Peter in the house of Cornelius when he realized that the Gentiles were accepted by God. Paul says, Rom. 10:12, 13, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." The difference comes in calling upon God and believing in His Son, and not calling upon God and rejecting His Son.

Then which will we choose? In Christ there is neither Jew nor Greek, barbarian nor Scandinavian, Italian nor Pole, Hungarian nor Norwegian, bond nor free, male nor female, but all Christian. Shall we not do all we can to help as many as we can to see the way of salvation so there will be no difference between us? Let's try to do that.—L. A. R.

### YOUNG PEOPLE AND ADULTS

#### Following Christ in Dealing With Other Races

Much of the misunderstanding and hatred between races is due to unchristian dealings. In days past the Jew felt he did no wrong in cheating a Gentile, and the Gentile felt guiltless in mistreating the Jew. We still look down upon the foreigner as someone to be mistreated. We speak of "dagos", "hunkies", "wops", etc., and feel no sin when we take advantage of their ignorance of our money values. It is a shameful truth that

foreigners are short-changed, over-charged, and deceived by us Americans. Is it any wonder that they try to protect themselves, and retaliate by forming gangs? We teach and instruct and then punish them for learning the lesson too well.

Paul tells us that "ye are all one in Christ Jesus".—Gal. 3:28. God needs the organizing ability of the American, the science of the German, the energy of the Italian, the tenacity of the English, the skill of the French, the cunning of the Chinaman, the assurance of the free, the meekness of the bond, the strength of the male, and the tenderness of the female. God needs all of these elements. We must regard every person as a member or potential member of Christ's body. Perhaps that foreigner that lives next to you or peddles fruit in your back alley is just the material Christ needs for His great building. The honor is yours if you get him. The disgrace is yours if you turn him away by abuse. Can you call him a "wop" the next time you meet him?—H. A. S.

### INTERMEDIATE CLASS

#### All Belong to God

Sometimes, perhaps, we think that we who go to Sunday school and church, read our Bibles at home, and pray to our heavenly Father, are better than those we see about us who do not do these things. You know, Peter felt much the same way about it, and God sent him a dream to show him he was wrong. To understand the meaning of this dream, we should be familiar, in part, with some of the Jewish customs and ceremonies, which you will find in detail in the book of Leviticus. But this is too lengthy, and so your teacher will give you a short review of the laws pertaining to the eating of meat. The Jews of Christ's time were so particular about keeping the laws of Moses that they went to extremes and added many more which really were foolish. For instance, they even avoided brushing against a Gentile for fear of becoming soiled. Relate the dream God sent to Peter and the events which occurred almost immediately. Peter was ready for Cornelius when he found him knocking at the door because he learned the lesson God sent him. He was ready to do a very great favor for Cornelius, and in helping another he helped himself.

If you find yourself in the position that Peter found himself, thinking you are better than another, just remember that God is the Father of all, and then try to do some favor for that person. Afterwards you will find that all that old feeling of "better than you" is gone.—M. G.

# AMONG THE CHURCHES

## NORTHWEST CONFERENCE ANNOUNCEMENT

The quarterly meeting of the Northwestern Conference of Oregon and Washington will be held December 2, 3, 4, at Corvallis, Oregon. We urge all members and others interested to be present.

Gladys Barber, Secretary.

## GRAND RAPIDS, MICHIGAN

The "Knights of Abraham" had an unusually interesting and profitable gathering at their monthly meeting on Nov. 12. The speaker of the evening was provided by Bro. Hall in the person of Mr. Kurkjian, who gave an excellent address on "Cooperation." Many of the men in attendance said they enjoyed it the most of any meeting thus far held by the "Knights."

The Sunday services were well attended, which indicates a loyalty on the part of the membership that is maintained even in the absence of the pastor.

The "Morning Stars" (a ladies' class in the Sunday school) held their regular meeting on the 16th, a large group being present. Following a short but profitable period of Bible study, the ladies devoted their attention to a social program which was greatly enjoyed.

"We are anxiously anticipating the return of our beloved pastor and his wife and family this week," writes Sr. Fred Hall, who submits the report, "as we realize with their absence just how much we need them."

## FROM THE OLD DOMINION

The following items of general interest are taken from "The Gospel Searchlight," published by Eld. Harry A. Sheets on behalf of the churches of Virginia.

Mr. and Mrs. Eldridge Cooper, associated with the Browntown, Va., Church of God, but residents of Washington, D. C., welcomed a little daughter, Marjorie Marie, into their home on Oct. 26.

Both the pastor and his wife have recently been operated upon for the removal of diseased tonsils and are recovering nicely at this writing.

Bible classes have been resumed after a short summer vacation, the first of the new series being held at the home of Bro. S. E. Boyer.

The pastor announces a series of thought-provoking sermons on marriage, to begin early in December and continue at intervals into January. They are as follows: (1) "Marriage: What It Is, and What It Ought to Be"; (2) "What Kind of a Girl Should a Young Man Marry?" (3) "What Kind of a Man Should a Girl Marry?" Practical discourses of this kind are sure to be helpful.

"We have heard several remark recently about how good the articles in The Restitution Herald have been during the last few months. We agree, they HAVE been good! If you have not been reading the paper you have missed something of real value. We believe that the Church of God has as good a paper as any published. We subscribe to several and we think The Herald is best. Non-members have told us the same thing."

## TO THE ILLINOIS BROTHERHOOD

Requests are being made by every department of our work for funds with which to carry on. No one department—local, state, or national—deserves all of one's support. Not one of these can exist permanently without the other two. (Neither can any individual exist permanently unless in one way or another he shows his faith by his works.) Therefore we are asking that when you distribute your portion for the proclamation of the gospel that you consider and remember all phases of our work.

At present financial assistance is being given by the Illinois State Conference at two points which are not yet able to carry their own loads. Send your remittances for our State work to our treasurer, Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois. Paul C. Johnson, President.

## ELDORADO, ILLINOIS

Immediately after the morning service on Sunday, Nov. 6, the majority of the congregation gathered on the banks of a creek about five miles east of the city and witnessed the baptism of Mrs. Marshall Wiggins. We are all encouraged because of the stand our sister has taken, and we hope and pray that she may continue true and faithful to her Lord and Master until He comes.

Please pray for us at Eldorado, that we may keep the services going so that others may accept Christ while the opportunity is afforded them.

The congregation was agreeably surprised Sunday morning when several of our brethren and friends from Herrin, Ill., visited us. They were: Mr. and Mrs. Loren Margraves, Mrs. Ida Jeffrey, and Mrs. Margaret Donaly and daughter.

C. E. Lapp, Pastor.

## A WORD OF THANKSGIVING

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—Psalm 92:1.

Cannot all Christians echo these words of David? God is good, and His love and tender care are over all His children. Even in these sad times we can rejoice, for we know the dark cloud will break when Jesus descends for His own. "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Precious promise! May it bring a song of thanksgiving to our lips, and rest to troubled hearts.

I have many things to be thankful for: God's love and the blessed hope most of all. But I thank Him, too, for our splendid church paper and the faithful inspiring articles coming weekly. It takes thought, time, and effort to write them. May God bless the writers.

We do not forget Bro. Marsh, and all those who bear the burden at Oregon. May it be our privilege to hold up their hands in prayer and every way possible.

The time for work may be very short, for the coming of the Lord draweth nigh.

Lilian Railton.

## AT WCMA

It is with regret that we must announce that there will be no more services broadcast over WCMA, Culver, Indiana. The station has been discontinued, the channel and time being absorbed by an Indianapolis station. We desire to express our sincere appreciation to all those who have cooperated in this work, contributing so liberally of their time, effort, or substance. Through your cooperation and prayers much good has been accomplished. Thousands have been privileged to hear the gospel. Isolated and afflicted ones have been comforted and encouraged. It has aided various church groups to revitalize their activities by helping to add new members and increased interest. A grand total of one hundred sixteen sermons has been broadcast.

We praise the Lord for His goodness and mercy. He gave us this work to do and has permitted us to keep it up as long as we have. Now that we may no longer do this, we look to Him for assignment of some other task that will spread the glad tidings of the kingdom to suffering, sin-blighted humanity. Thus may the name of the Lord be glorified.

C. A. Smead, Pastor.

## SPECIAL CONTRIBUTIONS

"A Gift"	\$250.00
Mr. and Mrs. Arthur Gilbey	5.00
S. T. Shirley	2.00
Miss Almeda Wertz	1.00
John Lehman	5.00
Mrs. Lucy Lapp	3.00
Ida Lapp	1.00
Elizabeth Dauterich	4.00
Total	\$271.00

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Eva L. Page; Luella Caples; Mr. and Mrs. T. M. Savage, Sr.; W. M. Bowers; Sadie Savage; Georgia Thompson; Mrs. Jennie Long; Wayne Thompson; Mr. and Mrs. Jas. A. Patrick; Mr. and Mrs. G. B. Sprinkle; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mrs. I. W. Gould; Mary Calkins; Mildred Stantial; Opal Robbins; Mrs. W. L. Robbins; Dollie Mae Robbins. Norman John McLeod.

## THANKSGIVING OFFERINGS

To date	\$158.75
Jessie M. Wilson	5.00
Almeda Glotfelty	8.00
Mrs. J. G. Haupt	5.00
Miss Bertha V. Haupt	5.00
Miss Hope Haupt	5.00
Mr. and Mrs. Russell Harmon	5.00
Mr. and Mrs. George Nell	5.00
Mrs. Amy Johnson	1.00
J. W. Sweet	1.50
J. G. Haupt	4.00
Mrs. Mary Woodward	1.00
"A Helper"	5.00
Mrs. Frances Pierce	5.00
Mr. and Mrs. A. J. Chaplin and daughter, Bernice Brown	2.00
Total to date	\$216.25

## HELPING FUND

G. E. Coats \$1.00

## AN APPEAL

## For Those of Our Number Who Are in Need

As I have stated before in my appeals for financial help, it is not a pleasure to ask; but to be able to have the funds to give our worthy brothers and sisters in Christ who are in destitute circumstances and are hoping to receive help in some way is for me worth all the embarrassment of making an appeal for the relief work.

At the present time I am very much in need of financial help, and you who are not among our unfortunate number I am asking to give this appeal serious thought. Many of you do not realize what it means to be hungry and cold and facing eviction from your home. These conditions are what some of our families are going through.

The following are expressions from letters I have recently received that are similar to many others sent me:

"We received your letter with money order enclosed and we thank you, dear sister, for it. I am sure I don't know what we would have done or where we would now be if it had not been for the assistance you have given us."

"Dear Sister: I am writing to you in regard to our destitute condition. If you cannot help us we will thank you for past favors, for you have driven the wolf from our door before."

Through lack of funds I have asked help for some of our families from the Red Cross society; but it, too, is handicapped in its work because of lack of funds.

Our families being helped at the present time are exceptionally worthy; and as they know the funds to carry on the relief work (since some of them have donated toward it when they were able) come from our more fortunate ones, will you fail to help them? Can you rest, knowing they are in need? I have one family alone that is deserving of all the money I have received in the past year for this relief work, but the money must be divided among other families.

I received a donation for the relief work recently from one of our brethren, who gave it in memory of his wife. What better tribute can be paid to the departed than to help the living with such a memorial?

Now, to those who wish to respond to this appeal—and we must help our deserving ones in need; we cannot afford to do otherwise—please send contributions to my address.

(Mrs.) Orpha Sanford, Chairman,  
National Berean Relief Committee of the  
Church of God, 5424 Race Ave., Chicago, Ill.

## ARKANSAS CITY, KANSAS

We certainly enjoyed today's Herald just received. Even in these times, so discouraging and depressing, we are so thankful to find so many striving to live the Christian life. I like Sr. Lucille LeCrone's article, "The Thankful Spirit." I believe with her that if we would count our blessings more often we would not complain so much, but rather we would go about with a smile instead of a frown, and clouds would take on a rosy hue, and before long the sun would shine.

This Thanksgiving means that I for one, with many others of our little church here, feel thankful to the Giver of every good and perfect gift that we have had opportunity to buy the brick for our little church building, and have everything, as far as we have gone, paid for. The building on the lot we bought will soon be torn down, and willing hands will do the work of excavating for the basement. We need a church building here, and we thank our heavenly Father that He is showing us the way. To Him be all the praise. We thank Him for willing hearts and hands. He never fails those who put their trust in Him.

So with our National Bible Institution. It will never cease to function if it is God's work, and I heard one of our ministers say in the days when it first started, "If it is of God it will live; if not, it will go down." It has lived, and how many have been blessed through its activities, how many young men have been sent out from the school there and are today preaching the gospel.

It is true with this institution, as with many larger institutions, finances are low. But, brethren, you can all take our paper, you can all, I am sure, send a few dollars besides that to help. The fund for the brick we bought to build our church was started by the dollar-a-month method. We are just a few here, but God blessed our efforts.

The Savior says that we should deny ourselves and take up our cross and follow Him. Don't let others do all the denying and all the cross-bearing. "Bear ye one another's burdens."

Mr. and Mrs. A. J. Chaplin and  
daughter, Bernice Brown.

## MARY JANE WELDON

Mary Jane Weldon was born to John and Jane Davis at Norwich, County of Oxford, Province of Ontario, Canada, on August 4, 1860. She died at her home in Thorold, Ontario, on November 8, 1932.

She was united in marriage with Thomas A. Weldon on September 24, 1878, with whom, in true, mutually helpful devotion, she lived a happy and beautiful life for more than fifty-four years. To them were granted the joys and uplift of three children: Cecil, John, and Irene. The sorrows that followed, first in the death of John, in the glad and vigorous days of noble boyhood, and later in the death of Cecil, after he had attained full manhood, were keenly felt by Sr. Weldon to the last.

A little more than two years before their

marriage both were "baptized into Christ," the late powerful teacher, R. V. Lyon, officiating. For a full half century and more Christianity was not only a profession but a joyful and happy service. It was the mold which formed her life and fashioned it into one of beauty and helpfulness both in home and community.

Sr. Weldon was dearly loved by old and young. Her thoughtfulness for others, and her gentle and quiet ways of Christian service ingratiated her into the lives of all.

For some months it was known that her health was failing. But it was not until a few days before her death that the seriousness of her condition was revealed.

With tears of deep sorrow her bereaved husband, her daughter and husband, Mr. and Mrs. Wm. Holland, and their little son, William, her many other relatives and friends, and the Fonthill church of which she was an honored member for a quarter of a century, gently laid her at rest in the family lot in Toronto, to await the call of her Savior whom she loved so truly, and for whose coming she had much longed.

May her sleep not be long. May the day soon come that will enthrone our Lord in a rule of righteousness that will overthrow sin and death and the curse, and that will perfect peace and truth and life for evermore.

F. L. Austin.

## HERALD RECEIPTS

Helen Porter; Cecil A. Smead; W. L. Robbins; Lois Hunt; G. E. Coats (for self and another); Mrs. M. Fetters (for others); Almada Glotfelty; Mrs. Seraphine R. Cleek; Mrs. Louise McRoberts; Mrs. Emma Murray; Mrs. J. S. Lyon; Mrs. Wm. McWilliams; Mrs. Belle Hartman; Mrs. Amy Johnson; E. F. Orchard; W. A. Wilson; Mrs. J. A. Guttery; H. W. Patterson (for another); Elizabeth Dauterich.

## BETWEEN YOU AND ME—

Bro. and Sr. W. D. Tilton of Oregon, Ill., are spending two weeks with his sister and other relatives in Omaha, Neb.

Mrs. Steffa, who is spending the winter in Golden Rule Home in anticipation of becoming a permanent resident later, was compelled to undergo a painful eye operation last week, from which she is recovering nicely.

The members and friends of the newly organized Plum River (Ill.) church had a basket supper and social gathering recently at the schoolhouse across the road from the church. Everyone was so well pleased that it was decided to meet again next month.

Sr. Lucy Lapp and family of Sunnyside, Wash., wish to greet their scattered friends through The Herald, and express the hope that the brethren will come quickly to the support of the N. B. I. in its time of need. They emphasize their desire by enclosing a contribution.

At the present time the board of the N. B. I. is sending out some two hundred individual appeals to brethren in various sections of the country to assist us immediately in meeting the pressing financial needs of The Herald and of our other departments. We believe the response will come. If you should be overlooked in this special appeal, please do not feel slighted, but indicate your willingness to help, voluntarily and freely. It will be deeply appreciated just at this time.

Sr. Amy Johnson of Marshalltown, Iowa, sends a message of thanksgiving to our readers, and tells of her own deep appreciation of the Lord's goodness to her.

That interest is not permitted to flag during the pastor's absence, as shown by the report of the Grand Rapids church, speaks well for the spiritual status of the congregation and for the past leadership of the pastor.

Sr. Mary A. Woodward has improved sufficiently in health to accompany Bro. and Sr. F. L. Austin to their home in Chicago last Saturday for a visit.

The pleasing word reaches us that Bro. and Sr. Ward Lindsay, Schulenburg, Texas, are rejoicing in the arrival of a son on Nov. 14. Bro. Lindsay is a son of our former editor, Bro. S. J. Lindsay, now of Tempe, Ariz.

The Herald appreciates the commendatory words of Bro. H. A. Sheets of Virginia, and also the loyal support which his congregations are rendering the N. B. I.

In the death of Sr. Weldon the Fonthill, Ont., congregation has lost one of its most beloved and faithful members. It may be truthfully said of her that she opened "her mouth with wisdom; and in her tongue was the law of kindness." We look hopefully forward to the coming of the Lord and a joyful reunion in the kingdom of God.

## BED ROCK

*By Arlen Marsh*

IN COMMON with the Frenchman who, according to an old poem, spent his life in a vain search for the better town that always lay beyond the nearby mountain, many of the earth's inhabitants so far have cast away the superstitions and inhibitions of the past as to seek impatiently and somewhat superficially for the something that they lack, a something indescribable yet nevertheless real, a something born of mental imagery and thwarted ambition. Ethereal though it is, that intangible desire, that indefinable purpose, that immeasurable object has succeeded in calling to its standard many million times that company which sought blindly, but hopefully, for a fictitious Holy Grail.

Deeply graven in the mind of almost every man is this unconscious longing for something better. Drawn by a force irresistible, those who are in its grip travel through the sands of life aflame with thirst for knowledge. Too practical in the main to accept the transcendentalisms of the mystic and theosophist, they have turned to the more empirical hypotheses of the scientist and the agnostic. Lack both of knowledge and of the inclination to learn has caused their rejection of the doctrines of Christianity and has left them without solace and possessed of an intolerable and unreasoning cynicism.

Almost two millenniums before this strange power laid hold of the general population in all its vigor, Paul predicted to Timothy that such would be the conditions. "Ever learning," wrote the Apostle in reference to the unhappy victims of this unease, "and never able to come to the knowledge of the truth." Then he added, "But continue thou in the things which thou hast learned and hast been assured of."

As he confronts a galaxy of dogmatic lights in the religious firmament that puts to shame the stars of the celestial one, the thirster after knowledge and wisdom can hardly be condemned for his doubts concerning the value of the heterogeneous theories that he faces. Disagreements are the order of the day; the Bible is dissected and reconstructed with a scandalous freedom; and the results of this treatment, so say the authors of them, may or may not be believed according to individual conviction. If the resurrection seem illogical, do not accept it; if a unitarian Deity be incomprehensible, disregard It; if any dogma the church may teach be irreconcilable with personal opinion, it properly may be denied. No wonder that bewilderment changes to doubt and doubt to atheism!

Held out to the one attempting to find relief and consolation in the awful conglomeration of modern theology is the hope, "We'll build the new world!" The Book on which the church ostensibly stands gathers dust in neglected corners, while the man who blunders after concrete help dreams disgustedly of Keats' axiom:

"Beauty is truth, truth beauty."

If this be truth that the church teaches, then Keats lied; for there is no beauty in trifling argument, particularly in argument with what is alleged to be the Source of all truth.

Abstruse ideas of spirituality and moral living are offered in substitution for the solid facts of the Bible; yet at no time in all history has been such need or such demand for a teaching based on a foundation of definite doctrine. Its value cannot be overestimated, for not until it has been found can a man receive the satisfaction of knowing his God. Upon the positive, well defined statements of the gospel rests the only possibility of the spirituality that is being stressed by many; since none can be a Christian until he knows what such a person is.

## WILLING TO SACRIFICE

*By Mary A. Woodward*

*"For the poor ye have always with you; but me ye have not always."*

BECAUSE of this lack, not always having the Christ with us, I am penning these few lines. And O, there are so many of us who are poor in pocket; but we must be careful not to be poor in spirit and never forget that however poor we may be financially we are never too poor to pay back to our dear Master our full tenth. That is His portion and we as His stewards must not be in debt to Him.

I saw Brother Perrine's one dollar in the Thanksgiving list and I know that meant sacrifice. Then I finished reading "An Earnest Plea" from an unnamed disciple, and that decided me. My doctor must wait a little, for God's work must not stop; for how could the weeks go by and no one getting THE HERALD to read? And how could we get along without the Training School another year? When we think of those dear boys, and girls, too, who are so brave in these hard times, working for very little besides their board, God bless them!

It is no fault of any of the N. B. I. board that the depression is on us. So let us all buckle on the armor a little closer and stand by the Master's cause and give. Get down and pray to the dear Father to give you a willing heart to give of your poverty. Let us see how many from each church will send one dollar to the N. B. I. next week. Think of the *mite* of the poor widow; how that has multiplied in all these years! Think how a dollar from each one of God's poor will boost the work.

We all want to be among the boosters. Let us show our colors this week and send one dollar. Go without the turkey or chicken and let Thanksgiving dinner be the poorest meal of the year for the Master's sake. I am willing, for one, to eat bread and milk for dinner and supper if we can ease the heavy load waiting to be lifted from the weary workers. May God hear and help. Amen.



# THE RESTITUTION HERALD

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## GOD, OUR SOLE DEPENDENCE

By George B. Aldridge

*"But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God."—Psalm 40:17.*

MANY readers of the Bible lose half of its beauty and helpfulness by putting their minds into a strained, solemn attitude the moment they open it. I find the best way to read the Bible is to take it up as I would any history, biography, or essay; and new truths, new beauty, and new sublimity appear in every page.

If religion be a practical thing, it must depend not only upon beautiful thoughts, but also upon matter-of-fact certainties. Its truths must come to us in a form in which we can carry them with us and bring them to bear upon our motives in the hour of temptation. When tempted, we need something solid to fall back upon—not a picture, not a mist, not a view, not a hypothesis, *but a fact.*

Since the day of righteous Abel unto this present generation God through His Word has responded to this supreme necessity of the soul of man. There never were in the history of the world such changes and uncertainty as now, never the need for faith to gaze unfalteringly upon the unseen and the eternal as now. Could we by faith realize that God is indeed present and very near each of us, then all else could well be sacrificed; for as Peter says, "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."

A scripture which should be indelibly in our minds is, "In hope of eternal life, which God, *that cannot lie*, promised before the world began." Balak realized this as Balaam repeated to him God's message: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

Some people say, "I do not need to read the Old Testament, I get all I need from the New." Well, maybe; but for me God's faithfulness and integrity in honoring His Word stands out more conspicuously in the Old than in the New.

For instance, here are two incidents which skeptics capitalize. The first is found in 2 Samuel 6:3-8 and the second in 1 Samuel 6:19, 20. Under the law God warned any who would touch the ark of the covenant, except he were a priest, he would surely die (Numbers 4:15).

When David took the ark of God from the house of Abinadab, Uzzah and Ahio, sons of Abinadab, drove the cart on which it was placed; and as the oxen shook the cart, Uzzah, with honest intent, put forth his hand to steady the ark; and God smote him for his error, and he died. God could not tell a lie to save the life of one, however honest he might be. Honest error, though not so culpable, is equally injurious with willful transgression. The effect of poison is the same when taken by accident as when taken with deliberate intent. God's law in nature knows no difference.

I will quote the second incident: "And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote the people fifty thousand and threescore and ten men. And the people lamented, because the Lord had smitten many of the people with a great slaughter." What were the lives of 50,070 persons compared with the faithfulness of God's words and the assurance we have in its truthfulness?

So as I read, my faith is strengthened in the good Word of God, that He will fulfill it. So how precious the words of Isaiah 45:22-25 are! "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

Even angels, prior to the birth of Jesus, were not so

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# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

*"If ye be willing and obedient, ye shall eat the good of the land."—Isaiah 1:19.*

## The Editor's Prayer

OUR FATHER, we would ask Thy special blessing to rest upon the reader of this page today. Lead him, as he peruses that which follows, into a deeper sense of appreciation of Thy constant goodness, especially as it is experienced by us all, even in times of almost universal want like these. In Jesus' name. Amen.

—o—

## Where the Money Goes

IN THESE times of general need we frequently ask the question, "But where has the money gone?" There seemed to be plenty for everything a few years ago; what has become of it all?

The answer, of course, is not far to seek. There is just as much actual metal and paper money in the world now as there ever was in the past, probably a great deal more. It has neither been melted into ingots nor consumed by flames. The truth of the matter is we spent very little cash in those prosperous and irresponsible days, but we were lavish in our expenditure of credit. We mortgaged our property both real and personal and pledged our prospective incomes far beyond the bounds of reasonable discretion.

The government, local, state, and national, is composed of the total population of the country, and reflects the composite mind and character of our citizens; and so while you and I were pledging our property, our salaries, and our business honor to secure on the "deferred payment plan" new automobiles, radios, farms, and silk shirts, the government was bonding the entire country to establish new commissions, build new battleships at thirty million dollars each, new postoffice buildings that were frequently entirely unneeded, and to pay investigating committees to investigate investigating committees which had been appointed to investigate—*ad infinitum*. And so it went.

But now "pay day" has come around, or as they used to say in England, "settlement day"; and the piper and all his tribe are demanding their money, and they must be paid. What are we going to do about it? The chief difficulty lies in the fact we have all both "danced" and "piped" and have nothing to pay ourselves!

The sad thing about it all is that we have not learned

our lesson even yet. Generally speaking, we are quite as improvident in our spending (while our money lasts) as we were in the more prosperous years. We are still scattering our remaining dimes about as carelessly as in the past, and the searching question of Isaiah the Prophet might well be addressed to us, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

The president of Wisconsin University recently published an analysis of the way in which the American spends that dollar which he finds so hard to secure. With thousands, yes, millions, in actual need this winter his statement assumes the proportions of an indictment of our entire citizenship for their excessive selfishness. We are "lovers of pleasures more than lovers of God" or of our fellow men. When we feel the pressure of need through being deprived of some of the luxuries we have enjoyed so freely in the past, we fall upon our knees before God and beg for relief. But we "ask, and receive not, because (we) ask amiss, that (we) may spend it upon (our) pleasures."—James 4:3, A. R. V.

And here is the way we do it, according to Mr. Frank: Of every dollar we spend 24 cents goes for living expenses, 22 for luxury, 14 for waste, 13 for miscellaneous, 11 for investments (including insurance probably), 5 for government (local, state, and national), 1 for education, and 1 for religion!

*One cent for God* and ninety-nine for ourselves! When we are inclined to "kick against the pricks" of adversity, let us think of these significant facts: only twenty-four per cent of our income is used for living expenses; we still spend almost as much for luxuries as we do for necessities; we spend twenty-two times as much for embellishments in our efforts to maintain a "high standard of living" as we devote to religion; we waste through thoughtlessness fourteen times as much as we return to God; and we invest one hundred ten times as much in *Time* as we do in *Eternity!*

In addition to all this we must remember that in spite of our selfishness and niggardly response to His bounty the heavenly Father continues to pour out His blessings upon us in measureless abundance. God does not treat us as we treat Him. Where would we be if He did?

"But the love of God is greater than the measure of men's mind,

And the heart of the Eternal is immeasurably kind!"

# THE CHRISTIAN'S ARMOR

By J. H. Williams

*"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."—1 Thessalonians 5:8.*

IN HIS letter to the Thessalonians Paul sets forth the return of the Savior to earth, the resurrection of those who have fallen asleep in Jesus, the change that will take place in those saints who are living when He appears, and adds, "Wherefore comfort one another with these words."—1 Thessalonians 4:18. That the comfort contained in this hope of a resurrection is limited to a class or group can scarcely be doubted when we read, "For as many as are led by the Spirit of God, they are the sons of God, and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:14, 17.

Therefore, the children of the day will be sober. They will put on the breastplate of faith and love: faith in God and the promises He has made to all those who come to Him believing that He is and that He is a rewarder of them that diligently seek Him; and love toward all mankind, with a supreme love for God. There will be a transformation in these children of the day, brought about by a constant re-rewinding of the mind, a continuous communion with the Spirit of God through the Word. It is only thus that the will of God concerning His people may be proven and understood.

Continued meditation day and night on the "exceeding great and precious promises" of the heavenly Father will become for the child of God a breastplate to ward off the fiery darts of the enemy assailing him from every side. Like David, who is declared to be a man after God's own heart, such a student will be able to say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:103-105. That revered king of Israel, by heeding God's Word, was able to say, "Depart from me, ye evildoers: for I will keep the commandments of my God."—Psalm 119:115. These words of David, handed down through the ages, contain much the same thought as voiced by Paul 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 Timothy 4:16.

Concerning the second coming of our Lord, Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light."—1 Thessalonians 5:4, 5.

The question then arises, "What is a child of light?"

Such an one may very properly be described as one who, having heard the things concerning the kingdom of God and the name of Jesus Christ and having believed those things, accepts God's Word as a lamp to his feet, showing the path to salvation.

Having found the path through the Word of God, the first step therein is baptism for the remission of sins. Peter answered those seeking the way to salvation, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38. Thus are we "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God."—Colossians 2:12.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Colossians 3:1. Having gone so far on the way to salvation, you will gradually come to transfer your affections from the temporal things of life to the eternal blessings that God has promised to bestow on us through His Son Jesus Christ, who died for us while we were yet sinners. Paul's advice is, "Set your affections on things above, not on things on the earth."—Colossians 3:2.

Paul, in all his letters to the churches, took great care to teach and admonish them how they should live. As a reason for this he says, "For ye are dead, and your life is hid with Christ in God."—Colossians 3:3. Buried with Christ in baptism, we have died to the world by putting off the sins of the flesh and putting on the new man, Christ Jesus. This new man will serve as the Apostle suggests in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To the Colossian church he wrote, "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry."—Colossians 3:5, A. R. V.

If we advance in the religion of Jesus Christ, we begin to rid ourselves of our fleshly lusts and desires and follow after righteousness by adding to our faith virtue (purity of character); and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. "For," says Peter, "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,"

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## "MY GRACE IS SUFFICIENT"

*By Harvey U. Krogh*

THE conditions in our land the past three or four years have caused much hardship and suffering. Many people have suffered and apparently quite unjustly. About two years there was a drought over many parts of the United States, and a friend told me that it seemed that God was cruel to allow such suffering as took place in some areas. It is true that from man's standpoint it might seem cruel, but from God's view it is different.

We must always remember this: God has ways of His own, and we dare not judge God's doings. If God allowed this depression, we cannot question it. God's ways are right. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:8, 9. God is supreme. We see that even "the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Corinthians 1:25. So why should anyone pass judgment on God's way of doing things when He is so far greater than we are?

When God created man, He blessed him and gave him dominion; but man soon sinned and misused the things God gave him. Because of that disobedience God placed a curse upon men and the earth. Since that time there have been much sorrow and distress. Jesus prophesied, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."—Matthew 24:7.

We find that many people suffer because of these things; but what about the righteous? Should they and do they have to suffer in time of famine or earthquake? David says in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Some one says, "I know a Christian who is always suffering and always in need."

Yes, it is true that Christians have to suffer; for we read in Psalm 34:19, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." The sixth verse: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." And the seventeenth and eighteenth verses: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

God is watching over us and caring for us. He will not let us be overcome if we are true to Him. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Corinthians 10:13.

We need not worry if we are God's servants, because God is kind. In Psalm 125:1-3 we find: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity." Peter says in his second epistle, chapter two, verse nine, that "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

But God does not always deliver us from our afflictions and our temptations as we might think He should. The Apostle Paul was afflicted; and he said, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 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."—2 Corinthians 12:7-9.

Sometimes I think that if we would earnestly ask God to take some of our afflictions away from us, we might hear our Lord say, "My grace is sufficient for thee: my blessings on you are enough." The Lord does not need great men to do His work; He does not call on those who have all that they desire. The Lord said, "My strength is made perfect in weakness." "God hath chosen the weak things of the world to confound the things which are mighty."—1 Corinthians 1:27.

Then we should say as Paul did: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—2 Corinthians 12:9-10. Those are the things that we, too, should glory in and take our pleasure from. Those are the things which should make us happy. Suffering builds us and makes us stronger if we will endure. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him (God), for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation (Christ) perfect through sufferings."—Hebrews 2:9, 10.

Again God's ways are not man's ways, for God makes strength and perfection through suffering. We, too, can be made perfect through enduring trials; "for both he that sanctifieth and they that are sanctified are all of one," and this is why Christ is not ashamed to call us brethren—we are willing to suffer with Him and to endure as He did. It is because of our sufferings with Him that we are to become joint-heirs with Christ, heirs of God's possessions. "The earth is the Lord's and the fulness thereof"; and "the meek shall inherit the earth."

Let us be patient when we feel that we are oppressed

and tempted and tried, because there will be a crown of righteousness laid up for us if we endure to the end. We may have much to suffer, but remember God will not allow us to be tempted above that we are able to bear. God will protect us and care for us if we look to Him. If we had everything we wanted, we might not serve God as well as we do. God knows in what circumstances we will serve Him best; so we must remember that His grace is sufficient for us.

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## JESUS THE CHRIST

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*By M. W. Perrine*

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God is the Creator of the heavens and the earth, the sea and the dry land. The whole creation was the work of His hand and was altogether perfect; but it was ruined by sin. God, however, had a remedy provided. He said, "Behold, I create new heavens and a new earth . . . wherein dwelleth righteousness."—Isaiah 65:17; 2 Peter 3:13. The firstborn in this new creation was Jesus the Christ. Why should this be? Because God had said from the beginning that the seed of the woman should bruise the serpent's head (Gen. 3:15). Wonderful promise! Only a word; but it is God's Word, which is sure.

But the promise had to be worked into concrete form if it was to accomplish the divine purpose, that is, the One who should come should be both the "seed of the woman" and the "Son of God." No one but God could bring this about; so God sent His holy Spirit to minister and, addressing His word to Mary, said: "Therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35. And Jesus called Himself the "Son of man," thus combining the divine with the human.

The ark of the covenant provided a type of this uniting of the two elements in one. The wood of which the ark was made represented the human and the gold the divine nature in Jesus. In other words, "God was in Christ, reconciling the world unto himself."—2 Corinthians 5:19.

The Word of God first had to become flesh in order to become the "seed of the woman," for she was flesh. And John's record is, "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.

Paul also declares that "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.

It was this flesh and blood Son (for He was made of a woman, and how could He be otherwise?) that was to redeem the Israelites and adopt them, together with Gentile believers as sons of God.

Jesus was not a Son that had existed with the Father from eternity! If He was "made of a woman, made under

the law," how could He have existed before the woman and before the law, except as He existed in the mind and in the purpose of God?

Paul said further that "he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Colossians 1:18.

Jesus is the great central Figure to which all the prophecies point. He is the lodestone or magnet in God's plan of redemption as He Himself said. ("And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.) And His great drawing power is love, whether He manifests it in saving one from sin by the gospel or in raising one from the dead after sin has done its work. Jesus proved His love when He offered up His life upon the cross and further declared love to be the new law that was to supersede all the law and the prophets. "Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

The preeminence of Jesus is shown in many ways in the Bible. He testifies of Himself, "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) and of death."—Revelation 1:17, 18. And John says concerning Him that He is "the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth."—Revelation 1:5.

At the time of His baptism the Father testified from heaven, "This is my beloved Son, in whom I am well pleased."—Matthew 3:17. Being the Father's only begotten Son, He inherited all that belonged to the Father, including the world and its fulness. Even the Father's name, Jehovah—Jesus—was given Him; so the Father could speak of Him as God. Not that He was God, for He only claimed to be the Son of God; but because He was given an inheritance and power and authority equal to that possessed by God. "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Hebrews 1:8, 9.

Earlier in the same chapter Paul speaks of His preeminence. "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 made heir of all things, ("on account of whom also he made the ages"—Diag.); who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship

him."—Hebrews 1:1-6. Isaiah prophesied that "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."—Isaiah 9:6.

Paul gives us further insight into His preeminence as Savior of the world and instructs us as to what our attitude should be toward Him. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:5-11.

Jesus had learned the lesson of humility, that "he that humbleth himself shall be exalted"; and the Father called Him to a place at His own right hand. Peter, referring to Him, said, "This is the stone which was set at nought of you builders (the Jews), which is become the head of the corner. Neither is there salvation in any other."—Acts 4:11-12. To this Paul adds, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews 7:25.

Paul, speaking again of His exaltation, says, "Which he (the Father) wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Ephesians 1:20-23.

It is God's will to "have all men to be saved" through Christ; but Jesus said concerning this matter, "Ye will not come to me, that ye might have life."—John 5:40. Jesus is the antitypical ark, and He invites all who will to take refuge in Him. How were Noah and his family saved? By getting into the ark and abiding in it, and God shut them in, and they were secure one whole week before the flood came.

Now God's door of mercy is open, inviting all to take refuge in Christ. Do not spurn this gracious offer as the people spurned Noah's invitation. When God rose up and shut the door it was too late. Do not be unwise as they were. Remember the promise given through Daniel: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Daniel 12:3.

Peter compares the salvation made possible through baptism to that effected by entrance into the ark. "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ."—1 Peter 3:21. There is a likeness shown in this statement of Peter between the destruction that came upon the old world and the destruction that is coming upon this present evil world, the salva-

tion of those who were in the ark and the salvation of those who are now in Christ.

Finally, how can one get into this ark? Believe in and be baptized into Christ (Gal. 3:26-28); and then abide in Him (John 15:4-7), even as Noah and his family did in the ark.

The Prophet Isaiah, looking down the stream of time to the end, saw the same period of trouble that was also foreseen and predicted by Daniel and other prophets, as also by our Lord, and saw the necessity of a secure refuge from the storm of God's wrath. And he witnessed the resurrection of the dead and the reward of the righteous. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:19-21. Isaiah well knew that no place of refuge that man could invent would be a safe refuge from the coming storm. Only God could provide such a refuge, and that refuge is Christ.

The beloved disciple points us to that place of refuge. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2:28. David knew that the only secure place of refuge was in God. "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. I will cry unto God most high; unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth."—Psalm 57:1-3. Both mercy and truth are manifested through His Son Jesus Christ in these days; for Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

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AN elocutionist who was giving an exhibition of his ability was asked to recite the 23rd Psalm. There was a preacher present in his audience, and he requested that the preacher might recite it after him. The elocutionist with his beautiful voice, excellent emphasis, and measured tones recited the Psalm; and the audience applauded. Then the preacher arose. He was unable to recite the Psalm with the faultless intonations of the elocutionist, but as he repeated it his whole audience was made to realize that he was living in vital union and communion with the One of whom he was speaking. There was no applause for him, but nearly every eye was wet. The elocutionist said, "I reached your ears; this man reached your heart. The difference is just this—I know the Psalm, but he knows the Shepherd."—Selected.

—Selected.

## A VOICE FROM THE GATE OF GOD

*By Arlen Marsh*

LIVING in the strip of land left by the Tigris and Euphrates Rivers is a district made famous by prophet and historian, the probable cradle of civilization. Authorities differ on this last point, some ascribing the honor of giving birth to the governmental and mechanical organization which has developed into the modern complex living conditions to Egypt; but in any event, it is certain that the oldest earthly city and presumably the oldest kingdom sprang into being in this territory under the able leadership of Nimrod some two thousand, three hundred years (at the very least) before the decree of Caesar Augustus sent Joseph and Mary to Bethlehem.

For approximately seventeen centuries the little principality fostered by "the mighty hunter before the Lord" struggled against the political, social, and economic vicissitudes that always have assailed the nations of the earth. Rising and falling in power as it conquered or was conquered, it finally entered the eighteenth century of its existence under the guiding sceptre of Nebuchadnezzar, prince of the armies of Babylon under his father, and at this time sole regent over the vast lands he had succeeded in subduing. Encompassing relatively little time in his efforts, the son of Nabopolassar victoriously marched his armies from the Caucasus Mountains to the Arabian Desert and from Carmana in Persia to Cyrene in west Egypt.

Into this "world empire" went the young Jew Daniel, captured in the overthrow of Jerusalem and taken captive into Babylon to be educated as one of the king's seers, a position accompanied by wealth, honor, and responsibility. According to his own record of these events he was one "in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science." His training in Hebrew law, royal courtesies, mathematics, and religious practice was augmented by a three-year course in astrology, astronomy, and kindred subjects in Nebuchadnezzar's court. His name, meaning "God's judge," was changed by the royal policy to Belteshazzar, or "prince of Bel," in order to circumvent the discrepancies between his original appellation and the philosophy to which those living in the "Gate of God" (Babylon) clung.

During this period Daniel succeeded in winning the high esteem of the court officers by the splendid results of his close adherence to the simple diet he himself prescribed and of his absolute rejection of the rich foods commonly granted to those occupying a place of honor in the Chaldean palace. Not on any occasion did his faith in the God of his fathers waver; rather, indeed, his observance of the requirements of the Mosaic law was as rigid as it had been when he had worshiped in the temple at Jerusalem. This firm refusal to compromise with Bel and with fellow deities led him to an eventual place of rulership unparalleled by

any from an enslaved people and enabled him authoritatively and publicly to defend Jehovah by carrying His message to the most dissolute of monarchs.

It was "in the beginning of the reign of Jehoiakim the son of Josiah king of Judah" that this word was given "unto Jeremiah from the Lord": "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come."—Jeremiah 27:5-7.

This prediction had been handed down a full half century before the armies of Babylon swept as an undefeated horde over western Asia and Egypt, leaving in their wake a devastated country and a population bound to unrequited toil. The apparently invincible king of these troops fell, as many with far less cause have fallen, into the cultivation of his ego until it blossomed forth as brilliantly as a rose. To reveal to the emperor and, subsequently, to all men the consequences of his and others' complacency was the task set before Daniel. In a series of visions, recorded at length by the Prophet himself, the future of mankind was disclosed; and by Belteshazzar, as he was inspired by God, they were interpreted as necessity demanded.

"And in the second year of the reign of Nebuchadnezzar" came the first of the great "visionary visions" described by the Interpreter, the dream commonly known as the great image, a dream forgotten by the dreamer and narrated by Daniel for his benefit. "This image's head was of fine gold . . . 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."—Daniel 2:32, 37, 38.

After Belshazzar had assumed the regal power of Chaldea, the second dream was had. "I saw," said Daniel, "in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea diverse one from another. The first was like a lion, and had eagle's wings."—Daniel 7:2-4.

Nebuchadnezzar long before had been described as a lion or an eagle by Jeremiah. It does not require the concluding statement in Daniel 2:38 to arrive at the fact it was he who was represented by the head of gold. The two visions, dreamed at widely separated times, obviously related to the same individual or nation (the one corresponded to the other; since all Oriental rulers held the belief expressed by the English king, "I am the state!"), if only because they both were the first parts of their respective four-division dreams of world history-to-be.

There were important reasons for the use of gold in representing Babylon. The kingdom, while not so wealthy or so extensive as its successors, exceeded in lavishness and splendor even the civilization of Periclean Greece. Its capital city was encompassed by an enclosure "so thick and

high as to embody more solid masonry than the Chinese Wall" (Dr. Joseph A. Seiss). "Hanging gardens," erected to satisfy the desires of Nebuchadnezzar's favorite wife; vast breakwaters; towering, ornate buildings; enormous aqueducts; and an endless use of gold, silver, and brass served to compose the rich display of the Chaldean cities. Slave labor, indefatigable because readily replaced, built all of this and much more, dug miles of canals and tunnels, and constructed great harbors on the Persian Gulf.

But the wealth and the kingdom, like all wealth and like all kingdoms, were, as Poe denominated all things human, "mutable and evanescent." In accordance with the revelation made to Daniel the lion's wings were plucked; and in the seventy-second year of "Darius the Median" (about 538 B. C.) the Medo-Persian Empire rolled over Babylon and swallowed it, leaving a quarter of the visions fulfilled.

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## GOD KNOWETH BEST

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Sometime, when all life's lessons have been learned,  
 And sun and stars for evermore have set,  
 The things which our weak judgments here have spurned,  
 The things o'er which we grieved with lashes wet,  
 Will flash before us out of life's dark night,  
 As stars shine most in deeper tints of blue,  
 And we shall see how all God's plans were right,  
 And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,  
 God's plans go on as best for you and me;  
 How, when we called, He heeded not our cry,  
 Because His wisdom to the end could see;  
 And, even as prudent parents disallow  
 Too much of sweet to craving babyhood,  
 So God, perhaps, is keeping from us now  
 Life's sweetest things, because it seemeth good.

And if sometimes commingled with life's wine  
 We find the wormwood, and rebel and shrink,  
 Be sure a wiser hand than yours or mine  
 Pours out this portion for our lips to drink.  
 And if some friend we love is lying low,  
 Where human kisses cannot reach his face,  
 O, do not blame the loving Father so,  
 But wear your sorrow with obedient grace.

With faith more strong, O be content, poor heart!  
 God's plans, like lilies, pure and white unfold,  
 We must not tear the close-shut leaves apart;  
 Time will reveal the calyxes of gold.  
 And if through patient toil we reach that land  
 Where tired feet with sandals loose may rest,  
 Where we shall clearly know and understand—  
 I think that we shall say, God knew the best!  
 —*May Riley Smith.*

## THE CHRISTIAN'S ARMOR

*Continued from Page 3*

This growth can only come about by a regular "partaking of the sincere milk of the word"; and as we study the Word of God (if we do it in faith and love toward Him who first loved us), we may be able to make our calling and election sure, if so be that we continue in them.

The Apostle James has said, "But be ye doers of the word, and not hearers only, deceiving your own selves." There are too many who do deceive themselves by hearing the Word and not doing it. For that reason Adam lost his first estate. He heard the Word spoken in the Garden, but failed to heed it. By his disobedience he brought the curse on himself and all his posterity. As we see the work of that dread enemy, Death, on every hand, it should be an object lesson to us, leading us more and more into submission to our heavenly Father's will. Obedience is what God demands of His children, as well as faith in His Word. "Even so faith, if it hath not works is dead, being alone."  
 —James 2:17.

For those of us, then, who would not be found wanting when weighed in the balances, there is something to *do* as well as to *hear*. There is profit for the growing Christian in Paul's admonition, "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; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:2-4.

That this prophecy is in process of fulfillment today is plainly evident, and that it points to the near approach of Christ's return can scarcely be doubted. If more proof were needed, Christ's own words describing conditions previous to His advent would surely be enough. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, . . . so shall also the coming of the Son of man be."—Matthew 24:37-39.

All Christendom is complaining of the lukewarm condition existing in the churches today. Of the cause Paul prophesies, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God."—2 Timothy 3:1-4.

Because the children of light have been given these signs, they should be careful to look to their armor. The breastplate and helmet should be kept in constant use. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called. . . . I give thee charge in the sight of God . . . that thou keep this commandment with-



out spot, unrebukeable, until the appearing of our Lord Jesus Christ."—1 Timothy 6:12-14.

May we ever keep our eyes on Jesus, who is the Author and Finisher of our faith, foregoing the pleasures of this life, that we may be among those who meet the Lord in the air and that we may have a part in the regeneration foretold by John in his record of Revelation 21.

BACK to the Bible is forward to Christianity."—F. L. A.

## GROWTH OF THE KINGDOM OF GOD

By A. J. Eychaner

*"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."—Mark 4:26-29.*

THIS text in many respects is a remarkable one. It is the outline in parable of the kingdom of God, in the varied and successive stages of its development.

Let us draw an outline here upon the blackboard, that the eye may aid the ear and that we may get a clearer conception of the Master's teaching; thus:

1. The Sowing Time.
2. The first appearance of the Blade.
3. The development of the Ear.
4. The Full, or Ripe Corn in the ear.
5. The Harvest.

What is this illustration intended to represent? The text says, "So is the kingdom of God." It is the kingdom, then, that Jesus is illustrating. It does not refer to any condition of men in their relation to salvation, but to the kingdom to be set up among men.

The illustration is from nature and is easily understood. The successive stages in the figure are clearly marked, and we are not left to guess at its meaning, for we are told that Jesus is discoursing on the coming kingdom.

The divine government that God is establishing among men is a successive work, and marked by distinct stages in its growth. I said, "Is establishing." I mean by that that the work has already begun, by the sowing of the word of the kingdom. We are yet in the sowing time:

You will not be startled, then, when I say that these stages in the growth of the wheat in the illustration represent ages in the work of redemption. God's purpose is to redeem the world by means of the kingdom. But before He will set up the kingdom He must prepare a people who

shall be the teachers and rulers and who are prepared to administer the divine government in righteousness. Hence the sowing time or an age of preparation.

From the nature of the figure it is evident that the Blade Age is after the Sowing Age is past; and the blade stage is followed by an age which shows signs of fruitage, spoken of as the "ear." This is followed by an age when the principles of that divine kingdom will have reached all the world—the age of "full corn." After this comes an age of "harvest," or the age of the world's in-gathering.

The kingdom of God in its administration of blessing the world will cover three ages of growth besides this present age of sowing. The "leaven" of another parable was put into three measures of meal. This is only another way of teaching the same great truth.

We think that we interpret correctly when we apply the sowing time to the present age. We should also bear in mind that the sowing time referred to in these parables has especial reference to the publication of the gospel of the kingdom, which we know began in Galilee (Mark 1:14). The sower soweth the word (Mark 4:14). This "word" is the word of the kingdom (Matt. 13:19). This is the same word or gospel which Jesus commissioned His disciples to preach in all the world (Mark 16:15). And the prophecy of the Savior is that this gospel of the kingdom shall be preached in all the world for a witness to all nations (Matt. 24:14).

The kingdom of God is to be a government of God for the people, through His chosen instrumentalities. The earth is yet to be filled with a knowledge of God. Mankind is to be schooled and disciplined until its actions conform to the divine law. Let us consider attentively these distinct phases of the kingdom's growth as introduced by the great Teacher.

The formative or elementary state of the kingdom spoken of as the appearance of the blade aptly represents the kingdom when it first appears, after this age of sowing. It will be after the second appearing of the Christ and the dawn of a new age in the world's history that the kingdom will first appear (2 Tim. 4:1; Dan. 7:13, 14). It will be like the tiny shoot of the wheat when it first comes up through the soil, so small that Jesus in another parable likens the kingdom at this point to a grain of mustard seed, the smallest of all seeds, but capable of the most marvelous growth (Mark 4:30-33). At this stage of its growth Daniel compares it to a stone, which in its wonderful growth becomes so great that it ultimately fills the whole earth (Dan. 2:35, 45).

But before this blade state can make its appearance to begin this work, the elements which go to make up a kingdom in its organized state must all have been developed and brought together. The territory, subjects, laws, central place of government, and rulers, all are necessary and will receive their proper share of preparation in the divine plan. After these have all been made ready, the kingdom in organized form will begin its work in the world (Dan. 2:44).

The kingdoms of this world are given to the Christ when

He comes (Dan. 7:14; Rev. 11:15-18). The resurrection of the righteous dead and the change of the living will take place before the kingdom is organized, for they reign with Jesus (Rev. 5:10; Dan. 7:22, 27; 2 Tim. 5:12).

This reign with the Christ will begin with His coming. The first age will be one of conquest, the antitype of the conquest of Canaan by Joshua. The judgments of God will be abroad in the earth (Psa. 149:1-9; Isa. 26:9; Acts 17:31). This age of conquest and judgment will be followed by the millennium, or the thousand years of Revelation 20. There will also be a resurrection at the beginning of this second age (Rev. 20:4). Those who come up in this resurrection are the martyrs who were beheaded under the power of the Beast during the first age of the kingdom.

At the close of the millennium there will be an open rebellion of the forces of sin, which will be followed by severe judgments (Rev. 20:7-9). This will be followed by a general resurrection of all the dead at the beginning of the third and last age before the harvest.

This will be the final age of probation. That there will be probation for those who never have had an opportunity in this life there can be no doubt: first, because Christ tasted death for every man and because He is the true Light that lighteth every man that cometh into the world (Heb. 2:9; John 1:9); second, because the books are then opened. We always open books at the beginning of business; and when business is over, we close them by settling the account. The dead are raised, and the books are opened, that in them their works may be written; for they are judged by the things written in them.

After the books are opened, they will remain open until the close of the age, when the dead will be judged out of the things that were written in them; and we are told that whosoever was not written in the Book of Life was cast into the lake of fire, or the second death.

Then the harvest of the earth is ripe. The time has come for reaping. The angels will gather out of His kingdom all things that offend and they who do wickedly, and shall cast them into a furnace of fire (Matt. 13:41). Paul says that Christ must reign until He has put down all His enemies, when the kingdom will be given up to the Father and God will be All in All. The wheat has been gathered into the garner. The righteous shine as the sun in the kingdom of the Father. The Stone has become a great mountain and fills the whole earth. The three measures or ages have been leavened. Blade, Ear, and Full Corn have been rounded out; the Harvest is over; and the new heavens and new earth have come into view.

“I WILL never dare to think, nor speak, that the Scriptures can be adverse to themselves, but if any scripture seems to be so, and has a color as though it did contradict some other scripture, I will rather confess that I understand not the things that are spoken, being certainly persuaded that no part of Scripture can be opposite to any other part thereof.”—*Justin Martyr*.

## GOD, OUR SOLE DEPENDENCE

*Continued from Front Page*

highly favored as we are today. Peter says so. Here are his words: “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

Next month Christendom will acknowledge the goodness of God by setting apart a day to commemorate the event which brought forth the glad acclamation from the angelic hosts, “Glory to God in the highest, and on earth peace, good will toward men.” I think it was then that God revealed to the angels His plan for saving men by the preaching of the gospel. How different, though, its reception by angels and men!

When a soul is baptized into Christ, how many of us realize what is going on in the presence of God? Here is what Jesus says: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”

So I trust only in God. My sole dependence is in Him; and from the depths of my heart my prayer is, “O Lord my God, great in power and excellent in knowledge, who orderest all things and weighest the actions of men, give me grace to serve Thee in better knowledge of Thy truth and righteousness. Thou teachest me good things and showest me the way of everlasting life through Jesus my Savior by the instruction I glean from Thy Word. Thou restoreth my strength with food convenient for me and renewest the powers of my mind by intervals of refreshment from continued application.

“Thy mercies surround me, ministering to my wants; and Thou art ever near at hand to be my defence and to direct my footsteps. I will rejoice in Thy providence, and thankfully remember the events of each day, remembering at all times that we shall all stand before the judgment seat of Christ. I acquire knowledge that without love will puff me up.

“Keep ever before my mind the words of Jeremiah: ‘Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth.’”

“Thine forever! O how bless’d  
They who find in Thee their rest!  
Savior, Guardian, heavenly Friend,  
O defend us to the end.

“Thine for ever! Thou our Guide,  
All our wants by Thee supplied,  
All our sins by Thee forgiven;  
Our lives hid with Thee in heaven.”

If we had no suffering in this life nobody would know what love meant.

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"BLESSED IS EVERY ONE THAT FEARETH THE LORD." — PSALM 128:1.

### IS YOUR POCKETBOOK SLIM?

CHRISTMAS is coming, and with it comes the inevitable search for inexpensive, worth-while gifts for children. *Jesus, the Light of the World*, a story of the Savior, is published by the National Berean Society to fill the need. The book is well bound, interestingly written, and teaches only things taught by the Bible. It sells for \$.25 a copy. *The Hebrew People* and the *Children's Bible Story and Study Book* supply lessons and stories about the Old Testament. They are priced at \$.25 a copy, \$.22 a copy for 5 to 24, \$.20 a copy for more than 24; this sales price goes out of effect December 25. All books are postpaid. Place your order today: the Society will appreciate your patronage, and you will like its books.

### RELIGIOUS BUSINESS

HE WHO tries to conduct a store but does not keep accurate account of expenditures and receipts and make frequent inventory is inviting bankruptcy. If he has no regular hours of opening and closing, no tidiness in arrangement of stock, no standard of dignity as to conduct permitted in his place of business, he is simply marking time until the doors are closed.

But conducting a religious work is the most important work that any man or woman ever undertook. Order and decency, therefore, are fundamentals which can build for success, or which, if violated, are sure to bring failure.

Business meetings should be held at regularly prescribed times and officers chosen who will conduct the work to the best interests of the class. An officer when chosen carries a heavy responsibility and has a wonderful opportunity to serve his Lord. To allow pleasure trips or other matters of passing importance to interfere with one's duty to his class and to his Lord is being unfaithful as a steward in the conduct of business. Whether you are an officer or not, if you have a class to work in, set an example for the rest of the class in regularity and punctuality.

Furthermore, help to see that the class work is conducted with dignity so that the best results may be obtained by all and Christ need not be ashamed of the conduct. Solomon once said there was a time for everything. Mirth has

its proper time, and we all enjoy the smile and the laugh. But there is a time also for reverence and true worship. Let us not rob ourselves and the class by injecting the wrong atmosphere into the service period.

Turn frequently to the closing verse of 1 Corinthians 14 and meditate upon the great Apostle's admonition: "Let all things be done decently and in order."—F. E. Siple.

### THE UNITY OF GOD

IT IS of more importance to understand the nature of God than to understand the nature of man. The first and great commandment is that God is one (Deut. 6:4, 5; Mark 12:29, 30).

As Israel departed from the true worship of God for the polytheism of the pagan nations, so has Christendom long since supplanted the worship of one God with that of the trinity. The seriousness of this error is apparent when we realize that to acknowledge it is one form of idolatry.

Jesus' Sonship is made a vital part of our faith. As the Son of God He was born into the world (Luke 1:35), and Scripture constantly refers to Him as such. More than one hundred twenty times He is called the Son of God. If we believe that Jesus is co-eternal with God, we deny His Sonship; for co-eternity is impossible in a son. The very word "son" implies a beginning; and this beginning is explicitly stated of Jesus in Galatians 4:4, Hebrews 1:5, and other places.

The holy Spirit is the power or influence of God. It proceeds from God (John 15:26) as light proceeds from the sun. The use of the word "Ghost" for "Spirit" is unjustified, since both are derived from the same Greek term. The Revised Version correctly renders it "Spirit" in nearly every occurrence. The holy Spirit exhibits the characteristics of an influence rather than those of a person. It is poured out (Isaiah 32:15) and fills houses and people (Acts 2:2, 4), is shed on believers (Titus 3:5, 6), and breathed (John 20:22). Christ was anointed with it (Acts 10:38), believers drink of it (1 Cor. 12:13), the apostles were baptized in it (Matt. 3:11).

"The Lord our God is one Lord."—Deuteronomy 6:4.

—Senior Book II.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"And the streets of the city shall be full of boys and girls playing."*

## A DAY OF FUN

"HURRAH, hurrah," cried the boys and girls piling out of school on Thursday afternoon. "No school tomorrow; goody, goody!"

"Let's have a game of baseball to wind up the season," said one. "Football!" said another.

And so they proceeded to lay plans for a big day, for the next day was to be "visiting day" for the teachers and a holiday for the pupils.

Deep in plans for a big time we spy our young friends, Jimmy and John, the sturdy nine year old twins that we have come to know and like so well in spite of their noise and occasional scuffles. This group planned to start the day with a hike to Castle Rock, where they would play "hide and seek" and some other games, eat their lunch (comprising "hot dogs" which they would roast over a big bonfire), and then hike back home.

"Each one bring plenty for himself and a little to spare," ordered John, who seemed to be the leader. "We'll meet at the playground at nine o'clock and leave at fifteen after nine. Whoever's not there then gets left, that's all!"

"So long," they called to each other. "See you tomorrow; hope it's a nice day."

Morning dawned bright and clear, and the twins were eating a hearty breakfast at seven-thirty. Their plans had been unfolded to Father and Mother, who gave their consent with many warnings concerning the fire. Immediately after breakfast Mother packed a big lunch in their knapsacks which they strapped on their backs, and they were off!

The appointed meeting place was six blocks from the twins' home, and it was nearing nine o'clock. As they swung briskly along, whom should they meet but the old street sweeper they had known all their lives.

"Let's give him a lift," said one to the other.

And two young strong bodies bent to the task of pushing the heavy cart, while the weary old man brought up the rear with many a grateful grunt of gratitude. This took them two blocks out of their way, but they safely deposited the load in the appointed place.

"It's fun, isn't it?" pronounced Jimmie.

"Let's help him some Saturday all day," bravely announced John.

Scurrying back on their tracks, they almost ran into Bill, the young man who delivered groceries to their home.

He had had bad luck, dropped a box of groceries, and spilled boxes, packages, and potatoes all over the sidewalk. They simply couldn't walk right by Bill without helping him, because Bill was one of their special friends.

Nothing daunted by this delay, out they started once more, discussing the possibilities of a "day of fun" sometime helping Bill. By this time they were only three blocks from the meeting place. Directly in front of them was a little girl, crying her eyes out and searching through the grass on each side of the walk. She had lost the money, two dimes and three nickels, with which she was to buy some things for her mother.

Looking anxiously at each other, wondering if it would make them late, they bent to search for the scattered coins. Minutes passed.

"Here's a dime; here's another," called Jimmie.

"And here's two nickels," cried John; "one more and we'll have them all!"

The last nickel, hiding itself under a broad clover leaf, was spied by John, and the little girl skipped happily on her way once more.

"Poor kid; glad we found 'em," they said to each other, and started again for the appointed spot. Arriving there without further delay, they found not a boy in sight! The hands of the clock in the court house tower pointing to ten-fifteen gave them the reason.

"Tell you what let's do! Let's go home and get some games and go over to our thankful boy's home" (for such they called the little crippled boy to whom they had given their Thanksgiving Day feast), said Jimmie.

Explanations to Mother were in order, games were gathered up, and once more they were off. Their timid knock was answered by a bright-eyed little girl who politely invited them to "come in." Explaining that they had brought some of their games over to show her brother, they were ushered into the next room where sat the little boy who could not run or play ball or do anything that needed good strong legs such as the twins possessed.

Needless to say, they were made most welcome, and soon three boys were absorbed in the new game the twins had received from Uncle John on Thanksgiving Day. When the noon whistle blew, Jimmie and John were suddenly reminded of the big lunch Mother had packed for them, and begged Robert, their "thankful boy," to allow them to share it with him and his sister.

*Continued on back page*

# With Our Sunday Schools

LESSON 11. — December 11, 1932

## THE CHRISTIAN'S USE OF LEISURE

Leviticus 23:39-43; Nehemiah 8:9-18; Zechariah 8:5; Matthew 11:16-19;  
Mark 6:30-32; 1 Corinthians 10:23-33.

Devotional Reading: Philippians 4:4-9

### GOLDEN TEXT

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Corinthians 10:31.

Those of you who read this page will, perhaps, have noticed that the heading this week is the same as that of last week. Last week the heads were reversed so that the wrong one was used. Please pardon our mistake.

### A STUDY OF THE SUBJECT

Topic: The Christian's Use of Leisure.

#### I. The Meaning of Leisure. (Mark 6:31.)

The apostles, after their return from the missionary journey upon which they had been sent by Jesus, were kept so occupied by the demands of the multitude that pressed about them, that "they had no leisure so much as to eat." The word "leisure" does not mean idleness. It is defined as "freedom or opportunity afforded by exemption from occupation or business." Leisure provides opportunity for one to engage in pursuits foreign to the ordinary duties of life. It is a period when one is not "pressed for time." The characters of men are revealed in the way they employ their leisure hours. They may use them wisely in increasing their strength of body and mind, or they may waste them in profitless amusement.

**II. The Social Use of Leisure.** (Nehemiah 8:10-17.) The children of Israel centered their social life in their great religious festivals, the passover, and the feast of tabernacles. In the early days of America the social life of the people found expression in religious activities, or in events closely connected with the church. In the church an opportunity is presented for the social gathering of the most wholesome elements in any community. Further, the work of the church is sufficiently broad to provide that variety of thought and labor that is so necessary to spiritual and moral growth. The deepest and most lasting benefit is derived from associating with those whose lives are clean, and whose conversation is confined to subjects that build up and strengthen ideals.

**III. The Spiritual Use of Leisure.** (Mark 6:30-32.) Throughout the history of God's people we find them devoting much of their time to religious exercises. Jesus, John the Baptist, and Paul spent many quiet years of leisure in the wilderness learning the mind and ways of God. More active use of leisure may be made with profit by faithful attendance at the services of the church, the Sunday school, and the Berean society. These all lead to spiritual growth.

### PRACTICAL APPLICATIONS

**Leisure:** Everybody has some leisure moments, or should have, for there is a time to work and a time to play. In these days of shorter working hours we are having more time to ourselves and for ourselves, and it is a big problem to some to know how to use

this extra time that modern conditions have brought to them. To many leisure is proving a curse rather than a blessing. They are using it in idleness and pleasures. "Lovers of pleasures more than lovers of God." There is no harm in pleasure if of the right kind and not overdone. Pleasure that appeals to carnal instinct and lustful desire is not the kind of pleasure that one should participate in. The great tendency of today is not to use only our leisure hours, but to overstep and use the time that rightfully belongs to the Lord. Sunday is the day that belongs to the Lord and is not a day for picnicking, golfing, ball playing, fishing, and other similar forms of sport and pleasure. This kind of desecration on the part of professing Christians has been a large and potent factor in making Sunday a day of sport and pleasure.

**Rest:** Our physical bodies need rest and relaxation; the same is true of our minds. There is no better way to accomplish this than to draw ourselves away from crowds. As Jesus said to His disciples, "Come ye yourselves apart into a desert place, and rest a while." These quiet hours afford splendid opportunity for meditation on the "law of the Lord" which is restful, refreshing, and immensely profitable.—C. E. R.

### THE GOLDEN TEXT

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

All through life there is something to be done. We do not all have the same work; neither are all capable of doing the same work. Some are better fitted for certain things than others, but there is always something for each one to do, whether it be washing dishes in the home or preaching the gospel to the heathen. The one who washes dishes or does any other servile work can do it to the glory of God.

It is the spirit in which the work is done rather than the kind of work that makes or breaks for good or evil. If the most menial task is done with the thought that I can honor my Master by doing this then that task becomes less menial and is turned to the glory of God. Living and working to honor God should be uppermost in our minds. Therefore let's strive to honor and give glory to God, regardless of our station in life, or what is given us to do.—L. A. R.

### YOUNG PEOPLE AND ADULTS

Modern life is so strenuous and exacting that vacations and regular exercise are recommended as a balance. These are often carried to excess. So many forms are presented today that it becomes a problem as to just what recreation a Christian can use and what

not. The Apostle Paul, who recorded a very practical Christianity, has given us those forms of recreation that are best. He was speaking under the inspiration of the Holy Ghost when he said, "Exercise thyself rather unto godliness."—1 Tim. 4:7. One who would keep all godliness will find the proper amount of exercise and rest necessary for physical well-being.

"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."—James 1:27. This visiting together, with attendance at church and prayer meeting will do wonders for the body. In the next verse (1 Tim. 4:8) Paul adds, "For bodily exercise profiteth little (margin, for a little time): but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." No other recreation can give one as much as the above. Golf, tennis, swimming, etc., may aid in this life for a limited time only, but cannot build for the life to come. Dancing never was a profitable exercise nor a godly pastime.

"Exercise thyself rather unto godliness."  
—H. A. S.

### INTERMEDIATE CLASS

We have considered right ways of earning money, best vocations in life, and now we will discuss best ways to spend our leisure time. Rest and play are needed to round out our lives, but the manner in which we spend our rest time makes all the difference in the world to us. We know many people who are quite wise as to their work, applying themselves most diligently to their tasks, but when it comes to their leisure, they seem to have no thought as to how it affects everything else, spending it in ways that are harmful. The word, recreation, is an interesting word. It comes from the Latin and means to create anew. Then recreation should be something which will result in a renewal of mind and body, not a destruction of them. Webster says it is refreshment of the strength and spirits after toil. In class, discuss the various ways in which those of your acquaintance spend their leisure time.

Many of the feasts which God instituted for His people were occasions of gladness and joy. The daily home readings give you a list of references regarding them. We know that God recognized the value of relaxation. In all of our recreation if we ask ourselves if God would approve, we will not go far wrong. May each of you make the right choice of methods of enjoyment, as you grow older year by year, discarding the harmful and pursuing those that truly re-create.—M. G.

# AMONG THE CHURCHES

## THE CHRISTMAS HERALD

We are planning to make the holiday issue of The Restitution Herald a real HERALD of the Lord's coming, covering both the first and second advents. His first appearance marked the most important event that had occurred to that time, and His second coming is by far the most important happening the future holds in store for the world.

Plan now to have The Herald sent to your friends as a Christmas present, their subscription to begin with the Christmas number of December 20. What more splendid gift could you make than to send to your friends and loved ones an announcement of the Lord's coming? Remember, you can provide them with the equivalent of about ten large volumes of inspiring religious reading for One Dollar and Fifty Cents (new and Christmas subscriptions only), which is the price of a single volume if secured in book form.

A special Christmas Gift announcement will accompany the first issue of such subscriptions so that your friends will know whom to thank each week for the year-long present. Send in your subscriptions at once so that they will reach us in time for the special Christmas number.

## AT THE SOUTH BEND CHURCH

Rally Day at the South Bend, Ind., church was not only an enjoyable day, but produced some results which we hope may be of real progress to the church growth and interest.

We had for our speaker on Rally Day our own beloved Bro. Floyd Stilson. He consented to speak for us with reluctance. His talk pleased every one, and on comparing opinions afterward a number of different people expressed themselves as having thought that it would be fine to have him regularly. The result was that Bro. Stilson was asked to assume pastoral charge of the church here and has consented to speak for us two Sunday mornings of each month, the second and fourth. Will all interested members and friends within reach of South Bend remember these dates and join us in worship and service.

Our Sunday school meets at ten o'clock each Sunday morning, and our preaching service follows at eleven. The place is the Community Room of the Y. M. C. A.

Idona Romine, Secretary.

## GRAND RAPIDS, MICHIGAN

It is a comfort and blessing after a wonderful vacation trip to be back on the job with the home church, and the full houses that greeted us Nov. 20 would warm the heart of any pastor. At the morning service a heart-to-heart talk on "Thankfulness" was given; and in the evening the life and lesson of Gideon, "a mighty man of valor," was presented.

Final arrangements are being made as this is written for a 7:30 a. m. Thanksgiving service at the church on Thanksgiving Day.

Bro. and Sr. Courson of Grandville very faithfully conducted the services during our absence. We appreciate it deeply. We found Bro. Richardson about the same on our return.

All departments of the church are in a healthy condition, for which we are most thankful to our heavenly Father.

F. E. Siple, Pastor.

## SOUTHERN CALIFORNIA

Bro. and Sr. Eugene Howard, formerly of Kansas, have moved from Arcadia to 607 Milan St., South Pasadena, California. On Thursday, Nov. 10, we took them over to Redlands to visit with their old time friends and neighbors, Sr. Orem and Sr. Wilma Judy. While they were visiting with Sr. Orem, we went over to Riverside to see Sr. Jessie Kauffmann and Sr. Wood. Sr. Wood has pretty well recovered from her illness and is now able to go to town by herself. After dinner at Sr. Orem's house we went to see Sr. Shepherd. She is not in good health having never completely recovered from the automobile accident from which she suffered some time ago. Bro. and Sr. Howard returned to Pomona with us and then went to South Pasadena the next morning.

Last spring we started a Bible class in Pomona on each alternate Sunday evening and so continued meetings during the summer. With the coming of fall Bro. Lichty and his family returned to Pomona, from which they had been away for some years. They have taken an active part in the class, and with his help in the teaching of the class it is now being held every Sunday evening in the Williams Street Chapel instead of in the various homes. Sunday evening, Nov. 6, a "pot luck" supper was held at the chapel before the beginning of the class. We are now studying the signs of the times with especial reference to the return of the Lord. Bro. and Sr. J. E. Hammond and Ruth Smead came over from Los Angeles to attend the meeting.

At Long Beach last Sunday afternoon we performed the rite of baptism for Bro. Wilson Calkins of Lynwood. A rather large group of Long Beach and Los Angeles people were present at the water and later at the home of Bro. and Sr. Rich. Sr. Railsback will probably give further details of this meeting.

Bro. W. B. Ward recently returned from an extensive trip through the East, visiting friends and relatives in Arizona, Texas, Indiana, South Carolina, and Virginia.

Sr. Ora Knott, after a long siege of illness, recovery from which was twice interrupted by serious relapses, is now thought to be on the road to permanent recovery.

Norman John McLeod, Pastor.

## TO THE CALIFORNIA BRETHERN

Feeling that the appeal of Bro. Conner should not go unheeded when we consider the needs of the national organization of the church, we wish to add our appeal to his, and to further assurance of this belief make the following pledges to that work: (The amount thus far pledged from these California brethren is paid in full, and acknowledged under "Special Contributions."—Editor.)

(Signed)  
Mr. and Mrs. Norman John McLeod,  
Mr. and Mrs. E. C. Railsback,  
D. B. Jackson,  
Mr. and Mrs. J. A. Richards,  
Mr. and Mrs. S. T. Stantial,  
Wilson Calkins,  
J. A. Squires,  
Mrs. Lavina Juden.

Do not forget to place The Herald at the top of your Christmas shopping list!

## HOLBROOK, NEBRASKA

Thanksgiving Day was observed in the good old-fashioned way at the Church of God at Holbrook, when one hundred seven members and friends of the church gathered for a short program of song, a reading by Sr. Buelah Wilson, several expressions of thanks from different ones followed by a sermon by Grover Gordon, the theme being taken from Psalm 50: 14, 15: "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The concluding thought was from Colossians 4:2: "Continue in prayer, and watch in the same with thanksgiving."

At noon a bountiful basket dinner was served, and judging from the abundance of food, we can say that God has wonderfully blessed us with the temporal things of life in these depressing times.

The afternoon service consisted of special songs and a sermon by Bro. Arthur Hornaday, his thought being that, "salvation belongeth to the Lord," Psalm 3:8, and "to God belong the issues from death," Psalm 68:20, which come through our Lord Jesus Christ. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Hebrews 13:15, 16.

All departed to their several homes feeling that what this old world needs is more thanksgivings and fewer misgivings.

Sunday morning, November 27 will mark the beginning of a series of evangelistic meetings to continue for three weeks at the Church of God at Holbrook.

Bro. F. L. Austin, the "Back to the Bible Evangelist," will be with us. To those near we extend a cordial invitation and to those who are not located so that you can attend we invite your prayers that "the gospel of Christ which is the power of God unto salvation," may be made manifest unto many to the end that they will take up their cross and follow Him.

Grover Gordon, Pastor.

## "THE VISITOR"

Recently I learned of a woman who was lending her copy of "The Visitor" to the boys of her church. I am wondering if there are not members of our own church who will do the same. Hence, I am offering to send one copy to anyone who will lend the same, especially to the boys. Send ten cents in stamps to pay for wrapping and mailing. Please do not delay, for this offer will not appear again. Address, Harriet E. Boice, 1009 South Wright Street, Champaign, Illinois.

## HERALD RECEIPTS

George P. McMurtrie; Geo. B. Alldridge; John W. Burget; McFarlane Home; Mrs. Martha Taylor; Mrs. Priscilla Clark; W. H. Holland; Thos. A. Weldon; Mrs. W. H. Beecher; Frank Smalley; Mary D. Goodyear; Ora Burnett; John O. Conrad; Mrs. Ida Eastman; Mrs. A. M. Scroggs; James Browning; Mrs. E. R. Sullivan; H. W. Patterson (for another); Mrs. Lillian S. Railton; Mrs. Emma E. Upton; Mrs. James Sanford; Mrs. J. G. Haupt (for self and others); Mrs. Page Mills; Raymond Wallace; John Railton; M. E. Trusdell; Helen Porter.

**OUR SOUTHERN TRIP**

The meetings at the Happy Woods Church near Hammond, La., the place of Bro. W. H. Wilson's one time "Pine Woods Bible Class," continued with good attendance from Nov. 1 to 13. In addition to the evening services there we motored to the Blood River district, where the Springfield Bereans have been successfully operating for the past year, and held afternoon meetings. The value and success of Berean work are most evident in places like this and Hammond, and wonderful personal development is noticeable.

Five responded to the gospel call and were baptized before we left. They are: Mrs. Lucinda (Wm.) Hutchinson, Mrs. Ophie (Bernard) Lobell, Miss Mary Richardson, all of Rt. 1, Hammond, La.; and Eddie Hutchinson and Miss Dollie Bylsma of Hammond. The last one named was baptized under a full southern moon after the meetings had closed Sunday night, Nov. 13. The two Hutchinsons are not of the same family, the one an elderly lady and the other a young, unmarried man. The others are all young people, also.

A day's delay caused by a motor accident on Nov. 14 made possible a class meeting that night of members of the 1913 graduating class of Hammond High School, some of whom we had not seen since nineteen years ago last May. And the teacher, Miss Annie Eastman, who guided us most closely so many years, was with us again.

Tuesday we returned to Alabama, where we picked up the children, bade farewell, and on the following day started for home. It was a privilege to be able to stop over for a couple of hours with brethren at Eldorado, Ill., and also at Marshall, Ill., and then to eat dinner again with the F. A. Stilson family and Sr. Railsback at South Bend. The deep ice and snow in Indiana made driving slow and perilous, but we reached home safely Friday night, the 18th, and found all well.

F. E. Siple.

**THANKSGIVING OFFERINGS**

To date	\$216.25
Ransom Lake	5.00
Mrs. Harriet Reed	2.00
"A Friend"	1.00
Leota B. Hanson	10.00
Mrs. F. Moran	2.00
Mr. and Mrs. H. S. Bell	1.00
"Thankful"	1.00
Mrs. Diana Murphy	5.00
Luella Caples	2.00
Raymond Wallace	10.00
Mrs. Mae Mick	1.00
Mrs. Clara Stinnette	2.00
Mrs. E. L. Griffin	4.00
<b>Total</b>	<b>\$262.25</b>

**SPECIAL CONTRIBUTIONS**

"A Gift From a Sister"	\$300.00
Mr. and Mrs. Norman J. McLeod	15.00
Mr. and Mrs. E. C. Railsback	15.00
J. B. Jackson	15.00
Mr. and Mrs. J. A. Richards	10.00
Mr. and Mrs. S. T. Stantial	10.00
Wilson Calkins	5.00
Mrs. Lavina Juden	2.00
J. A. Squires	1.00
"Anonymous"	2.00
Mary E. Carter	9.00
Albert Eberhardt	5.00
N. S. Westfall	10.00
Mr. and Mrs. O. H. Berry	5.00
"A Brother and Sister"	5.00
Lydia Railsback	1.00
Hazel Wilde	4.00
<b>Total</b>	<b>\$414.00</b>

**SOPHRONA GALBRAITH GAGE**

Sophrona Galbraith was born at Waterloo, P. Q., Canada East, April 28, 1848, and died at the home of her daughter, Andella Beek, at Cedar Rapids, Iowa, of pneumonia, Nov. 11, 1932. She was married to George Gage at Belleview, Ontario, Nov. 18, 1864. To this union there were born two children, Roscoe of Cedar Falls, Iowa, and Ardella Beek of Cedar Rapids. In 1866 they moved to Grundy County, Iowa, living on a farm until a few years ago, when they moved to New Hartford, Iowa, where she resided until her death. She was a loyal and zealous member of the Church of God. The funeral service was held in the Baptist Church at New Hartford, after which she was laid to rest beside her husband in the New Hartford cemetery.

O. J. Allard.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Jessie W. Donaldson; W. E. Boyer; J. W. Burget; Marjorie Mogle; Mr. and Mrs. H. S. Bell; Harvey Krogh; Mary E. Carter; C. E. Randall; Mr. and Mrs. Paul C. Johnson.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

**BETWEEN YOU AND ME—**

Sr. Anna D. Springer, Lancaster, Ohio, sent us a letter filled with the spirit of thanksgiving, but which reached us too late for publication in our special issue. She makes some very practical suggestions for the wider use of The Herald of which we hope to speak later.

The material for the new quarterly is being assembled. Get in your order early for "A Quarterly for every pupil every Sunday."

Do not forget to place The Herald at the top of your Christmas shopping list!

Bro. R. H. Judd, whose scholarly articles so frequently appear in The Herald, has sent us copies of a number of interesting poems he has written, most of which have to do with the everyday business of "living with others," and touch a responsive chord in the hearts of all busy people.

Sr. Harriet Gesin, the aged mother of Bro. Chas. Gesin of Oregon, Ill., suffered a serious accident last Friday when she fell down a flight of stairs at the home her daughter near Freeport. At last report she was resting easily. Pray for her recovery.

We are pleased to learn that Bro. F. L. Austin, the "Back to the Bible Evangelist," began a series of special meetings last Sunday at Holbrook, Neb. Our knowledge of Bro. Austin's work elsewhere leads us to anticipate for that community a real "Back to the Bible" revival, something that is needed everywhere. Pray for the success of this effort.

The article entitled, "Growth of the Kingdom of God," by Bro. A. J. Eychaner, appearing in this issue, is republished from a tract which was not only written, but set in type and printed on a hand press by the author while he was pastor of Park Hill Church in Gladbrook, Iowa, many years ago. The truth it expresses is as fresh and timely as when it originally appeared. This article reminds us that Bro. Eychaner recently celebrated his ninetieth birthday anniversary.

If you are looking for Christmas presents, glance over the inexpensive offerings of the National Berean Society described on page 11 of this paper. It will save you money.

A suggestion to those reporting for the various local churches: Why not include in your reports occasionally a brief review of your pastor's especially interesting sermons? All would be profited by it.

The splendid response made to Bro. Conner's appeal by the brethren of the Los Angeles church provides an example and a precedent that many other congregations might well follow. If a similar effort would be made by each of our churches the general work would soon be relieved of all anxiety. We thank God for the generosity of these brethren.

With the appearance of the article, "The Christian Armor," The Herald is glad to introduce a new contributor to its columns in the person of Bro. J. H. Williams of Rochelle, Ill. Bro. Williams has been associated with the work of the General Conference from its beginning and is now its vice president. He has been a life-long student of the Word, and his ability as a writer is here evidenced.

The Oregon, Ill., church held a Thanksgiving service last Thursday evening. Following the six o'clock dinner in the church, a service was held in which the heads of the different departments of the church expressed their reasons for feeling thankful to God at this time. It was found that the causes for thanksgiving far outnumbered all reasons for despondency.

Do not forget to place The Herald at the top of your Christmas shopping list!

Bro. and Sr. Alex. Scroggs of Murphy, Ore., in renewing for The Herald say, "O that there were many heirs of God in the household of faith who would hold up your hands; for far be it from all the faithful to see the noble work of the N. B. I. lag in the least on account of insufficient means to carry it forward."

## I'VE BEEN THINKING

By Harriet E. Boice

THAT is what most of us do all the time; but we who are shut in most of the time do a little more serious thinking, perhaps. Whether our thoughts are sad and depressing or joyful and invigorating depends upon our attitude toward life.

Good health, comfortable circumstances, friendships, companionship, and our abounding faith in God are all things that we should be most thankful for; but many of the most beautiful thoughts have been penned and given to the world by those in deepest distress. This could not have been so but for their love of humanity and their abiding faith in God. There are many things in life over which we have little or no control that bring sadness and depressing thoughts; however, the thing most necessary for all our well-being now and hereafter is faith in God. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Thanks be unto God for his unspeakable gift."

I have been thinking after reading THE HERALD'S Thanksgiving letters of those whose names have been so familiar to many of us for years and have become entwined with our thoughts and stand as faithful stewards of God. Yes, we thank God for such lives. I have been thinking, too, of the new names, of those whom we have never met, who have recently started in the ministry and are yet to be tried under the yoke, not of bondage, but of freedom in Christ. They will meet many discouragements and will face the fact that their success or failure will depend, not so much on the backing they get from the organization with which they are connected, as from their capacity to make the most of their individual opportunities.

If I remember rightly, Jesus did not send His disciples out with a large bank account to back them but said, "Provide neither gold, nor silver, nor brass in your purses, . . . for the workman is worthy of his meat." The cause of Christ need never stand still for lack of funds if the individual members of the church improve the opportunities that come to them. We have depended too much on what the organization might do and not enough on what the individual can do if he has a mind to take the trouble to think the thing out and do that which is at hand and within his means. We can look around and find something that needs our prayer and our cooperation to answer that prayer, for faith and works go hand in hand.

We have all felt the effects of the depression more or less. We have some idea of what it has caused of misery, despair, and crime. I have heard of many cures for the depression, but this one is most distracting. Our brother says: "The only cure for depression is more of it." The logic of this statement is too much for my mind to grasp in view of the terrible suffering of humanity that it has brought about.

I could not be thankful or earnestly pray for more of these things that have been the cause of this depression, namely, the great war, the speculation and inflation. I rather pray, "Lord, give us wisdom to extricate ourselves from such insecurity and to give the laborer work for his hands to do and sufficient pay to provide the necessities of life."

The world has been suffering also from "high-powered salesmanship." How many times have you been induced to buy something on credit, perhaps a new car or some luxury you could not afford or pay cash for; and now the pinch has come, the job has been lost, and so misery comes to the man in debt and without a job. The one lesson we should learn is that taught by Paul: "Owe no man any thing." That is the one thing we can practice to our advantage in the present situation. "Pay as you go."

There is hope that men, as well as nations, may learn practical lessons from this depression that will be beneficial for ourselves and for the generations to come. The one need now is to balance the budget. We should all live within our incomes, whatever they may be. I know of no better plan than to begin at once to use the resources at hand to restore prosperity to ourselves individually. There must be the individual effort to do something. Many of those without jobs can find something to do that will be helpful to somebody in some way. No one need be entirely idle, though all jobs may not bring in the cash. There is much work to be done at all times, and one is much better off to be busy at something rather than to let the hands be idle and the mind go "wool-gathering." If we persevere in well-doing, the reward will be sure.

Recently I heard the story of a woman living in the mountains of Kentucky who wanted very much to get books for her neighbors to read. She was very poor and had no money to buy them. She prayed, of course, for what she wanted most; and one night in a storm a stray sheep took shelter by her door. In the morning the sheep was cared for and was found to have given birth to a little lamb. The woman took this as a means to answer her prayer; so she sheared the sheep, wove the yarn, sold it, and bought books from year to year until she had a library of many books. This may be a lesson to us.

## A DAY OF FUN

*Continued from Children's Page*

One by one the games were all played, and it was time for the boys to go home. As they crawled into bed that night at their usual hour, they thought of the hikers and wondered if they had had a good time.

"I know they didn't have any more fun than we did," murmured John.

"Bet they didn't either," agreed Jimmie sleepily.

And a little crippled boy turned over on his pillow and whispered, "Thank you, God, for a happy day"



# THE RESTITUTION HERALD

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## THE GREAT TRIBULATION

By Dr. A. B. Simpson

*"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. 3:10, 11. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand."—Luke 21:36.*

THERE looms large and dark in the vista of prophecy a dreadful cloud upon the future of this world. Isaiah asked the watchman, "What of the night?" and the answer came, "The morning cometh, and also the night." The last shadows blot out the dawn. Jeremiah cries, "Alas, alas, for the day is great; it is even the day of Jacob's trouble." And Jesus Christ tells us of it in His Olivet discourses (Matt. 24:21): "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

The dreadful hour of sorrow is to be especially severe upon Israel. We have already quoted Jeremiah's prophecy of Jacob's trouble; but he adds, "He shall be delivered out of it." Daniel in his last chapter reaches this closing vision, almost, of the Christian age (Dan. 12:1), "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." That this time is the distant future is revealed in the next verse, "Many of them that sleep in the dust of the earth shall awake."

Zechariah more fully pictures this catastrophe, this furnace worse than the Egyptian bondage. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. 13:8, 9. "I will gather all nations against Jerusalem to battle; and the city shall be taken,

and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives."—Zech. 14:2, 3, 4.

But it shall not only be a day of trouble for Israel, but also for all the nations. In Luke's report of the Olivet address, we have this full account of the tribulation: "There shall be . . . upon the earth distress of nations."—Luke 21:25. This is an extremely intense word. It is more than distress. It is desperate distress, distress which leaves men at their wits' ends, so that, as John tells us in the vision of the Apocalypse, "In that day men shall desire death, and shall not find it." "Distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken."

We hear the mutterings already, the volcanic forces that are underlying our social, industrial, and political life and which might easily break forth at any moment but for restraining providences which shall be removed in that tribulation time.

### IT WILL BE THE NATURAL RIPENING OF SIN

Let us look at some of the causes of this dreadful condition of things that is coming upon the earth.

It will be the human heart in its corruption and depravity and with all the added forces of modern development and culture reaching their highest possibilities of wickedness and misery. We have just such a picture as this in Rev-

*Continued on Page 9*

# EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

*"Men shall be blessed in him: all nations shall call him blessed."*—Psalm 72:17.

## The Editor's Prayer

OUR HEAVENLY FATHER, we thank Thee for the bountiful manner in which Thou hast provided for our material needs as well as for our spiritual requirements. We especially glorify Thee today for the support Thou hast given to our general work through the faithfulness of Thy people. Prayers are being answered, Thy work is going on, Thy children are being blessed and comforted by the assurances they are receiving of Thy overruling care. Continue thus to bless, we pray, in Jesus' name. Amen.

—o—

## Terrified Christians

"NOT the least startling discovery of our time is the multitude of supposed Christians who are as terrified as anyone else," said Dr. Joseph M. Gray, the pastor of the Central Methodist Church, Detroit, recently before the Chicago Sunday Evening Club. "We have not lived in the land of the spirit we claimed. The idea of God has been interesting but irrelevant. We have wanted to have religion without becoming religious. We want a God that keeps His distance, being on call rather than wanted. As a consequence the great suffering of today is one of loneliness."

For the student of prophecy this is not a "startling discovery" that is called to our attention by Dr. Gray. It is a condition with which we have been familiar for many years and the causes of which are not hard to find.

First, in point of time, fear has been implanted in the heart of the Christian by those who held to the unscriptural theory that eternal torment was the punishment for sin. Second, the "supposed Christian" has been terrified through his failure to study carefully and to interpret rightly the prophetic Word. Had he done so, he would have known the meaning of the events which now so frighten him and would have rejoiced at the evidence presented of the Lord's return. Third, as the speaker said, "We have not lived in the land of the spirit we claimed." That is, we have not rejoiced in a full conviction of God's goodness and love and a faith that laid hold upon His promises without faltering and without fear. These are the reasons why Christians fear.

## Will He Come to the Feast?

FOLLOWING the resurrection of Lazarus the fame of the Wonder-Worker of Galilee was carried far and wide, and the multitudes assembling at Jerusalem for the Feast of the Passover were hoping for a glimpse of this remarkable Prophet of God.

Among others who were thus anxious to meet Him was one particular company of Jews that had apparently but recently arrived in the city from some distant place. They had passed through the ceremonial purification preparatory to participation in the great annual memorial; and now that all was in readiness as far as they were concerned, they were seeking to learn about Jesus.

They knew that every Jew that could possibly do so would be present at the feast; but they also knew that the high priest had determined to destroy the One whom they sought and that he had issued an order demanding that anyone who knew of His whereabouts should immediately inform him that Jesus might be apprehended and killed. Caiaphas had said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not."—John 11:50.

Knowing all these things, these visiting Jews questioned, "What think ye, that he will not come to the feast?"—John 11:56.

It was merely a matter of casual interest for them. Perhaps nothing more than an idle curiosity prompted their desire to see Jesus; but nevertheless, they really wanted to know if He would actually appear at the feast. And that is the question I am asking now.

In a few days we will be meeting in our various churches to celebrate the great annual memorial feast of the Christian world—the first coming of our Lord. We will recall once more the startling events that marked His birth as the Babe of Bethlehem. We will echo the gladsome chorus of the angels, "Glory to God in the highest, and on earth peace, good will to men." We will tell again the wonderful story of that night of mystery and miracle, of angelic visitation and heavenly promise. It will all have to do with the first coming of our Lord.

And I wonder—is it not possible—that *He may come to the feast?*—personally, gloriously, visibly, to you and to me "come the second time, without sin unto salvation"?

*What think ye, that He will come to the feast?*

# "IN MY FATHER'S HOUSE"

By Norman John McLeod

IN THE ORIENT many things are done according to formulae. Because men have lived together in such large numbers in such close quarters for so many centuries, they have formalized social relations. Jesus knew many of these formulae of courtesy and used them in the teaching of His doctrines just as He used many other familiar things.

When a guest approaches the house in the Near East, he is met by the servant of the house long before he arrives at the house itself. The servant greets the guest with this formula (the words are partly my own): "In my father's house there are many spare bedrooms. If it were not so, I would have told you. I go to prepare a place for you." ("We shall put a clean sheet and some clean pillow slips on the spare bed," we would say in our country.) "And if I go and prepare a place for you, I will come again and receive you into our house, that you may dwell with us while you are staying here." This formula Jesus used when giving His discourse to the disciples about the "mansions."

What did Jesus mean? Was He going to prepare a guest chamber in heaven for us? Are we to follow Him to heaven to be with Him among the clouds? Or had He another meaning? In order to understand what He meant, we must go back into the previous chapter. Peter had asked the Lord a question, and Jesus started there to use a form of reasoning now no longer used. We would think of it as unsound logically, but then it was considered the best form of teaching. One thought leads to a related one, and that in turn to another related one, and so on in a semi-circle.

In John 13:33 Jesus had said to them: "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." The most natural question that could be asked was asked by Peter: "Lord, whither goest thou?" Jesus gave him an answer, plus other things. He said to Peter in effect: "I am going to heaven, but you cannot."

What? The gatekeeper of heaven is not to go there? Surely that is a strange thing if the passage about the mansions is to receive its ordinary interpretation. But immediately comes another thought: You cannot follow Me

to heaven, but you can follow My example. The impulsive Peter could not wait to do that; he must follow Jesus' example immediately. But even that was denied him: the cock should not crow until Peter failed to follow that example three times. So Peter felt downcast; he must needs be comforted. Then follows the comfort passage.

The word "follow" is in a measure a play on words. You cannot follow Me literally to the actual place I am going, but you will follow Me figuratively through the ways of suffering and tribulation. The discussion is removed from its original phase to another, from actual bodily following of a person to imitation of an example. That Peter immediately saw the point there is no doubt, for he showed himself ready to lay down his life for the Master. To comfort Peter for the fact that he could not follow the Lord, but instead would deny Him, Jesus started off on a different train of thought also related to what had been said. (Step one: You know where I am going. Step two: You shall follow Me in tribulation.)

Then there follows another transition: "And whither I go ye know"; (now the key phrase) "and the way ye know." Thomas provided the basis for the transition: "Lord, we know not whither thou goest; and how can we know the way?" Those were the bald facts. Always Thomas wanted the

facts. We should be very thankful to him for that attitude.

But what a strange reply: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Who had said anything about truth or life? The discussion was about going some place; now it is about truth and life. How did the argument get into such a situation? Thomas had been puzzled about Jesus' going away; Jesus used that bewilderment to teach some new truths. Thomas said we cannot know the way. Jesus: "I am the way." The way where? To truth and life! Jesus was not an actual, literal way to any place; but His teachings were the way to life and truth. That is typical of His arguments.

The same type of argument was used in discussing the "true manna, which came down from heaven" (John 6). There is no question that these arguments employ figurative means. Jesus is so closely associated with His teach-

## "In My Father's House"

By G. Eldred Marsh

In my Father's house is gladness,  
Which the world can never know;  
In my Father's house is joy,  
Which the world cannot bestow.

Here within His blessed presence  
We may meet Him face to face;  
And to bear life's heavy burdens  
Find an all-sufficient grace.

When the hearts of men are failing—  
When the tempests loudly roar—  
When the tumult of the battle  
Echoes back from shore to shore;

Still within this quiet circle,  
We shall gain a sweet release,  
From the world's mad rush and clangor,  
Till He come, the Prince of Peace!

ings that one stands for the other. He, therefore, became the way to truth and life if followed carefully. What a clever conceit to use for an argument. But the thought was again transferred.

The key phrase to the new thought is this: "No man cometh to the Father, but by me." Where was Jesus going? To the Father! The disciples could not follow. But they could imitate Jesus' example, and thus Jesus would become the way to the Father. They could not literally go to the Father—that He had made very clear—but they could approach to the life of the Father through the truth in Jesus.

And then Jesus went from that through a series of thoughts: "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." At this point Philip supplied the key thought: "Lord, shew us the Father, and it sufficeth us." So the argument passes through series after series of steps in thought. This is a skillful method of teaching, but not so clear when many centuries have elapsed since the discussion took place. The discourse on the "mansions," then, is part of a chain of reasoning. The courtesy formula is used to bring Peter comfort for the fact that he was to deny the Lord instead of following His example.

The following, then, is what we learn from following through the complete discussion: Instead of telling His disciples that they are to go to heaven to be with Him, He was using the courtesy formula to show them that their comfort would be in belief in Him, that belief in Him would lead them to the fountain Source of all life—the Father; and several times He distinctly told them that they could by no means go where He was going, namely, to heaven to be with God.

There is a comfort and a surety in this sort of thing that is not to be found in the "going-to-heaven-when-you-die" theory that is commonly deduced from this "mansions" passage. That passage teaches somewhat the following sort of thing: "I am going away to look after your spiritual wants. I know that there are many things that are perplexing in this life. 'Let not your heart be troubled.' In My Father's family are many places for you to abide, and I am going to prepare them for you. Then, most joyful news of all, I am coming again after I have been away from you to carry on the preparation. And when I come again, you are going to be with Me for all time."

Is that not better than the ephemeral things that lead to the doubts of the modernist—the "mansions in the sky"? Are these things not more certain than life itself? Why, then, should we not be comforted, even as was Peter?

—o—

It is known that white pelicans often form in long lines and beat the water with their wings to drive the fish into shallow water where they can be gobbled up easily. This reminds us of the artful way the devil is handling the gullible human fish. "Gobbling up" will soon be the next act.—*Haney.*

## THE SCAPEGOAT

By George B. Alldridge

*"The reproaches of those who denounced thee have fallen upon me.—All such words were written of old for our instruction, that by remaining steadfast and drawing encouragement from the scriptures we may cherish hope."*  
—Romans 15:3, 4, Moffatt.

I HAVE often wondered why the columns of THE RESTITUTION HERALD are so silent regarding the types set forth in the Old Testament foreshadowing the Messiah. If we can convince men of the fulfillment of the types pertaining to His first advent, surely then with confidence we may point to the fulfillment of the signs heralding His second advent, known generally as Paul expresses it: "But 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."

It is a singular fact that immediately following our Lord's resurrection He began to proclaim the evidence as recorded by Moses and all the prophets, the things concerning Himself (Luke 24:27).

Unfortunately there are men whose minds are so narrow that when a writer endeavors to point out the universality of God's love and mercy toward all mankind they cry, "He is teaching universalism or unlimited resurrection." Jesus said Himself, "For the Son of man is come to save that which was lost."—Matt. 18:11.

One of God's first promises to Abraham was, "And I will bless those who benefit you, and punish those who injure you, and all the nations of mankind shall become benefited from you."—Ferrar Fenton. I read these words spoken upon the night Jesus was born, "Do not be afraid; for I now come to make known to you a great Gift which shall be to all people; for to-day there is born in the town of David a Saviour, who is the Lord Messiah. . . Then suddenly appeared with the messenger a whole heavenly army, praising God, and chanting, Honour among the highest to God, and peace upon earth, to men who accept."—Luke 2:8-15, F. F.

Please observe the qualification of these words: "To men who accept"; and the Scriptures hold out no hope for any others.

John said, "Behold the Lamb of God, which taketh away the sin of the world." It does not matter how you treat or explain this verse. The fact is that not one sinner can be saved unless Jesus, as the Lamb of God, first took away the sin of the world.

After reading Leviticus 16, my mind is deeply impressed with the knowledge that it was for the end of reconciling the tabernacle, the high priest, the under priests, and the people that the scapegoat became prominent and was dealt with. Aaron, a type of Christ, confessed the sins of the children of Israel, including the priests and Levites,

over the head of the live goat, and sent him thus laden by a "man of opportunity" into the wilderness, or a condition from which it could not return.

Without this type how can we understand Isaiah 53:6? "Jehovah hath laid on him the iniquity of us all." Moffatt makes it a little clearer: "Like sheep we had all gone astray, we had each taken our own way, and the Eternal laid on him the guilt of us all." How clearly Peter saw all this! I will again quote Moffatt's rendering: "He bore our sins in his own body on the gibbet, that we might break with sin and live for righteousness; and by his wounds you have been healed."—1 Peter 3:24.

I cannot see how God could in a typical sense more clearly reveal to Israel how He intended in the person of His Son to put away forever sin out of His sight. This will help us to understand Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea."

It is well known that under the Roman government the Jewish authorities were forbidden the right of administering capital punishment. So Jesus, as the antitypical scapegoat, must be led away by the hand of a fit man. In this case it was the Roman government impersonated by Pontius Pilate, who said, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"—John 19:10.

Into what wilderness did Pilate lead Jesus, or rather give orders for Him to be led? We answer, "Into Death—The Great Unknown." As Shakespeare says, "From whose bourn no traveler returns."

From this wilderness of silence and gloom Jesus never could have found His way out. But what saith the Scriptures? "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:24. Again, "And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."—Acts 3:15. Also, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."—Acts 5:30. The Syriac Version reads, "And he took away all our sins and in his body lifted them to the cross."

How plain it all is! Israel, restored again into God's favor, sees all its sins buried into the depths of the sea. Humanity that accepts Jesus as its Redeemer sees all its sins buried in the wilderness of Death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour: that he by the grace of God should taste death for every man."—Hebrews 2:9.

Sometimes I think we get mixed up about Jesus' being a sacrifice for sin ("For even Christ our passover is sacrificed for us."—1 Cor. 5:7) and the putting away of sin represented in the scapegoat. Note well the difference: One is slain within the court; its blood is carried into the holy of holies, into God's presence, to make an atonement for us. "Who needeth not daily, as those high priests, to

offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—Heb. 7:27. This, you see, was the Lord's choice.

Now in Hebrews 13:13-16 we are exhorted to go forth to Him "without the camp, bearing his reproach." This is to be our choice. It requires a living organism to do this; but paradoxical though it may appear, in God's sight it is reckoned dead, or buried with Christ through baptism into His death.

Let us go back to 1 Peter 2:24 again. Because Jesus bore away our sins into death, we are to break with sin and live for righteousness. To do this we must go unto Him "without the camp, bearing his reproach." Of this we have a beautiful example in Moses, who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward." How clear this makes Colossians 1:24! "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

The passover lamb was not a sin offering; its blood was not carried into the holy of holies as Jesus was (Heb. 10:20-24). The blood of the passover lamb protected Israel against the destroying angel who slew the firstborn of Egypt and afterward furnished food for them upon the night of their deliverance from Egypt. Jesus as our passover lamb saves His own household and sprinkles us with His blood, sealing God's covenant with His elect and also furnishing us with spiritual food and sustenance during our passage from "Egypt" until we reach the kingdom of God. (See Luke 22:16-20; John 6:53, 54.) Jesus fills so many types that we must learn to differentiate among them.

At present God is only dealing with the household of faith. In Amos 3:2 we read, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." This is true today only on a larger scale, embracing all the family of God throughout the whole world. These, like their divine example, must suffer reproach for the name of Christ; and I say with the spirit of reverence to the world that we are being made a scapegoat, or as the dictionary defines it: "He who bears the blame for others."

The world accuses us of many things, as it did Jesus; but we must remember Peter's words, "Who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself unto him that judgeth righteously, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we were healed."

"My soul looks back to see  
The burden Thou didst bear;  
When hanging on the accursed tree,  
And hopes her guilt was there."

## THE FIRST RESURRECTION

SUCH a theme as the resurrection should have great interest for all the sons of men, but especially it should be of interest for the Christian mind. The idea of resurrection prevails in some form or other in nearly all regions. It holds a paramount place in the Christian religion. It is obscure in the Judaism of the Old Testament, but it was a well-accepted doctrine by the Jews in the era immediately preceding the introduction of Christianity. It was denied by the Sadducees but was accepted by the Pharisees.

The Christian church has always held to a doctrine of a general resurrection, but her teachers have differed widely as to the nature of the resurrection. Some have thought of it only as a spiritual event and have limited it to the raising of the soul from a state of sin to the state of holiness. The body resurrection is denied by many. The testimony of the church of the ages nevertheless has been, "I believe in the resurrection of the body."

The church usually has thought of a general resurrection to take place at the coming of Christ to judge the world at the end of the millennium. There is another view held by no small number of worthy exegetes who hold to the doctrine of two resurrections, the first to occur at the appearing of Christ to usher in the millennium and the second to come at the end of the thousand years. This view, known as the Chiliastic view, was held by the post-apostolic fathers generally. It is based upon the text in Revelation 20:5, 6, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It has been argued by those who reject the doctrine of two resurrections that this is insufficient Scripture upon which to base so important and far-bearing a truth, and it is rejected by many because it lacks sufficient scriptural support. It might be said in reply that one well-authenticated scripture should be enough to establish a foundation for belief, but in this particular instance we are not shut up to such narrow ground for the doctrine of two resurrections. The Apostle John certainly did not invent the doctrine. He must have based his statement on some previous knowledge, on some previous belief of the church. There is good scriptural ground for belief in the first resurrection of the saints; and our purpose in this article is not to be controversial and to argue for a dogmatic creed, but to set forth the scriptures by which we believe the doctrine of the first resurrection is taught.

The first passage to come under our consideration is Daniel 12:2. I am indebted to Tregelles for light on this passage and shall quote largely from his book on Daniel. He translates the passage, "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers,

those who do not awake at this time) shall be unto shame and everlasting contempt."

The word which in our authorized version is twice rendered "some" is never repeated in any passage in the Hebrew Bible in the sense of taking up distributively any general class which had been previously mentioned: this is enough, I believe, to warrant our applying its first occurrence here to the whole of the many who awake and the second to the mass of sleepers, those who do not awake at this time. It is clearly not a general resurrection: it is "many from among"; and it is only by taking it in this sense that we gain any information as to what becomes of those who continue to sleep in the dust of the earth.

The Jewish commentators have so interpreted the passage. "Of course these men with the vail over their hearts are no guides as to the use of the Old Testament; but they are helps as to the grammatical and lexicographical value of sentences and words." Aben Ezra, the same author, goes on to apply the first resurrection to Israel only and gives it a thoroughly carnal character; yet he distinctly recognizes a first and second resurrection, although his doctrine as to this is directly contrary to that of our Lord and His apostles—so much so as to make it probable that the same notions had been current among the Pharisees even in our Lord's day. It is sufficient for our purpose to show that the rabbis understood Daniel to teach the two resurrections and that the belief of the two resurrections was held in the time of the apostles and Jesus.

Luke 20:35, 36 says, "They which shall be accounted worthy to obtain that world, and the resurrection from (among) 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." The expression "the resurrection from among the dead" certainly points to a definite and separate resurrection from the general resurrection. This is an important passage, because it is the answer to the Sadducees who did not believe in any resurrection. In the expression "neither can they die any more" Christ differs from the rabbis, who taught that the Israelites would rise and then die again, to be raised once more at the general resurrection.

This was also the doctrine of Paul. Tregelles says, "The first resurrection only is spoken of in First Corinthians, chapter 15, the saved, and no others, are mentioned: the order of the resurrection is told in verses 23, 24: First, 'Christ the firstfruits'; second, 'afterward they that are Christ's at his coming'; third, 'then cometh the end,' the time of the general resurrection. 'Then' is not here, as in verse 54, equivalent to 'at that time,' but wholly a different word (*eita*), indicating successional order; the rest of the dead live not till the close of Christ's millennial reign."

In First Thessalonians the fourth chapter Paul states the doctrine of the first resurrection clearly. He says, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the

voice of the archangel; and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Paul could not be more explicit than when he says, "The dead in Christ shall rise first."

Paul expresses his firm belief in the first resurrection when he makes it the goal of his spiritual ambition. In the language of intense aspiration after heavenly things he makes the first resurrection the goal of his longings. He says, "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." The Greek expression is *ex nekron*, from out the dead. That is, from among the dead ones. Surely there is no meaning in these words if Paul did not believe in two resurrections. And it is a strange exegesis that denies such an import to his words. Paul does not use the ordinary word for resurrection, *anastasis*, which means uprising; but he uses the word *exanastasis*, which means out-uprising from death. . . . .

Now to many this subject may seem of little importance, but this is not so. It is of vital importance. It is connected with the return of the Jews to Palestine. Tregelles says, "It is at the coming of the Lord Jesus that Israel is delivered; it is then that the first resurrection takes place." Isaiah 26:19: "Thy dead men shall live, they shall arise my dead body." (Such are the words literally: identified with Christ as being His members.) Again Isaiah says, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." To that day belongs the statement of the same continuous prophecy: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."—Isaiah 27:6.

In the light of present events we do well to consider earnestly the above teaching of Scripture. This is a blessed hope inspiring the saints to holy living. Such teaching is not mere fantasy and idle speculation as some would have us believe, but the simple plain truth of the inspired Word of God. The saints of the Old Testament wait for this resurrection; the martyrs beneath the altar are waiting for it; and those who have died in Christ are waiting for it. And may we who are alive wait for it with joyful anticipation and blessedness; and may we pray, "God grant that the exhilarating prospect of having part in the first resurrection may give us the victory now over all the vanities of this world of death."—*The Alliance Weekly*.

### L I F E

Forenoon, and afternoon, and night,—Forenoon,  
And afternoon, and night—Forenoon, and—what!  
The empty song repeats itself. No more!  
Yea, that is Life: make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And Time is conquered, and thy crown is won.

—*Edward Rowland Sill.*

## GOD'S COVENANTS

By Samuel E. Haney

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—*Psalm 50:5.*

LET US first ascertain what the Bible translators' understanding of the Hebrew and Greek words which they translated "covenant" and "sacrifice" was and the variety of scriptural significances they intended to be attached to them. "Covenant," according to Webster: "An agreement between two or more persons, or parties; to enter into, or promise by a close covenant. One who covenants." Funk and Wagnalls: "God's promise of blessing to be fulfilled on performance of a condition, as of obedience." So we see there is such a thing as an unconditional covenant; the party of the second part is disregarded. In other words, a covenant is a definite promise.

There are God-made and man-made covenants, or promises. It is with the latter class our text has to do. Read Genesis 3:14, 15; 9:8-17. Notice that nothing the serpent (Satan's representative) or Noah might at any time do would in any way affect God's one-sided covenant, or promise.

"Sacrifice," Webster: "Destruction, surrender, or loss made or incurred for the sake of something; also, the thing sacrificed; as, the sacrifice of business to pleasure." Funk and Wagnalls: "A giving up of some cherished or desired object, as for the sake of another."

We shall now notice how our text is associated with the return of our Redeemer. In doing this we shall use Dr. Moffatt's rendering of the context, namely, verses one to six: "The Eternal speaks! from east to west earth falls a-tumbling. From Sion, so peerless in beauty, the God of gods is flashing! Our God comes with a summons—in front of him devouring fire, encircling him a mighty storm—calling high heaven and earth to the trial of his people; the heavens announce his assize, that God begins the trial. Gather me my followers, who pledged their troth to me by sacrifice."

The paramount difference between the infinite Jehovah's covenants and those of finite man is that the former's always have and always will be fulfilled, a thing which cannot be said of weak, finite mortals' promises. As long as we are living, our covenant promises are in the making, not to be completed until life's journey is ended. We may default; but God, never. It is only those who overcome to the end that shall be privileged to "eat of the tree of life, which is in the midst of the paradise of God"; to "sit with Christ in (His) throne"; and to "inherit all things."—*Rev. 2:7; 3:21; 21:7.*

The preparatory work of gathering God's saints, potential heirs "of all things," is now in a process which will terminate when Jesus comes for them. "And he shall send his angels with a great sound of a trumpet; and they shall

gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24:31. In the interim Revelation 7:1-3 is being fulfilled, namely, the sealing (preparing) of the saints to meet their Lord. Progress in their covenant-making is in proportion to their fidelity to God and to the honesty of their efforts.

The thing that Christians should be vitally interested in during the brief intervening period is the completion of their covenant with God by sacrifice. God completed His covenant by sacrifice when He sacrificed His Son in our behalf. "For God loved the world ("sinners," the writer) so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing."—John 3:16, Moffatt.

Now, what are we doing in the way of sacrifice to have (gain) eternal life? Devils (demons) believe (James 2:19); but belief comprises obedience also to God's plan of salvation. It is impossible to make necessary sacrifice without first complying with God's requirements, namely, being "born again"; for this is entirely the work of the holy Spirit through the new creature in Christ Jesus. One must be the antithesis of Paul's description of unregenerate man: "Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5.

He emphasizes more pungently in 2 Corinthians 6:14-18 another requirement, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This promise (or covenant) is also conditional between two parties, its validity depending upon compliance of the party of the first part—you and me. Thus, once in conformity with God's plan it becomes a pleasure to make a covenant with God by sacrifice and to be thus in a position to suffer cheerfully for Christ's and the gospel's sake.

Just in proportion as man is alienated from the things and customs of this world and life and ingratiated into the invisible things and customs prophesied of God's kingdom is he qualified to abandon willingly the things and customs of this world. It should be easy to see that in the proportion we are meticulous about affairs of this fleeting life we handicap our kingdom march.

What are the things Christians are expected to sacrifice? Anything that militates in the completion of the covenant they are striving to make with God, namely, money; time wasted in worldly pleasures; worldly ambition; and idol worship, the most prevalent thing in all Christendom, self being foremost. But the fact that we shall soon be privileged to see Jesus, to be like Him, and forever to be with Him should be sufficient incentive to cause us to make any sacrifice, especially such that tends to mortify the flesh, to gratify the new creature, and to honor God.

Many Christians who would gladly spend hours preparing for a brief outing cannot find time to spend ten minutes a day in the study of God's Word; yet they expect to be ready to meet Jesus when He comes and to spend eternity

with Him in God's paradise. Some temerity is required to bring about such an unchristian attitude.

Christianity, generally speaking, has become quite slipshod. Many try to enter into God's kingdom in ways other than God's appointed way. Jesus refers to them thus, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

In the concluding two verses of the fiftieth Psalm we have a wonderful proof of God's love for a lost, wicked race, His willingness to assist the most derelict in making His covenant: "Mark this, you who ignore me, or I will tear you to pieces, with none to protect you: whoever offers thanks to me as sacrifice, he honours me; whoever holds by my rules in his life, I will let him enjoy my help."—Moffatt.

PAUL went into the synagogue on the sabbath days and reasoned with the people out of the Scriptures; but the modern apostle of doubt often goes into the cathedral on the first day of the week to reason the people out of the Scriptures.—J. W. Williams in *The Restitution*.

## INCREASE IN SUICIDE

DR. FREDERICK LUDWIG HOFFMAN, medical consultant of the Prudential Life Insurance Company, has recently declared that there were "not less than 20,000" suicides in this country during 1931.

"The suicide evil," Dr. Hoffman writes, "is the most sinister specter of our national life, next to murder, which marks the United States as the most murderous nation on the face of the globe."

Says Bishop Oldham:

"It is high time for the pulpit and religious press to emphasize strongly the wickedness of suicide. Sympathy for the family and friends, and the natural feeling expressed in the maxim, 'Speak only good of the dead,' make it hard in individual cases to appear to pass judgment.

"An element in the present sad situation is the tremendous mental strain under which business men are now laboring, and the dazed bewilderment with which many are beholding the wreck of their fortunes.

"But this fact suggests where the true evil and the possible remedy are to be found. It is to be noted that the suicides are chiefly among those who have been most ardent in their pursuit of wealth, that its attainment has not brought satisfaction, and that its loss has meant despair.

"It is a wrong aim in life, the over-valuation of physical comfort, the mistaken emphasis on the temporal and material, which make the downfall so great and so disastrous. When the world fails those who have thought only of it, there is nothing to live for. Without hope, they are of all men most miserable. The answer to their distress can be found only in the cross of Christ, and in the knowledge of Him who was rich, yet for our sake became poor."



## IN MODERN TIMES

By Arlen Marsh

THROUGHOUT his school career the student is faced with the constantly repeated declaration that "mediocrity is a thing to be avoided." Protestingly he writes essays on it, on the deadening effect of trite expressions and hackneyed illustrations, on the value of the English language as a "fluid" tongue, on the necessity for acquiring knowledge and new means for setting forth ideas, on the unbearable-ness of being ordinary. Expositions are failed because they have not something new in manner; honor grades are earned because the pupil seeks for that new thing. He becomes imbued with the thought (if he has profited by his education) that mediocrity is intolerable. And then he graduates.

His lot from that time on is a hard one. Having amassed a mental pile of assorted facts and modern ideas, he starts blithely to meet the world—and meets a wall of opposition. Trained to think, to write, to read, he finds from hard experience that the army tests were right and that a mental age of thirteen or fourteen is the correct rating for most people. He discovers a world bound hand and foot by custom, age-long prejudice, and terrifying conservatism. His efforts to tell the benefits of raising standards of living, speech, music, art, and science are laughed to scorn. He uncovers the astounding fact that there are few willing to do ought but lie dormant, adversely critical of all efforts to advance.

In school he learned to use allusions to literature, painting, scholarship of every sort. He learned that "cute" and "pretty" and "says" and "good" could be expressed much better with other more accurate, if less familiar, words and that the average novelist uses in his work a vocabulary of at least fifty thousand words. He studied President Wilson's speeches and Ruskin's essays and Milton's poems, and he added much to his knowledge and to his stock of words. In brief, he took advantage of his opportunities, partly through compulsion, partly through innate desire to improve. And still he learns new things, searching with Diogenes for facts, knowledge, *wisdom*.

These are the ways to progress. More and more graduates pour from high school and college; more and more seize on the city night school courses. They demand things that interest them—things they have not known, things that will develop their mentality as exercise develops their physique.

The church, however, has ignored them. Gradually, very gradually, it is coming to a realization that young and old find nothing to interest them within its walls. Slowly it is acknowledging that general education has brought new conditions and that those who gained by proffered chances demand a treatment different from that given in the days sixth grade students taught in schools. It admits somewhat that when Paul referred to poets in his speeches and used logic in his oratory he was justified and that Luke was, perhaps, not altogether wrong in recording that oratory in

Acts. Almost it confesses that it will have to do similarly to succeed, and soon it must altogether.

Jesus the Christ was the perfect teacher. He spoke for all classes. But men cannot be as He. John spoke of love, of spirituality; Paul wrote of reason; James cried to the people from the corners of the streets; Luke addressed the educated from the angle of the scientist. Peter used poor Greek; Paul's was well-nigh flawless.

So it is today. Some speak to the common people, whom, if Lincoln was correct, the Lord must love more than all others, and are heard gladly. Some speak for those who are conversant with the arts and sciences and business, for those who work mentally rather than physically. Both types are needed; neither should be criticised harshly. It is an old axiom, well worn but true, that he who picks the most flaws is the one who can do least well. Let each class cling to its field, and let neither be responsible for infraction of the golden rule.

—o—

"I AM satisfied with Jesus;  
But a question comes to me  
As I ponder o'er His goodness,  
Is He satisfied with me?  
Am I kind and true and tender;  
Am I all I ought to be?  
I am satisfied with Jesus;  
Is He satisfied with me?"

—o—

## THE GREAT TRIBULATION

*Continued from Front Page*

elation 14:18, this ripening of the vine of the earth. "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

We have a little account of the ripening of man's unrestrained physical life in the early stages of the Bible. We read in the beginning of Genesis that "there were giants in those days," that men developed the species by high breeding until through physical development such as doctors are telling you about today they reached a condition of the very highest physical perfection. The women, we are told, were beautiful women. The believers of that day, the descendants of godly Seth, regardless of God's separating line, mingled with the world, and "took them wives as they chose." They married as they wanted to. They married without any thought of what God wanted and thus mingled the seed contrary to God's prohibition. They developed a wonderful race of physical perfection, the highest types perhaps that humanity had developed in that age when human life was still long and when the seeds of death had not fully wrought their fruit of mortality.

But what was the result? A race so corrupt morally that the "earth was filled with violence," and God had to send a deluge to wash away the pollution of their sins and crimes. A little later human wickedness developed into

the fearful and unnatural vices of the cities of the plain; and God had once more to consume the stench of human wickedness, this time by a rain of fire. The Lord Jesus has told us that moral conditions on earth at the time of His coming will be as in the days of Noah and Lot. Human nature will then have reached, not only its perfect physical development, but its highest intellectual and social culture; and man's capacity for wickedness will be at its maximum.

The two special features suggested by the days of Noah and the days of Lot in the moral picture are violence and lust. We can already see the beginnings of these last developments in the lawlessness of our own age and the breaking away of modern society from all restraint in violence and self-indulgence. We need only imagine these conditions at their height, and earth would be again an inferno like the scene which the angels met that awful night when they came down to the home of Lot to investigate the wickedness of Sodom.

#### IT WILL BE THE RESULT OF SATANIC POWER

The tribulation time will be Satan's "hour and power of darkness." "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."—Rev. 16:13, 14.

The frog suggests the night, and this will be the Night of the Ages. The frog suggests the pestilential swamp, and earth will be one deadly quagmire of moral putridity. The frog speaks with a dismal croak; and the note of infidelity, materialism, spiritualism, and atheism is one of gloom, depression, and despair. These three spirits are already beginning their dire work. The "unclean spirit" from the mouth of the dragon may well be recognized in the croakings of spiritualism; the frog from the mouth of the beast is busy in the swamp of socialism and anarchy; and the emissary of the false prophet is abroad in the varied forms of present fanaticism, materialism, theosophy, and even religious liberalism. Let all these things have unrestricted sway, and we shall already be in the great tribulation.

#### THE OPPRESSION OF HUMAN AUTHORITY

The tribulation time will be the time when antichrist shall reign, and all the world shall be under the arbitrary and cruel sway of the last and worst form of human government, represented by the beast. Think for a moment of the condition of the Jews today in Russia under that oppressive government. Make it universal, and earth would be a hell. Think of the oppressive and destructive excesses of socialism, the dynamiter of the antichrist. What more would be needed to constitute the great tribulation? Think of a world where no man could buy or sell or transact any kind of business without a license from this superman, as will be the case when the prophecy of Revelation 13:15-17 is fulfilled; and who would wish to live on earth in such an evil time?

#### JUDGMENTS UPON THIS WORLD

Many believe that the trumpet woes of Revelation 8:11 belong to this period. Certainly the awful picture of Revelation 14:19, 20, belongs to that time. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." At last comes the final conflict: "And he gathered them together into a place called in the Hebrew tongue Armageddon . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone."—Rev. 16:16; 19:19, 20.

#### WITHDRAWN FROM THE WORLD

The church will be caught up to meet the Lord in the air, and human society will be without the presence and restraining influence of the followers of Christ. What a dreadful world this will be when the atmosphere of faith and love and prayer are at last withdrawn and the awful shadow of the dragon's wing rests like a pall of despair upon every human heart. God grant that we may escape that dreadful day.

The period of the great tribulation appears to be fixed by the words of Christ (Matt. 24:29): "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." It will, therefore, precede the public manifestation of the Lord Jesus Christ in His glorious epiphany and follow the *parousia* of the Son of man, when His church shall be withdrawn to meet Him in the air and the holy dead shall be united with them in the first resurrection.

Finally, how shall we escape this awful day? We cannot do better than read the Lord's last message in the third chapter of Revelation. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. 3:10, 11. Those, therefore, that keep the word of His patience, that believe His Word and live it, shall be numbered with His waiting people and shall be saved from this awful catastrophe. Israel must go through it because Israel did not know the Lord and will not know Him until He comes with His saints. Like Noah, Israel will have to go through the deluge; but like Enoch, the saints of God will be caught up before to meet Him in the air.

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"BLESSED IS THE MAN THAT MAKETH THE LORD HIS TRUST, AND RESPECTETH NOT THE PROUD, NOR SUCH AS TURN A SIDE TO LIES."—PSALM 40:4.

### LOOK HERE—AND SAVE!

AS CHRISTMAS approaches, the problem of finding inexpensive gifts for children looms largely in the foreground. The National Berean Society, Oregon, Illinois, has met the need by publishing three low-priced Bible story and lesson books: *Jesus, the Light of the World*, a tale of the life of the Messiah, selling at \$.25 a copy; the *Children's Bible Story and Study Book* and *The Hebrew People*, containing stories and lessons about the great characters and peoples of the Old Testament, reduced until December 25 to \$.25 a single copy, \$.22 a copy for 5 to 24, and \$.20 a copy for 25 or more; postpaid. Unlike many books of their type, these are written from the standpoint of the real Bible teaching. The Society will appreciate your patronage, and you will appreciate its books.

### YE NOBLE'S WEAPON

Ye renowned Noble so vows: O most high and mighty Prince, this honor overcomes me. I faithfully promise that this sword which your Highness has just presented to me shall, as long as my life's blood shall flow, be used to defend your person and your dominion. Never shall its blade be turned against you.

The prayer of the faithful Berean Noble: This sacred Book, O God, Thy gift to man, shall never leave my thoughts. I thank Thee that I am permitted to have a copy of my very own. I consecrate my life to Thee, to use this tool so as to be "approved unto God, a workman that needeth not to be ashamed." To that end I shall "Search the Scriptures Daily," "rightly dividing the word of truth," "even to the dividing asunder of soul and spirit," for the division is Thine. Thus do I promise to believe its every teaching; for I know that when I have fully digested them, I will have strength for every battle of life, and Thou wilt give me in the end victory o'er the grave.

—Cecil Smead.

He who works for sweetness and light works to make reason and the will of God prevail.—*Matthew Arnold*.

### THE GREATEST THING IN THE WORLD

Only when the obscuring mists of belief in natural immortality are removed is God's great gift of life appreciated for its true value. When we fully realize the significance of our mortal nature and know that we are (Psa. 49:12, 20) like the beasts that perish, then to us the hope (Rom. 8:24) of immortality becomes the greatest thing in the world.

For the greatest honors, the greatest wealth, the highest positions man can reach are nothing, if death shall cut us down at last. The philosopher may say the soul cannot die, the poet may chant, "There is no death"; but facts are facts, and we know that we shall die (Ecc. 9:5). This is the bitter pill that tempers all our joys. So it is LIFE which is our most critical need of all needs.

And it is LIFE that we are assured through the promises of God! "Thanks be to God," exults the Apostle (1 Cor. 15:55-57); for the sting of death is drawn and the sting of life removed "through our Lord Jesus Christ." Ponder long and thoughtfully the full meaning of the verse, "I am come that they might have LIFE"! It was life that was lost through sin (Gen. 2:17; Rom. 6:23; 1 Cor. 15:56); and it was LIFE He came to restore (Luke 19:10; John 3:14, 15; 10:27, 28).

The matchless love of God, the sublime sacrifice of our Lord were for one purpose and one alone, that we might have LIFE (John 3:16; 11:25, 26; 20:31)! Have you believed unto life?—*Senior Lesson Book II*.

We live in deeds, not years; in thought, not breaths;  
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.

Life's but a means unto an end; that end  
Beginning, mean, and end to all things,—God.

—*Philip James Bailey*.

BEWARE of judging hastily; it is better to suspend an opinion than to retract an assertion.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Ye are my friends, if ye do whatsoever I command you."*

## HOW WE OUGHT TO LIVE

ONCE upon a time a famous artist, we are told, was traveling through Switzerland, that little country in Europe filled with so much beauty of natural scenery. Some of the officials of the country met him and asked to see his passport, which, as most of you know, permits one to pass over the boundary lines of one country into another.

"I do not have it with me," said the artist, "but my name is Dore."

"Prove to us that you are he," said the officials, to whom the name, Dore, was well known. For they did not believe that he was speaking the truth.

Taking a piece of paper and a pencil from his pocket, he sketched a group of peasants standing nearby. The little drawing was so true to life that the men exclaimed, "Enough, you are Dore."

So it is with us! You and I say we are followers of Christ, dear young Readers, but we must do something to prove it. We may go to church and Sunday school and study our Bibles; but if we do not do the things that we learn, we are not what we appear to be.

James said, "Be ye doers of the word, and not hearers only."

Following, we have a few words of an important quotation from each of the lessons we have studied the past quarter. See how many of them you can complete.

Lesson 1: "After this manner therefore pray ye: Our Father . . ."

Lesson 2: "And Jesus increased . . ."

Lesson 3: "Suffer little children . . ."

Lesson 4: "Children obey your . . ."

Lesson 5: "Let us not be weary in . . ."

Lesson 6: "Yea, all kings shall fall . . ."

Lesson 7: "Well, thou good servant . . ."

Lesson 8: "Every man according as he purposeth in his heart, so . . ."

Lesson 9: "And I said, Who art thou, Lord? . . ."

Lesson 10: "But in every nation he that . . ."

Lesson 11: "Come ye yourselves apart into a . . ."

Lesson 12: "I press toward the mark . . ."

## CAN YOU ANSWER THESE?

- How does talking with God help us?  
 What sort of boy was Jesus in His home? Are you trying to be like Him?  
 How were the little Hebrew children trained?  
 What does obedience mean to you?  
 What is the best rule to follow every day?  
 How is lasting peace over all the earth to come?  
 To whom will the Master say, "Well done"?  
 Why should we give God a part of all we have?  
 What did Jesus mean when He told Peter and Andrew He would make them fishers of men?  
 Does God know just what is in our hearts at all times?  
 Name some of the ways in which you can spend your spare time and please God.

## PURE AND STRONG AND TRUE

"God, who touchest earth with beauty,  
 Make me lovely, too,  
 With Thy spirit recreate me,  
 Make my mind anew.

"Like Thy springs and running waters,  
 Make me crystal pure,  
 Like Thy rocks of towering grandeur  
 Make me strong and sure.

"Like Thy dancing waves in sunlight,  
 Make me glad and free,  
 Like the straightness of the pine tree,  
 Let me upright be.

"Like the arching of the heavens,  
 Lift my thoughts above;  
 Turn my dreams to noble actions,  
 Ministries of love.

"God, who touchest earth with beauty,  
 Make me lovely, too.  
 Keep me ever by Thy spirit,  
 Pure and strong and true."

The foremost duty of a Christian is to follow his Example as closely as possible in everything, thus giving honor to Christ.

# With Our Sunday Schools

LESSON 12. — December 18, 1932

## CHRISTIAN STANDARDS OF LIFE—REVIEW

Devotional Reading: Philippians 3:8-14

### GOLDEN TEXT

If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:23.

**Lesson I.** Psalm 1:1-6; 119:9-16; Daniel 6:10; Matthew 6:5-15; 2 Timothy 3:14-17.

**Topic: The Christian's Devotional Life.**

**Summary.** The devotional life is developed by meditation on the Word of God and prayer. Prayer to be effective must be the sincere expression of the heart. The prayer Jesus taught His disciples provides a model of all prayers. It begins with an acknowledgment of God's holiness, and its first three petitions have to do with the accomplishment of His purposes. The latter four concern those who pray and include desires for both material and spiritual blessings.

**Lesson II.** Genesis 50:17-21; Luke 2:40-52; 10:38-42.

**Topic: The Christian in the Family.**

**Summary.** A Christian is a learner and a follower of Christ and as such exhibits His faith and love in the family and the home. He is governed in all his conduct by the example of his Master and shows in all that he says and does that he recognizes the presence of Christ within the family circle. Jesus in this lesson made the Father's work of first importance in His life, even placing it above that of filial devotion. Mary and Martha found in the presence of Christ in their home a spiritual and harmonizing influence. We may have Jesus in our homes as well.

**Lesson III.** Genesis 18:17-19; Deuteronomy 6:4-9; 1 Samuel 1:24-28; Mark 10:13-16; 2 Timothy 1:3-6.

**Topic: The Home and the Coming Generation.**

The importance of instructing children of all ages in the truths of the Bible is strongly emphasized in the lesson. Abraham indicated a disposition to transmit to his posterity the truths revealed to him by God and consequently was granted further revelations. Israel was required to teach the children daily of God and His relation to them and to their fathers, particularly with regard to the unity of the Lord and their reason for loving and serving Him. Jesus exemplified the deepest interest and the most tender love and understanding of child minds and hearts and drew from their trustful natures a lesson of great importance to older ones of all ages.

**Lesson IV.** Joshua 24:14, 15; Mark 10:2-12; Ephesians 6:1-9.

**Topic: Problems of the Modern Home.**

**Summary.** The service of God is the basis of Christian home life. A mutual recognition of our obligation to God will assist greatly in meeting successfully the problems of the mod-

ern home. To make Christ the actual Head of the home, to perform all tasks as services to Him will assure faithfulness throughout the family circle and give to the meanest duty a sacredness that will crown it with beauty.

**Lesson V.** Proverbs 23:29-35; Romans 13:1-7; 1 Corinthians 9:19-27; Galatians 6:1-10; 1 Peter 2:11-17.

**Topic: The Christian and Law Observance.**

**Summary.** Civil government and civil law are authorized by God to maintain peace and to insure the liberty of His people. The administrators of the law are "ministers of God" and worthy of all honor when they conduct their offices faithfully. The Christian is bound to obey the laws of the land conscientiously as a religious duty and thereby show to the world that he desires to encourage every effort for good among men.

**Lesson VI.** Psalm 22:27, 28; 67:1-7; 72:8-19; Isaiah 2:1-4; Matthew 28:16-20; Ephesians 2:13-19.

**Topic: The Christian and World Peace.**

**Summary.** World peace will never be experienced until Christ comes and establishes the kingdom of God on the earth. Then all nations will be subjected to the rulership of God through His Son; and peace, prosperity, and brotherhood will become universal. God is preparing for the coming reign of peace by creating a new race of men in Christ Jesus, whose hearts are changed to conform to the mind of Christ. These faithful ones will be co-rulers with Him when the kingdom is established.

**Lesson VII.** Deuteronomy 24:14, 15; Amos 5:6-15; Mark 6:3; Luke 12:13-21; 19:1-26; 2 Thessalonians 3:6-13; 1 Timothy 6:6-16.

**Topic: Making a Living.**

**Summary.** Selfishness may lead to affluence for a time; but it also leads to the loss of honor, self-respect, and possibly the wealth that has been accumulated. To "seek good, and not evil" in all the relations and contacts of life results in contentment and long life. Future rewards depend upon present faithfulness in the use made of ability and opportunity in the service of God.

**Lesson VIII.** Deuteronomy 8:7-18; Malachi 3:7-10; Luke 12:22-34; 1 Corinthians 16:1-4; 2 Corinthians 8:1-15; 9:1-15; 1 Timothy 6:17-19.

**Topic: Stewardship of Money**

**Summary.** God provides all this for the use of mankind. In return He requires those who have possession of His riches to use a por-

tion of them or of the increase of them for the benefit of others less fortunate than themselves. Such a manner of giving in the name of the Lord humbles the giver, draws him closer to God, makes him a co-worker with Him, and provides the receiver of the blessing reason for worshipping God for His goodness.

**Lesson IX.** Exodus 3:1-12; Isaiah 6:1-8; Matthew 25:1-46; Mark 1:16-20; Acts 26:12-19; 1 Corinthians 9:17-27.

**Topic: Stewardship of Life.**

**Summary.** Moses was called upon to give his entire life to the service of God. This service consisted in caring for Israel, the "treasure" of Jehovah. We, too, are commissioned as stewards of God, and are required not only to preserve intact the truths of the gospel, but to increase their usefulness by extending them to all the world. Our entire lives should be devoted to this purpose.

**Lesson X.** 1 Kings 8:41-43; Luke 10:25-37; John 4:5-10; Acts 10:9-19, 28-35; 17:22-28.

**Topic: Living With People of Other Races.**

**Summary.** A common creation, a common mortality, a common sinfulness, a common condemnation, and a common provision made by God through Christ for our salvation should cause us to recognize ourselves as members of a unit family, and thus create within us a sympathetic interest in each other's present and eternal welfare.

**Lesson XI.** Leviticus 23:29-43; Nehemiah 8:9-18; Zechariah 8:5; Matthew 11:16-19; Mark 6:30-32; 1 Corinthians 10:23-33.

**Topic: The Christian's Use of Leisure.**

**Summary.** The children of Israel found a satisfactory means of utilizing their periods of leisure in taking part in the great religious feasts provided for in the law. Jesus and the apostles spent their leisure in communion with each other and with God. The recreational value of leisure is not lost by using it profitably.

**Lesson XIII.** Luke 2:1-20.

**Topic: God's Gift to Man.**

**Summary.** God has given us a standard by which Christmas giving should be governed in His Gift to us. He gave His best. The richness of the Gift was not obscured by the super-richness of its casket. He gave us a Gift that both rich and poor could appreciate. His Gift increases in value with the passing of the ages because its essential quality is love.

# AMONG THE CHURCHES

## ST. CLOUD, MINNESOTA

Thanksgiving morning at nine o'clock we enjoyed a service that will be remembered for a long time. It was one of the old-fashioned kind in which everyone took part. Everybody was thankful and rejoicing in their hope through Christ. At the close of the service an invitation was given; and Sr. Anthony Barbaroosa, 311 24th Ave. N., came forward and was buried with her Lord in baptism the Sunday following. God help us that all may realize the nearness of His glorious appearing.

A. E. Hoskins, Pastor.

## GRAND RAPIDS, MICHIGAN

Our Thanksgiving service at 7:30 a. m. proved to be an inspiration to all of us. It does one's heart good to hear the overflowing appreciation of men and women who, though surrounded by problems, nevertheless realize the abounding love of a heavenly Father. The church also distributed approximately twenty Thanksgiving baskets.

Adult attendance is noticeably on the increase. The house has been actually crowded for both morning and evening sermons of late.

The annual church business meeting is being held this week for selecting officers to direct the affairs of the church for 1933. We are earnestly praying that God will direct in the choices made.

F. E. Siple, Pastor.

## BEAR, ARKANSAS

On Friday, Nov. 4, Bros. J. M. Dorris and R. A. Humphreys went to Driggs, Ark., to get Bro. L. H. Shelton to come to Bear and hold a series of meetings. The first services were held Sunday night, Nov. 6; and the last was held Sunday night, Nov. 13. Eight sermons in all were given. We do trust and pray that our dear Bro. Shelton will be blessed for his good efforts to spread the gospel.

Six were buried with our Lord in baptism. On Sunday evening, the 13th, a crowd gathered at the water to witness the baptism of Mrs. Tom Land, Maddox, Ark.; Miss Olive Humphreys and the writer, both of Bear, Ark. About dark three more decided to take the seal of faith. So by the light of a bonfire and two lanterns Bro. Shelton baptized John Humphreys and wife and Mrs. J. L. Humphreys, all of Bear.

On Sunday night the Lord's supper was held. All regretted to see Bro. Shelton leave, but we hope to have him back again soon. He is truly a man that is a spreader of the gospel.

We ask the prayers of all for this community and especially on God's children.

Mrs. Rachel H. Morris.

## HERALD RECEIPTS

Helen Porter; Sydney E. Magaw (for another); H. W. Patterson (for others); Mrs. John S. Taylor; V. E. Kirkpatrick; M. Feters; Mrs. C. H. Brooks; L. G. Jaeger; Mrs. W. H. Poole; Mrs. Jennie Baker; Mrs. Rachel Etnyre; Mrs. P. N. Benn; N. S. Westfall (for another); J. H. Adams; Arthur Gilbey; Frank Switzer; Mrs. Ida Hardesty; Vernon Chaplin; Mrs. Clara Chaffee (for another); Mrs. Chas. Bloomquist; Mrs. Martha Walls.

## BACK to the BIBLE

Bro. F. L. Austin, the "Back to the Bible Evangelist," has just placed an order with us for fifteen hundred tracts and an additional quantity of his evangelistic paper, which also bears the suggestive title. "Back to the Bible." This printed matter is to be used in the campaign he is now conducting in Holbrook, Nebraska.

Bro. Austin's many years in pastoral work, interspersed by much experience in the evangelistic field, have made him appreciative of the value of the printed page in promulgating the gospel. It is the simplest and least expensive form of teaching the truth. But papers and tracts cannot do the work alone. An interest must be developed through personal contact with the people before they will give the attention to the literature distributed necessary to accomplish the purpose desired.

Here is where the pastor, evangelist, Sunday school teacher, and Berean worker come in. It is their duty to arouse and maintain the interest of the individual in the truth of which these various publications treat until he becomes interested in Bible study on his own account.

The publication, "Back to the Bible," issued by Bro. Austin is a five-column, four-page paper, filled to overflowing with well-written articles on the first principles of the gospel, and is of special value in introducing the truth in new localities. It is so prepared that it can be used anywhere and at any time to the advantage of all who are engaged in carrying on an evangelistic effort. It does not require the presence of its editor to make it effective.

In order that its usefulness may be made as far-reaching as possible, Bro. Austin has placed a quantity price on the paper that is well within the reach of any evangelist or congregation that is contemplating engaging in such an effort. It will be supplied at \$2.50 per hundred. Do not address your order or request for sample to us, but to F. L. Austin, 5439 Ohio St., Chicago, Illinois.

## SPECIAL CONTRIBUTIONS

Mrs. Mac Mick	\$ 1.00
Miss Frances Walls	5.00
Harry Goekler	.50
Cecil Smead	2.60
Anna E. Sleight	1.00
Mrs. C. H. Brooks	1.00
Mr. and Mrs. Bernard Crofton	1.00
Maurertown (Va.) Sunday School	4.06
Mrs. Bernice Brown	5.00
Mrs. R. A. Robinson	5.00
Mr. and Mrs. P. N. Benn	10.00
Mrs. Jennie Baker	1.00
Cora Reed	2.00
Mrs. Roscoe Halstead	1.00
Total	\$40.16

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. M. Feters; Hilda Feters; Cecil Smead; Grand Rapids Sunday School; Mr. and Mrs. Arthur Gilbey; Louise Brewer; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mr. and Mrs. Delos Andrew.

## A THANKFUL CHURCH

The annual fall meetings at Brush Creek (Ohio) have brought renewed courage to us. Starting on November 13, there was a growth in interest until the meetings closed on Sunday, Nov. 27. One of our best services was on Thanksgiving morning, when many gave their testimony of gratitude to the Lord.

Most encouraging of all, and that for which we are now especially thankful, is the addition of nine new members into the truth and fold of Christ. These were baptized on Sunday afternoon, Nov. 27, in Brush Creek on the farm of Bro. and Sr. Chas. Doll. The new members were extended the right hand of fellowship at the final service Sunday evening. They are: Mildred Esther Puterbaugh, West Milton; Mr. C. V. Wilson, Mrs. Bertha Pensyl, West Milton Rfd.; Mrs. Lottie M. Moore, Esther A. Underwood, Tippecanoe City, Rfd.; Mr. and Mrs. Ralph F. Brown, Mrs. Mertie Weaver, Josephine Weaver, Troy, Rfd.

An unusual blessing has come to us in the conversion of this last one named, Josephine Weaver. Josephine, in her latter teens, has learned and obeyed the truth handicapped with ears that cannot hear and a tongue that cannot talk. She has been schooled at the school for the deaf and dumb in Columbus and thus is able to read and write. By watching our lips, too, she could understand parts of our sermons. Upon returning home after the evening services, she would frequently question others who had heard the message. It was much to our joy, then, when one evening she accepted the gospel invitation and came forward for baptism. Her confession was taken in writing and then read to the brethren as her public testimony of Christ. If the deaf and dumb will be taught the way of salvation, where can the neglectful find excuse? To help Josephine her pastor has already sent in her subscription to The Restitution Herald, the best religious weekly obtainable. Will others send her a card or letter of cheer? She will gladly listen to the voice of the pen. Hearing, after all, is a matter of the heart, and not of the ears.

Mrs. Mertie Weaver, mother of Josephine, and Mr. and Mrs. Brown, brother-in-law and sister to her, requested baptism the same evening. Mr. and Mrs. Brown have been attending regularly the past summer. We are glad to welcome them and the mother, Mrs. Weaver, into our body of believers.

Mildred Puterbaugh for the past year or more has shown an interest in our work, though holding membership in another faith, where she served as one of the Sunday school teachers. We are glad to welcome her into our fold. With most of her life before her, we trust she may find opportunity to teach many others those gospel truths that she now loves.

Mr. C. V. Wilson is nearing his seventy year mark. Much to the shame of professing Christendom, he had never so much as seen a baptismal service until the service in which he was baptized. As we walked together into the icy-cold water, he said, "I'm going to do the best I can." Little does the world know of the glory there is in such implicit faith and obedience.

Mrs. Bertha Pensyl and Mrs. Lottie Moore are both wives and mothers who have attended our services for a year or more. Each one has a son that led the way some time ago. It

is now indeed gratifying to see the mothers also embrace the true and only gospel. May God bless them in their new service and bless them with fruitful lives.

Esther Underwood, about fifteen years of age, is the daughter of one of our deacons. Her mother, too, once served in the church but now sleeps in the grave. There are few, if any, who attend our services more regularly than Esther; and we rejoice to see her in early life take up the cross that leads to life eternal.

In addition to the converts many others, new to us, came to hear the Word. There is other fruitage yet to come, which we pray may be gathered as the Father wills.

It is just a little past Thanksgiving Day; but if you will do so, please accept this as a Thanksgiving letter from the Brush Creek Church of God and its pastor.

Sydney E. Magaw, Pastor.

#### VIOLA POWELL

Viola Jane Griffeth was born in New York, June 27, 1853. At the age of one year she moved with her parents to Adams County, Wisconsin, where she resided for 17 years.

She was married on Feb. 11, 1870, to Walter B. Wilber and came to Michigan where she has resided since. To this union were born two daughters, Lulu B. and Mary L. Lulu B. preceded her in death at the age of 7 years.

She was united in marriage to E. A. Powell at Ionia, Mich., Sept. 20, 1910, moving to Blanchard in 1913, where she resided until her death on Oct. 20, 1932. She is survived by her husband, E. A. Powell; one daughter, Mary L. Kelley of Grand Rapids; one foster daughter, Ruth Pumfrey, and grandson Raymond of Belding; also by two sisters, Irena Osborn and Mildred Culp; one brother, B. H. Griffeth, all of Blanchard, besides a host of other relatives and friends.

Sr. Powell was of a sunny disposition, loving, gentle, and patient in suffering. She had been a member of our Blanchard church for many years and died with a firm hope of the resurrection.

Funeral services were conducted from the home on Saturday, Oct. 22; and Sr. Powell was quietly laid in her final resting place, awaiting the Master's call.

F. E. Siple.

#### MRS. E. C. GATES

Rebecca Ann French, daughter of Ezra and Melissa French, was born near Lester Center, Blackhawk Co., Iowa, January 11, 1861, and died at Oelwein, Iowa, Sept. 19, 1932.

Her early life was spent in the vicinity of her birth. On April 25, 1883, she was united in marriage to Edwin Cyrus Gates. Into this home were born three children: Mae Gates Boyle of Atlanta, Ga.; Hazel Gates Hubbell and Harrison Gates, the latter two having preceded the mother. The family made their home in Otterville and Aurora, Iowa, later moving to Oelwein.

Mrs. Gates was a devout Christian woman. She was a member of the Church of God, and her entire life was lived in the spirit of the Master who went about doing good. She took little thought for her own comfort, but always for the well-being of others. Many friends and dear ones will long cherish her friendly, cheering smiles and words of encouragement.

Mrs. Gates is survived by her husband, Edwin Cyrus Gates, of Oelwein; her daughter, Mae Gates Boyle, of Atlanta, Ga.; two grandchildren, Miss Edwina L. Boyle and John Boyle, Jr.; also by one brother, Charles French of Madison, Wis. Two sisters, Aelsah French Everett and Mary French Noss, preceded her. Besides these, a host of relatives and friends bear tribute to this true friend, wife, and mother.

The funeral service was held in the First Baptist church of Oelwein, conducted by Rev. and Mrs. C. E. Hillis. She was laid to rest in Woodlawn cemetery.

C. E. Hillis.

Do not forget to place The Herald at the top of your Christmas shopping list!

#### WHERE ARE WE GOING?

By John W. Burget

Do we love Jesus enough to contribute money to the support of His church? How can we expect to be the bride of Christ if we do not help support His church? We are going down, down, down, the broad highway to destruction; for James said that faith without works is dead.

Do we work and help to support our national headquarters? If we do not do anything for our church, is not our faith dead? "For as the body (the church) without the Spirit (or "word") is dead, so faith without works is dead also."

What condition are we in, anyway? Are we hot? If so, we go to church and help to support the Church of God. Or are we cold? If so, we do not want to go to church; we do not care anything about our national headquarters; we are dead.

I think a great many of us are just lukewarm. We would like to go to church; but some worldly affair interferes, and we just cannot get started. We would like to help

support our national headquarters, but we do not love Jesus enough to make the sacrifice; therefore, we are going down, down, down, the broad highway to destruction. Jesus said, "Because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth."—Revelation 3:16.

Why do not our ministers write and tell us about the signs of the times concerning the coming of our Lord Jesus Christ?

I believe we ought to establish a national prayer hour every Sunday (not Sabbath day, because Jesus nailed the Sabbath days to His cross—Colossians 2:14, 16), according to standard time, that we all could pray at the same moment, praying that we would get out of our lukewarm condition, praying that we all would make a sacrifice and send money to support our national headquarters.

I understand that our national headquarters will have to quit if all of us do not help. James said that faith without works is dead.

Brother! Sister! that sounds bad! Let all of us get busy. Let our headquarters minister publish a prayer for all of us to repeat at the same moment of time as requested.

I suggest we establish our time to pray as follows: Standard Time—Atlantic 2:00 p. m., Eastern 1:00 p. m., Central 12:00 noon, Mountain 11:00 a. m., Pacific 10:00 a. m., Sitka 9:00 a. m.

We can be out of debt and our headquarters will be able to do more, if we all help. We can if we will.

## BETWEEN YOU AND ME—

Sr. Wm. Hanson writes: "The Restitution Herald is getting better week by week. It does me good to see the Lord's work advancing in the various churches. We're praying earnestly for the N. B. I. work."

Elder A. E. Hoskins, the energetic pastor of the Church of God at St. Cloud, Minn., has recently changed his address from 436 22nd Ave. N. to 615 23rd Ave. N. But wherever he lives, you will find Bro. Hoskins actively engaged in his Father's business.

At the Oregon (Ill.) district Sunday school convention held last Sunday, Mr. Ray Wallace, our grower at the greenhouse, was chosen president, Sr. Mary A. Gesin, our former associate editor, vice president, and Miss Hazel Wilde, assistant treasurer of the N. B. I., was made representative of young people. Altogether the Institution is well represented.

Do not forget to place The Herald at the top of your Christmas shopping list!

Word reaches The Herald that Bro. Cecil Smead, pastor of the Burr Oak, Ind., church, is taking a month's vacation among the orange groves of Southern California. For the month of December his address will be 2922 Stockbridge Ave., Los Angeles, Calif., which is the home of his mother, Sr. J. E. Hammond. Bro. Smead has been faithful to his work and will return refreshed for further service.

We are publishing the communication from Bro. Burget on the news page to make sure that all read and meditate carefully on his recommendation. Further, we suggest that the plan be adopted and that our brethren unite their hearts at the time stated in special prayer to God for His blessing and leadership in the general work of His church, particularly with regard to the financial needs of the N. B. I. at this time.

Those who are seeking inexpensive Christmas gifts would do well to look on page 11 of this paper.

Sr. Levi Mick, matron of Golden Rule Home, is spending a short vacation at her old home at Warsaw, Ind. Sr. Mick has been exceedingly faithful in her care for the older ones at the Home, and was sadly in need of rest long before she found it possible to get away.

We greatly appreciate the prompt manner in which the brethren are responding to the recent appeal of Bro. L. E. Conner. We will continue to work and sacrifice and pray and PAY until our general work is lifted entirely from the "Slough of Despond" into which it was cast by the depression.

Do not forget to place The Herald at the top of your Christmas shopping list!

We much regret to report that Bro. T. J. Ellis, treasurer of the N. B. I., was severely injured last Thursday night while doing some over-time work on a locomotive in the Illinois Central R. R. shops at Waterloo, Iowa. Sr. Ellis writes that he slipped from the running board of the engine and was thrown some eight feet to the hard floor of the shop. He was painfully bruised and suffered severe sprains of ankle and knee, but no bones were broken. We pray for his speedy recovery.

\* Writing of the death of Bro. Decker, Bro. Wm. A. Hanson of Grand Rapids, Mich., says: "Through the death of Bro. Decker the Blanchard church has been deprived of one of its oldest and most faithful members. For years he has been a devoted elder of the church, loved and respected by every member. The Michigan Conference will feel keenly the loss of an active worker and faithful contributor to the State work."

## THE HOLY SPIRIT

WHAT is the holy Spirit? One says, "The Spirit is the Word or *in* the Word." Another says, "The Spirit is the third person of the Trinity." Another says, "It is the power of God, by which He is omnipresent." All cannot be right, though all might be wrong.

In Ephesians 4:30 we are told not to grieve the Spirit. This text is used to prove the Spirit to be a person, because it is said that you cannot grieve an influence.

But we can grieve another's feelings, or a heart (1 Sam. 2:33; Deut. 15:10; 1 Sam. 1:8; Psa. 73:21) or a mind (Gen. 26:35). Yet the heart or the mind would not be considered a person, would it? However, Paul *might* mean here that the Spirit is a person. We shall let the matter rest here, for now.

God can be omnipresent, however, by His Spirit, as Genesis 1:2 proves. This was God's working power. We would not take it that a PERSON was on the waters, literally, would we?

But we are told that the Spirit is the Comforter—the *Paraclete*. And therefore the Spirit is a *person*.

Perhaps so. But let us read what Jesus says. "But when the Comforter is come, whom I will *send* unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John 15:26. The word "proceedeth" is from the Greek *ekporeuomai*. It means to go from or out of a place, to proceed from, to flow out, etc. We read again: "God . . . hath also given unto us his holy Spirit."—1 Thess. 4:8.

We find no honor ascribed in the Bible to the Spirit when the Father and Son are named. We read of the Spirit "itself" (Rom. 8:16, 26), but we never read of God or of Christ "itself." We are not taught to love the Spirit or to worship or honor the Spirit or pray to the Spirit.

The word "spirit" is used in four ways in the Bible. It means a person (angels), state of feeling (a haughty spirit), breath of life (Job 27:3), and a power proceeding from one being to another. Power is never seen, but may be felt. 2 Kings 7:6, 7 and 1 Chronicles 14:15 illustrate how folk can have a mental vision of things.

In Revelation 5:13 the honor goes to God and the Lamb, but not to the Spirit. So Revelation 7:9, 10. And note 2 John 9: "both"—not three. 2 Thessalonians 1:1, 2, 8, 12: the grace is not from the Spirit. Note Paul's benediction, Romans 1:7. In the thirteen letters of Paul this occurs, but the Spirit is omitted. Why? If Paul knew of a "third person," why omit him in 1 Corinthians 8:6?

In the Bible we never read of "God the Spirit." We do read, "The Spirit of God." In Acts 2:4: 10:45, we read that they were filled with the Spirit. Not with the spirit of the Spirit! Jesus imparted the Spirit by breathing (John 20:22). Can a person be thus imparted? Jesus calls the Spirit "power from on high" (Luke 24:49). God's Spirit is His "presence" (Psa. 139:7). They were baptized with the Spirit (Acts 11:16). Were they baptized with a person? The Spirit is imparted by laying on hands

(Acts 8:18; 19:6). Did Simon try to buy a person or a "power"? Read it. The Spirit is poured (Acts 2:17). Can a person be poured? God put His Spirit within individuals (Isa. 63:11). A person—this? We may spend much time in agreeing or disagreeing or discussing about the nature of the Spirit. One thing must be remembered, however; and that is that we must "be filled with the Spirit." This must be. It is imperative. And the more of that experience we have, the better, praise God.

To say as some do that if we deny the personality we know nothing of the Spirit is unwise and wrong. And to call folk who believe in the personality of the Spirit idolaters is unwise and wrong.

Let us see to it first of all that we have the holy Spirit, for apart from that Blessing and experience we are none of His (Rom. 8:9).—L. W. Hoffman in *Messiah's Advocate*.

AFFLICTIONS, like God's angels, will move away when they have done their errand.

## ANCIENT PROPHECY AND MODERN DISCOVERY

THERE is an interesting prophecy in the eleventh chapter of the Apocalypse," says *Revelation*, "that is thrown into brilliant relief by a recent utterance of a radio official. The Bible story is that of the two witnesses and their death in the street of Jerusalem. Rev. 11:8-11. The narrative says that when the witnesses have finished their testimony, the antichrist shall overcome them and kill them. Their dead bodies shall lie in the street of Jerusalem.

"There is nothing extraordinary so far. But the next verse says that 'people and kindreds and tongues and nations shall see their dead bodies three days and a half . . . and they that dwell upon the earth shall rejoice over them, and make merry.'

"It has long been pointed out that this prophecy could never have been fulfilled under conditions existing when it was made. It would have been impossible for the people of all nations to have news of an event so quickly, since the rejoicing is said to have taken place before the bodies were buried at the end of three days and a half. Now, of course, news can flash around the world and into every province of the globe in much less time than this.

"But now the president of the National Broadcasting Company has a word to say on television. After speaking about the fact that isolation is impossible in the world because of radio, airplanes two miles in the air, submarines under the sea, and explorers in the jungles or at the poles being able to keep in touch with 'civilization,' he goes on to say, 'Soon men dwelling in five different continents will be able to talk to one another as clearly as if they were all in the same room.' " And through television men in every nation will be able actually to see the dead bodies of the two witnesses as they lie in the streets.



# THE RESTITUTION HERALD

VOLUME 22

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NUMBER 11

## THE FALSE AND THE TRUE

IT IS useless to pretend that the faith preached by the apostles gradually gained ground in the Roman Empire until it became the established religion. It did nothing of the kind. On the contrary, its spark almost went out, as the apostles themselves expected it would. They expressed themselves in tones of unmistakable despondency regarding the immediate upshot of their enterprise. Evil men and seducers were to wax worse and worse, deceiving and being deceived. Instead of the bride of Christ being formed in a position of honor and power in the earth, we have a woman of a very different sort in ecclesiastical ascendancy over the nations.

The apostles would have repudiated with sorrowful indignation the entire system which went by the name of Christianity two hundred years after their death. It was hard work for them to make converts, supernaturally endowed though they were. The instincts and passions of human nature were all antagonistic to the faith they preached. And when their powerful influence was withdrawn, the state of the case was one of practical failure and collapse. Even while they were living, they had more than they could do to keep those who professed the faith of Christ up to the mark of His teaching and requirements. There were continually occurring outbreaks and schisms and unfaithfulness which called for their censure and reproof.

We are not astonished, therefore, that matters should have grown worse after their removal from the scene. That which subsequently became a powerful organization was not the Christianity of Christ, but something entirely different, except in name. It was propagated at the point of the sword. It was not the purity of the system which was the secret of its spread, but the fact that it was a gross and impudent caricature of that which Christ had taught. For more than three hundred years, historians tell us, Christianity was a struggling and comparatively unimportant sect until Emperor Constantine avowed himself a Christian for reasons that will not stand much investigation. Eighty years after, the pagan worship was entirely prohibited by

Emperor Theodosius, who issued an edict against its sacrifices.

And what have we round about us today but the most recent phase of the historical continuity of this very system? It has become consolidated and crystallized and has grown venerable, but it is the same still and can only be confounded with the Christianity of the New Testament by those who are incapable of comparing the two. It is not a divine reality, but a purely human device which kings and priests have found too profitable to abandon and forego.

The question needs to be revived and pressed home. What makes a man a friend and follower of Jesus Christ? Who is competent to settle such a question as Christ Himself? And He says, "Ye are my friends, if ye do whatsoever I command you"; "whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother"; "he that hath my commandments and keepeth them, he it is that loveth me"; "not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Now where shall we look for the practical reality corresponding to these statements? The commandments of Christ—who begins to try to live according to them? Is it the Christian nations who are ever ready for a pretext that may serve as ground on which to massacre half-civilized communities and to annex their territory and who are instantly up in arms to avenge an imaginary insult? Is it the Christian merchant or tradesman whose one great aim in life is to amass a fortune? Is it the Christian statesman who, on entering upon his parliamentary career, swears himself in?

It is clearly useless to extend inquiries like these. We must look elsewhere for something that bears any resemblance to the varied forms of obedience which Christ enjoined. The divine reality is only to be found in those persons (by whatever name they may be called) who are daily endeavoring to carry out His precepts in the midst of a

*Continued on Page 10*

# EDITORIAL

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G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

*"I will gather all nations and tongues; and they shall come, and see my glory."—Isaiah 66:18.*

## A Personal Prayer

**L**ORD, let me never fail to trust in Thy providential care, even in the smallest affairs of my life. And in adversity, when Thou seemest to hide Thyself and I look in vain for release from trouble, cheer my way and inspire me with the assurance that the day will dawn and deliverance shall surely come. Under the most trying circumstances, may my faith in Thee and in the final triumph of righteousness hold me fast to duty.—*Isaac Errett.*

## "My Conception of America"

"**M**Y CONCEPTION of America," said President Herbert Hoover some years ago, "is a land . . . where contented and happy people, secure in their liberties, free from poverty and fear, shall have the leisure and impulse to seek a fuller life."

These are noble words, worthy of the great man who uttered them. Further, they reveal a vision that is almost prophetic in its scope and akin to inspiration in its insight into the natural aspirations of men. Coming from the president of the United States, it is not surprising that in its direct application it is limited to the citizens of this country; but we know that if this lofty destiny is ever granted to America it will also be enjoyed by all races of men throughout the world.

In these remarkable days of rapid communication and exchange it is impossible for one nation to bask in the sunshine of prosperity and other nations remain for long under the clouds of adversity and depression. We are learning that "God is no respecter of persons" and that "He hath made of one blood all nations of men" and has already begun the process of breaking down the bars of race and prejudice that will eventually result in the complete amalgamation of these diversified elements of humanity in the fires of the tribulation and in the more blessed melting power of the kingdom of God that is to follow.

So we may look hopefully forward to a time in which the president's splendid vision of America may become an actual reality to all the world.

That the president has not overlooked this broader outlook upon mankind is apparent from what follows.

Anticipating the objection that might be raised against

the seeming selfishness of his viewpoint, he continues: "Some may ask where all this may lead beyond mere material progress. It leads to the release of the energies of men and women from the dull drudgery of life to a wider vision and a higher hope. It leads to the opportunity for greater and greater service, not alone from man to man in our own land, but from our country to the whole world."

How wonderfully the prophets, speaking for God, assure us of the future fulfillment of Mr. Hoover's aspirations for America and for the world in a way so grand, so glorious, and so rich in its splendid realities that it is impossible for the finite mind to grasp it in its fulness!

When the rebellious hearts of men have been humbled by adversity, by warfare, by the sorrowful fruitage of sin, until they are willing to cry one to another, "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," then, indeed, will the world learn righteousness and become "a contented and happy people, . . . free from poverty and fear," and then shall they have "the leisure and impulse to seek a fuller life."

Under the guiding hand of Infinite Love, under the constant instruction of Divine Wisdom, under the blessed leadership of the Prince of Peace and the Lord of Life, the peoples of the world will be released from "the dull drudgery" they have labored under since the curse was pronounced upon the ground and will find both time and inclination to devote their attention to the nobler pursuits and to the fuller and richer service made possible for them by the opportunities afforded in the Golden Age.

Then, indeed, will open up before mankind "a wider vision and a higher hope"; for their vision will stretch out into the infinitude of eternity, and their new-found hope will be as limitless as the resources of the Almighty! For Mr. Hoover's "conception of America" is Jehovah's conception of the future of the world.

To plan so glorious a consummation demands more of wisdom than the human mind can bring to bear, and to accomplish a purpose so marvelous and so great requires a power mightier than man possesses. And so the prophet says, "The zeal of the Lord of hosts will perform this!" It is to God, therefore, that we must look, and on Him alone must we depend for the complete realization of our hopes for America and for the world.

# THY KINGDOM COME!

FROM childhood we have been taught to pray, *Thy kingdom come. Thy will be done on earth, as it is in heaven.* For two thousand years childish lips have prattled those sacred words at the mother's knee, and the saintly patriarch in trembling accents has muttered the petition. From the pulpit of the house of prayer, from the peaceful fireside of the home, from the great ships plowing their way through the trough of the sea, from the blood-stained battleground for ages those words have ascended to the Throne of Grace.

*Thy kingdom come!* These identical words, used by Jesus in the prayer He taught His disciples to pray, are found in almost every formal service in the Hebrew *Book of Public Worship* used in the Jewish synagogues throughout the world of today. Wherever the sons of Jacob meet to pay homage to the God of their fathers, that prayer is solemnly intoned. The ancient rabbis declare that no Jewish invocation is complete without it.

In the Episcopal *Book of Common Prayer* the words instilled in the hearts of the disciples by Jesus Christ are repeated again and again. At the christening of children, at the time of their confirmation, in the marriage service, at the burial of the dead—in all formal orders of worship in the Episcopal Church those words have a most important place.

The pious Catholic, as he "counts his beads," having said ten *Ave Marias* or *Holy Marys*, repeats the *Paternoster*, the prayer beginning with the words, *Our Father*, and which leads to the expression so dear to our hearts—*Thy kingdom come!*

Bishop Fallows said, referring to the World Conference of Religions held in Chicago during the World's Fair: "At the round table we had there were represented twenty-six denominations . . . and we could all join in the Lord's Prayer."

No matter what creed we may endorse, no matter what sect we may be connected with, be it Jewish, Catholic, or Protestant, if we have come to know something of the God of the Bible—the God of Abraham and of Isaac and of Jacob—if we have learned something of His kindness, His mercy, His justice, and His love for all mankind, our greatest and most natural desire and fervent prayer will be

that His will may be *done on earth as it is done in heaven!*

*The heavens declare the glory of God; and the firmament sheweth his handiwork,* sang the Psalmist. The starry skies reveal the majesty, the power, the wisdom, and the unity of their Creator. With minute exactitude as to time and place, the heavenly orbs—the stars, the planets, and the meteors—follow through the measureless reaches of limitless space the beckoning finger of God! They never falter, they never deviate, from the true path to which the wisdom of God directs them.

That men and nations everywhere may thus come to obey God is our desire as we pray, *Thy kingdom come.*

We would be more specific, however, as to why men of so many generations, composed of individuals differing so widely in other things, have felt and still feel impelled to offer this matchless model prayer of Jesus Christ our Lord.

First of all, it is perhaps due to humanity's lack of confidence in itself. We have learned by sad experience the futility of man's efforts to right the wrongs of the world. If I were asked to point out the basic cause of the wars that ravage the earth today and threaten its peace and security tomorrow; if I were asked to give the real reason for the present world-wide financial depression; if I were asked to name the particular virus that is poisoning the entire body politic and the entire social body with discontent and suspicion; if I were asked to tell why thousands are dying of hun-

ger while agriculture suffers from "over-production"; if I were called upon to declare why banks are closing, why business is stagnated, why men are out of employment, why wages are reduced, why all of these depressing and alarming conditions prevail everywhere, I would make but one answer to them all: *Men have lost confidence in themselves and in the governments they have established!*

Confidence cannot be built upon a crumbling foundation of past failures! It simply cannot be done! The thinking public grows tired of explanations and excuses and political vaporings after a while. It reaches a point in its experience when it comes to demand a change, a real change, a fundamental change. It must have relief.

From a human standpoint (Continued on page 9)

## God Remains

Psalm 19:1

The heavens declare the glory of God—  
The shifting clouds and azure blue,  
The rising and the dying sun  
Bring God—none else—to mortal's view.  
I stand and lift my heart to Him,  
I reverence, worship, and adore,  
I see my Maker's handiwork,  
In all this wealth of beauty-store.  
Uncover heads, bend low the knee,  
For God remains.

Yes, God remains, the God of love,  
The God of beauty and of power.  
No matter what the critic says,  
Or if unfaith hath fleeting hour,  
His hand is there, His fingers write  
In characters convincing, true;  
Man cannot shut away the sight—  
Majestic orbs in deepest blue.  
Man's darkness flees! Sweet hope is born!  
Since God remains.

—W. Merton Snow.

## THE REQUIREMENTS OF GOD

By Alice V. Blakesley

As I sit here by my window meditating in my lonely hours, this question comes before me: "Are the requirements of God too hard to be observed and, therefore, is it impossible for one to be saved?"

To this I say that for the unconverted one this would seemingly be true, for it is not by good morals or power or strength of our own that we can please God. But for those who have accepted Christ and the Will and Spirit of God within their hearts *all* things are made possible; for we read, "God is faithful, who will not suffer you to be tempted above that ye are able."—1 Corinthians 10:13. If we depend on our own ways and strength and good morals, we will surely fail; for by so doing we are looking away from God to our own ways and are depending on our own strength; whereas we should be ever looking to God, the Source and Fountain Head of all power and strength. "For it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:13. This is said of those who love the Lord and are strong in faith.

We read in Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Here we see there is a line of work for every one of God's children to do; and as we study the Word of God so as to be approved by it and are qualified for an office, God gives us the call through His Spirit, impressing upon us to take up the line of work for which we are qualified.

He opens up the way for us to receive an education and to be educated in His Word; and when we are approved by it, then His Spirit calls for the ministering of His Word to the unsaved, that we may throw out the life-line to save many who are drifting upon this stormy ocean of life with no port in view and show them that to accept Christ as the Captain of their vessel will anchor them safely in a port where there are no clouds or storms or pain or sickness or trouble but all is peace, joy, and happiness with Christ as King.

God has given each one of us a talent to be used for Him as He wills; and shall we not comply in obedience to His will, or shall we deliberately wrap up that talent and lay it aside and say that the requirements of God are too hard to be observed and that therefore it is impossible for one to be saved?

Now let us examine Luke 18:18-30. As we read about the rich ruler, we see that the case presents some remarkable points. First, this man was of irreproachable character, and this amidst all the temptations of truth; for he was a young man and exceedingly rich. But unlike the other rulers to whose class he belonged, he became restless, his heart craved something more than riches: it craved eternal life; and he so far believed in Jesus as to be persuaded He could authoritatively direct him on this vital

point. So in earnest was he that he came running to Jesus, even kneeling down before Him (as we read in Mark 10:17). When Jesus told him of the keeping of the commandments, he said he had kept them and asked what he yet lacked.

This gives us a glimpse of his heart: doubtless he was perfectly sincere. Something in him whispered to him that just the keeping of the commandments was not sufficient to gain eternal life. He felt that there was something beyond this necessary, and he was at a loss to know what it could be. When Jesus required of him to sell all he had and give it to the poor, he went away much grieved; as his riches were his idol. When riches or eternal life on Christ's terms were the alternatives, the result showed which side the balance inclined; and thus was he shown to lack the one all-comprehensive requirement of the law, the absolute subjection of the heart to God. (He did not have the faith the poor widow had who cast her two mites, all she had, into the treasury, trusting God for her keeping.)

In Matthew 19:29 we read what Christ says: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Here we have the blessed promise of a reconstruction of all human relationships and affections on a Christian basis and in a Christian state after their being sacrificed in natural form on the altar of love to Christ. This He calls manifold, an hundredfold more than what they sacrificed.

Our Lord Himself was the first to exemplify this new adjustment of His own relationship. Read Matthew 12:49, 50, and 2 Corinthians 6:14-18. But this came with persecutions, for how could such a transfer take place without the most cruel wrenches to flesh and blood? But the persecutions would happily follow us into our new and higher circle breaking that up, too. Best of all in the world to come, life everlasting, praise God!

"When the shore is won, at last,

Who will count the billowy past?"

These promises are for everyone who forsakes his all for Christ as required in Matthew 19:29.

We read what God's requirements of us are in Deuteronomy 10:12: "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and all thy soul." Read also Micah 6:8. And in the sixteenth verse it reads, "Circumcise therefore the foreskin of your heart (that is, by change of mind), and be no more stiffnecked." Combine this with Leviticus 26:41; Deuteronomy 30:6; Jeremiah 4:4; Romans 2:25-29; and Colossians 2:11.

Oh, dear ones, may we all ever hold fast to our faith which is the cable to the anchor of our hope and ever remember that our faith is to be tried by trials and persecutions. May we ask strength of God to bear them in patience as did Daniel and Job; and may we each so live that in the end we can say as Paul said, "I have fought a good fight, I have finished my course, I have kept *the faith*:"

henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Timothy 4:7, 8.

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"HAPPINESS is heaven's gift. To find it, seek God."

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## A GOOD SUPERINTENDENT'S QUALIFICATIONS

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PERHAPS the first question which comes to us as we consider our subject is, "What do we mean by qualifications?" The dictionary will tell us the meaning of qualifications is: "Any quality, endowment, or acquirement which fits a person for any office or occupation, legal power or ability." As citizens of a nation, whether it be the United States or Canada, we would not expect to put a man at the head of our government who did not have the necessary qualifications to fill that office. As private citizens we have a right to look for the necessary qualifications in our leaders. We would not expect to put a teacher in our schools unless he had prepared himself for that work and was qualified to fill that position. It is so in every phase of the workaday world—the social, economic, political, and business side of life. We expect certain qualifications in the leaders to enable them to perform their special tasks.

How slow we have been to recognize that the leaders in the greatest of all tasks need certain qualifications to carry on the work which has been left by an infinite God in the hands of mankind to carry on. There is no office in the entire church that is fraught with greater responsibility or opportunity than that of the Sunday school superintendent. Therefore we believe that the pupils of any school have a right to expect certain qualifications in their superintendent.

A good superintendent is first of all a Christian—a Christian in the highest sense of the word, Christlike. He is one who has had the blood applied to his heart, and is conscious of the abiding presence of the Christ in his heart and life; one who knows Him who has said, "I am the way, the truth, and the life"; one who is practicing in his daily life the principles which Jesus laid down in that wonderful sermon on the mount; one who is enjoying the fullness of the Spirit, even to overflowing, that it may go out and touch other lives and inspire them to know Him too.

The superintendent is the leader of the Sunday school. According to Bishop Charles H. Brent, the first qualification for leadership is humility. This will be found in the superintendent whose life is wholly consecrated to God. H. W. Webb-Peploe has said, "What God wants is men great enough to be small enough to be used." All great leaders have had in their lives the quality of humility; and Jesus, the greatest of all leaders, was the most humble of

them all. Therefore the superintendent who is a Christlike, humble, consecrated, devoted Christian, cannot help but make an impression upon the pupils of his school.

He should ever keep the main objective of the school in mind. Hurlbut tells us in his teacher training book that "the Sunday school is a department of the church of Christ in which the Word of God is taught for the purpose of bringing souls to Christ, and of building up souls in Christ." The superintendent should never lose sight of this.

A good superintendent is a Bible student, seeking to know the mind of God as revealed through His Word, studying to show himself approved unto God, a workman rightly dividing the Word of Truth.

A good superintendent is a lover of children. The church today must be fed from the school. We must centralize our thought upon the children of the community. Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

We often read the parable of the sower. Some seed fell by the wayside, some on stony ground, some among thorns; but we do not believe the hard beaten path, the stony ground, or the thorny places apply to the heart of the child. It is our conviction that here is the fallow ground in which to sow the good seed, that it may spring up and bear fruit. Children may come to Sunday school because they love their teacher; but what a feeling of gratitude is in their hearts if there is a kindly smile or a word of appreciation or encouragement from the superintendent. Children love to be noticed, and especially by those who are their leaders.

A good superintendent should be progressive. He should have the best interest of the school at heart. This being true, he will endeavor to keep abreast of the times and train himself as far as possible for his work. He should come in to touch with available agencies, attend gatherings—denominational and interdenominational—as the way may open; read some of the best books on the subject; go to the school of prayer, preparation, perseverance, patience, and practice; visit other schools occasionally. He should have a good library of his own and a good worker's library in his school. He should have a well-planned program. Never should a superintendent come before his school unprepared. We cannot expect reverence from the school unless the superintendent comes before the school with an air of reverence and is prepared to carry forth a program in the spirit of reverence.

Not only is preparation for the school session necessary, but he should look ahead through the year, and plan well in advance the special features to be observed. There are other qualifications we might mention, but our space is limited. May we sum it all up briefly in the words of that great Sunday school leader, Marion Lawrence, in his book, *My Message to Sunday School Workers*. "The Sunday school superintendent should have a good head, two good eyes, two good ears, a tongue that knows how to keep silent, two feet, two hands, knees that bend, a broad back, a good liver, and a big heart."—Mrs. Pearl Pender in *The World's Crisis*.

## HE MUST COME AGAIN

By D. G. Harvey

*"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."*—Isaiah 40:10.

ABOUT two thousand years ago there came a man out from the wilderness speaking without fear to the Jews of his day, warning them of their sins. Well-dressed? No, clad in camel's hair. He claimed no high honors for himself, saying only that he was the one crying in the wilderness, "Prepare ye the way of the Lord."—Matt. 3:3; Luke 3:4. This man, John the Baptist, was commissioned to bring the attention of the world to our Lord's first advent. He was faithful. *He did his work* and will receive his reward.

The church today has its great work. The church has been commissioned to proclaim the gospel of the kingdom and the coming of the King (Matt. 16:15). Almost all are familiar with the story of the birth of our Lord, which so-called Christian nations celebrate each December 25. We hear much of His death on the Roman cross and are reminded of His resurrection at Easter-time each year. But of His second coming very little is said. Yet the event is of such importance that Paul saw fit to close each chapter of First Thessalonians with reference to that event. The last message of Jesus to man as revealed to John was, "Surely I come quickly."—Rev. 22:20. Yet sad, but true, this greatest of all events is seldom mentioned in the popular church today.

John the Baptist did his work, used his talent. What will be the reward of the church that fails in bringing this message, that hides its talent?

Our text states, "His work (is) before him." You say, "His work was finished on the cross," and remind us of His words, "It is finished." True, the sacrifice was finished. Even before that He had finished another part of His work. "I have finished the work which thou gavest me."—John 17:4. He had glorified the Father.

But the greatest, the most important, work has not been finished. He who has the power of death is yet to be destroyed (Heb. 2:14).

When Jesus was taken up into heaven, the angels informed His disciples He would return (Acts 1:11). His followers were the last to see Him on the earth; His church will be first to see His return. He will come as a thief to catch away His bride (1 Thess. 5:2); a thief to the world, but with a shout to His church (1 Thess. 4:16) He will catch away His church out of the world during the time of trouble (Matt. 24:21, 22; Dan. 12:1). We are now in the beginning of sorrows (Matt. 24:6-8).

How do we know His coming is near? By fulfilled prophecy. "When the Lord shall build up Zion, he shall appear in his glory."—Psalm 102:16. "And Jerusalem

shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24. Is Jerusalem trodden down any longer? Are the Jews captive? Is Zion being built up? What does it mean? It means that Jesus is coming again, not as the Man of sorrow, but as a King of kings and Lord of lords, bringing with Him the rapture of the church, the destruction of Satan, the removal of the curse, and the restoration of the earth. Please compare Revelation 22:1-4 with Genesis 2:7-10. Proclaim the gospel of the kingdom (Matt. 24:14).

## THE TREE OF LIFE

THE types in the Scriptures that find their antitype in Christ are indeed wonderful. There are so many things that are shadows of good things to come, all of which find their substance in Christ. There is first the natural, afterwards the spiritual. The type is the lesser, the antitype the greater.

Adam is spoken of as a figure of Him that was to come (Romans 5:14). This being so, we are on good scriptural ground in considering the tree of life in Eden as a type of the greater Tree of Life, even the Christ, which is in the midst of the paradise of God (Revelation 2:7).

A type can never be equal to its antitype. The Edenic tree could only perpetuate natural life, whereas the greater will give immortality. The Edenic tree could not give to Adam the mental attitude that would lead to immortality of the body. The Christ Tree of Life will give to the eater a mental unity with God that will eventually be perfected in the divine nature.

Much has been written about the Edenic tree imparting immortality to the eater, even if only once partaking of it. This cannot be for various reasons. Immortality is the divine nature. To possess it is to have life in ourselves. "For as the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26. This is God's objective, so that at the end of Christ's reign of a thousand years "God will be all in all" (1 Corinthians 15:28). No person will be allowed to enter that state until proved worthy by trial. (See Romans 2:6, 7.)

It must be especially noted that before Adam's character was formed by trial it was his right and privilege to eat of the tree of life in Eden. There was no restriction. It was as free to him as the other trees of the garden, the only exception being "the tree of the knowledge of good and evil."

It is not in keeping with God's revealed way of working to place immortality within such easy and haphazard reach of His creatures. Therefore immortality was not a property of the tree of life in Eden. It was there for Adam's benefit in his natural, earthy state. It could not change his nature, but it would perpetuate that nature indefinitely. Death would not and could not enter Eden with such a tree in its midst. Adam, in common with the ani-

mals, had his natural food prescribed. But there was no tree of life for the animals. They would naturally die as they advanced in years. Not so with Adam. The tree of life would rejuvenate him; it was a special blessing to him because he was God's son, made in the image of the Elohim. This means of living on and on was his right, freely given to him by his Creator. It was this right that he lost through disobedience. Without the tree of life death became inevitable.

God's sentence of death upon him was carried out by banishment from the garden and cutting him off from the tree of life. "By one man sin entered into the world, and death by sin."—Romans 5:12.

The only passage in the Genesis account that has been used to teach immortality in the tree is Genesis 3:22: "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." We all know that "for ever" does not necessarily mean eternally. The Jews under the Mosaic law could have lived in the land of Palestine "for ever and ever" if obedient (Jer. 7:1-7). Jesus will reign as King-Priest "for ever and ever" (Rev. 1:6). He will not be Priest when God is All in all. If "for ever" meant eternity, there would be no need to write, "For ever, even for ever and ever."—Daniel 7:18.

The truth is very simple. Adam, having eaten of the forbidden tree, was prevented from also eating of the tree of life. As a sinner his right to the tree of life was cut off. Thus all his posterity, Jesus included, was born outside of Eden into that state of things brought about by Adam's sin; and so the Apostle writes, "In Adam all die."

We will look at the antitypical tree of life. The way that Jesus has become the Tree of Life is not my subject. As the spiritual is so much greater than the natural, so the privileges and blessings in Christ and the life that is in Him far transcend and eclipse all that was prefigured in Eden. It is necessarily so. "I am come that they might have life, and that they might have it more abundantly."—John 10:10. This abundant life is immortality—the life of the Father. Christ is our Tree of Life even now, not the natural life, but the spiritual life. Now we are sons of God.

We are God's handiwork created from the dust of the Gentile earth. We are placed in God's garden. It is our privilege and right to eat of Him (Christ). We live on the luscious fruits of God's Word with Christ in the center as the Tree of Life. So long as we eat of Him, our inner man—the new man—the spiritual man—will never die. He is God's Gift to us. He will never be cut off from us while we are obedient; only our deliberate actions will deprive us of Him. Without Him the new man will grow old and die. With a full and free access to the Tree of Life we are rejuvenated day by day. All this in our mental, probationary state.

Be careful, brethren. What will be with us—immortality or corruption? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

A. E. Harvey in *The Faith*.

## THE TRANSCENDENT CHRIST

Two brief texts of Scripture will serve to direct the trend of our meditations on this theme, Colossians 3:11, "Christ is all, and in all," and John 15:5, "Without me ye can do nothing."

The entire nature and essence of the Christian faith is determined by the person and work of Jesus Christ. Christianity owes its vital existence to Christ, and all Christian doctrine centers in a divine personality. Other religions could be deprived of the names of their founders and their religious principles remain intact, but not so with Christianity; it is centered in Christ, and without Him it would crumble to dust. For this reason the modernistic attacks upon the person of Christ are the more perilous and destructive to the very foundation of our sacred faith. Any teachings that tend to rob Christ of His divine origin or attributes are subtle and satanic and must not be tolerated or entertained to the slightest degree in the heart of a true believer if he is to maintain his fellowship with God and an unclouded Christian experience.

The great question asked Peter by Christ in Caesarea is one of the most vital that can be conceived: "Whom do men say that I the Son of man am?" Everything depends upon our estimate of Christ, and the only answer that will satisfy the Savior is the answer given by Peter, "Thou art the Christ, the Son of the living God." It is impossible to classify Christ with Elijah, Jeremiah, John, or any other of the prophets and great men of the past. He cannot be termed a "good man," or merely a "prophet." He is either the divine Son of God, or a deceiver. Therefore the vital error of any religious system is that which detracts for a moment from the divine nature of Christ. Christ is all and in all to the believer in every aspect of Christian experience and in every step in his approach to God, for "no man cometh unto the Father but by me." This is true from the first experience of conviction to the most advanced stages of saintliness.

### WITHOUT CHRIST SALVATION IS IMPOSSIBLE

*Christ* is the *Way* to God, and the only way. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Regeneration consists not in conformity to any code of morals, good as they may be; it does not depend upon self-effort or keeping the law, but upon our acceptance of a divine Person as our Redeemer and Substitute. "Who-soever believeth that Jesus is the *Christ*, is born of God." Thank God for this sure foundation upon which to rest our faith. As has been said, "We may tremble on the rock, but the rock never trembles under us."

### WITHOUT CHRIST SANCTIFICATION IS IMPOSSIBLE

A true vision of *Christ* as our holiness will lift us out of a multitude of perplexities and confusing controversies.

We shall also experience a new sense of victory over the foes that assail us, a new conquest over carnal desires and

the clamorings of the self-life. Paul cries out in Romans 7, "Who shall deliver me?" and *Christ* is the answer. "The battle is not yours but the Lord's." The trusting heart learns to refer all its problems and conflicts to Him who never lost a battle, and He becomes very real to us as the One who conquers all our foes, and we can sing with the poet:

"All that I need He will ever be,  
All that I need till His face I see;  
All that I need through eternity,  
Jesus is all that I need."

Dr. F. B. Meyer has expressed the thought beautifully in an address on Christ as the complement of our need. He says, "I do not talk about the cross so much as about Jesus who was crucified; I do not talk about the grave, but about Jesus who rose; I do not talk about the ascension, but about Jesus who ascended. *He* is with you and me always. It is not holiness, but Jesus the Holy One. It is not meekness, it is Jesus, the Meek One. It is not purity, it is Jesus the Pure One. Jesus, Jesus, Jesus, not *it*, not an experience, not emotion, not faith, but *Jesus*."

#### WITHOUT CHRIST A MILLENNIUM IS IMPOSSIBLE

The future hope of the church and the only prospect of universal peace and millennial blessing is the coming back of our *Christ*. "Jesus is all the world needs today." It is folly to talk about a "Golden Age" and world-betterment schemes apart from Him. There can be no kingdom without the return of the King. Material progress and scientific discoveries do not necessarily spell moral and spiritual conquest. Much as we value all efforts to bring about world betterment and moral reform to raise ethical standards in society, at the same time we are compelled to concede that the tide of iniquity is rising higher and higher. We can never by human effort extinguish the flames, but can only hope to pluck men out of the fires.

Christ gives us a beautiful prophetic picture of the church age in the fourteenth chapter of Matthew. After He had fed the five thousand He constrained His disciples to go across the sea while He ascended the mountain to pray. As the ship proceeded a storm descended and the winds were contrary. In the fourth watch Jesus came to them walking on the waves, and immediately they were safely in harbor. The church during this age of absence from her Lord is tossed with the waves of worldly opposition and persecution. The night grows darker, and progress more difficult. But she is watching for the coming of the Master, walking on the waves. Immediately He appears the haven of all her hopes will be realized. He will speak peace to the troubled waves, and His presence will be the grand solution of all earth's conflicts, and the culmination of our fondest anticipations.

"Jesus, our watch we are keeping,  
Longing for Thee to come;  
Then shall be ended our night of weeping,  
Then we shall reach our home."  
—J. D. Williams in *The Alliance Weekly*.

## A WISE ANSWER

THREE years ago a lecturer for the Christian Evidence Society was discoursing in the Hall of Science in Old Street Road, London, E. C., to some of Mr. Bradlaugh's followers among the skilled mechanics of that district. He emphasized the truthfulness of the history of the Bible by insisting upon the striking conformity of its references to Egypt with its political conditions in successive generations, now ascertained by our fuller knowledge of the hieroglyphic language—a conviction which seems to penetrate most deeply into the minds of those scholars who are specialists in this subject.

After the lecture on Egypt and the Bible was ended, opportunity was given for comments by the hearers in the Hall of Science. One of them, an earnest and interesting man in middle age who had read somewhat on Egyptian discovery, rose and said that after all he felt himself totally unable to believe the story of the exodus, if on no other ground than the decisive argument that the monuments of Egypt contained no inscription or memorial whatever of so great an event as the Israelitish oppression or of the overthrow of Pharaoh and the miraculous destruction of his army in the Red Sea. This produced hearty and general applause.

It was, however, answered to him that no nation has ever been known to set up memorials of its own wickedness and tyranny, much less of its own disastrous defeats. The permanent convincing memorial of the truth of the origin of Israel in Genesis and of the exodus from Egypt was the history of the people of Israel, who testified to their own servitude to the Pharaohs by the permanent Passover and to their deliverance, which must have been accomplished by some power equal to the forcible rescue of a nation of valuable laborers and slaves from the grasp of the most formidable military monarchy in the world of that day.

This fact that defeat is commemorated by silence, and victory by public monuments, was further shown by the example of Waterloo. England abounds with literary and monumental memorials of the decisive battle. Bridges, streets, crescents, railway stations, public monuments everywhere perpetuate the memory of Wellington and his victory. But in Paris, in France, the name of Waterloo is never seen or heard. You will look in vain for a single monument or inscription which perpetuates that overthrow. Would it be safe to conclude that there had been no battle of Waterloo in which Napoleon was overthrown? No, you look to the victors for the monuments.

It was thus with Egypt and Israel. It is only just to our Old Street auditors to say that they frankly admitted by cheers the fairness and sufficiency of the explanation; but this was an example of the rule that popular objections made on the authority of learned skeptics can often be removed by an unlearned appeal to common honesty and that the most victorious defense of the Bible before the common people against the destructive criticisms of men without



spiritual insight is often found upon the very surface of the Bible itself in that tone of truth and godliness which all men appreciate and which is altogether inconsistent with theories of late traditional elaboration by Elohist, Jehovist, or Sacerdotalist dealers in folklore and imposture. A literary criticism, springing from a secret hostility of men to the supernatural and divine in their souls, is necessarily fatal to fair dealing with the Bible.—*Edward White*. Selected by R. A. Curtis.

## THE WEALTH OF TURKISH SULTANS

FOR five hundred years the Sultans of Turkey have been amassing fortunes in treasures, some of which the present regime would not be averse to changing into ready money to help out their present precarious condition. These treasures include gifts of other sovereigns of Europe and Asia and also trophies of war. The curators of the Kapout Museum, Istambul, now have them on display; and although they now fill four rooms, there remain hundreds of other cases still to be opened. They represent many millions of dollars. The appraisals which have been made in recent years through experts have not been made public.

## IMMORTALITY

IMMORTALITY, as we teach it, is the sole prerogative of God, the One who, Moses said, lifts His hand to heaven and says, "I live for ever." No created being could or would dare make such an assertion. Paul asserted that "he only hath immortality." And again, "Now unto the King eternal, immortal, invisible, the only wise God." etc. But to man a ray of hope was given; for "to them who by patient continuance in well-doing seek for glory, honor, and immortality, God will render eternal life." Eternal life will include the other three. Some people have asked me to define the difference between Eternal Life and Immortality. The only answer I could give them logically is that immortality represents a quality and eternal life a quantity. And this is surely taught by Paul in the great fifteenth chapter of the First Epistle to the Corinthians, where he says that "this mortal must put on immortality, and this corruptible must put on incorruption," both of which represent quality, and adds that "death is swallowed up in victory," the power of an endless life, the climax of all.

The Reformation, headed by Luther, began a crusade against Romish doctrines and practices, such as prayer for the dead and to the dead and absolution for the so-called "dead" in purgatory. Luther claimed that according to the Scriptures man sleeps until the resurrection. Tyndale and many other reformers also held the same doctrine. Many suffered death for their faithful testimony. Luther said that the doctrine of the immortality of the soul came off "the dunghill of Romish decretals."—E. W. Gad in *Words of Life*.

## THY KINGDOM COME

*Continued from page 3*

I am a firm believer in American institutions and in American principles of government. If it were possible for men to govern themselves successfully, I believe that a government like ours is best calculated to do so. But even under the favorable conditions provided for in the constitution of this great commonwealth, our citizens are rapidly and unmistakably proving themselves inadequate to the task they have assumed. They cannot govern themselves satisfactorily.

Why do we pray, *Thy kingdom come*? First, for the reason I have given: the people have lost faith in the governments of men. At least they have lost faith in the ability of their leaders to provide for all their needs. They have lost faith in the power of their governments to establish and maintain peace. In a measure they have lost faith in the judiciary which they themselves have chosen to dispense justice. And last of all they have now come to lose faith in the officers of the law to protect their persons and their property from the assassin and the bandit. And so, when the arm of flesh fails them, they are driven to God, and they pray: *Thy kingdom come!*

They hear the internationalist's cry of, "Peace, peace; when there is no peace" (Jeremiah 8:11), and observe how "sudden destruction cometh upon them" (1 Thessalonians 5:3) immediately thereafter. And of course, they lose faith, not in God, but in men. Driven by the desperation of despair, they remember GOD—the God of their fathers whom they in their prosperity had almost forgotten—and turn to Him in prayer: *Thy kingdom come!*

For they know that the Word of God has gone forth; that it cannot return unto Him void, but will accomplish that which He pleases; that it will prosper in the thing whereunto He sent it; and that the earth will be filled with gladness and crowned with prosperity and peace *when God's kingdom comes!*—*G. E. M.*

## "TILL HE COME"

"Till He come!" Oh, let the words  
Linger on the trembling chords;  
Let the "little while" between  
In their golden light be seen;  
Let us think how life and home  
Lie beyond that "Till He come!"

Clouds and darkness round us press,  
Would we have one sorrow less?  
All the sharpness of the cross,  
All that tells the world is loss,  
Death, and Darkness, and the tomb  
Only whisper, "Till He come!"

—*Bickersteth.*

## GHOSTS OF PERSIA

By Arlen Marsh

**P**ROOF of the existence of Jehovah or of its own correctness never can be built successfully on the premise that the Bible is true. Logic calls an attempt to do so the fallacy of simple iteration; for it is obvious that there is fault in that reasoning which endeavors to establish the being or state of a thing by the assumption that, since the thing is, it is. There are few more absurd arguments than this.

Yet this type of thought is the philosophy that commonly is used to establish the truth of the Bible and the being of God. Efforts to inject some thread of logic into religion usually meet with the plea, "But faith is all we need. We must accept everything on faith." Nevertheless, no man of intelligence would believe in Christianity if he could not prove to his own satisfaction that all Scripture actually is given by inspiration of God.

Predictive prophecy (in the exact meaning of the word, prophecy has reference to anything said or commanded by the Deity) is in its proper sphere when used to reach a definite conclusion regarding the veracity of the Bible. No greater or more effective proof of its truth can be found than the fulfillment of events foretold by it to occur far in the future. For this reason, and not for the mere slaking of curiosity, an analytical examination of such books as that penned by Daniel is of extraordinary value.

As was commented in "A Voice From the Gate of God," published in an earlier issue of this paper, the Medo-Persian Empire swept over dissolute and degenerate Babylon about 538 B. C. It was, however, some sixty years before that date that Jeremiah inserted in the midst of the judgments pronounced upon the peoples of the earth, "Make bright the arrows; gather the shields; the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord."—Jeremiah 51:11.

In accordance with the vision dreamed by Daniel in the king's palace at Shushan, capital during the reign of Artaxerxes of the Medo-Persian kingdom, the Medes during the incipient stages of the empire were the more powerful of the two nations. However, Cyrus the Great caused the greater horn of the ram of Daniel 8 to grow with astounding rapidity by permanently subjecting the Medes to the sceptre of the Persians. (Incidentally, this places credence on the contention that "Darius the Median" of Daniel 6 and 9 was merely a ruler over Chaldea, subservient to the true emperor; for at the time indicated the Persians, and not the Medes, were in control of the government. Perhaps Daniel 9:1 lends force to the argument: "Darius . . . which was made king over the realm of the *Chaldeans*.")

Following hard upon the seizure of supremacy by the Persians, the empire began faithfully, if unconsciously, to fulfill the predictions made of it by the prophets of om-

niscient Jehovah. Like an avenging sword it hurled "impregnable" Babylon to the ground on the very night that Daniel interpreted the handwriting on the wall for Nebuchadnezzar's grandson. Liege was anticipated, but without a struggle. Rapidly the kingdom pushed "westward, and northward, and southward, . . . and became great," as had been foretold by Daniel in the third year of the reign of Belshazzar of Chaldea.

Represented by the silver of the great image, this empire of the Medes and Persians was in a sense, although greater in area and military power, inferior to Babylon, the head of gold. No architectural triumphs or engineering feats marked the Medo-Persian civilization: more like Assyria, it developed a tremendous brute force and sagacity (characteristic of the bear which indicated it in Daniel 7); but it failed to approach the vast constructive activities maintained by Nebuchadnezzar.

Two years previous to the revelation involving the ram with its unequal horns Daniel "had a dream and visions of his head upon his bed." Four beasts, rising from the "great sea" of earth's peoples, passed before his mental vision. A lion stood for Babylon, a bear for Medo-Persia. Even the three great provinces crushed by the latter nation were indicated by three ribs clenched in the animal's teeth. Truly, in a metaphorical sense, the creature did "devour much flesh"; for Susiana, Parthia, and Lydia, together with Egypt and Armenia, offered but ineffective opposition to the hordes Cyrus had collected.

But the kingdom made great in Nebuchadnezzar's eyes was not the only man-supported nation to fall. Connected with each of the predictions made of the victories of the Persians was a statement regarding the conquest by the emperor of Greece—Alexander of Macedon; and at Granicus, Issus, and Arbela, the Medo-Persian army turned in rout before the Grecian hosts, leaving a man of thirty years undisputed ruler of western Asia. In every detail the history of the world as unfolded by God years before its actual occurrence was fulfilled. The ghosts of Persia as well as the voices from Babylon serve to establish the impregnable truth of the Bible and the wisdom of an all-wise Jehovah.

## THE FALSE AND THE TRUE

*Continued from Front Page*

crooked and perverse generation. These recognize the fact that Christ's friends are those only who make His revealed will the standard of their behavior and who do what He has told them. Anything outside of this simple and reasonable definition is also outside the circle of His recognition and is not Christianity, however pompously it may put forth its demands to be so considered and however swiftly learning and rank and station and wealth and numbers may rush to the support of its false and baseless pretensions.—Selected by R. A. Curtis from the writings of Robert Ashcroft in *The Scriptures Opened*.

# National Berean Department

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"AND HE THAT OVERCOMETH, AND KEEPETH MY WORKS UNTO THE END, TO HIM WILL I GIVE POWER OVER THE NATIONS." — REVELATION 2:26.

### "WHATSOEVER THINGS ARE LOVELY"

*"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."*

FOR the work-bent mountain woman whose untutored mind is touched by the sweetness of the wild blossoms she has brought into her home; for the long-fingered, long-haired pianist who loses his soul deep in the divinity of Beethoven and Wagner and Rachmaninoff; indeed, for men and women in every rank of life, loveliness in some form is a respite from the sometimes unlovely round of Things As They Are in this sadly-mismanaged, man-run world. Man occasionally looks away from his petty plans to the widespread beauty God has placed everywhere; to the bright stars, distant and pure; to a bit of rose-flame sunset reflected suddenly in a little puddle; to the golden, glorious songs and promises of the Bible.

The "occasionally" is the sad part of it. Too many people classify church work, with the reading of books and studying music, as "very nice, if one has the time and money." They consider religion a luxury, something they cannot have every day, thereby missing the whole purpose of Christianity and refusing to admit the supremacy and authority of God's beautiful plan. How much more pleasant and worth-while it would be to make of one's religion a lovely living thing! How infinitely blessed is the Christian who consecrates his whole existence to Christ so that the beauty of his faith shines in all the inconsequential events of everyday life! Knowing such a person is as inspiring as masterpieces of art and literature and music.

Christian young people, let us all try to make of ourselves beautiful temples to our Lord, that we may experience that supreme, unimagined loveliness when "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."—Isaiah 35:1, 10.

### WHOM DO YOU OBEY?

OBEEDIENCE goes hand in hand with faith. Where one is found, the other is also. When one believes the gospel promises and truly repents, he must change his course of life from sin to righteousness, from disobedience to obedience.

When a foreigner becomes a citizen of this country, he promises to be loyal and to obey its laws; and the person becoming a Christian must do the same thing.

God requires obedience; and if one does not obey, everything ends in death. Obedience is necessary even in everyday life; for instance, when a man works in a factory, he will soon be discharged if he does not obey the laws of the factory. Obedience is only another name for teamwork.

When one is a sinner, he is free from righteousness according to Romans 6:20. When he is free from sin, he must be a servant of God. We have to be servants of one or the other.

Life offers but two ways of living, described clearly in the following scriptures: Romans 6:16; 6:23; 5:19; 2:6-8; Galatians 6:8.

Romans 6:16-23 outlines them very clearly.

#### Obedience to Sin

Service to sin  
Freedom from righteousness  
Works of iniquity  
Ends in death

#### Obedience to God

Freedom from sin  
Service to righteousness  
Works of holiness  
Ends in life

The consequences following disobedience are: many are made sinners (Romans 5:19), indignation and wrath (Romans 2:8), flaming fire and vengeance (2 Thessalonians 1:8).

God wants us to be as obedient as children are to earthly parents (Colossians 3:20), as citizens in the world (Titus 3:1), and in every relationship of life (Colossians 3:18, 22); then to be obedient that we may be prepared for the greatest of all blessings, eternal life.

—Edna Ebert, Kokomo, Indiana.

The above article is written on the theme of Lesson 38 in Senior Berean Book One. It contains an interesting and timely message.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“Unto you is born this day in the city of David a Saviour, which is Christ the Lord.”*

### WHAT CHRISTMAS MEANS TO ME

WHAT a difference there is between the way we celebrate Christmas and the way we celebrate our own birthdays! We expect gifts from our friends and our loved ones on our own birthdays; we look forward to an especially nice dinner or supper or party—to receiving, rather than giving. But on the day of all days in the year, Christmas, we think only of the joy of giving to others, small though our gifts may be. And that perhaps is the reason Christmas is such a day of joy, a day in which love rules.

First, God's great love caused Him to give us the most wonderful Gift in all the world—His Son, our Savior. And it is love that makes Christmas such a happy time—love for God, and love for Jesus, and love for our parents and friends. It is love in our hearts that causes us to want to show to those around us our gladness for God's great Gift. For you know if we give to those around us, especially to those in need, we give to God; and that is the only way we can give to Him.

There is another way we can give other than by gifts wrapped up in soft tissue paper and tied with a pretty red bow; and that is by giving ourselves, not only on Christmas, but all the year round! Not one of you is too small to spread the Christmas spirit of love around you. Some of you can tell the lovely Christmas story to little brother or sister—how the shepherds heard the most beautiful music sung by angels and how they hurried to tell others all about it.

Some of you can sing Christmas carols to those who are sad. How many of you know the one that tells how the little Lord Jesus lay down His sweet head in a manger? “Luther's Cradle Hymn,” it is called; and it sounds so sweet sung by little voices like yours. If you do not know it, learn it and sing it to some one who needs a smile of love on Christmas Day. Here it is:

“Away in a manger, no crib for His bed,  
The little Lord Jesus lay down His sweet head;  
The stars in the heavens looked down where He lay,  
The little Lord Jesus asleep on the hay.

“The cattle are lowing; the baby awakes;  
But little Lord Jesus no crying He makes.  
I love Thee, Lord Jesus, look down from the sky,  
And stay by my cradle till morning is nigh.”

Then there are other beautiful songs of Christmas. “O Little Town of Bethlehem,” brings before our minds the picture of the little sleeping village and the visit of the angels on the night the dear little Baby Jesus came to Mary, His mother. And there is, “While Shepherds Watched Their Flocks,” telling us how on the still night air beautiful music came to the ears of the watching shepherds; and with what joy they hurried to find the Babe!

Their hearts bursting with happiness, the shepherds returned from their trip to Bethlehem, thanking God for the beautiful music of the angels and the visit at the stable where they had seen the baby Savior. And we imagine if they lived to be old, old men they never forgot the wonder and the love and the beauty of that night.

And so we, because of that first Christmas, go about spreading cheer and kindness all about us. In Sweden, it is said, a sheaf of wheat is placed on a tall pole for the birds' Christmas feast, and all the animals are given an extra feed of the very best grain. They do this because the Christ-child was born in a stable and the spirit of kindness should include all, even the animals.

In Norway, we are told, every wanderer or homeless person is taken in and fed and warmed and comforted. For they have a little legend that the Christ-child goes from door to door in disguise, and they do not want to turn anyone away for fear it may be He.

Now, we know that Jesus does not really wander over the world knocking at everyone's door; but He does come to us and knocks at our hearts asking us to let Him in so we may come to know Him and have Him for our Friend all the time. And when we have learned about Jesus for ourselves, He wants us to tell others about Him, that He may go into their hearts and be their Friend as well as ours.

More wonderful still, after a while this Christmas Gift from God—Jesus—will come back to the earth again and bring the joy and the gladness to all the world the angels told the shepherds about so long ago. And when He comes, He will call His friends to meet Him and to be with Him forever after that time.

I know you will all want to be called to meet Jesus when He comes the next time and see Him just as He is today. For He is no longer the little baby that lay in the manger, but a grown-up Friend who loves you more than anyone else does. So let us try to live as He wants us to do now and be ready when He comes.

# With Our Sunday Schools

LESSON 13. — December 25, 1932

## GOD'S GIFT TO MAN

Luke 2:1-20

Devotional Reading: Isaiah 9:6, 7

### GOLDEN TEXT

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

#### A STUDY OF THE SUBJECT

**Topic: God's Gift to Man.**

**Basic Truth:** "The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

**I. A Love-prompted Gift.** (Luke 2:10, 13, 14.) Jesus Christ, God's richest Gift to mankind, was prompted by love, divine love. It was a love that was limitless in its scope, for it embraced the entire world. The gifts of the wise men were also prompted by love. Upon these two examples is based the practice of Christmas giving. Giving of the best we have to those who need it most, not in our own name, but in the name of our Lord Jesus Christ, such is the true love-prompted motive behind all Christian giving.

**II. A Rich Gift in a Humble Casket.** (Luke 2:8-12, 15-18.) The humble circumstances surrounding the Savior's birth serve to emphasize, rather than to diminish, the wonder and the glory of the event. The appeal of the picture is first to the poor. Those in the most humble circumstances are made to feel that One born in a stable and reared at a carpenter's bench is able to both understand and sympathize with them in every need. On the other hand, no prince was ever brought into the world under more glorious conditions than those that marked the birth of the Prince of Peace. Nothing of His divine majesty was sacrificed by the sordidness of the surroundings in which He first saw the light of day.

**III. A Gift of Increasing Value.** (Luke 2:19, 20.) The most prized gifts are those whose value increases with the passing years. And such was the Gift of God to man. During the centuries that have intervened since God showed His love for the world by giving His Son for its redemption, the richness of that Gift has been multiplying year by year as the influence of Christ has extended farther and farther into the darkness of the world. Yet the fulness of its value will not be appreciated until He returns to set up His kingdom of peace and of righteousness, and the glory of God shall cover the earth as the waters cover the sea.

#### PRACTICAL APPLICATIONS

**Good Tidings:** Our Christmas lesson not only tells of the good tidings which the angel brought the lowly shepherds, but it is good news to all. This joy, real joy, is for all people. And the part that makes it real joy and good news is that this child that was born on that memorable night was the Savior of mankind. This event was the fulfillment of the long promised "seed" that should bruise the serpent's head. What a glorious sight it

must have been when the heavenly choir appeared in heaven singing that glorious song of hope! It is no wonder the shepherds "made known abroad" what they had seen and heard. If Christians of today would be as enthusiastic in proclaiming the good news of the glorious appearing of Christ in His soon coming again as the shepherds were in telling of His first appearing what change would be wrought, both in the lives of the worshippers and those that hear.

**Peace and Good Will:** The song of the angels was a song of hope. They sang of the time for which we pray, "Thy will be done in earth, as it is in heaven". Ere long He that is to come will come and will not tarry, and He shall usher in that reign of righteousness which shall bring peace and good will toward all men. See Isa. 32:17. Those who are waiting for this great day will be like those who were waiting for His first advent. They will rejoice. But those who are not will be like Herod and his kind; they will be disappointed.—C. E. R.

#### THE GOLDEN TEXT

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." The Father alone knows how to provide gifts far beyond what any human can ever think or know. It is the Father who gave us life and maintains it—the greatest gift perhaps of all unless it be the gift of His Son. Both these gifts are so great that I wonder whether we appreciate them or just take them for granted. Without these gifts we would be as a lump of clay, and yet how many fail to appreciate them and stop long enough daily to thank the Giver for them.

We have these gifts now, and added to them are the air that we breathe, the sunshine and the rain, together with the many beauties of nature. Who can say that our Father is not a loving Father, or that He cares nothing for His children? Let us learn to appreciate all that the Father has given us and thank Him for them, and then may we receive that other gift that is in store for them who believe on the Son and have put on His name. That gift is eternal life through Jesus Christ our Lord. (Rom. 6:23.)—L. A. R.

#### YOUNG PEOPLE AND ADULTS

**Jesus, the Teacher of Peace and Good Will**

"For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called Wonderful, Counsellor of the mighty God, of the everlasting Father, the Prince of Peace."—Isa. 9:5, Leeser. Isaiah proclaimed Christ as earth's Peacemaker. The angels

proclaimed peace at His birth. Jesus Himself taught the new gospel of "resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also", and "love your enemy, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5:39, 44.

Jesus kept His own commandments, as is testified by Peter. "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—1 Peter 2:23. He left us this wonderful example and asked us to follow Him. Those who will shall be blessed. Even the animals will be at peace with one another and with all mankind.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (See Isa. 11:6-9.)—H. A. S.

#### INTERMEDIATE CLASS

##### What Christmas Means to Me

How appropriate that the last lesson of this quarter should fall on Christmas morning! All during the past three months we have been studying the manner of living that Jesus taught, pertaining to both our private and public life. Today we will consider Jesus Himself, the manner and purpose of His first coming and also of His second. The story of Jesus' birth is such a beautiful and dramatic one that we never grow tired of it. The incidents that accompanied it never occurred with another individual's birth, plainly manifesting that He was the Son of God, the Savior of the world. Why did the world stand particularly in need of the Savior at that time? The angels sang of peace on earth and good will to all men. Show how Jesus brought these to a sin-sick world. He sowed the seeds of faith and hope and love, and these have been growing throughout the centuries since then and will bring forth a harvest that will cover the earth when He comes again. Find references that show that the purpose of His second coming is to make world-wide the blessings He showered upon a few at His first coming.

Think deeply over the question, "What does Christmas mean to me?" If it does not mean all it should, if it means a day of receiving instead of giving, a day of feasting rather than sharing, let's reverse our positions and cause Christmas to mean what our Savior designed it should—a day of giving of ourselves to those about us in love and kindly deeds. And in the meantime let us pray, "Come, Lord Jesus, and come quickly."

—M. G.

## AMONG THE CHURCHES

### WATERLOO, IOWA

Sunday, Nov. 5, was a day of joy for the brethren of Waterloo. The morning service was given over to the thought of communion, the Lord's Supper immediately following the sermon. The rejoicing came as the result of Sr. Evelyn Phillips' definitely entering the fellowship of the Church of God and receiving the right hand of fellowship. Sr. Phillips comes to us from the Christadelphian body. Bro. and Sr. Phillips have long seemed to belong with us; for, while they held membership elsewhere, they cooperated with us heart and soul.

We enjoy our work in the new church and think it a vast improvement over the house-to-house way. It not only affords us a regular meeting place, but it is a place where strangers drop in now and then. Preaching services are held twice each Sunday besides the regular Sunday school and Berean class. Things are going as well as could be expected in these troublesome times. The Waterloo brethren are thanking God for His temporal and spiritual blessings as they come and are trusting Him to give the work success.

Charles W. Howe, Pastor.

### GRAND RAPIDS, MICHIGAN

Our annual business meeting was held on Dec. 2. A very splendid attendance of the church body was present, and a beautiful spirit prevailed as officers were selected to direct the work for the coming year. Installation services will be held as they undertake their duties, and we pray God's directing hand may help them to serve wisely.

The Christmas program is being prepared, and due to insufficient space in our building it is to be given at the Godwin School auditorium Friday night, Dec. 23.

We are all getting ready for our series of special meetings to be held the first half of January. Bro. Magaw expects to be with us, and we hope to draw very close to God as a result of this special work.

F. E. Siple, Pastor.

### "KEEPIN' COMPANY"

Woven around the beautiful love story of Jacob and Rachel, Bro. Marsh gave valuable advice to the young people in his sermon "Keepin' Company" Sunday evening, Dec. 4. We could not but wish that all of our young folks could have heard him suggest that in seeking companions for life they should look for qualities that endure. For they are not "Keepin' Company" for only a few short months, but for life. In closing Bro. Marsh pictured the union of two hearts who go down the path of life together, with the smile of God upon them.—M. G.

### HERALD RECEIPTS

Clarence Lapp (for others); Earl Corbaley; Harriet E. Boice; Mrs. Ed. Tomlin; Mrs. C. Seely; C. B. Compton (for others); Lucy B. Groat; Harry Gockler (for others); Mrs. Lilian S. Railton (for others); Mrs. Fred Martin; A. J. Hoke; Gilbert Bottolfs (for self and another); Herman Dickel; Mrs. S. A. Dorris; Harvey Krogh (for another); Jesse Robins; D. F. Beck; Minnie Kerr; Leila E. Whitehead (for others); Mrs. Arthur Barnett; Mrs. Allen Johnson.

### HOLBROOK, NEBRASKA

The following, taken from The Holbrook Observer of December 8, will be of interest to our readers.

"Full house and rapt interest are the order of the day at the evangelistic meetings being conducted at the Church of God. The three services Sunday were before capacity audiences.

"Evangelist F. L. Austin has in all of his discourses been urging the Word of God as the one only Text from which man is to be informed of God and His purpose; and promises to man. Not only is God's Word the only instruction unto salvation, according to Mr. Austin's analysis, but he also declares that obedience to His Word would most quickly solve man's current problems. Back-to-the-Bible would solve the world depression, according to this evangelist, more quickly and more completely than any other move man can make.

"None could exalt Christ more highly than He is being exalted in this series of gospel studies. He has been emphasized as God's well beloved Son, and as man's Savior, Redeemer, Resurrection, Life, and King. Only in and through Him do man and this old troubled world have hope, according to these proclamations at the Church of God.

"The subject of sermon tonight (Thursday) is announced to be, 'Some Startling Signs of the Times.'

"It is the intention to continue these services throughout this week and next at 7:30 each evening and Sunday at 11:00 a. m., 2:30 and 7:30 p. m., excepting that no service will be held Monday night.

"On Monday evening last, Mr. Austin addressed a packed house at the Dunbar school house."

### CHRISTMAS OFFERINGS

Janet Nicholson	\$10.00
Mr. and Mrs. F. L. Marsh	14.00
Ida Vogel	3.00
Mrs. Levona Thompson	10.00
Happy Woods Sunday School Hammond, Louisiana	8.40
Dixon Church Sewing Society	10.00
C. B. Compton	10.00
Dorothy Magaw	3.00
Mrs. C. A. Harris	5.00
Mrs. Minnie Kerr	1.00
Margaret Ellis	3.00
D. F. Beck	3.00
H. B. Hathaway	10.00
Mrs. S. A. Dorris	3.00
Mr. and Mrs. A. J. Hoke	3.00
Mrs. Lilian S. Railton	8.50

Total \$107.90

### WALL MOTTO FOR SALE

"The Call of the Church for Men" is a striking poem written by R. H. Judd, which was printed in The Herald of April 21, last year. Bro. Judd has a large stock of these poems on hand, printed on durable card for five cents each, and on ordinary paper for one cent each, of which he is anxious to dispose. Those on cardboard make a neat wall motto. If you can use some of these, it will be much appreciated by Bro. Judd. Address him at 111 Milverton Blvd., Toronto, Ontario.

### CHRISTMAS SUBSCRIPTIONS

You can have The Restitution Herald sent for an entire year to a friend for only One Dollar and Fifty cents (new and Christmas subscriptions only), which would bring them a Christmas present each week filled with the very spirit of Him whose birth you desire to commemorate.

This would include, of course, all the special doctrinal and prophetic numbers of the paper which are being planned for the coming year to especially attract and interest those who are strangers to the truth as it is taught by the Church of God.

We will send an attractive "Christmas Gift" announcement with each new subscription, informing the recipient of the source of the gift.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Ida Vogel; Mr. and Mrs. Leland Hanson; Mr. and Mrs. Harold Starbuck; Margaret Ellis; Mr. and Mrs. F. L. Austin; H. S. Lasher; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Silas M. Claypool; Mr. and Mrs. Chas. Netts; Lawrenceville Church, Springfield, Ohio; Sunshine Class of Lawrenceville Church; Mrs. D. F. Beck; Loren Burnett; Clyde Randall; Mr. and Mrs. Chas. Updike; Mr. and Mrs. T. M. Savage, Sr.; W. M. Bowers; Sadie Savage; Lucy B. Groat; Anna Hammond; Mildred Stantial; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mrs. I. W. Gould; Mrs. C. Seely; Elsie M. Moore; Mrs. M. Shea; Ellison Shea; W. A. Reid; Clarence Lapp.

### THANK OFFERING

Mrs. Allen Johnson \$3.00

### JESSE A. HOGUE

Jesse A. Hogue died at his family home at 435 Kings Rd., Corvallis, Oregon, on Saturday, Oct. 1, following a brief illness. Mr. Hogue had been in good health and had been operating his farm north of the city until a short time ago, when he moved to Corvallis. He was taken ill with heart disease on the preceding Thursday.

Mr. Hogue was son of Clinton and Lucy Strong Hogue; and he was born in Kansas, Jan. 23, 1872. He was married to Sr. Flora E. Hogue on April 23, 1923. Besides his widow he leaves five daughters, one son, and three step-daughters.

The funeral service was held at Corvallis, on Tuesday, Oct. 4.

Do not forget to place The Herald at the top of your Christmas shopping list!

### SPECIAL OFFER OF TITHING LITERATURE

The Layman Company, 730 Rush Street, Chicago, will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions entitled, "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and samples sent on request include a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten week's program of silent, church-wide education at trifling expense. Please mention The Restitution Herald; also give your denomination.

## LORENZO DON DECKER

Lorenzo Don Decker, oldest son of Peter and Carolyn Decker, was born in Canada, April 20, 1855, and passed away on Nov. 15, 1932, at his home in Blanchard, Mich. He came to Michigan at the age of 5 years, his parents being among the first settlers in Millbrook Township.

He was united in marriage to Cora Munn, Oct. 10, 1878. To this union seven children were born, all of whom are living, except Archie, the oldest son, who passed away in 1916. He leaves a wife and six children: Mrs. Lewis Childs of Lansing; Orrie of Meadowlands, Minn.; Clyde of Alma; Mrs. R. Theil of Detroit; Mrs. Roy Riley of Pontiac; Mrs. Joe Douglas of Lansing; also 17 grandchildren and 9 great-grandchildren; one brother, Hazen, of St. Louis, Mo.; and 3 sisters, Mary E. Munn, Mrs. Lottie Sheets, and Mrs. Mabel Patrick, of Blanchard; many cousins, nieces, and nephews; besides a host of friends.

He was a devoted husband; a kind father; a friend to be depended on at all times; an honest, upright citizen, never shirking a duty and never afraid to stand for the best things.

In his early youth he gave his heart to the Lord and ever remained true to the cause of righteousness.

His work is ended; he stood the test and could say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." His life has been a life of usefulness in the home, the community, and the church where he will be greatly missed.

## SERVICES AT ROCKFORD, ILLINOIS

Sunday school is held each Sunday, beginning at 9:45, followed by preaching services at 11:00. The Bereans meet every Friday evening at 7:45 for Bible study. All these services are held at the regular place of meeting, 1904 North Main Street. Visitors are always welcomed.

Do not forget to place The Herald at the top of your Christmas shopping list!

## THE RESTITUTION HERALD

Published by

National Bible Institution  
Oregon, Illinois

**Subscription Rates.**—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

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

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

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 HEBREW PEOPLE"

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

## FOR SALE

"Christ in Gethsemane," a beautifully colored, well known picture, printed on stiff parchment and mounted on light board; suitable for gifts, class rooms, and churches, and as prizes for Sunday school, Berean, and church contests; for sale at Fifty Cents each by the Golden Rule classes of Oregon, Illinois. Address Frederick Claussen, Oregon, Illinois.

## BETWEEN YOU AND ME—

Sr. Connie Ramsey of Arkansas asserts that The Herald "grows better and better" and prays for the blessing of God upon its management. We thank you, Sr. Ramsey.

Sr. P. N. Benn, 108 Rockwood Ave., Dayton, Ohio, tells us of a literary club in that city that is taking Bible as one of the books to be studied in classic literature. Sr. Benn will direct the work of the club on Dec. 28.

The churches everywhere are planning their Christmas programs. May each one be a great hope-building, spiritually- uplifting program that features not only the historic fact of the Lord's first advent, but the still more glorious assurance of His speedy return to the earth.

The N. B. I. is retailer for the Standard Publishing Company, Cincinnati, Ohio. This concern publishes the most attractive line of Sunday school supplies now on the market, and their literature comes nearer to meeting the doctrinal demands of our people than any publishers other than our own. Let us know your needs in general supplies for the Sunday school, particularly for the younger classes. A catalog will be sent on request.

Again, as has often occurred in the past, our limited supply of extra Heralds was exhausted to supply the demand for copies for free distribution among friends of our subscribers. We are glad that The Herald is found to be of value in spreading the gospel of the kingdom throughout a needy world.

In a very interesting letter from Bro. and Sr. H. S. Lasher, Burlington Flats, N. Y., we are informed they are leaving immediately to spend the winter in Florida. They speak encouragingly of the material success they have enjoyed the past year and inclose a generous contribution to the general work. May God continue to bless and keep them until the Master comes.

Responses are beginning to come in from the individual appeal for funds which was sent out by the board a few days ago, and while it is too early to draw any definite conclusions as to the final result, it is evident that the brethren appreciate our difficult position and are putting forth every effort to relieve us. In some cases families are uniting their contributions and sending them in together. Some congregations are doing the same thing. Dorcas societies are also assisting in this way, and Sunday schools are contributing to the immediate needs of the institution. May God bless you all and move all who can possibly do so to lend their support both in prayer and in money at this trying time.

Bro. S. W. Harlan, Holbrook, Nebraska, is recovering from a recent illness. Bro. Harlan has been one of our most faithful workers for many years. We pray for his complete recovery.

Do not forget to order a supply of the forthcoming "Russian Number" of The Herald. It will contain some valuable prophetic information of a most timely nature.

Sr. Mary F. Wolf of Nebraska when sending in her renewal to The Herald says, "The Herald is all the preaching I have. I look eagerly for its coming every week. Now that we are in perilous times it behooves us to read a great deal and to watch and pray also."

We regret to learn of the death of Sr. Alma Hall, of Lincoln, Nebraska, which occurred on December 3. Particulars are not yet available.

Sr. Harriet Reed of Arkansas City, Kan., says she "would not know how to get along without The Herald, and cannot understand why any of our people can fail to support it. . . . I can hardly wait for its coming each week."

The Fonthill-Niagara Falls churches are planning a union New Year's eve service and social gathering. How splendid it would be to watch the old year out and the new year in on our knees before God, with our voices lifted in prayer and an open Bible in our hands!

The young people of Minnesota have organized a state Berean society and have affiliated with the National Berean Society. Miss Ella Randall, Box 136, Mora, Minn., is the secretary. Further information will be given by the Berean page in a later issue.

We wish to announce that we are planning a series of special issues of The Herald for the near future, each of which will treat of some particular matter of spiritual or prophetic interest. For instance, our New Year's number, out on Dec. 27, will have to do largely with the European situation, emphasizing the prophetic position of Russia, the spread of "Red" propaganda and political developments in that part of the world in the near future. Bro. Geo. B. Alldridge will contribute a thoughtful article on "Prophetic Russia"; Bro. C. E. Randall, "Is the World Going Red?"; while the editorials will treat of "The Bear That Walks Like a Man." Better order extra copies in advance to be sure your friends are supplied.

## THE PASTOR AND HIS SALARY

By C. E. Randall

*"Where there is no vision, the people perish."*

WE MUST be forward-looking to adequately handle present problems. "Sufficient unto the day is the evil thereof," has nothing to do with planning for the future. Problems that are properly handled at the present are those which some one or group made provision for in the "yesterdays." If as a church we are to grow, we must visualize, estimate, and evaluate the needs of tomorrow.

The future of many of our churches is being threatened. Hard times are doing it. Our ministers in the majority of instances have been underpaid. They have not received salaries commensurate with other incomes or which their office required. For workers to take churches at such mea-

ger wages that they can hardly meet board bills or pay transportation charges is to develop a condition that they themselves must suffer for in years to come. Such a low standard is bound to cheapen the profession and force out the better-qualified.

It is commendable for pastors to share in the suffering and depressed condition of their people. All are doing this. But to shelve our "better minds" and to employ young men with limited Bible knowledge because they can be hired at twenty to forty dollars per month is not the better part of wisdom.

Our two church boards (Fonthill, Ont., and Niagara Falls, N. Y.) set an example that all church boards over the country could well emulate. Instead of taking the easier way and asking for a cut, they tried to find ways for an increase. This is the type and kind of Christian vision that we need, and it will keep the church out of debt and will keep the standing of the ministerial profession on a respectable basis.—*Church of God Messenger.*

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## MINISTERIAL LIST

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THE following ministers, upon request, have been officially recognized by the General Conference of the Church of God.

### ARKANSAS

Humphreys, R. A., Bear.  
Jones, Owen, Driggs.  
Weaver, C. E., Havana.

### CALIFORNIA

Hammond, J. E., Anaheim, 735 N. Zeyn St.  
McLeod, Norman John, Pomona, 1105 Val Vista St.

### FLORIDA

Geiselman, N. H., Tampa, 312 W. Hillsboro Ave.

### ILLINOIS

Austin, F. L., Chicago, 5439 Ohio St.  
Conner, L. E., Dixon, 610 N. Brinton Ave.  
Hatch, Paul M., Harvey, Rt. 1.  
Johnson, Paul C., Oregon.  
Krogh, Harvey, Pearl City.  
Lapp, C. E., % Mrs. Nora Mallory, Mt. Sterling.  
Marsh, G. Eldred, Oregon.  
Pope, E. Cedric, Cortland.  
Thayer, V. Earl, Rockford, 2626 Knight Ave.  
Woodward, Mrs. M. A., Oregon.

### INDIANA

Anderson, J. H., Michigantown.  
Smead, Cecil A., Culver.

### IOWA

Eychaner, A. J., Cedar Falls.  
Howe, C. W., Waterloo, 1036 Newton St.

Johnson, J. Arthur, Sac City, Rt. 2.  
Jones, A. M., Eagle Grove.  
Williams, J. W., Gladbrook.

### MICHIGAN

Siple, F. E., Grand Rapids, 135 Pennell Rd., S. E.

### MINNESOTA

Daubanton, Fred W., St. Cloud, 1434 Breckenridge Ave.  
Denchfield, John, Eden Valley.  
Hoskins, Adna E., St. Cloud, 12 Eleventh Ave., N.  
Le Crone, Richard, Lester Prairie.  
Savage, Thomas W., Waite Park.

### NEBRASKA

Cowles, J. E., Ogallala.  
Giesler, E. E., Moorefield.  
LeCrone, Lucille, Kennard.  
Gordon, Grover, Holbrook.

### NEW YORK AND ONTARIO

Randall, C. E., Fonthill, Ontario.

### OHIO

Lyon, M. W., Cleveland, 13705 Diana Ave.  
Magaw, Sydney E., Tippecanoe City.  
Patrick, Jas., A., Ashland, Orange Road.

### OREGON

Darby, A. W., Portland, 834 Gantenbein St., N.

### TEXAS

Drinkard, T. A., Kennedale, Rt. 2, Box 99-A.  
Stewart, E. O., Sweetwater.

### VIRGINIA

Sheets, H. A., Woodstock, Rt. 1.



# THE RESTITUTION HERALD

## CHRISTMAS NUMBER

VOLUME 22

OREGON, ILLINOIS, DECEMBER 20, 1932

NUMBER 12

### It All Is True

*By G. Eldred Marsh*

It all is true that in the long ago  
As shepherds watched their slumb'ring flocks by night,  
The Heavens blaz'd with radiant glory bright;  
And Messengers of God, descending low,  
Told of the One who came by lowly birth,  
Yet who is destined to be King of all,  
And rescue Man from his ignoble fall,  
And fill with peace and righteousness the Earth.  
It all is true.

It all is true, and Men shall one day see  
The heavens yet again with glory burn,  
As He, once here, shall to the earth return,  
From the dread curse of sin to set us free;  
And every knee shall bow—all tongues confess,  
That glory, praise, and honor are His due,  
For all He's done for Man—and yet shall do—  
And earth and heaven then His name shall bless!  
It all is true.

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

*"Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."—Hebrews 10:7.*

## Dedicatory Prayer

**O**UR FATHER: We humbly dedicate this Christmas number of THE RESTITUTION HERALD to THE LORD JESUS CHRIST, whose birth we commemorate with gladness and for whose glorious coming we look with unspeakable joy. May its message bring hope to the hopeless, comfort to the sorrowing, and peace to the troubled hearts of all to whom it comes. This is our prayer in Jesus' name. Amen.

## He Came

**I**NTO a world of sin, of degradation, of misery, and of death, *He came*, the Son of the most high God! The time of the Lord's first coming was "a day of darkness and of gloominess, a day of clouds and of thick darkness."—Joel 2:2. "He came unto his own," the people of Israel, to deliver them from the doom that impended; but "his own received him not."—John 1:11. With outstretched arms of tender affection He cried, "O Jerusalem, Jerusalem, which killest the prophets, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

His sympathetic vision was not limited to the downtrodden, though still rebellious, children of Israel. It reached out into all the world; and He cried, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matthew 11:28. And He commissioned His disciples to go into "all the world, and preach the gospel to every creature."—Mark 16:15.

Both Jews and Gentiles rejected His gracious invitation and cried with united voice, "We will not have this man to reign over us."—Luke 19:14. Together they led Him to the cross of shame and listened with sneering faces to His final prayer for them: "Father, forgive them; for they know not what they do."—Luke 23:34.

For two thousand years the world has continued to deny His claim to divine authority to reign as King of kings and has persistently rejected the salvation He came to provide. Yet still He pleads!

## He Comes

**Y**ET once again He comes! But not in humility, not in weakness, does He come again, but in "power and great glory." He comes to redeem those who have trusted in Him, and to give them life. He comes to "deliver the needy when he crieth; the poor also, and him that hath no helper."—Psalm 72:12. He comes to "exalt him that is low, and abase him that is high." He comes to accomplish in the nations of men what His Father accomplished with the kingdom of David, that is, to "overturn, overturn, overturn" them; and they "shall be no more." (Ezekiel 21:26, 27.)

Here the similarity between the two events ceases. For these overturned empires can hope for no revival through some future reversal of circumstances. "All people, nations, and languages," shall serve the King of kings, and "his dominion is an everlasting dominion, which shall not pass away."—Daniel 7:14.

This is the coming to which the Prophet looked forward when he said, "The great day of the Lord is near, . . . a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," when the Lord "will bring distress upon men" and "neither their silver nor their gold shall be able to deliver them" (Zephaniah 1:14-18); "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thessalonians 1:7, 8. "For these be the days of vengeance, that all things . . . may be fulfilled."—Luke 21:22.

These very outpourings of divine judgment upon the ungodly mark the crowning of the saints with immortal life and glory; for He who is to come has said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28. As we observe the unfolding of events around us, may we not lose faith or become indifferent or discouraged, but be ever mindful of the fact that these things point to the coming of our Lord!



# "AN' THEN—HE DISAPPEARED"

By Arlen Marsh

ORNATE lamp posts. Festooned fire escapes. Decorated street cars and busses. Tinkling bells in the hands of stuffed Santa Clauses. Windows to dazzle the eye with brilliance. Wreaths and garlands and holly and mistletoe and imitation snow in abundance. And, above all else, a peculiar roar that, once heard, is never to be forgotten. Crowds animated with joy. Some, animated with bitterness and despair. Christmas eve in the city.

A small boy, clothed in rags. A limousine with chauffeur and footman. The dregs of the world. Beggars, halt and blind and lazy and professional. Wealth. Lavish display. Tinsel. Odors of gas and hamburger and smoke and candy. Love and hate. Charity and theft. Noise. Soap box orators. Loudspeakers blaring raucous sounds purporting to be carols. "Buy Christmas seals." "Vote Red." Christmas.

And in a corner, protected from the steady stream of pedestrians by a pillar of a twenty-story bank, two men, one gray-clad, smiling—though uncertainly—one grave.

"I mean it, Roy," came quietly from the older and more serious of the pair. "I believe firmly in the absolute truth of the return of Christ, and I say positively that all this"—a slight gesture indicated the hurrying throng—"is but a mockery. That man, for example, over there in the door of that drug store: a pauper, obviously. And that well-dressed young fellow you see buying a ticket at the broker's window across the way almost ran over him, swearing because he wouldn't get out of the way. I tell you, Christmas has become a profanation of the name of Christ, an excuse for exercising egotism."

"Oh, rot!"

"Have you read *The Other Wise Man*, Roy?"

"Certainly not!"

"You should. It might do even you good."

"Even me'!"

"Yes. You go to church. You give because it's 'smart' or because people would look askance if you didn't. But you deny, nevertheless, the very purpose of tomorrow, commemoration of Jesus' birth and reminding of His return.

Your Bible gathers dust, and you sneer at all religion."

The young man's eyes flashed fire.

"Foolishness!" he blazed out.

A siren roared as a patrol wagon rushed to the scene of a Socialists' revival, and he glanced away. His gaze returned toward his partner and hung startled for a moment. No one was there.

"Pah! He *wouldn't* stay!" said his mind and the shrug of his shoulders.

A yell, a crash, and a peculiar hush caused him to swing about. With their usual haste,

the curiosity-seekers began their dash to the corner, impeded by the vigorous efforts of three of the police on traffic duty there. The blue car of the P. D. had struck a street car head-on. The young man, drawn by an irresistible impulse, pressed toward the scene.

"Brabecyzk!" shouted a sergeant who had appeared from nowhere. "Hold back that crowd!"

He jumped to the assistance of the doctor who had drawn up his car nearby and had gone to work immediately. One of those fortuitous events that happen more often in truth than in fiction had held the physician at the red light just before the wreck.

But there was more than that. People were having diffi-

culty finding friends to bear the brunt of their exclamations. A warning hand from the doctor brought momentary quiet.

"Doctor." It was a broken gasp from one of the victims. "Doctor—where's Mallory?"

"And where's that dumb cousin of mine?" some one wanted to know from the rear of the crowd.

"Mallory—was here—an' then—he wasn't."

"Yes, yes. Keep quiet." An effort to soothe from the sergeant.

"Mallory was—my friend—even if he was—a softy. He—where is he?"

A stir from the rear.

"Shut up, you fool. I wanna listen!"

"Mallory was talkin'— (Continued on page 10)

## To Jesus on His Birthday

For this your mother sweated in the cold,  
For this you bled upon the bitter tree:  
A yard of tinsel ribbon bought and sold;  
A paper wreath; a day at home for me.  
The merry bells ring out, the people kneel;  
Up goes the man of God before the crowd;  
With voice of honey and with eyes of steel  
He drones your humble gospel to the proud.  
Nobody listens. Less than the wind that blows  
Are your words to us you died to save.  
O Prince of Peace! O Sharon's dewy Rose!  
How mute you lie within your vaulted grave.  
The stone the angel rolled away with tears  
Is back upon your mouth these thousand years.  
—Edna St. Vincent Milay, in "Christian Herald."

## GOOD TIDINGS OF GREAT JOY

By Harry A. Sheets

*"He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son."*—2 Samuel 7:13, 14.

SAMUEL was directed to Bethlehem to anoint a king. He selected a boy who was caring for sheep out in the fields. Nearly eleven hundred years later, when shepherds were tending their flocks upon the same hillside, the glory of God penetrated the darkness, revealing an angel. "Fear not," assured the heavenly messenger, "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."—Luke 2:10, 11.

All Israel had waited patiently for a thousand years for that important announcement. The promise had been made to King David (2 Samuel 7:6-17; Psalm 89:29); and the beginning of its fulfillment was proclaimed in David's country, the fields familiar to his childhood.

The loyal Israelites left their flocks and hastened to Bethlehem. They searched out the Child of Promise, did homage to Him, and "returned, glorifying and praising God for all the things that they had heard and seen."—Luke 2:20.

The angel announced "great joy, which shall be to all people." We shall share in that joy by reviewing the promises of the kingdom to be fulfilled in that remarkable Child.

God assures us, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:6-8. Later Isaiah prophesied: "For a child is born to us, a son hath been given to us, and the government is placed on his shoulders; and his name is called Wonderful, counsellor of the Mighty God, of the everlasting Father, the prince of peace, for promoting the increase of the government, and for peace without end, upon the throne of David and upon his kingdom, to establish it through justice and righteousness, from henceforth and unto eternity. The zeal of the Lord of Hosts will do this."—9:6, Leeser.

Gabriel told Mary of this great prophecy when he informed her that she had been selected as the mother of Jesus. "For," said he, "thou hast found favour with God. And, behold, thou shalt . . . bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:30-33.

The Jews were fully aware that Jesus claimed to be the

rightful heir to the throne of David. Their accusation of Jesus before Pilate was that He claimed to be king of the Jews. When questioned by Pilate, Jesus replied: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37. Jesus not only claimed the throne, but He went so far as to promise positions of power and rulership to the twelve when He Himself should occupy His throne: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew 19:28.

God has not forgotten His promise to Jesus. John was granted a glimpse into the future and saw the throne given to its rightful heir: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Revelation 11:15. Jesus is not ruling on His throne now (see Revelation 3:21). He will not do so until "the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matthew 25:31.

God has revealed some of the blessings and pleasures of that coming kingdom age, not many, but sufficient to attract us. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."—Psalm 72:7-12. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Corinthians 15:25, 26. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isaiah 35:1, 5, 6. "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."—Revelation 21:4. "And there shall be no more curse."—Revelation 22:3. When the kingdom is fully established, God Himself will dwell with men and be their God (Revelation 21:3).

All accounts of Christ's kingdom speak as though it would be located upon this earth. "And the Lord shall be king over all the earth."—Zechariah 14:9. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2:3.

If we Gentiles are faithful unto our Master, we shall be given the opportunity to reign with King Jesus; for He has redeemed us unto God by His blood "out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on THE EARTH."—Revelation 5:9, 10.

# IMMANUEL—GOD WITH US

By George B. Alldridge

*"Have no fear, for behold, I bring you good tidings of a great joy, which shall be for all the people. For unto you this day there is born in David's town a Saviour, who is the anointed Lord."—Luke 2:10, 11, Centenary Trans.*

SOME of our Christian friends make the keeping of the Christmas festival (as we observe it upon December twenty-fifth) a serious question. No less an authority than Frazer in his *Golden Bough* confirms and supports this view. He says, "Christmas is nothing but an old heathen celebration of the winter solstice." In other words, all who keep December twenty-fifth as a Christmas festival are followers of the old king of the Saturnalia and thus are commemorating a pagan festival and not the day of our Lord's birth. Well, technically, yes; but practically, no.

All, I presume, recognize the days of the week and also the names of the months. None of these marks bear scriptural authority, but may be traced to mythological origin and human conceit in the perpetuity of their names. The Bible speaks of the Sabbath day and a numerical designation for each day of the week.

The Christian is obligated to keep each day unto the Lord, especially the first day of the week. Apart from this, there is no command to recognize any day set apart to Saint this or Saint that, including Christmas.

But like the Fourth of July, we set apart this twenty-fifth day of December to commemorate an event. It is the *event* and not the *day* we commemorate. What is this event? Let the angel answer: "I bring you good tidings of a great joy, which shall be for all the people. For unto you this day there is born in David's town a Saviour." Wonderful news, especially just now, when all mankind is crying out for a deliverer.

For most people Christmas means having a good time, remembering old friends, exchanging greetings and cards, giving presents, and gormandizing certain viands prepared and set forth upon a special menu prepared for the occasion. We who are looking for the greatest event in human history, namely, the manifestation of the world's Redeemer, look back to a day nineteen centuries ago when a Jewish child was born. The date of that birth is uncertain and immaterial; but what is of intense interest is the fact that of the person of this Jewish Babe the record is, "And they shall call his name Immanuel," a word which means, "*God with us.*"

Going back to the type recorded in Jewish history, I find kings, priests, and prophets were anointed with oil when admitted to their office; and as this Child constituted the Savior of mankind, He was to embody in Himself the offices of King, Priest, and Prophet. So the prophets pointed to Him as the Anointed One, "Messiah" in Hebrew, "Christ" in Greek—Jesus Christ.

We recall Solomon's words, "Lo, this only have I found,

that God hath made man upright; but they have sought out many inventions." So, for four thousand years, his inventions estranged him from God; and he ceased to maintain that uprightness God endowed him with at his creation. But I read in Acts 3:21 the words of Peter: "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." Now, what things are these? Just the things God "hath spoken by the mouth of all his holy prophets since the world began." How can I find out what these things are? Just the same way in which Jesus and the apostles did: searching the good Word of God.

Well, do I discover anything to make me happy at this season of the year? Indeed I do, for I find that when this Child arrived at manhood God from heaven said,

"This is my Son, the beloved,  
In whom I delight."

So at last God found one of my race in whom He could delight. Again upon a mortal man He could stamp His image and likeness; yet withal, He could take upon Himself the likeness of our sinful nature. And why?

I evade all theological disquisition and answer as my simple mind grasps it. We who were aforesaid alienated from God, He made to be at one with God by becoming one of us and giving up of His oneness with the Father. We of the human race, through sin, a blot in the fair creation of God, were dead in trespasses and sins but are brought back into the harmony and order of His obedient creatures, uniting us to the Father in Himself. For our deadness He gives us life, for darkness light, for foolishness wisdom, for sinfulness a desire for holiness, for works of the flesh fruits of the spirit, and soon for corruption His incorruption, for mortality His immortality.

Never mind about the carnal spirit of the world exemplified at this season of the year. Let us, dear brethren, catch the angel's spirit: "Behold, I bring you good tidings of great joy, which shall be to all people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord." As a matter of historical fact, this is the origin of our Christmas celebration and festivities. That some do not recognize this does not alter the fact that its real meaning is as cited above.

If Christ had never been born, then December twenty-fifth or any other day would hold no significance. Regarding this important fact—Christmas day means that to all men if they will embrace it: "Good tidings of great joy" and "glory to God in the highest."

## THE PRINCE OF PEACE

By Samuel E. Haney

*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength."—Isaiah 26:3, 4.*

**T**HIS text is more tersely expressed by Rotherham: "A purpose sustained, thou wilt guard, saying, Prosper! Prosper! Because, in thee, hath he been led to trust. Trust ye in Yahweh unto futurity, for, in Yahweh, is a rock of ages."

Here is God's conditional promise to fallen man set forth by Himself, the Creator of the universe and all things therein: "Peace; a. State of quiet; freedom from disturbance, calm; a public quiet, order, and security; b. Harmony between persons or nations."—*Webster*.

The fact that all peoples and nations constituting part and parcel of the present order of things are the exact antithesis of this definition of peace demonstrates that the unregenerate portion of the race are not in spiritual contact with the Prince of Peace, described by Isaiah thus: "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."—Isaiah 9:6.

The Prophet, in describing the results of the absence of divine control, accurately depicts the general state of affairs throughout the world today. "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace."—Isaiah 59:7, 8.

Everything God made in the beginning was pronounced "very good" (Gen. 1:31); and everything He has since brought into existence in behalf of His children, including peace, has been very good or "perfect." But one must experience God's standard of perfection to grasp its significance: perfect creation, perfect patience, perfect peace, perfect love, etc.; a problem beyond the comprehension of the finite, unaided by the holy Spirit.

The world has spasmodic periods of an inferior standard of peace, but God conditionally promises something better than an intermittent peace to those "whose mind is stayed on" Him. This word "stayed" simply means to stand still, not to retreat, to have power of endurance.

No one in these closing days can successfully comply with God's requirements, namely, to "stay his mind" on his Creator, unless he first complies with Paul's instructions as found in Ephesians 6:10-17. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand

against the wiles of the devil." Read the remaining verses from your Bible.

There are so many ways and things in these evil days to detract our minds (attention) from our loving heavenly Father, thereby temporarily dethroning our faith by which we are able to see the invisible God, thus reminding us that the eye does not remain single, returning as it does to the gaudy visible things that appeal to the natural "old man," the flesh. But what we are seeing (being attracted by) shows the state of heart and mind and determines our status with God; it also makes us either miserable or peaceful.

A victorious faith disdains the sight of and actually refuses to see or mentally entertain the things of an enchanting character. And self, which is under the dominion of the flesh and should be mortified (Rom. 8:13; Col. 3:5) and not gratified, is our greatest visible enemy. It tends to obstruct the blessings of God, who is more anxious to clothe and beautify us than He is the birds and lilies. But fallen nature is determined to have its own way of thinking and acting, so with other obstinate reasons accounting for unrepentant soul's lack of the God-given Perfect Peace.

Faith, which engenders peace and trust, implies a refusal to see ourselves, either in our strength or our weakness, our worthiness or our unworthiness, our failures or our successes. Faith refuses to consider our rights, refuses the impulses to self-justification, refuses alike to be moved by praise or blame. In fact, faith utterly refuses to see self in any way or form. Self becomes most distasteful to the mind that is stayed on God.

To the world such an analysis and indictment of self is preposterous, verging on lunacy. But such a decision only emphasizes the distinction between God's children, under the sway of His holy Spirit, and those Paul refers to, namely, those "under the sway of the prince of the air, the spirit which is at present active within those sons of disobedience."—Eph. 2:2, Moffatt. In other words, God's consecrated children, who are soon to be with their Redeemer and in God's kingdom, are misfits in this world of sin and misery from every viewpoint, socially, financially, politically, religiously, commercially, and professionally. Nevertheless, to the extent that they are such misfits in the ways and customs of this wicked world's devotees and to their idols (Isaiah 2:17, 18; Hosea 4:17) will they be qualified for their heritage or birthright of eternal life at the return of the Prince of Life.

We have been considering God's promise of perfect peace, but the enjoyment of it is contingent upon "trusting (always relying) in the Lord," which includes periods of adversities, depressions, and sickness. David and the wise man refer to such a state of mind or faith: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." "Great peace have they which love thy law: and nothing shall offend them." "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. . .

*Continued on Page 10*

# HE'S COMING TOMORROW

By Harriet Beecher Stowe

*"The night is far spent; the day is at hand."*

MY SOUL vibrated for a moment like a harp. Is it true? The night, the long night of the world's groping agony and blind desire, *is it almost over? is the day at hand?*

Again: *"They shall see the Son of man coming in a cloud, with power and great glory. And when these things come to pass, look up and rejoice, for your redemption is nigh."*

Coming! The Son of man really coming into *this* world again with power and great glory? Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash? and will upturned faces in this city be watching to see Him coming?

So our minister preached in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor Mr. Stockton whispered to me not to forget the meeting of the bank-directors on Monday evening; and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Rennyman.

"So absurd," she said, "when her income, I know, cannot be half what ours is! and I *never* think of sending to Paris for my things. I should look on it as morally wrong."

I spoke of the sermon.

"Yes," said my wife, "what a sermon!—so solemn. I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by the by, *don't* forget to change Mary's ring for a diamond one. Dear me! the Christmas presents were all so on my mind, that I was thinking of them ev-

ery now and then in church; and that was *so* wrong of me!

"My dear," said I, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these advent sermons. If we are looking for *that* coming, we ought to feel and live differently from what we do! Do we really believe what we hear in church? or is it a dream?"

"I *do* believe," said my wife earnestly (she is a good woman, my wife), "Yes, I *do* believe; but it is just as you say. Oh, dear! I feel as if I am very worldly. I have so many things to think of!" and she sighed.

So did I; for I knew that I, too, was very worldly. After a pause I said, "Suppose Christ should really come this Christmas and it should be authoritatively announced that He would be here tomorrow?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators, and chief councillors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for His presence in vain. He would not be in palaces."

"Oh!" said my wife earnestly, "if I thought our money separates us from Him, I would give it *all*—yes, *all*—might I only see Him."

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You *will* see Him some day," said I, "and the money we are willing to give up at a word from

## I Shall Be Glad

I should be glad if the Lord should come,  
Oh ay,  
I should be glad!  
Do you think I would grieve me overmuch  
If the cities should crumble before His touch,  
If the hills should rock with the weight of woes,  
And the dear earth writhe in travail throes?  
Nay, nay;  
I tell you, Nay;  
I should be glad!

I would be glad if I had no part,  
Glad, glad!  
If my Lord by His coming should pierce my  
heart,  
And wipe me out from His book of life,  
Yet I would be glad.  
I would offer myself on the mount of the Lord,  
I would yield myself to the binding cord,  
I would welcome the thrust of Moriah's knife,  
And still be glad.

Do you know why?  
Because I have heard the bitter cry  
Of a world that can no longer live  
And I would give  
My joy of eternity just to know  
That for evermore there could be no woe.  
I think it would be  
If it had to be  
Worth life itself to have that thought,  
A glory to die with that thing wrought  
Into the mold of eternity.

And I shall be glad; for my Lord will come.  
He has reckoned the years, He has finished their  
sum;  
And the day between is a slender day  
Till the sorrow of time shall be wiped away  
In the blazing glory of endless joy.  
I shall be glad,  
I shall be glad  
In the sight of a rapture without alloy;  
I shall be glad  
When the Lord shall come!  
—From "Songs of the Kingdom," by Ar-  
thur W. Spalding.

Him will not keep Him from us."

That evening the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of *something* just declared, of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness all around. Groups of men stood at the corners of the street, and discussed an impending something with suppressed voices.

I heard one say to another, "*Really* coming? What? tomorrow?"

And the others said, "Yes, tomorrow. On Christmas Day He will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array: but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing; and each person looked wistfully upon his neighbor as if to say, "Have you heard?"

Suddenly, as I walked, an angel-form was with me, gliding softly by my side. The face was solemn, serene, and calm. Above the forehead was a pale, tremulous, phosphorous radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

Yet, though I felt awe, I felt a sort of confiding love as I said:

"Tell me,—is it really true? *Is* Christ coming?"

"HE IS," said the angel. "Tomorrow He will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror! Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver and gems and foreign furniture and costly pictures and articles of *virtu*—everything that money could buy—were heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow, and spoke.

"I don't know, wife, how *you* feel; but *I* don't like this news. I don't understand it. It puts a stop to everything *I* know anything about."

"O John!" said the woman, turning toward him a face pale and fervent and clasping her hands, "how can you say so?"

And, as she spoke, I could see breaking out above her head a tremulous light, like that above the brow of an angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off! What does He want of me? I'd be willing to make over—well, three millions to found a hospital, if He'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from tomorrow."

"Is He not our best friend?"

"Best friend!" said the man, with a look half fright, half anger. "Mary, you don't know what you are talking about! You know I always hated those things. There's no use in it: I can't see into them. In fact, I *hate* them."

She cast on him a look of pity. "*Cannot* I make you see?" she said.

"No, indeed, you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! Tonight it's mine, and tomorrow it will be all so much waste paper; and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, *the whole*, not to have Him come these hundred years."

She stretched out her thin hand towards him; but he pushed it back.

"Do you see?" said the angel to me solemnly; "between him and her there is a '*great gulf fixed*.' They have lived in one house with that gulf between them for years! She cannot go to him: he cannot come to her. Tomorrow she will rise to Christ as a dewdrop to the sun; and he will call to the mountains and rocks to fall on him, not because Christ hates *him*, but because *he* hates Christ."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was!—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed-clothes as they talked in soft, baby voices.

"When mother comes, she will bring us some supper," said they.

"But I'm so cold!" said the little outsider.

"Get in the middle, then," said the other two, "and we'll warm you. Mother promised she would make a fire when she came in, if that man would pay her."

"What a bad man he is!" said the oldest boy. "He never pays mother if he can help it."

Just then the door opened; and a pale, thin woman came in, laden with packages.

She laid all down and came to her children's bed, clasping her hands in rapture.

"Joy! joy, children! Oh, joy, joy! Christ is coming! He will be here tomorrow."

Every little bird in the nest was up, and the little arms around the mother's neck: the children believed at once. They had heard of the good Jesus. He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming.

"O mother! will He take us? He will, won't He?"

"Yes, my little ones," she said softly, smiling to her-



self. "He shall gather the lambs with His arms, and carry them in His bosom."

Suddenly again, as if by the slide of a magic-lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions; and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord! for I have walked in my integrity. I am as a monster unto many; but Thou art my strong refuge."

In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here tomorrow."

She started up, with her hands clasped, her eyes bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture, "Come, Lord, and judge me; for Thou knowest me altogether. Come, Son of man, in Thee have I trusted; let me never be confounded. Oh, for the judgment-seat of Christ!"

Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh. "What troubles me is I know so little about it."

"Yes," said another, "and it puts a stop to everything! Of what use will all these be tomorrow?"

There was a poor seamstress in the corner of the room, who now spoke.

"We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder; "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to *be with Him*," said the poor woman. "Oh, I have so longed for it!"

"*The great gulf*," again said the angel.

Then again we stood on the steps of a church. A band of clergymen were together. Episcopalian, Methodist, Congregationalist, Baptist, Presbyterian, Old School and New School, all stood hand in hand.

"It's no matter now about these old issues," they said. "*He* is coming: He will settle all. Ordinations and ordinances, sacraments and creeds are but the scaffolding of the edifice. They are the shadow: the substance is CHRIST!" And hand in hand they turned their faces when the Christmas morning light began faintly glowing; and I heard them saying together, with one heart and voice,

"Come, LORD JESUS! come quickly!"

## HAVE YOU FOUND THE CHRIST?

A MESSAGE FOR OUR YOUNG PEOPLE

By Mary A. Gesin

THE Christmas season! The very words bring to our hearts a warm glow of joy and to our minds visions of happy days, glad meetings with long looked-for loved ones, exchange of greetings with absent friends, and fireside chats with those most dear. Ah! it is, indeed, the gladsome season of the year.

What joy must have prevailed on that first Christmas morning when to the anxious waiting hearts of many came the glad news that the Christ was born! Long had Jewish seers and prophets waited for that event. Witness the joy of Simeon, the devout, when he held in his arms the tiny Babe in whom rested the hope of Israel. See the contentment in the eyes of the aged Anna as she beheld the One for whom she had waited so long.

But not to the aged ones alone did the coming of the Messiah bring joy. Think you that among those rugged men, watching over their flocks under the stars of the still Judean night, there were no young men who "came with haste" and found the Savior? We are apt in our minds to picture those to whom the wonderful message was given as gray-bearded men, leaning on their shepherds' crooks for security. Perhaps we will not be reading too much between the lines to see them in the vigor of young manhood, leaping with joy to see the fulfillment of their dreams, and on returning to their tasks "glorifying and praising God" with youthful voices "for all the things that they had heard and seen."

Passing on in the history of the One announced on the night of His birth by the very angels from the throne of God, we see others seeking and finding the Savior. A very human touch is given in John's narrative (chapter 2) of the emotions of Andrew as he heard Jesus asking two who followed Him, "What seek ye?" The foremost desire of Andrew, by no means an old man, was to find "his own brother Simon" and tell him the glad news, "We have found the Messiah." In fact, we are justified in believing that many of the apostles and early disciples of our Lord were near His own age, which was just entering the thirties.

In these days of unrest and turbulence youth is prone to seek relief from the strain and tension of daily life in more excitement, resulting only in greater tension. "Leave that for the old folks" is their reaction toward religion in too many instances. And perhaps it is the fault of the viewpoint of many of us "old folks" that they see it from this distorted angle. Perhaps we have not shown them enough of the satisfaction that is realized in seeking and finding the Savior.

Dear young readers, you who are filled with the zest of life, you whose minds are keen and alert, the pathway to success in your life's work lies along the pathway to the

Christ. More abundant powers He has promised those who give their hearts to Him, and that, not only for the future, but for today as well. Witness for yourself the success of those whose energies are spent in self-seeking as contrasted with those who early seek the Christ. Notable examples are all about you. The results speak for themselves.

The Master has a special work for you to do today, for youth calls youth. When you see one of ability and promise giving his heart and service to God, you can only conclude, "There must be something in it." Be one yourself to lead others to seek Jesus; tell the glad news of His birth, His life of accomplishment, His forceful message of the kingdom, to your friends and associates. Above all, live the life which the Savior laid down as the pattern which all of you may follow with His help; for He, too, was human, tempted, and tested, even as you are.

One of these days, young people, the One whose birth instituted the season of gladness which we are now enjoying will again come to earth, proclaimed by the "voice of the archangel and with the trump of God." He will call to His side those who have made themselves worthy by seeking Him today. He will have the greatest work of all time to perform—that of healing, blessing, and reclaiming this sin-swept world—and He will need helpers. Do you not desire to be at His side?

You who have visions of great things you are planning to accomplish, seek the Savior today; and in finding Him you will find the solution of your problems, the realization of your hopes, and the fulfillment of your ideals.

"Perhaps today shall sound the mystic summons—

The shout! The voice! The trump! not by all heard;  
And from their scattered silent resting places,  
The dead in Christ will rise to meet the Lord;  
While we, the ransomed living, in a moment  
Shall be caught up—according to His Word."

## "AN' THEN—HE DISAPPEARED"

*Continued from page 3*

about hatin'—Sunday—duty. He said—he wanted—to—go—to church."

An indomitable spirit drove the man on.

"Brabecyzk, keep back that crowd! And quiet, Smithers. You wanna croak?"

"Mallory was drivin'—an' he swung out—to miss—the car, an' then—he disap—disappeared. He'd—always said—he would—some day. Where is he?"

"Doctor," he appealed from the sympathetic, but unbelieving, gaze of the sergeant, "Mallory—said—he was goin'—to get—get—'caught up.' Where's—"

"Look out, there!"

"Oh, fer—"

A young man, clothed in gray, had fainted.

## THE SAVIOR SAYS, "WATCH!"

THE Savior says, "What I say unto you, I say unto all, *Watch!*—lest coming suddenly, I find you sleeping." When? At death? No; *at His second coming.* Hebrews 9:28 (declares that) "unto them that look for him will he appear the second time . . . unto salvation." We should be looking for that blessed hope, the glorious appearing of Christ (Titus 2:13), so that when He cometh we may say, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him."

How can we wait for that we do not expect? Let us believe the Scriptures, and ask God for wisdom to lead us into all truth, and watch the signs of the times, the movements of the nations, and keep ourselves unspotted from the world, and as much as possible live peaceably with all men, praying, Thy kingdom come, and Thy will be done on earth so that the earth may be full of God's glory. This is the desire of one who loves the truth for Jesus' sake, and hopes to obtain an immortal life when Christ comes to raise His saints.—Elder Richard Chown, of Daysville, Illinois, in *Expositor and Advocate*, September, 1857.

## THE PRINCE OF PEACE

*Continued from Page 6*

Her ways are ways of pleasantness, and all her paths are peace."—Psalm 112:7; 119:165; Proverbs 3:1, 2, 17.

The foregoing is an elaboration of what our Lord, the Source and Embodiment of peace, meant when He said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. . . . (For) these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 14:27; 16:33.

Dr. Moffatt's version of the latter clause of our text, verse 4: "Always rely on the Eternal, for the Eternal's strength endures." Reader, have you practical knowledge of your body's ever having been strengthened and renewed by the Lord? If not, you are missing much that has been appropriated for you whether you ever utilize it or not. The following texts are not superfluous: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." "His flesh shall be fresher than a child's: he shall return to the days of his youth" (to which many can testify). "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."—Job 17:9; 33:25; Psalm 103:5.

Reader, if you are in doubt about the present attainment or fulfillment of these three texts, consult some of those who have been rescued from the brothel and dragged from the gutter by the Prince of Peace. The writer has had some experience and a great deal of observation along these lines.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"SING, O HEAVENS; AND BE JOYFUL, O EARTH; AND BREAK FORTH INTO SINGING, O MOUNTAINS: FOR THE LORD HATH COMFORTED HIS PEOPLE."—ISAIAH 49:13.

### NOEL, NOEL!

THE snow-covered world is breathlessly, beautifully hushed. The night glitters with the far purity of the stars, God-made diamonds, and the humbler lights, like rhinestones of man. Little groups of people sing "Joy to the World" and "O Come, All Ye Faithful" in their homes, on street-corners, in friendly little churches. Good will and cheer are everywhere. In all the millions of big and little houses there is an air of glamour and festivity. In the hearts of millions of big and little people there is ineffable reverence impelling them, perhaps unconsciously, to worship. And all this annual loveliness because a Child was born nearly two thousand years ago?

No, it is not only because a Child was born. It is because His birth was a glorious gift of life—the hope of eternal life to all the sadly sinful world—a gift announced by shining light and shining angels. It is because that silent, silver night the Being was born who brought the new religion of Love. It is because of the fact that from His teaching have come so many blessings to men. It is because God gave to us all His Son, who is our way to eternal life and happiness. Oh, let us never forget to be thankful for this supreme Gift, but let us bless God for His infinite love!

### A CHRISTMAS CAROL

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer  
And a baby's low cry!  
And the star rains its fire while the Beautiful sing,  
For the manger of Bethlehem cradles a King.

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.

Ay! we shout to the lovely evangel they bring,  
And we greet in His cradle our Savior and King.

—Josiah Gilbert Holland.

### GOLDEN RULE BEREAN SOCIETY

An average weekly attendance of exactly seventy is the record set by the Cleveland Berean Society for this fall since the opening night, September 9.

Bereans and Sunday school worked together in preparing Thanksgiving baskets for those in need. In addition to a bountiful array of food brought in, there was \$12.50 in cash donated, so that eleven families received baskets and one other was sent the money equivalent.

—*Golden Rule News*, Dec., 1932.

### MINNESOTA STATE BEREAN SOCIETY

"As you already understand, the Minnesota State Berean Society wishes to join the National Society," writes the secretary of the Gopher State organization in her letter of December 8, 1932.

The officers of the Minnesota society are as follows: president, John Savage, Waite Park; vice president, Miss Vivian Bennett, Eden Valley; secretary, Miss Ella Randall, Mora; treasurer, Miss Marian Hopkins, St. Cloud.

Local Minnesota societies affiliated with the state society have been organized at St. Cloud, Eden Valley, and Mora. No report had been received on December 8 from Lester Prairie. A society at Hector has been affiliated with the National Berean Society for several years.

The new Minnesota organization (formed during the last quarterly conference of the Minnesota Church of God) serves in some measure to replace the loss suffered when the Texas Berean Society disbanded a year ago.

—Arlen Marsh, Sec., Nat. Ber. Soc.

According to a recent letter from Mrs. Rhoda Hanson, chairman of the Senior Social Correspondence Committee, a new society has been organized at Grandville, Michigan, under the leadership of Mrs. Ada Simpson. Mrs. Hanson further comments that there is a prospect for a new society in California.

Unto you is born a Savior which is Christ the Lord.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."*

## HERALDS OF THE KING

**H**ow many of you live along a state road or a highway? Those of you who do not live near one have traveled over one many times, no doubt. If you have to ride over a gravel road before you get to the cement, it seems so bumpy, doesn't it? And when you get on the smooth concrete, the car just seems to sail along.

Of course, you know that if some one did not take care of the highway it would soon be as rough as any other road. But the road man watches for bad places and fixes them; and he keeps the sides smooth and clear, too. That is his special work—to keep the way smooth for you and me and everybody who rides over it.

Now John was just such a workman; only instead of working with cement and stones, he worked with people. And he was preparing the way for the coming of a great person, in fact, the greatest one that ever lived—Jesus our Savior.

Why, you ask, did anyone need to prepare the people for Jesus' coming? Because for many, many years no one had told them about God, and they had grown to be very wicked, just as the highway would become rough and the sides filled with weeds and rubbish if no one tended it.

When the news spread around that a man by the name of John was calling to the people to make themselves ready for the coming of Jesus, great crowds flocked to the shores of the river Jordan to hear what he had to say. We can just imagine that when some of the people who had been very, very wicked heard what John had to tell them, they must have felt ashamed of themselves.

John told them what God wanted them to do in order that their hearts would be clean and honest so that they would listen to Jesus' words when He came. Can you think of anything in your own life that you would not want Jesus to see if He came today? Let's clean out all things from our hearts and minds that we might be ashamed of and have the way smooth and free from bad habits and wrongdoing when our King comes.

### FIND OUT:

How John knew that he was to prepare the way for Jesus.

Where he lived before he took up his work.

What kind of food he ate and what sort of clothes he wore.

What he told the people who came to hear him preach. What sort of person he was.

Who was more important—John or Jesus.

### FOR YOUR NOTEBOOKS:

Let's begin this new year with a notebook or a scrapbook, in which we will keep the most important things about each lesson. In it paste a picture of John if you can find one. Write under it—God's messenger—"Prepare ye the way of the Lord."

Now draw the Jordan River; cut out some men and women and boys and girls and paste them on both sides of the river.

I hope many of you will start a scrapbook, because I have a special reason for asking you and a special place for your scrapbook. I shall tell you all about it later.

Now draw two highways—one rough and crooked and the other smooth and straight. Along the first one write, "Bad temper, cross looks, disobedience." Along the other write, "Sunny disposition, sweet faces, obedience." You and Mother can think of many more. This will be great fun for stormy Saturdays when you can't go out, or for Sunday afternoons.

### HOW WE SHOULD LIVE

"A little endured,  
And a little explained;  
Thus the quarrel is ended,  
The friendship regained.

"A little conceded,  
Much tenderness shown  
For the failings of others,  
As well as our own.

"Then all will work smoothly,  
The warfare will cease;  
And where there was tumult  
There now will be peace.

"Learn to bear and forbear,  
Forget and forgive;  
For this is the way that  
All Christians should live."

# With Our Sunday Schools

LESSON 1. — January 1, 1933

## JOHN PREPARES THE WAY FOR JESUS

Mark 1:1-11

Devotional Reading: Isaiah 40:3-11

### GOLDEN TEXT

Prepare ye the way of the Lord, make his paths straight.—Mark 1:3.

#### A STUDY OF THE SUBJECT

##### Topic: Preparing the Way for the Christ.

**Aim:** To lead the pupil to submit to the rulership of Christ today that he may be prepared for His coming in the future.

**I. The Prediction.** (V. 1-3) Nowhere is the grace of God more clearly revealed than in the warnings and promises of prophecy. Knowing the end from the beginning, God makes known to His children the events of the future that they may be prepared for them. The coming of the forerunner of the Messiah was predicted that the people might recognize Him when He came and accept His message. His task, which was faithfully performed, was to prepare the minds and hearts of the Jews to accept Jesus as their Savior and Messiah when He came. The same task devolves upon the Christian worker today, but is broadened to include all nations and races.

**II. The Fulfillment.** (V. 5-8.) Sin is the one great obstruction that must be removed to prepare the way for the coming of the Lord. Sin must be taken away before He can gain entrance into the hearts of men. His sovereignty begins with the individuals today and extends over nations when He comes. For this reason John urged the Jews to manifest their faith in Jesus as the Christ by repenting from their sins and to symbolize their repentance in baptism. The same course is required of us. We must believe in Jesus as the Messiah, as the King of God's future kingdom upon the earth, and therefore as the One who has authority to pardon or to condemn sin in the name of Jehovah, repent of our past iniquity, and submit to Christ's will.

**III. The Great Example.** (V. 9-11.) Jesus is our great example. Although He had committed no sins for which He must repent, He would have become a sinner had He not been baptized, for He declared that baptism was an act of righteousness. (Matt. 3:15.) To omit an act of righteousness would be sin. Every requirement God makes through Christ is essential. No item of faith or practice given in the Bible for Christian observance can be neglected and the disciple be guiltless.

#### PRACTICAL APPLICATIONS

**John the Forerunner:** John the Baptist's work was to "prepare the way of the Lord." The coming of the Lord must be prepared, for the people must be warned; and John was the one selected for that labor. Sin had made broad and crooked paths. To straighten the paths sin must be destroyed. The root cause must be destroyed. Repentance, confession, and baptism were the three requirements in this preparation work. People had to comply

with all three of these steps in order to be forgiven their sins and released from their condemnation. There were no substitutes or just as good ways, but just the one way, which was God's way; and this one way was proclaimed by the herald, John the Baptist.

Our message today should be clear-cut, uncompromising, and right to the point. The task assigned the church is no less important and necessary in the straightening of the crooked paths and preparing the way for the Lord's second coming than was John's in preparing the way for the Lord's first coming. In making straight the crooked paths we must follow the same plan as pursued by John the Baptist: preach repentance, confession, and baptism for the remission of sins. There are no substitutes in our day so far as God is concerned. There are many "just as good ways" offered, but there is just ONE way that will give "remission of sins." If we are to be true and faithful forerunners of Christ in preparing the way for His second coming, we must without fear or favor give the "preparatory message" which He has given us without in any way changing it. —C. E. R.

#### THE GOLDEN TEXT

Isaiah and Malachi each prophesied concerning John the Baptist hundreds of years before his birth (Isa. 40:3; Mal. 3:1). He it was who prepared the way for the coming of the Christ. He taught, he preached and baptized, he answered questions, and he did many other things to let people know that Christ would soon make His appearance. He acknowledged Christ and called Him, "The Lamb of God."

Christ needs still to be acknowledged and pointed out to others that they may know Him and know that He is the One who does take away the sin of the world. The Christian has a duty as great, or perhaps greater, than John the Baptist in helping people to know God and His Son Jesus that their sins may be blotted out and forgiven.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Preparing the Way for the Christ

In Isa. 6:8 we read of a "voice" announcing the scattering of Israel because of their sins. In Isa. 40:3 we read of a "voice" calling upon Israel to repent and seek salvation. Whose voice was heard by Isaiah (Isa. 6:8)? Was that the voice which was to cry for Israel's repentance and return (Luke 3:2)? In Matt. 3:1 we read that John came "preaching." "Preacher" means teacher, and preaching usually refers to teaching; but in this instance preaching comes from "kerusso," meaning to proclaim as a herald.

What kind of a man was John? Was he a prophet (Luke 7:28)? Was he Elijah (John 1:21; Luke 1:17)? Had the people repented would he have fulfilled the prophecy of Mal. 4:5 concerning the coming of Elijah (Matt. 11:14)? Since the people did not repent, should we look for the coming of Elijah? Read carefully Mal. 4:5. How was John to prepare the way for Christ (Luke 1:17, 77; 3:7, 11-15)? What paths were to be made straight? Was John's work successful with the common people (Luke 3:7; Matt. 3:5, 6)? Did the chief priests and elders of the people accept John's warning (Matt. 21:25)? In preparing the way for Christ, what was the first thing required by John (Matt. 3:2)?

What was the first thing commanded by Peter on the day of Pentecost as he prepared the way for Jesus (Acts 2:38)? Is this still the first step to salvation? What is the second (Acts 2:38)? Does God still need messengers to prepare the people for the salvation of Christ? How is salvation carried to the people today (1 Cor. 1:21)? Who should do this work? Does God excuse anyone? Whose voice should we be (1 Cor. 2:7)?—H. A. S.

#### INTERMEDIATE CLASS

##### Heralds of the King

How many of you boys and girls have had a great man come to your town or city? All of you, I am sure. And most of you have gone to see some great man. How did you know he was coming? I can hear some of you say, "Why, we read about it in our paper." Others heard about it over their radios. News travels quickly nowadays, doesn't it? But nineteen hundred years ago it was quite different. They had no daily papers, no telephones, no radios. When a great man intended to visit a certain place, a runner was sent ahead; and sometimes he blew a bugle to let people know about it. You have seen a picture of him in your history, perhaps.

In our lesson today we learn of a runner whose work it was to announce the coming of the greatest Man that ever lived. Think of that! Would we not be proud to be chosen to fill such a position! I wonder if this runner, or "fore-runner," as he was called, because he ran before, was proud. Find out all you can about him—his name, the strange happenings at the time of his birth, his manner of living, etc. You will find this in Luke 1:5-23; Matt. 3:1-6, as well as in the text given in your quarterly.

**Special problem:** Find an instance in the later life of John the Baptist that shows that he meant it when he said, "There cometh one mightier than I after me." Let us also in honor prefer others.—M. G.

# AMONG THE CHURCHES

## SUB-ZERO WITHOUT—WARM WITHIN

The zero weather greatly reduced the attendance at the special evangelistic meetings of the Church of God at Holbrook, Neb., but it did not chill the spirit of the meeting or the interest in the least. At every service a surprising number braved the frosty air to gather in the warm comfortable house of worship to study anew from the greatest Book in the world of Jehovah's revealed plans and purposes.

The meetings were announced to continue throughout the week and over Sunday, Dec. 18, with another all-day gathering on that day.

Bro. Austin has been giving his very best efforts in the Holbrook work and has made many new and valued friends in and around that hospitable city. He is most appreciative of his kind reception among the people of the community. He had many things which he wished to present during the last week in addition to no little review that seemed necessary on account of the break caused by the cold wave. Back to the Bible is the constant urge to the religious as well as to the business world. The truth of God's Word has been emphasized again and again as the one light that reveals the pathway both to the individual unto life everlasting and to the world unto returning prosperity.

### GRAND RAPIDS, MICHIGAN

Our church family here enters the Christmas season with the deepest appreciation to our heavenly Father for all His great goodness, and we pray the richest of the Christmas spirit and blessings upon all of you.

All departments of the church are progressing. Especial mention should be made of the Dorcas Society. In spite of all the depression talk and depressing feelings the ladies during the past three months have earned by various activities more than two hundred dollars. At a period of time when so many men are out of work, or working for nearly nothing, it certainly manifests a wonderful spirit of co-operation for the ladies to do as they have done. In addition to the above they have provided garments, shoes, stockings, bedding, and other necessary items to children and needy ones and distributed twenty-one bushels of food at Thanksgiving time.

Final arrangements are being made for our series of meetings to be held from January 3 to 15. Bro. Magaw is to be our out-of-town speaker, and we hope that much good may be accomplished by the work.

F. E. Siple, Pastor.

### CHRISTMAS OFFERINGS

Mrs. Orval Shepherd	\$ 1.00
Mr. and Mrs. B. F. Cook	5.00
Russell Harman	1.00
H. J. Stadden	4.00
Mrs. Eva H. M. Fletcher	60.00
Alice Blyth	1.00
Almeda Wertz	1.00
Mary F. Cook	1.00
Mr. and Mrs. Howard Huey	3.00
Verna Himmelright	11.58
<b>Total</b>	<b>\$88.58</b>

### HELPING FUND

Walter Koontz	\$1.00
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## TRUTH SEEKERS' QUARTERLY

Now that a copy of the new quarterly for the first three months of 1933 is in your hands, perhaps a glimpse into its pages would be of value. The editorial page gives us first of all the aim for the lessons of the quarter. The teacher should study the aim frequently so as to present each lesson as part of a unit, a step toward the goal set for a particular quarter. In addition to the general aim, the editor, G. E. Marsh, has suggested an aim for each separate lesson contributing to the central aim. Keeping your quarterlies on file is the next valuable suggestion. Interesting comment on Mark and his gospel occupies our attention next, being of especial help in preparation for the new quarter.

Turning the page we find the text for lesson one and under it the daily home readings, which, if followed, prepare the mind of teacher and student for the lesson itself. The setting of the lesson provides valuable information in condensed form, giving you a grasp of the facts necessary before commencing to teach any lesson. A study of the text is given for each lesson, which, in effect, is the best interpretation gleaned by our editor from several commentaries which may not be in every teacher's library.

On page 6 we find the thought of the lesson brought out by the editor in comprehensive form in a study of the subject, along with the aim and basic truth of each lesson. Following this we have a practical application of the lesson and the golden text brought to our attention concretely. On the next page comes the lesson as prepared for the various departments. Because of lack of space these can be suggestive only. The writers have endeavored to suggest points of contact, leading questions, special problems, and the story which always fascinates children. At the bottom of pages 5 and 6 the editor has outlined comprehensive questions on the text and the subject. And so throughout the quarter.

On page 56 we find a list of the lessons for the second quarter with their aim and texts. Following this is the dictionary, wherein you will find difficult terms defined, places located, etc. Look up, for instance, Mount of Olives. Lastly, the abbreviations used in the book are explained.

Teacher and student should remember that because of the size and low cost of the book all matter can be suggestive only, but will lead to thought and research which will prove valuable. Along with all this must be a sincere desire on the part of the teacher to lead another to God through the channel of consecration of oneself by the power of His Word. That your quarterly may assist you in attaining this end is the desire of Bro. Marsh and his co-workers.—M. G.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

R. H. Judd; Mr. and Mrs. Harold Starbuck; Mrs. J. M. Prime; Mr. and Mrs. H. W. Stadden; Mr. and Mrs. J. D. Swartz; Mrs. Mary Woodward; Gladys French; John W. Burget; Mrs. George Siple; Albert Siple; Ella Siple; Mrs. R. C. Ayres; Mrs. Frances Wynne; Mrs. Julia Ordnung; Elizabeth Ordnung; W. H. Boyer; Luella Caples; Eva L. Page; Jessie W. Donaldson; Cleveland, Ohio, Sunday School; Adult Class of Cleveland Sunday School; Mr. and Mrs. J. H. Williams.

## OUR SPECIAL APPEAL

The following indicates the splendid response the brethren are making to the special appeal made recently by individual letters. Others have come in since this list was compiled which will be acknowledged in a later issue. We are grateful to the Father and to those who have thus been moved to help us to carry on His work.

Mary E. Elton	\$100.00
Mrs. Harriet E. Boice	25.00
Mrs. Anna M. Wertz	1.00
Leland Hanson	100.00
John W. Lehman	3.00
Zenas Murphy	100.00
Mrs. Eva H. M. Fletcher	100.00
Mrs. Susan T. Long	100.00
H. W. Patterson	100.00
"A Friend"	70.00
<b>Total</b>	<b>\$699.00</b>

### HERALD RECEIPTS

Helen Porter; Anna E. Sleight (for others); Mr. and Mrs. O. H. Berry (for another); Mary E. Elton (for self and others); Alice A. Blyth (for others); Mr. and Mrs. M. Fetters (for another); Eva H. M. Fletcher (for others); Mrs. J. E. Roose; Mattie Benjamin (for others); W. J. Halls (for self and another); Mrs. Frances Wynne; Edna Gruber; Mrs. R. C. Ayres (for another); Mr. and Mrs. Howard Huey; E. R. Chandler; R. A. Humphreys; Mrs. Richard Duval; Almeda Wertz; Clindt Scott; C. H. Horton; Mary F. Cook; Walter Koontz; H. J. Stadden; Mrs. Clara Chaffec; Lillian Sweeney; Mrs. Esta McInturff; Mrs. J. M. Prime; Silas M. Claypool; Mrs. Alice Williams (for another); Mrs. Orval Shepherd (for another).

### BETWEEN YOU AND ME—

The Rockford (Ill.) Sunday school will present its Christmas program next Friday night. Included in the audience will be the children from a near-by orphans' home. The Oregon program will be given on Christmas Eve.

We pray for the success of the forthcoming special meeting to be held in the Grand Rapids church by the pastor assisted by Bro. Magaw of Ohio.

"It is the event and not the day we commemorate."—George B. Alldridge.

In the name of Him whose birth we celebrate The Herald extends to its many readers its Christmas greeting, and prays that the Spirit of the Lord, which is the Spirit of Love, may continue with them throughout the new year.

The official board of the National Bible Institution is deeply grateful to the Father for the wonderful way in which He has inspired His stewards to respond to our appeal for financial relief. The spirit ail have shown has been most encouraging in addition to the splendid material help they have rendered. We are not yet altogether out of our "Slough of Despond," but with the supporting hands of faithful brethren we are drawing much closer to the solid ground. May God bless you all.

## THE GREATEST OF ALL GIFTS

By D. G. Harvey

*"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.*

AS WE draw near to the day kept by all Christendom as the anniversary of our Lord's birth, commercialized though it has become, a day of giving gifts among men, it behooves all men to pause and give thanks to the Giver of every good and perfect gift for the greatest Gift of all, *His Son*.

God, who has so graciously given us life and provided all our needs, remembering that we are dust and that no man can redeem his brother from the curse, the result of our first parent Adam's disobedience, has in His mercy given His only begotten Son that the lost and dying race may through Him receive everlasting life. This will be a life so much greater than this present one that Paul, the great teacher of the Gentiles, was moved to cry, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:18.

We think we suffer in this day. What are our sufferings compared with those of the apostles, who were without shelter, often hungry, in prison, beaten, put to death. Space forbids full quotations. Please read Acts 13:50; 16:23; 20:23; 1 Cor. 4:11; 2 Cor. 1:4; 6:4; 11:23; 1 Tim. 4:10; 2 Tim. 3:10; 1 Peter 3:14; 4:12. Then compare your sufferings with theirs and thank God for such men, who by their faith and zeal brought to you the gospel of Christ.

Read again and study the suffering of our Lord from the garden to the cross. Picture in your mind His agony in the garden, His torture at His mock trial, and His final suffering in the most painful death on the Roman cross. Yet we today live in an age when we may worship God with full protection of the laws of our country.

*Suffering* is only the restraining of our carnal, our selfish will. As the little girl once said, "I can make myself mind myself." If such were only true! But of ourselves we can do nothing. We must receive the Father's guidance at all times.

During the present "depression," due to lack of employment, the giving of gifts will be curtailed to a large extent by the sons of Adam; but we have a Father who gives each of us greater gifts.

The greatest Gift of all gave His life for us and arose from that tomb; and we in faith hear Him say, "I am he that liveth, and was dead; and, behold, I am alive for evermore."—Revelation 1:18. And again, "Because I live, ye shall live also."—John 14:19.

Our Father sent this greatest Gift to men once, giving all men the assurance of righteous judgment by that Son

(Acts 17:31). The Gift will return to restore all things promised by God through the words of His prophets (Acts 3:19-21). Then will be fulfilled the promise made to Abraham so long ago: "In thy seed shall all the nations of the earth be blessed." That Seed was Christ (Genesis 22:18; Galatians 3:16).

*The Greatest Gift to Man.* Hear Him: "Behold, I come quickly; and my reward is with me . . . Surely, I come quickly."—Revelation 22:12, 20. Thank God for this greatest Gift of all and pray as John, "Even so, come, Lord Jesus."

"BEYOND the dark night of depression we can see the dawning of a brighter day."—A. E. Hoskins.

## HE CAME; HE'S COMING AGAIN

By E. O. Stewart

The world in solemn stillness lay  
Around Jerusalem,  
While shepherds watched their flocks by night  
Near ancient Bethlehem.  
A song floats out upon the wings  
Of that first Christmas night,  
And fills the darkness all around  
With heaven's golden light.

It brings a message of good cheer  
To find a resting place  
Within the hearts of men forlorn;  
It tells of heaven's grace.  
It tells how God so loved the world  
A Savior He would give,  
That whosoever trusts His grace  
Might with Him ever live.

The Bible tells how Jesus died  
To pay the sinner's cost;  
To purchase back the first domain,  
Which father Adam lost.  
It tells how He will come again  
To reign on David's throne,  
To banish war, establish peace,  
On earth from zone to zone.

Then Paradise shall bloom again;  
For it He will restore.  
He'll wipe the tears from every face;  
The curse shall be no more.  
When Christmas comes, it should recall  
The dawn of God's great plan  
To banish sin, remove the curse,  
And save poor fallen man.

## THE GIVER AND HIS GIFT

By R. H. Judd

*"A light to lighten the Gentiles and the glory of my people Israel."*

AT THE time these words were spoken by Zacharias some two thousand years had passed since Israel had been made God's chosen nation as a witness to a specific purpose. What that purpose was is plainly stated in Isaiah 43:10-12 and 44:8. It was chosen to be a *witness* to the fact that the Lord Jehovah is the only true and living God and that in very truth there is no God beside Him, that apart from Him "there is no Saviour."

Let any unprejudiced mind go back in survey to the conditions existing from the dawn of Israel's history to the time when the father of John the Baptist gave expression to the words of our text and he cannot fail to acknowledge that every nation upon the face of the earth had forsaken the worship of Jehovah and was steeped in the worship of a degrading polytheism.

This sad fact is accounted for by the view so commonly held that man is a creature of evolution and that his religion has also evolved from a lower to a higher plane, beginning with idol-worship of created objects in the heavens and on the earth. Beyond all question of doubt the Scriptures are the earliest authentic records we have regarding the beginnings of man's history. It is abundantly clear from them that man began with the worship of the one living and true God above and beyond nature itself. Hence, the indisputable proof of the Bible statements regarding man's fall, especially in this particular respect. This is clearly brought out by Paul in Romans 1:20-23, where he charges that mankind had "changed" from the glory of the incorruptible God to images made like to corruptible man and had "served the creature more than the Creator."

Take a look back through the prophets and see if this is not the great burden of the message: Israel was meant to be God's witness of *Himself* in the midst of a world where not a single person worshiped Jehovah as the only true God so far had it departed from Him. Notice, too, how every other sin God freely and frankly forgave, but would not tolerate the worship of any other than Himself; and for this sin of Israel's in forsaking God, His judgments were terrible upon it. Again and again God pleaded with Israel to "return" to Him. Let the reader turn to Isaiah, chapters 40 to 44, where these facts are portrayed in wonderful contrast and terminate in passionate plea to return unto Him. "Return unto me, for I have redeemed thee."

In nearly all these passages in both Old and New Testaments the fact that God Himself is Creator and Giver of *all* good things is linked to the urgent call to worship Him only. (See Isaiah 40:28-31 and 44:21-24; also Acts 17:22-30, where Paul makes this the very subject of repentance.)

If He is in truth the Creator of all things, then all things must indeed be had from Him and through the channels of His choice. He *alone* can open the windows of heaven and pour forth a blessing so that there will not be room enough to contain it.

In the light of present-day teaching and prevalent worship of a trinity, of whom even the personality of one is, to say the least, doubtful, it may well be asked, "Did Christ come to introduce a fresh object of worship (namely, Himself), or did He come that He might make known Him that sent Him?" Most emphatically He came to make known "the truth . . . there is one God; and there is none other but he."—Mark 12:32. He came to make this known as a fact, a living, "bright reality" in the lives of those to whom He came. Realizing the greatness of the issue and the impossibility of its accomplishment in this life, "he asked life of thee, and thou gavest it him, even length of days for ever and ever." In view of this, He Himself declared in John 17:3, "This is (the purpose of) life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (It may be remarked here that the word *that* has in this instance the meaning of "in order that," as in verses 11, 12, 13, 19, 21, 23, and others in this same chapter.)

The truly great things in this world have not been done by nations, but by individuals. It was those who stood alone with Jehovah who accomplished great results, and their names stand out like stars in the firmament of history. No race of men has moved the world as did the prophets of Israel, and "last of all he sent unto them his Son."

When the world of nations lost their knowledge of the one true and living God and were steeped in idolatry and on the way to individual and national destruction, "God sent forth his Son"; and oh, what a change has come upon the world! He came, not to declare Himself, but God. His first recorded utterance was characteristic of His whole life, "I must be about my *Father's* business." Later He said, "I am not come to do mine own will, but the will of *him* that sent me." He put *God* first in the hour of His great temptation in the wilderness (Matt. 4:10), and He put *God* first in the last scene in the garden—"Not my will, but *thine*, be done."—Luke 22:42; Matthew 26:39.

No wonder John bursts forth with the ultimate climax that God shall be All in all. Then will the knowledge of the Lord cover "the earth as the waters cover the sea," and saints and angels will follow on to know the Lord. What, indeed, will this earth be when God is known? Knowledge and progress were almost dead before the coming of Christ; but since He became known, and through Him the knowledge of God, in that proportion has "knowledge increased."

When sin no longer separates us from God, oh, what will the issue be? And He came "to save his people *from their sins*." Do you catch the thought? A world without *sin*, and a world brought back into *contact and relationship with the living God*. "Last of all he sent unto them *his Son*." It was God's "last," and it was *God's best*. "Thanks be unto God for his unspeakable gift."



# THE RESTITUTION HERALD

## RUSSIAN NUMBER

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### THE RUSSIAN MENACE

*By George B. Alldridge*

*“Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.”—Ezekiel 38:6.*

**D**URING the Great War after Paul von Hindenburg apparently had annihilated the Russian army, thus eliminating Russia as a factor on the side of the Allies, many Bible students considered Germany as the “Northern Power.” On November 11, 1918, the Central Powers signed the Armistice, thus placing themselves at the mercy of their enemies, whom for four years they had so valiantly opposed.

Overnight, so to speak, a new nation was born. Some writers speak of it as Bolshevism; others, especially in America, as Communism. However, even if there be a difference, to the ordinary mind they are synonymous.

As a government it is known and recognized by its adherents as the Soviet Union. For the past fifteen years their missionaries throughout the world (who are especially busy just now) have been promulgating by means of the printed page and able speakers the overthrow of all forms of government not in harmony with their own.

Permit me to quote from a handbill widely circulated in Cleveland, Ohio: “Smash the Enemies of the Soviet Union—Enemies of the American Workers! Demand! not a cent for Armaments—All Funds for the Unemployed! Organize! against imperialistic War—The Bosses’ Solution for The Crisis. Down with the Fish (Please turn to Page Nine)

# EDITORIAL

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G. Eldred Marsh, Editor

Paul C. Johnson, Associate Editor

## The Bear That Walks Like a Man

THE interest we take in the future of the race is almost equaled by the interest we feel in its past history. From whence came these various races and nations of men? Were they all developed from the same original stock? What were the conspiring influences and circumstances that shaped the destiny and marked the character of the various groups of mankind? And where was the cradle of the human family? These are most fascinating questions.

We know that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:26. We know further that in doing this He has taken into account His own infinite and eternal purposes for all the earth. "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."—Deuteronomy 32:8.

As we review the findings of the archeologist and the ethnologist we are impressed by two facts: first, that their deductions and conclusions are strongly supported by the Bible; and, second, that the grouping of the various races is in harmony with the predictions of the prophets and arranged in such a way as to foster the fruition of the divine purposes concerning Israel and the future kingdom of God. Thus science is found to sustain the inspiration of the Scriptures.

To understand the peculiarly important position occupied by Russia in prophecy it is necessary for us to know something of the origin of its people. We cannot enter into a lengthy discussion of the archeological and ethnological

evidence upon which the conclusion is based but must content ourselves for the time with the simple assertion that the Turk, the Chinese, and the Tartar elements in the Russian population evidently arose in proximity to each other and under similar influences and are, therefore, closely akin to each other. The importance of this fact will be recognized when we come to see how closely associated these three races will be in the final prophetic unfolding.

The earliest information we are able to obtain concerning the territory and the inhabitants of present-day Russia has to do with the conquest of native tribes by three Swedish brothers at a very early period. The Russian of later times, however, is more the product of Tartar than of Swedish influences. Men still say, "If you scratch a Russian, you will find a Tartar."

Following the wide-sweeping success of Jenghis Khan in the twelfth century, the Mongol, or Tartar, tribes which had already conquered China advanced to the north and west and subdued large sections of what is now Russia and Manchuria, as well as all of Persia.

The Tartars, or Mongols, were, perhaps, the most ruthless

and bloodthirsty of all the barbarian tribes that from time to time swept over portions of Europe. They left the indelible mark of inhuman savagery upon the Russian character. Treachery and deceit have characterized the Tartar race throughout history. It was owing to that well-known element in the Russian character that Kipling warns against treaty-making with that people.

"Over and over the story, ending as it began:

'Make no peace with Adam-Zad—the bear that walks like a man.' "

(Please turn to Page Eight)

### Our New Year Prayer

*OUR FATHER in heaven, by whose loving favor we have been brought to the close of another year, we approach Thee in deepest gratitude as we meditate on the blessings Thou hast bestowed. We thank Thee for material comforts, for spiritual assurances, and for all the rich heritage Thou hast given us through faith in Thy blessed Son. Take us into Thy keeping for the New Year, that at its close we may feel that we have indeed grown in grace and in the knowledge of those things which lead men closer to Thee and incline them to consecrate their lives more fully to Thy service, we pray in Jesus' name. Amen.*

# THE NEW YEAR

By George B. Alldridge

*"We spend our days as a tale that is told."—Psalm 90:9.*

WHOEVER wrote the one hundred second Psalm expressed in one verse the entire gamut of human experience in writing, "My days are like a shadow that declineth; and I am withered like grass." How accurately Job coincides with this thought: "Man that is born of a 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." James, writing centuries after, declares the same thought: "But the rich in that he is made low: because as the flower of the grass he shall pass away."

What is man's whole life but the inconsiderable measure of a span? Yet how insignificant even this is compared with that comprehended in a span of God, "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance"?

Suppose with Moses it should be our experience to say, "The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength, labour and sorrow; for it is soon cut off, and we fly away."

Think of what is involved in this brief span of human existence! Our Eternal Destiny—Eternal Life or Eternal Death. To our mind "years," speaking of the future, seems a long time; but as "days" it seems just a little while. So how fittingly the Scripture says, "The days of our life." Each day passed is a step nearer the final goal of all men (Hebrews 9: 27). But as another year passes, how it should impress our minds with the shortness of life!

What emphasis the writer of the Hebrew letter places upon "To day": four times it occurs in the third chapter. Note especially the

thirteenth verse: "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." The things pertaining to our peace may be freely held forth to us now; but if neglected the future may set them out of our reach, forever lost.

Let us as we enter this year consider upon what terms we are standing before God, accepted into His family by Him or through neglect still "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

It is true as Paul declared "that we must through much tribulation enter into the kingdom of God." We all

realize how difficult the "narrow road to life" is becoming, but to delay to enter the race today is far more dangerous; and what Paul says of his day is more true of our day: "The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

Why? "For now is our salvation nearer than when we believed. How solemn are these words: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." But if the door stand unopened, Jesus may be gone before tomorrow; and since, once rejected, it may be final, no man can assure himself of another opportunity.

So each day of this year 1933 may we remember Moses' words: "So teach us to number our days, that we may apply our hearts unto wisdom."

"Uncertain life, how soon it flies!  
Dream of an hour, how short our bloom!  
Like spring's gay verdure now we rise,  
Cut down ere night to fill the tomb.  
Teach us to count our shortning days,  
And with true diligence apply  
Our hearts to wisdom's sacred ways,  
That we may learn to live and die."

## Ring Out Wild Bells

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the fend of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out, my mournful rhymes,  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand,  
Ring out the darkness of the land,  
Ring in The Christ That Is to Be.

—Lord Tennyson.

## IS THE WORLD GOING RED?

By C. E. Randall

*"But ye, brethren, are not in darkness, that that day should overtake you as a thief."—1 Thessalonians 5:4.*

THE Apostle, writing to the church concerning conditions that are to prevail prior to and including the "day of the Lord," says, "ye are not in darkness." Thus we would understand that those who are members of that great and glorious body the church are "children of the light, and children of the day" and are not as those who sit in darkness. The reason is obvious: "God is light, and in him is no darkness at all." Being in Him, we "walk in the light, as he is in the light." This God-given light penetrates the darkness, revealing the unseen to those who are accustomed to its rays. As we focus the rays of God's light upon the question being discussed, we find there is much revelation for us.

Red is the color of tribulation days when "every man's sword shall be against his brother." To get the subject before the readers in such shape that they can clearly understand, we shall enumerate some of the instances where red is used in the Bible in so far as it pertains to our day and the day of the Lord and shall then offer our comments.

"Behold a great red dragon."—Rev. 12:3. "I saw a woman sit upon a scarlet (*red*) coloured beast." "And the woman was arrayed in . . . scarlet (*red*)." "I saw the woman drunken with the blood (*red*) of the saints."—Rev. 17:3, 4, 6. "The shield of his mighty men is made *red*, the valiant men are in scarlet (*red*) . . . in the day of his preparation."—Nahum 2:3. Sin is spoken of as being "as scarlet" (*red*) and "*red* like crimson" (Isaiah 1:18).

We may expect to see in our day the forming of the battle lines between the two great opposing forces of righteousness and unrighteousness, the one force headed by the Son of God and the other force or army led by the great *red* dragon. With all the spiritualizing and symbolizing that may be done in explaining the Book of Revelation, the facts that are set forth in that final revelation to man will have such a literal fulfillment that mankind will be dazed before its realities.

The seed bed for the planting of God's judgments in the earth is being prepared in such a visible way that he "who runs may read." One must close his eyes to the political and social revolutions and upheavals which are taking place with the rapidity of an earthquake if he cannot see the battlefield of Revelation in the making. This book, buttressed by other portions of God's Word, reveals that man's day will end with the "accuser of our brethren," that great *red* dragon, knowing that he will shortly go forth with great fury and will give power and a seat and great authority to a scarlet (*red*) beast; and thus we shall have a *red* ruler, a *red* government, and a *red* religion which will require all who live at that time to fall down and

"worship the image of the beast." The *red* dragon has always opposed God, and the man of sin who gets his power from Satan will also be an opposer of God and through his opposition will cause the *red* blood of all the saints of Israel and of tribulation time to flow unless they renounce their allegiance to God and pay homage to the beast.

About the time when Gentile rule of Palestine under the Turkish regime was broken we could begin to see the *red* dragon organizing his forces. It began in Russia. Russia went *red*; and when she went *red*, she also went anti-Christian. And since the *Reds* obtained power, the God of our fathers and the Christ of our salvation have been burned in effigy and the precious sacraments of the church and the teachings of God's Word have been hooted as a blight of civilization. The *red* flag of *red* Russia inspired by the *red* dragon has caused the blood of millions to flow. During the first five years of *red* rule in Russia over a million people were murdered. If such atrocious acts of lawlessness and cold blooded crimes can be perpetrated in a world where the Spirit of God radiates out and away from the people of God, what will happen when this Spirit is removed by the translation of the church?

The doctrines of a *red* government and a *red* religion are being spread broadcast in every country of the world. Russia is not the only country with *red* ideas. China is going *red*. Germany and Italy are not *red*, yet they have the spirit of the dragon everywhere in evidence. The nations that are going to come against Jerusalem to battle and to plunder, pilfer, and spoil are the ones that seem to be fertile soil for the doctrines of *red* religion and of *red* government. This would be natural, for it is these very people under the leadership of the dragon that are going to attempt to frustrate the purpose of God in that last great battle known as Armageddon.

Thus we may expect the nations that have opposed and persecuted the Jew to be in the columns of those nations under the control and leadership of the scarlet-colored beast and this beast in turn to be under the control of the great *red* dragon. We may minimize the prophecies pertaining to the dragon and the beast, but we cannot overlook nor reject the visible facts as they are transpiring in the nations of Jewish opposition.

We are entering a time when as Christians we must be very careful how we support and countenance mass and mob opposition to "orderly constituted governments," for the birth of such movements is generally proved to have taken place in the councils of the *Reds* who are opposed to God and Christianity. Our duty is not to embarrass governments, but to "pray for those in authority" (1 Timothy 2:1, 2).

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Time's sun is fast setting, its twilight is night,  
Its evening is falling in cloud o'er the sky:  
Its shadows are stretching in ominous gloom,  
Its midnight approaches, the midnight of doom.  
Then haste, sinner, haste, there is mercy for thee;  
And wrath is preparing, flee, lingerer, flee.—*Bonar*.

# "A More Sure Word of Prophecy"

*By Norman John McLeod*

NOT long ago a man came into a book store where religious books were sold to object to the new translations of the Bible; as for him, he said that he was satisfied with that written by James, the brother of our Lord. That sort of ignorance has given rise to the modernist's definition of a fundamentalist: a fundamentalist is one who thinks that Moses pounded out the first five books of the Old Testament on a Corona typewriter in the English language.

To be reasonable, however, fundamentalism is a protest at the attempt of the so-called "higher critics" to tear down by very ridiculous methods the faith that has been intrusted to them. Fundamentalism thus far is commendable; but few of us would subscribe to what is known by them as the "fundamental doctrines": immortality of the soul, reward of the righteous at death, and many other such items.

Let us ask ourselves the question: What is fundamental Christianity? The "back to the Bible" movement is an attempt to answer this question. In this vein let us consider prophecy as a fundamental doctrine.

Most people would consider it the very farthest from fundamentals that could be found in the biblical works. How, then, may prophecy be a fundamental doctrine? The answer to that question is found in the light of 2 Peter 1:16-21. But before going into that particular section of the Bible, let us consider some other items which will show what Peter is talking about.

The most absolute proof of the authenticity of the Bible is the present status of the Jews and the things that are happening to them. But what would be our interest in Zionism if it were not for the prophecies connected therewith?

The Christian who studies his Bible knows more about what the Jews are doing than they do themselves, especially those Jews who are returning in unbelief. How many Jews would understand what is meant by the following text unless they have come into contact with Christian people: "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—1 Peter 2:7-10.

They could not understand that the Gentiles were to be part of the great ruling class in God's kingdom; yet

that is one of the great fundamentals of the Bible and is also dependent upon the fulfillment of prophecy. What is the purpose of taking out a chosen people from among the nations of the world? To make a class of rulers for that great kingdom that is to be established. That understanding, then, of the situation of the Jews and the relation of the Gentiles to them is dependent upon God's kingdom, all of which is yet future.

The average churchman does not understand any more than does the Jew. He thinks that God's kingdom is to be brought in by the righteous acts of wicked men; that God's kingdom is to be brought in by means of the moral reformer and the reforming legislator or, still more ridiculous, by the proper politician put in executive authority.

Or we might notice the covenants of promise. The Jews who pride themselves as being the recipients of God's promises do not understand that they are dependent upon conditions that they do not comprehend. The Gentiles who glibly sing of standing on the promises of God do not in most cases know what the promises are, let alone know the conditions of their fulfillment. The average Jew would not understand what the Apostle Paul meant in the book of Galatians when he said, "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." And the average Gentile Christian does not comprehend the richness of the plan of God which makes such glorious things possible of fulfillment.

Peter says: "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." Usually nothing is thought to be more reliable than eyewitness. And Peter here is paying tribute to that eyewitness.

But what were the apostles witnessing? Things which had been prophesied for hundreds of years. Moses had said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deuteronomy 18:15, 17, 18.

David in many of the Psalms spoke in detail of the things which the apostles saw fulfilled: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy

power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Psalm 110:1-4.

Then the more elaborate prophecies of the writing prophets from Isaiah on through the list were being fulfilled before the eyes of these witnesses. These things Peter considered more sure than the eyewitness of the glory that was pictured to them in the scene of the transfiguration: "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. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Peter 1:16-18.

Those things were certainly powerful evidence; but Peter thinks that prophecies were more sure that were fulfilled before their eyes: "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."—2 Peter 1:19, 20. The eyewitness, then says Peter, is not so sure as the word of prophecy that lights us as a lamp in a dark place until the day dawn. The more sure word of prophecy to which he refers may be divided into two parts: that concerning Jesus' first coming which we have just mentioned, and that concerning His second coming.

To most people the word "prophecy" refers to the various apocalyptic prophecies of Daniel and John the Revelator. They are bewildered by beasts, images, visions, and symbolisms which are not always clear and are capable of many interpretations. But these are not all of prophecy. They are for those who care for that sort of thing, but they can hardly be classed as the fundamental things to which we refer when we think of the more sure word of prophecy of Peter. Even in those more enigmatical prophecies there are many things that might be spoken of as sure in the sense of clarity and certainty of fulfillment.

Daniel had many visions, of which some were hard to understand. But of those visions there were many things said that are not so difficult to understand. At the end of the interpretation of the image which Nebuchadnezzar saw there is this statement: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

That is the hope of the Jew and the Gentile; that is the faith in which all the worthies died. God has always kept His word as Peter states. We know that no such kingdom as mentioned by Daniel has ever been set up; therefore, it is still future. The radical modernist may tell us that prophecies of Daniel in regard to the various ele-

ments of this vision were written after the events took place and that if Daniel wrote them he lived much later than was supposed by Archbishop Usher. But no matter how much stress they put on these facts, the real test of Daniel lies in the kingdom which is yet to come, not on those nations which have gone down.

Faith, therefore, becomes the chief element of prophecy. Prophecy becomes from that fact the most important element in the faith which we hold dear. The only and final test of the reliability of a prophet is whether his predictions come true: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deuteronomy 18:22.

So important is the doctrine of the second coming of Christ that we have been spoken of as an "adventist" church. At the Bureau of Census in the Department of Commerce the churches are grouped according to some peculiar doctrine. There is a group of "adventist" churches: ours is known as the Church of God, Adventist, to distinguish it from the other churches of God. In recent years the adventist doctrine has come to appeal to a larger number of churches. In fact, so common has that tenet become over the radio that no longer do we find it a thing that makes the adventist church distinct. But most of the preachers do not know why Jesus is coming back to this earth. Most of them would say that He is coming to take His people back to heaven.

God has made covenants with man which wait upon the return of Christ for their fulfillment. He told Abraham that he and his seed should inherit the land of Palestine forever: that must wait upon that glad day (Hebrews 11:8). He has promised to resurrect the followers of Jesus to a life of eternal righteousness and usefulness: that must stand in abeyance until the Lord returns (1 Thessalonians 4:13). He has promised to set up a kingdom on this earth that shall subdue and supplant all other kingdoms: that must remain an anticipation until that "time of refreshing shall come from the presence of the Lord." (Daniel 7:27, 28.) He has promised to remove all pain, all sorrow, all sickness, and finally death from the earth: that is a thing of eager longing that has been left in the hearts of men until the sound of the trumpet of Gabriel shall rend the gladsome air at the Lord's return (1 Corinthians 15:24, ff.).

Why do we have faith in God? Because we are anxiously expecting the fulfillment of all of God's precious promises. Why do we live in Christian love one with another? Because love gives us the kind of character that will be found pleasing to Him when He comes to take His great power to reign. Peter in this connection says that, added to all other of the Christian graces, is love.

The sum of prophecy, the total of the Christian graces are all centered around the eyewitness of the apostles. The sure word of prophecy that is more sure than the witness of the eye that was granted to the apostles is all centered in the greatest event of all history and prophecy: the second coming of our Lord from heaven.

## CHINA - RUSSIA COMPACT

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EVERY nation that assumes diplomatic relations with the Soviet government fears, not without cause, the undercover communistic propaganda that representatives of Russia will undertake when they are openly admitted for commercial purposes. After prolonged suspension of formal intercourse between the two nations China and Russia, they have recently resumed a formal friendly attitude. The acting president of the exexecutive yuan of China commented on the change as follows, according to a dispatch from Shanghai of December 14.

"I view the resumption of normal diplomatic and commercial relations with Russia with lively satisfaction," he said, "I have ever thought that there is a natural sympathy between the two broad streams of humanity representing China and Russia which transcends the vagaries of international politics. I am glad that the path is now clear for a free intercourse between these two people which will play its part in bringing about peace in the Far East."

That such a friendly agreement is to be expected between these two nations is evident from the Scriptures. There must come a gathering of the various race elements into several great groups preparatory for the establishment of the empire of the Antichrist; and the Tartar element in the Russian character will naturally be drawn to the Mongol element in China and, eventually allied with Japan, Turkey, Egypt, Persia, and probably India, will make ready to sweep across Asia in a communistic typhoon of destruction. Of course, the final and total overthrow of the combined Oriental powers is declared in Ezekiel the thirty-eighth chapter and other prophecies.

The first step toward such a coalition would be the unifying of the several peoples through the adoption of a common form of government like that presented by communism.

The press report continues: "Chinese newspapers emphasize the necessity of guarding against communistic propaganda and almost unanimously state that the direct reason for the resumption of relations was the refusal of the League of Nations to take positive action against Japan's seizure of Manchuria. It was hinted that the resumption of relations was more than a friendly diplomatic move."

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## DISEASE GERMS AS IMPLEMENTS OF WAR

*The Buffalo Evening News* asserts that the "Soviet red army plans to fight its future enemies by inoculating them with disease germs, according to information conveyed to the war office.

"Evidence that the Soviet is actively engaged in storing up stocks of tubes containing germs of encephalitis lethargica, commonly known as sleeping sickness, has been communicated to the British authorities by the Allied intelligence department, it was learned.

"It has been known for some time that the Red army chiefs have been paying special attention to chemical warfare and have employed a large number of foreign scientists, many of them German, for research in this direction."

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## A CITY WITHOUT GOD

"The Society of the Godless, which has the official backing of the Soviet authorities, is reported to have planned to build in Russia, in the vicinity of Nischni-Novgorod, an entirely new city, to accommodate about thirty thousand laborers, in which there is to be no trace of religious life," says *The Alliance Weekly*. "They will begin by eliminating the home and erecting forty immense communal houses. The *Posener Zeitungsdienst* describes these as being equipped with clubrooms, lecture halls, motion pictures, gymnasiums, libraries, and dining rooms. On each floor there is to be an information bureau to answer questions about the non-religious life. Anti-religious lectures and classes are to be presented every fifth day."

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## BRITAIN DEMANDS APOLOGY FROM RUSSIA

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THE following dispatch from London, under date of December 7, is of interest in connection with this week's editorial, in which attention is directed to the underhanded methods practiced by Russia throughout its history.

The information is taken from *The Chicago Tribune* and is printed without quotation marks.

The British government has handed Russia a stern warning that propaganda activities of the third internationale in England and India will not be tolerated.

The warning was accompanied by an unequivocal demand that an apology be made for a recent article in the *Moscow Izvestia* alleging that instructions were issued by the British foreign office to its agents to obtain documents, "real or bogus," establishing a relationship between the Soviet government and the third internationale.

Captain R. Anthony Eden, undersecretary for foreign affairs, revealed the incident in the house of commons. Captain Eden was asked what the government is doing about the report of the British ambassador to Moscow that the third internationale has issued instructions to the British communist party to form nuclei in military units and similar organizations and to the Indian communist party to support nonpayment of rents and taxes and to organize a general strike.

Captain Eden replied that the government is considering both the ambassador's report and *Izvestia's* charges that the British foreign office has instructed its agents to supply documents linking the Soviets and the internationale. The Soviets have consistently denied such a link and the charge that the government controls the internationale has been a sore point in Anglo-Soviet relations.

## GIVING GOD NOTICE

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*"He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—Psalm 2:4.*

RUSSIA has served final notice on God. He is to be evicted. He must move out without further ado. At the beginning of the first Five-Year Plan God was openly renounced. Churches were appropriated and religion was repudiated, but He continued to stand by. Now, at the beginning of the second Five-Year Plan His exit is the first item on the program. Russia is not big enough for both God and the Soviet.

Can Russia carry out this order of eviction? They easily exile unwanted citizens to Siberia. But can they exile God? How will they go about it?

They will destroy all remaining churches and prohibit all public worship. It is a great compliment to the churches for Russia to believe that their destruction means the end of religion. But God is not limited by cathedral walls. He does not dwell in houses made with hands. He dwelt in Russia before man erected his first altar, and He will continue to dwell there after atheistic Communism has become a synonym for economic suicide.

They will teach the younger generation that there is no God. There are Communistic Sunday schools in this city (Cleveland, Ohio) carrying on positive programs of education in unbelief. But neither education nor the lack of it can wholly prevent the knowledge of God. A savage in Africa, hearing about God for the first time, remarked, "I have always known there was a being like that."

They will prohibit prayer. But prayer is the natural breathing of the human spirit. Prohibition of communion between the finite and the infinite is impossible. Prayer is beyond the control of man-made laws. Men will pray. Millions in Russia today, through the medium of prayer, are continuing to climb the "dark altar stairs that lead to God."

This final order of eviction will fail, for the glory of God is inextinguishable in His world. Noticing a light in the old Lincoln home in Springfield, Illinois, a child remarked, "Mr. Lincoln forgot to put out his light when he went away." Neither Mr. Lincoln nor any other man can put out that light. Nor can Russia quench the light of God in the souls of men.

Give God notice? Think again, Russia, land of riot and revolution—boastful chanticleer whose crowing thinks to bring the dawn. As well give notice to the sun to cease shining or the moon to curtain its splendor or the milky way to spill its star dust into the sea.

God will not vacate. Ouster orders cannot reach Him. At the end of another Five-Year Plan He will still be found "within the shadow, keeping watch above His own."

Give God notice? He that sitteth in the heaven shall laugh. God is giving you notice Russia—lo, I am with you always, even unto the age of the ages.—*Don D. Tullis*. Selected by George B. Alldridge.

## THE BEAR THAT WALKS LIKE A MAN

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*Continued from Editorial Page*

As we trace the history of this people down through the ages from peasant to prince, from the absolute monarchies of the earlier Czars to the tyrannous autocracy of Bolshevism, we observe the same brutality exhibited, the same disregard for human life and human feelings, the same tendency to look upon love and kindness as indications of weakness that must be entirely eradicated.

For generations before the war Russia was a hotbed of underhanded violence. Assassination, the weapon of anarchy, caused both the ruler and the ruled to live in a constant state of fear. Where other races would endeavor to bring about a revolution by the ballot-box or by open rebellion, the efforts of the Russian people toward reform were advanced by intrigue accompanied by deceit and murder.

The mental and moral attitude of the Russian race seems generally to lead to a disregard for the more lovable and humane qualities of heart and life. Under the atheistic leadership of the new government the home was the first to go, and that was followed immediately by an effort to drive out religion and the church.

The treacherous nature of the nation today is becoming more plainly apparent as its secret efforts to undermine existing governments are discovered. The British Empire, one of the first to recognize the Soviet government, was compelled to withdraw its formal recognition owing to the underhanded methods of the Russians in their work of political propaganda. France has met with much the same experience.

It was because of the continued refusal of the Bolshevie authorities to assume responsibility for the national debts of the country that has caused our own government to withhold recognition until this time.

The world still recalls the treacherous manner in which "New Russia" deserted her allies at a most critical period in the World War.

When the Russian representatives demanded complete disarmament at the Geneva conference last year we remembered again Kipling's warning, put into the lips of the old blind hunter, so aptly describing the deceitful attitude of "the bear that walks like a man."

"Horrible, hairy, human, with paws like hands in prayer,  
Making his supplication rose Adam-Zad the Bear!

I looked at the swaying shoulders, at the paunch's swag  
and swing,

And my heart was touched with pity for the monstrous,  
pleading thing.

.....  
Near he tottered and nearer, with paws like hands that  
pray—

From brow to jaw that steel-shod paw, it ripped my face  
away!"



This might well be a poetic description of the partition of Poland between Russia, Austria, and Prussia, which took place late in the eighteenth century, with the former nation receiving the lion's share of the spoils. It might be a chapter from the history of Jewish persecution in the same country, or it might well be taken as a picture of the ruthless murder of the entire family of the Czar.

The poet whose words we have appropriated as the title of this article fully realized the danger that threatened his beloved India from future Russian aggression, and he knew that danger was never greater than at the moment when Russia was crying for peace.

"But . . . this is the time for fear,  
When he stands like a tired man, tottering near and near;  
When he stands up as pleading, in wavering man-brute guise,  
When he veils the hate and cunning of the little swinish eyes;  
When he shows as seeking quarter with paws like hands in prayer,  
That is the time of peril—the time of the Truce of the Bear!"

It is not strange that this people so long arrayed against the God of Abraham and of Isaac and of Jacob, should be among the first to be called into judgment! For no nation that denies God, that vilifies religion, that dishonors home and motherhood, that mocks at prayer and love and human kindness *can be trusted*.

The very characteristics that make Russia what it is today and what it has been in the past and what it will be in the future will bring about its own eventual destruction.

Moved by its unnatural and inhuman greed, the "Bear that walks like a man," the great Beast of the North, will fulfill the predictions of Ezekiel 38:1-9 and 39:1-5; and the gray-haired mothers of Russia, whose heads are bowed tonight in prayer, *secret* prayer, that God may bless and keep their children to whom they dare not teach His name, *shall be avenged!*

The millions of suffering Jews whose blood cries out for justice from a thousand reeking Russian prisons and from the long snowy trails that lead away across the dreary steppes to Siberia *shall be avenged!*

For the voice of the almighty Judge of the Universe has said, "Vengeance is mine; I will repay!"—Romans 12:19. And again, "Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."—Deuteronomy 32:34, 35. •

The nation that forgets God, the people that denies God, that cannot be trusted, shall not endure. It is a menace to humanity, a constant danger to mankind. But God is just. It will be for Him to say finally,

"Over and over the story, ending as (God) began:—  
'There is no truce with Adam-Zad, the Bear that walks like a man!'"

## THE RUSSIAN MENACE

*Continued from Front Page*

Committee and the Repressive Measures of the Bosses! Demonstrate! against Capitalism! For Defense of The Soviet Union! Attend the Anniversary Celebration November 7th! Join the Communist Party!"

Some of my readers may pooh at this and say, "We are too powerful to be overcome by propaganda such as this." Probably you are right; I hope so.

Let me quote one scripture and then answer me truly: Is it being fulfilled today? "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven (governments) shall be shaken."—Luke 21:26.

Jesus was a wonderful student of the Old Testament. Hence, He knew just when to apply the prophecies as they became due. So listen to this: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matthew 24:21.

Somebody may say, quoting the historian Josephus, that this occurred at the siege of Jerusalem when it was destroyed by Titus in the year 70 A. D. But let me finish the above quotation, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Obtain a good church history from any public library and after reading it you must confess that there has been "great tribulation" far exceeding even that at the siege of Jerusalem. Besides, in this "great tribulation" Jesus is speaking about, the Prophet says that at this time "it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein."—Zechariah 13:8.

At the time General Washington seemed to be fostering a lost cause at Valley Forge an English subject wrote a pamphlet called "Common Sense." Benjamin Franklin said that the teaching therein set forth (to fight for independence) won the Revolutionary War. The Soviet Union at present is following the same method.

But there is another point wherein Russia seems to be the greatest aggressor, and that is an attack upon God. Think of it! I have not the space to quote it, so read Jeremiah 25:31-33. This refers to the controversy with the nations which God Himself will decide in His own way.

In *The Literary Digest* of November, 1932, is an article so sensational in character that it has gone the rounds of both the secular and religious press. Under the caption, "Russia's Ban on God," *The Digest* says, "On May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception 'God' will be banished from the boundaries of the Soviet Union as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses." This means virtually a boycott placed upon all religions by the Soviet Union.

But God says that He has a controversy with the na-

tions. Why? From the days of Constantine to our own day God has been so grossly misrepresented by those professing to be His friends that as Jesus says, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

A scripture I have often pondered over is Psalm 9:17: "The wicked shall be turned into hell, and all the nations that forget God."

Ah, Gomer, and all your bands! do you not hear this loving God speaking, "And all the nations that forget God"?

Under the surface of society there are smoldering the elements which under favorable conditions will break out. As Peter says, "The heavens (governments) and the earth (society), which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

To point out how surreptitiously this error is now working, creating a spirit of universal discontent, I will quote a paragraph from the foreword of one of the present "best sellers," *Big Town*, by Philip McKee: "You look back upon the mess of the World War. No one tries much any more to make a thing of glory out of that. They keep still. Were the boys who went into it a mess? Hardly. They did a job they were asked, urged, begged to do, a dirty ugly killing job. They got nothing much out of it. Some of them found a few comrades they can remember with pleasure."

"I have given the best of myself here, the fire and fineness of my youth. I marched and fought through filth and dirt, hoping to come out into the light. You said I would. You said that. What I got was increased darkness. Now they are rigging the game to do it again. You watch. They'll do it again. They'll do it to my son. . . . We are going into a time of deeper discussion than men in America have ever known. We are going into a time like the pre-Civil War days. I'm no prophet. I don't know when it will come, what will touch it off. It's coming. I've faith in its coming. It is going to cut across everything, tangle everything. There will be questions asked, questions and more questions. There will be toys taken away from children. They'll cry."

"It's coming."

"The machine has made a new world for men. It has made new towns, new cities. Here's one. You wait. You will see presently what a tangled strange time there will be, in the great cities, in the little places, in the Big Towns."

Recently I read in *The Empire News* of November 16 this startling statement:

#### "PROPHET OF WAR

"CERTAIN AS ANYTHING HIDDEN FROM MAN

"While you are talking,' declared Mr. G. K. Chesterton, speaking at Liverpool, 'a new war will come suddenly.

"It will come like a thunderbolt, and from a quarter you know nothing about—Poland. Russia will attack Poland. That is almost as certain as anything connected with

the future that is hidden from man.

"Russia will be the aggressor. She will declare war upon the people with the frontier laid down by the Treaty of Versailles. It is coming very soon. Poland will fight to the last man, and there are a very great many men to fight.

"Some base people might advocate that Britain should stay out of any coming European trouble and profit by staying out, but,' he said, 'I don't think we could keep out of it. I doubt in the long run if it would stop short of bombs on London.'"

Now read 1 Thessalonians 5:3. This is in harmony with Chesterton's thought.

In conclusion I will quote from Ludwig of his impressions while on a tour through Egypt: "Among such people, unawakened slaves, nine-tenths of them peasants, there are obvious possibilities for communist propaganda, seeing that the communists, also, favor a social change, untempered by transitional stages. The authorities in Cairo are terribly afraid of the Red Spectre, which stalks there unseen. Already, we may surmise, the message, coming by way of Asia, must have crossed the ditch of Suez. In this part of the East there is but one barrier against the advance of the Muscovite doctrine which has made victorious progress in Asia—the barrier of the Islamitic faith. Kismet!

"All that happens, happens according to the will of Allah, so why kick against the pricks?

"England showed the wisdom of the Serpent, the wisdom of the Vatican, when she introduced so-called popular education beside the Nile. Schools have been built, but there has been no reduction in the number of illiterates.

"Lord Cromer, having due regard to London's sensibilities, wanted to diffuse a knowledge of Christ and the English language. Kitchener's administration rescued the peasants from the clutches of the usurers and the rich farmers. Since the English became supreme in Egypt it has, for the first time, become possible for the son of a fellah to be a lawyer and a party leader—as was Zaghlul, who hated England. Nothing has been done by the British to awaken the fellaheen from their glorious torpor, for (working with Levantine subtlety) it is easier to come to terms with a few hundred pashas in Cairo, men interested in cotton and in political advantage, than with the enlightened strength of a population of twelve millions. Egyptian society still resembles a pyramid. Thousands of stones, assembled by slaves, are built up into a broad-based structure towering to a truncated point.

"This last is a platform from which a mere handful of persons can gain a pleasant outlook on life. Within the building is hollow: and there, for centuries upon centuries, a king's mummy has been crumbling into dust."

Ludwig then points out how Britain will, or intends to dam both the Blue and White Nile for the purpose of exploitation. This is arousing the enmity of the Egyptians, who for a way of deliverance from this thralldom will appeal to the Soviet power and thus fulfill primarily Ezekiel 38:8-13.

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"TURN UNTO ME, SAITH THE LORD OF HOSTS, AND I WILL TURN UNTO YOU,  
SAITH THE LORD OF HOSTS."—ZECHARIAH 1:3.

### THE SECOND COMING OF CHRIST

"Unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews 9:28.

CHRIST told His disciples of His second coming on the last night before His crucifixion. He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3. His love for them was so great that although He was very sorry to leave them His greatest thought was that He would come again and deliver them from all sin, sickness, and death.

Why is Christ coming again? The first reason is to set up God's kingdom. Christ was the Seed of David, and the throne of David was promised to Him (Luke 1:31-33). Christ, David's Seed, was to rule over the seed of Abraham, Isaac, and Jacob. We know that unless Christ does come we have no hope for any blessing beyond the present life; therefore, one other thing Christ is coming for is to resurrect the dead (1 Corinthians 15:22, 23; 1 Thessalonians 4:16). The earth will be restored to its Edenic purity (Acts 3:19-21; Revelation 21:4, 5). So we know that if we are faithful we shall have no sickness; for what pleasure would we have in the next life if we did not have health?

When is Christ coming again? When the Jews return to their homeland and reestablish Jerusalem, He shall come. Matthew 25:31 says, "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." So He will set up His kingdom when He comes the second time. At His appearing every eye will see Him, and all the dead will hear His voice. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."—John 5:28. If this is true, then how can the popular theory be correct that we get our reward at death? Who would be in the graves to hear His voice? Also, how can we believe we shall go to heaven (if faithful) when the Bible plainly teaches that Christ's kingdom will be on the earth?

Will Christ's second coming be literal? Acts 1:11 says, "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." Christ told his disciples in Luke 24:37-39 that a spirit has not flesh and bones as they saw Him have. He showed them His hands and His feet, and they believed that He was the Christ, and not a spirit. When He comes, we shall be like Him.

Although Christ's second coming will be glorious for some, it will also be an unhappy time for the rest. Revelation 6:15-17 says, "And the kings of the earth, and the great men, and the rich men, and every bondman, and every free man, 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?" We know that His coming is near. Let us watch and pray always, for we know not at what hour He may come.

—Berniece Bengé, Kokomo, Indiana.

### YE NOBLE'S RUBBER HEELS

Ye Noble of Olde: There, just so. A graceful bow, a pleasant voice, and quiet clothes that offend not my Sovereign's eye. He has been so kind to me that I want to show my appreciation. I know he likes it done that way.

The Modern Berean Noble: I once thought that I would be frightened to death if the Lord were in the same room with me. But since I have learned to know Him, to experience His presence and His goodness, I feel quite at ease because I love Him. But because I love Him, I want to make a pleasing appearance to Him. Most of all the Lord wants us to have on "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

—Cecil Smead.

"God's people never progressed when they were in transgression."—A. E. Hoskins.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Thou art my Son, in whom I am well pleased."*

## MAKING A GOOD BEGINNING

"Yoo-hoo, Doubles," called Freddie, in front of the twins' house the morning after New Year's Day. "Come on out with your sleds."

Jimmie and John, in the hall putting on caps and coats, rushed out to answer the summons. Coasting was just perfect, and many vacation hours had been spent on the long hill just outside the town.

"But we haven't got our chores done yet," said John. "We've got to split the kindling for morning, carry out the ashes, and sweep the porches."

"Aw, you can do them this afternoon. We'll come back a little early," argued Freddie. "The boys are all ready to go."

"Let's do it just this once," insisted Jimmie. "It won't hurt anything."

John was on the point of yielding, when he remembered once before that they had put off their chores till afternoon, and they seemed twice as hard to do and took so much more time.

"Nope, we can't do it; we got to do our work first and then we'll be over," he declared.

Reluctantly Jimmie followed his leader, John, round to the back porch, while Freddie went on down the street, his sled trailing after him.

"What you want to be such a goody-goody for, anyway?" asked Jimmie.

"Just 'cause it's easier to do our work now than after we've been coasting a couple of hours. And besides, remember what Mr. Parker said after class last Sunday about making a good beginning?"

"Yes, but he was talking about Jesus. You know, He is to be the King in God's kingdom, and He can do any way He wants to," returned Jimmie.

"Sure, He can, but He doesn't want to do any way but the right way. You know our teacher said His life is an example for us to use in our life," countered John.

Harmony restored between the nine year olds who could not be parted in work or play, the chores were done with their usual neatness and promptness. And down the street two more sleds went to join the fun on Liberty Hill.

Returning promptly on the shrill whistle of the factory at noon, whom did the boys see but Uncle John just getting out of his car to enter the house. He spied his favorite

nephews down the street and waited for them.

"Wonder if two boys I know don't want to go with me out to the country this afternoon and help fix up the shack so we can go out later in the week for a few days?" Uncle John announced at the dinner table.

"You bet, we do," chorused the boys together, for an afternoon with Uncle John was just about the finest thing they could imagine. And it proved to be fully up to their expectations.

Uncle John had dandy tools, and he didn't mind a bit letting the boys use them, so that even if it was work, when you were with him it seemed like play.

Two tired boys, discussing the day as they usually did when getting ready for bed, decided that Jesus' life wasn't so different after all from theirs that they couldn't use it for their example.

"You know, Jesus was tempted to do just as He pleased when He started out to do God's work, but He didn't give in," said John, recalling the lesson of the Sunday before.

"And He had a fine ending to His day, too, 'cause it says angels came and took care of Him," answered Jimmie. "Guess His way is the best."

### FIND OUT:

How Jesus answered the temptations that came to Him.

What Jesus preached.

Who were called first to be His helpers.

What sort of work these men were doing.

All you can about a net and how it is used.

### FOR YOUR SCRAPBOOK:

Draw the Sea of Galilee; color it blue. Cut out four men and two boats and paste them on the shore. Find a picture of Jesus; paste it a little farther away, and write under it, "Come ye after me, and I will make you to become fishers of men." Get Mother to help you, if necessary.

Sing to the tune of *Jesus Loves Me*:

"Jesus is God's precious Son,  
And He loves us every one;  
He'll not turn from us away,  
He will be our Friend each day.

"Jesus calls to us today;  
Let us help Him while we may;  
He would have us do our part,  
Each with glad and cheerful heart."

# With Our Sunday Schools

LESSON 2. — January 8, 1933

## JESUS BEGINS HIS WORK

Mark 1:12-20

Devotional Reading: Isaiah 11:1-9

### GOLDEN TEXT

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Begins His Work.

**Aim:** To lead the pupil to believe the gospel as taught by Jesus and to become His follower.

**I. Preparation for Service.** (V. 12, 13.) The temptation of Jesus established a common understanding, a point of universal human contact with all men of all ages. He was tempted by hunger, pride, and worldly ambition "in all points . . . like as we are." And "in that he hath suffered being tempted, he is able to succour them that are tempted."—Heb. 4:15; 2:18. Having passed through a similar experience, Jesus understands our fleshly inclinations and weaknesses. To be successful fellow-workers with Him we, too, must take into sympathetic account the life-problems of those whom we would win for Him. Sympathy, encouragement, and love will draw men to Christ; while censure and condemnation will embitter and harden them.

**II. Speaking for God.** (V. 12, 13.) Jesus was the Voice of God. He spoke God's words, and not His own. (John 14:10.) He added nothing to the message He received from the Father. He placed no interpretation upon it. It was a most simple announcement: "The kingdom of God is at hand." For those who heard it, it had but one meaning: the kingdom of Israel, which they knew as the kingdom of God, was about to be reestablished upon the earth. That comprised the gospel by which Jesus would induce men to repent. The same gospel remains today "the power of God unto salvation to every one that believeth."—Romans 1:16.

**III. Fishers of Men.** (V. 16-20.) There is peculiar significance in the fact Jesus selected so many fishermen to be His apostles, His "sent ones." These men were familiar with the process of casting a net into the sea and gathering every kind of fish. Matt. 13:47. Their work among men was to be of the same nature. It was not for them to choose where the work should be done or to select some as fit for salvation. They had but to cast the gospel net into the sea of humanity, accept all whom the Father's love and truth might draw unto Him and count them worthy for Christ's sake.

#### PRACTICAL APPLICATIONS

Once started, the Savior immediately applied Himself to the task assigned Him by the Father. He allowed nobody or any circumstance or condition to deter Him from the line of duty. What a wonderful example of true discipleship and faithfulness! His first work was the conquering of self over sin. He

had to triumph over the enemy before He could personally head the forces of righteousness in that grand struggle for ultimate supremacy and the complete annihilation and destruction of sin and its full results. He conquered! Not alone, but with and by the aid and strength of the Father when the "angels ministered unto him." His first great victory over sin forever set at rest any doubt as to the outcome of an individual's fight against the enemy when trusting in and depending upon the Father. There can be only one result, and that is VICTORY. We need have no fear of temptation or what the enemy can do to us, for "if God be for us, who can be against us."

Loyalty to the Father means a triumph absolute.

#### He

- was called to duty;
- answered the call;
- met the enemy;
- conquered;
- now reigns as Victor.

His duty was far-flung in its scope. It covered the earth and touched every human being. What an immense task, what a noble work! His call, triumph, and victory were but the beginning of thousands of others. Will we hear, obey, and triumph in the call?—C. E. R.

#### THE GOLDEN TEXT

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1:15.

Our Lord's ministry was fourfold. He first preached the kingdom, then He preached the King. Following that He preached the rejection of the King, then the rejection of the kingdom. As Jesus is just beginning His work in this lesson, He teaches that "the kingdom of God is at hand." In other words, He is telling them that the time is nearing when the kingdom is to be established.

He teaches repentance and belief in the gospel as preparation for that kingdom. Only six verses in Mark are given to His teaching the kingdom. The other Gospels give considerably more about it. The kingdom is a very important topic and should be taught as Christ taught it. Repentance and belief in the gospel go hand in hand with the subject of the kingdom. We should follow our Savior's example in teaching them.—L. A. R.

#### YOUNG PEOPLE AND ADULT Jesus Facing His Task

What was Jesus' great task (Matt. 1:21; John 10:10)? To whom did Jesus first go

(John 1:11)? Did not the Jews have the promise of life under the law (Gal. 3:21)? Were the Jews under sin as well as the Gentiles (Rom. 3:9, 10, 23)? What was the condition of the Gentiles (Eph. 2:12)? Would it not have resulted in great publicity for Jesus to have cast Himself down from the temple in the sight of all the people as Satan wanted Him to do? Why did He not do it (Matt. 4:7)? Why did He not accept the offer made to Him by Satan (Matt. 4:8-10)?

Was either of the two methods suggested by Satan in harmony with God's method of introducing Christ? What was God's method (1 Cor. 1:21; Mark 1:10, 11)? How did Jesus decide to introduce His work (Luke 8:1)? Was Christ "showing" the glad tidings of the kingdom of God when He performed miracles? Which would really influence toward God the more, sitting on a throne in pomp or cleansing a leper? Could Christ have accomplished His God-given mission by accepting world rulership at that time? What introduction did John give Jesus (John 1:29-36)?

—H. A. S.

#### INTERMEDIATE CLASS Making a Good Beginning

When a new president is elected by the people of our country, as soon as he takes office, he selects men to assist him. His cabinet, it is called; and there are ten departments in it, with an able man at the head of each department. The office of Secretary of State is considered the highest honor, but all receive the same salary—\$15,000 per year. Today we are studying about One who is greater than any president and about the men He chose to assist Him at the very beginning of His work. All of you boys and girls, I hope, study your Bible lessons during the week. You would not think of going to school each day without looking at your lessons, would you? Your Bible lessons are even more important. Discuss in class why that is true.

In this greatest cabinet that was ever selected who was the One who did the choosing; who were the first four chosen? Why do you think Jesus chose such simple men as fishermen for helpers? Did they hesitate when called? Most of the apostles came from the region of the Sea of Galilee. Find out all you can about this country and be able to draw a simple map of it.

**Special problem:** What pay did the men receive who were chosen to assist Jesus? Perhaps you can find the answer in Matt. 19:27, 28 or in Luke 22:30. John 12:26 tells us the reward that will come to us, also, if we serve Jesus.—M. G.

## AMONG THE CHURCHES

### HOLBROOK, NEBRASKA

Sunday evening, Dec. 18, closed the series of evangelistic meetings conducted by Bro. F. L. Austin at the Church of God in Holbrook. His theme throughout the series centered around the following: Give honor and praise to God and to His Son Jesus Christ; back to the Bible; and what it means to be a Christian. We of the faith feel that we were greatly strengthened and encouraged by his work among us.

During the week Mr. Virgil Clarkson came out and took his stand for Christ. We feel that there are several others contemplating this all-important step. May God guide them aright and keep us one and all faithful to the end.

Mrs. Eva Phelps.

### HUGHES - BURDICK

On December 6, 1932, Thelma M. Burdick, youngest daughter of Myrl Burdick, Cambridge Springs, Pa., was united in marriage to Ivan S. Hughes, youngest son of Mr. and Mrs. John E. Hughes of Waterford, Pa., by the minister of the Mission Church of Erie, Pa. After the impressive ceremony the bridal party returned to the home of the groom's parents, where a number of relatives and friends were gathered for the occasion and supper.

The bride and groom expect to visit relatives and friends in Indiana, after which they will be at home at the groom's parents' residence. The groom will be remembered as the brother of Mrs. Irvin L. Ferguson.

### NEW PRICE LIST OF PUBLICATIONS

We have had many requests for price lists of books, tracts, Bibles, etc., which we have been unable to supply. We now have in preparation, however, a new and complete catalogue listing all of our own publications together with other works which are of special interest to the earnest student of the Bible. We hope to have the new catalogue out early in February or before.

### NATIONAL CASH REGISTER FOR SALE

We have recently taken in on an account a splendid, nearly new National Cash Register. It is of the latest design and sold originally for \$350. A very fine machine and in perfect working condition. Any one interested in securing a fine cash register at a very attractive price write us for particulars. It may be bought on payments by reliable concern. Address NATIONAL BIBLE INSTITUTE, Oregon, Illinois.

### THE SALE IS OVER

On and after December 26, the original prices of all Berean books again will be in effect: Senior series, 1921-23 and 1923-25, \$.10 a copy; Senior Books I and II, \$.25 a single copy, \$.22 a copy for 5 to 24, \$.20 a copy in larger quantities; Junior Book 3, \$.10 a copy; The Hebrew People, \$.30 a single copy; \$.27 a copy for 5 to 24, \$.25 a copy for 25 or more; Children's Bible Story and Study Book, \$.35 a single copy, \$.32 a copy for 5 to 25, \$.30 a copy for larger quantities; Jesus, the Light of the World, \$.25 a copy. All books are postpaid. Tracts are free. Address the NATIONAL BEREAN SOCIETY, Oregon, Illinois.

### PROPHECY AND THE NEW YEAR

With each annual reversal of the wheel of time we draw one year nearer the realization of our eternal hopes. As the new year dawns we are impressed with the thought that perhaps before the next cycle is completed our Lord will have called His own to meet Him in the air. We trust that this may be true.

But whatever the outcome of the year may be, we know that the advent of Christ is drawing very near and that we should be doubly interested in the wonderful happenings around us. To what better purpose, then, could we devote our New Year's edition of The Restitution Herald than to pointing out the meaning of some of these events!

May God help us all to be watchfully prayerful as we await the glad day of eternal rejoicing.

### ALMA MARY HALL

Alma Mary Hall was born in Astoria, Oregon, March 20, 1889, and fell asleep in Jesus at Lincoln, Nebraska, about midnight, December 2, 1932, after about two years of illness from cancer. The malady brought her but comparatively little intense pain except during the last few days.

During the two years Alma's heart and mind were so stayed on Jesus and His wisdom and love that her mind was always at peace. No one who did not know would suspect that the doctor had told her there was no help for her. She kept up her work at the office up to within a few days before Thanksgiving, and her life in the home was normal and happy.

From early childhood Alma's life was surrounded by the gentleness and love of the Christ's influence. Her father and her grandfather were both ministers of the Congregational Church; and her mother is a loyal member of that church in Lincoln, where Alma also held membership until about seven years ago, when she caught a clearer vision of Jesus as Savior, through her office friendship with Sr. Jennie Stowe. She was baptized in Holbrook, Neb., by Bro. J. E. Cowles and has since identified herself with the Church of God. This break with old beliefs and ways brought heartaches both to herself and her family, but her loyalty to truth as she had been permitted to see truth and her gentle firmness are even now bearing witness to the larger vision of Jesus' saving power that had come to her through her earlier beliefs. And how that vision broadened even for Alma during those seven years! And how she rejoiced in the wonderful and complete power of Jesus to save His children, rejoiced even in the depths of His love and wisdom that withholds blessings so earnestly prayed for. It was this confidence that gave her peace and strength.

The minister of the Congregational Church, Mr. Irvin Ingles, spoke words of comfort to friends and relatives; and Mr. C. F. Stark of the Christian Missionary Alliance in Lincoln offered prayer. Alma and Jennie had been attending the Christian Missionary Alliance services, where they could hear often about the soon coming of Jesus and His power as Savior. Mr. Ingles spoke of the influence that Alma's life and faith had had upon his own, and upon the young people with whom she worked so faithfully. Surely even after she had left his fold he had felt that in-

fluence; and it will yet bear clear testimony for Jesus, bringing him and others to a fuller understanding of the Christ to whom they look for salvation.

Alma leaves a kind mother, Mrs. Charlotte L. Hall of Lincoln; two sisters, Mrs. Arthur Bartlet of San Antonio, Texas, and Alta, a twin, of Lincoln; and three brothers, Geo. W. Brooks of Allentown, Pa., and Phillip and Calvin of Lincoln; and many friends in the Church of God and elsewhere to await her resurrection at the return of Jesus.

Alta King.

### SARAH S. LOGAN

Mrs. Sarah S. Logan, age 77, wife of Sylvester S. Logan, passed away at her home in Plymouth, Indiana, on December 14, following a long illness. She was born in Summit County, Ohio, June 6, 1855, the daughter of Mr. and Mrs. Harris Yearick, who moved from Ohio to Indiana when she was quite young. She was united in marriage to Sylvester Logan, November 21, 1875; and during all that time they resided in and near Plymouth.

Besides her husband she is survived by one brother, Calvin Yearick of Plymouth. Preceding her in death were her two parents, two brothers, and two sisters.

She had been a faithful member of the Church of God of Plymouth for several years and previous to that was a member of the Antioch church south of Plymouth.

Her life was full of thoughtful service for others; she was of a strong religious nature and a great lover of her friends and her home. Although impaired in health, she remained active in her church duties and love of God; and her last work of love was in gathering with her friends of the Relief Circle and helping to work for the needy, and in this way she exemplified her true Christian character.

She now sleeps in Jesus, waiting for the coming day of hope when she shall stand with her loved ones on the glory crowned heights of God's eternal mountains, when earth shall wear her bridal robes and be wedded to the glories of eternity.

Funeral services were held in the Church of God by J. H. Anderson; and burial was made in the Buck cemetery.

### OUR SPECIAL APPEAL

To date	\$699.00
A. J. Reynolds	100.00
W. S. Tomlinson	75.00
C. B. Compton	25.00
T. J. Ellis	100.00
Total	\$999.00

### CHRISTMAS OFFERINGS

Mr. and Mrs. Eugene Howard	\$ 2.00
Clarence Lapp	.50
Mrs. Mae Mick	1.00
Mary Waller	1.00
Ripley Sunday School	10.00
Mary E. Carter	3.00
Gilbert Bottolfs	1.00
Anna Mac Bottolfs	2.00
Miss Belle McCandless	1.00
Paul M. Hatch	7.00
G. E. Marsh	50.00
Total	\$78.50

**HERALD RECEIPTS**

Helen Porter; Mrs. Mary Woodward (for others); Mary E. Elton (for another); Clarence E. Lapp (for another); Mrs. R. E. Art-hand; Mrs. Frances Pierce (for others); Horace G. Pierce (for another); Mrs. Connie Ramsey (for another); Miss Belle McCandless; D. Hatten; A. L. Corbaley (for self and another); T. J. Ellis; Mrs. Hilding L. Anderson; Mattie H. Scott; Mrs. May Moore; Jesse Harrold; Mrs. E. M. Hall (for self and others); Mrs. Albert Bray; A. J. Reynolds; I. M. Abbott; Mrs. Ethel Johnson; G. E. Marsh (for others).

**HELPING FUND**

Elizabeth Oakley \$3.00

**CHURCH OF THE GOLDEN RULE  
Cleveland, Ohio**

Without consulting the pastor of the church or the superintendent of the Sunday school as to their wishes in the matter, we are venturing to take the following report from "Golden Rule News" believing that it will be of general interest and encouragement to our Sunday schools everywhere.

**Sunday School Enrollment**

Beginners (Miss Hawkins)	9
Advanced Beginners (Mrs. Swartz)	28
Primary Boys (Miss Milburn)	25
Primary Girls (Miss Salisbury)	8
Primary Girls (Mrs. Jones)	24
Junior Boys (Mr. Stadden)	16
Junior Girls (Miss Elton)	14
Junior Girls (Mrs. Hawkins)	9
Intermediate Boys (Mr. Conrad)	6
Intermediate Boys (Mr. Hawkins)	15
Intermediate Girls (Mrs. Hicks)	8
Preparatory Class (Mrs. Halls)	11
Adult Class (Mr. Lyon)	30

203

Cradle Roll (Mrs. Basil) 22

225

**Sunday School Financial Report**

Balance, Sept. 21, 1932	\$177.20
Class Offerings	52.53
	<hr/>
	\$229.73
Donated to Church	\$80.00
Pins and Supplies	47.46
Quarterlies	18.75
Books and Bibles	15.50
Baptismal Robes	15.69
Miscellaneous	6.50
	<hr/>
	\$183.90

Balance, Dec. 1, 1932 \$ 45.83

The Sunday school average attendance for the months of September, October, and November was 154.

**THE GOSPEL ACCORDING TO MARK**

As we are entering upon a six-months' series of lessons on the life of Christ based entirely upon the record of Mark, we will be interested in learning something of the human side of the Book and its author.

Dr. Marvin R. Vincent, D. D., in his "Word Studies in the New Testament," has given us some helpful information concerning this Gospel, from which we gather the following facts.

"Mark the Evangelist is, by the best authorities, identified with John Mark, the son of Mary . . . He was a cousin of Barnabas, and was, from a very early period, the intimate friend and associate of Peter (Acts 12: 11-17), who affectionately refers to him as 'my son' at the close of his first epistle. The general opinion of the fathers, as well as that of modern authorities, is that Mark drew the great mass of his materials from the oral discourses of Peter.

"The characteristics of Mark's Gospel are justly regarded as indicating the influence of Peter. . . The traces of Peter's quick perception and dramatic and picturesque power are everywhere visible in Mark. While Matthew fully records the discourses of our Lord, Mark pictures His deeds. Mark's is, therefore, pre-eminently the pictorial Gospel—the Gospel of detail."

The time of the writing of this Gospel is not certainly known, but it is supposed to have been produced between the years 56 and 63 A. D. It is generally conceded that it was written at Rome.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mary E. Carter; A. L. Corbaley.

**THE BOOK OF EXODUS**

The book of Exodus takes its name from the principal subject of which it treats, the exodus of the children of Israel from Egypt.

Among many valuable features the book contains, none is of greater interest than the internal evidence it affords of its own inspiration. So logical and natural is the story it tells, and so rich in detail are the happenings recorded, there can be no doubt but that the events narrated were witnessed and experienced by the writer of the book. In support of this view we have the testimony of Moses himself in Exodus 24:4, where it is stated that "Moses wrote all the words of the Lord, and all the judgments" which Jehovah had revealed to him concerning the children of Israel and their service before Him.

**"PRESENT CONDITIONS IN THE LIGHT OF PROPHECY"**

Such is the title of a timely little work by Elder J. H. Anderson on the "Cause and the Remedy" of present world-wide distress and perplexity. It is a booklet of 24 pages, envelope size, that is priced at ten cents per copy, postpaid. It may be secured from the author, J. H. Anderson, Michigantown, Indiana.

**BETWEEN YOU AND ME—**

The Dixon Sunday School presented a pleasing Christmas pageant last Sunday, December 18, and in addition gave a general program suitable to the occasion on Christmas Day.

In order that the entire working force might enjoy a full holiday on Monday after Christmas we closed our forms on Saturday. The result is that some few items of church news may be carried over to next week's issue.

We rejoice to learn of the degree of success that attended the special effort put on at Holbrook, Neb., recently under the leadership of Bro. F. L. Austin. One person united with the Lord for eternity is an accomplishment worth a lifetime of effort.

The Church of God Sunday School in Oregon, Illinois, continues to maintain its position practically at the top of the list of local churches in attendance and general interest. More than sixty per cent of the pupils come from homes where the parents are not connected with the church. The regular attendance is from one hundred twenty to one hundred twenty-five.

Several of our Sunday schools are conducting teacher training classes for the more thorough preparation of Sunday school teachers. This is a most commendable step. No educational work is more important—none so important, in fact—as that of the Sunday school and church, and those who are to engage in such sacred service should be carefully trained in their duties.

A group from Oregon drove to Rockford Friday night to attend the Christmas program of the Rockford Sunday School. The Sunday school there is composed in part of the children from an orphans' home. The manner in which those fatherless and motherless little folk entered into the spirit of the occasion was most noticeable. The program itself was well presented and indicated much careful and patient work on the part of the teachers.

So much material awaits consideration on the subject of Russia from a prophetic standpoint that we hope to issue another special number in the future devoted to this major division of prophecy. In the present paper we but touch lightly upon some of the most important phases of the subject. Watch for the next Russian number.

The pastor of a Baptist church in central Illinois writes: "My attention has been directed to a copy of your Sunday School Quarterly, and I find a number of our scholars are interested in securing them for study." In the same mail we received an order from his Sunday school for twenty-five copies. We trust they will prove as satisfactory to this school as they have to others.

We wonder if all were as deeply impressed with the spirit and sentiment of the brief editorial on the Berean page last week as we were. It seemed to breathe the very spirit of joyous Christmas time, overflowing with hope and gladness; and like John 3:16 it touched on every phase of the glorious work of Jesus Christ.

"THE DESTINY OF RUSSIA and Signs of the Times" is a cloth-bound volume of 96 pages by that able expounder of the prophets, W. H. Wilson, deceased. While this excellent work was written some years ago and before the recent startling developments in the north, nevertheless it is still of great value to the student of the Bible. The price postpaid is 25 cents.

Order through the  
**NATIONAL BIBLE INSTITUTION**  
Oregon, Illinois

## THE RUSSIAN SIGN

AMONG the excellent smaller works treating of the signs of the times, none will be found more interesting and suggestive than a little book entitled, "What of the Night," by Dr. Arthur I. Brown, published by *Toronto Gospel Tabernacle*, 22 Kendal Ave., Toronto, Ontario.

In a brief division of the work devoted to Russia, under the subtitle, "The Russian Sign," the author says:

"In some respects this is the most significant and convincing of all. Ezekiel 38:1 states: 'And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal (Moscow and Tobolsk) and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal . . .

'Persia, Ethiopia, and Libya with them . . . Gomer and all his bands; and many people with thee.'

"Here is Russia with her allies, or it may be, only some of them—Germany, Turkey, Persia, Ethiopia, and Libya,—'and many (other?) people.'

"On the other side of this tremendous battle of Armageddon are ranged, 'the merchants of Tarshish, with all the young lions thereof,' and 'Sheba and Dedan.'

"The 14th, 15th, and 16th verses are full of import.

"'In that day when my people Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place *out of the north parts*, . . . and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.'

"The 11th and 12th verses give the cause of this invasion by Russia of Palestine:

"'And thou shalt say, I will go up . . . to take a spoil.'

"The prize will be the inexhaustible riches of the Dead Sea, literally billions of dollars' worth, a wealth just recently discovered.

"Tarshish and the nations which have sprung from her, include Great Britain and her allies, along with the United States. Sheba and Dedan include Iraq and Mesopotamia, countries which have just concluded alliances with Great Britain.

"The stage is set almost perfectly at this very moment, the alliances mentioned in this startling chapter have been effected. A short time ago, Turkey concluded a 'Treaty of Amity' with Russia, and Germany's close association with the enemy of God is well known."

Apropos to Dr. Brown's last reference to the relation Germany is to bear to Russia it is interesting to note that Maxim Litvinov, Soviet Russian foreign commissar, called on Chancellor Kurk von Schleicher in Berlin on December 19, seeking an extension of credits advanced by Germany and also seeking to finance new purchases of machines and industrial products. According to newspaper reports a semi-official communique was issued after the meeting in which it was said that the conversations of the statesmen showed

that "both governments think alike on all important common problems."

Dr. Brown continues:

"Ethiopia, Persia, and Libya, are all under the influence of Russia and ready when the time arrives to take their places in the final conflict.

"Russia openly and blasphemously is defying God. She is making great preparations for the impending cataclysm. She comes from 'the north parts,' in 'the latter days,' at a time when the land of Israel has been brought back from the sword, and returned Jews gathered out of many nations, are dwelling confidently among the hills of Palestine.

"The last detail of this picture is now completed, and, if space permitted, much could be written regarding these most interesting developments. The aim of (the author), however, is not to go into detail, but simply to point out in broad outline the unique and startling developments of scriptural predictions, pointing to the imminence of the Lord's return."

HE WHO at the prospect of suffering or ridicule or embarrassment or disadvantage shrinks from his Christian duty, by that much draws back from his Savior.—*F. L. A.*

## PRESENT CONFLICT

O Europe, Mother Europe! why do you stand today  
 With bristling steel and iron front in war's accursed array?  
 Why roar your thundering forges, but not to shape the plow?  
 Must war's infernal horrors hang forever round your brow?  
 Where rolls the icy Neva, where flows the classic Rhine,  
 Where Norway lifts her granite brow and shakes her mountain pine,  
 Where toils the Finnish peasant on Bothnia's rugged shore,  
 And where the brave and light-haired Dane pulls manfully the oar,  
 There's sound of coming conflict, as when November gales  
 Burst from the icy mountains where Winter trims his sails  
 And sends his fleet forerunners, and bids his trumpets blow,  
 Before he hurls his shot of ice and musketry of snow.  
 The Russian bear is growling on his wild Tartar plains,  
 And screams the Austrian eagle from bleak Carpathian chains,  
 And France, like couchant tiger, lies ready for the spring,  
 With glaring eyes that never leave the German eagle's wing.  
 From where the lively Belgian toils ever at his loom;  
 From where the sturdy Hollander keeps eye on dyke and flume;  
 From Spain's ancestral castles; from everlasting Rome;  
 From where the Turk grasps lance and sword to guard his father's  
 home;  
 From where the Greeks are stirring, with old ambition's power,  
 Where bold Bulgaria trembles with each succeeding hour;  
 From where the brave Swiss peasant keeps well his mountain wall;  
 From our old Mother Britain, the bravest of them all;  
 Comes news of coming conflict and marshalling of men,  
 As if our Mother Europe, mad with maternal pain,  
 Had in her womb a demon, who, when he has had birth,  
 Will let infernal furies forth upon our hapless earth.  
 O Thou, before whose presence the trembling nations stand,  
 What hidden purpose hast Thou, what awful work at hand?  
 Must Earth's foundation tremble, and hell her furies bring,  
 For man's great final trial ere the coming of the King?—Selected.



# THE RESTITUTION HERALD

VOLUME 22

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NUMBER 14

## Why I Think the Coming of Christ Is Near

*By Norman John McLeod*

PRETTY generally do we agree that just preceding the return of Christ to the earth will come a great war that will eclipse all others in intensity. Things, therefore, which would indicate that that great struggle is near would also indicate the near approach of the greater event beyond. Let us consider some things in the present economic, political, and military situation that would point to the nearness of war.

Perhaps the most menacing and spectacular feature of recent times is the rise of Japan. From an insignificant island empire to be considered by nobody she has risen to the point of eminence of one of the great powers. Relatively there are in the world Great Powers, Second Rate Powers, and Third Rate Powers. Of Great Powers there are three at the present time: Great Britain, the United States, and Japan. The Second Rate Powers are such as France, Italy, Russia, and possibly Germany. The Third Rate Powers are such as Poland, Yugo-Slavia, and Roumania.

Nowhere is Japan's rise so spectacularly shown as in naval ratios of the Great Powers. During the World War of 1914 Great Britain must needs have a friend in the Far East to protect her long sea lanes leading thence. She could not be busily engaged in Europe and at the same time send her fleets to guard the transportation of Australian and other troops to France. Furthermore, India needed protection. Very striking is the fact that in 1902 was created the Anglo-Japanese Alliance at the same time an agreement was made among Great Britain, France, and Belgium for the landing of troops in the latter country in case of a German invasion. The stage thus was set early for the war of 1914. Japan was given a free hand in the Pacific Ocean during the war, much to the chagrin of Uncle Sam. In 1917, however, when the United States came into the war, the Lansing-Ishii agreement settled those difficulties, but paved the way for worse ones. It gave Japan and China the excuse to think that the United States and Japan had agreed to Japanese aggrandizement in China.

When the United States failed to ratify the Treaty of Versailles and the League of Nations covenant, many things were left that needed settlement. Among these were the position of Japan in Asia, especially Manchuria and Shantung, and the naval ratios of the Great Powers. At the Washington Conference of 1921 the question of the limitation of naval armaments was uppermost. As a result of that conference Great Britain was to have the ratio of five tons of ships to the United States five and Japan three. But many things did not remain settled about that agreement, and in accordance with the Covenant of the League of Nations the three Great Powers met in Geneva in 1927 in a futile attempt to limit naval armaments. At that conference Japan insisted on a 7-7-5 ratio instead of the 5-5-3 ratio of the Washington Conference. In 1929 at London Japan secured a 10-10-7 ratio. Now, on the eve of a new conference Japan announces that she wants a 10-10-9 ratio.

But these ratios do not tell the whole story. The United States has never built up to her full strength granted at the London Conference and, therefore, does not possess ships in the ratio agreed upon there. Japan is well on her way to the proposed ratio of tonnage, while the United States has not built up to her old ratio. Then, when length of coast line to be guarded and sea lanes to be kept open are considered, Japan has far the greatest navy of the three.

When we look at these facts alone, there seems little cause for alarm except when we review the things that took place before the war of 1914. Time after time there was trouble between Great Britain and Germany in regard to relative naval strength; the pacifists tried to quiet the people by saying that there was no danger of war between the two. But if we know that the Hague Conferences were failures because Great Britain would not allow Germany to build up a "dangerous strength," we see how the newer race will end. From that point of view the great war between Japan and her enemies cannot be far away; July, 1933, is the time that Japan expects to have her navy

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# EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

“Till I come, give attendance to reading, to exhortation, to doctrine.”—1 Timothy 4:13.

## The Editor's Prayer

WE REALIZE, our Father, that the events of the future are as fully known to Thee as are the happenings of the past. Therefore we come in our human weakness asking Thee to map out the course of our lives for the next twelve months in accordance with what Thou seest is for Thy greatest glory and for our eternal good. So direct us that we may avoid the pitfalls of sin and the crooked paths of iniquity and follow closely the footprints of Thy Son, which lead through the straight and narrow way to the golden portals of the Eternal City. Keep us constantly under Thy protecting care, forgive our transgressions, and strengthen us for Thy service until the Master comes. Amen.

## Time

AS WE enter into a new year of grace and of opportunity, we are impressed with the sacredness and value of *time*. Our probationary period is short at best. We have but few years in which to gain “the prize of the high calling of God in Christ Jesus,” and how swiftly they fly! We now are pupils in the Preparatory School of Life, engaged in striving to acquire the knowledge and the experience that will qualify us to graduate into the University of Eternity when Jesus comes.

Our time for development is not only limited by the brevity of our present mortal lives, but also by the period that will be placed upon our efforts by the coming of the Lord. “Occupy till I come” is the substance of His message to us. And the closer we draw to the day that shall reveal Him, the more diligent we should be in His service, knowing that our labor is not in vain in the Lord.

How splendid it would be if we were permitted to go right on from the joyful labors of *time* into the still more wonderful work of *eternity*! Just an instantaneous transition from mortality to immortality, and then to be whisked away into the presence of our returning Lord and crowned with power and glory for the greater service that lies beyond! Such is the possibility that lies before us in the near future if we are found in Him when He comes, earnestly engaged in carrying on the task He has assigned us for today.

## Ministerial Responsibility

PAUL felt very keenly the responsibility that rested upon him as a minister of the Word. He recognized the fact that he could by no possibility escape the obligation that had been placed upon him by God. “For,” he said, “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.”

He was further assured in his own mind that the subject matter of the gospel he preached was of vital importance. It was not for him to proclaim any religious or moral truth that contained an element of good news for those who heard and believed, but he must preach *the* gospel which had been revealed to him by the Lord Jesus Christ.

He could not put his own interpretation upon it—he must give it to the world exactly as he received it, without additions and without subtractions. There was but one gospel that was “the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek,” and that alone must he proclaim.

What was true in the days of the apostle is equally true today. There is but *one gospel* by which men and women must be saved; and that gospel must be interpreted by the Bible itself, it must be defined by Jesus who is author and finisher of the faith that rests upon it. No other authority is so great as that of the Son of God. Neither Peter nor Paul, nor any other apostle or disciple, all of whom received their instruction directly from the Lord, can be permitted to put a different construction on the meaning of the truth that saves from that placed upon it by Jesus Christ. (Of course, none of them have ever attempted to do this.) Paul clearly recognized that this was true and warned his correspondents, to quote his own words, “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.”

The responsibility that rests upon the minister of the Word is a heavy one. He stands between God and men, between Jesus Christ and men, between salvation and men. He is the medium through which the Father reveals Himself to men and points out to them the way of life. He must limit his utterances to the plain, simple truth of the gospel as it is revealed in the Bible.

# LOOKING TOWARD THE LIGHT

By Lyman Booth

THE following beautiful lines will serve as the basis of what we will endeavor to present to you in this short article.

"I asked the roses, as they grew  
 Richer and lovelier in their hue,  
 What made their tints so rich and bright.  
 They answered—"Looking toward the light."  
 'Ah, secret dear,' said heart of mine,  
 'God meant my life to be like thine—  
 Radiant with heavenly beauty bright,  
 By simply looking toward the light.'"

Through all the realm of organic nature light is the nourisher of life, and is "indispensable to a healthy development and a persistent vitality." The chemistry of the sun transmits inorganic matter into the substances of vegetable growth; distils the fertilizing showers; vitalizes the myriad tribes of insects; evokes the songs of birds; develops in man the red blood-cells which give body to his muscles, marrow to his bones, and thought to his brain; colors the infant's cheek with the glow of health; cheers the sick with healing mercy; in short, the continuance of the physical creation, like its beginning, depends upon the word, "Let there be light." And here the analogy of the spiritual world at once suggests itself—that Christ, in bringing light to man, brings to him a quickening power, the light of life.

If life depended upon our seeing the sun, where would we be bending our eyes but yonder where the blushing dawn, breaking into streaks of gold, foretells the approaching orb of fire? If, then, we desire to see the source of light and life, where would we look but for the rising of the "Sun of righteousness . . . with healing in his wings" (Malachi 4:2)? Then we would hold up before our mental vision the one great object of faith, Jesus Christ the righteous. Then, all our exhortations and entreaties could only repeat the ancient cry, "Behold Him! see Him! our Priest, our Sacrifice." "Behold the Lamb of God which tak-

eth away the sin of the world" and giveth life unto it.

John says, "The life was the light of men." Earthly light is clear and makes clear; it shines and gives forth light. In the Scriptures it is the image of Him who is holy and makes holy, who is the living One and gives life, who is truth and leads to truth. "With thee is the fountain of life, in thy light shall we see light." In Christ is the light of life; out of Christ is the night of death.

Jesus said, "I am the light of the world." Once God said, when He created all things, "Let there be light." It was the first act in that mighty drama when the curtain rose on chaos and fell on paradise. After a lapse of thousands of years, God spoke once more, saying, "Let there be light"; and this time it was a Man, a Man like other men in all that makes the sorrows and sufferings of mortal being, and yet in Him "dwelt all the fulness of the Godhead bodily."

Jesus also said, "He that followeth me shall have the light of life." He was more than a teacher of truth; for he not only gave light, but was the light; more than the guide to life, for He was the light of life. Augustine said, "Light which brings other things to view." Jesus came as the light of the whole world, and not of one people or nation. Not to come forth and walk in that light is to abide in darkness. Not to come to the light will be to die in sin; to die in sin is to die without hope. If Christ does not occupy and fill the heart, the world and self will. One cannot possibly remove the darkness but by letting the light in; neither can he let Christ in except by driving self and the world out. Where this heavenly light is not admitted, depravity and darkness will reign.

Jesus is the glory of the past, the life of the present, the hope of the future, the light of all ages. He is not only the great central light of history, but the light of every soul that cometh into the world. He alone can meet our desires after truth, our aspirations after holiness, and the earnest longings of our hearts and minds

## Shining

Are you shining for Jesus, dear one?  
 You have given your heart to Him;  
 But is the light strong within it,  
 Or is it but pale and dim?  
 Can everybody see it—  
 That Jesus is all to you?  
 That your love for Him is burning  
 With a radiance warm and true?  
 Is the seal upon your forehead,  
 So that it all must be known  
 That you are all for Jesus—  
 That your heart is all His own?

Are you shining for Jesus, dear one,  
 So that the holy light  
 May enter the hearts of others,  
 And make them glad and bright?  
 Have you spoken a word for Jesus,  
 And told to some around,  
 Who do not care about Him,  
 What a Savior you have found?  
 Have you lifted the lamp for others,  
 That has guided your own glad feet?  
 Have you echoed the loving message,  
 That seemed to you so sweet?

Oh, rise, and "watching daily,"  
 Ask Him your lamp to trim  
 With the fresh oil He giveth,  
 That it may not burn dim.  
 Yes, rise and shine for Jesus!  
 Be brave and bright and true  
 To the kind and loving Savior,  
 Who gave Himself for you.  
 Oh, shine for Jesus, dear one,  
 And henceforth be your way  
 Bright with the light that shineth  
 Unto the perfect day!

—Frances Ridley Havergal.

after peace and happiness.

The children of Israel while in the wilderness had a pillar of fire to give them light by night and a pillar of a cloud to guide them by day, to lead them as they journeyed toward the Promised Land (Exodus 13:21), a fitting type of the true Light which an all-wise God has provided to guide the saints as they journey toward that eternal city whose light is the Lamb (Rev. 21:23), that city the gates of which are open day and night to receive the glory and honor of the kings of the earth, where the nations of them that are saved shall walk in the light thereof. For behold! the city bathes itself in the effulgent rays of that Light. Never will the approach of evening dim the joy of its inhabitants.

There will be no need of the sun, moon, or stars when the darkness that now "covers the land, and the gross darkness the people" shall be removed, and the Sun of righteousness is shining. What need of these when Christ Himself is there, the End of the law, the Sum of the gospel, the Desire of the saints, the Glory of heaven and earth, whom all the hosts of the redeemed worship and adore? There will be no need of the temple, for the Lord God Almighty and the Lamb are the temple of it; and where these are, there will be everlasting shining light. There nature's beauties will never fade, the quiet waters never fail. There the heavenly strains of golden harps will blend in the melody of everlasting songs of praise to Him who is the Fountain of life, love, and light.

May reader and writer be ever found abiding in the truth as it is in Christ Jesus. If growing infirmities should come upon us and waning powers enfeeble our bodies, if memory fails and vision grows dim and all earthly scenes fade from view, may the eye of faith be still looking steadfastly toward the light that "shineth more and more unto the perfect day," when Jesus, arrayed in regal splendor, will be seated on His throne.

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## THE REALITIES OF HIS COMING

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*By Mary A. Gesin*

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**T**HE Christmas message which Brother Marsh gave his people brought most vividly before their minds not only the reality of the coming as a babe of the One whose birth we have just celebrated, but the reality of His future coming as well. The contacts we make in our business, social, and home circles are the realities of life, he declared. And God is known to us by a comparison of those same realities. We can measure God in no other way.

The purpose of Jesus' first coming was to show us the Father, and only in knowing Jesus can we come to know God. We see Jesus as an actual man, possessed of eyes that see human need, ears that hear human cries, and hands extended to bless human hearts. Thus can we visualize God as One who is possessed of the same bodily attributes.

"I love to think," Brother Marsh continued, "of Jesus as exemplifying God's love in opening blinded eyes, unstopping deafened ears, and forgiving sinful hearts." The material things which Jesus accomplished in His brief span of life were but evidence of the spiritual part of His nature. It was the things which those about Him heard and saw that gave evidence to them of God's own nature manifested in the person of His only begotten Son.

The shepherds watching on the hillside were tending literal sheep; the stars shone down on the very material rugged hills of old Judea; even the light which frightened the watchers was a light to which they were not unaccustomed, the brightness at midnight being the unreal feature of it.

The wise men, bearing material gifts, were led to an actual manger, wherein reposed a babe as real as any born today. Their eyes beheld the tiny features of the One who was born to be the Savior of men, He in whom lay all the future hope of the world.

"If His first coming to earth was real (and we know it was), His second appearance will be just as literal, just as real, just as tangible," said Brother Marsh. "Listen to the words recorded by Luke in the opening chapter of the Acts: 'And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.' He was taken up bodily, actually; a real cloud blotted the wondrous vision from before their eyes.

"'And while they looked stedfastly toward heaven,' the record continues, '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.' Can we doubt the reality of His coming again as we ponder on these words?"

As His first appearing was attended by strange sounds and awe-inspiring scenes, so will His second coming be marked. Paul tells us that "the Lord himself," the real, tangible Lord, "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." We can only conclude that these words give promise of a definite, real, and actual fulfillment.

"Jesus' coming does not mean to me His approval at baptism (though He does come spiritually then); it does not mean His presence at the death bed of one of His faithful (though He assuredly sustains in that dread hour); but His coming means to me," Brother Marsh assured us, "a real, visible appearance upon earth, bestowing blessings untold upon His own, soon, very soon."

In bringing to you, my readers, a small part of the sermon which those assembled at Oregon enjoyed, my words seem most inadequate to convey our pastor's message. But if the wonder and the joy and the reality of the soon coming of our Lord and Savior seem as precious to you as they do to me, I shall not have entirely failed.

# THE EARTH A DRUNKARD

*By Harvey Krogh, Jr.*

*"The earth shall reel to and fro like a drunkard."—Isaiah 24:20.*

FROM the beginning the earth has shared the consequences of man's guilt. God has spoken, and it was true. The earth yields no fruit when man yields no obedience, is defiled when man is defiled, and is cursed when man is cursed.

We go back to that wonderful book called Genesis, the seed bed of the Bible, wherein God has planted the seed of all that will come forth regarding His great creation. "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."—Genesis 3:17, 18. God placed a curse upon the earth as well as upon man. It was man's sin and disobedience that brought forth such a curse. And Paul says, "We know that the whole creation groaneth and travaileth in pain together until now."—Romans 8:22. All this pain and groaning comes from man's sinful ways.

May we go to the history of God's people and discover His principles regarding the transgression of men. In Deuteronomy we have these eternal principles pictured to us: "Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm." God was speaking to those who were there hearing Him, to those who knew Him to be a God of His word, to those who had seen the miracles in Egypt, the dry path through the Red Sea, and had eaten the manna which He gave. "Your eyes have seen all the great acts of the Lord which he did."

God said, therefore, they were to keep His commandments, that their days might be long in the land. For the land where they were to go was not like Egypt, that it had to be irrigated, but was "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." And, "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

But God also said that if His people did not keep His words His wrath should come upon them and He would "shut up the heaven, that there be no rain, and that the land yield not her fruit" and they should "perish quickly from off the good land" which the Lord gave them.

God has made this fact clear that as long as the people yield obedience to Him the earth will yield her fruit. But when man disobeys God's laws, the earth will not bring forth her fruit. Can corruption be sown and blessing be reaped?

In the seventeenth and eighteenth chapters of Leviticus have been described the exceeding wickedness and the vilest immorality of the nations which lived in the land which God promised to His people. These are God's words to Israel: "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments . . . that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. . . . I am the Lord your God."

In the twenty-fifth chapter of Leviticus we find a commandment of God given to Israel. The people were ordered to keep a sabbath of years unto the Lord. They were to sow and reap for six years, but on the seventh year they were to do no work at all. The land was to rest and no seed was to be planted and no crop was to be harvested on the seventh year. Then on the forty-ninth and fiftieth years they were to rest for two years and have a great feast to the Lord. In return for obedience to this law the land was to bring forth enough to keep them in plenty over the years of rest. God even told them that they would sow on the eighth year, but their store from the sixth year would last even until the ninth year.

The children of Israel did not obey, and they were taken captive by the Babylonians, and their land was left desolate. As we are told in 2 Chronicles 36:21, the land was desolate and during this time it kept the sabbaths which the people had not kept. God kept His word, and the people were punished when they disobeyed. They were forced from their land which God had given them.

The earth mourns when man sins and reacts to his wickedness. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth."—Isaiah 24:4-6. That is why the earth is no better to us than it is: the curse is devouring it. Man's wickedness is defiling the very ground on which we walk. We have not yet seen the

worst of what the world has gotten into, for this prophecy is not completely fulfilled. "The earth shall reel to and fro like a drunkard, and shall be removed (rocked) like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and shall not rise again."—Isa. 24:20.

Then will there be a time of reckoning and judgment. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit (dungeon), and shall be shut up in the prison, and after many days shall they be visited (found wanting). 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 24:21-23.

After God's judgment upon the wicked we can sing unto the Lord and "say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psalm 96:10-13.

The earth has shared the consequences of man's guilt; but it will also share in the glory of the righteous, and will rejoice. May we be worthy of that day of rejoicing and gladness.

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"IF THE outward look is gloomy, try the upward."

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### CANONIZING THE TRAITOR

A CERTAIN Mr. Blumit says, "Only a few years ago none would have thought of building a memorial to Judas Iscariot. This unthinkable blasphemy has been done with great pomp and show in order to demonstrate that Russia's thought is anti-religious, and to justify it as being in line with the misrepresentations of Christ by organized religion, and failure of mankind to follow His law of love and purity of thought. This is throwing down the gauntlet to the Christian world. The story of Judas Iscariot is so much admired in the eyes of Stalin that he is building a memorial to him.

"Judas was a traitor; he betrayed our Lord, and the idea of betraying has given fame to Judas among Bolsheviks. They are worshiping the principle of cunning, betrayal and unfaithfulness. Among other unrighteous things, Iscariotism, the Bolsheviks religion, is given the place of honor. This is not an empty show, but a hell-planned scheme which is systematically put into practice. Russian revolution does not lead, as on eagle's wings, to emancipation and freedom but to treachery and the death of Christianity. This is the Dead-Sea fruit of Iscariotism."—*Selected*.

## MODERN PALESTINE

NO ONE talks about the "depression" in Palestine except the American tourist. Natives scarcely know what the word means. Profits of Jewish farmers who own orange groves, vineyards, or dairy farms have steadily increased since the migration of the Jews back to the country in 1919.

These are among the observations of Mrs. Barnett R. Brickner, who returned recently from a seven-month stay in Jerusalem.

"Palestine has everything this country has . . . and more," she said, "making the life there just as comfortable as it is at home.

"The only thing women don't do as much over there is play bridge," she said. "They seem to devote themselves to more worth-while occupations. They organize public kitchens for the poor.

"Women are particularly interested in education, organizing special classes for the subnormal child and helping with the progress of the schools in general.

"In some ways the schools are more modern than our own," she said. "They have nurses in constant attention and the teachers can spend more time with each child than they do in the overcrowded schools here."

From their seven months' experience in the schools there, both the Brickner children now speak Hebrew fluently and can understand practically anything that is said in that language.

Marketing in Palestine is done in much the same way as at home. The Arabs from the surrounding territory bring their products to the market place, and the housewife chooses fresh fruits and vegetables from their supply. The dairy products and oranges are purchased through cooperative agencies.

"Most of these cooperatives now have loan and saving societies connected with them," she said, "and a more recent development in agricultural cooperation is that of irrigation societies and local orange producers' cooperatives for harvesting, packing, and marketing."

Among the largest marketing organizations are the Wine Growers of Rishow le Zion and Zichrow Yakob with annual sales of about \$400,000; the Pardess Cooperative Society of Orange Growers, which will market 1,000,000 cases of the fruit this year; and the Tnuva or Cooperative Marketing Association of the Jewish Agricultural Settlements in Palestine, which takes in nearly all the Jewish farmers engaged in mixed farming.

"One hears much about the lack of water in Palestine," Mrs. Brickner remarked, "but that situation is being cleared up now. Formerly, there was a scarcity of water inland.

"To be sure of being on the safe side, we always boiled the water we drank and soaked the vegetables in water to which we added a few grains of permanganate of potash, but that probably will not be necessary much longer."—*The Cleveland Press*.

## WHY SHOULD WE TITHE?

THE Israelitish people, under the law of Moses, gave to Jehovah a tithe, or a tenth part, of all their increase. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. . . . And all the tithe of the herd or the flock . . . the tenth shall be holy unto Jehovah." (You will notice in this text that the words "tenth" and "tithe" are used synonymously.)

But tithing did not begin with the Mosaic law. Abraham tithed long before Moses was born or the law of Moses was set up. In Genesis we read: "Melchizedek king of Salem brought forth bread and wine; and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all." (In Hebrews also, the seventh chapter, the tenth that Abraham gave to Melchizedek is called a tithe.)

Jacob, too, promised a tenth to God, conditionally. Jacob was always a bargain-maker. But he evidently sensed that since he expected God to take care of him and open the way to the supply of his needs from day to day he owed God something in return. So in Genesis we find these words, "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then . . . of all that thou shalt give me I will surely give the tenth unto thee."

There are professing Christians today who erroneously think that tithing is an institution of the Mosaic law only, and they object to it. They say: "We are not under the Mosaic law now. Through our faith in Jesus Christ we have come under grace and do not have to obey the commands of the Mosaic law." They tell us that we have no right to talk tithing to them, since tithing belongs to the Mosaic law and not to the gospel of Jesus Christ.

From the texts that have been quoted, however, you can observe that tithing was not brought into practice by Moses. It existed long before Moses' time. Still, even were it true that tithing was a product of the Mosaic law, we can easily perceive that coming under the new dispensation, the Christ's teaching and practice, would inspire us to give and to do more toward the furtherance of the Christ's truth concerning the kingdom, and not less.

If we truly are practical Christians, we certainly shall not give less than a tenth. We shall do as much as was required under the old dispensation, and we shall not stop there; we shall do much more. We need to watch ourselves that we do not let personal selfishness deceive us into using our Christian freedom for the building of self instead of entering into true spiritual liberty by refusing to let selfishness and greed have place of expression in us.

We have to watch ourselves in order to keep from talking religion without practicing it. Jesus said: "If ye know

these things, blessed are ye if ye do them." In the first chapter of James we read that the man who looks into the perfect law and continues in it, being not a forgetful hearer, but a doer, this man shall be blessed in his doing.

The exact proportion that one should give is not stated specifically in the New Testament. However, giving—giving freely and gladly—is taught all through it.

Jesus said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over . . . For with what measure ye mete it shall be measured to you again." He said again, "It is more blessed to give than to receive." Jesus commended the widow who cast all of her living into the treasury of the temple. He would not have done so had He thought that she would lack supply by giving her all. He knew the law of giving and receiving and knew, therefore, that she would receive again in abundant measure.

Paul, in addition to much other instruction in giving, said to the Corinthians: "Now concerning the collection for the saints as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper." So we find that in the New Testament, too, an orderly method of giving is set forth. Upon the first day of the week each one was to lay by him in store as God had prospered him. He was to establish a treasury, or storehouse, wherein regularly he should put aside a share of his living that he might have his gifts ready to pass on to the saints at Jerusalem, to those who were giving their time, even their lives, to the work of ministering spiritually to the people.

Today we have our churches, our papers, our religious institutions, our ministers and teachers who are carrying on the Lord's ministry. These workers are supported by the freewill offerings of the persons to whom they minister and of the persons who are vitally interested in their work. In the minds of those persons who know that they should give, who wish with all their hearts to give justly and bountifully in order to keep the divine law of giving and receiving, these questions very often arise: "How much should I give?" "How shall I know what God requires of me in the matter of giving?"

The answer to these questions is, it seems to me: A tenth of my living is the least that I should give. It is my privilege to tithe to God now, just as in olden times it was the privilege of Abraham and Jacob and the Israelites to tithe, and just as it has been the privilege of all people through the ages to tithe. In tithing the splendid promises made to them stand true for me.

In Malachi is the command with its wonderful promise: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah 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 its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightful

land, saith Jehovah of hosts." But even in the face of such a promise as this, some one may say: "How can I tithe when I can hardly live on my income now? As it is, I am in debt and have to do without things that I actually need. If God would prosper me, I would gladly tithe."

If you wait until you are prospered as you wish to be, or until you feel that you can afford to give freely, you will never tithe. Waiting until one feels that one can afford to tithe is like trying to find time for God and for the study of His Word. If one waits until everything else is done, one seldom finds any time left for God. In the life of every person who is earnestly seeking spiritual understanding there comes a time when he must begin to *take* time for God, even if he has to let something else go undone. As a result a sense of peace and divine adjustment is established in his life and in his affairs.

So it is in giving—in tithing. The law is, "Give, and ye shall receive." You give first, and by your giving you open the way to receive. You must find something to give right where you are. If you have what seems to be but very little, do not despise it and neglect to give it simply because it is not a large amount. Give it and bless it; and blessings will return to you multiplied according to the free, abundant thought that you imparted with your gift.

If you have no money, then give of what you have—your blessing; your loving, generous thought and word; your service; or whatever it may be—and the way will unfold for you to give and to receive in increasingly larger and more manifest measure. But you must give in order to receive. There is no other way to true, abiding, joyous, and satisfactory prosperity.

I have tithed for fifteen or sixteen years, and I look upon tithing as having been a very definite means of opening my way to prosperity. Steadily my consciousness of supply and my manifest prosperity have increased since I began tithing, though I did not begin to tithe with the idea of prosperity in mind especially. Like many others, I wished to give but seemed to have very little to give. While I was praying earnestly for more money to give as offerings, the idea of tithing came to me. I began to realize that a tenth of my income, of my manifest living, was the very least that I could give and be honest with God.

So I began to tithe, although I had to exercise increased faith in God in order to do so. Demonstrations of supply began to come almost immediately. I was surprised, for I had not tithed with any thought of increased prosperity coming to me as a result. I had begun to tithe only because of my great desire to give and because of my determination to be as just to God as I knew how to be. The result of tithing, however, both in mind and in affairs, has more than assured me that sincere tithing is of God, that God approves of it, and that it brings sure returns to those who are faithful.—Theodosia DeWitt Schobert in *Weekly Unity*.

"It is one thing to be exposed to a sermon; it is another thing to take it."

## SORER PUNISHMENT

By R. H. Judd

THE writer would have been glad if another pen than his had answered the difficult question suggested in the above title, taken from Hebrews 10:29. He would like to state here his appreciation of the kindly response on past occasions when similar requests have been made.

The subject is by no means an easy one to express. Turning to the Revised Version, it will be observed that the passage begins a fresh paragraph at verse 26 and finishes it at verse 31, starting another at verse 32. It is, therefore, reasonable to suppose that the explanation is contained within the compass of those verses. Closer study of the passage seems to me to point out that the "sorer punishment" is first described in verses 26 and 27, then that of the law of Moses is brought forward in contrast. Thus the two words of our title in verse 29 refer back to those verses.

That there is possibility of a believer falling away, the writer is convinced. Christ Himself speaks of an unpardonable sin. That is one fact I think we must face, and this very passage in Hebrews 10:26 clearly intimates it. Thank God, I believe that the instances are comparatively rare; and Paul in his confidence of those to whom he writes says in thankfulness, "We are not of them that *draw back* unto perdition, but of them that have faith to the saving of the soul."—R. V.

While the writer, as far as he remembers, has not met those who are convinced that they are not among the company with which Paul associates himself, he has both read of and heard such; and that Hebrews 10:27 exactly describes their condition. (The Greek here means not only "fearful," but "terrible.")

Moses' law followed swiftly upon the evildoer, so swiftly that the witness of two of his fellow men was sufficient for its immediate execution. There was little time for reflection or remorse.

As was pointed out in a previous article, there can be no question that death (literal death) is the wages of sin; but in the goodness and mercy of God it comes to most as nature's way of closing a lifetime. In contrast, there are those of whom God says He will "make an end, yea, a *terrible* end" (Zech. 1:18, R. V.), and of whom it can be truly said, "It is a fearful thing to fall into the hands of the living God." Most of us have heard of and read of keen remorse previous to and at the time of death. That the "sorer punishment" occurs in the lifetime of the victim seems to be indicated by the words "fearful looking forward to (R. V., "expectation") . . ."; for he speaks of those still living.

This once more, I think, demonstrates that Scripture is its own interpreter in all doctrinal teaching. Perhaps these brief suggestive thoughts may draw forth others that may be more helpful and to the point.



## I WILL DESTROY THE WICKED

By Samuel E. Haney

*"I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."*  
—Psalm 101:8.

THE text by Rotherham and Moffatt, respectively, reads: "Morning by morning will I uproot all the lawless ones of the land, that I may cut off out of the city of Yahweh—all the workers of iniquity"; "I will be active to wipe out all wicked natives from the land, to root out every evil doer from the Eternal's city."

In this Psalm David personifies his Son, the "greater than Solomon" as referred to in Psalm 110:1, that is, "The Lord (God) said unto my Lord (Jesus Christ), Sit thou at my right hand, until I make thine enemies thy footstool."

In Psalm 101:1-3 our Lord identifies Himself and gives His rule of procedure concretely: "I will set no wicked (base) thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me ('they appeal not to me,' Moffatt)."

In verses 4, 5, and 7 the Lord specifies certain sins, namely, "A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. . . He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight ('shall not live with me,' Moffatt)." Note Revelation 21:27. Sacred relevant comment: "For the froward is abomination to the Lord: but his secret is with the righteous. . . . These six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."—Proverbs 3:32; 6:16-19.

In verse eight the Lord determinately states, "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

In referring to a number of things we unconsciously follow the Lord's rule, namely, beginning with the greatest and ending with the least important. Hence, it should appear that frowardness and pride excel. "Froward" is another way of saying "perverse, obstinately willful." And pride in its multitudinous phases accounts for many evils, self-respect, arrogance, conceit, egoism, vanity, and many other traits that are anti-Christian in spirit. These distinguished qualities of fallen nature being the most abominable of sins in God's sight, as they are the antithesis of Jesus and His apostles' characteristics, those pursuing them take precedence of God's wrath, to which the word "early" applies.

God knew when He created man just how a froward,

proud heart would act under the stress of the "great time of trouble" which is now being manifested in all walks of life. Hence, God could say of this class (time being no factor: Isaiah 46:9, 10; Romans 4:17), "I will early destroy . . ." This destruction of those practicing frowardness and pride—which, correctly understood, is self-inflicted by disobedience—is quite prevalent. The number of suicides, which is constantly increasing, is but one feature of self-destruction that reminds us of what is pertinently written: "In those days men will seek death, but will not find it: they will long to die, but death flies from them."—Revelation 9:6, Moffatt. This being true, they take various means of a riddance of self and all this word implies—gas, pistol, drowning, ascending to the top floors of skyscraper hotels and jumping out of windows. Any way out when once the necessary means are exhausted, preventing a continuation of the social pace, ways, and customs of this tottering, sin-cursed world.

Were people to adjust their affairs to the inevitably increasing depressive economic conditions, thereby easing the strife and strain, they would have peaceful minds and quietude for their whole nervous system, preventing most of their physical and mental agony; for health cannot exist with a disturbed mind. And were depressed people, including too many Christians, to act thus and to devote the time they spend on self and idols to the study of God's Word, they would discover the only panacea for troubles and nerve-racking anxiety.

What a pitiable sight it is to see professing Christians suffering the consequence of disobedience, both in spirit and practice, of God's Spirit and ways! Intimating at least the possibility of—Cut off from the city of the Lord *versus* life eternal! Just in proportion as we separate ourselves from the world, its ways and the customs of its devotees, our contacts with God, through His Word and Spirit, increase and intensify our perspective of eternal life. Transversely, contact with the world and its "blind" dupes increase our unpreparedness for the announcement of our Lord's return and our unworthiness of citizenship in that city that by faith Abraham saw, "which hath foundations, whose builder and maker is God." Whereas, an Abrahamic conception of this eternal "city" should cause all idols and jack-o'-lantern deceptions of this mundane life to evaporate like mist before the sun; thereby transferring all our fears and solicitude from our own hearts to the heart of the heavenly Father.

Therefore, why not let go the world and self and overcome the strife and strain that are wrecking humanity? God is able to keep that which is committed unto Him if we give Him a chance. Such a happy state of mind and heart as a sequence should make a propitious setting for the sixth verse of our lesson: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." Dr. Moffatt's version is more homely and dear, "I look out for the faithful of the land, to have them at my court; men of integrity shall be my ministers."

It is glorious to be a Christian, an "Israelite indeed,"

these days when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." The world epitomizes this state of affairs by the word "depression"; more correctly, oppression, as, oppressed by forebodings, depressed by bad news. But the enlightened Christian takes an opposite view of it; he is actually capitalizing it by its clarification of the gospel and its illumination of his pathway to the kingdom of God.

Some practical demonstrations showing that "destruction" is ever a silent specter in the wake of frowardness and pride: "Pride goeth before destruction, and an haughty spirit before a fall."—Proverbs 16:18. "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."—Ezekiel 16:49. "But when his heart was lifted up, and his mind hardened in pride, he was deposed ("made to come down," margin) from his kingly throne, and they took his glory from him."—Daniel 5:20.

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THE man who is disloyal to his convictions will not be loyal to anything.

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## WHY I THINK THE RETURN OF CHRIST IS NEAR

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*Continued from Front Page*

built up to the strength of her newest proposal. Then let us notice some things in the local political situation in the United States that would indicate that things are quite ripe here for bringing the issue to a head, that will couple in with this situation in naval strength.

Every election in a democratic country has in it the elements of a minor political revolution. But in the United States that is particularly true. We are inclined to be very conservative and to keep one party in power for a great many years. Before the Civil War the Democratic party had one president after another elected. But with the election of the Republicans came a revolution that was truly unusual. Why this political revolution? Economic changes of a major character had taken place: in the North, industrialization; in the South, the development of the opposite kind of civilization, farming based upon slave labor. The election of the first Republican president then was more than a minor revolution, it was a major political revolution.

Then the usual sequel to revolution is war. If we go back to the French Revolution of 1789 we see the same order: economic revolution, political revolution, war. If we come back to our own country, we see that has happened several times. With the election of the first Republican president: economic revolution, political revolution, war. Then with the coming of Cleveland, the first Democratic president after the Civil War: economic depression, po-

litical revolution, Spanish-American War. Another case: came the economic depression of 1907, political revolution in the election of Wilson in 1912, war in 1917. Now we have the newest and severest economic revolution taking place, political revolution in the election of a Democratic president, and then—what?

Most people think that the Anglo-Saxon race is the most peace-loving of all races, but those are not the facts of history. Anybody who wishes to follow that subject can study the history in England of the "War of Jenkin's Ear" or the Gibraltar affair, or in this country of the aggrandizement on Mexican territory. Now with the great period of unemployment existing, what better way to use the time of idle men than to put them in the military service of their country? Just why such a scheme has not been proposed in the newspapers can easily be understood, but no doubt many an American diplomat has thought of it, especially those connected with the Morgan steel interests; the Rockefeller oil interests; the Du Pont powder interests; to say nothing of rubber and automobile interests.

These facts, coupled with the fact that the Jewish homeland is developing apace, make the Christian feel that the great struggle is not far away. The only remaining necessity is the proper alliances, offensive and defensive. These alliances we see in the making. Scarcely an issue of the various current events magazines is published that there is no mention of some new treaty of alliance. The most recent one is the Franco-Russian treaty. No doubt secret agreements wholesale exist, but just how the nations will line up need not be an entirely closed secret to the Bible student. It will be the world on one side against the Anglo-American group of nations who are in the position of supporting the Jews.

All the faith that he has will be necessary to make the Christian look on such scenes without misgivings as to his own safety. But let us take the example of Jeremiah, who endured the siege and capture of Jerusalem without suffering harm; or of the Jews, who endured the Macedonian invasions without flinching and were protected in their own cities. When we see all this coming to pass, we should feel a solemn joy in our hearts, and in the meantime: "Pray for the peace of Jerusalem; they shall prosper that love thee."

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## THE USE OF THE TONGUE

We should not use our tongues:

1. To rail against anyone.
2. To speak evil of others in their absence.
3. To exaggerate in any of our statements.
4. To speak harshly to the poor or to the inferior.
5. To swear, lie, or indulge in impure language.
6. To make random and improbable assertions.
7. To speak rashly and violently on any subject.
8. To deceive people by circulating false reports.
9. To cover up lip service to the Lord.
10. To take the name of God in vain.—*Selected.*

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"LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."

### WHY THE SECOND ADVENT?

**I**N THE fourteenth chapter of John we find that Christ is to come again for some reason and to do some work. Yet in Matthew 28:20 He says, "Lo, I am with you always, even unto the end of the world." Some people think this means that He is here now, but that would be a contradiction of Acts 3:20, 21. We should know what this means. If you have a friend who is starting on a long journey and you say, "I will be with you on this trip," yet you stay at home, what would you mean? Why, that you would be with him in spirit. This is surely what was meant in the above mentioned verse, for Christ has been with His people all down the ages, guiding and directing them in spirit and in truth. He has been helping the church in her troubles, but she longs for the time when His promise in John 14:3 will be fulfilled.

Some people think this text referred to the descent of the holy Spirit on the day of Pentecost; others think it meant the destruction of Jerusalem. They have overlooked the fact that in the last book of the Bible Christ still speaks of His second coming. This book was written sixty years after the day of Pentecost and twenty-six years after the destruction of Jerusalem. He that was dead and is now alive says, "Behold, I come quickly; and my reward is with me."—Revelation 22:12.

It is said that Christ returns to each convert and when all are converted, He will have come fully. But the Scriptures teach the contrary in 2 Timothy 3: "In the last days perilous times shall come . . . For men shall be lovers of pleasures more than lovers of God"; also, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Christ warns us to "take heed to yourselves lest that day come upon you unawares, for as a snare it shall come on all them that dwell on the face of the earth."

"All kindreds of the earth shall wail because of him" does not convey the thought of the first sentence in the above paragraph. Instead, it teaches us that the nations do not want Christ to come, as they would if they were converted. Some people quote Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Witnessing an accident, however, does not mean

that you receive the injury; it means that you see and understand how the accident happened. The same principle applies to this verse. Though it tells that the gospel shall be preached, it says nothing about its reception.

In Revelation 20 we find that Christ shall resurrect all of the dead and judge them. Christ also says, "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." This is the kingdom and King which were promised to David's seed, and this great kingdom shall be "from sea to sea, and from the river unto the ends of the earth." 2 Peter 1:10, 11, tells us that this is an everlasting kingdom. James 2:5 mentions the "rich in faith and heirs of the kingdom, which he hath promised to them that love him."

Friends, if we wish to receive this kingdom we must so live that we will glorify God and fulfill our part in His plan. If we do this, we can well say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith" (then the wonderful reward): "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."

Charles Martin, Kokomo, Indiana.

### YE NOBLE'S NIGHT AT HOME

**YE ANCIENT NOBLE:** Oh dear, oh dear. There are so many things to do. I will just have to do the important ones, I guess, and let the rest go. What would the king say if I should come in some day without my sword polished because I had spent all my time polishing my mirror?

**THE BUSY BEREAN NOBLE:** No, I cannot go with you tonight. It's my night to study the Berean lesson. No; I wouldn't slight my school teacher's assignment, and I am not going to slight my Lord's assignment. Anyway, you may get a thrill out of going there tonight, but I will get a bigger thrill by being in a group with the Lord "in the midst." I want my spiritual nature to be big and strong and healthy whenever the Lord sees it, and it can get that way only if it is fed properly with the "sincere milk of the word."

Cecil Smead.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Come unto me, all ye that labour and are heavy laden, and I will give you rest."*

## BUSY AT GREAT TASKS

**W**HEN we think of a great task, we generally think of a big undertaking, such as, putting up a great building for a factory or a hotel or a beautiful church. And any of these would be a great task, it is true.

In putting up buildings the workmen handle materials such as iron, stone, cement, and wood. For it is of such that buildings are made. Each material has a certain work to do, a certain part to fill in the completed building.

Jesus our Savior was busy at great tasks; but He was not working with iron or stone or wood, He was working with people. And it takes more skill to work with people than it does to work with things. It is more important, too.

No matter how great is the building men may erect, some day it will crumble away, be burned, or perhaps torn down to give place to another. But in working with people Jesus was building for eternity. For those that He healed believed in Him; and if they were faithful all their lives, He will give them eternal life when He comes again.

So, you see, in working with people Jesus was building character, happiness, love, faith, and hope. Aren't these wonderful buildings? Wouldn't you like to be able to help erect some buildings like those? You can, if you want to.

The buildings you build may be very tiny at first; but as you learn more about Jesus and follow His way in all your doings, your buildings will be larger and better as you grow older.

Let's try, each one of us, to build in those about us happiness, for one thing. We will take love for our material to build with, because it is strong, stronger than iron or stone or cement. Love can conquer everything, and we hear some folks say that it could rule the world if men would let it. Never forget that love for others comes from God, for God loves everyone.

### FOR YOUR SCRAPBOOK:

Write, "Lesson 3," at the top of the page, and under it, "Jesus, the Great Healer." "He pleased not himself." Then draw a picture of a Jewish house, with a flat roof, and paste a picture of Jesus near the doorway. Next draw a picture of a room with a bed in it and a sick lady lying down, if you can. Just a few lines will do to represent this. In your third square draw the lady sitting up and Jesus

taking her by the hand.

Now draw the outside of the house again; cut out several figures of men and women and boys and girls from old papers or magazines and paste them near the door, waiting for Jesus to come out.

For your last picture draw a little country scene—just a tree and a little hill and Jesus kneeling nearby. Below all your pictures write, "A Busy Day." Do not be afraid to try, because the more you do the better your work will grow.

### LESSON HYMN

Tune—"Jesus Loves Me"

"Jesus healed the sick and poor  
By His wondrous love and power;  
Health and strength He gladly gave,  
From all evil He would save."

"Yes, Jesus loves me;  
Yes, Jesus loves me;  
Yes, Jesus loves me,  
The Bible tells me so."

### FIND OUT:

- The names of the four who helped Jesus.
- How Jesus spent "the sabbath."
- What Jesus did for the man who interrupted the service.
- Where Jesus was a guest that day.
- How He repaid their hospitality.
- What the people of the town did when they heard about it.
- Who were healed by Jesus.
- How Jesus found strength and rest after His work.

"The Great Physician now is near,  
The sympathizing Jesus;  
He comes the drooping heart to cheer,  
Oh! hear the voice of Jesus.

"Sweetest note in seraph song,  
Sweetest name on mortal tongue,  
Sweetest carol ever sung,  
Jesus, blessed Jesus."

# With Our Sunday Schools

LESSON 3. — January 15, 1933

## JESUS AT WORK

Mark 1:21-45

Devotional Reading: Isaiah 61:1-6

### GOLDEN TEXT

My Father worketh hitherto, and I work.—John 5:17.

#### A STUDY OF THE SUBJECT

**Topic: Jesus at Work.**

**Aim:** To lead the pupils to realize that the power of Jesus comes from God and that He is anxious to use it for us.

**Basic Truth:** "The Son of man came not to be ministered unto, but to minister."—Matt. 20:28.

**I. The Authority of Jesus.** (V. 21, 22.) Not only the chief value of Jesus' teaching, but His right and power to be the Savior of the world depends entirely upon the authority under which He worked and taught. No matter how important His teaching may be from an ethical standpoint, its greatest value is to be found in the fact that it came from God. The same is true of His miracles. To relieve suffering is one thing, but to do so by the power of God is another. The positive and assured manner of Jesus' preaching indicated that "he taught as one having authority" in Himself. He did not depend upon others for His information, but received it directly from God. Those who speak with the authority of the Bible speak with the authority of God.

**II. The Promptness of Jesus.** (V. 23-34.) Mark records more vividly than any of the other evangelists the promptness with which Jesus responded to every demand made upon His time and strength. He never hesitated nor put off to some future time the healing of the sick or the teaching of the multitude. He embraced at once every opportunity for service. In speaking of the work of Jesus Mark uses a word that signifies immediate action twenty-six times in his Gospel. Jesus employed every moment of His time and every ounce of His strength in the service of needy men. If we are to be faithful fellow workers with Him we must "follow his steps."

**The Source of Jesus' Power.** (V. 35.) The source of Jesus' power lay in His constant intercourse with God. He was as human in His bodily needs as we are. He tired as readily, both mentally and physically. The knowledge that He was the Son of almighty God was not sufficient to support Him in times of great exhaustion. But He found the strength to carry on when "he departed into a solitary place, and there prayed." In prayer we touch the hem of divine power, and our spiritual and bodily strength is renewed for further service to God and man.

#### PRACTICAL APPLICATIONS

It is evident that Jesus sensed the immensity of His task by the way in which He applied Himself. Mankind was in darkness. He was the Light that was to dispel the dark-

ness. There was no time for delay. Every moment was an opportunity; and every opportunity meant life, light, and liberty to some one or perhaps to a multitude. Time was precious and was wisely used by our great Leader. His ministry was TEACHING and DOING. His message was the gospel of the kingdom of God. His message was one of emancipation: first, deliverance from sin and its attendant evils; second, freedom from the unjust and unequal burdens imposed by an ungodly government. Had the people realized just what acceptance of the offered kingdom would have meant to them in freeing them from their oppressive burdens and the multitudinous curses of an iniquitous age, they surely would not have hesitated. Their rejection of the King, kingdom, and deliverance continued the reign of sin for another two-thousand-year period. The kingdom of God was what the people of Christ's time needed; and today, nearly two thousand years after, we need the kingdom more than any preceding generation.

The world is in a terrible condition. Suffering is coming to be universal. Taxes are taking houses which are the sum total of life's earnings and savings. The efforts of human governments to correct the evils of their own systems are proving futile and ineffective. There is only one hope, and this hope rests in the returning of the Christ and the re-institution of His earthly work. In Him rests the hope of a groaning creation. The first rejection of His work has proved to be costly and has prolonged the reign of sin, but the second effort will be gladly and heartily received.—C. E. R.

#### THE GOLDEN TEXT

"My Father worketh hitherto, and I work."  
—John 5:17.

Jesus was never idle. He made the most of every opportunity. He said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

The Companion Bible says that "hitherto" = "until now," referring to the O. T. dispensation. Now Jehovah was speaking by His Son (Heb. 1:2). Christ was given work while on earth; and nearly everything He did, if not every one, bore witness that He was sent by the Father. John had come to prepare the way for Christ, but the works that He Himself did were greater witnesses than John. See John 5:36.

The true Christian's work is something like that of Christ in that it constantly points the way to the Father and witnesses for the Son.  
—L. A. R.

#### YOUNG PEOPLE AND ADULT

What are some of the needs of the human race? What needs will God supply for those that are His (Phil. 4:19)? Is there any difference between need and desire? When will God not grant our desires (James 4:2, 3)? Would it be to our best interests if He would do so? Why does Jesus promise to answer our prayers (John 14:13)? Do you consider from the above texts that we would be robbing God by refusing to allow Christ to supply our needs?

What human needs were supplied by Jesus in Matt. 9:6, 7; in 9:27-30; in 9:32, 33; in 12:22; in 19:3-9; in Mark 5:22-42; in Luke 15:11-32? What were the needs of Chorazin and Bethsaida (Matt. 11:20-22)? Could Jesus supply all of our needs without teaching us the difference between right and wrong? Do people need to follow righteous paths to obtain material blessings (Matt. 6:33)? In what way do the following commandments meet human needs: Matt. 5:21-26; 5:27-30; 5:30, 31; 5:43-48? Was Jesus teaching a lesson concerning His own work when He gave the parable recorded in Luke 10:30-37?  
—H. A. S.

#### INTERMEDIATE CLASS

Have any of you ever visited a hospital? Most of you, I am sure; but I hope you have not been a patient there. You have all watched the doctor as you stood in the hall and saw him go in one room after the other looking after the sick people. And if you have never been in a hospital, you know the doctor that comes to your house or that of your friends when some one is sick. When the doctor has helped one of our loved ones through a serious illness or fixed some one up after an accident, we think how wonderful he is; and we cannot help but love him.

Did you know that Jesus was a famous doctor when He was on earth? How was He greater than any doctor we know of now? What difference was there in His manner of healing? Why do you think He healed—for the honor He gained or the money He received? Tell about some of the different people healed by Jesus. Do you think they loved Him? When death comes into a home, is there anything more the doctor can do? What about Jesus—what could He do at such a time? What can He do even now? Have any of you ever asked Jesus to help the doctor heal some one who is sick?

**Special problem:** Did you ever know of a time when there were no sick people? Will there ever be such a time? Bring a verse to class that shows us that some day everybody will enjoy perfect health.—M. G.

# AMONG THE CHURCHES

## McGINTYTOWN, ARKANSAS

This is to notify the readers of The Restitution Herald that I have moved to McGintytown, Ark., to help in our church work there. This is one of our best organized churches in the South, and some of the best people I ever met live here. I have held a meeting in McGintytown once each year for the past four years, and have baptized several during that time.

Our Oklahoma and Arkansas conference will be held at this place next summer, and we invite all to come and witness the good that has resulted from the work done here.

My new address is Greenbrier, Ark., Rt. 1.  
Yours in Christ,  
C. E. Weaver.

## GRAND RAPIDS, MICHIGAN

The Christmas program which was staged at the Godwin school auditorium, drew an overflowing house and was splendidly given.

On Christmas Day, in addition to the candy treats for the children from the Sunday school, a complete surprise was experienced when it was found that Bro. Slocum had provided presents for all children who had been present twenty-five or more Sundays throughout the year.

Another welcome surprise to all was a splendid new array of knives, forks, and spoons for the church kitchen, presented by the "Beees Class." This class of active girls has been taught by Sr. Slocum. A much needed pulpit lamp was presented to the church by the pastor and wife, and the Dorcas ladies had just purchased one hundred new copies of "Gospel in Song" for church use, so it was indeed a splendid time of Christmas spirit and fellowship.

Sr. Lois Blakely is spending her vacation at home with her mother, and Mr. and Mrs. Duval (nee Margaret Lyon) spent Christmas with the Siple family.

And now we are bending all attention to the special meetings, Jan. 3 to 15. May God grant that much good may come from them.  
F. E. Siple, Pastor.

## WHY NOT PREACH A SERMON—

On "The Two Lives," taking as a text the words of Paul in 1 Timothy 4:8, placing in sharp contrast the experiences and conditions of "the life that now is, and . . . that which is to come"?

## OUR SPECIAL APPEAL

To date	\$999.00
Verna Himmelright	100.00
Mr. and Mrs. F. L. Austin	50.00
Leila E. Whitehead	44.00
A Friend	50.00
<b>Total</b>	<b>\$1243.00</b>

## CHRISTMAS OFFERINGS

Mr. and Mrs. Jas. A. Patrick	\$ 5.00
Lila Lathrop	5.00
Mrs. Etta Loudenslager	5.00
W. D. Tilton	2.00
D. B. Jackson	3.00
Maurertown (Va.) Sunday School	2.90
Mr. and Mrs. F. C. Montross	20.00
<b>Total</b>	<b>\$42.90</b>

## CHRISTMAS PROGRAM AT ELDORADO

On Thursday evening, Dec. 22, a large crowd gathered at our little church to enjoy the annual Christmas program. A beautiful evergreen tree decked with tinsel and snow lighted one side of the church.

The program sponsored by the Ladies Aid consisted of readings and special music by the children of the school. Two pantomimes, "Silent Night" and "Luther's Cradle Hymn," were very much enjoyed.

After this part of the program a very impressive scene was the presentation of a Bible to a little girl, Georgia Padgett, who has attended Sunday school with prepared lesson every Sunday last year, and she missed only one the year previous. How fine it would be if more of us could equal this record.

A treat of candy and apples was given to those taking part in the program.

Juanita Lloyd.

Here you stand at the parting of the ways; some road you are to take; and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enmities and strife into this New Year. Leave these behind, and let the Dead Past bury its Dead; leave them behind, and thank God that you are able to leave them.

—Ephraim Peabody.

## CLEVELAND, OHIO

On Friday, Dec. 23, a surprise was given our pastor, Bro. M. W. Lyon, in the church basement, in honor of his birthday anniversary. Several brethren gave short talks praising his true Christian character, his faithfulness to God, and his untiring labor of love among the brethren.

Bro. Conrad recited a poem entitled, "Our Brother," which he wrote in Bro. Lyon's honor. The poem expressed the sentiments of the entire church; for truly to know Bro. Lyon is to love him. After the recitation Bro. Conrad presented Bro. Lyon with a Webster's Unabridged Dictionary, as a gift from the church.

Mrs. J. Basil.

## HERALD RECEIPTS

Arthur L. White; Mrs. Wm. Lansbery; D. B. Jackson; W. D. Tilton; Mrs. Rose Barton; Regina Boyer (for another); Anna D. Springer; Albert Siple; Elizabeth Louise May (for self and another); Mr. and Mrs. H. A. Sheets; Helen Porter; George Rennard; Mrs. Emma Fugate (for self and another); Clyde M. Long (for another); H. W. Patterson (for others); Mr. and Mrs. Frederick Claussen and Pearl Hatten (for another); Mrs. A. J. Chaplin; Dixon Church of God.

## WE ORIGINATE LITTLE—COPY MUCH

The Exhibit Committee of the General Conference wishes all of our readers a very Happy New Year—happy in the service of the Master and in the hope of His soon return.

We want to remind you, thus early in the year, that by vote of the conference last summer the collecting of items and ideas for exhibit at the General Conference was made a permanent feature of our work.

Last year's exhibit—our first—was good, very good.

Some of the most striking and outstanding features of helpfulness to all included an attractive map of Palestine stitched by girls in a class of Sr. Briggs at Blanchard, Michigan. It cannot but be evident that any children who will devote themselves to such careful study of the map of our Savior's homeland as to enable them to execute the same in needlework, with accuracy, must leave upon their minds a lifelong impression of great value. It is hoped that numbers of Sunday schools or private classes are already profiting by this suggestion presented in sample at the "suggestion clearing house" of the General Conference last year.

Another exhibit of great worth was that by Bro. G. E. Marsh illustrating the use of a reflecto-lantern to show Bible pictures on a screen.

From Arkansas City came an exhibition of posters by which children were taught some of the simple lessons of Christian service. Mrs. A. J. Chaplin, of 702 N. B St., will probably be glad to explain them more fully to those who are interested.

For stamping memory work indelibly upon the minds of young folk, Sr. Louise Brewer of the Brush Creek (Ohio) church illustrated a most fascinating method.

Those who failed to see these exhibits cannot imagine what they missed.

Methods of accurate, detailed, and permanent records for the various activities of the church were a part of the exhibit of the Golden Rule Church of Cleveland, Ohio. These forms revealed the helpfulness of careful and proper records, and indicated their worth for those of later years.

The novel but wonderfully helpful scrapbook designed by Sr. Young of Oregon, Ill., and prepared by members of her Berean class could well be given extensive explanation that it might be copied by many; but lack of space makes it impossible to describe this and many other exhibits that were shown at the last conference.

We wish that we could mention the names of all who cooperated last year to make the exchange of working methods so valuable to the many interested visitors of the exhibit room.

We are already planning this exhibit work for the coming year, and hope in the next issue of The Herald to present a working outline for preparation of the same.

We earnestly desire that the exhibitors of last year will this year better their own marks, and that many others will engage with them in this good work.

Watch next week's Herald.

Exhibit Committee,

Mrs. F. L. Austin

Mrs. W. J. Halls

Mrs. Esta L. Starbuck.

**FRANK W. WILSON**

Frank W. Wilson, of Kansas City, Mo., fell asleep in the Lord on Dec. 19, 1932, at the age of 79 years. He was the youngest brother of the late James Wilson, who was president of the Illinois Conference for so many years.

Bro. Wilson was laid to rest in a beautiful spot to await the resurrection call when his beloved Messiah will come to take over the government of this sin-troubled earth. This had been his hope since early youth, when he joined the church at Geneva, Ill. He, with his beloved wife, Kathrine, pondered and studied continually the prophecies and the signs of the times. She was immersed a few years ago at Los Angeles by Bro. G. E. Marsh.

Bro. Wilson leaves two sons, Frances Con-drey, of Kansas City, and Vincent, of Tuc-son, Ariz.

He rests in peace.

Leila E. Whitehead.

**FRANCIS RICHARD JONES**

Francis Richard Jones was born January 18, 1908, at Eagle Grove, Iowa, to Arthur M. and Genevieve Jones, and entered into rest December 24, 1932, at his father's home in Eagle Grove. Francis had been in failing health for some time, having had a fall at the age of twelve which injured his nervous system; and he gradually became more nervous and more frail. His residence has always been at Eagle Grove, with the exception of a few short stays with his mother at Fort Dodge.

On April 14, 1931, he was married at Gladbrook, Iowa, to Clara Marie Cook of Fort Dodge. To this union was born one son, Orlo Charles, who died November 29, 1932, at the age of six months. Francis did not recover from the shock and grief of losing his son and lost ground rapidly in his fight for health. His last illness was very brief, and uncon-

sciousness mercifully relieved him from his suffering.

He is survived by his widow; his parents; one sister, Olive Burnham of Fort Dodge; one brother, Delbert of Eagle Grove. One brother, Orlo, preceded him to rest on December 28, 1931. He has also five uncles and aunts and several cousins.

Francis received all his schooling in Eagle Grove, having been especially interested in athletics of all kinds. On August 29, 1920, he was baptized at Waterloo, Iowa, into the Church of God, of which he remained a faithful member until the last.

Funeral services were held at the Wilson Funeral Home at Eagle Grove, December 26, J. W. Williams of Gladbrook officiating.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Marian Richards; Mrs. C. Bassett; Mr. and Mrs. F. L. Austin; Miss Leila Whitehead; Mr. and Mrs. Jos. H. Williams; Mr. and Mrs. H. A. Sheets.

**THE RESTITUTION HERALD**

Published by  
National Bible Institution  
Oregon, Illinois

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal 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.

**BETWEEN YOU AND ME—**

Bro. and Sr. Leland T. Hanson of Franklin Grove, Illinois, spent Christmas with his par-ents at Lebanon, Illinois, where they took part in a family gathering.

The Herald will now expect many scholarly articles from Bro. M. W. Lyon of Cleveland, as an indication of the benefit he is deriving from the "Unabridged" which was presented to him recently by his appreciative congrega-tion. Our columns are waiting, Bro. Lyon!

Last Sunday the Rockford (Ill.) Sunday school, which has an enrollment of about fifty, awarded pins for unbroken attendance every Sunday in the year to fourteen pupils. In ad-dition to that, one had been transferred to Oregon who was entitled to such acknowledg-ment and received his pin from that school. This is really a remarkable record for a Sun-day school no larger than the one at Rock-ford.

We are praying for the success of the spe-cial meetings which start tomorrow (Jan. 3) in Grand Rapids, under the combined leader-ship of the pastor, Bro. F. E. Siple, and evan-gelist, Bro. Sydney E. Magaw of Tippecanoe City, Ohio. Knowing the ability of both of these men to arouse interest and to carry con-viction to the hearts of their hearers we feel sure that much good will follow their united effort.

Material is coming in for our special num-ber on the Bible, while instructive articles are already on hand for our Jewish and Life num-bers. Announcement will be made in advance of the various special issues.

We heartily congratulate little Georgia Pad-gett of our Eldorado, Illinois, Sunday school on the splendid record she has made in at-tendance during the past two years. May she be able to continue without missing a single Sunday during 1933.

We deeply sympathize with Bro. and Sr. A. M. Jones of Eagle Grove, Iowa, in the loss of son and grandson so closely to each other. They have passed through much sorrow in the past year, Sr. Jones having lost her father, also, during that time. May God bless and comfort them until the Master comes.

The exhibit provided at the last General Conference of church, Sunday school, and Be-rean methods and materials was of great value from many standpoints. It was of historic worth in many instances, providing us with much information concerning our denomina-tional work in the past. But it was of special value from a practical standpoint, suggesting ways and means of increasing interest, hold-ing attention, and teaching the truths of the Bible. Be sure to read the report of the com-mittee in this issue.

**NATIONAL CASH REGISTER FOR SALE**

We have recently taken in on an account a splendid, nearly new National Cash Regis-ter. It is of the latest design and sold origi-nally for \$350. A very fine machine and in perfect working condition. Any one inter-ested in securing a fine cash register at a very attractive price write us for particulars. It may be bought on payments by reliable con-cern. Address NATIONAL BIBLE INSTI-TUTION, Oregon, Illinois.

**ESSENTIAL TRUTHS—**  
Anonymous

A brief arrangement of the neces-sary requirements of salvation as to faith and works. It provides co-pious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Pal-estine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hun-dred 30¢.

**HELL—WHAT IS IT?**

Anonymous

A concise study of all the occur-rences of the word "hell" in the Bi-ble, giving the original Hebrew and Greek words from which it is de-rived, and showing "that through the Bible excepting in twelve in-stances, hell has reference to the grave and the grave condition." In the remaining instances it does not refer to a place of eternal torment.

8 pages. Per dozen 20¢; per hun-dred \$1.20.

**"PRESENT CONDITIONS IN THE LIGHT OF PROPHECY"**

Such is the title of a timely little work by Elder J. H. Anderson on the "Cause and the Remedy" of present world-wide distress and perplexity. It is a booklet of 24 pages, envelope size, that is priced at ten cents per copy, postpaid. It may be secured from the author, J. H. Anderson, Michigantown, Indiana.

## THE OLD-TIME DOCTRINE OF HELL

THE following interesting reply to an inquirer who spoke of the "lulling effect of this doctrine of destruction upon the unsaved," was made by G. L. Young, in a recent issue of *The World's Crisis*.

"You speak of the lulling effects of this doctrine of destruction upon the unsaved. Well, I happen to know something about that. I personally was brought up in the doctrine of eternal torment. It certainly was terrifying to me; no one can know how much so. And that is all the good it ever did. It never brought me to God, nor caused me to 'flee from the wrath to come.' It was not until I was nearly twenty-two years old, and had accepted the doctrine of the final destruction of the wicked, that I gave myself to God. This is a simple statement of fact. Moreover, under the faithful preaching of coming judgment (from the Bible viewpoint) I have seen men wilt, young men in sin tremble, souls converted. No, in actual fact 'the terror of the Lord' (2 Cor. 5:11) still operates—perhaps more than a false terror would.

"But right along here you omit one thing, *viz.*, the hatred and disbelief oft engendered toward the very thought of a God so unjust, so unloving, so cruel, as to keep men alive forever for the sole purpose of torturing them everlastingly. Take Robert Ingersoll as an example. His father was an old-time preacher—so those who heard him have told me. He was evidently an 'out and outer' on the doctrine of the everlasting pains of hell. But I remember reading Ingersoll's words when, on one occasion, he was talking with Walt Whitman. As a boy Ingersoll had fallen asleep in church. He awoke just in time to hear the preacher (possibly his own father) describe the endless torments of hell. Said Ingersoll: 'From that moment I hated that cruel God in heaven.' And if you read some of his later blatant fulminations against Christianity and the Bible, you will find this often to the fore. And he is but one of many; I might say of many thousands. I have met some such myself; men who later were saved through the preaching of Christ's coming and of conditional immortality.

"This is no fiction, nor guesswork. It is fact.

"Probably a good proportion of the world's infidels were made so, directly or indirectly, by this heathen doctrine of the natural immortality of the soul, and its accompaniment—eternal suffering."

Fortunately this old pagan idea of retribution that came into Christian teaching when Constantine forced large numbers of unregenerate and untaught heathen into the church is rapidly losing its hold on even the most "orthodox." It is seldom that one hears a sermon on literal fiery tortures of hell any more, and many preachers are confessing openly that they do not teach it because they do not believe it to be true.

Brother R. H. Judd, who has given as much serious thought to this subject perhaps as any living man, expresses

his lifelong attitude toward the doctrine of eternal torment in the following lines, to which he appends a list of questions which we publish therewith.

"'And it shall come to pass, that at evening time it shall be light.'

"You may think it a passing fancy,  
But since I was a child of ten,  
I have hated that awful doctrine  
That taught unending pain for men.

"I could never believe in heaven  
As a place of joy and peace,  
While thousands upon thousands suffered  
In a hell that will never cease.

"Oh, my God is a God of mercy,  
He is a God of justice, too,  
But the frightful stain of unending *sin*,  
I could never believe it true.

"My Father in heaven, forgive them,  
Those who teach such a *crime* as true;  
And wilt Thou in kindness remember  
That 'they know not what they do.'

"Oh, *eternal life* is the gift of God,  
To be shared with Him who died,  
That eternal *sin* might *never* be  
A stain on eternity's tide.

### "SOME QUESTIONS:

"Does not the very nature of such a punishment shut out all *possibility* of any ultimate *purpose* for good ever being attained? Decidedly so.

"Is not *death* the only punishment that can be eternal when '*mortal man*' is the subject? Most assuredly, 'Yes.'

"Is not this awful doctrine one of the main weapons of the atheist? 'Yes.'

"Is not the Bible statement sufficiently plain that 'the wages of sin is *death*, but the gift of God is *eternal life*'? 'Yes.'

"Are not the terms 'for ever' in Scripture and in secular literature always limited or unlimited by the nature of the subject to which they are joined? Undoubtedly, 'Yes.'

"Is not 'smoke' positive proof of the *destruction* of that which becomes smoke? Again the answer must be, 'Yes,' for a tree destroyed by fire no longer remains a tree.

"When Christ said, 'Except ye repent, ye shall all likewise *perish*,' did He not use the same word as is used in John 3:16? Is not the meaning precisely the same in each case? Again the answer must be, 'Yes,' for in each case it is the *life* that is lost.

"Why was Adam turned out of the garden of Eden? 'Lest he put forth his hand, and eat of the tree of life, and *live for ever*.'

"In face of these facts why not accept the literal language of Scripture?"



# THE RESTITUTION HERALD

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NUMBER 15

## Our Nation's Debt to the Old Testament

*By Calvin Coolidge*

*The following impressive acknowledgment of the nation's debt to the Old Testament Scriptures is an abridgment of an address delivered by President Coolidge on May 3, 1925, at the laying of the corner stone of the National Jewish Community Center in Washington, D. C. As the nation bows its head in mourning over the bier of a great American, it is inspiring to remember that the one for whom we sorrow was not only a great statesman, but a great defender of the Word of God.—Editor.*

THIS is a year of national anniversaries. States, cities, and towns throughout all the older part of the country will be celebrating their varied parts in the historic events which, a century and a half ago, marked the beginning of the American Revolution. It will recall the heroic events from which emerged a great modern nation consecrated to liberty, equality, and human rights. It will remind us, as a nation, of how a common spiritual inspiration was potent to bring and mold and weld together into a national unity the many and scattered colonial communities that had been planted along the Atlantic seaboard.

In a time when the need of that unification, understanding, and tolerance which are necessary to a national spirit is so great, it will recall the fact that the fathers not only confronted these same problems in forms far more difficult than they are today, but also solved them.

Among the peoples of the thirteen colonies there were few ties of acquaintance, of commercial or industrial interest. There were great differences in political sentiments, even within the local communities, while there were wide divergences among the several colonies in origin, in religion, in social outlook.

If we would seek a fairly accurate impression of conditions at the beginning of the Revolution, we must attempt a really continental view of North America as it was in 1775. The group of newborn commonwealths which we commonly refer to as "the original thirteen colonies," and which in our minds represented a considerable measure of nationality already achieved, did not, in fact, even know they would be thirteen in number. No man on the day of Lexington could be altogether sure that the Revolution was more than a New England affair. It might or it might

not draw the middle and southern colonies into its armed array of resistance. On the other hand, the thirteen might have been joined by Canada, which was British in sovereignty, but chiefly French in population; by Florida and Louisiana, which were both mainly Spanish. In short, there might have been fourteen, fifteen, or sixteen original colonies participating in the North American revolution against Europe, or there might have been less than a half dozen of them.

I have recounted these scraps of territorial history because, unless we keep them in mind, we shall not at all comprehend the task of unification of nation building that the Revolutionary fathers undertook when they not only dared the power of Great Britain, but set themselves against the tradition of the subordination of America to Europe. As we look back, we realize that, even among the colonies of England, there were few and doubtful common concerns to bind them together. Their chief commercial interests were not among themselves, but with the mother country across the Atlantic. New England was predominantly Puritan, the southern colonies were basically cavalier. New York was in the main Dutch. Pennsylvania had been founded by the Quakers, while New Jersey needed to go back but a short distance to find its beginnings in a migration from Sweden.

There were well-nigh as many divergences of religious faith as there were of origin, politics, and geography. While the early dangers in some colonies made a unity in belief and all else a necessity to existence, at the bottom of the colonial character lay a stratum of religious liberalism which had animated most of the early comers. From its

*Please turn to Page Nine*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Jesus . . . taught in the temple. . . And the common people heard him gladly."—Mark 12:35, 37.*

## A Prayer for Today

"Each day I pray, God give me strength anew  
To do the tasks I do not wish to do,  
To yield obedience, not asking why,  
To love and own the truth and scorn the lie,  
To look a cold world bravely in the face,  
To cheer for those that pass me in the race,  
To bear my burdens gaily, unafraid,  
To lend a hand to those that need my aid,  
To measure what I am by what I give,  
God give me strength that I may rightly live."

—Anonymous.

## Calvin Coolidge

HONOR to whom honor is due! Of the death of former President Calvin Coolidge which occurred last Thursday it may be said, as of Abner's tragic passing, "There is a prince and a great man fallen this day in Israel!" The American people have reason to mourn the loss of one who had proved himself to be an able and conscientious executive in the most responsible position afforded by the government of the United States, a loyal and useful citizen in private life, and a sincere supporter of the highest ideals of our people. As another has said, speaking wholly from the world's standpoint, his was "a good life, a great career lived simply, a solid fame borne modestly, a fragrant memory cherished by his grateful countrymen! Such was Calvin Coolidge."

## Jesus and the Common People

JESUS was the world's great *commoner*. "The common people heard him gladly" because they understood Him fully. He spoke their language. He considered things from their point of view. He was interested in all of their problems. He drew His illustrations from the most ordinary experiences of life with which the common people were all familiar.

The gospel, the good news, the glad tidings, which Jesus preached and to which the humble multitude listened so attentively, must have been a very simple message that

all could understand. There could have been little that was complex or difficult about it or those to whom it was addressed could not have understood and believed it.

Even the children whom He took so tenderly in His arms could understand something of the beautiful story He had to tell. The young people surely could do so—and those in middle life—and the old folk! Everybody could get something of blessing and comfort from the simple teaching of Jesus Christ.

*The common people* grasped with joy the sublime lessons of Jesus before the complexities of man's theology had obscured its true meaning.

*The common people* do not listen with patience, much less with joy, to messages which they cannot readily understand nor appreciate. They must be approached with a common or plain message if their attention is to be attracted and their interest aroused and held.

The most valuable things of life are the most common ones. The air we breathe, the water we drink, the food we eat, the sleep we enjoy—these are the things known to all men, common to all men, yet they are the most valuable of all our earthly possessions.

So it is with *truth*—the truth we come to know thoroughly and which we make a part of our actual lives. The most important truth is not that which is the most difficult to come at, the complex, hard-to-be-defined profundities of science. Nor is it the hair-splitting theological vaporings and intricate interpretations of biblical symbolisms in which many students of the Scriptures find delight.

The most important truth is the truth that has to do with the common needs of men, success and failure, joy and sorrow, life and death! These great facts and problems of life compose the truth by which men live and in which they find their chief interest and concern. And the message of Jesus Christ—*the gospel of the kingdom of God*—had to do with these very common things.

That splendid prophetic prayer of David, found in the seventy-second Psalm, is a glorious picture of the answer God is making in the future to the age-long plea of the common people. The eleventh, the thirty-fifth, and the closing verses of the sixty-fifth chapter of Isaiah bring assurance that the needs of the common people will be remembered and provided for in a most ample manner when the King shall come! "They shall not labour in vain, nor bring forth for trouble."

# WE SHALL NOT ALL SLEEP

By George B. Alldridge

*Blessed are the dead which die in the Lord from henceforth.*—Revelation 14:13.

THE passing away of Sister Young, an aged member of the church in Cleveland, Ohio, has set my mind to do some serious thinking. Two scriptures are reverberating in my mind. I cannot silence them; they demand an expression. The first is Psalm 89:48: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" The other is found in Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment."

Two other references seem to annul the force of these two, viz., 1 Corinthians 15:51 ("Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed") and 1 Thessalonians 4:17 ("Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord").

Some things even Daniel desired to know; but the words he desired explained, he was informed, were to be closed up and sealed till the time of the end, and then the wise would understand. If, as I surely believe, we are now living in "the time of the end," the words closed up and sealed during the past centuries are now loosed and, it may be, by those who have "ears to hear" understood.

From childhood I have been taught, and it is generally believed by all who are advocates of the premillenarian doctrine, that 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."

Cleveland, Ohio, is a city of approximately one million inhabitants. Sometimes it is reported to the Police Department that a man, woman, or child, as the case may be, is missing. At once every agency at the police disposal is set into operation. By means of radio, telephone, and telegraph a broadcast is sent out to try to locate the missing one.

Suppose Jesus came tonight and, as we believe and teach, all who are looking for His return are caught away to meet Him in the air. Do you think for one moment that the greatest furore the world has ever known would not occur? There would be many who have heard sermons upon this subject but failed to embrace the opportunity of believing and obeying the gospel who would declare that Jesus had returned and gathered His elect.

Would this have any effect upon the world? You say, no, and quote Luke 17:26, 27: "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, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

I do not believe in the absolute depravity of the human race although a perusal of Romans 1:18-32 makes the case look very bad. Following a terrible national or even local catastrophe, the churches and people generally call upon God for help and deliverance. So then, if they became cognizant of the fact that Jesus had returned and gathered His living saints and raised to life His dead ones, as they surely should if the phenomenon occurs as we teach it will, there would be a universal cry to God for pardon and mercy. The late Queen Victoria declared that if she were living when Christ returned she would be the first to cast her crown at His feet. But Jesus will not come that way; the second Psalm proves this.

I have heard ministers even of the Church of God preach upon the resurrection, declaring that the same identical body as he then had would be raised from the tomb. I shudder to think how I would feel if this proved to be so in my case, for I expect to be like Christ. John, whom Jesus dearly loved, says, "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."

So then, my brother, if you expect to rise up in the same body as you now have, of course this scripture does not mean you, for you know what you are going to be like. But I cuddle up close to John, for I wish to be found in his company among those now longing to know what I will be like when Jesus calls me.

Suppose I call upon Brother Marsh next summer and I find him dressed in suitable clothes for working in his garden. Probably he might say, "Excuse me, Brother Alldridge, until I change my clothes." In a few moments he appears clothed, ready to meet any personage however distinguished. Now Brother Marsh himself has not changed, but there is a marked change in his appearance.

Let us see if Paul substantiates this thought. Turn to 2 Corinthians 5:1-4: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed

upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Note very carefully from what place this house and clothing are coming—heaven. Hence, then, it cannot be of the flesh and blood variety; for there is nothing like that in heaven. So it must be spiritual; and if it is spiritual, then it does not yet appear what it will be like.

Think for a moment of Jesus hanging upon the cruel cross and of this same Jesus meeting Paul as he was on his way to Damascus. After this experience Paul could intelligently write, "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, according to the working whereby he is able even to subdue all things unto himself."

We are now spiritually begotten; hence, then, our new birth must also be spiritual. The effect follows the cause. John 1:12, 13 makes this clear; also John 3:5, 6.

In that wonderful chapter of John Jesus, speaking of leaving His disciples, says, "Yet a little while, and the world seeth me no more." Do you think He meant that? I surely do. For forty days after His resurrection only His own brethren saw Him. Suppose He had called upon the chief priests and Pilate. What a consternation there would have been throughout the Roman world. There would not be written upon the pages of history anything we now know as the "Dark Ages."

We believe that forty years will pass before the political world will realize that a mighty power is in their midst overthrowing and destroying all who are opposed to it. Forty years before Jerusalem was destroyed Jesus said, "Behold, your house is left unto you desolate."

It seems from Matthew 13:39-41 that a work precedes the setting up of Christ's kingdom, which is given into the charge of angels. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matthew 24:31. Following this is the parable of the fig tree.

Since 1873 colonies have been established in Palestine under the leadership and inspiration of Theodore Herzl. The mighty Zionist Movement is moving along upon all lines toward the development of the Promised Land. Even Napoleon and Maurice of Saxony and other men of power and influence have foreseen the advantage to the Jew in promoting this movement. So this thing has been growing quite awhile.

We believe we are surrounded by angels (Psalm 34:7), but no one sees them. In the resurrection we are to become like them (Luke 20:35, 36). Can it be in some things pertaining to our Lord's second coming, we are all at sea? Are His angels now gathering His elect through the portals of death? I can readily see how millions as it happened during the Great War could be called away by death and

the world go on following its usual activities and customs.

We all believe that Jesus will raise the dead. Listen to Paul's words: "But some man will say, How are the dead raised? and with what body do they come?" Let Paul answer his own question. "Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." You see Paul's argument is that the new plant follows the death of the seed sown.

Had Sister Young vanished from her home, what a hue and cry there would have been among her neighbors and friends. But now we simply say, "She has died," and she will soon be forgotten.

Many saints after death were cremated, in some cases their ashes thrown to the winds of heaven. Surely every sane person will admit in their cases new bodies must be created. Wherein, then, is the difference in instantaneously creating a new body for the cremated saints, dead for centuries, and one who is lying in a casket awaiting burial? Paul distinctly and emphatically declares, "And that which thou sowest, thou sowest not that body that shall be."

There are many things relating to our Lord's second advent which become clear to my mind as I view them in this light. Paul says, "We shall not all sleep." Sleep is a process and a duration; but he qualifies this statement by saying, "But we shall all be changed. . . . in the twinkling of an eye."

Electricity travels at the rate of 288,000 miles a second. Take out your watch and count how many times you can twinkle your eyelid in a second: probably three times, during which time the current has gone round the earth over ten times. God has agencies both animate and inanimate subject to His instant command that the human mind cannot comprehend.

A man who in life was noted as a singer before he died had a record made of his famous song, "Open the Gates of the Temple." I simply put the record in place, turn on the current, shut my eyes, and there in my presence stands Mr. Williams again. If man can do this, what can God do? Read Psalm 139. It will help you to an understanding.

Probably this view may meet with criticism. If so, dear brethren, make it of a constructive character, not destructive. I should like to follow this by an article on "Jesus Is Coming Again"; but I am a little fearful, as I may be judged too radical.

Matthew 24:27 gives us a hint. "Lightning" in the original is "Light-shining." Lightning comes from all quarters of the compass, but the rising of the sun only from the east. Only people who are awake observe the opening of a New Day; those who are asleep do not discern it until the day is well advanced. So personally I expect to die if I am of the elect class and to be instantly changed by being clothed with that house from heaven as was also my Master after three days.

## WHAT MUST I DO TO BE SAVED?

**W**HAT a great and important question! Neither kings of earth nor angels in heaven can ever ask a question that means more to men. This question has been asked thousands of times, yet there can be but one correct answer to it. There is but one Savior—never has been and never will be but one, and He is the only one who has the right to give the answer to this question. He has but one answer, and it is simple and plain, and comes from His own lips. So anxious was He that all men be saved He died on the cross, was buried, arose on the third day and ascended to heaven to make intercession for us. He then sent the Holy Spirit to guide the apostles in telling men what to do that they might be saved. That no mistake be made, and no one misled, He had the Holy Spirit to write out (by using the minds of the apostles) His perfect and complete will, which tells us what to do to be saved. All we have to do is to read the plain words of Christ, and by so doing we cannot go wrong.

He said, "Go . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." He further said, "Thus it is written, and thus it behoved Christ to suffer, and to be raised from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Matthew 28:18, 19; Mark 16:15, 16; Luke 24:46, 47).

Now when we examine these words of Christ, what does He say for us to do? Can we understand Him? Is it not plain as can be? First, He commands us to believe on Him. Second, to repent of our sins. Third, to be baptized into the sacred name of the Father, Son, and Holy Spirit. When from a sincere and humble heart, we obey these commands, He saves us, He forgives us all our past sins, and we become God's children.

Jesus told His apostles that they were to be His witnesses, and that He was to speak through them. Their lips would speak His words. He said, "I will send you the Holy Spirit, and He will guide you into all truth." He further said, "It will not be ye that speak, but my Father that speaketh through you." (Compare John 16:13-15.)

Now let us go to Jerusalem and see the apostles, clothed with power from on high, and hear Christ speaking through them. Here is where the convicted, sin-condemned Jews cried out, "What shall we do?" Did Peter tell them then and there the same thing Jesus commanded in the Great Commission recorded in Matthew, Mark and Luke? Yes, Peter answered this supreme question just as Jesus had instructed him. First, he told them to believe confidently that Jesus had been crucified, was now at God's right hand and was Lord and Savior. With deep conviction of sin they believed in Christ, and asked what further to do. Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." He

said when this they did they should receive the forgiveness of their sins (Acts 2:36-38).

Thus, we see that the answer given directly by Jesus and the answer given through the mouth of the apostles was the same.

### ONE ANSWER TO THREE QUESTIONS

This question is asked three times by different men in the Acts of the Apostles, and answered by inspired men three times, but because of the condition of the sinner who made the inquiry was different in each case, the answer to each case seems to be different. Lest some earnest soul should be confused over these answers let us make the matter clear.

First, we shall take the case of the Philippian jailer in Acts 16:30-40, and examine his question and Paul's answer. At midnight he arose from his sleep, saw the demonstration of God's power in the earthquake, realized he was a condemned man in the presence of a mighty God of vengeance. He fell trembling in the presence of God's ambassadors and said, "Sirs, what must I do to be saved?" Faith was the first step necessary before he could go forward to where God forgives sin, so they told him to "believe on the Lord Jesus Christ," but they did not stop there and say (or even intimate) that men are saved by faith only. Notice the next words of the apostles, "They spake unto him the word of the Lord, and to all that were in his house." The word of the Lord says, "Repent, and be baptized in the name of Jesus Christ for the remission of sins." Following the word of the Lord the jailer believed the gospel preached to him, repented of his sins, "and was baptized the same hour of the night."

The second example we notice is the multitude of sinners to whom Peter preached, recorded in Acts 2:30-40. They had heard the sermon, been convicted of sin, and believed that Jesus was the only one to save them. All this had taken place in their hearts before they asked the question. Since they had already believed, and had been convicted it would have been wrong to tell them what they had already done, so Peter said, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins."

Paul's conversion is next in order. He believed Jesus to be an imposter and was on his way to Damascus to punish all he could find who were following Christ. Just before he reached Damascus the Lord laid a heavy hand on him and struck him blind. He cried out, "Lord, what wilt thou have me do?" Jesus told him to go to Damascus, and there it would be told him what to do. Three days after this, when Ananias came to him he found him, not like the jailer, who had never heard the Word of God, but he had already heard, believed and repented three days before. So Ananias said to him, "Arise, and be baptized, and wash away thy sins." (Acts 9:1-20; 22:16.)

Now, when we look at these conversions recorded above we find that they all did the same thing to be saved. In each case they heard the gospel, believed it, and were baptized.

Now, why do the answers seem different in each case?

For an illustration, let us take a man who has a rich treasure in the house of a friend in the town called X, and he is traveling toward that place, but does not know the distance. He meets Peter Hamilton and asks, "How far is it to X?" Mr. Hamilton replies, "It is three miles." He hurries on till he meets Timothy Rice and again asks, "How far is it to X?" Mr. Rice replies, "Sir, it is two miles." He quickens his steps and in a short time he meets Paul Jones, and once more he asks the question, "How far is it to X?" Mr. Jones promptly replies, "My friend, it is one mile." Here is the same question asked three times, and the answer is different in each case, yet each man told the truth. The reason the answers of the second and third men are different is because they found him nearer the place than did the first man. Just so with three men who are inquiring the way of salvation. The jailer had never heard of Christ, and he stands for the three-mile hearer. The multitude to whom Peter was preaching had heard, believed and were convicted, so they were to repent and be baptized. Paul had traveled over the road and had passed the mile posts of faith and repentance, so he had the last mile to go when Ananias met him, so he was told to "Arise, and be baptized, and wash away thy sins."

#### NOT LEFT IN DARK ON BAPTISM

Jesus said, "He that believeth and is baptized shall be saved." Many people who have not read the Word of God have been misled, and are in the dark on the question of baptism. Perhaps when they were infants, or even after they became men, some one poured or sprinkled water on their heads and told them they were baptized. They were not baptized, because baptism represents a burial, and a few drops of water will not bury. That no one should be misled, God told us all about it, so we might know whether or not we had obeyed the command. He tells us it was where there was much water; they came unto the water; they went down into the water; were buried by baptism, and were raised up; that the body, the whole body, was washed; and that they then came up out of the water. (Read Matt. 3; Acts 8:30-40; Rom. 6:1-6; Col. 2:12-14; Heb. 10:20-30).

#### WHERE ARE WE AND WHAT NEXT?

The steps so far have brought us into relation with Christ. God has performed an act, and your name has been placed in the book of life in the presence of angels. What a marvelous thing has been done for you!

God has now added you to the company of believers and your sins have been forgiven, but the battles are to be fought by you, and you must be faithful till the end, and that you may have a crown of life, far away is the final reward of rest and endless joy in God's kingdom, provided you are brave and faithful. You have been born again, you are a new creature, and have begun a new life. Your daily walk, and work, and character, are to be consistent with the teaching of Christ, and you are to practice what you have professed. Jesus included the whole of the Christian life and character when He said, "Be thou faithful

unto death, and I will give thee a crown of life" (Revelation 2:10).

#### LOST BY ENCOURAGING ERROR

There are many good people who will give a hearty amen to all the Bible says on how to become a Christian, and will confess the only way to obey God's command to be baptized is by being immersed. They have been immersed themselves, and would not face the judgment without it, yet for popularity's sake, give their whole lives in teaching and supporting a church that they know is in error. Such people forsake God and His Word for earthly friendship. I have heard men say, "I know the right way to be baptized is by immersion, and I know the only Scripture name to wear is Jesus Christ," yet lend encouragement to unscriptural practices which they confess to be wrong. They do not realize how guilty they are in the sight of God by so doing. Let us read what God says of such. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11).

Suppose I should do just what God tells me to do that I may be saved, and then go and join a church that sprinkles water on infants, and grown people, too, and calls it baptism (though I do not believe it myself), I am guilty of giving encouragement to that which I do not believe, and in so doing I am living a hypocrite, and in this act I lose the fellowship of both God and Christ (2 John 9). Lend not encouragement to that which you do not believe with all your heart.—W. S. Long in *The Faith*.

#### TAKE TIME

##### Take time to think:

Thought oft will save thee from the snare,  
Bring thee to cooling streams and bowers,  
Spare thee from nursing needless care,  
Surround thee with defensive towers;  
Yield thee the harvest of content,  
Lift thee from dust to starry ways,  
Discover comfort heaven-sent  
In thy most dark and cheerless days;  
Therefore, take time to think.

##### Take time to pray;

For when thou pray'st the vision is cleared,  
The voice is toned, the will subdued,  
The dear are to thee more endeared,  
The soul's failing strength's renewed;  
In prayer the purest words are spoken,  
The mind receives heaven's holy light,  
The heart is given the Spirit's token,  
The hands are charged with wisdom's might;  
Therefore, take time to pray.

—Anonymous.

## THE CHURCH OF GOD

By John W. Burget

*“When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?”—Matthew 16:13.*

“AND THEY said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

Some people say that Peter is this “rock” that the church is built upon, but the Scriptures tell us that Jesus is that “rock” (Isaiah 28:16; Acts 4:10, 11; 1 Cor. 10:4). Therefore, Jesus tells us that upon this “rock,” meaning Himself, “I will build my church.” Jesus only built one church. He did not say, “Upon this rock I will build my churches”; but, “Upon this rock I will build my church,” just one, “and the gates of hell shall not prevail against it.” “It” means one, also. This is double proof that Jesus built one church only.

The Father named the church; for Jesus prayed, “Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”—John 17:11. God could not keep the church through His name unless the church was named after or through Him, any more than you could keep your children in or through your name unless you named them after you.

And Jesus tells us that His Father always heard Him (John 11:42). Would Jesus be much of a Savior if His Father refused to answer His prayers? Therefore, Christ’s prayer was answered; and the church was named, “the church of God,” after the Father’s name.

Paul the Apostle tells us this: “For I am the least of the apostles, that am not meet to me called an apostle, because I persecuted the church of God.”—1 Corinthians 15:9. Paul also says, “For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.”—Galatians 1:13. How could Paul persecute the church of God if there were not a church of God in Paul’s day? He says, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”—Acts 20:28.

Jesus is the One who shed His blood for the church of God; therefore there was a church of God before Jesus died, for Jesus could not purchase it unless it was in the world before He died. Jesus said, “I am the way, the truth, and the life.” His way is by way of the church of God

because He purchased the church of God with His own blood.

Also, Jesus is the door to the sheepfold (John 10:1-7). This does not mean that Jesus is a literal door so that you may turn Him around and enter into some beautiful paradise; but it means the way Jesus leads is the door to the sheepfold, and Jesus leads us by way of the church of God. If you climb up any other way, you are a thief and a robber, because Jesus’ way is by way of the church of God.

You may have all the Christian virtues (2 Peter 1:5-9); yet if you do not know which way Jesus went, but climb up another way, what good does that do you? You are only going down the broad highway to destruction; for Jesus’ way is by way of the church of God, because He purchased it with His own blood. This is the straight and narrow way which leads to life everlasting, because Jesus built the church of God and none other.

The Scriptures tell us that Jesus built only one church, but there are many churches in the world. Who built them? We read that the devil has transformed himself into an angel of light; therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness (2 Corinthians 11:14, 15). This scripture proves that the devil and his ministers are usurping Christ Jesus by building many churches.

We need not be deceived, and get into the wrong church; because Jesus built only one church, and He prayed to His Father to keep the church He built through His name: and Jesus’ prayer was answered; because after Jesus died, the next day (John 18 and 19) He purchased the church of God with His own blood (Acts 20:28).

Therefore, the church has a real name, the name of the Savior’s Father.

The church of God was not built on the day of Pentecost, because the church of God was in existence when Jesus died, as we have seen.

We must not believe false teachers, because Paul tells us that all false teachers are under the curse of God (Galatians 7:8). There were two false teachers in Paul’s day the Apostle tells us about, who preached a false doctrine and overthrew the faith of some (2 Timothy 2:17, 18). We are lost if we are led away by false teachers. 2 John 1:9-11 informs us that if we bid those false teachers Godspeed we are partakers of their evil deeds.

And do you not bid them Godspeed when you let them baptize you? Do you not bid them Godspeed when you take part in and support their works or when you join their church? If you do this, is not your baptism invalid? Were you really baptized into Christ Jesus, or were you only made to be partakers of their evil deeds (2 John 1:11)?

The false teacher is of a body that does not have the right name, for God is taking out a people for His name (Acts 15:14, 17) and calls it the church of God after His own name.

Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” “Neither is there salvation in any other: for there is none other name

under heaven given among men, whereby we must be saved." Jesus' way is by way of the church of God, which He purchased with His own precious blood that flowed from His side while He hung on the cross of Calvary.

"AS THE truth grows brighter, the crosses grow lighter and lighter."—A. E. Hoskins.

## SIGNS OF HIS COMING

By H. B. Hathaway

THE condition of depression we are in is caused by the greed and selfishness of sinful men. But I am thankful the Lord has made known the condition the world would be in just before the Savior would come, and it is a "sign"; and we that are looking for Him can rejoice that that time is getting very near. The perilous times and distress of nations are surely with us.

The rich have done just what is foretold in the fifth chapter of James they would do in the last days. This has caused the depression. James also said, "Go to, ye rich men, weep and howl for your miseries that shall come upon you."

Another very important sign is given in the first chapter of Ezekiel. He saw in a vision in 588 B. C. something that has come to pass in our day. This is what he said he saw in part: the likeness of four living creatures passing through the air. Each had two wings on each side, and the wings were joined one to the other; and they had the hands of a man under their wings. They had wheels; when the wings were lifted up, the wheels were lifted up; and when they went, he heard the noise of their wings like the noise of great waters as the voice of the Almighty, the voice of speech as the voice of a host.

We can hear the noise as they pass over as a mighty rushing waterfall; but if we hear the voice, we shall have to do so by our understanding and know the Lord is saying by that sign that we may know the Bridegroom is soon coming for the bride.

The twenty-sixth verse gives something in connection that has not come to pass yet. It reads as follows: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it."

Matthew refers to a sign that will cause all the tribes of earth to mourn just before the coming of the Son of man. I have often looked up in the sky and wondered what that sign would be. When Jesus was born, a star was the sign; and just before He returns, there will be another sign given. Nahum's "chariots" we have had for some little time, and they were to be in the Lord's preparation day.

## I AM A PHARISEE

By Arlen Marsh

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matthew 23:13.

LIKE PAUL, I am a Pharisee. Unlike Paul, I take no pride in the fact. In disposition, character, and statements I am singularly similar to them who won the awful verbal blast from the Messiah. And they had some slight excuse—tradition, position, education. I have not. I am a causeless Pharisee.

With a pride that would put Nebuchadnezzar to shame, I have erected myself on a pedestal and have performed my mental genuflections before the incredible wisdom thereon personified. In common with a multitude, each member of which is in his own opinion God, I acclaim myself as the original fount of all knowledge and authority. They who disagree with me are wrong. They who do what I do not are sinful. For I am always right.

On the slightest provocation, I hearken joyously to the invidious talk of those about me. The next day or week or month I criticise them harshly to other of my neighbors. I place an interpretation upon their acts. They gossip. I gossip. They are to be condemned. But I—I am a Pharisee.

My judgment is unquestionable. My decisions are fair. A boy went to a dance. I consigned him to the pit. A girl smoked. Alas! she had no hope. Both boy and girl were sinners. They had broken, so said I, the commands of God. I acquired a cold that none but me could tell I had. So because I was desperately ill, I remained away from church. I am a Pharisee. I need no church.

An acquaintance went to the theater one Sunday. It was a crime. I read a splendid story of murder and the law, and nursed what little cold I had. My Sunday school class was taught by a substitute, unprepared for his position. But then, I am a Pharisee; and I know that I am righteous.

The elder's son plays cards and drinks. It is unthinkable. It is horrible. It is not to be countenanced. He is not a Christian. What? Is not my judgment perfect? Am not I a Pharisee? Yes? Then all these things are true. I have spoken.

My friends cannot associate with those who have been criminals. I will not tolerate them who do. The skirts of the Pharisee must never be contaminated. Jesus must have been odd, to say the least, to go with the plebeian publican.

Whisperings are passed about regarding a young minister. He is too free with women, people think. He should be ostracized, say I; he is immoral, he is vicious. The Christ forgave the adulterer, but I will not consider the weak character as a possible brother in the church.

I am a Pharisee.



## THE SEVENTY-THIRD PSALM

AFTER the long anguish of doubt and misgiving, I am now persuaded that God is good to Israel—at least to the “Israel indeed.”

For long my faith that God ruled justly came very near to tottering. For I was indignant when I saw how well the godless braggarts fare. They know no pain, they enjoy sound health. They are strangers to the toil and afflictions of other men. Hence they become haughty and violent, with their bloated sensuous eyes and their riotous thoughts and fancies. They jeer and indulge in wicked talk, discussing immorality in their lofty way. They rail against everything in heaven and earth. Crowds of like-minded men flock to them, fancying them to be noble fellows. What should the most high God know about it, they say. Why, look at them! Godless as they are, they are always happy, heaping higher their pile.

Ah! surely, thought I, it is for nothing that I have kept my heart and hands unspotted from the world, for the morning of each new day brought me some fresh stroke of chastisement. But for me to speak thus would have been treachery to the Jewish faith. So then I sought to study it afresh, but a wearisome task it seemed.

But in the house of God one day it flashed upon me as I thought upon their future. For they cannot keep their feet: down to destruction Thou hurlest them—in a moment they are clean gone—swept away by terrors, despised as a dream that has haunted a man is despised when he wakes. It was foolish, then, of me to be provoked by the success of the wicked. When the perplexities of life goaded my heart into bitter indignation, I was stupid in Thy sight as a beast, that sees nothing but what is before its eyes.

But as for me, I am continually with Thee. With my right hand in Thine, Thou dost guide me across the journey of life in the way Thou wouldst have me to go; and when the journey is over, Thou wilt receive me to glory. If I have but Thee, there is nothing in heaven or on earth that I long for. And no power can rob me of Thee; for though my body waste away, Thou art my portion forever. It is not so with those who are faithless: they stray from Thee and perish. But as for me, my happiness lies in being close to my God; in Him who is my Lord my confidence is fixed immovably.—*Selected by S. E. Haney from the paraphrasing of John Edgar McFadyen.*

### THE BIBLE

“Within this ample volume lies  
The mystery of mysteries.  
Happiest they of human race  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch and force the way;  
And better had they ne'er been born  
That read to doubt, or read to scorn.”

## OUR NATION'S DEBT TO THE OLD TESTAMENT

*Continued from Front Page*

beginnings the new continent had seemed destined to be the home of religious tolerance. Those who claimed the right of individual choice for themselves finally had to grant it to others. Beyond that—and this was one of the factors which I think weighed heaviest on the side of unity—the Bible was the one work of literature that was common to all of them.

The Scriptures were read and studied everywhere. There are many testimonies that their teachings became the most important intellectual and spiritual force of unification. I remember to have read somewhere, I think in the writings of the historian Lecky, the observation that “Hebraic mortar cemented the foundations of American democracy.” Lecky had in mind this very influence of the Bible in drawing together the feelings and sympathies of the widely scattered communities. All the way from New Hampshire to Georgia they found a common ground of faith and reliance in the scriptural writings.

In those days books were few, and even those of a secular character were largely the product of a scholarship which used the Scriptures as the model and standard of social interpretation. It was to this, of course, that Lecky referred. He gauged correctly a force too often underestimated, and his observation was profoundly wise. It suggests in a way which none of us can fail to understand the debt which the young American nation owed to the sacred writing that the Hebrew people gave to the world.

This biblical influence was strikingly impressive in all of the New England colonies and only less so in the others. In the Connecticut code of 1650, the Mosaic model is adopted. The magistrates were authorized to administer justice “according to the laws here established and, for want of them, according to the Word of God.” In the New Haven code of 1655, there were seventy-nine topical statutes for the government, half of which contained references to the Old Testament. The founders of the New Haven colony, John Davenport and Theophilus Eaton, were expert Hebrew scholars.

The extent to which they leaned upon the moral and administrative system laid down by the Hebrew lawgivers was responsible for their conviction that the Hebrew language and literature ought to be made as familiar as possible to all the people. So it was that John Davenport arranged that, in the first public school in New Haven, the Hebrew language should be taught. The preachers of those days, saturated in the religion and literature of the Hebrew prophets, were leaders, teachers, moral mentors, and even political philosophers for their flocks. A people raised under such leadership, given to much study and contemplation of the Scriptures, inevitably became more familiar with the great figures of Hebrew history—with Joshua, Samuel, Moses, Joseph, David, Solomon, Gideon, Elisha—

than they were with the stories of their own ancestors as recorded in the pages of profane history.

The sturdy old divines of those days found the Bible a chief source of illumination for their arguments in support of the patriot cause. They knew the Book. They were profoundly familiar with it and eminently capable in the exposition of all its justifications for rebellion. To them, the record of the exodus from Egypt was, indeed, an inspired precedent. They knew what arguments from Holy Writ would most powerfully influence their people. It required no great stretch of logical processes to demonstrate that the children of Israel, making bricks without straw in Egypt, had their modern counterpart in the people of the colonies, enduring the imposition of taxation without representation.

And the Jews themselves, of whom a considerable number were already scattered throughout the colonies, were true to the teachings of their own prophets. The Jewish faith is predominantly the faith of liberty. From the beginnings of the conflict between the colonies and the mother country they were overwhelmingly on the side of the rising revolution. You will recognize them when I read the names of some among the merchants who unhesitatingly signed the non-importation resolution of 1765: Isaac Moses; Benjamin Levy; Samson Levy; David Franks; Joseph Jacobs; Hayman Levy, Jr.; Matthias Bush; Michael Gratz; Bernard Gratz; Isaac Franks; Moses Mordecai; Benjamin Jacobs; Samuel Lyon; and Manuel Mordecai Noah.

Not only did the colonial Jews join early and enthusiastically in the non-intercourse program, but when the time came for raising and sustaining an army they were ready to serve wherever they could be most useful. There is a romance in the story of Haym Salomon, Polish-Jew financier of the Revolution. Born in Poland, he was made prisoner by the British forces in New York and when he escaped set up business in Philadelphia. He negotiated for Robert Morris all the loans raised in France and Holland, pledged his personal faith and fortune for enormous amounts, and personally advanced large sums to such men as James Madison, Thomas Jefferson, Baron Steuben, General St. Clair, and many other patriot leaders, who testified that without his aid they could not have carried on in the cause.

A considerable number of Jews became officers in the Continental forces. The records show at least four Jews who served as lieutenant colonels, three as majors, and certainly six, probably more, as captains. Major Benjamin Nones has been referred to as the Jewish Lafayette. He came from France in 1777, enlisted in the Continentals as a volunteer private, served on the staffs of both Washington and Lafayette, and later was attached to the command of Baron de Kalb, in which were a number of Jews. It is interesting to know that at the time of the Revolution there was a larger Jewish element in the southern colonies than would have been found there at most later periods, and these Jews of the Carolinas and Georgia were ardent supporters of the Revolution. One corps of infantry raised in Charleston, S. C., was composed preponderantly of Jews,

and they gave a splendid account of themselves in the fighting in that section.

It is easy to understand why a people with the historic background of the Jews should thus overwhelmingly and unhesitatingly have allied themselves with the cause of freedom. From earliest colonial times America has been a new land of promise to this long persecuted race. The Jewish community of the United States is not only the second most numerous in the world, but in respect of its Old World origins it is probably the most cosmopolitan. But, whatever their origin as a people, they have always come to us eager to adapt themselves to our institutions, to thrive under the influence of liberty, to take their full part as citizens in building and sustaining the nation, and to bear their part in its defense, in order to make a contribution to the national life fully worthy of the traditions they had inherited.

Our country has done much for the Jews who have come here to accept its citizenship and assume their share of its responsibilities in the world. But I think the greatest thing it has done for them has been to receive them and treat them precisely as it has received and treated all others who have come to it. If our experiment in free institutions has proved anything, it is that the greatest privilege that can be conferred upon people in the mass is to free them from the demoralizing influence of privilege enjoyed by the few. This is proved by the experience here not alone of the Jews, but of all the other racial and national elements that have entered into the making of this nation. We have found that when men and women are left free to find the places for which they are best fitted some few of them will, indeed, attain less exalted stations than under a regime of privilege; but the vast multitude will rise to a higher level, to wider horizons, to worthier attainments.

This capacity for adaptation in detail without sacrifice of essentials has been one of the special lessons which the marvelous history of the Jewish people has taught. It is a lesson which our country and every country based on the principle of popular government must learn and apply generation by generation, year by year—yes, even day by day. You are raising here a testimonial to the capacity of the Jewish people to do this. In the advancing years, as those who come and go shall gaze upon this civic and social landmark, may it be a constant reminder of the inspiring service that has been rendered to civilization by men and women of the Jewish faith.

May they recall the long array of those who have been eminent in statecraft, in science, in literature, in art, in philanthropy, and in the spiritual life of the world. May they pause long enough to contemplate that the patriots who laid the foundation of this Republic drew their faith from the Bible. May they give due credit to the people among whom the Holy Scriptures came into being. And as they ponder the assertion that "Hebraic mortar cemented the foundations of American democracy," they cannot escape the conclusion that if American democracy is to remain the greatest hope of humanity it must continue abundantly in the faith of the Bible.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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

"BLESSED BE THE LORD, WHO DAILY LOADETH US WITH BENEFITS, EVEN  
THE GOD OF OUR SALVATION."

## INDIANA BEREAN SOCIETIES

### SOUTH BEND

THE young people's class meets every Sunday at 7:30 at homes of members. The lessons studied are those of 1921-23. The members take turns at leading the class. The membership is twelve; the average attendance fifteen.

—Mrs. Lynn Leighty, Secretary.

The senior class meets each Friday evening at the homes of members. We are studying the book of Exodus, beginning with the twelfth chapter. The membership is nine; the average attendance six.

—Frances Pierce, Secretary.

### KOKOMO

The adult class meets each Sunday at 6:30 at the church and each Tuesday at 7:00 at the home of Sister Bengé. Lessons studied are from the outline of 1921-23 and subjects of special interest. The membership is twenty; the average attendance fifteen.

—Vada Harvey, Secretary.

The senior Bereans meet every Sunday at 6:30 at the church. We are studying the outline of 1925-27. The membership is ten; the average attendance thirteen. Five members have transferred to the adult class. The interest is good.

—Ellen Prichard, Secretary.

We understand that there are strong Berean classes at Burr Oak, Rensselaer, Bremen, and Pleasant View. Will the secretaries of these and any other Indiana societies please report next quarter to the Indiana state secretary,

Edgar Harvey, 907 S. Waugh St., Kokomo, Indiana.

## BEREAN BOOKS BRING BIBLICAL BRILLIANCE

Senior Book I, *The Gospel Plan*, and Senior Book II, *Life and Immortality*, have been acclaimed as the best subject reference works ever issued by the Church of God. In concise, understandable form they present the great truths

taught by the Messiah, listing the texts relating to each one. For the beginner they serve as a splendid guide, for the scholar they act as handy and invaluable reference books. They are published by the National Berean Society, Oregon, Illinois, at \$.25 a single copy, \$.22 a copy for 5 to 24, \$.20 a copy for larger quantities. All books are post-paid. Try them; it will pay.

## ILLINOIS BEREAN REPORTS FOR NOVEMBER

### OREGON

The Oregon Society meets Sunday evening at the church at 6:30 with a membership of 11 and an average weekly attendance of 15. The interest is good.

—Ruth Gesin, Acting Secretary.

### ROCKFORD

The Rockford Society meets Friday evening at 7:45 at 1904 N. Main Street. The membership is 19, and the average weekly attendance is 15. The interest is good.

—Marjorie Mogle, Secretary.

### DIXON

The Dixon Society meets Wednesday evenings at 7:30 at the church with a membership of 12 and an average weekly attendance of 7. The interest is fair. During the month we had the pleasure of having Bro. Arlen Marsh of Oregon as our teacher, and we enjoyed his lessons very much.

The Dixon junior Berean class meets Wednesday evenings at 7:30 at the church with a membership of 11 and an average attendance of 9. The interest is good.

The Dixon primary Berean class meets Wednesday evenings at 7:30 at the church with a membership of 5 and an average weekly attendance of 3. The interest is fair.

The Dixon adult Berean class meets Wednesday evenings at 7:30 at the church with a membership of 10. The average weekly attendance is 7. The interest is good.

Alice Myers, Secretary.  
Elizabeth Ford, State Secretary.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Thy sins be forgiven thee," said Jesus.*

### JESUS' POWER OVER SICKNESS AND SIN

"OH, how lonely it is, lying here helpless day after day," moaned the poor sick man. "If only I hadn't done that dreadful wrong years ago, perhaps I wouldn't need to be lying here now."

Hark, was that some one coming up the stairs? Soon the door was pushed open, and there stood two of his best friends, who came to see him as often as they possibly could. How sorry they felt for him! He couldn't go out among people and work to provide comfort and care for his aged parents, who were dependent on others.

"Have you heard about the great Healer?" they asked him. "Just a little while ago He healed Peter's wife's mother when they thought she was going to die."

"No, tell me all about Him," the sick man begged. "Who is He, and where is He now?"

"He is called Jesus of Nazareth, and they say that He heals everyone who goes to Him," explained one.

"Yes, and He was in Capernaum just last week," said the other. "I know, for He healed our neighbor's son who had fainting fits, as well as many others who were sick, both old and young."

"But He couldn't make me well again," said the poor suffering man, "because I've been too wicked. I wish you hadn't told me about Him."

Day after day he lay there alone, thinking always of the great Healer. At first he was almost angry because his friends had told him about this wonderful Man; but gradually the evil thoughts and jealousy left his heart, and a great longing filled him.

If only he could get near the Man from Nazareth, perhaps He would be touched with pity for such a great sinner and sufferer as he was. So he mused day after day.

Hurried footsteps were coming up the stone staircase outside! Perhaps it was his two old friends come again to comfort him. But no, it was four of them.

"The great Healer, Jesus, is in town again," the first one cried. "We are going to take you to Him."

Lifting him up, bed and all, they started. No time now for words of regret over his past sins, only a great longing and hope that they might find Jesus! Hurry, lest they be too late to reach Him, that he might once more be as other people!

While they were yet a block away, they could see crowds of people before the house where the Savior was. But on they sped with their light burden.

The closer they got to the house, the more they realized that they never could get through the crowd. The eager light in the eyes of their suffering friend spurred them on to do their utmost for him.

Glancing around, they spied the outer stairway clear of people, and up they went, carrying him easily. On the flat roof they deposited their burden, while they removed the light ceiling that covered the court where Jesus stood speaking to the crowds.

Before the amazed eyes of the onlookers a bed was being lowered from the roof, and on it lay a man unable to move. Why this interruption? they murmured among themselves.

"Son, thy sins be forgiven thee," were the words that reached the sick man's ears, uttered in the kindly voice of Jesus.

It seemed as if a great load rolled from him, a load that had kept him bedfast, unable to move.

"Arise, take up thy bed, and go thy way into thine house," said the Healer.

At once he who had lain helpless so long sprang up, rolled up his light bed, and walked back to his home. No need now for his friends to carry him. No need now to lie day after day helpless and lonely and miserable.

A deep peace filled the man's heart. His sins forgiven, his body healed, he could once more go on his way as other men. A great love for Jesus filled his life; and, we think, he told all he met about this wonderful Savior who had forgiven his sins and made him well and strong once more.

#### FIND OUT:

How the houses of Palestine were built.

All you can about their furniture, especially their beds.

Who the scribes were and why they opposed Jesus.

#### FOR YOUR SCRAPBOOKS:

Write, "Lesson 4," at the top of the page. Cut out the story on this page and paste it in your book. Then draw two houses, one with a high pointed roof like ours of today, the other with a flat roof and an outside stairway.

All of you who have started scrapbooks please write to me and tell me about it. A penny postcard will do, but be sure to sign your full name and address. "There's a reason!"

# With Our Sunday Schools

LESSON 4. — January 22, 1933

## JESUS FORGIVING SIN

Mark 2:1-12

Devotional Reading: Psalm 32:1-7

### GOLDEN TEXT

The Son of man hath power on earth to forgive sins.—Mark 2:10.

#### A STUDY OF THE SUBJECT

Topic: Jesus Forgiving Sin.

**Aim:** To lead the pupil to realize his need of forgiveness and the connection between sin and death, and to believe in the pardoning power of Jesus Christ.

**Basic Truth:** "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isaiah 33:24.

**I. Jesus' Oral Teaching.** (V. 1, 2.) The ministry of Jesus was threefold: He was a Teacher, a Healer, and One who forgave sins. Each of these forms of service was connected with the others, and all pointed to the fact that Jesus was the Son of God, the Messiah of Israel, and the Savior of men. The heart of His oral teaching was the gospel of the kingdom of God. Owing to the carnality of His hearers, He was compelled to approach its presentation from an obviously material standpoint. It is suggestive that the book of John, devoted to the spiritual interpretation of our Lord's teaching, does not contain the word "gospel." It is directed to those who are able to grasp the deeper significance of God's truth. But to the sinful and backslidden Jews Jesus found it was necessary to point out the physical possibilities of the kingdom as they are so graphically painted by Isaiah. Cf. Isa. 2:1-4; 11:1-8; 35:1-10; 65:17-25.

**II. Jesus' Healing Ministry.** (V. 3, 4, 11, 12.) The purpose of Jesus' healing ministry was to develop faith in His Messiahship and saving power. He did not heal the sick solely to relieve their pain, but to present a concrete example of His power. The friends who brought the paralytic to Jesus under such difficult circumstances were fully persuaded of His ability to restore him to strength and thus more ready to accept the further claims of Jesus regarding His Messiahship.

**III. Jesus' Forgiving Power.** (V. 5-10.) The fullness of divine blessing in this life and the enjoyment of eternal felicity in the kingdom of God will be experienced only by those whose sins are remitted through faith in Christ and in the gospel which He preached and exemplified. The forgiveness of sins is the one thing that makes eternal life possible, for "the wages of sin is death."

#### PRACTICAL APPLICATIONS

Sin and sickness are closely associated in the estimation of the Master as given in today's lesson. Christ considered the forgiveness of sins and the healing of the sick as equal. They require like power. Both must come from the same Source. No one has right or author-

ity to claim power to heal by divine means unless he has power to forgive by the same method. Sin is the root cause of sickness. Whoever is the cause, sin is the medium or the line that sickness follows as it pursues its victims. Until sin is destroyed or chained, sickness will be with us. We are not in that period of time when any person can claim the blessing promised in Isaiah 33:24: "And the inhabitant shall not say, I am sick." When the great Physician rules over the kingdoms of this world, then shall there be no more pain (Rev. 21:4).

Christ is the only Source and the only One through whom forgiveness can come. To ignore or to reject His plan blocks every avenue of approach to that happy moment when our sins are removed from us. To be able to forgive indicates that the Forgiver is the Master of and the Victor over sin. This boundless Fountain of forgiving grace is free to all. The great Forgiver has shown Himself to be willing and anxious to forgive us our sins and to cleanse us from all unrighteousness. However, it should be noted that forgiveness does not free us from all the effects and ramifications of sin in this age. This blasting blight remains with us to haunt and distress until the last enemy is destroyed, which is death. Forgiveness of sins does not in any manner insure us freedom and immunity from any of the evil effects of sin, such as sickness and death; but it does give us full assurance that in the day of redemption we shall have a body free and immune from all sin and its effects.

—C. E. R.

#### THE GOLDEN TEXT

"The Son of man hath power on earth to forgive sins."—Mark 2:10.

"The Son of man" is no other than Christ Himself. The first time this expression occurs in the New Testament is in Matt. 8:20, where Jesus said of Himself, "The Son of man hath not where to lay his head." This expression occurs 14 times in the book of Mark, 32 times in Matthew, 26 times in Luke, and 12 times in John. The number "12" denotes governmental perfection.

Christ came with power and authority. He had power to heal the sick, raise the dead, cleanse the leper, and forgive sins. He taught as one having authority. It was just as easy for the "Son of man" to forgive sins as it was to heal the sick or cleanse the leper. The result was the same whether He said, "Thy sins be forgiven thee," or, "Take up thy bed and walk." He was given power from on high and always used it to do the will of the Father.

—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Jesus' Power Over Sin

Did Jesus claim to have power over sin (Luke 5:20-24)? Jesus came to help what class of people (Luke 5:30, 31)? What is the wage of sin (Rom. 6:23)? ("Wages" was the fish ration issued to Roman soldiers, and it did not constitute their full ration or pay.) Was death the only "wage" issued to Adam because of his sin (Gen. 3:17-19)? What other "rations" were issued? Is death the only "wage" today? What are some of the others? Is God's purpose in punishment that of revenge or reformation? Would it be wise to forestay punishment while sin exists?

Should we consider that Christ's healing indicated He had forgiven the sin? Was His power to heal indicative of His power to forgive sin (Luke 5:20, 21)? Did Jesus come into the world to save us from sorrow or to save us from sin (Matt. 1:21)? When our sins are remitted in baptism, does that free us from suffering for those sins? When will we receive the full benefits of the pardon granted in Christ (Phil. 3:21; Isa. 35; 1 Cor. 15:21-26)?—H. A. S.

#### INTERMEDIATE CLASS

##### How We May Be Forgiveness

Many of you have heard the story of the bird with the broken wing. A boy once found a bird caught in one of his traps with its wing broken. Moved with pity for the beautiful bird, he took it home and cared for it until the injured wing was healed. He then gave the bird its freedom; but though it soared up into the sky, glad to be able to fly once more, it never could go so high as before. As you grow older, you will find that the wrong things that we do leave their marks upon our bodies or our minds so that we feel them all the rest of our lives.

The beautiful part of the story is that of the boy tending the bird until it was well again. God forgives our sins if we go to Him repentant and determined to do differently, but the scar left by the wrong act stays with us always. Some young people say that after they "sow their wild oats" they will settle down, but it is much better not to do any of these harmful things; then we need have no regrets later. Because Jesus was sinless Himself, He can forgive us. There was no sin resting upon Him for which He needed to ask forgiveness of God, and so He has the right to go to God and ask Him to forgive us.

**Special problem:** If some one has done a great wrong to me that I cannot forgive, may I go to God asking Him, through Jesus, to forgive even a small wrong I may do? Give a Bible reason for your answer.—M. G.

## AMONG THE CHURCHES

### GRAND RAPIDS, MICHIGAN

New Year's Day furnished a spiritual feast for our body here. The morning service was devoted entirely to a consecration service at which the church board sat in a body to face the duties of the year before them. When an invitation was given, three splendid adults came forward to consecrate their lives to the Lord; and it was a happy sight for the church. Numerous words of admonition and encouragement were given by members, and the meeting closed with a series of prayers asking for God's help and guidance throughout 1933.

On Tuesday, Jan. 3, Bro. Magaw came, accompanied by Bro. Samuel Hoke of Dayton, Ohio, and the special meetings began that night with a good attendance. Every effort is being put forth to proclaim the gospel during these meetings, and we pray for God's blessing.

F. E. Siple, Pastor.

### OUR SPECIAL APPEAL

To date	\$1243.00
A Friend	30.00
Mr. and Mrs. Enos E. Elton	10.00
Mr. and Mrs. R. A. Curtis	5.00
Mr. and Mrs. Jos. H. Williams	100.00
Mr. and Mrs Wm. Laning	100.00
<b>Total</b>	<b>\$1488.00</b>

### CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Russell Harman	\$ 5.00
Almeda Wertz	1.83
Hazel Wilde	4.00
<b>Total</b>	<b>\$10.83</b>

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Glen Birkey; Mr. and Mrs. G. B. Sprinkle; Mrs. Alma B. Steffa; T. M. Savage, Sr.; Sadie Savage; W. M. Bowers; Dorothy Magaw; Silas M. Claypool; Mr. and Mrs. Leland Hanson; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Ella Siple; Albert Siple; Mrs. A. M. Siple; Mrs. Diana Murphy; Mr. and Mrs. Charles Netts; Lawrenceville Church, Springfield, Ohio; Sunshine Class of Lawrenceville Church; Mrs. D. F. Beck; N. Goodreau; W. H. Moore; Mrs. Mary Woodward; Mrs. Gladys French; Mrs. Julia Ordnung; Elizabeth Ordnung; Lillian A. Griener; Mrs. Chas. A. Harris.

### ST. CLOUD, MINNESOTA

Again we are privileged to enter another New Year. The past one has been filled with sorrow and joy. Some have returned to dust. Others have entered the new life by repentance and obedience to God. May this be our motto: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."—Phil. 3:13.

We have witnessed during the past year, twelve baptisms. God bless them all. I have preached 137 sermons; and have officiated at four funerals and one wedding. We have a real young people's Berean society with Bro. Alvin Telschow as president. A men's club has been organized with Bro. Spieer as president. The ladies' aid selected Sr. John Teischer for its president. The Bible school su-

perintendent is Sr. George Savage.

Our church officers are as follows: Sr. Chas. Thoms, treasurer; Sr. T. M. Savage, Sr., secretary; Bros. Frank Noyes and Wm. Spicer, deacons; Bro. Walter Skinner, trustee for three years; Bro. T. M. Savage, Sr., and myself, elders. I was called to continue as pastor.

We have a congregation of which I am very proud. It is loyal and faithful, though there be in the world turmoil and unemployment. God help the great family of the Abrahamic faith that we indeed will stand firm for the Word of truth.

Therefore, let us in this glad New Year "put on the whole armour of God, that (we) may be able to stand against the wiles of the devil. . . . Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."—Eph. 6:11, 24. A. E. Hoskins.

## We Profit From the Experience of Others

### Ultimate Truth Cannot Be Improved. Methods of Presenting Truth Should Be Improved.

Christian life is built upon God's revealed truth. The more vividly God's truth can be presented, the more effective is the presentation. God's truth needs to go in ruts—the deeper they are, the better. Not so with man's methods: here, no ruts should be worn.

Church activity is first of all for Christian development. It should be aimed to reach, to build, to mature, not only the oldest individuals, but also the tiniest child. Christian activity has limitless possibilities for church development. The praying and consecrated life is ever awakened to new visions of activity for making more effective or more permanent Christian truth in church development.

Why not each one strive to perfect and put into effective operation at least one new recipe for advanced results in some phase of Christian activity in the church?

Such are the things that your Exhibit Room at the next General Conference should show to the great advantage of all. Here are some of the things that your committee wishes to have displayed at that time:

#### 1. Church forms:

- Best forms for membership records;
- Best forms for church bulletins;
- Best methods of church advertising;
- Samples of free tracts;
- Financial methods—
- Banks, bags, envelopes, etc.;
- Song book samples.

Bosh! you say. Foolishness! Like other churches!

Don't fool yourselves. The furtherance of Christian truth, like the furtherance of anything else, depends upon getting it into the eyes, ears, and hearts of the people, and keeping it there, rooting and grounding it permanently.

Other churches believe in God. That is no sign the Church of God should avoid holding such a belief—some would seemingly go almost that far rather than to do anything as other churches do!

#### 2. Sunday school methods:

- Class note books and their uses;
- Hand work;
- Chart work;
- Cards and papers;
- Quarterlies;
- Promotion methods;
- Cradle roll materials, etc.
- You add something else.

#### 3. Berean activities:

- Bible study methods;
- Bible study programs;
- Social programs—Christian.

#### 4. Ladies' Aid:

- Samples of things to be made
- For the sick;
- For the needy;
- For the children;
- For shut-ins.

Durable playthings and toys for birthdays, holidays, etc.

Any other Christian aid.

#### 5. Historic records:

- A collection of things of worth for preservation for future years to be of interest and value: old publications; photographs of special workers, of state conference groups, etc.

6. An exchange of ideas that cannot be exhibited in illustration should be written up in a "What We Do and How We Do It" article.

The above is but an outline suggesting the limitless opportunity for real service in this field.

Won't you begin now to put things into careful shape for exhibit of successful methods and equipment for furthering Christian work?

"There's a work for me, and a work for you,—something for each of us now to do."

Exhibit Committee,

Mrs. F. L. Austin,  
Mrs. Estal Starbuck,  
Mrs. W. J. Halls.

## 1933—WATCH

WATCH WHAT?  
MY

WORDS  
ACTIONS  
THOUGHTS  
CHARACTER  
HEART

—E. K. A.

**MOTHERS**

Tell the children to turn to page 12 and find out what Sr. Gesin has to say to them. If you would set aside one evening in the week to read the Children's Page to them and help them with their scrapbooks, you would be spending an enjoyable evening as well as sowing seeds that will bear fruit in later life and in eternity.

**WHY NOT PREACH A SERMON—**

On "When Men Forget God," using as a text these words from Psalm 50:22, "Now consider this, ye that forget God—," and show the inevitable results that follow disregard for requirements of the Lord.

**W. W. SMITH**

W. W. Smith was born June 29, 1850, in Randolph County, Alabama, and died Dec. 24, 1932, at his home in Arkansas City, Kan.

He was united in marriage with Emma Brown at Highland, Kan., Oct. 30, 1875. To this union were born seven children; one son, Ira, preceded him in death. The remaining children are Bert and Mrs. Mauk of Arkansas City; Ernest of Elk City, Kansas; Mrs. E. L. Poulson, Mrs. W. L. Brown, Mrs. Galeski, all of El Campo, Texas.

Bro. Smith for many years was a firm believer in the gospel of the kingdom and would earnestly contend for the faith. But he put off obedience, fearing that he could not live up to the gospel requirements. After much meditation Bro. J. J. Heckman was called to his home in 1920 and baptized him. Thereafter he lived a devoted Christian life. Although an invalid for years he was so patient, uncomplaining and appreciative, that it was a pleasure to minister to his wants.

The last few months he has been practically helpless, having suffered two strokes of paralysis, the last causing death. He was lovingly and faithfully cared for by his wife and other dear ones throughout his affliction. Nothing that brother, sisters, wife, and children could do was left undone. Yet the enemy claimed him; and as the morning sun cast its rays of light over the earth, he peacefully and quietly entered into that sleep that gives rest. Blessed are the dead that die in the Lord: "They rest from their labor and their works do follow them."

Besides his immediate family he leaves two sisters, Mrs. Martha Randolph and Mrs. D. C. Robison of Arkansas City; and one brother, John Smith of Dillworth, Okla.; also twelve grandchildren and a host of other relatives and friends who miss "Uncle Bill," as he was affectionately called. He had a cheerful disposition and a sense of humor that helped him over many rough places in life, and his wholesome pleasantness helped to brighten the dark places on life's pathway.

Funeral services were conducted Dec. 27 at Zion Church, west of Arkansas City, Bro. George Waters of Newkirk, Okla., officiating.

"Farewell, dear one, thy work is done,  
And thou shalt sleep till Jesus comes;  
Secure and sweet will be thy rest;  
Thou shalt awaken with the blest  
Among God's chosen thou shalt stand  
With palms of victory in thy hand."  
Mrs. A. J. Chaplin.

**NATIONAL CASH REGISTER FOR SALE**

We have recently taken in on an account a splendid, nearly new National Cash Register. It is of the latest design and sold originally for \$350. A very fine machine and in perfect working condition. Any one interested in securing a fine cash register at a very attractive price write us for particulars. It may be bought on payments by reliable concern. Address NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

**HERALD RECEIPTS**

Helen Porter; Mrs. Margaret Allen; Dorothy Magaw; E. E. Mills; Lee Sutherland; Mrs. H. S. Bell (for another); Horace Pierce (for self and another); Charles E. Anderson; George Siple; Mrs. F. M. McCrory.

**JOHN W. COCHRAN**

John W. Cochran, son of Edmon and Caroline (Palmer) Cochran, was born in Blackford County, Indiana, April 1, 1860, and departed this life Dec. 30, 1932.

Most of his life was spent in and around Knox, Ind., except three years in Kansas. When a young man he united with the Church of God of the Abrahamic Faith and lived his entire life a faithful Christian. In early life he was united in marriage with Olive Reed. To this union two sons were born. Both, with the mother, have preceded him in death, one in infancy and Claud at the age of 17. On April 8, 1914, he was united in marriage with Anna Aley; and the ensuing years were spent

in a devoted life together.

He was a loyal and faithful servant of his Savior and expressed a great desire to live to see His second coming. He was a man of clean character, and his fine personality gained for him a multitude of friends. He leaves to mourn his passing his devoted wife with her daughters, Mrs. J. D. Van Der Weele and Mrs. Clarence Woods; a half sister, Mrs. Cora Rogers; and a number of nieces and nephews.

We have known Bro. Cochran for the past ten years and we have ever found him a true Christian, one ever ready to help in the Lord's work. The funeral service was held in the Christian Church in Knox. After the service he was laid away in the cemetery at the Eagle Creek Church of God to sleep until Jesus comes.

Sr. Cochran plans on living on in the home in Knox where they have spent several years of happy married life. Remember her in prayer.

J. H. Anderson.

**BETWEEN YOU AND ME—**

The editor deeply appreciates the annual subscription to "The Christian Herald" sent us through the kindness of Bro. L. A. Boice. "The Christian Herald" is recognized as one of the most popular undenominational journals published, and we find much of value in its pages.

Sr. May Moore of Bartley, Nebraska, ordering extra copies of our special numbers, encourages us in this particular effort, saying, "These numbers will be meat in due season and are much needed. Let the good work go on."

We learn with much regret that Bro. Harvey Krogh, Jr., pastor of the Plum River (Ill.) church, is in the Methodist Hospital at Omaha, Neb., where he is recovering from an appendicitis operation. Bro. Krogh had returned to the home of his parents at Blair, Neb., for a short holiday vacation when he suffered the attack that took him to the hospital. We pray that the improvement now being shown will result in his speedy and complete recovery.

Through the kindness of Mrs. W. H. Upton of Altoona, Washington, the office force received a generous sample of smoked salmon of very fine quality and flavor. It is put up for shipment in a most attractive manner, and we understand it may be procured by the mail-order process. Sr. Upton did not suggest that we make this announcement, but we do so simply to show our appreciation of her thoughtfulness and for the benefit of others.

"Ultimate truth cannot be improved. Methods of presenting truth should be improved!" This is a statement culled from the appeal of the Exhibit Committee that might well be made the slogan of every religious effort. The saving truth of God never changes; but the trend of the public mind changes with the times, and in order to make our message appeal to moderns it must be placed in a modern setting. The Exhibit Committee is faithfully gathering materials of value from many sources, and the suggestions made in the present article are exceedingly practical and easy to carry out. Why not try some of them in your own church?

Material is being assembled for the special issue having to do with the Bible, its nature, origin, and value; and this also promises to be of much interest.

The special Jewish number of The Herald will be issued January 31, if the Lord permits. We are planning several unique features for this number, and you will want several extra copies for your friends.

The present issue contains two somewhat unusual articles to which particular attention is directed. Bro. T. A. Drinkard answers the question, "Did Enoch Die?" in a way that is thought-provoking and enlightening, whether you agree or do not agree with his conclusion. Bro. Alldridge presents some most interesting thoughts on important features of the resurrection problem. Read both articles thoughtfully with your Bible in hand.

The last issue of The Herald contained the obituary of Bro. Frank W. Wilson, youngest brother of the late James Wilson, who was for many years president of the Illinois State Conference. Bro. Wilson comes of a long line of faithful supporters and defenders of the truth as it is in Jesus and like his forbears was himself an earnest student of the Word. May God comfort Sr. Wilson until the Lord wipes away all tears at the Master's coming.

The executive board of the National Bible Institution met in Oregon for its monthly meeting on January 3. All members were present except the treasurer, Bro. T. J. Ellis of Waterloo, Iowa, who had been notified that his personal attendance would not be required as little more than routine business would be taken up at this time. This fact speaks well for the progress that has been made in financing the Institution during the past two months. The entire board felt greatly encouraged, thankful to God, and appreciative to His people for the manner in which they are coming to the support of the work. Plans were made to broaden the present financial campaign, however, in order that a similar critical condition may not develop later in the year. Brethren, we thank you heartily for the confidence you have shown in us and ask that you continue to aid us to bear the burden of responsibility you have placed upon our shoulders.

## DID ENOCH DIE?

By T. A. Drinkard

*“And Enoch walked with God: and he was not; for God took him.”—Genesis 5:24.*

THIS question has been asked the writer several times by those interested in the study of divine truth. To them the above scripture seemed to teach that Enoch *did not* die and seemed out of harmony with other scriptures that appeared to teach otherwise. I have no desire to present any argument foreign to the teachings of truth. My thought is that Enoch died like other faithful men of old. I submit that God intentionally hid a beautiful truth in the words of the above scripture.

Kindly notice the beautiful division of this verse: (a) “and Enoch walked with God”; (b) “he was not”; (c) “God took him.” Can you point out one statement among these three which teaches that Enoch did not die? The first tells us that he walked with God. How wonderful! Can we say that much—that we walk with God?

Surely the second could not possibly mean that he did not die—quite the reverse, inasmuch as it is written: “And all the days of Enoch were three hundred sixty and five years.”—Genesis 5:23. By admitting our implicit faith in the teaching of this scripture, we are simply forced to say that when those days ended—he was not, he died.

Permit me to call your attention to another scripture bearing directly upon this fundamental principle of divine truth; “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.”—Romans 5:14.

I see in this scripture two classes: (a) those who had sinned after the similitude of Adam’s transgression; (b) those who had not sinned after the similitude of Adam’s transgression. Death reigned without mercy over these two classes. The only way out from that death is redemption through Christ.

As proof of this, I offer Hebrews 11:5, which is often used as evidence that Enoch did not die. “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.” Was it death in Adam which Enoch escaped by translation? By escaping this death mentioned herein would he have eternal life? where is the eternal life given? In Christ?

The translation was by faith, and there is another scripture which expresses the same beautiful truth. Notice very carefully the wording, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed (translated?) from death unto life.”—John 5:24. Are you of faith? Are you “passed from death unto life”? How? From what death does this faith save you?

From Hebrews 11:1-12, the elders obtained a good report. Enoch is included among them. Not only so but Abel, Noah, Abraham, Isaac, Jacob, and Sara. And at verse 13 it is said, “These all died in faith,” proof positive that Paul believed that Enoch died the death of Romans 5:12, 14. Yet “by faith” he escaped the death of Genesis 5:24 and John 5:24.

Did Enoch have a stronger faith than Abraham, Isaac, Jacob, and Moses? Can you find more faithful characters than Abraham and Joseph? If they were faithful and had to die, how could Enoch escape?

These men of faith could look across the span of ages and see the kingdom of God established in the earth, as Moses saw from the mountain top of Pisgah the land of promise, yet died not having entered therein. By faith in God’s eternal promise they expected at the proper time to assemble in the kingdom of God (Matthew 8:11). May our faith enable us to be translated into eternal life.

## WHY GIVE GIFTS

Harvey Krogh, Jr.

*“God so loved the world, that he gave his only begotten Son.”—John 3:16.*

JESUS CHRIST is the richest Gift that has ever been given to men. He has done more to soften the hearts of men than any other has done. He has comforted the sorrowing, strengthened the weak, and given courage and cheer to the despondent. But His work is not done. He will come again and straighten the crooked paths, destroy sin and death, make all things new, and bring about the restitution of all things. Jesus is the Gift that God gave to the world, to you and to me.

God gave us Jesus because we need Him. But do we really need Him? Oh, yes, my friend, we need Him to take the pain and sorrow out of life, to remove all that is unpleasant, and to bring to us that much-needed “peace on earth” and “good will toward men.” The Christ alone can give us those things which we really need.

There is one very important thing that prompted the giving of this Gift. It is the *love* of Almighty God. “God so *loved* the world.” It is that quality called love, or charity, which should bring forth every gift. It is that virtue *love* that God is seeking within the individual. You cannot show that you love unless you give. Virtues are measured *only* by the actions which they promote. It is not enough to show your love only to those who love you, “for if ye love those which love you, what reward have ye?” We should love everyone and give to those who are in need.

When we give gifts in this year, let us remember first of all that beloved Gift that God gave to us. And may we let *love* be the motive and let *need* be the guide in the giving of all our gifts.



# THE RESTITUTION HERALD

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## S — O — S

*By F. L. Austin*

*“Seek ye first the kingdom of God, and his righteousness.”*

**S**EEK GOD’S righteousness, not man’s. Seek it as something to be done, not simply to be admired. Seek it to do it now day by day; do not seek it for familiarity, in order that it may be recognized in the future should God manifest it.

It must be self-evident to every reasoning being that, if God’s righteousness were being practiced and lived—heartily—by every human being, there could be none of the present world-wide wickedness, none of the hunger pangs in the midst of superabundance of food, none of the present “distress of nations,” nor of “men’s hearts failing them for fear.”

A lack of God’s righteousness has unleashed every lust of man to the infection of the whole world with that toxin which spawns from human greed, from the uncontrolled “love of money”—toxin which spawns in endless, seething overflow out upon every pathway and activity of life.

Ungodly righteousness has become so well dressed in the habiliments of “a form of godliness” as to have almost deceived “the very elect.” Especially has this deception deluded many of the younger generation. And this is not alone their fault, but the fault of those who in high places are molding them while filching them.

God has so foretold?

*(Please turn to Page Nine)*



# EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*“God came from Teman, and the Holy One from mount Paran . . . His glory covered the heavens, and the earth was full of his praise.”—Habakkuk 3:3.*

## A Prayer

**O** FATHER, we pray Thee, guide our vision that we may remember the nobleness with which Thou hast endowed us and that Thou wouldst be at our right and at our left to purge away the contagion of our bodies and the affections of the brute and to control and rule them.

We pray also that Thou wouldst drive away the blinding darkness from the eyes of our souls and that we may know well what is to be held for divine and what for mortal.

The nobleness with which Thou hast endowed us is the strong music to which we must march, and the way is open to the high mountains of daily endeavor. Through Jesus Christ our Lord. Amen.—*Elizabeth Louise May.*

## The Power of Jesus' Name

**I**MPRESSIVE indeed are the assertions of the Scriptures concerning the glory, the majesty, and the power attached to the name of the Lord Jesus Christ. Even before His crucifixion wonderful miracles of healing were accomplished through the power of that name; and after the apostles had received the gift of the Holy Spirit, they performed still more marvelous deeds in His name.

The apostles preached in His name, they baptized in His name, they proved the inspired character of their message by “signs” accomplished in His name.

At “the gate of the temple which is called Beautiful” Peter commanded the lame man, “In the name of Jesus Christ of Nazareth, rise up and walk!” And he obeyed.

Paul asserts that we are “justified in the name of Jesus Christ,” with which sentiment Peter agrees, boldly declaring, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” To the former apostle it was divinely revealed that “God hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow,” both in heaven and in earth, “to the glory of God the Father.”

“All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all!”

## Education and Morals

**M**UCH has been said of the value of modern education as an incentive to morality. It is contended that the culture of the mind will lead to improvement in conduct. This sounds very logical, very convincing. It is hard for one to understand how the student, who, through the study of history, biography, and the literature of the world is made acquainted with the inevitably disastrous results of wrongdoing, can avoid the conclusion that morality pays.

Mr. Maurice L. Simons, writing in *The Chicago Tribune* with reference to the night schools of Chicago, suggested that if the unemployed did not attend those schools they would in their idleness “be tempted to commit criminal acts” and that the schools save the students from the penitentiary and the county jail.

Commenting on Mr. Simons' statement another writer (Mr. Frank Hand), says, “What a curious idea this is to attribute to these people criminal propensities of such a degree that they are confronted with the alternatives of either going to the night schools or to penitentiaries or jails! Mr. Simons imagines that mere education restrains people from crime. But education does not create morality. A person may be illiterate and yet be moral.

“Furthermore,” Mr. Hand continues, “Warden Lawes of Sing Sing, in an address to the National Education Association, said that the number of high school graduates among new prisoners in Sing Sing had increased from 19 per cent in 1931 to 25 per cent in 1932.”

This is a somewhat startling and discouraging revelation to many honest men and women who are looking for the regeneration of the race to be brought about by education, or, in fact, by any other purely human means. To the Bible student the discovery contains nothing that is new. Throughout the Scriptures it is clearly set forth that the only hope for the redemption of the world from sin lies, not in worldly education, but in the Lord Jesus Christ.

Whether we approach the problem from the individual, the national, or the world standpoint, we are faced with the conclusion that human efforts along this line are exceedingly fruitless, and that only the power of God contained in the gospel of His Son can redeem mankind from sin. The *hearts*, rather than the *minds*, of men must be changed before they will lose their criminal propensities and come to rejoice in truth and righteousness.

# JESUS IS COMING

By George B. Alldridge

*"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.*

PROBABLY most of my readers are familiar with Sederquist's famous hymn, "Jesus is Coming." The verse I love reads:

"Jesus is coming, morning is breaking.  
See o'er the hill tops gleams of the day,  
Shadows are fleeing, nations are waking;  
Arm'd for the conflict, in battle array:  
Onward to victory, thou Prince of Salvation;  
Sound the last trumpet, echo the call:  
Strike in thy power, thou 'Stone of the mountain,'  
Kingdoms of earth, and rule over all."

Upon almost every conceivable subject we hear lectures and sermons broadcast throughout the whole world. Our statesmen and philosophers and politicians galore are seeking a panacea to relieve the world's unrest and wretchedness, resulting from the universal depression gripping and holding mankind in abject terror and despair.

The answer to this unsolved problem is, Jesus is coming. How few of the world's millions know the purpose of His coming! Upon every hand signs artistically arranged are calling the attention of the passer-by to goods for sale and announcing coming events, usually of a pleasurable character; but nowhere do I see the announcement of the world's coming Ruler, the Prince of Peace.

Six hundred years before this mighty Ruler was born, Habakkuk, one of God's faithful prophets, wrote, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, . . . Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, *but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come.*"

My wife has been seriously sick. The doctor grew alarmed, and warned us to be ready for any emergency. As I stood by the bed looking down upon her drawn features, she noticed that I had been weeping. She said, "Pa, if I go it will only

be 'a little while.' " What a hold Hebrews 10:37, "For yet a little while, and he that shall come will come, and will not tarry," has upon my wife's "new mind."

The Apostle Paul early in his ministry caught this spirit. In writing to the church at Corinth he said, "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Corinthians 1:6, 7. In another place he expresses this same thought by calling it our hope. "That ye sorrow not, even as others which have no hope."—1 Thessalonians 4:13.

Would we as God's chosen ones ever remember upon every occasion that the only hope for the world is, Jesus is coming! In every letter we write and in all our conversation our theme should be, Jesus is coming.

The other day Bishop Shrembs, presiding over one of the largest dioceses in the United States, ridiculed the thought of technocracy, or, as he expressed it, any other "cracy," as a possible solution of the world's troubles. He said only God's Son from heaven could solve them and that in Him only is this power vested.

Weymouth translates Acts 1:11, 12: "Galileans, why stand looking into the sky? this same Jesus who has been taken up from you into Heaven will come in just the same way as you have seen Him going into Heaven."

Not being a scholar, I am unable to give you a correct exegesis of the different Greek words translated into English as "coming." So I have to do a great deal of my own thinking by the exercise of sound common sense. If different Greek words are used, to the Greek reading them it surely must convey a different meaning. Then it does so also to my mind, which only understands the the meaning of the English word "coming." To me, then, "coming" has two meanings: an arrival, expected; sometimes reference to the future.

In looking up Strong I find that in some places he defines it as "presence." A good grammarian surely would not say, He is coming, when he is present. (over)

## Come, Lord Jesus!

As we sit alone in the gloaming,  
Holding sweet converse with Him,  
How clear grows the heavenly vision;  
The trials of earth, how dim.  
We long for the day that is coming,  
The King in His beauty to see,  
And with all of His waiting children,  
Be with Him eternally.

As the shadows of earth grow deeper,  
The star of our faith gleams bright,  
Remembering His precious promise,  
"At eventide there shall be light."  
And we list' for the sounding trumpet  
That shall say to the dead, "Arise!"  
And shall summon His waiting children  
To meet their Lord in the skies.

—Nellie J. Whaples.

I am especially interested in Matthew 24:3: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" So I find that the Greek word here for "coming" is *parousia* and possesses two meanings, coming and presence.

Here I am now in a quandary. This word *parousia* occurs twenty-four times. The Revised Version notes it in the margin twenty-two times as "presence." When I read these references and insert "presence" for "coming," what a flood of light illuminates my mind.

I read again Matthew 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." I thought, "Why does he say, 'Winds'?" In John 5:28 he said, "All that are in the graves shall hear his voice."

Then I began to think why it takes forty years between gathering His elect and the meeting of the hosts at Jerusalem (Isaiah 16:6; 31:4; Zech. 12:2-5, 9; 14:3). Then like a flash something in my mind says to read John 3:8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

There it is plainly. Those whom the angels are to gather are those "born of the Spirit." Hence, the world cannot see their departure. Can it be that Jesus is present during the forty years?

Paul says that, according to Weymouth: "For the Lord Himself will come down from Heaven with a loud word of command and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. *Afterwards* we who are alive and are still on earth will be caught up in their company amid clouds to meet the Lord in the air, and so we shall be with the Lord for ever."

Note these two events, raising the dead and gathering those alive on earth, are not simultaneous. The Greek word for cloud is *nephele*. It means "cloudiness." Does not even this suggest to your mind that the gathering of His elect will be absolutely obscured from the eyes of the world? So, as I learn from these scriptures, it will take forty years to gather those "asleep in Jesus, and those who are alive and remain."

Please tell me the significance of Matthew 25:1: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." The events described in Matthew 24 precede this of the virgins' going forth.

It seems to me, brethren, there is a missing link somewhere here. Let us connect this with Revelation 16. Many Bible students believe that at least six vials have been poured out. Turkey verifies this, and the gathering of the nations. Who ever heard with the natural ear any of the preceding trumpets blown or the voice of the archangels? Then do you think that God will depart from this rule in the pouring out of the seventh vial?

Note carefully: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

Jesus said to John, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Where does the angel pour out his vial? You answer, "Into the air." What is the result? "A great voice out of the temple of heaven, from the throne." Who constitutes the temple of God? Read 1 Corinthians 3:16, 17; Ephesians 2:21; Revelation 3:12. Can this be made any plainer? Jesus has gathered His elect, which is the temple of God; and this is where you will find His throne.

None of the other vials are poured out into the air, but upon the sea and earth. But the seventh is poured into the air. Why? Because Jesus and His saints are there and constitute the great voice which says, "It is done"; and then follow the events described in Revelation 17.

I know many of my brethren will differ with this thought and still cling to the teaching of the old school, that everything appertaining to our Lord's second advent will be visible to the natural eyes, ears, and understanding. If I am asked when I think the Lord returned to gather His elect I answer, I cannot tell.

But Matthew 24:31, 32 gives some light upon this important question. It is very patent that the gathering of Israel follows the gathering of Christ's elect, and probably they synchronize. Stanley Baldwin recently aroused the members of the British House of Commons as he warned them of the terrible power invested in the newest bombing machines.

Ships are restricted to the waters, armies to the land; but airplanes know no restriction: "In the air." How wonderful! God pointed all this out centuries ago! Now read Revelation 16:21. Any man of ordinary intelligence can see this being fulfilled before his eyes. I understand a talent to be about one hundred fourteen pounds.

So, then, my faith clings to the Word of God as never before; and my whole being is crying out, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

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## THE MORNING

AN OLD writer puts it: "The morning is the gate of the day and should be well guarded with prayer. The morning is one end of the thread on which the day's actions are strung and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings.

"He who rushes from his bed to his business and waits not to worship in prayer is as foolish as though he had not put on his clothes nor washed his face, and as unwise as though he should dash into battle without arms or armor.

"Be it ours to bathe in the softly-flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress. How better can we do this than by rising early and being on time at the throne of grace?"—*Selected*.

# LEST WE FORGET

By M. R. Sansshem

THE human race is never altogether just. It is often unthinking, unsympathetic, intolerant; and it is almost always egoistic, self-centered, selfish. Tasks that he does not wish to do are shifted by a man to the shoulders of another, and usually that other is one who serves many in like capacity. Overburdened, sometimes poor in health, always willing, these "others" are among those forgotten. Unappreciated and unsung service they render, service equal to and frequently far greater than the work of them who are acclaimed.

"The men who govern India—" wrote Talbot Mundy, "more power to them and her!—are few. Those who stand in their way and pretend to help them with a flood of words are a host. And from that host goes up an endless cry that India is the home of thugs and of three hundred million hungry ones."

Well he may have written in like vein of the church. Behind the scenes of every service, of every social, of every program, lies a toll of minor tragedies, frustrated hopes, and broken aspirations; yet they who suffer thus rejoice, for they, at least, have put their faith to work. To those who so have given their lives to the service of Jehovah this little glimpse of life's "backstage" is dedicated, with the sincere prayer that they who read may think . . . and profit. . .

It had been a hard day. Mrs. Leigh, wife of the local pastor, sank into her chair with a sigh. At last she had finished the week's ironing, postponed perforce until Saturday because of the calls made on her time by the church. A five-minute rest would be invaluable. Her eyes closed, and her drawn features relaxed.

But not long. Scarcely had she settled herself comfortably when a pounding on the door dragged her to feet which reluctantly carried her to the source of the uproar. Without, stood the senior deacon, the backbone of the choir.

"Mrs. Jensen has rheumatism," he began apologetically, "and we wondered if—"

"Yes," sighed Mrs. Leigh, "I'll come."

A quarter of an hour later she wearily seated herself at the church organ, wondering hazily when she would be able to prepare Sunday dinner for the visitors from Talbey who were to arrive on the five o'clock morning train and who would have to be met at the station. Two hours of headache and tiredness and playing, interrupted at frequent intervals by gossip and a variety of objections to the anthems selected by the first soprano, dragged by; and Mrs. Leigh slowly drew on her coat in preparation to leave. She would return at eight the next day, she thought, to practice the voluntaries, postludes, and offertories.

"Oh, er, Mrs. Leigh."

"Yes?"

"I'm invited to my brother's for the day, tomorrow; and since I've not been there for a month, I'm going. There's no one else who can take my class of girls, and I thought perhaps—"

"Can't Elsie Grimes take it?"

"No. You see, her gentleman friend is coming; and of course she wants to stay with him."

A fleeting thought of her own twenty-year-old romance. Then:

"All right. I'll take it. Have a good time."

Between ten and two that night, the minister's wife succeeded in making a start on the morrow's dinner and in studying an hour with sleep-drugged brain and eyes on the Sunday school lesson. After inadvertently falling asleep three times, she found herself unable to control her lids longer and went to bed.

The raucous-voiced alarm clock pulled her from between the sheets at six. Her husband long since had met the train and was doing his best to keep the visitors from awakening his wife. At eight, with profuse apologies, she proceeded to the church, occupying herself at the organ until the Sunday school began to assemble.

Church over, she commenced the nerve-racking task of shaking hands with the members of the congregation and listening to their flatteries and criticisms, philosophies and opinions.

"Oh, wasn't that a fine sermon! Your husband works so hard for so small a salary!"

"It wasn't as good as the one last week."

"Yes, I sold that land at an awful loss."

"Doesn't Mrs. Randers buy the most expensive clothes, though!"

"His interpretation was all wrong. That text means this."

"Mrs. Leigh, could you take my place at the Sunday school convention this afternoon? I'm supposed to give a speech, but I want to go with my cousin to visit my uncle. He's quite insistent."

"Sorry, but I can't today. Some other time, perhaps."

She turned away to speak to a stranger about the church services for the day.

"Honestly, our minister's wife is awfully lazy. She won't do a thing for you!"

It was low-spoken, but in a slight hush she overheard it. She stiffened a moment, then relaxed and smiled philosophically. Oh, well, she was the minister's wife. Criticism was to be expected. After all, she had heard the elders and the Sunday school superintendent similarly spoken of, with as little cause.

# A Cure for Depressions, Economic and Religious

By Norman John McLeod

THE only sure cure for an economic depression is more depression. Economists are agreed that the only way in which an economic depression rights itself is by getting so severe that it begins to work its own cure. Prices go down so low that the great majority of businesses are forced out, and so the remaining firms may raise their prices without fear of being undersold. As a result they can begin to expand and so are able to hire more men, and the former vicious circle of curtailment and of throwing men out of work is stopped and the process is reversed. That is a very hard-hearted sounding philosophy, but it is the only one that will really work as has been proved over and over again.

Politically, also, the only cure for depression is more depression; for it gets the minds of men down to basic facts and forces them to find a remedy or fail to survive. We see that desperate remedies are taken by even cheap-minded politicians in order to correct the evils of the governmental organization which depression reveals. The same process works socially, for depression is the most powerful force for eliminating economic inequalities. The cure for depression is more depression.

Arising out of business depression are a multitude of elements that cause us to give thanks, not for the fact that men are suffering for lack of employment (that is a sad thought), not because families are left without food (that is a most depressing circumstance), not that we are long-ing to see others tried by starvation and famine (that is an appalling spectacle that calls forth the deepest of human sympathies), but it is the vista beyond that gives us reason to be thankful for the depression. These things that we know must come first are terrible; but we can hope for little in the way of alleviation as long as wicked men govern us, make our laws, and rob us by means of the present economic system.

But in this last phase there is an element that should make us feel sure that the return of Christ is very near. I do not wish to be classed with those who say He is returning this year at any definite time or with those who in any wise set dates for the glorious appearing of the Lord from heaven, but I do wish to emphasize certain facts that it behooves every Christian to notice.

Our industrial system underwent a series of changes during the eighteenth century known as the "Industrial Revolution." In many respects that movement has just started. Industrial development has been going on at such a rapid rate that all other things in our life are out of step with it. We find ourselves living in such novel ways that we lose our heads in more ways than one. Out of this

changing system of industry which has supplanted home industry by factories has come one movement which promises to sweep the world and cause the overturning of almost all present governments. That is the Socialist Movement.

Most people do not understand what "socialism" is, and class it all under one big head: "Communism." That is not a true analysis of the case. Socialism is always the outgrowth of industrial and political change, and may be defined as "group ownership." That group may be the church, the school, society, the state, or any other conceivable group. It has taken many forms, the most common being "State Socialism." "Christian" socialism appeared among the disciples of the early church when they had all things in common. "Utopian" socialism has appeared among the various arm-chair politicians who believed in ideal states (perhaps the most striking example of this latter type was the experiment of Robert Owen at Harmony, England, and at New Harmony, Indiana).

Then there are various forms of "political" socialism: in England, the Fabian society headed by George B. Shaw; in France, a large group known as political socialists; in the United States, our own Socialist Party. These latter do not believe in overthrowing present governments, but intend to make them over into socialisms by the ballot.

None of these varieties can be called "communism." Communism is a particular variety of socialism based upon the idea of *class conflict* ("every man's sword shall be against his brother"). Communism was started by a German Jew named Karl Marx and means a dictatorship set up by the unskilled manual laborer.

The purest type of Communism we know is the Russian "Bolshevism," a word meaning "majority socialists." That type was already in working order when Sir Henry Main visited Russia in 1894 (see his book, *The History of Early Political Institutions*). There was practically no middle class in Russia. There was on the one hand the extremely aristocratic class, and on the other the pauper peasant who was practically a slave.

In this country, it is my humble opinion, we will never have a socialism of that type. Many things militate against it. We shall have many "Reds" in our midst, but I feel that there is little possibility that they will ever dominate the government; they will cause unending trouble, however.

But there is another thing in the world that is more insidious even than Bolshevism, and that is another type of class-conflict socialism. In Italy we see it in the rise of middle class socialism. The situation there was such that

Bolshevism did not take root, but "Fascism" did. (The *fasces*, a bundle of sticks tied together with an ax in their midst for the purpose originally of beheading the guilty, was carried by a group of men who preceded every Roman magistrate when he approached. It later became the symbol of imperial authority, just as the sceptre became the symbol of kingly power.) We can expect of such a socialism imperialistic pretensions—just what we find under Mussolini in Italy. Fascism is bitterly opposed to Bolshevism because of the old class-conflict idea. The former is of the middle class, the latter of the unskilled labor class.

In the United States much agitation has centered upon the depression phase of our economic system for some time, and so arises, out of the greatest political change our country has ever seen, "American Fascism," called by its founders, "Technocracy."

I have in my hands an article by Mr. Thomas, the Socialist Party's candidate for president at the last election, in which he shows by an item by item analysis that technocracy is Fascism under another name. Technocracy is not a socialism of the laboring class, but is one which can be readily adopted by the upper middle class, the wealthy of our land. It will appeal to the American mind much more readily than Bolshevism. But the very circumstances under which it is born are so peculiar that it is going to cause a great deal of political and economic turmoil. Any socialism, in order to work, must be based upon two things: complete subjugation of the masses, and dictatorship.

Will the American mind stand for such a thing? Yes and no. There is where the difficulty will come. The men in Congress who have been considering voting Mr. Roosevelt the powers of a dictator will find themselves confronted by a dilemma which is not new in the history of revolutions. Just how much will the public stand? The "Reds" will say that the changes have not gone far enough; they will be granted enough concessions to make them hunger for more. The conservative business men will say that it has gone too far. All of the foregoing would be of little interest to the true believer were it not mixed with things of a religious nature.

For some particular reason, perhaps because of the Russian and Jewish origin of this conflict type of socialism, Communism has come to take upon it an atheistic tone. The present age with its indifferentism, led by such men as Dr. Fosdick, is ripe for such things. Though they may profess religion, they use it merely as a means to further their own political and economic ends. Commercialized religion has always been the curse of the world. In the United States more than other countries, religious toleration and political independence are going to make the encounter a very bitter one, for technocracy will be mixed with elements of religion, atheism, and socialism, with enough of the class conflict elements in it to make the turmoil complete.

When that great grim struggle where the Orient and Occident meet in the "Valley of Jehoshaphat" comes, the nations of the West will need the power of Christ to aid them at the crucial conflict. "Then shall the Lord go forth,

and fight against those nations, as when he fought in the day of battle."—Zechariah 14:3. That will be the only cure for depressions, but before the coming of the Lord "every man's sword shall be against his brother."

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## THE UNCHANGING CHRIST

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*By Lottie E. Young*

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WE LIVE in a world of change. Every day—yes, every hour—is different from the one which preceded or succeeded it. Our looks, our habits, our homes, our friends, all change. The great oceans and rivers are changing even the face of the earth; and the sites of huge cities of the past are now covered by the sands of the desert, their very situation unknown.

*"Earthly friends may fail and leave us,  
One day soothe, the next day grieve us,"*

but if we desire, we can have a friend who never changes—Jesus Christ, the same yesterday, today, and forever. During His life on earth He was always the perfect Son, the Father testifying on several occasions, "This is my beloved Son"; the loving Teacher, dwelling with the twelve, who did not understand Him and grieved Him often by their idle questions; the great Physician, whose touch brought renewed life and health to multitudes if they but showed faith in Him; the wonderful Friend, always ready with loving words of sympathy even on His way to the cross when He told the women of Jerusalem not to weep for Him, and on the instrument of awful torture when He comforted the dying thief with the promise of life when He came in His kingdom.

This is The Unchanging Christ, whose love is the same now to those who render Him obedience as it was when He trod the earth, even as His warnings of punishment to those who will not have this Man to reign over them are unchanged. He told His disciples that in the world they should have tribulations, but in Him the peace which unbelievers cannot understand; and this has been proven true in the lives of His followers through all ages. His promise still stands as when uttered nearly two thousand years ago: "If I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also"; and we know some day it will be fulfilled, for He is the One whose promises are yea and amen.

Truly, "the fashion of this world passeth away," but, according to His promise, "we look for new heavens and a new earth wherein dwelleth righteousness." The proffer of salvation through Christ is the same as when He made it, and the rejection of it—"everlasting destruction"—is unaltered. In which class are we? Are we as faithful in doing the little things as we are in the greater? If so, we shall receive the crown of life which fadeth not away when The Unchanging Christ returns to earth.—*Gospel Trumpet.*

## THE CONCEPTION, BAPTISM, AND CRUCIFIXION OF JESUS

By J. G. Haupt

*"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."—1 John 5:8.*

A MOST interesting verse is found in the fifth chapter of the First Epistle of John. Verse eight of the chapter gives in few words an account of three incidents in the life of Jesus. The verse mentions first the spirit. The Greek word is *pneuma*, the breath. This word *pneuma* is universally translated "ghost" or "spirit." A ghost or a spirit is commonly accepted as a being foreign to the earth.

Many years ago the word "baptism" or "baptize" gave trouble to English-speaking people. To avoid this trouble, by common consent the Greek word *baptiso* was merely transferred as "baptize" and *baptismo* as "baptism." Many insist that baptism is immersion, but this is far from true. The best Baptist minister or any other in the world might immerse an unbelieving, unrepentant man or woman a thousand times in the Jordan River or any other water and would fail every time to baptize.

Philip and the Ethiopian prince give us a good example. The prince was reading from Isaiah, and Philip began at the same scripture and taught him about the Messiah. When they came to a river crossing, the Prince said, "Here is water, what doth hinder me to be baptized?" The chariot was stopped upon the statement, "I believe with all my heart that Jesus is the Messiah, the Son of the living God." Upon this statement, Philip baptized the prince of Ethiopia, a eunuch.

I would not say that baptism is not by immersion, but that immersion alone should not be considered baptism. The next word in the above eighth verse is "water." This evidently refers to the water of baptism in which John, the baptizer, baptized Jesus. God acknowledged this act by having a dove appear upon the head of Jesus and having a voice from the heavens say, "This is my beloved Son, in whom I am well pleased."

The third word of the same verse is "blood." This evidently refers to the crucifixion of Jesus, when a crown of thorns was pressed upon His forehead and streams of blood flowed over His face. The conception, the baptism, and the crucifixion of Jesus are thus clearly depicted in the eighth verse of the fifth chapter of First John.

We go back to the last chapter of Zechariah and the first chapter of Luke to find light upon the conception of Jesus. In the latter of these chapters the annunciation of the Christ-child was made by God's angel. Jesus was the only begotten Son of God, begotten by the Holy *Pneuma*, the Holy Breath. God breathed upon Mary His divine breath, and she became the holy mother of the divine Child. The

baptism of Jesus is fully described by Luke. The death of Jesus on the cross is likewise fully given by Luke and the other Evangelists.

1 John 5:7 of the Authorized Version tells a sad story. It was found by early Bible scholars and the revisers of the New Testament that this language, which speaks of three beings in the heavens virtually as God, the Father; God, the Son; and God, the Holy Ghost, was not written by John at all. It is entirely omitted from the revised New Testament.

Parallel words are found in Matthew 28. The same young man who worked his words into the Epistle also showed his hand in the Gospel. God, the Father; God the Son; and God, the Holy Ghost, are foreign to Bible language. God Himself was truly the Father of us all. Jesus was the Son and was truly able to say, "My Father is greater than I." The Holy *Pneuma* represents God's greatest power. Under that term God did all things.

## A VIEW OF THE BIBLE

WILLIAM A. SUNDAY has pictured the oneness of the Scriptures in vigorous and beautiful fashion. "Twenty-two years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hang on the wall. I passed into the music-room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel.

"I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the lily of the valley's sweet-scented spices filled and perfumed my life.

"I entered the business office of Proverbs and then into the observatory room of the prophets, where I saw telescopes of various sizes pointing to far off events, but all concentrated upon the bright and morning Star that was to rise above the moonlit hills of Judea for our salvation.

"I entered the audience-room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke, and John; passed into the Acts of the Apostles, where the Holy Spirit was doing . . . work in the formation of the infant church. Then into the correspondence-room, where Paul, Peter and John were penning their epistles. I stepped into the throne-room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all his glory, and I cried:

"All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown him Lord of all!"

—Selected.



## S O S

*Continued from Front Page*

Most assuredly. And present-day facts with ever-increased thunderings reverberate in living testimony that *God is true, that His Word is sure.*

True. The lethal poisons of the lecherous motions of the race have so blinded the eyes to true justice that the masses are nearly insensate to God.

Seek God's righteousness?

How shall the average man or woman, boy or girl, unless some one show him or her? "How . . . 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?"

If conditions ever called to Christians to "come over and help" those in the wild-rushing, rock-dashed current of godlessness, it is today. It is a day for Christians to *show their faith by their works.*

Useless? God foresaw the great falling away?

Yes. And what He saw is more and more coming to pass. But where did He ever teach that? Therefore, would it be useless to sacrifice in holding aloft the standard of God's righteousness, of Christian loyalty? Not at all.

President Hoover, addressing on November 5 the opening session of the Citizen's Conference on the Crisis of Education, is reported by the press to have said, among other things, "Our nation faces the acute responsibility of providing a right of way for the American child. In spite of our economic, social, and governmental difficulties, our future citizens must be built up now." He closed his fine appeal with the words, "Above all, may I ask that throughout your deliberations you bear in mind that the proper care and training of our children is more important than any other process that is carried on by our government."

In harmony with many others, President Hoover exalts education to first place. But, Christians, is not a knowledge of God and of His righteousness the tip-top of all education? Is there anything more important to anyone than a true knowledge of God and of His righteousness?

Church of God, awake! There is so very much to do in these days of increasing godlessness. If only one half of the money lost in the last three or four years by the people of the Church of God, through deflation and failure of investments, had been lost by investment in Christian service, an ever *increasing* work would have been built. Besides, each one would be a better Christian today, and quite likely, would be enjoying more of God's blessings.

But there still is much strength laid by. *Let us use it* to warn others of our times and instruct them of God and His Son. Some will hear, and the workers will be strengthened. Yea, not a few are hungry for the word of righteousness and of life.

Man's greatest need is a true knowledge of God and of Christ. God's one only human agency to convey that knowledge is the Christian.

*If we are Christian, let us use our time and power and*

talent of life in learning and *doing* Christian service. Let us strive with all our power to save some out of the storm-tossed ocean of godlessness. Let us heed the S O S calls from the mighty deep.

## TOWARD THE ETERNAL

ARTHUR SCHNITZLER, famous Viennese dramatist, tells an interviewer that he is very well satisfied with the existing universe except for the fact that man's span of life is altogether too short. The interviewer thereupon asks him if he would be content with a life the length of Methuselah's; and Schnitzler tells him that he would not.

"What," he asks, "are a thousand years compared with eternity?"

Probably most of us have much the same notion as Schnitzler, and this can hardly be encouraging to the medical specialists who are using every resource of science to add a mere ten years or so to our life expectancy. They can expect scant thanks for that. Nothing less than an eternity of living will ever satisfy us. We call ourselves religious and profess an abiding faith, but death remains a mystery which we are not willing to solve.

This, of course, makes for unhappiness. If we could once become reconciled to the fact that life is short and its joys fleeting, we could get along with a great deal less misery. That would seem to be the reasonable thing to do. We cannot live forever; why not admit it, make the best of it, and look for peace and contentment in the days that remain to us, instead of bustling about making ourselves and our fellows miserable by trying to cram the earth and all the heavens into a few short decades?

Unfortunately or otherwise, we are not reasonable creatures. There is in us somewhere a wholly irrational spark that refuses to concede that we are made of clay. Our imagination gives us a glimpse of the things that might be possible for us if we were only given the time to accomplish them, and we never can be satisfied with anything less. Immortal life, universal brotherhood, never-ending peace, happiness for every human being—these are some of the glittering dreams that we have built to plague ourselves.

The quick years pass and generations of men vanish and are replaced by their children, but always these dreams remain. And from being creations of our own desire, these visions end by becoming our masters. They compel us up and on, plague us, make us unhappy, keep us from resting—and little by little we bring them toward realization. We lift ourselves by our bootstraps. Our discontent with life as it is leads us to the colossal task of remolding it into what it ought to be.

Nothing less than eternity and infinity will ever satisfy us; and that extremely unreasonable attitude is precisely the reason why we may look on the future of the race with hope. We are climbing because we are too fine to accept any place than that of master of all creation.—*Selected.*

## SILVER AND GOLD HAVE I NONE

By Harry Goekler

IT WAS the hour of prayer. From every direction people were coming to offer their prayers to God in the temple. Among these were Peter and John, who, along with the rest of the disciples, spent much time in prayer and devotion. Walking side by side, perhaps talking over some of the events of the day, they approached the gate of the temple called Beautiful and started to enter, when their attention was arrested by a man lying by the side of the gate.

This man had been lame from birth, and every day he was carried to the gate Beautiful to ask alms of the people. Seeing Peter and John about to enter, he asked alms of them, so causing the two disciples to observe him.

Peter, fastening his eyes upon him, said, "Look on us." The beggar naturally thought he was going to receive some money from them, but what was his astonishment to hear Peter say, "Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." And the record says that Peter took him by the hand and lifted him up, and immediately he was able to leap and walk.

For many long years this beggar had been afflicted. For many long years he had depended upon charity. But now all was changed. Whereas before he had received money from kindhearted individuals, now he received strength to walk. What a blessing! And all because a certain man named Peter had given him, not silver and gold, for Peter had none, but the healing power of Jesus.

There are many of us today who find ourselves financially unable to render assistance to those less fortunate than we. Because of this fact, we often say, "What can we do to help when we haven't any money to give?" But let us remember that it is not always money that renders service. A kind deed, a friendly word, a helpful act, these all go to make our lives lives of service. Oftentimes a small act of kindness or a word of cheer will do much to lighten the load for some one else. The giving of material gifts such as money and food is very essential, but many of us cannot do that.

The world today is greatly in need of help, not only from a material standpoint, but from a spiritual as well. Many of us who lack financial prosperity make up for this deficiency by an abundance of spiritual possession. Inasmuch as a true Christian should be ever willing and ready to serve in a spiritual capacity, it behooves each of us to give to our fellow citizens, not only financial assistance, but spiritual assistance, also. Like the noble apostle of old, we should say, "Silver and gold have I none; but such as I have give I thee," whether this be by word or deed.

"THE reward is only to those that conquer. Let us conquer."—A. E. Hoskins.

## A CORRECTION

EVERY effort is made by our proofreaders to prevent mistakes, every article receiving at least four readings before it reaches our subscribers; yet in spite of this extreme care a mistake is sometimes made. Such errors are often due to a lack of clearness in the article itself, which the proofreader endeavors to correct. At other times they are the result of a "slip" on the part of proofreader or printer. We are glad to correct such mistakes when our attention is directed to them, although we regret to find by investigation that very few people ever turn back to the number in which the mistake occurred to notice the change.

In an article entitled "The Giver and His Gift," which appeared in the Christmas number, the word "not" was omitted in the opening clause of paragraph three—"This sad fact is (NOT) accounted for." The meaning of the author is in no way changed by this omission, but even strengthened, fortunately, as it is obvious that the author is speaking of those who hold the common view of evolution. THEY account for the existence of polytheism and of all religions on the false basis of evolution.

A second more misleading error is found in the same article, paragraph four, where Brother Judd is made to say (line 4), "not a single PERSON worshiped Jehovah." The word "person" should have been "nation," which changes the thought considerably. We regret these errors.

The area of the Sahara desert, 3,500,000 square miles, is nearly that of the United States including Alaska. Its greatest length is 3,200 miles. In the not far distant future, God informs us that there is to be a glorious change to take place in that sterile region.—Isa. 35:1; 43:19, 20.

—S. E. Haney.

## FEAR AND THE SUPERMAN

"Today much of the world is frozen stiff by fear," says *The Christian Victory Magazine*. "Like a paralyzed rabbit before the onflying hawk, the world is smitten; and it cries pitifully for a deliverer. But it does *not* cry in repentance for the Deliverer it crucified. How dreadful will be that fear when the very powers of heaven shall be shaken? When the actual time for the Antichrist arrives, the world will be distraught with troubles (and the condition will be much worse than it is now) that it will welcome the superman with outstretched arms. Antichrist will not cause and produce the Great Tribulation; but the sinful and upset condition of the world will produce the Antichrist.

"The world is rapidly becoming unified; economically now; before long, politically and religiously. Out of this demand for world-wide union will come the Antichrist. 'The effect of modern inventions,' said James Russell Lowell, 'is to give mankind a common nervous system.' 'Things are rapidly moving,' says H. G. Wells, 'to the world unification of credit and currency.'"

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"AND THERE CAME A VOICE FROM HEAVEN, SAYING, THOU ART MY BELOVED SON,  
IN WHOM I AM WELL PLEASED."—MARK 1:11.

### THE TRIPLE NAME

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28:19.*

MATTHEW 28:19 is always quoted as a strong proof of the trinity because it is supposed to contain a trinitarian formula for baptism given by Christ.

But you will notice before starting that it does not read, "names," but "name." Believers are not to be baptized into three names, but one. It will also be observed that there is no evidence whatever here to show that the Father and the Son are the same Person, or that the Holy Spirit is a person at all.

The Father is the only true God (John 17:3), of whom are all things (Romans 11:36); the Son of God is the Christ, neither co-equal nor co-eternal with God (John 14:28); the Holy Spirit is the influence of God, co-eternal, to be sure, but not a separate person.

We are not left in the dark as to what this name is which is the common property of Father, Son, and Holy Spirit. It is the name of Jesus the Christ. The disciples understood it so, for they always baptized in (into) the name of Jesus Christ. Acts 2:38; 8:16; 10:48; 19:5; Romans 6:3; Galatians 3:27. There is no instance of their having ever used the triple name or any other name than that of the Lord Jesus.

It is the name which He received of His Father, by which He was exalted above all in heaven and earth. Philipians 2:9, 10; Hebrews 1:4. In that name alone is every Christian service to be performed (Colossians 3:17; Acts 4:12) and the apostles always used it. Acts 3:6; 4:7, 10, 12; 5:38-42; 9:27, 29; 19:13.

1 John 5:7 is also considered a proof of the trinity. This verse is considered spurious by every reputable authority, being absent in the oldest manuscripts and therefore omitted in all the improved translations.

—Senior Lesson Book II.

IN connection with the publication of the special Jewish number of THE RESTITUTION HERALD, do not forget the children. Buy *The Hebrew People* and teach them, also.

### BEATITUDES

WHEN he sawe the people, he went up into a mountayne; and when he was set, his diciples cam unto hym. And he openned his mought, and taught them, saynge, Blessed are the poore in sprete, for theirs is the kyngdome off heven. Blessed are they that morne, for they shalbe comforted. Blessed are the meke, for they shall inheret the erth. Blessed are they which hunger and thirst for rightewesnes, for they shalbe filled. Blessed are the mercifull, for they shall obteyne mercy. Blessed are the pure in herte, for they shall se God. Blessed are the maynteyners of peace, for they shalbe called the chyldren of God. Blessed are they which suffre persecucion for rightewesnes sake, for theirs ys the kyngdome off heven. Blessed are ye, when men shall revyle you, and persecute you, and shall falsly say all manner of yvell saynges agaynst you ffor my sake. Reioyce, and be glad, for greate is youre rewarde in heven; for so persecuted they the prophets which were before youre dayes.

*This quaint version of the Beatitudes is from William Tyndale's translation of the Bible in 1534.*

### YE NOBLE WITH THE GREAT SOUL

Ye gallant Noble: This is certainly the life to live, basking in the glory of the greatest court of earth. I know the King would like to have more good and loyal nobles in his court. I know of a good prospect. I will go and show him from the sacred records of the past how splendid is the calling of the nobles of the King.

The Berean Noble of great price: Yes, the greatest thrill in this life comes because we are able "to sit together in heavenly places," with our Lord "in the midst." I know that God wants others also to enjoy that privilege, but before they will do it they will need to be trained. I know a friend I can train if I keep at him until he is won. So let us take up our tools, Bereans, the ones given us by God, and let us plant, let us water, knowing that it is God that will give the increase.

—Cecil Smead.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Jesus of Nazareth went about doing good."*—Acts 10:38.

## HOW TO USE SUNDAY

PERHAPS some of you little folks who read this page have often wondered just how Sunday should be spent, what should be done on that day, and what should not be done. Let us see if Jesus can answer the question for us. You know, He was able to talk to doctors and lawyers when He was only twelve years old and He always had an answer for every question that was asked Him.

In Jesus' time, as you know, what we call Saturday was the day that was set apart from the other days of the week in which to especially honor God. We set apart Sunday to honor Him, because it was on the first day of the week that Jesus arose from the dead.

One Sabbath day Jesus and His disciples, perhaps returning from services at the synagogue, were walking along a little path that bordered on a field of grain. As they walked along they reached out and picked a few handfuls of grain and ate them, for they were hungry.

The Pharisees (you remember, they were the ones who were always finding fault with Jesus) said that it was wrong for the disciples to pick the grain because that was work. These Pharisees had such hard hearts that they didn't even feel sorry for some one who was hungry. They were not much like Jesus, were they?

Jesus asked them if they had not read what David did long ago when he was hungry. That must have made them feel ashamed of themselves, because they boasted how much they read the Scriptures.

Then that wonderfully kind Savior, knowing these wicked men were watching Him, on another Sabbath day saw a man at the synagogue services who had one hand that was all shriveled up so that he couldn't use it at all. Was He afraid of these hardhearted Pharisees, and did He pass the man by without a glance?

While they were all watching Him, Jesus told the man to step out from the crowd so that all could see how badly he was crippled. Did they feel any pity for the poor man? No, indeed, they glared right back at Jesus and him.

Then your Savior and mine bravely told the man to stretch out his arm, which he promptly did. Lo and behold, his hand was just like the other one! And the cruel Pharisees went out and plotted to make away with Jesus.

But nothing or nobody could stop Jesus from doing

good, feeding hungry people, healing crippled ones, and preaching the gospel. And these were some of the things He did every day in the week and on the Sabbath, too.

Now we can't heal crippled people as Jesus did, but we can love them and be kind to them in other ways. And while perhaps we are too small to feed people, we can run errands for mother so that she can get her work done earlier and find time for rest or for doing many nice things she would like to do.

Look in the book of Luke, chapter 4, and read verse 16. It tells you that Jesus had the habit of going to the synagogue on the Sabbath, doesn't it? Going to the synagogue in those days was the same as going to church is today. That's a pretty good habit to have, don't you think?

Let's each one of us, as soon as we are old enough to talk, ask mother and father to take us to Sunday school and church every Sunday. Many of you, I hope, will be there every Sunday even before you are old enough to talk. Then you'll have the habit, sure enough, won't you?

And those of you who do not live near enough to go to church, ask mother to have Sunday school right at home in the living room. You might invite your little neighbors to come over and learn about Jesus, too. Soon you'd have a regular Sunday school.

One of the things you might do this very Sunday afternoon is to get father to take you to call on some little ones who do not go to Sunday school and invite them to yours next Sunday. And if you know of some one who can't get out you can call and sing some pretty songs or tell about your Sunday school. Oh, there are so many things you can do on Sunday that you don't always have time for on school days.

Remember, Jesus went about doing something nice for somebody all the time. Let's see if we can't be like Him.

### FIND OUT:

If corn such as we have grows in Palestine.  
What kinds of grain grow there.

### FOR YOUR SCRAPBOOKS:

Draw a picture of your church; cut out as many little folks and big ones, too, as you can find, and paste them on the sidewalk and steps. Paste a row of automobiles along the street. Write at the top, "Lesson 5," and at the bottom, "A Good Habit."

# With Our Sunday Schools

LESSON 5. — January 29, 1933

## JESUS AND THE SABBATH

Mark 2:13 to 3:6

Devotional Reading: Psalm 122

### GOLDEN TEXT

The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.—Mark 2:27, 28.

### A STUDY OF THE SUBJECT

**Topic:** Jesus and the Sabbath.

**Aim:** To lead the pupil to see that the doing of good is right regardless of time or place.

**Basic Truth:** "God . . . hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Cor. 3:5, 6.

**I. The Sabbath a Day of Rest.** (Mark 2:27, 28.) The word "sabbath" first occurs in Exodus 16:23 and is said to be a holy day of rest. "Commonly the word sabbath includes the thought of weariness, which calls for 'rest,' and not infrequently is this its true meaning," says Eld. S. J. Lindsay in his excellent little work on the subject. According to Ex. 35:2, 3, its purpose was to provide an opportunity for rest after labor; and so "the sabbath was made for man." Cf. Ex. 20:8-11; 5:14.

**II. The Sabbath a Test of Obedience to Israel.** (2:23-26.) The observance of the Sabbath was a part of God's covenant with Israel by which He tested their willingness to obey Him. Cf. Exodus 34:28. It was applied only to Israel and those who joined them by circumcision. Cf. Isa. 56:6; Ezek. 20:12. It was never applied to Gentiles, nor do we find any reference to Sabbath-keeping as a test of fellowship or requirement of service following the establishment of the church of Christ. The Christian has other obligations to observe, like baptism and the Lord's supper; but keeping the Sabbath is not one of them.

**III. The Sabbath an Opportunity for Service.** (3:1-6.) Not yet having been nailed to the cross (Col. 2:8-17), the law was still in force when this miracle was performed and must be fulfilled (Matt. 5:17-20). The scribes and Pharisees kept the letter of the law, but Jesus observed and taught the spirit of it. The man with the withered hand provided Him with an opportunity to illustrate His interpretation of the law in a practical way.

**IV. The Christian Sabbath.** Although he is not commanded to observe one day above another (Rom. 14:5, 6; Gal. 4:9-11), the Christian finds pleasure in setting apart one day each week for the service of God; and on that day he is at liberty to do any manner of good for others in the name of the Lord.

### PRACTICAL APPLICATIONS

The Master went throughout all Galilee doing good. His Samaritan work was not confined to any one day or set of days. Our lesson teaches us that it was lawful under the Mosiac code to do good on the Sabbath day.

The Seed that came to fulfill the law placed His stamp of approval upon a good act on the Sabbath day. However, this act of mercy on the Sabbath day by the Master should not be used as an opening wedge to desecrate a day set aside for worship and rest. It is lawful and right at all times to do good, but it is not right or justifiable to put off "acts of goodness" to the day of worship when such should be and could be done during the six days of labor. Often people so liberalize the day of worship and rest that it is difficult to distinguish it from a regular work day. Do good, but do not leave all of this "goodness" to be done on a day of worship.

Sunday is not the Sabbath. It is the first day of the week. It does not commemorate creation, but resurrection. Christ was raised on the first day of the week; we worship on that same day. It is not and never was intended as a day of pleasure for Christians. Many professed Christians and the world use it as a "day of pleasure," but not true Christians. Pleasure is not conducive to spiritual life. A person that spends his day in golfing, tennis, boating, hunting, fishing, or at the beach is in no mood or spirit to worship the Father in spirit and truth.

Which rests a person the more, a day of meditation or visiting with those of like precious faith or a day of pleasure with the crowds? Which atmosphere is the most conducive to spirituality? Discuss the type and kind of spiritual life possessed by most people who are pleasure-minded.—C. E. R.

### THE GOLDEN TEXT

"The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath."—Mark 2:27, 28.

The Sabbath was given to the children of Israel for a sign between them and God, and they were commanded to keep it throughout their generations. There was a death penalty attached for those who did any work on that day. No wonder the Jews found so much fault with Christ for doing things that for them were absolutely against the Father's will. The Sabbath was a covenant between God and the Israelites and was made to teach them that it was the Lord God who sanctified them. See Exodus 31:12-17.

When Christ, the Son of man, came, things were different. Christ was not under the law of the Sabbath; therefore, He was greater than the Sabbath. Christ must have been trying to teach His greatness and that He came from God that He could say, "The Son of man is Lord also of the sabbath."—L. A. R.

### YOUNG PEOPLE AND ADULT

It should be remembered that Hebrew has no possessive form as there is in English. "Day of the Lord" is the possessive case in Hebrew just as "Lord's day" would indicate the possessive case in English.

According to Isaiah 2:12-22, the day of the Lord is a time when: the proud and lofty are brought low; the idols are destroyed; the ungodly hide in the rocks and caves of the earth; God shakes terribly the earth. Isaiah 13 speaks of the day of the Lord as a time of destruction from the Almighty; sorrow; darkening of the sun and moon; punishment when men and children shall be thrust through and wives ravished; destruction for Babylon.

One should study Joel for additional ideas. It will be noticed that it is going to be a time of crop destruction, starvation of people and cattle, fire and destruction, war and bloodshed. More details of the picture of God's wrath are found in Zephaniah 1:7-18. From Zechariah 14:1-11 it is evident that the day of the Lord will extend through the period of His wrath even to the end of the thousand years. It is then a period of wrath and a much longer period of blessing.—H. A. S.

### INTERMEDIATE CLASS

God had given Moses, besides the ten commandments, some rules by which the people might regulate their lives, all of which were for their welfare. But the Pharisees, the strictest set in keeping the law in Christ's day, had added many more of their own—so many, in fact, that they overlooked the good God intended for man; and their laws were a continual succession of "don'ts." For what two good deeds which had been done on the Sabbath did they criticize Jesus and His disciples in today's lesson? The Pharisees continually tried to catch Jesus doing something on the Sabbath which their endless laws forbade in order to get rid of Him.

If we think of our Sabbath—Sunday—as a day on which we "can't" do some of the things we do on other days, the day is spoiled for us. Let us think of Sunday as a day set apart from the other six on which we may do some of the many helpful, noble things for which we may not have time during the week. On this day we should attend church and Sunday school, not because it is our duty, but because after a week of study, work, and other activity, we need the change, the rest, and the worship that we find there.

**Special problem:** With your teacher's help find something your class can do on Sunday such as calling on absent members, taking flowers to shut-ins, visiting those you might interest in attending Sunday school.—M. G.

# AMONG THE CHURCHES

## GRAND RAPIDS, MICHIGAN

God is continuing to bless our little church here with rich blessings. As these lines are written, our meetings with Bro. Magaw present are well along in the second and last week; and the church is being strengthened and encouraged by this special effort.

In addition to the three adults who came forward on January 1, three splendid young people came on Sunday, the 8th. Five were baptized Tuesday night, January 10, and another baptismal service will be held before the meetings close. The five baptized were: Mr. and Mrs. Howard King, 146 Exchange, S. W.; Mrs. Helen Brauer, 225 Abbie, S. E.; Miss Doris Conrad, 3715 Keyes Ave., S. E.; and Miss Isabelle Eaton, 147 Walter, S. E. The church is happy to receive these five people into fellowship, and prays God's richest blessing to be ever their's.

It is a pleasure to have Bro. Magaw with us. He is giving us some splendid sermons, and the church appreciates the opportunity.

F. E. Siple, Pastor.

## MORA, MINNESOTA

We have many things to be thankful for in the Lord's work at this place. At present services are being held in town at the Ericksons Chapel each Friday night. Regardless of the weather, our people are faithful and are indeed "reaching forth to the things that are before" them.

By the kindly hand of our State Conference we receive help. It is paying the Chapel rent. The church is very grateful to it for its kindness. A motto in practice: "Living for Others." Sacrifices are being made that this important work may go on. God bless and help them of this community and state that their efforts will not be in vain.

Only last week I came back home from this place with the back of our "Model T" filled with good things to supply our physical needs. The Ladies' Aid gave us a beautiful warm quilt and a small rug. The other things consisted of vegetables, meat, cream, butter, and canned foods. These things were given and accepted in the name of our Lord Jesus Christ.

Sr. Wm. Eklund, one of our faithful ones, met with a terrible accident by gasoline explosion in her home. She was badly burned about her hands and face. She smiles through her pain with trust in God and is getting along very well.

May we as a people ever watch for His glorious appearing. "Surely, I come quickly; Amen. Even so come, Lord Jesus." God bless the work, of our dear N. B. I. and throughout the world.

A. E. Hoskins.

## OUR UNPAID WORKERS

We doubt if many of our readers are aware of the many unpaid workers who devote their efforts to producing The Restitution Herald. We pay for no manuscripts, all that we publish of original writings are contributed by authors who give of their time and ability that you may enjoy the spiritual and intellectual feast which they so ably prepare. Of course this work requires a great deal of time and research on the part of these generous contributors to the common good, yet it is gladly and freely given in the Master's name for the advancement of His truth. Do not forget these servants of God in your prayers.

## CONFERENCE NOTICE

The quarterly meeting of the Northwestern Conference of Oregon and Washington will be held March 2 to 5 at Felida, Wash. Many interesting sermons on prophecy will be delivered. It is to your advantage to attend your meetings. Everyone welcome.

Gladys Barber, Secretary.

## BRUSH CREEK TO GRAND RAPIDS

Sunday, January 1, saw the Brush Creek (Ohio) congregation hopeful and zealous for the new year. The encouraging features of the work well outweigh our discouragements. In the afternoon it was our privilege to baptize Bro. Elgin Curtis, and at the evening service he was welcomed into the church.

On the following Tuesday, Jan. 3, at 4:30 a. m., we started on our way to Grand Rapids. Bro. Samuel Hoke of Dayton kindly drove his car up here for us. Since our arrival we have made our home with Bro. and Sr. F. E. Siple and family, though many others have also entertained us in their homes. From the outset there has been a good interest in the series of meetings which are still in progress at this writing.

Bro. Siple is a busy pastor, and his congregation is growing rapidly. Two hundred fifty-seven were in Sunday school on Sunday, Jan. 8. Several young folks have already been baptized and others are to be baptized on Sunday, the 15th. Bro. Siple will report more fully of the meeting after its close.

Sydney E. Magaw, Evangelist.

## HELPING FUND

Mrs. Mary E. Good \$14.35

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Charles M. Updike; Mr. and Mrs. Harold Starbuck; Ida F. Orem; Mr. and Mrs. John E. Miller; Mr. and Mrs. D. W. Kirkpatrick; Mr. and Mrs. Delos Andrew; Anna Mae Bottolfs; Myrtle Oliver; Mrs. Luella Caples; Amy L. Young; Mrs. D. W. Brown; Mrs. Seraphine Cleek; C. A. Smead; W. A. Reid; Leota Hanson; Mrs. Arra Hanson; Florence Hanson.

## N. B. I. CONTRIBUTIONS AND CHRISTMAS OFFERINGS

Mr. and Mrs. Olaf Lewis \$23.00  
Niagara Falls Church 14.00  
Mrs. H. H. Harrington .60  
Cecil Smead 10.00  
South Bend Sunday School (Christmas) 10.00  
Mr. and Mrs. John Miller (Christmas) 1.00

Total \$58.60

## HERALD RECEIPTS

Helen Porter; Mrs. Frank Rogers; Mrs. G. R. Booth; Mrs. W. H. Eidemiller (for self and another); George Jones; Alta King; Mrs. Ada Updike; Lottie E. Young (for self and another); Mrs. Clara L. Stewart; Mrs. Pauline Chapman; Mrs. Edith R. Burke; Stephen Walker; Mrs. Clara Chaffee (for another); A. E. Renneker; Mrs. Geo. W. Young; Mrs. D. W. Brown; Mrs. R. V. Gardiner; Mrs. Paul Magnus (for another); Mrs. Wm. Ling; Mrs. Olaf Lewis; E. R. Drabentstott; J. D. Jeffries; R. H. Judd; H. W. Patterson (for another); S. S. Claussen; S. P. Dismukes.

## DIXON, ILLINOIS

The Sunday school of the Church of God in Dixon was very encouraging during the past year. To make it more encouraging the coming year we are asking each and every one who is a member of the school, from the youngest to the oldest, to be present at every session. Bro. Wm. Ford, our superintendent, has worked hard to increase the number enrolled and to have better regular attendance. To do this he adopted the plan of giving banners to the classes for perfect attendance, and to classes for the best average attendance. This plan has helped much. Reward pins were given to eleven for perfect attendance during the past year. During the coming year a button for perfect attendance will be given at the end of each quarter.

The election of officers resulted as follows: superintendent, Bro. Wm. Ford; assistant-superintendent, Bro. Payne; Sr. Grace Drew, secretary; Sr. Agnes Eckert, treasurer.

Bro. Conner gives us some splendid sermons on the first and third Sundays of each month. The attendance at the evening services has been very good.

Sickness has kept some of our number away during the past month. Sr. Emma Kelly, who has been very sick, is able to go out again and is slowly gaining in strength. Her sickness has lasted all winter. Sr. Payne, one of our faithful sisters, has taken very good care of Sr. Kelly and Sr. Bertie Drew.

Grace Drew, Secretary.

The Sewing Circle of the Dixon church will continue to meet semi-monthly during the coming year. The first meeting of the new year was held on Tuesday, Jan. 10, at the home of Sr. Ella Gorman. There is always a fine attendance and all are kept busy as bees sewing for the Red Cross. Many garments for women and children were finished Tuesday. During the business session in the afternoon election of officers was held, which resulted in all officers being retained for another year. They are as follows: president, Edith Miller; vice president, Agnes Eckert; secretary, Lila Wagner; treasurer, Leva Missman. The ladies are looking forward to another busy and profitable year under the capable leadership of Mrs. Miller. The next meeting of the Circle will be held on January 24 at the home of Sr. Mary Goodyear, Brinton Ave.

Lila Wagner, Secretary.

## A WIDOW'S MITE

There comes to the office from time to time contributions to the Lord's work that touch our hearts with deep emotion. For example, just the other day a friend sent us "a widow's mite" from far away Alberta, Canada, together with the following information concerning it. The contribution consisted of sixty cents "to help along a little," and was from a widow "who has not sufficient food, clothing, and other necessities of life," according to our correspondent who sent the money for her, "but is always anxious to do what she can. She earned this money by patching the clothes of some men, and it truly represents 'the widow's mite.'"

May God bless abundantly this dear sister for the love and sacrifice she manifests and for her splendid example to us all.

**SOUTHERN CALIFORNIA**

Our Bible Class in Pomona on Sunday evenings has embarked upon a series of regular evening church services. Beginning Sunday evening, January 15, Bro. Cecil Smead will give the sermon; and then for seven Sundays following there will be a sermon by Bro. Geo. Lichty. These sermons are to be followed by a period of open forum discussion led by various members of the congregation. We hope that this will develop into a very interesting series of meetings.

Sr. Saylor's niece, Martha Stidham, was married at the "Wee Kirk of the Heather" in Forest Lawn Memorial Park at Glendale, on Thursday evening, January 5. Sr. McLeod played the organ, and Sr. Moore sang. The ceremony was attended by most of the Los Angeles congregation, who also went to the reception held at the home of the bride's parents in Palms.

The Los Angeles congregation is planning a "Prophetic Conference" to take place the first Sunday in February. Plans for the occasion are not yet definite, but we feel sure that the people here will enjoy it very much. The last one that was held took place last year, at which Bro. Young of San Diego was the principal speaker.

The pastor has found a great deal of difficulty in gathering materials for a sermon each Sunday for the younger members of the congregation and Sunday school, which we call for want of a better name a "sermonette," and so has hit upon the idea of having the younger ones give a talk each Sunday to the congregation upon some fundamental doctrine. Bro. Bradley Crundwell began last Sunday by ably presenting his reasons for believing in the near return of Christ to the earth in actual bodily, visible form.

We were much pleased to have present with us Sunday many of the Long Beach people to help to swell our crowd. Also, Sr. Orem from Redlands has come for her annual vacation days in Los Angeles and vicinity. She will be present, God willing, at church services for the next few Sundays. The return of Bro. Ward from his many wanderings has brought back to Sunday school many of those younger members from the church neighborhood who have been absent. We hope Bro. Ward will stay with us if it be for no other reason than that he is able to get these children to come.  
Norman John McLeod, Pastor.

Owing to a number of the members being out of the city on the first Sunday, the annual business meeting of the church was postponed to the second Sunday, Jan. 8. The following officers were elected: elders, Bros. J. E. Hammond and E. C. Railsback; deacons, Bros. A. L. Brady and C. L. McCallister; secretary, Sr. Emma C. Railsback; treasurer, Bro. John Saylor.

Sr. Jessie Scroggs, who has been under the doctor's care for the past three months, is greatly improved and is planning to return to work about Feb. 1.

Bro. Cecil Smead, pastor of the Burr Oak, Ind., church, is sojourning in Southern California for a few weeks, visiting relatives and friends. He is teaching our Long Beach and Los Angeles Bible classes, to the enjoyment and edification of all in attendance.

Sr. Thelma Moore and little sons, Dean and Jerry, are in Los Angeles for a brief visit.

Bro. and Sr. Railsback had the pleasure of a visit with Bro. George Renner and family of Wheatland recently while on a business trip to Chico. Sr. Railsback gave a Bible lesson to the young people, some of whom are desirous of becoming obedient to the gospel message as soon as arrangements can be made for a visit to Los Angeles.

An evening was also spent in the home of Sr. Levona Thompson and family of Tulare, talking of the prophecies which indicate that the coming of the Savior draweth nigh. May the Lord bless these isolated ones.

Sr. Harriet Shepherd and Sr. Ida F. Orem of Redlands have been able to be in attendance at services since the beginning of the year.

Bro. and Sr. John Saylor have been spending the holidays with relatives and brethren in Arizona. Sr. Laura McCallister recently enjoyed a visit with her sister in Chico.

Our new Sunday school officers are: Bro. George Rahn, superintendent, and Sr. Mildred Stantial, secretary-treasurer.

**OUR SPECIAL APPEAL**

To date	\$1488.00
Mr. and Mrs. John Miller	10.00
Mary E. Hatch	2.25
A Friend	100.00
Another Friend	100.00
<b>Total</b>	<b>\$1700.25</b>

**MUTUAL SERVICE**

Here's a tip: If you have been attending our church, and are interested in the things we teach and stand for, you'll enjoy reading our weekly magazine, The Restitution Herald. Each issue has a children's page, a Berean page, a page of timely and thought-provoking editorials, the week's Sunday school lesson, and many inspiring and scholarly articles on Bible themes. It is a religious journal that is interesting and different. It will visit your home every week for a whole year, to new subscribers for only \$1.50. The pastor will be glad to explain further, or you can send directly to the publishers the National Bible Institution, Oregon, Ill., who will be glad to enter your subscription.—Golden Rule News, Cleveland, Ohio.

**BETWEEN YOU AND ME—**

The annual reports of the various local churches throughout the country are encouraging. The public is taking much interest in prophetic themes these days, as should be the case.

Bro. Stephen Walker of Toulon, Ill., writes, "I am surely well pleased with the paper. It contains much food for thought." We are glad that so many find help and encouragement in these pages.

Bro. S. E. Boyer, Pelton, Va., writes that he is suffering greatly with pain in his limbs and asks our prayers for his relief. Will others join with us in petitioning the Father on his behalf?

Bro. and Sr. Glyn Starbuck of Rockford, Ill., expect to leave Thursday of this week for Southern California to remain until spring. Their address will be 1721 Court Ave., South Pasadena, Calif.

The special meeting at Grand Rapids has already resulted in several baptisms as well as in increased general interest throughout the church. May God continue to bless the earnest efforts of Pastor Siple and Evangelist Magaw in their endeavors to spread the gospel.

This week we are mailing notices to all subscribers whose subscriptions were due on or before January 1st. Should you receive such a notice after you have remitted for the paper please disregard it entirely. On the other hand, if you are behind in your subscription and can possibly renew at this time it will help The Herald out greatly.

We are grateful to Bro. M. W. Lyon, pastor of the Church of the Golden Rule, Cleveland, Ohio, for the recommendation he makes to his congregation in the last issue of "Golden Rule News." This indicates the way in which the local bulletin can be used to support the general work. The Herald in turn will continue to render to the local churches all the encouragement and assistance that it can. Our interests are mutual.

A new subscriber writes concerning the paper: "I have but one kick to register concerning The Restitution Herald: It is not large enough and does not come often enough."

The special Jewish number of The Restitution Herald to be issued January 31, will contain a large variety of articles pertaining to the position this favored people occupies in the plan of God. All special numbers are sent postpaid at five cents per copy.

Bro. Harvey Krogh, Jr., pastor of the Plum River (Ill.) church, is recovering from two operations, appendicitis and diseased tonsils. Both were performed in the Methodist hospital in Omaha. Bro. Krogh returned to the home of his parents at Blair, Nebraska on Wednesday, Jan. 11.

The Oregon, Ill., church and Sunday school held their joint annual business meeting last Thursday night, a full report of which will be published in our next issue. It is sufficient to say at this time that all departments showed a healthy growth throughout the year.

We wish to commend to your particular attention the article by Norman John McLeod, "A Cure for Depressions, Economic and Religious," which appears on page 6 of this issue. The author presents certain recent political developments in our own country in a most enlightening way. Read the article carefully.

"Land is one of the principal factors" (in the promise God made to Abraham), writes Bro. Norman John McLeod in a splendid article which is to appear in a special Jewish number of The Restitution Herald under date of January 31. Do not miss this issue.

In the same special issue Bro. A. L. Corbaley will answer the question, "Why Were the Jews God's Chosen People?" in which he presents a vivid picture of the chosen people returning to their own land. In addition to its prophetic content the article furnishes much information concerning late developments in Palestine. Remember, January 31!

## ASKING FOR BREAD, THEY ARE GIVEN STONES

ONE of the really significant, and at the same time pathetic, symptoms of contemporary life is the number of groups of followers of the occult and esoteric who meet every week in hotels and halls in our great cities. Conventional Christians know little or nothing about these seekers after "truth." Yet their number is legion; and they represent a need which the churches seem to be not satisfying.

As I have watched groups of well-dressed, cultivated folk, mostly women, sitting eager and attentive at the feet of turbaned Hindus, or of American teachers of Hindu cults, I have pondered the problem of why these things should be. Most of these talks that I have heard have been a conglomeration of sheer showmanship—inaccurate orientalism which makes one who knows the East smile at the ignorance and gullibility of the hearers—and a hodge-podge of the philosophies and religions of the decadent nations.

Stripped of their picturesque trappings, these occult teachings are only diluted pantheism, Hellenic egoism, and rituals of breathing and introspection. Most of their devotees pass from one cult to another forever unsatisfied, yet flattered by the assurance that they are not like other folk, but are a superior order of spirits and minds, qualified to be "seekers." Poor things; they have been trying to feed their souls upon stale straw, dug up from the scrap-heaps of the Orient's ancient failures.

These wandering weaklings—for one never meets a rugged thinker or thoroughly educated person among them—represent the self-pitiful group of society. Also they stand as evidence that the churches have failed to meet the spiritual needs of some sensitive souls. Unsatisfied by ordinary church services, they have turned to these poor substitutes.

Over against all occultism and self-worship (I sometimes think that the Japanese sacred Shinto symbol, which is a mirror, to be found in the holy of holies of Japan's greatest shrines, not unfairly embodies this idea of religion) may sensibly be put the clear teachings of Jesus. The Master made no appeal to the self-esteeming few, whose boast is that they are different from and superior to the masses. His message was directed to the great body of mankind, the high and the low alike, grouping them as one in their common human needs. His teaching, He declared, was understandable by the lowly and the childlike. The only ones from whom its meaning is hidden are the proud in mind and arrogant in heart. And His doctrine is best revealed by His deeds.

"There are no liars like the sensations of our bodies," says one of Kipling's characters. A deal of feeling that considers itself spiritual doubt is only physical weariness or indignation. Even John the Baptist, the forerunner, who had himself baptized and recognized Jesus, fell under the prison mood of depression, after he had lain for a time in

Herod's dungeon at Macherus. In his loneliness and suffering, he was assailed by misgivings as to whether, after all, he might not have been mistaken. Could it be that Jesus was not the expected Messiah?

Everybody understands that state of mind. Dark hours of discouragement and despair come to all of us wherein we distrust ourselves, our dearest friends, our past experiences, our work, our future, our faith itself. Usually, the cure is fresh air, exercise, and a change of scene. Once Luther's wife, according to a familiar story, appeared in mourning. The great reformer inquired the reason. "Is not God dead?" inquired the shrewd woman, thus dramatically rallying the sagging spirits of her down-hearted husband. Yes, we all can understand the prison mood of the brave Baptist. He at least had the wisdom to send messengers to Jesus to ask, bluntly and openly, the questions that were torturing his soul.

If our Lord had been a theologian, He might have written John a profound letter, buttressing His claims by quotations from Scripture and by deep logic. Instead, He merely said—wise Physician of souls!—"Go back and tell John what you have seen: the sick cured, the blind given sight, the dead raised, and the poor receiving the gospel."

Such was the habit of the Master's mind. He would have every tree judged only by its fruits. The best proof that He was the Messiah was that He was doing Messiah-work. He did what He did because He was what He was.

Christianity's unanswerable apologetic is the kind of work it does in the world. Jesus met human needs divinely; and content with these tidings, John went serenely to a hero's death.—William T. Ellis in *Los Angeles Times*.

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## A MEDITATION ON VALUES

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*By Dr. J. W. Lent*

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NOTICE that as one gets along in life one inclines more and more to the philosophical and meditative. One works and "stews and boils and toils and moils"; and after all, what does it end in but a seat by the fireside and a bone to chew on: A realization of how futile are the efforts of mankind beside the plans of the Creator. A never-changing, omnipotent, almighty God, beside evanescent, ephemeral mankind.

Life goes on, ever changing, ever new, supplied from the great inexhaustible store of the almighty loving Father. Depressions come and go, mankind has its big lights in history, great inventions change the face of advancing civilization; but over all the march of the planets is an unchanging procession, and God, the Ruler of all, supervises the dance of the atoms and "the music of the spheres." "Before the mountains were brought forth, or ever before thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."



# THE RESTITUTION HERALD

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## THE DESTINY OF THE EARTH

*"One generation passeth away, and another generation cometh: but the earth abideth for ever."—Ecclesiastes 1:4.  
"Who laid the foundations of the earth, that it should not be removed for ever."—Psalm 104:5.*

THE final destiny of the earth is a subject that should be profoundly interesting to every one. God has informed us by Isaiah the Prophet that He formed the earth, established it, and made it to be inhabited; and then He assures us that He made it not in vain, that it will be inhabited just as He intended. It was made for man and given to man. Earth is man's "mother." He was made out of her dust and is, therefore, a part of her. The Psalmist says, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psa. 115:16.

All men, however, will not inherit the earth. The Almighty has given it to all who believe in Him and lovingly obey Him, that is, do His will in preference to their own. He made what He wanted, and it just suited His purpose; and after it was made, He pronounced it "very good." He was satisfied with all the works of His hands.

In peopling this planet God would create a people *pecially adapted* to it, so that they will be indigenous to the soil. He does all things well. The idea that the earth was formed to raise inhabitants for another world is an absurd thought. In all the Book of God not a hint is given of any such thing. "Faith cometh by hearing" (or reading) "*the word of God,*" and not from the word or the speculations of men. We have but one source of information on this subject, and of necessity but one source of faith.

But when we look through the present religious systems and find that not one in a thousand considers that man's destiny is linked with that of the earth, it has a most bewildering effect. Whence comes this almost universal impression? It is not a divine idea—God does not now miraculously instruct people; and if He did, surely He would not contradict His Word by a miracle! He has *not* said He would transport the inhabitants of this world to another one; but He *has* said that that portion worthy of it—the righteous—should "inherit the land, and dwell therein for ever."—Psalm 37:29.

Jehovah, speaking by Daniel, declared that the kingdom

He would set up under the whole heaven should be "given to the people of the saints of the most High" (Daniel 7:27), and speaking by Jesus said that "the meek . . . shall inherit the earth" (Matthew 5:5). "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Proverbs 2:21, 22.

As to the possibility that the righteous leave the earth, He has distinctly said that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."—John 3:13. On the other hand, we read in Revelation 5:10 that the righteous shall "reign on the earth." The Bible student must admit that we have scriptural grounds for our faith that our identity, as believers in the gospel, is bound up with the destiny of the earth.

How, then, may we account for the near-universality of the opposite view? Whence comes it? Heathen philosophers possessed great powers of mind, mind that nothing in this *cosmos* seemed to satisfy; and so they partially reasoned themselves into the belief that they *themselves*—their *personality*, their *ego*—survived the death of the body, which was but a temporary house for the real man to live in for a time. They were not quite sure that this was the truth; but they thought it was and hoped it was, nevertheless at times having grave doubts about any life after death at all.

It is apparent that it was from such vain speculations as these that the idea came that earth's inhabitants go to rewards and punishments immediately at death. It grew out of the heathen dogma that the real man does not die; and, supposing him to be alive, of course he must go somewhere; and imagination provided the place. It was a general acknowledgment of the truth of a lie, the first lie recorded in history, that of the serpent who said, "Ye shall not surely die."—Genesis 3:4.

That the very earth in which we live is included in the  
*Please turn to Page Nine*

# EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

*"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."—Isaiah 11:10.*

## The Editor's Prayer

BLESS, we pray Thee, our Father, our efforts to serve Thee acceptably. As the hearts of men are failing them in fear, be Thou with us Thy servants, that we may bring to them the assuring promises of a coming Savior who will relieve them of all their anxieties and establish upon this sad old earth a reign of gladness and of peace. Help us that we may persuade them to believe and to obey the glad tidings which alone can bring to them the forgiveness of sins and the joy of eternal hope.

## Religious Developments

ONE of the most interesting, and in some ways encouraging, religious developments of these last days is the widespread interest that is being manifested in the study of eschatology, the science of last things, and particularly that branch of eschatology that has to do with the coming of Christ.

Thousands of intelligent people are seriously seeking answers to the problems associated with the future as it is revealed in the Bible. They are endeavoring to marshal the facts of past and present history in the light of the Word of God and to determine thereby the approximate position occupied by the world today with reference to the focal point of all prophecy, the advent of our Lord.

This increasing concern over the return of Jesus to the earth and the events connected with it may be attributed to two major causes: first, the controversy between pseudo-science and religion, which has developed within the churches into opposing schools of thought known as the *Modernist* and the *Fundamentalist*; and, second, the remarkable changes—political, social, and material—that are taking place with such startling rapidity in these days. Both of these conditions are impelling those who still believe in the inspiration of the Bible to question their meaning from a prophetic standpoint.

The Modernist controversy has driven the believer in the supernatural origin of Scripture to study its pages with greater zeal than he has put forth for decades. And as he has approached his study under the firm conviction

that whatever he finds in the Word of God is true, he has uncovered many wonderful revelations which he had entirely overlooked in the past; and the Bible has taken on not only a new interest, but a new meaning to him as well.

As his study has progressed, to his intense surprise he has frequently found it necessary to discard, revise, or modify many of his previously held ideas. Also his faith in the great verities of the Christian religion has been strongly fortified as he comes to see in all that occurs around him positive evidence of God's presence in the world. He finds in the fulfillment of prophecy positive proof of the Bible's truth. He no longer gropes in the darkness of doubt and uncertainty, but, like Abraham of old, is fully persuaded that all that God has promised He is able also to perform.

The longer he studies the theme of the Lord's coming, the more deeply he is impressed with the wonder of it all. It is so far-reaching in its effects, so broad in its scope, so enexpressibly grand in its purposes! As the thoughtful and devout student penetrates more deeply into its meaning, he is moved to rapture and to awe.

*This is the work of God!* It could not be otherwise. It is altogether too great in conception, in accomplishment, and in eternal nature of its final purpose to be the result of man's planning or of man's doing.

The thoughtful are especially impressed with the way in which the coming of the Lord meets and answers all the great questions which trouble the minds of men; how every stratum of society will be affected by it, all races of men enriched and comforted by it. And he sees the reason why "all nations shall call him blessed."

To conceive of the coming of Christ as providing blessings alone for those who are the members of His body today is to deprive Him of the marvelous glory that the prophets declared should come to Him as the Regatherer of scattered Israel and the One who would bring peace to the warring nations of the world.

It is true that His most marvelous work will consist of raising those who sleep in Him and crowning them with immortality, but beyond that splendid accomplishment lies a thousand years of opportunity and of service before He reaches the grand conclusion of His task and turns back into the Father's hands the power and the authority He has wielded since the day it was conferred upon Him at His resurrection from the dead.

# Is the World Going Into the Hands of a Receiver?

THIS world of ours is about to go into the hands of a receiver. This is no wild, fanciful statement, but words of truth and soberness, a statement made on the highest and most reliable authority.

The world comes to this final extremity after millenniums of frightful mismanagement by those to whom its interests have been intrusted. The course of human events has been directed by neither right nor reason. Just recently, for example, the world's greatest nations poured out their wealth like water, to gain what? To gain nothing at all; but on the contrary, to engage in a four years' orgy of killing and destroying, causing incalculable loss of life and property, leaving the affairs of the whole world upset. Fourteen years later we still feel the effects of that awful carnage.

After all that could be done for the world by those wielding the greatest power and by those possessing the greatest wisdom; after every form of government has been given the most thorough trial; after two thousand years of the preaching of the gospel; after all that education could do through centuries of effort; after the most marvelous advancement in scientific knowledge; after all that philanthropy and legislation could do to uplift and safeguard mankind; after all this, there is today not a country in the world that is not facing crisis (excepting Palestine), not an area on the surface of world affairs that remains calm, not a spot in the political sky that is not black. Everywhere there is agitation and upheaval.

There is a world crisis in politics, in industry, in finance, in morals. Europe presents a picture of economic and financial chaos. Desperately in need of peace, the world is stirred by the spirit of war. Fear, distrust, hatred, and greed rule in the councils of those to whom the people look for deliverance.

"Half the world is in a state of anarchy; the whole world is menaced by general bankruptcy," says Signor Ferrero of Italy. The disarmament conference in session at Geneva is spoken of by the *Vossische Zeitung*, a leading German newspaper, as the world's last chance of redemption by the shoring up of the tottering economic structure; and if this redemption fails, the world will go to its doom. General bankruptcy, if it comes, will bring general revolution, which already has swept a large part of the globe. H. G. Wells, noted British historian, goes so far as to say that civilization is doomed. "The red flag will advance to

the Rhine, maybe to the Atlantic," he said. "Down will go western Europe in one awful smash. Anarchy will seize upon these doomed United States. Mankind will take to caves and skin panties."

Such being the pass to which our world has come after all its centuries of trial and opportunity and after all that its wisest and greatest men could do for it, what else can the God who created it do but put it into the hands of a receiver? The world is morally and spiritually bankrupt; and that is the real reason why it is so nearly bankrupt financially. Sin is at the bottom of the whole difficulty;

creation groans under an accumulated weight of transgression. The Prophet Isaiah foresaw this day, and wrote of it: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and rise not again."—Isaiah 24:17-20.

The Savior foresaw this day, and said concerning it in His discourse on the Mount of Olives: "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 power of heaven shall be shaken."—Luke 21:25, 26.

## JESUS TO BE THE RECEIVER

But what authority is there for the assertion that the world is going into the hands of a receiver? There is the authority of the infallible Word of God. He who saw the end from the beginning has made provision for every eventuality. He who died to redeem what Adam lost has been appointed earth's Receiver. The Psalmist said of this: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:7, 8. The Prophet Micah wrote of it: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion."—Micah 4:8.

The Prophet Daniel foresaw this receivership and said of it: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to

## The Coming King

O watchman on the mountain height,  
Proclaim the coming day;  
Behold, the spires of golden fires  
Point upward far away.

O watchman, bid a sleeping church  
Awake, arise, and pray;  
The Heavenly Bridegroom soon will come,  
And now is on His way!

Coming, yes, He's coming,  
The Dayspring from on high;  
To end all strife, and bring us life,  
The hour is drawing nigh.

Coming, surely coming,  
Let all the ransomed sing;  
The hills are bright with holy light  
All hail the coming King!

—Anonymous.

the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Daniel 7:13, 14.

#### TO REIGN FOREVER

The Prophet John wrote of it: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Revelation 11:15.

This present world, the age-old theater of sin and rebellion, must pass through the throes of dissolution. A tempest worse than that which destroyed the antediluvian world is before us. Portents of the coming storm are everywhere visible, and men's hearts are failing them for fear as they look into the future. In many minds the anxious inquiry will be raised, Where is there a place of refuge? Through the Prophet Joel is given the answer: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel 2:31, 32.

Deliverance will be found in the "remnant" of the servants of God. The remnant is the last; and the last body of Christ's followers prior to His appearing, the church of the last days, are they of whom it is said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—Revelation 14:12.—*Leon A. Smith.*

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## HOME MISSIONS

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A CORRESPONDENT of *The Bible Record* carries Gospels in his car to give to hitch-hikers he takes up. "I took in nine men one day in going eighty-seven miles. I handed one of them a Gospel and asked him to read a chapter aloud. Then I had the Gospel passed to the next man and he read. I took one man sixty miles, and before I let him out he had read to me the whole book of Mark. To have a Jew read the first chapters of Luke and heartily promise to read to the next man who picks him up; to see a Catholic remove his hat while the Scriptures are being read; to pick up a stranded, penniless couple on a cold rainy evening and bring them thirty-eight miles on their journey toward a promised job, makes me rather indifferent to the warning given me by my friends as to the risk I run in taking in hikers. I hand them a Gospel as soon as they get in the car or I might say I draw a Gospel on them before they draw a gun on me. There is no better time to do personal work than when you are helping a stranger who needs help."—*Selected.*

## FOR CHRIST AND COUNTRY

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RELIGION and patriotism are closely allied terms. One is fundamental to the existence of the other. There is not to be found a stable government on the earth which could not have woven into its fabric some sort of religious faith. The history of nations has proven that victory has perched upon the banners of those peoples who kept aflame their religious fervor. On the other hand, history has often proven that nations forgetting their religious element have passed into oblivion. There is a psychology about this that cannot be ignored.

It is an inevitable law that those who choose the highest in the outworking of their lives are the noblest. Whatever may be said about reflex action and all that sort of thing, facts of history prove that faith in God is probably worth while. It may be very well for human egotism to boast of its preeminence, and yet this preeminence fails to accomplish the most important things in life. Sometimes we refer to the days when men were men. The only time when men are men is when they recognize life's highest opportunity and with all their hearts pledge themselves to its undertakings. There is something about religious hope which enthuses one to more ardent endeavor than simply the practical values of this practical life.

Some one has suggested the slogan, "My country when she is right and my country when she is wrong." Such a slogan is certainly not of the highest caliber. If there is any virtue in justice and righteousness, if there is any reason why the righteousness of a cause may be established, then that righteousness certainly is worthy our consideration. It is said that during the great World War one of the great nations which was finally defeated in the strife used the slogan, "Men and God." Humanity will find itself always in defeat when it expresses itself with such egotism. Do we care to recognize God at all? It certainly is becoming, at least, for us to give Him first place in our lives.

The true patriot loves his country so dearly because he loves God more.

That patriotism that conceives of country not in terms of dollars nor military force nor waving flags nor fertile acreage; the patriotism that conceives of country in terms of hearth and home and household, the aggregate of homes that make a nation; this patriotism, I say, is a sacred passion; it belongs with the love one gives his own flesh and blood. The man whose heart does not beat quick to the throb of his country's life as it is thus expressed must be poor and mean indeed.

The Lord Jesus Christ was a patriot. He loved His land and people, and His heart was grieved with their hardness of heart. Moses a patriot; Paul a patriot; John Knox prayed God would give him Scotland rather than life.

The greatest allegiance to country is that of a Christian patriot, the allegiance to Christ which enriches and deepens the allegiance to one's country.—A. B. Rollins in *The World's Crisis.*

# FAITH AND WORKS

By George B. Alldridge

*“For the word of God is living, and energetic, and more cutting than Any two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, and able to judge the Thoughts and Intentions of the Heart.”—Hebrews 4:12, Emphatic Diaglott.*

IT is said that Martin Luther's whole life and thought were suddenly changed by one scripture, viz., Romans 1:17: “The just shall live by faith.” Paul, its author, acknowledges it is a quotation by saying, “As it is written.” We look up the original, which reads, “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.”—Habakkuk 2:4. Herein are two classes, the proud and those who are humble.

A scripture I often find quoting itself in my mind is Psalm 103:17, 18; “But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.”

Naturally anyone interested would enquire as to what David means by keeping His covenant. An answer to our question is found in Deuteronomy 7:9: “Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.”

John tells us, “This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.” In another place he writes, “Again a new commandment I write unto you, which thing is true in him and in you: because 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.”

The religion of Christ is the easiest religion in the world to understand. What a complicated and intricate thing the study of law or medicine is, and, in fact, of all professions, especially theology. One winter many years ago I attended a course of lectures upon this subject—theology. About all I got out of it was to understand the meaning of words, terms, and phrases used by theologians.

I was very sorry when the brethren at the Bible House at Oregon found it expedient to dismiss the feature of the Bible School. I believe these young men and women were being instructed in the essentials of our faith, in the best method of preaching and presenting the requirements of the gospel as laid down in the good Word of God and not as taught in theological seminaries which have evolved the

two schools, Modernism and Fundamentalism, that are playing sad havoc in the religious world today.

Somewhere I have read that Martin Luther did not have the same warmth of feeling toward James as he held toward Paul. James wrote, “But wilt thou know, O vain man, that faith without works is dead?” and, “What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?” Luther taught that faith alone was essential; hence, he differed with James and seemed to be in harmony with Paul.

But Paul upon this question is as clear as the tone of a bell. I will quote from the Diaglott: “But now these Three remain,—Faith, Hope, Love;—But of these the greatest is Love.”

Recently I read E. C. Dawson's *Heroines of Missionary Adventure*. In this book Dawson relates the adventures of heroic women in all parts of the world, of women suffering pain, hunger, and privations of every kind solely for the love they had for men and women degraded and debased by sin, devoting their lives, in many cases even unto death, to win them to Christ.

Archer Wallace, the well-known and popular author, in his *Heroes of Peace* relates the story of Dr. Albert Schweitzer, one of the most gifted men, who left everything behind in his native Germany to minister to the natives in the most dense jungle at Lambarene in Africa. I will quote his closing paragraph:

“Dr. Schweitzer went back to Africa and to the poor people who so eagerly looked for his return. He had resumed his work among the black people of the jungle, for whom, even as a boy, he had tender sympathy. And so the world has lost a great musician, Strassburg University has lost a great scholar, but the poor suffering natives of the forest have restored to them a man whose love, sympathy, and humility is one of the miracles of modern life.”

His sketch of William H. P. Anderson's work among the lepers in a large leper colony at Chandkuri, Central India; his description of the way the general public treated the lepers before he came to minister to their needs, are heart-rending and seem almost impossible. I will not relate the suffering and condition of these lepers—it is too horrible; but shall quote one of the instances when the child is taken from its mother:

“Often it was very difficult to get a poor woman, stricken with leprosy, to give up her yet untainted child. Such mothers, driven out from the society of others, found in the

love of sweet babies the one bright spot in the world and so wanted to keep them. Yet the child would surely become infected before long if not taken away. William Anderson, always firm but ever kind, used patient persuasion. At first the mother would be suspicious and fearful, remembering all the cruel treatment she had received. Then gradually these feelings would give place to confidence and gratitude. The mother, after a great struggle and with eyes wet with tears, would bring her child to Mr. Anderson and say: 'Take her, Sahib, take her; see, I give her to you.' "

Who can read the life of George Muller and the wonderful work he carried on at Bristol, England, educating, clothing, feeding and caring for thousands of orphans, relying absolutely upon God, never making a direct appeal to any man, and not feel his whole being moved and hear Jesus saying, "Which now of these three (a priest, a Levite, and a Samaritan), thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

To me, one of the most wonderful things said about Jesus was Peter's testimony of "how God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." I read this morning Matthew 10. The last verse reads, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

It is true that Jesus said, "Nevertheless when the Son of man cometh, shall he find faith on the earth." But read Matthew 25:31-46. This happens when Jesus comes in His glory, and all the holy angels with Him.

Faith does not seem to have a very conspicuous place; but how about love, love as expressed by works? Almost the last word Jesus said to John is recorded in Revelation 22:12: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Today even brothers pass each other as though they were strangers, all because of a difference in faith. Whoever heard of any division being caused through the exercise of love? Who can read history, especially the exploits of the crafty and cruel Duke of Alva in seeking to reduce Holland and to slay William the Silent (his emissary eventually did) and his devilish compatriot, Torquemada, director of the Spanish Inquisition, and not see what havoc a difference of so-called faith has executed?

Read the biography of William Penn and his relation with the Indians and the history of hundreds of others, both men and women, who were exercised in mind by the promptings of love as well as faith; and note how men are held together and not divided. If before a division was made 1 Corinthians 13 and Psalm 133 were read and thought over, how many would withdraw from their brethren?

Of course, a knowledge of the doctrine is essential; because Jesus said so: "If any man will do his will, he shall

know of the doctrine, whether it be of God, or whether I speak of myself."

When I read of the early colonial days especially of the regime of the Puritans, who professed having such a great love for purity of doctrine, the word "doctrine" grates upon my ears. I waive all claims to be considered a doctrinaire; but I desire to be known as one who in simplicity believes that Jesus expressed and exemplified in His life and teaching just one doctrine, that is, the great commandment in the law: "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."

In my reading of all the religions (and I have covered the ground very thoroughly) Jesus seems to sum them all up: "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." In doing this an ever-present urge will be in our minds to cultivate and practice what Peter outlines in 2 Peter 1:5-11: "For if ye do these things, ye shall never fail."

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## THE FORGOTTEN WATERPOT

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*By Harry Goekler*

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TRAVELING northward from Judea on their way to Galilee, Jesus and His disciples wended their way slowly over the rugged hills and valleys of old Palestine. They were passing through Samaria, and, as it was about noon, the disciples went away into a city to buy food. Jesus, however, remained alone, and, being wearied with His journey, sat down on Jacob's Well to rest. Jesus, you know, was human and found it necessary to rest quite often from His labors.

While He sat there, a woman came to draw water; and Jesus said unto her, "Give me to drink." With these words He began His famous conversation with the woman of Samaria, recorded in the fourth chapter of John.

The woman was surprised that Jesus, a Jew, should ask drink of her, a Samaritan. The Jews, you remember, looked down upon the Samaritans and refused to have any dealings with them. Our Savior answered her query of surprise with the statement, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The woman then asked another question, saying, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?"

The Master's answer to these questions was, "Whoso-

ever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Without a moment's hesitation she asked that she be given this water to drink, and Jesus asked her to bring her husband there. She then informed Him that she had no husband, to which Jesus replied, "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

Astonished at His ability to read her past, she said, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Up to this point the conversation had centered mainly around the drinking of spiritual water, but now the subject changes to that of worship. In the Old Testament period, the Jews worshiped Jehovah in a designated place, such as the temple at Jerusalem. But Jesus, bringing as He did a new dispensation, taught the woman this new truth: He declared, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."

During all this time the woman was ignorant of the identity of Jesus. But like all Jews, she firmly believed that a Messiah would come having power to tell all things. Jesus then revealed Himself to her by saying simply, "I that speak unto thee am he."

Here apparently the conversation ended; for the record says that the surprised woman left her waterpot and hastened into the city, where she told them of a man who had told her all things that ever she did.

This short conversation between our Savior and the Samaritan woman is one of the greatest in history. In it are statements of Jesus rich in teaching and truth. In this conversation Jesus pointed to Himself as the great well of life, from which we can draw an inexhaustible supply of water springing up into everlasting life. He revealed the broadness of true worship in the hearts of individuals driving home the great truth that, years later, Peter learned as recorded in Acts 10:34, 35: "Then Peter opened his mouth, and 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 accepted with him."

Is it any wonder that this Samaritan woman, having listened to such wonderful teachings and revelations and discovered that the teacher was the Christ Himself, should forget her waterpot and hasten to tell her friends about this great man? He had taught her more in that brief period than she had ever known. She came to draw water, but left to tell of the Messiah. Wonderful experience! Glorious

privilege! May you and I approach this fountain of living water in such a way that we, too, may come to draw and leave to tell of Jesus, the Christ.

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## THE TRANSFIGURATION

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SOME texts are quoted to prove that righteous men go to heaven when they die. Jesus went to heaven, it is true; but then He ascended bodily, and He said to His disciples: "Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so say I now to you."—John 13:33. And yet we are asked to believe that those disciples have been with Him in heaven for eighteen hundred years!

This astonishing demand is made of us on the strength of a few passages of Scripture which are thought to give it every possible countenance. It is important, therefore, that we should duly consider them.

The scene which occurred at the Lord's transfiguration is supposed to be triumphant evidence on the point in question. There appeared on the mount Moses and Elijah, who talked with Jesus. This occurrence was styled by Christ a "vision." He charged those who were witnesses of it, saying: "Tell the *vision* to no man, until the Son of man be risen again from the dead."—Matthew 17:9.

Now a vision was not always a reality, though it might be presented to the mind with all the vividness and force of a reality. When Peter was miraculously delivered from prison, the record states that "he wist not that it was true that had been done unto him by the angel, but thought he saw a vision." He thus distinguished between what was true or actual and what was but a suggestive impression on the mind, as we see things often in imagination and in dreams when there is not objective reality to correspond with what we thus behold with the mental eyes.

But it may be asked how with this theory we can account for the conversation that took place among Moses and Elijah and Christ. In answer to this question, we should refer to the case of the vision which Peter saw of a great sheet, knit at the four corners and let down to the earth full of all manner of living creatures. He was in a trance when he saw it and heard a voice and replied to what that voice said. But the whole thing took place in Peter's brain.

It is quite possible, therefore, for conversation to have been carried on during the vision of the transfiguration in a similar way. If, however, Moses and Elijah were really present on that occasion, it is still certain that they were not present as disembodied spirits, but as men of form and substance like Christ Himself. Elijah never died; and if Moses was there, he must have been raised from the dead. So the narrative cannot be very successfully quoted in proof of the idea that dead men can live again without bodies.—*Selected from the writings of Robert Ashcroft by Rufus A. Curtis.*

## NOAH'S ARK

**"AUCTION SALE**—Having decided to quit making Arks, I will sell at public auction, two horses, two bears, two cows, two lions, etc., etc."

Such was the full page announcement in the daily paper the evening before the great flood. For some one hundred twenty years Noah had been preparing the ark and giving warning of an impending flood. But there were no visible signs of a coming catastrophe and Noah was regarded as rather peculiar and anyone who could invent a new joke at his expense was well on his way to notoriety. The paper also carried a statement from the weather bureau assuring the people that there was not a drop of water in sight, while the comic section pictured Noah on top of the ark, pouring water over the edge to make the animals think it was raining.

But scoffers and unbelievers are not confined to Noah's day; there are many people of our own time who feel that it is an impossible story. Many of these, however, are led to doubt the fact of the flood through pictures that present the ark as being about the size of a barn, black dark and air tight. It is our purpose in this article to correct this erroneous view and show the reasonableness of the ark as set forth in the scriptural account.

Since it would be some one hundred and twenty years from the time the first beam was laid until the ark would float, the kind of material was of utmost importance. God provided for this when He directed Noah to construct it out of gopher wood, which is somewhat similar to our cypress and will not readily decay.

"The length of the ark shall be three hundred cubits, and the breadth of it fifty cubits, and the height of it thirty cubits." There are different sizes of cubits, one of which was twenty-five inches and another eighteen. Since our purpose is to prove the possibility of all animals finding room in the ark, we will use the smaller cubit. Thus the ark was four hundred fifty feet long, seventy-five feet wide and forty-five feet high. At different times I have taken a congregation out of doors to "measure the ark." After having some tell us their idea of its length, it is indeed a surprise when four hundred fifty feet are measured off.

"A window shalt thou make to the ark and in a cubit shalt thou finish it above." Here is a source of great difficulty to many. A window, or light, or open space is to be finished a cubit above. Does that mean that all of those animals are to secure light and ventilation through a small opening in the roof only eighteen inches square? Certainly such a thing would be impossible. Only one dimension of this window is given. It is to be eighteen inches and is to be placed above. That is, an open space, eighteen inches wide, is to run the entire distance around the ark at the top of each story, thus giving perfect light and ventilation to the many thousands of animals within.

"And the door of the ark shalt thou set in the side thereof, with lower second and third stories shalt thou make it." The ark had three stories, each with a floor space four

hundred fifty feet long and seventy-five feet wide.

"And of every living thing of all flesh, two of every sort shalt thou bring into the ark." Probably the average person would have difficulty in recalling one hundred species of land animals, yet there are many hundreds. It has been estimated that there are two hundred larger than a sheep. This would include such animals as the lion, the bear and the cow. There are seven hundred fifty-seven different species of land animals between a sheep and a rat; such animals as the cat, the rabbit and the dog. There are thirteen hundred fifty-nine different species smaller than a rat.

Then there are some ten thousand species of birds; two thousand, two hundred and thirty-one of reptiles and one hundred thousand insects.

Noah was to take two of every species of the unclean animals and seven of the clean into the ark (there are but ten such species mentioned in Deut. 14:4); thus we can see that he had a great number of living creatures to provide for.

Noah entered the ark on the tenth day of the second month of his six hundredth year and left the ark on the twenty-seventh day of the second month of his six hundredth and first year; thus they were in the ark one year and seventeen days.

Our purpose in this study is to prove that it was possible for Noah to put all of the animals into the ark and care for them. Let us not think that it was necessary for Noah to take the largest of the species. There was no need for him to take two elephants weighing two tons each when younger animals would eat less, take less room and be better fitted for breeding purposes.

We have seen that there are many more of the smaller animals than there are of the larger. The average size of all the animals is about that of a common house cat. The government regulations for a chicken house are three square feet for each hen. We will give each average-sized animal five square feet since we want to make sure that they will have plenty of room.

We do not know how Noah arranged the ark but we will say that he put the animals in the lower deck, the food in the second and the four families occupied the third story.

There were thirty-three thousand, seven hundred fifty square feet of floor space in the lower deck making ample room for every animal to have one and two-thirds as much floor space as present day government regulations and have several thousand square feet for the birds, reptiles and insects.

There were over five hundred thousand cubic feet of space in the second story that could be packed with food. The thirty-three thousand square feet of floor space on the upper deck could have accommodated some twenty five-room bungalows with clotheslines and sidewalks making ample room for each family to have their own private quarters. Of course they lacked the radio to make it modern but why worry about that when they had a thousand song birds in the rafters to sing to them?

Noah had one hundred twenty years to prepare the ark. We will give him forty years to cut down the trees, square



the timbers and erect the frame work. We will give him another forty years to cut out the boards, lay the floors and put on the siding. In the next twenty years he could split out the shingles and place them on the roof, boil down the pitch and apply it within and without. One hundred years have passed and the ark is ready to float. But there are twenty more busy years until the flood.

"Rooms shalt thou make in the ark." That is, he made stalls for the cows, horses and buffaloes; cages for the lions, bears and such animals; great apartments where he could keep such harmless animals as the sheep, deer, etc., together; he made hives for the bees and coops for the chickens; large rooms with pools for the turtles, frogs and reptiles to live in their natural environment.

The lower deck was four hundred fifty feet long and seventy-five feet wide. We will say that he ran a partition down the center of the ark, making two spaces four hundred fifty feet long and thirty-seven feet wide. Then he could run an alleyway five feet wide down the center of each of these sections making four sections, for stalls and rooms, four hundred fifty feet long and sixteen feet wide arranged so Noah and the boys could feed the animals from both sides of the alleyways. We will give Noah ten years to build these rooms.

This leaves ten years until the flood but they are busy years for Noah for God had said, "Take thou unto thee of all food that is eaten, and thou shalt gather it to thee." The five hundred thousand cubic feet in the second deck could have been partitioned off into great rooms where tons of dried fruit such as raisins, prunes, etc., were stored; other rooms were stored with beans, dried corn and peas; there were great bins of grain such as wheat, oats and barley, while stored in other bins were tons of nuts, hickory nuts, walnuts and many other kinds of nuts.

He was commanded to take of ALL food that is eaten. A large herd of cows provided many tons of cheese; acres of cane were made into blackstrap molasses; there were great bins of apples, potatoes, cabbage, and carrots while another room held tons of honey. Then the greater part was filled with hay, clover hay, timothy hay and a dozen kinds of hay we never heard of.

Noah and his families had access to all of this great store of goods and in addition could have had a different flavor of milk every day in the week; cow's milk on Monday, buffalo milk on Tuesday, camel's milk on Wednesday and goat's milk on Thursday. Then there were also different varieties of eggs; hen eggs on Monday, ostrich eggs on Tuesday, goose eggs on Wednesday, etc.

The great day came. The ark was loaded with its precious cargo. Noah walked up the gang plank, stepped across the threshold and into the ark. Probably some one called after him, "Hey! Do you want some one to help you shut the door?"

And indeed it may have presented a problem to unbelief, for it would probably require the combined strength of ten men to move that door.

But! Look! The massive structure moves! The ponderous door swings round! Unseen hands have taken hold

and it closes with a dull thud. "And the Lord shut him in." Ah—Noah's faith has won, and he has become heir of the righteousness which is by faith, having prepared the ark to the saving of his house because he judged Him faithful who had promised. "By faith, Noah."—Hebrews 11:7.—By R. I. Humberd in *The Defender*.

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## THE DESTINY OF THE EARTH

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*Continued from Front Page*

redemption that is in Christ Jesus, the Bible clearly states. As it is a large field to elaborate upon, we can only give a brief outline of the subject so that the reader may be encouraged to prosecute the study for himself. He will be richly repaid for doing so.

In the crowning chapter of the Epistle to the Romans Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subject to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."—Romans 8:18-23, R. V. The great God-idea, to which expression is here given, is that the redemption of *their estate*—the earth—is included in the redemption of the saints.

There is such a fitness of things in this that it should commend itself to every candid mind. Man's dominion was lost by disobedience, and the ground was cursed for man's sake. The first Adam left his ruined children a ruined legacy. But it is to be restored and blessed in the second Adam and given back to those redeemed from among men by the precious blood of Christ.

It is an inheritance of glory to the perfect man in Christ Jesus. The history of man and earth shows that they *fell together*, and the resurrection of our planet to newness of life is just as certain as that of the saints.

The efficacy of the resurrection of Christ, the power of His all-glorifying Spirit, will bring about or result in the re-gensis of all things. Do we not hear Him whispering from heaven (Revelation 21:5): "Behold, I make all things new"? "No more curse" (Revelation 22:3). When God puts His shoulder to the wheel, human science and culture will be put to shame. The power that created the heavens and the earth can emancipate the earth from the repressive curse that has so long kept its forces in check and blasted its efforts to yield its increase. Yes, old earth will be born again—regenerated. He will make the place of His feet glorious; it will be a grand *beginning* instead of coming to an end; earth will be restored to more than its

primeval beauty, order, and glory.

The earth is groaning under the consequences of sin; it is a common distress. It awaits millennial blessedness. Not till then will its groans cease, its sighs be hushed, and its chains broken. Sometimes, indeed, a bright spot is seen; sometimes a smile plays upon its face and reminds us of Paradise. There are patches of sunshine here and there; but they are followed by dark clouds, by thunderstorms and cyclones, tidal waves and pestilence, by famine, fear, and death! O the groans that go up from old Mother Earth.

Long has her bosom been made the graveyard of her children. Oh, the myriads of sin-stricken and plague-smitten humanity—cemeteries piled with the dead! The present disorder and death come from a moral cause. Earth's sorrows date from the hour of man's disobedience. Since then what land has not borne thistles and thorns? Nature still looks painfully into the future, although her eyes sometimes glisten with the gleam of oncoming glories when restitution shall become a fact. Her own resurrection—so to speak—and the life of the very Christ, mingling with all her forces, will wake her to immortal beauty and glory. Thus creation's hope is staked upon the apocalypse of God's Son, and the redemption from death of the faithful of all ages.—*The Word of the Kingdom.*

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No man works well who does not work gladly.

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## SHALL WE USE GOD, OR SHALL GOD USE US?

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**D**R. DIXON, formerly of London, has done helpful preaching in the past. His messages at the Chattanooga Bible Conference, years ago, were signally spiritual and passionately persuading. The multitudes were helped by his ministry. One day he said practically this: "In these days the human is trying to use the Divine instead of the Divine using the human."

Man would use God, but does not want to be used by God. Man would rather control the spiritual than to be controlled by the spiritual. The old natural man does not desire to be an instrument; he has ambition to be the initiator.

Man is willing for God to be a servant, but not willing that God should be a Sovereign. He is willing for God to be his convenience, but not his Counsellor! This is true in such days as these, when the deification of man and the humiliation of God is popular.

These are days when the "haughtiness" of man is "lifted" high and the holiness of God is "brought low," but there comes a day, says the Prophet Isaiah, "a day of Jehovah of hosts upon all that is proud and haughty, and upon every one that is lifted up; and he shall be brought low."

The Scriptures show us many men who attempted to make use of God, when in fact they were being used of God.

Pharaoh tried to use God. He seemed to have understanding that he had been raised up by God, for the Scriptures say, "For this purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Pharaoh made a mistake in understanding. He thought the word "my" was for himself, and attempted to translate it: "Show my power and my name throughout the earth." But God said, "My power, my name," and used not the name of Pharaoh. He thought he was raised up, not knowing that he would be brought down. He tried to use God, when God was using him.

Nebuchadnezzar tried to make use of God. He found God an instrument too great for his hands and learned it was far better to yield himself to the hands of God than attempt to handle God with his own hands. He came to a wonderful conclusion as the result of his humiliation under the mighty hand of God. Said he: "Now I, Nebuchadnezzar, praise, extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Cyrus was an instrument in the hands of God, and was used of God until he tried to use God. God will not be used of any man; but God will use any man who is ready to be used of God. There are plenty of applicants in the market to purchase the power of God. It would be a personal commodity and convenience.

There was a certain man called Simon who had long been a sorcerer, and knew the secret, and had enjoyed the success of demon power. He was impressed with the power of the Spirit upon Peter and the apostles. He readily saw the superiority of divine power. It was wonderful and sensational. So he quickly went to market with money. He said, as he offered the money: "Give me also this power, that on whomsoever I may lay my hands, he may receive the Holy Spirit." Peter said: "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money." He wanted to use God. He saw Peter used by God. Simon did not care for this, because it demanded abandonment, and resulted in persecution. So he thought he would like to use God, and make a little purchase of power for his personal use.

God will use a man, but He will not permit a man to use Him.—H. S. Lerander in *The Bible Advocate.*

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### GRACE BEFORE MEAT

**DR ALFRED ADLER** is quoted as saying that stomach trouble frequently, or usually, represents an attitude of the sufferer's which is directed against some one.

Resentment tends to produce dyspepsia. It is itself a form and the most pernicious form of mental dyspepsia.

Get right with the world if you want your meals to set right with you.

There is only half the truth in the saying that the way to a man's heart is through his stomach. The other half is that the way to his stomach is through his heart.

Affection aids digestion.—*Selected.*

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"EVERY GOOD GIFT AND EVERY PERFECT GIFT IS FROM ABOVE, AND COMETH DOWN FROM THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING."

### THE CHRISTIAN'S DEVOTIONAL LIFE

WHEN YOU pray, you should not pray as a hypocrite; for the hypocrites pray on the streets for praise from the people. God is watching over you to see if you are believing in Him or are just wanting to be praised by the people. You should go in a closet or in a place by yourself to pray to God.

Because God is watching over you, He knows before you pray what you will ask for; and if you go to church and Sunday school, read the Bible, and believe in Him, He will gladly give it to you.

You should not take thought of the clothes that you wear to Sunday school or church, but go to get the thought of Christ in your mind; for that is worth more than all the clothes or money in the world.

Take no thought of what you eat and drink; for if you do what God wants you to do, He will provide it for you as He provides for the fowls of the air and the lilies of the water. They do not sow and reap, but God takes good care of them.

Do not think of money or riches all the time; for where your thoughts are your heart will be. "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."

We should not worry about the times now; for if we study the Bible, go to church, and believe in Christ, He will care for us.—*Betty Pettinger, eleven years old, a member of Mrs. Geo. Siple's class in the Oregon, Illinois, Sunday school.*

### ELECTION OF OFFICERS AT OREGON

The Oregon Berean Society met January 15, 1933, at 6:30 p. m. at the church. There were eighteen present. The president, Ruth Gesin, was in charge. The minutes of the last meeting were read and approved. Due to the absence of the treasurer, the treasurer's report was not read but will be given at the next meeting.

Genniel Carpenter was elected President; Evan Knodle, Vice President; Rosalie Carpenter, Secretary; Robert Hardesty, Treasurer; Lois Carpenter, Pianist.—Rosalie Carpenter, Secretary.

Give your children the benefit of study of the Hebrew race as well as yourselves. Prepare for the special Jewish number of THE HERALD by ordering copies of *The Hebrew People* (30 cents a copy; 27 cents a copy, 5-24; 25 cents a copy, 25 or more) or the *Children's Bible Story and Study Book* (35 cents a copy; 32 cents a copy, 5-24; 30 cents a copy, 25 or more) from the National Berean Society, Oregon, Illinois.

### I WILL PRAISE THE LORD AT ALL TIMES

Winter has a joy for me,  
While the Savior's charms I read,  
Lowly, meek, from blemish free,  
In the snowdrop's pensive head.

Spring returns, and brings along  
Life-invigorating suns:  
Hark! the turtle's plaintive song  
Seems to speak His dying groans!

Summer has a thousand charms,  
All expressive of His worth;  
'Tis His sun that lights and warms,  
His the air that cools the earth.

What! has autumn left to say  
Nothing of the Savior's grace?  
Yes, the beams of milder day  
Tell me of His smiling face.

Light appears with early dawn  
While the sun makes haste to rise;  
See His bleeding beauties drawn  
On the blushes of the skies.

Evening with a silent pace,  
Slowly moving in the west,  
Shows an emblem of His grace,  
Points to an eternal rest.

—William Cowper.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"He calleth unto him whom he would: and they came unto him."*

## "I HAVE CHOSEN YOU"

"JOHN, you may be captain of one side and Fred of the other," said Miss Marshall, the new teacher in the room where Jimmie and John were enrolled.

Now, all the boys and girls in the room liked John immensely. He was straight and square and always helped a person decide the right way. And, besides, he was full of fun, but it always seemed to be good fun. Fred was just as smart as John, just as strong, and knew just as many games, but sometimes he cheated a little, or he was hard on those who were slow.

In this new contest they were to see which half of the room could keep its side the neatest, have the most perfect attendance and best lessons, and keep the "spirit of room." By this, Miss Marshall meant learning to work with each other smoothly, being helpful and kind to those who were a little backward, and telling the truth always.

"I choose Jimmie," said John, for, you know, Jimmie was his "other half," and neither one did anything without the other.

"Charles," said Fred triumphantly. Charles was a new boy who had entered after the holidays, and already he was a close second to John in the hearts of all. And so the choosing went on, and then the sides took new seats so as to be in the half of the room on which their captain sat.

The contest was to close on April 1, and interest never lagged. Many times Fred and Charles were seen together during the two months. Some said Charles should have been the captain. But Miss Marshall, realizing the influence Charles was having over Fred, was glad Fred was captain.

When the day came for deciding the winners, it was found that John's side was ahead. And after the hand clapping was over, Fred made a speech that cost him a lot of determination to make. He said they would have won if it hadn't been for Charles, but he was glad they lost.

Everybody looked surprised, of course, and Miss Marshall asked him to explain. He said when he wanted to do the home work for some of the slower ones, Charles wouldn't let him; when he wanted to clean up under some one's desk, Charles said the rules were each one was to do that himself. There were things by which his side could have won, though unfairly.

"You have won a more important contest, Fred, in losing this one, and that is a contest with yourself. Let's all give Fred and Charles a salute," said Miss Marshall.

Now, long ago Jesus chose twelve men to help Him in His work, healing sick people, and telling everybody about God's wonderful love. All of these men were faithful to their Captain, and tried to do just what He wanted them to, except one.

Every day we have choices to make, you and I. We can choose to keep the "spirit of the golden rule," or we can choose to be selfish. We can choose to follow Jesus in helping mother or father, being kind to sister when she is sick, helping little brother take care of his clothes. And, oh, there are so many little ways in which we can follow our Captain.

That is the way Jesus calls us today. How many of us are going to take our places on His side and help win the contest over bad temper, disobedience, and such, with smiles, obedience, cheerfulness and love?

## WHO CAN FINISH THESE RHYMES?

"There followed Jesus to the sea  
Great multitudes from \_\_\_\_.  
With curiosity afire,  
They flocked from Zion, Sidon, \_\_\_\_.

"Others came from far and near,  
His deeds to see and words to \_\_\_\_.  
Even those with evil spirits came;  
He healed them, and the sick and \_\_\_\_.

"The demons feared His look or nod,  
Acknowledged Him the \_\_\_\_ \_\_\_\_ \_\_\_\_.  
Twelve friends He called whom He would teach,  
To be with Him and heal and \_\_\_\_.

"Of these twelve men, the first four names  
Are \_\_\_\_, \_\_\_\_, \_\_\_\_, and \_\_\_\_.  
Then Philip and \_\_\_\_,  
Doubting Thomas and \_\_\_\_, too.

"James the son of Alphaeus,  
Simon the Zealot, and \_\_\_\_.  
Of all the Twelve, the one dark blot  
Was \_\_\_\_, called \_\_\_\_."

# With Our Sunday Schools

LESSON 6. — February 5, 1933

## JESUS CHOOSES THE TWELVE

Mark 3:7-35

Devotional Reading: Isaiah 55:1-11

### GOLDEN TEXT

I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15:16.

#### A STUDY OF THE SUBJECT

##### Topic: Jesus Chooses the Twelve.

**Aim:** To lead the pupil to see that the Christian life is a life of service.

**Basic Truth:** "Be ye stedfast, unmoveable, always abounding in the work of the Lord."—1 Corinthians 15:58.

**I. Jesus' General Call to Christian Service.** (V. 7-9.) The word "service" expresses the full purpose of Christianity both in this life and in the life to come. Men are being saved to serve God in time and in eternity. The call of the gospel is universal in that it is sent to "all the world" inviting "every creature" to enlist under the banner of Christ in the service of God. Jesus preached to "cities" (Luke 4:43) as well as to individuals. That is, His message applied to the masses. "The common people heard him gladly," and multitudes followed Him. A few among them accepted this general invitation, but hundreds more were benefited by His healing power who never responded to His spiritual appeal. This comprehensive general call is still being sent forth by the church, the Bible school, and the Berean society. A few respond; the majority, as in the days of Jesus, reject the invitation.

**II. Jesus Exemplifies Christian Service.** (V. 10-12.) The fact that many came for the "loaves and fishes" only did not deter Jesus from supplying their material needs. He was most anxious for their eternal salvation, but as the Son of God He must let the sunshine and the showers of His favor fall alike upon just and unjust. He came, not to do His own will nor to achieve glory for Himself, but to do the will of Him who sent Him and to glorify Him. It is not for our individual salvation that we serve the Master first of all, but that we may help Him in the salvation of others.

**III. Jesus' Individual Call to Christian Service.** (V. 13-19.) Jesus' work was twofold both as to time and purpose. His immediate effort was to induce people to believe that the kingdom of God was at hand and to accept Him as the Messiah. He was also preparing certain ones to carry on His task after He had left them. This dual purpose remains unchanged. All men are being invited to become Christians, and a selected few are being prepared for Christian leadership and evangelization.

#### PRACTICAL APPLICATIONS

The work assigned the Christ covered many ages. His earthly ministry was short. To carry forward His great work necessitated the selection of other workers. The first selection was comprised of twelve men, the apostles.

These men were just common folk. They possessed no great ability. They were not selected because they were outstanding and accomplished men, but because they would be willing to submit to the leadership of their Master. They would not trust in their own strength and ability, for they possessed little natural talent. Their weakness would best manifest the power of the Son of God. See 1 Cor. 1:25-27. Their devotion to their new Leader was unqualified. They left all and followed Him. They were remade. This humble beginning with twelve selected men has been enlarged upon day by day for two thousand years. Each day some new workers are chosen, not because of their natural abilities, but because they are willing to forsake all and follow Him. He has need of workers today. Clean up and clear up your record that through your weakness and foolishness the power, glory, and wisdom of the Father may be manifest.

These weak and common everyday men were endowed with great power. They were not limited in strength like the average Christian. They had "power to heal sicknesses, and to cast out devils." There were other Christians besides these twelve, but they were not the powerful ones that the appointed twelve were. They needed this power to present properly the "kingdom of God" to the lost sheep of the house of Israel. God gives needed strength to all Christian workers but has nowhere promised to bestow the "signs of an apostle" upon the elders or lay workers of this day (2 Cor. 12:12). But if God chooses you for a task, He will strengthen and endow you with power for it.—C. E. R.

### THE GOLDEN TEXT

"I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15:16.

I would call Jesus a great organizer. He chose His disciples to carry on the work, but all the time they must abide in Him in order to bring forth much fruit. They could no more bear fruit without Christ than could a branch bear which had been severed from the vine. Christ not only chose the twelve, but He ordained them, that is, He set them apart for His work. We do not know just what kind of ceremony was used in ordaining, but that they were ordained for this certain work gives us confidence in their ability to do things.

They were sent to preach and were told to bring forth fruit. To be able to do this they must work and trust and live near to the Master and abide in Him. It is just as necessary for Christians to abide in Christ to bear fruit

as it was for the apostles. Abide in Him, and He will abide in us.—L. A. R.

#### YOUNG PEOPLE AND ADULT Discipleship and Its Meaning

A disciple is a pupil and one who believes and practices the teachings of another. Scripturally, are "disciple" and "Christian" synonymous terms (Acts 11:26)?

Is it necessary for a Christian to study the Scriptures (John 5:39; Acts 17:11)? For what should a Christian labor (John 6:27)? Where can we find that meat? How can we become approved of God (2 Tim. 2:15)? How can we please God (Heb. 11:6)? How do we acquire faith (Rom. 10:17)? Is it possible to acquire true faith without studying God's Word (Rom. 10:17)? How is faith made perfect (James 2:22)?

One way to prove one's faith is recorded in Proverbs 11:30. "Wineth" in this text is a fishing term meaning "to angle for." Are disciples supposed to teach the gospel (Mark 16:15, 16)? Do people need a teacher (Rom. 10:14)? Discipleship includes the study of God's Word, the living of His commandments, and the teaching of the gospel to others.

—H. A. S.

#### INTERMEDIATE CLASS

##### Our Call to Friendship and Service

In lesson 2 we found Jesus calling His first disciples, and we compared that to the president of the United States calling his cabinet to help him with the work of guiding and directing the nation. How many did Jesus call to be His apostles? Can you name them? What occupations did the first four leave to follow Jesus? From what positions did He call other men? Why the variety? Which one was said to be the best beloved of His Master? Which one might be called the leader? Who was the treasurer? Were all faithful?

Does Jesus still need helpers? Whom does He need? In what ways does He call today? Are God's ministers the only ones who are called? If you choose an honest line of work out in the world, can you serve God by doing that work the very best you know how just as well as the minister can? How can you call others to service for God even though you are not a minister? Does it make any difference where we serve? What sort of service pleases God? Can the "stay-at-home" serve God as well as the one who goes to distant lands?

**Special problem:** How does the possession of a talent constitute a call to service? During the week use your talent or ability, whatever it may be, in service in some special way for God. Watch that talent grow.—M. G.

# AMONG THE CHURCHES

## MINISTERS, PLEASE

An especial appeal is being made to each of our ministers to send a copy or print of as recent a photograph as you have of yourself, or at least a snapshot, to the superintendent of the Grand Rapids Sunday school, A. G. Townsend, 134 Allen Road., S. W., Grand Rapids, Mich.

Never mind what it is for just now, but will you please do that? Thanks!

## REPORT FROM RIPLEY

On January 8, the Church of God at Ripley, Ill., held its annual business meeting, adopted a constitution, and elected officers for the coming year. A large crowd was present. Our prayer is that by the combined efforts of the new officers and members more work may be done in our Master's service than heretofore.

We adopted the same constitution as the church at Plum River (making a few alterations). Following are the new church officers: elders—J. W. Cooper and George Long; deacons—Herman Lewis and Wayne Laning; deaconesses—Helen Lewis and Verne Lindsay; secretary—Tessa Laning; treasurer—Lorene Fey; Sunday school superintendent—Loren Burnett; superintendent of Bereans—Gerald Cooper; trustees—Fred Paisley, William Fey, and Frank Laning.

We are glad to state that Sr. Cooper has improved since our last report, and Bro. Lelan McDaniels is able to be back at church with us.

The prayer meetings on Wednesday evenings are well attended and evoke good interest. We are studying the book of Acts, the next lesson being on the sixth chapter. We have been having large crowds at all meetings. The beautiful weather has permitted more from the country to be present.

Bro. and Sr. Densmore are visiting their daughter, Sr. Vena Logsdon in Kewanee, Ill. Since the holidays Bro. Densmore has been having rheumatism, but he was better at the last report. Tessa Laning, Sec.

## GRAND RAPIDS, MICHIGAN

Our two weeks of special meetings came to a close on Jan. 15 in a splendid manner. In addition to the five baptized on the tenth, reported last week, there were four more baptized on the closing day. These last are all young girls from our Sunday school and Berean classes, and it is inspiring to see the harvest reaped from the seed that is sown week by week. They are: Miss Edna Carpenter, 47 Washington Blvd., S. W.; and Ila, Helen, and Arlene Hopkins, 240 Walter St., S. E.

The church here appreciates very deeply Bro. Magaw's earnest labors and good sermons, and it is easy to see that he has won for himself a warm spot in the hearts of the people. Bro. Samuel Hoke who drove up and brought Bro. Magaw was also a very welcome guest with our people. The writer has known him and his good parents for some years and was more than glad for our church folks to enjoy his acquaintance.

And now that the meetings are over, we are settling down to a steady, hard pull for the Master with a group of coworkers that could not be excelled. May God bless each one and give strength and wisdom to carry on.

F. E. Siple, Pastor.

## MOOREFIELD, NEBRASKA

We are still holding our meetings in the hall; Sunday school, 10:00 a. m.; morning worship, 11:00 a. m.; evening service, 7:30; and prayer meeting, Wednesday evening. Prayer meeting and Bible study are being held at our pastor's home. There are from 25 to 30 who attend this meeting.

We are to use the National Bible Institution quarterlies in our school, our committee advising them to be the best: a little more costly than some others, but the quality more than makes the difference.

Our Sunday school officers are: Mr. W. Stephenson, supt.; Wilsie McKnight, asst. supt.; Delbert Stedman, secretary-treasurer; Dave Bender, asst. sec. Teachers are Mr. Earl Cowles, Mrs. May Todd, Mrs. Novella Giesler, Mr. Dell Welch, and Mrs. John Stedman.

There is some talk of organizing Bereans later.

Our meetings are very interesting, and the attendance is increasing; so there seems to be a future to this work; we can truly say, like Paul (1 Cor. 16:9), "For a great door and effectual is opened unto me, and there are many adversaries." Some very cunning things are being done to draw people away from our services; but the Lord is with us, and we are going on. Brethren, pray for us.

E. E. Giesler, Pastor.

## WHY NOT PREACH A SERMON—

Using as the text Habakkuk 3:2. Here are suggestions for two or more discourses that might be named, "Afraid of the Voice of God"; "A Prayer for Revival"; and, "A Plea for Mercy."

## POMONA, CALIFORNIA

A most interesting and timely series of services are being conducted in Pomona at the present time under the leadership of Bro. George P. Lichty. The opening discourse was given last Sunday, January 22, and was in answer to the question, "Who Am I and Where Am I Going?" The subjects that are to follow on succeeding Sunday evenings are given below.

Jan. 29—"Why Was the World Made? Unemployment—How Long?"

Feb. 5—"Should I Believe in God or the Bible?"

Feb. 12—"Does God Answer Prayer? Will His Kingdom Come, a New Social Order?"

Feb. 19—"How Can We Know the Truth?"

Feb. 26—"The New Deal for the Church in the United States."

The services will be held at seven o'clock each Sunday night in the Williams Street Chapel (Church of God). Sunday school is held at 10:00 a. m. and a preaching service at 11:00 a. m. in addition to the evening services announced.

The invitation is extended to ask questions concerning any subject that may be presented.

## CHURCH OF THE GOLDEN RULE

This morning (Jan. 15) it would seem that God expressed His approval of our service. In the Sunday school, as an earnest of what was to follow, 181 were present. In Bro. Lyon's adult Bible class 25 enjoyed his simple testimony to the love and faithfulness of Christ in performing the work His Father gave Him to do.

The morning service was well attended. After the preliminary exercises, Bro. Lyon read Romans 8:16-25. The sermon which followed was a masterful effort. The theme of his discourse was "Traveling Hopefully," based upon Romans 8:24: "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?"

After explaining the meaning and significance of hope from God's viewpoint, he pointed out that Paul, previous to meeting Jesus, had no hope, but after that meeting, on his way to Damascus, realized that Christ was indeed risen from the dead. This hope of a resurrection from the dead became the power in his life which enabled him to pass through the terrible experience recorded in 2 Corinthians 11 without once offering a protest or word of complaint.

Then, as Bro. Lyon quoted 2 Timothy 1:12, his face all aglow, apparently this hope moving him as it did Paul, he almost shouted, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

As I looked over the audience, I noted that his enthusiasm became contagious; even the children seemed to feel this enthralment and ceased to be so restless. As I looked upon his intelligent face, the words of Paul to Timothy came to my mind with great force: "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." His name is Melville; but I wish it were Timothy, for I see in him more of Timothy than of the English statesman Melville. God is blessing his labors among us. Every activity of the church is healthy and growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

After the service the fellowship of "kindred mind" was so sweet that no one seemed in a hurry to go home. Once again I have seen the blessings of Psalm 133 exemplified among us. May God continue to keep our dear brother whom we all love ever beneath the shadow of His wings and His truth continue to be his shield and buckler.

George B. Alldridge.

## CONTRIBUTIONS TO N. B. I.

Mrs. Laura M. Pascoe	\$54.50
Miss Mary Hogarth	16.25
Miss Margaret Pascoe	10.00
E. S. Logan	10.00
Mrs. Roscoe Dunbar	2.35
W. H. Norris	10.00
Mrs. Sid Martin	7.00
Mrs. R. E. Arthand	2.50
Norman John McLeod	5.00
Total	\$117.60

## HELPING FUND

Mrs. E. L. Cronk	\$1.00
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**SOUTHERN CALIFORNIA**

Plans are going forward for the Quarterly Prophetic Conference to be held in the Los Angeles church on Sunday, February 5, 1933, both morning and afternoon. In the morning the regular church time will be occupied by Bro. George Lichty of Pomona, whose subject will be, "Will Jesus Come in 1933?"; by Bro. Cecil Smead, whose subject is not yet to be announced; and by the pastor, who will have charge of communion, the subject being, "One Bread, One Body" (1 Cor. 10:17). In the afternoon Sr. E. C. Railsback will spend some time previous to the chief speaker of the day, who will probably be Kieth Brooks of Los Angeles, editor of the magazine, "Prophecy."

Sunday, January 15, Bro. Cecil Smead spoke both morning and evening in the Williams Street Chapel in Pomona; in the morning he spoke on a "Devotional Religion"; and in the evening on "A Reasonable Religion." Both meetings were well attended, and both subjects were ably and interestingly handled.

The Los Angeles church conferred on Sr. E. C. Railsback the title and privileges of a minister of the Church of God in California. This is in recognition of her unselfish and devoted labors for the church both in Los Angeles and Long Beach, as well as other places where our members are found. The occasion was in line with the fact that she has just celebrated another birthday; that birthday happened to be on Friday the 13th, but we trust that it will not be unlucky for her and that she will be able to devote more years to the labor, providing the Lord does not come to prevent the present work.

Sr. Mildred Stantial and Bro. Cecil Smead also celebrated birthdays this past week. We offer them felicitations and many happy returns of the day.

The names of Bro. J. E. Adamson, 987 Weber St., Pomona; and Bro. George Lichty, 350 Chester Place, Pomona, were added to the ministerial list of the Church of God. Perhaps nobody in the church has served more faithfully and over a longer period of years in one place than has Bro. Adamson. Bro. Lichty, though comparatively new to the membership of the Church of God, is a very devoted member of the Pomona church and is also an able speaker. Beginning Sunday, Jan. 22, Bro. Lichty will deliver a series of Sunday evening sermons on subjects designed particularly along the prophetic lines based upon problems of the present day.

**OUR SPECIAL APPEAL**

To date	\$1700.25
Ora Knott	1.00
Mrs. Lillian Dauntler	3.00
John Lehman	10.00
<b>Total</b>	<b>\$1714.25</b>

**HERALD RECEIPTS**

S. T. Shirley (for others); Mrs. H. C. Starbuck; Earl Koontz; Irvin Lathrop; John F. Williams; Rolland Stilson; Mrs. Ray Maysilles; Miss Iola Mae Martin (for self and another); Jennie Townsend; Mrs. Frank Laning; W. H. Norris (for another); Mrs. Teresa E. Martindale; Miss Mary Hogarth (for another); Miss Margaret Pascoe; Mrs. Laura M. Pascoe (for others); John D. Davis; Mrs. L. McMurtrie; Mrs. Lillian Dauntler; Mrs. E. L. Cronk; Mrs. Roscoe Dunbar; Virgil D. Claypool; Mrs. Lottie Graham; Mrs. J. W. Dismukes (for self and another); Dr. J. W. Lent (for another); G. A. Driskill; Lucy Lapp (for another); Fred N. Patterson; J. J. Handley; Violet Austin; S. G. Elton; George Johnston; R. L. Funk; Marshall Logan; Mrs. J. E. Lent; Frank Bales; S. Ada Stadden; Helen Porter; Paul C. Johnson (for another).

**THE PROMISES MADE TO ABRAHAM**

The salvation of men depends upon the promises God made to Abraham, the father of the Israelitish race. We suggest that in preparation for the study of the special Jewish number of The Restitution Herald which is to be issued January 31, our readers review the promises God made to this remarkable man who is called "the father of the faithful."

The following passages contain a part of those blessed promises in which we are so deeply interested: Genesis 12:1-3; 13:14-17; 15:4-6; 17:1-22; 18:17-19; 22:15-18.

The same promises were repeated to Isaac and Jacob and recorded in the following texts: Genesis 26:2-5; 28:3, 4, 12-18; 35:9-12; 46:1-4; 48:3, 4, 21; 49:8-10; 50:24, 25.

These same promises were renewed to Moses. Exodus 19:3-6; Deut. 7:6-8; 28:13.

They are mentioned by Peter (Acts 3:19-26) and by Paul in his sermon in Antioch in Pisidia (Acts 13:21-23). The latter apostle broadens the scope of their application in Romans 4:13. In Galatians 3:13, 14 he asserts that the death of Christ was brought about "that the blessing of Abraham might come on the Gentiles" through Him. In the concluding verses of the same chapter he asserts that all who are baptized into Christ become "Abraham's seed, and heirs according to the promise."

A careful study of these passages will prepare our readers to appreciate more fully the meaning and value of the forthcoming Jewish number.—G. E. M.

**OREGON, ILLINOIS**

The annual business meeting of the Oregon Church of God was held at the church on January 12, 1933. Bro. B. H. Carpenter, an elder, occupied the chair. Following a devotional service led by the pastor, the reports of the secretary and treasurer were presented. In spite of the depression the treasurer reported that all obligations were met.

There were two additions by baptism and three by letter. These additions, however, were counterbalanced by deaths.

The election of officers resulted as follows: F. H. Knodde, trustee; Frederick Claussen, Paul C. Johnson, George Siple, and Charles Gesin, deacons; Mrs. Julia Ordnung and Mrs. S. S. Claussen, deaconesses; Mrs. Mabel Andrew, secretary; Miss Elizabeth Ordnung, treasurer; Mrs. F. T. Rogers, organist.

The following Sunday school officers were reelected: Paul C. Johnson, superintendent; Delos Andrew, assistant superintendent; Miss Mary Reynolds, secretary; Frederick Claussen, treasurer; Miss Alice Gesin, organist; Miss Lois Carpenter, assistant organist.

Ruth Gesin, Retiring Secretary.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Eva L. Page; Jessie W. Donaldson; Mr. and Mrs. H. S. Bell; Mrs. Laura M. Pascoe; Miss Mary Hogarth; Harry Goekler; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mrs. I. W. Gould; Mildred Stantial; Mary Calkins; W. H. and Regina Boyer; Mr. and Mrs. Arthur Gilbey; Mr. and Mrs. Paul C. Johnson.

**BETWEEN YOU AND ME—**

Do not overlook next week's special Jewish number. Extra copies are five cents each, postpaid.

We rejoice to learn of the progress being made in southern California. The subjects that are announced for Pomona are timely and of unusual interest.

A note from Mrs. Paul Magnus informs us of the illness of Sr. Blackburn Newton whose address is Cherokee Drive, Bloomington, Ind., and suggests that letters and cards of greeting would be welcome. May all also remember Sr. Newton in prayer.

The church at Moorefield, Neb., is forging ahead under a new organization. Difficulties peculiar to the community have made the work in Moorefield hard and at times discouraging; but under the leadership of Pastor Giesler it is pressing onward and upward in the Lord's service. Pray for its success.

Last Friday Bro. John Reid of Pasadena, Calif., suffered a bad cut in his left thumb while taking up some floor boards. A chisel slipped and cut an artery and a gash that required fifteen stitches to close. He suffered from shock and loss of blood. We pray for his speedy recovery.

Bro. and Sr. Chas. Lapp of Cashmere, Wash., are greatly rejoiced over the arrival of their firstborn, Curtis Charles, on December 31. And we can almost see the smile of happiness on the face of Grandma Lapp, not to mention Uncle Clarence and Aunt Ida and Uncle Paul. That the new arrival may grow up to honor God and be a joy to his parents is our wish.

"I enjoy the Herald very much and derive a great deal of benefit from it," writes Mrs. Ray Maysilles of Tupelo, Miss.

"I love to read the signs of the times and know where we are, that I may have oil in my lamp and be ready when the Bridegroom returns," is the expression of Mrs. A. T. Spindler, Mt. Vernon, Ohio.

"As a little word of encouragement: It seems every issue is better than the one before. May God bless all efforts put forth in His work," declares Mrs. Frank Laning of Mt. Sterling, Illinois.

A letter from Bro. Harvey Krogh, Jr., pastor of the Plum River (Ill.) church, informs us of his rapid recovery from his recent operations, and of a wonderful spiritual experience through which he has passed. We hope for his quick return to his field of labor.

The Oregon, Ill., church was filled last Sunday night by an attentive audience when the pastor gave the second of a series of prophetic sermons in which he is now engaged. He is discussing the prophetic meaning of the situation in the Far East. His next Sunday evening discourse will have to do with India, the topic being, "Why do the Heathen Rage?"

An interesting program has been arranged for a Prophetic Conference to be held in the Los Angeles Church of God on the first Sunday in February. The speakers as now announced will be (D. V.) George P. Lichty, Pomona, Calif.; C. A. Smead, Burr Oak, Ind.; Mrs. E. C. Railsback of the local church; and Kieth Brooks, a well-known student of prophecy who is also editor of the magazine, "Prophecy."

## TWO-STEP AND FOX-TROT

By M. R. Sansshem

PERHAPS the most hackneyed question known to ministers and other religious workers is that asked by more or less interested parents: Is it right—not morally, but in the sight of God—for our children and us to dance? Not so strangely as it at first may seem, it is almost always true that the ones whose experience is broadest answer in the negative, with, perhaps, the qualification to be mentioned below; while those whose experience is limited give an affirmative reply. I speak only of active church members.

Principally, of course, the first—and usually older—class present these facts in support of their belief: Few people are temperate in their actions; all young people tend to exaggerate. Consequently, when taught to dance, they frequently (indeed, to be altogether candid, generally) lose all interest in church and devote their time to the dance floor.

Secondly, the world can see no difference between the professed Christian who dances and the average person who does so; and it jumps to the hasty conclusion that there is no value in the church. The waltzing, fox-trotting, Black Bottoming Christian breaks the implied exhortation of Paul to avoid setting an example that may lead to sin in others and the express command to avoid the very appearance of evil. "If dancing is done in the privacy of one's own home," one writer declared, "the harm is not so great; but even so, few indeed are the ones who will be able or content to keep it there."

On the third score, dancing involves contacts which tend more to degenerate than to build character. It is perfectly true that dancing is good exercise; but so are walking and hard work, and they have not nearly the possibilities for demoralization possessed by the out-of-date bunny hug or Charleston, nor do they set a bad example. There are few who enjoy dancing with those of their own sex as much as with those of the opposite one. Many a divorce has had its origin in private and public dances. These two items almost insure that the majority, influenced by the few who are not so affected, dance primarily to satisfy the baser senses; else, too, the popular *decollete* of women's dance frocks?

It is not altogether the "old fogies" who make these contentions. A San Francisco dancing instructor, observing the effects of his work on his pupils, gave up his place and is devoting his life to an attempt to eradicate what he terms "the colossal evil of all time—the dance." A few young people, also, stand firm against it.

It is not with the purpose of condemning dancers to the eternal death that follows the judgment of the world that this is written, but to set forth a query for the reader to answer for himself. The following conversation, overheard between two high school boys, serves to state my question:

"So you don't believe in dancing," drawled the first.

"No! Do you believe in 'petting' with every girl you meet?"

"Naw! Plenty do, though."

"Uh-huh. What's the difference between huggin' a girl in a car or on a sofa an' huggin' her on a hardwood floor?"

Silence. No answer. I have never heard a reply. Must my curiosity go forever unsatisfied?

## MEDITATE ON THESE TEXTS

IN OUR presentation of God's message to mankind we have always delighted to dwell upon God's love and mercy. How often have we referred to Psalm 136, which closes each verse with these words: "For his mercy endureth for ever." And we believe that His mercy will endure forever. We have often cited John 3:16, too, to show the great love that prompted the Father to plan our salvation. We go further, and say that if the love and mercy view of God will not convert a sinner from his evil ways no other means of converting him will ever amount to much.

But are God's love and mercy so great that they will save the sinner without some action on the sinner's part? Let us not overlook the fact that John 3:16 says, "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." We have expressed part of the verse in italics to show the limitation of that love.

Psalm 136 carries with it the thought of God's mercy radiating out only to them who give thanks unto Him. There are those who enlarge upon the thought of God's love and mercy to the point of including all, whether or not they believe or give thanks. We believe this to be a great mistake and one likely to mislead many. We will here quote some scriptures with appropriate questions:

"But if our gospel be hid, it is hid to them that are lost."—2 Corinthians 4:3. What does "lost" mean here?

"Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matthew 7:13, 14. In this text does "destruction" mean life in any form, or is it contrasted to "life" as used in the text? Does the text suggest action on the part of the one that needs salvation, or does it suggest that he will be saved whether he chooses it or not?

"The Lord preserveth all them that love him: but all the wicked will he destroy."—Psalm 145:20. What does "destroy" here mean?

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—John 15:6. Are dead branches burned to preserve them, or does the burning put an end to them? Shall we continue to give disobedient ones hope, or shall we warn them of wrath to come if they continue in disobedience?—S. J. Lindsay in *The Bible Advocate*.



# THE RESTITUTION HERALD

## JEWISH NUMBER

VOLUME 22

OREGON, ILLINOIS, JANUARY 31, 1933

NUMBER 18

## David's Heir on David's Throne

By E. O. Stewart

IN THE announcement made by the angel to Mary, recorded in the first chapter of Luke, verses thirty to thirty-three, three things are made so clear that no one who reads need be mistaken as to their meaning.

First, it is plainly stated that His name shall be called JESUS; second, that the Lord God shall give unto Him, not the throne of His Father God, but the throne of His father David; third, He shall reign over the house of Jacob forever.

In these verses the King, the throne He is to occupy, and the subjects over whom He is to reign when He occupies the throne of His father David are clearly set forth.

The Prophet Isaiah foresaw, and also foretold, that Jesus would have helpers to assist Him in His reign over the house of Jacob. Hear what he says in regard to these helpers: "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isaiah 32:1.

A prince is the son of a king. Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:11 and 12.

Here are the princes spoken of by Isaiah who are to rule in judgment. Let us hear Jesus as He tells these princes when they shall rule, and over whom they shall rule.

Peter said to Jesus, "Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes

*"And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:30-33.*

of Israel" (the house of Jacob).—Matthew 19:27, 28.

Perhaps a few thoughts on generation and regeneration will help us to understand the subject better.

The record of the generations of the descendants of Abraham is given in Matthew 1:17 as follows: "So all the generations from Abraham to David are fourteen generations; and from

David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

This forty-second generation was the end of the Jewish economy. In their generations God recognized them no longer. The scepter was to depart from Judah, and they were to be led away captive into all nations. They were to abide many days without a king, prince, sacrifice, ephod, and teraphim (Hosea 3:4). The blood of all the righteous from Abel to Zacharias was to come upon that forty-second generation (Matthew 23:36).

Let us begin with Abraham and note some of the things that God required his seed to observe

### THROUGHOUT THEIR GENERATIONS

They were to keep the covenant of circumcision forever, in their generations (Genesis 17:7-12).

The Children of Israel were commanded to observe the Sabbath for a perpetual covenant throughout their generations (Exodus 31:16).

The high priest was to offer a lamb continually, throughout their generations (Exodus 29:42).

The Levitical priesthood was to continue forever, throughout their generations (Exodus 40:14-16).

Aaron's lamp was to burn perpetual incense, throughout their generations (Exodus 30:8).

Atonement was to be made (Please turn to Page Ten)

# EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

*“Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee.”—Isaiah 62:3, 4.*

## A Prayer of Israel

THOU, O LORD, shalt abide forever,  
 And thy memorial unto all generations.  
 Thou shalt arise,  
 And have mercy upon Zion:  
 For the time to have pity upon her,  
 Yea, the set time is come.  
 For thy servants take pleasure in her stones,  
 And have pity on her dust.  
 So the nations shall fear the name of the Lord,  
 And all the kings of the earth thy glory:  
 For the Lord hath built up Zion,  
 He hath appeared in his glory.  
 He hath regarded the prayer of the destitute,  
 And hath not despised their prayer.  
 This shall be written for the generation to come:  
 And a people which shall be created shall  
 praise the Lord.

—*Modern Reader's Bible.*

## What Advantage Hath the Jew?

“WHAT advantage then hath the Jew?” It is Paul who asks the question, and he answers it emphatically himself. “Much in every way,” he says, “because that unto them were committed the oracles of God.” That is, God has given to them the revelation, the transmission, and the preservation of the Holy Scriptures through which the way of salvation is made plain.

The Bible is, indeed, a Hebrew book. It was written by holy men of the Hebrew race who “spake as they were moved by the Holy Ghost.” It records God’s dealings with the Hebrew people in the past. It tells of His present attitude toward them. It predicts what Jehovah has in store for them in the future, when they shall be his ministers.

One cannot fully grasp the great fundamentals of revealed truth and omit the Jews from their God-given place in the divine economy. As the chosen of the Most High they occupy a unique and exalted position in the prophecies and, consequently, in the eternal purposes of Almighty God.

## Christianity and Judaism

“THE JEWISH mind and heart and soul stand enthroned forever in the Scriptures of Truth,” says a thoughtful and able student of the Word. The Jewish viewpoint is the viewpoint of the Bible. No passage can be rightly understood without taking this fact into consideration, for the sacred Writings speak first and always in Hebrew terms.

Not only is this true, but the first appeal of the gospel was ever directed to the Jew. Peter, who early in his ministry was divinely appointed as a special missionary to the Gentiles, long before Paul received a similar commission (Acts 15:7), always pressed his message upon the Jews first. The same procedure was followed by Paul and Barnabas. It was ever “to the Jew first,” and afterward to the Greek.

The epistles, being without exception addressed to those who were already Christians, do not present so fully the basic facts of the gospel which were preached to unbelieving Jews and to unbelieving Gentiles as is done in the Acts of the Apostles. As we study the history of apostolic preaching as given in the earliest records of the church, we are impressed with its decidedly Jewish trend. The apostles were required to make but few, if any, changes in the current belief of the Jews of that day.

The principal changes that were demanded under the new order consisted of adding the following facts: The reality of the resurrection of Jesus; His right to the throne of David, that is, His Messiahship; that He was the Son of God; and that both Jews and Gentiles may be saved through faith in the gospel.

Now we come to an astonishing fact! *Not one of these supposedly new ideas was contrary to Jewish teaching of that day!* Each one of these elements was already accepted and advocated by one or more of the Jewish sects except that part that centered them all in Jesus of Nazareth.

According to Jewish thought there was to be a resurrection of the dead. There was to come a Messiah with right to reign on David’s throne. There would be a time when the Gentiles would have equal access to God through faith.

In the light of these facts it is not difficult for us to understand how easy it will be for God to eventually remove the veil from their eyes and cause His people to cry, “Blessed is he that cometh in the name of the Lord!”

# THE CORD OF DIVINE PURPOSE

By F. L. Austin

AS A ROPE is composed of many threads, so the eternal purpose of God in Christ Jesus is made up of many small strands of Divine purpose. And, as the utility of a rope depends upon the united value of all its threads, so the unspeakable greatness and worth of God's all-inclusive purpose in Christ Jesus is the sum total of all blessings and achievements provided for and perfected in the many lesser threads thereof. All lesser strands are necessary. Without them there could be no completed whole.

The Jew is one of the strands in the make-up of the complete Divine purpose. He is essential. Woe to that Christian who would eliminate him and his thread. He is not always in the foreground. In some cases the Jewish strand of royal blue is buried deeply from view beneath the threads of Gentile hue. But, throughout the length of the cord of intertwined promises and purposes of God, from Abraham's day till now, there is not even one little place where there is a gap, or break, in Judah's blue strand. Though sometimes unseen by finite eye, its presence has been constant. And, as the cable-tester of today picks up a tiny strand of wire and speaks thereon throughout the length of the cable, proving that the little strand is intact throughout and is "doing duty"; so the voices of the prophets, now three and four thousand years distant from the speakers, speaking on the Jewish strand of the cord of Divine purpose are being heard. The strand is still intact.

The Jew is but two (Judah and Benjamin) of the twelve-tribed people of God. The other ten of these tribes constitute another thread in this great cord. There is also the thread of the Gentiles. Perhaps it might be nearer correct to liken the Gentiles to several threads, a Gentile group of threads, but not one strand should be omitted from our study and research. God uses them all. No one of them is unnecessary. Together they compose the strength of the cord of Divine purpose as a whole.

At the birth of Jesus a thread of hope became a thread of fact—a thread of royal purple and of priestly-white linen. His, too, is a part of the great cord. Though His thread is now invisible to the carnal eye, yet its influence and strength are by many sensed continuously.

Of the many strands composing the one great cord, one more only will be cited, namely, that of God's church. God's revealed purpose includes His church. Without it His cord of purpose would be incomplete. It has its specific place to fill, its own duty to perform, its particular promises to enter, its definite place in Christ to occupy. It cannot take the place of the Jewish thread, nor that of any other. Nor can another fill its place.

In His promises to Abraham God, in part, revealed a cross section of that great cord. Not that every strand therein included shows upon the surface; for some there hidden from view are only elsewhere brought to light and identified by inspired writers. In referring to these promises let us arbitrarily use numbers as an aid of clarity to the mental picture. Genesis 12:1-7 mentions the following, which are here called strands, found also elsewhere in the make-up of God's purpose:

Strand 1.—Abraham, verses 1 and 2.

Strand 2.—A great nation; "as the dust," 13-16; "as the stars," and "as the sands," 22:17; "a peculiar treasure," "an holy nation," Exodus 19:6, 7; "high above all nations," Deuteronomy 26:16-19.

Strand 3.—Abraham's seed — numerous, Adamic.

Strand 4.—Abraham's seed—"As of one, . . . which is Christ."—Galatians 3:8-16.

Strand 5.—"This land"; "they shall dwell in their own land," Jeremiah 23:5-8; "will plant . . . land"; "no more be pulled . . . out of land," Amos 9:11-15.

God's eternal kingdom, the King of the world, the church-body of Christ, and others, are by inspired writers identified as other strands included in those same Abrahamic promises.

Let the readers of God's holy Word realize that all plans and purposes do not pertain directly to the church. Nor do they pertain to any other one thread in the make-up of God's eternal purpose. Let them recognize that God will as certainly perform His purposes through Abraham's "seed after the flesh," Galatians 4:21-31, as He will perform His purposes in Christ Jesus, or His purposes in His church.

Following Solomon's reign over Israel, the (Please turn to Page Ten)

## Jewish National Hymn

God, we implore Thee,  
End Zion's misery;  
Send her Thy aid!  
Send Thou her sons to heal—  
Wounds which the years reveal,  
Woes which at last in weal  
For aye shall fade.

God, loving, tender, good!  
As if in widowhood,  
She weeps for Thee.  
Be once more reconciled;  
As father pities child,  
Pity her grief so wild—  
She weeps for Thee.

Now bid her weep no more.  
Do Thou her sons restore—  
Love-gift from Thee!  
Make those who still would stay  
In other lands obey  
Thy Holy Law, that they  
World Priests may be.

For some, by Thy command,  
Must live in every land  
To make Thee known.  
Priests to the world are we;  
This is our destiny,  
Till all shall bend the knee  
To Thee alone!—Anonymous.

## “HATIKVOH”—JEWISH SONG OF HOPE

LISTEN to the Jewish children as they sing this, their national song of hope! Their hats are on their heads, for they must be ready to go when they sing this song! The minor melody of the music seems to breathe the bitter sorrow of their long exile.

And thus they sing:

“Lift thine eyes, behold the light!  
Turn to the East where dawns the day.  
Hope and Faith forever bright,  
Guide and protect us on our way.

“Let the tear no longer fall,  
Joy shall attend us evermore.  
Brightly gleams our City Wall,  
Safe is its shelter, wide its door.

“Angel Hope, whose snow-white wing  
Bears every heart to realms of love,  
O'er our grief thine aegis fling,  
Lead and inspire us from above!”

Following each verse comes the ringing chorus, inspiring with its magnetic fervor the hearts of old and young alike:

“Onward, strong and fearless soul!  
Yonder stands the shining goal.  
Lift up the voice with praises ringing,  
Turn to the East where dawns the day!”

## THE INDEPENDENCE OF IRAQ A MENACE

GREAT BRITAIN is seeking release from mandate obligation over Iraq and the establishment of that country as an independent state. *The Missionary Review of the World* calls attention to the fact that in such case Iraq would be a Moslem state and “the rights of its non-Moslem minorities, especially the Christians, would be fatally jeopardized. The danger of wholesale massacre is real; even with no massacres there is a strong probability that Christian children would be forced to attend Moslem schools, and Christian women to contract Moslem marriages. All legal procedure would be in Moslem courts.”

In the area around Mosul the non-Moslem population, numbering about 35,000, is largely concentrated. These would be threatened with persecution and extermination if turned over to a fanatic Arab government. It is suggested that this land, in which live the Christian groups and which was not originally a part of Iraq, be made an independent territory under the League of Nations. This would separate the Christian groups, who, in spite of persecution, have not succumbed to Islam.—*The Alliance Weekly*.

## LAND

By Norman John McLeod

“In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.”—*Genesis 15:18*.

LAND is wealth. Land is the source of all wealth. Land also is the cause of almost all troubles between nations, and is the cause of many difficulties between individuals. But God has made it the center of His richest blessing to mankind, as seen in the promises to Abraham and his seed; it is one of the vital considerations in the promises of the kingdom of God.

In the promises to Abraham we read: “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”—*Genesis 12:1-3*.

Here, land is one of the principal factors. Abram was not to go out to see a picture of “heaven,” nor to look at a beautiful piece of sky which he was to inhabit. When the Children of Israel were in Egypt, God told Moses: “And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.”—*Exodus 6:8*. The “land flowing with milk and honey” was the goal henceforth of all their journeys.

When they were entering that land, Moses said in the land of Moab: “See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers to Abraham, to Isaac, and to Jacob, to give them.”—*Deuteronomy 30:15-20*. But the Children of Israel did not obey God, and were scattered to the ends of the earth.

Almost in the same breath with the promise of disper-

sion came the cheering word that Israel and Judah shall be gathered back to their land. Always these thoughts were together in the minds of the prophets. Never the dispersion without the regathering; never the curse without the blessing! Let us turn our attention, therefore, to the regathering.

Some people have been exercised because the present regathering of Israel is in unbelief. At the meeting of the Jews held in the Temple Israel in Hollywood, California, on Sunday, November 27, at which Mr. Rothenberg, Zionist leader, spoke, many noticed that God was left out of their calculations. The big "I" was prominent instead. The only religious reference in the meeting was to the promises to Abraham. No prayer opened or closed the meeting. No one referred to divine blessing or help. But the various texts in regard to the return of Israel to their land show that that is in accordance with prophecy.

Mr. Rothenberg made one statement that shows the trend of Jewish thought and gives promise of the fulfillment of the prophecies of the return of Israel. He said that the return of the Jews to the homeland was not a matter of a strip of territory running along the eastern shore of the Mediterranean bounded on the east by the Jordan River, but was a problem of the entire Near East. True it is, he said, that the land of Palestine is not filling rapidly with colonists, but that there are a million Jews ready to go there as soon as conditions are ready and that eventually they expect to colonize almost the whole Near East.

That is a project which should give us opportunity for reflection, and should cause us to re-examine our texts on the return of Israel. According to the text quoted at the head of our article the promise to Abraham included more than a small strip of land along the east shore of the Mediterranean bounded on the east by the Jordan River. Genesis 15:18 promises the land from the "river of Egypt unto the great river, the river Euphrates." Then in the eleventh chapter of Isaiah we read: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

A glance across the River Jordan from the land of Canaan into the land of Moab and Edom gives a vivid picture of European intrigue in the Near East. Palestine is under British mandate, and in that section all is well for the Jew. But across the Jordan lies a French mandate known as "Transjordan." In modern times the British have been friendly to the Jews, but not the French. Mr. Rothenberg mentioned the fact that one of the greatest periods of persecution began with the affair of the French army captain, Dreyfus. And even yet the attitude of the French is not friendly toward the Jews.

"The time of Jacob's trouble" of Jeremiah 30:7 could easily come from such a situation. The Near East has al-

ways been known as the "powder magazine of Europe" because the boundaries of the various nations are so unstable, being thought to be subject to indefinite expansion by all those peoples. The Jews seem to be no exception to that rule: *expansion* is their watchword.

But that time of trouble will end as portrayed in Isaiah 63 with the return of Christ. And then will be brought to pass that prophecy of Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; . . . but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jeremiah 31:31-33.

So far only the part that the Jews play in the great plans in regard to the giving of land have been mentioned. Where does the Gentile come in? Let the Bible answer: "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. . . . For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:8, 9, 27, 29.

"Blessed are the meek: for they shall inherit the earth."—Matthew 5:5. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."—Psalm 37:9, 11.

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## LINKING SCATTERED ISRAEL

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IN HIS report to the American Jewish Joint Distribution Committee, in which he pointed to the increase of Jewish suffering abroad, Dr. Bernhard Kahn, the committee's European director, stated that "to make conditions still worse, anti-Semitism is growing simultaneously in all countries, taking different forms—sometimes social, sometimes political, sometimes economic, on occasion physical attacks and disturbances."

Practically all reports on existing conditions in world Jewry point not only to suffering and want, but what is perhaps worse: the disintegration of Jewish communal life and the disruption of Jewish unity. Despair is setting deep roots in the body of the Jewish people. There is nothing in all its history to compare with the present tragedy.

Fortunately, the leaders of American Israel refuse to become parties to such despair. The recent national gatherings of the Joint Distribution Committee and the American Palestine Appeal reveal that sufficient devotion exists to assure some measure of support for the downtrodden masses in eastern Europe.—*Selected*.

## WHY WERE THE JEWS GOD'S CHOSEN PEOPLE?

By A. L. Corbaley

**A** BRAHAM lived about four hundred twenty years after the flood. He lived at a time when the world had again gone into idolatry, but he was faithful to the Lord.

In Genesis 12 we read, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation." The fifth verse tells that Abram and his family reached the land of Canaan, or the Promised Land. In Genesis 13:14-17 God promised to give the land to Abram and his seed forever.

In Genesis 15:5-18 the promise is reiterated and the patriarch is informed that his seed "shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, . . . and afterward shall they come out with great substance." In the eighteenth verse the promise again is repeated to Abram and his seed.

In Genesis 17 the Lord changes Abram's name to *Abraham*, and gives him the rite of circumcision as a sign of the covenant. The promise is once more given in Genesis 22:1-18. The same promise is made to Isaac. Genesis 26:1-5. Then in Genesis 28:10-15 it is repeated to Jacob, the son of Isaac.

Now read Psalm 105:6-45, which plainly shows that God had chosen them as His people and given them the land of Canaan to be their inheritance forever. They were in captivity for four hundred years in the land of Egypt, as the Lord had foretold; but God brought them back under the leadership of Moses through the Wilderness of Sinai to the borders of the land covenanted to their fathers; but Joshua led them over Jordan.

In Exodus 19:3-8, the Lord promised Moses, "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 a holy nation." The people answered, "All that the Lord hath spoken we will do."

This made them the Lord's chosen people, and they would still have been the Lord's people, dwelling prosperously in the land of Canaan if they had only been obedient; but because of their sins the Lord drove them out of the Promised Land. Psalm 132:11-18; Deut. 28; Lev. 26. Their punishment was to last seven times.

A time is a year of 360 days; so seven times would be  $7 \times 360 = 2,520$  days. But a day in prophecy equals a year of man's time. Ezek. 4:4-6; Num. 14:32-34.

The ten northern tribes were carried away into captivity by the king of Assyria in 721 B. C. They were scat-

tered and never returned to their homeland. But the southern kingdom, with the city of Jerusalem as its capital, continued until 586 B. C., when Nebuchadnezzar, the king of Babylon, destroyed Jerusalem, burned the temple which Solomon had built, battered down the walls of the city, and carried most of the people, including their king, away to Babylon. They were to have no other king till "he (shall) come whose right it is, and I will give it him."—Ezekiel 21:24-27.

After seventy years of captivity in Babylon the Jews were allowed to return to the land of Canaan by Cyrus, king of Persia, who had conquered Babylon. Since that time they never have had a king of Jewish blood to reign over them, and never will till Christ will come and gather them back from all the countries where they have been scattered and will be their King, reigning on the throne of David in Jerusalem. Isa. 9:6, 7; Luke 1:31-33; Ezek. 20:33-44; 36 and 37; Jer. 23:1-8; 30, 31, 32, and 33; Amos 9:8-15; Zech. 8:20-23; Micah 4:1-8; Isa. 11; Acts 15:13-17; Rom. 11; Hosea 3:4, 5; Zech. 12 and 13.

Their punishment was to last 2,520 years. It commenced in 586 B. C., and this is A. D. 1932; therefore, their punishment has continued for 2,518 years, according to the Usher chronology, so their grief and punishment will last but two years longer if this reckoning is correct.

Their deliverance does not come until the return of the Lord: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved *for the fathers' sakes*."

In the year 1897 the Zionist Movement was started by Doctor Herzl. The first congress was held at Basle, Switzerland, in the autumn of that year. Now it is a universal movement among the Jews. At the present time 172,000 Jews have gone back to Palestine and are dwelling in the land of "unwalled villages" (107 of them now in the land). Read Ezekiel 38 and 39.

In November, 1917, the Zionists were granted the Balfour Declaration, which gives the Jews a legal right to go back to Palestine and purchase the land from the present owners (who are chiefly absentee landlords). They are planting their holdings in citrus fruits and almost all varieties of agricultural products. They have purchased about seven per cent of the land and constitute twenty per cent of the population.

The League of Nations gave Great Britain a mandate for the country for twenty-five years. The Balfour Declaration gives the Jews the right to make of Palestine a legally secured home for the Jew. While the declaration was originally given by Great Britain, it was confirmed by the League of Nations and also by the United States; so the

whole world has declared that the Jew shall have Palestine for his homeland.

It is the only land on earth today where there is no depression, and a thousand more laborers are now needed to do the necessary work. Many wealthy Jews from America and other countries have plantations there and are going to Canaan to make that their future home.

However, great troubles are yet in store for the Jew in his ancient home. The armies of the world will yet come up against Jerusalem to battle (for a full account of this conflict read Zechariah 14 and Jeremiah 25:15-33).

In Ezekiel 17 and 48 we read that the Lord will divide to the twelve tribes their allotments in the land of Canaan, which was covenanted to Abraham and his seed. Then will come to pass the vision of the Prophet Isaiah as recorded in Isaiah 65:18-25; and Israel will once more be in their own land and rest in quietness and an abundance of peace and security, with Jesus as their King. John 18:33-37.

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“Before the terrors of His face  
Let mortal man his pride abase,  
And every idol fall:  
Prostrate be every haughty foe,  
The pomp and power of earth below,  
And God be All in All!”

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## ONE PROSPEROUS COUNTRY

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**I**N THE midst of world-wide depression searchers are able to find one country which is actually shaking off the burdens of depression and was more prosperous last year than it was the year before. And that country lies on the eastern shore of the Mediterranean—it is Palestine, the Holy Land of Christian and Jew. As the *New York Evening Post* remarks:

“In that little country, not so long ago the scene of bitter strife between Jews and Arabs, it is reported that exports were higher last year than the year before, that the unemployment figures are showing an impressive downward curve, that building activity and general industrialization are steadily going forward. At the great annual fair at Tel-Aviv, for example, the number of exhibitors has increased from three hundred in 1928 to thirteen hundred in 1932. The explanation of this phenomenal state of affairs is that depressed conditions in other countries have caused immigration of a more substantial class of Jews, and that by resisting whatever impulse there may have been to tighten the ban on immigrants Palestine is now reaping the reward of its liberality through definite economic recovery.

“We hope the reports of this situation are fully justified. It is a distinctly bright spot on a none too promising international horizon.”—Selected from *The Literary Digest* by Mrs. Mary Elma Bell.

## JEWISH SIBERIA

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**T**HE Soviet Union is fast becoming a world in miniature. Cultural autonomy is offered to all racial and linguistic groups, as evidenced by Ukrainian, Georgian, and Turkoman federal states, and that of the German Volga. The latest addition is to be a Jewish state, described as follows by Ralph W. Barnes in the *New York Herald Tribune*:

“The Soviet government has decided to establish next year an autonomous Jewish republic on a large stretch of territory in the Amur River region of Siberia, north of the Manchurian frontier, which already has been set aside for Jewish colonization. The territory is called Beerobazhan, or Biro Bidjan.

“The move, it is stated, will give Russian Jews, as well as foreign Jews who have come here, full representation in the Soviet government through the Soviet principle of representation of nationalities. It is interesting to note that, when the projected step is carried out, there will be within the Soviet borders a Jewish national state, an achievement striven for in Palestine without success.

“Information concerning the Soviet plans was obtained by Lord Marley, chairman of the British Parliamentary committee which supports the Society for the Industrial Relief of Jews in Eastern Europe, in the course of interviews he has had while here with officials concerning the Jewish question. The colonization scheme and establishment of the Jewish republic are considered especially important since the Jews are the principal sufferers from the liquidation of the commercial class. There are two and a half million in the Soviet Union. . . .

“The territory of Beerobazhan is about the size of the state of New Jersey, with 3,800,000 acres of virgin soil and forests, sufficient to colonize virtually the entire Jewish population of the Soviet Union. The Amur province, in which it is situated, is, according to a recent bulletin by the National Geographic Society, larger than France and contains almost as varied scenery as the United States. Although the winter temperature is below zero, winter months are often without snow and the short summers are comfortably warm. There are rich agricultural districts and gold and coal deposits. The forests are filled with bears, tigers, deer, wild boars, and wild goats.”

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FROM *The New Palestine* we learn that the Palestine Potash, Ltd., which is the corporation which has been granted the concession to exploit the Dead Sea minerals, has been aided by a substantial investment in it by the Palestine Economic Corporation. The latter company reports “that the concession is for a period of seventy-five years, and that the company is required to work continuously and with due diligence in order to be in a position to produce a minimum quantity of 1,000 tons of eighty per cent pure potassium chlorate during the third year of the concession, 1,500 tons during the fourth year, and for the succeeding years, on an increasing scale, up to 50,000 tons after the tenth year.”

# The Hope of Israel—The Hope of the World

“For the hope of Israel I am bound with this chain.”—Paul.

THE HOPE OF ISRAEL is the hope of the world! For Israel is the *sign* people and the promise people as well as the chosen people of Jehovah, the covenant-making God. Not infrequently they have been referred to as the “miracle people of history” because the remarkable manner in which they have been preserved through the centuries and millenniums cannot be accounted for except from the standpoint of God’s miraculous care over them.

If we would know our place in the orderly progress of cosmic events, if we would recognize our exact position in the development of the eternal purposes of God, we must look to Israel, the *sundial of prophecy!*

Since God called Abram and blessed him, saying, “In thee shall all families of the earth be blessed,” and assuringly promised, “I will make thy seed as the dust of the earth” for multitude, the tribes of the Hebrews have been the peculiar treasure of Jehovah above all other peoples of the earth.

When because of their sin He permitted the Gentiles to come upon them in punishment, He still declared: “Therefore 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 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.”—Jeremiah 30:10, 11. Resting on the faithfulness of their God, Israel, like Lord Tennyson’s brook, can sing,

“Nations come and nations go, but I go on forever!”

The miraculous manner in which this people has been preserved gives promise of the exalted and important position they are destined to occupy in the future.

The hand of God has been stretched over Israel in blessing to an extent that no other nation has enjoyed. What was said concerning their deliverance from Egypt may be said with equal truth of the entire remarkable history before God. “Ask now of the days that are past,” commanded Moses as he drew near to the hour of his death, “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?”—Deuteronomy 4:32-34.

Jehovah addresses Israel as His Bride, saying, “As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”—Isaiah 62:5. He speaks of Himself as the Bridegroom and as the Husband of Israel: “Fear not; for thou shalt not be ashamed; . . . for thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”—Isaiah 54:4, 5.

Jehovah further reveals Himself to them as their Father, whose great love for them prompts Him to bring them back from their long captivity into their homeland. “Behold, I will bring them from the north country, and gather them from the coasts of the earth, . . . a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.” O how much the Lord must love His people! “Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”—Jeremiah 31:8-10.

The shadows cast by the sun of passing events against the sundial of the Jewish race will tell us just where we stand in the chronology of God!

Four thousand years ago, when the Hebrew bondsmen labored amid the horrors of Egyptian slavery, Israel was God’s chosen people. Three thousand years ago, when the silver trumpets of the Levites called the people together for worship under the golden dome of Solomon’s Temple and Israel was the glory of the whole earth, the Hebrew people were still the chosen and the beloved of the Almighty. Four hundred years later, when the throne of David was overturned by Nebuchadnezzar and the people were carried away captive into Babylon, they remained as they had ever been, in their degradation and in their glory, the beloved children of the living God. Still seventy years later, when by the mercy of Jehovah they were brought back out of the land of their enemies, they returned as they had departed, the chosen of the eternal Father.

Two thousand years ago, when John the Baptist came “preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand,” the Jews to whom he addressed his warning, though now “the lost sheep of the house of Israel,” were still the people of the Lord, beloved of the Father’s heart.

From that day to this, driven from east to west, from north to south, a hissing and a byword among all nations, pursued and persecuted, burdened, alienated, and afflicted



everywhere their wandering steps have led, they have continued to be what they were in the past—what they will be in the future—the chosen people of the Lord their God!

And now—*now* they are going home! Home from the snowy steppes of Russia that have been so often reddened with their blood! Home from the olive-clad hills of Spain, the Spain that once consigned so many thousands of their people to a watery grave! Home from the Land of the Dragon! Home from the islands of the sea! Home from the distant lands where they were driven for their sin!

*The Jews are going home!* Home to Palestine to the glory of God's faithfulness and for the salvation of the Gentile nations of the world. For the hope of Israel is the hope of the world!—G. E. M.

## PRESIDENT-ELECT ROOSEVELT ON ZIONISM

THE following letter, according to *Prophecy*, was addressed to Mr. Rothenberg on the occasion of the fifteenth anniversary of the issuance of the Balfour Declaration, which assured to the Jews a national home in Palestine and which served to open up the Holy Land to Hebrew settlement and development.

“Dear Mr. Rothenberg:

“I greatly regret that I shall be unable to be present at the meeting to commemorate the fifteenth anniversary of the Balfour Declaration to be held under the auspices of the Zionist Organization of America.

“As you know, I have on prior occasions expressed my fullest sympathy with the purposes of the Balfour Declaration. Out of the World War came a matter of great spiritual significance—the establishment of the Homeland for the Jewish people, recognized as such by the public law of the world. In realization of this aim, the United States played a leading role. I know how close it was to the wish of President Wilson. The formal terms of its expression during the war, the so-called Balfour Declaration, had his personal approval and he did much to have it written into the peace treaty. The subsequent unanimous endorsement of the Balfour Declaration by both Houses of the United States Congress gave further proof of the deep interest of the American people in the purposes of the Declaration and in the fulfillment of the moral obligation which it involved.

“Jewish achievement in Palestine since the Balfour Declaration vindicates the high hope which lay behind the sponsorship of the Homeland. The Jewish development in Palestine since the Balfour Declaration is not only a tribute to the creative power of the Jewish people but by bringing great advancement into the sacred land has promoted the well-being of all the inhabitants thereof.

“I shall personally watch with deep sympathy the progress of Palestine. I extend to your Organization my sincerest wishes for continued success and achievement.

Very sincerely yours,

“(Signed) *Franklin D. Roosevelt.*”

## THE BIBLE THE GUIDEBOOK OF GENERAL ALLENBY IN WAR IN PALESTINE

IN AN interview with Bob Davis, reported in the *Buffalo Evening Times*, Capt. M. T. Butt of the Fifth Cavalry division of the British army is quoted as follows. In the course of the interview reference was made by the captain to Gen. “Stonewall” Jackson.

“In all the histories dealing with that period,” said the captain, “much stress is laid upon the spiritual side of Jackson. Was he quite so religious as his biographers would have us believe?

“He was the sort of man who did not like to face an enemy on Sunday, but once confronted by the necessity for it Stonewall stepped into his tent or knelt down where he happened to be and asked the Lord for strength to win the battle. His text for conflict was from St. Paul to the Corinthians: ‘Fight not as one who beateth the air.’ Your own Oliver Cromwell was strong for the Good Book and regarded it as inspiration for war.

“And there was Chinese Gordon in the Sudan,” added the captain, “and Gen. Lawrence in India; devout men both, governing not only the troops but their own lives by the practice and precepts of Christianity. Perhaps of those commanders motivated by sacred ideals and biblical literature, the most practical was Gen. Allenby, who directed the victorious campaign in Jerusalem. Before the actual engagement that culminated in the rout of the enemy and the fall of the Holy City Allenby summoned the officers of his general staff and gave explicit directions that the English were not to fire a single shot in territory within two miles of Jerusalem. ‘Refrain at any cost,’ summed up the commander’s instructions. This from him who has come to be regarded as the last of the Crusaders was a great concession. After the victory, the general with fine reverence for the sacred environment entered the city on foot through a side gate.

“Typical of Allenby was his conversation near Jerusalem with an officer at Brook Kidron, which has its source a few miles west of Bethany and flows south. It was at this stream that six lancers in attempting to cross in pursuit of the enemy became mired in quicksands, and despite all efforts at rescue were swallowed up. Lining the shore helpless spectators to the tragedy, comrades of the doomed lancers saw them disappear. Gen. Allenby arrived later in the day, and upon receiving a report asked the officer in command if he ever read the Bible. ‘You will find it the best guidebook to Palestine,’ was the commander’s comment. ‘Every soldier in the Holy Land should take the time to inform himself, through the Old and the New Testament, all there is to know about the country to which he is called to defend the colors. Beware of the streams, brooks and rivers. Read Judges, fourth chapter, and observe what happened to Sisera at the River Kishon, to which he was drawn and betrayed by the prophetess Deborah.’

“The events to which Allenby referred are cited in the

scene between Deborah and Barak, the son of Abinoam out of Kedesh Naphtali: 'And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand. . . . And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.'

"As a consequence of the river betrayal the Gentiles and all the host of Sisera fell upon the sword.

"That historic battle along the River Kishon is regarded by Allenby as one to be long remembered, not only for the completeness of Sisera's defeat, but for the more significant reason that Barak had the advantage of familiarity with the scene of action. The British lancers, pursuing the enemy across the Brook Kidron, rode full tilt to death more than two thousand years after Sisera's fatal error in the same land."

"You appear to be pretty well posted on the subject of tactics in Palestine," said I to the captain.

"I don't know that I could qualify as an expert," he replied, "but since taking up the Bible as a soldier's guide-book through the Holy Land I find it invaluable in all other particulars for the guidance of the human race, and I would recommend its constant perusal in time of peace, which I hope is here indefinitely."

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ALONE, yet not alone, Jesus, in the mount of prayer. There it was He received His strength.—*J. A. Patrick.*

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## DAVID'S HEIR ON DAVID'S THRONE

*Continued from Front Page*

once a year, throughout their generations (Exodus 30:10).

In these passages you will notice that circumcision, Sabbath-keeping, and all the other ordinances were limited by the phrase, "throughout their generations."

When these things ceased, their generations also ceased. Their house was left unto them desolate. They were led away captive into all nations; and Jerusalem is to be trodden down by the Gentiles until the times of the Gentiles be fulfilled.

But this degenerate condition will not last eternally. There will come a time of regeneration for the nation of Israel.

With Jesus, the rightful Heir, on David's throne and the twelve apostles as judges to rule over Israel, God will again recognize their generations. This is what Jesus meant when He told the twelve that in the regeneration, when the Son of man shall sit in the throne of His glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel.

## THE CORD OF DIVINE PURPOSE

*(Continued from Page Three)*

nation divided. Ten tribes withdrew under Jeroboam; and Rehoboam, the royal heir, ruled over Judah and Benjamin. 1 Kings 12:16-21. Compare 11:30, 31.

God's announced purpose in giving Rehoboam one tribe additional to his own natal tribe was "for David my servant's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel."—1 Kings 11:22. The throne of David's seed is yet to be eternal. See 2 Samuel 7:12-19. Christ is to be crowned thereunto. Luke 1:31-33. It will all be at Jerusalem, the God-chosen city. "At that time they shall call Jerusalem the throne of the Lord."—Jeremiah 3:17.

Now, for "David's sake, and for Jerusalem's sake," Judah (the Jew) has a specific thread of purpose in the attainment of the eternal purpose of God. That that thread, extending throughout three thousand years, is still intact, is evidenced by the vast reclamation successes of today in and about the city of God—the most favored region of earth during these present unsolved and increasing world problems.

Yes, God's purposes are ever sure. Every component strand of the cord of His eternal purpose will duly perform its part. To the astonishment of the world the Jew is forging ahead in his wonderful achievements. God's purpose in him is rapidly maturing. As each part does its work opportunity for every other strand to be active, in its sphere, duly presents itself. Very quickly Christ will reenter, and greatly increased activity will rush forward. The church will be called to action as never before—not to displace another nor to usurp unassigned blessings, but merely to render to God and Christ that for which she has been purposed.

True, the Jew is exhorted to exercise his choice and turn to Christ. He would then be dealt with not as a Jew but as a Christian. At once his promises are different, his aim and hope change.

We urge him thus to do.

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## THE PERSECUTED JEWS OF ROUMANIA

THE Secretary of the American Jewish Committee of New York, who has made an investigation of the Jewish situation in Roumania, reports conditions worse than formerly. The king of Roumania, however, has taken energetic measures, according to Mr. Waldman, against the anti-Semites, and it is hoped there will be some marked improvement. A fire in the town of Borsha, believed to have been of anti-Semitic origin, destroyed 123 Jewish dwellings and left fifteen hundred Jews homeless, besides a heavy monetary loss. Delay of the government in settling for this damage has caused these homeless Jews to live in the ruins of their old homes, where they are without proper food or clothing and are now threatened with an epidemic.

# National Berean Department

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"IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE."

### CONDITIONAL IMMORTALITY

ONE of the greatest errors believed by many who are known as Christians is that God created man with the possession of an immortal nature, or natural immortality. Contrary to this error, all Christians should know and rejoice greatly in the truth that only through the death of Christ was the fountain of life opened to us. "For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15:22.

God gave us His Son, and there would not have been any use for the sacrifice of Christ on the cross if we already had an immortal nature. A condition of immortality cannot be attained outside the acceptance of Jesus as our Savior. The name "Jesus" means the same as "Joshua," a deliverer, or savior; while "Christ" means "anointed."

So how thankful each one of us should be that a wise and merciful heavenly Father has provided such a free and bountiful gift as His Son as an anointed savior. It is very important to realize that immortality is not a natural condition, but is conditional entirely upon our acceptance of God's one remedy, Jesus the Christ. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."—Romans 2:7.

—Josephine Hammond, Anaheim, California.

### CHRIST IS ALL

Chief of sinners though I be,  
Christ is all in all to me;  
All my wants to Him are known,  
All my sorrows are His own.  
Safe with Him from earthly strife,  
He sustains the hidden life.—*Selected.*

### JUST A QUESTION

THE following Bible lesson was submitted by D. G. Harvey, Kokomo, Indiana, a regular contributor to THE RESTITUTION HERALD. It may be of value to those Berean classes which are not using the regular books.

What is the trouble with the world?

Strife, envy, crime, graft, greed, unemployment.

Remedies have been tried, but have failed.

Political, social, and religious plans of men.

Cause of these conditions: Psa. 50:22; Hos. 4:1, 6.

Lack of knowledge of God's will: Dan. 2:44; Isa. 60:12; 5:13; Psa. 2:9.

Man acts contrary to God's will: Psa. 2:1-5; Zeph. 2:1; Amos 8:11; Isa. 8:9, 10; Job 5:12. Man has organized in many ways; why? for the love of mankind or for his own protection? love or selfishness?

Results of man's acts: Zech. 8:10, 11; 2 Tim. 3:1-5; James 5:1-6; 1:10, 11; 1 Tim. 6:9; Micah 2:1-4.

What is wrong? Rom. 1:21-32. Man has forgotten God and developed the lust of the flesh. Gal. 5:19-21.

What must we do? James 5. Take no part in the affairs of the world. Watch and pray as the signs unfold; do not be signs ourselves. Glorify God.

Man will not, cannot, by nature return to God. Only God's kingdom can change man's nature (the world).

### ELECTION OF OFFICERS AT RIPLEY

THE Ripley Bereans reorganized January 15. The following officers were elected: president, Gerald Cooper; vice president, Helen Lewis; secretary, Margaret Cooper; treasurer, Thelma Lewis.

Meetings will be held at six o'clock each Sunday evening. We expect an average attendance of eight.

—Margaret Cooper, Secretary.

### A WORLD BEYOND

Science long watched the realms of space,  
A planet's devious path to trace:  
Convinced of heaven's harmonious law,  
"A world beyond" Leverrier saw.

Thus when he views earth's sins and woes,  
With a like faith the Christian knows  
There is a world beyond, to prove  
God's perfect wisdom, power, and love.

—Nathaniel Ingersoll Bowditch.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“Study to shew thyself approved unto God.”*

Oregon, Illinois,  
January 24, 1933.

Master Charles Timothy Pearson,  
Troy, Ohio.

My dear Charles:

You just can't imagine how happy I was when I stepped out on the porch to get the mail this morning and found your card. It made me happy for several reasons. You see, you are the first one to write and tell me that you have started a scrapbook of the Sunday school lessons as they are given on this page; second, because the card was written all by yourself, and I think seven year old boys are just about the nicest ever! And then, you see, I know your father and mother.

Another thing I like so much is your name. Of course, I like the name Charles for one reason because I have a nephew by that name who is a fine lad of twelve years, and I love him very much. He is the joy of his widowed mother, and he says he's going to be a preacher some day.

Then your middle name, Timothy; it made me think at once of that other Timothy whom the Apostle Paul loved and who was a big help to him. The very nicest thing I can think of is that your mother's name is Eunice, and I know she is teaching you, day by day, in such a way that others will thank God for you when you grow up, just as Paul did for that other Timothy. I imagine your mother and your grandmother, too, have often told you about him.

And now, that makes me think of our lesson for February 12. Jesus was telling a story to those who followed Him, and there was such a big crowd that He sat down in a boat, while the people stood all along the shore listening.

He said that once upon a time a man went out to sow some seeds. The seeds fell in different kinds of ground, and I think you know, Charles, that it makes a big difference what the ground is like whether we can expect our seeds to grow or not. Jesus told the story so simply that even a little child could understand it. But, of course, you know He wasn't just talking about a garden; He was talking about a life, wasn't He?

Do you know that tending a garden is much like living a life? If in early life we plant the seeds of honesty, industry, and kindness, we may expect to reap a harvest in later life that is filled with good things. Jesus told His hearers that seeds represent the directions for living that we find in God's Book. If we allow His words to find good

ground in our hearts and care well for them, we will grow up to be the kind of men and women He will want to work in His great garden that will fill the earth.

I'm sure the seeds which that other Eunice sowed in her little Timothy's heart found good soil and grew and grew. For they brought forth a harvest of faith and hope and love that has lasted for almost nineteen hundred years and will never end.

How nice it is to think that when we are young is the best time to study and care for the seeds of God's Word that are being sown in our hearts; "before the evil days come," said another preacher, "when thou shalt say, I have no pleasure in them." Youth is the best time of life, the time to enjoy the good things, the things that will last and bring us a harvest of happiness in old age.

So, Charles Timothy, I am glad you are working at your scrapbook, and I hope you will spend many pleasant hours and learn much that will help you when you grow up to be a preacher like that other Timothy.

And now for Lesson 6, last week there wasn't room enough for directions for your scrapbook. Clip out the verses in last week's HERALD, fill in the blanks and paste them in your book; also this little verse:

*“Jesus called them, one by one;  
Peter, Andrew, James, and John;  
Then came Philip, Thomas, too,  
Matthew and Bartholomew;  
James, the one they called the Less,  
Simon, also Thaddaeus;  
Twelfth apostle Judas made,  
Jesus was by Him betrayed.”*

Now for Lesson 7:

Write at the top, "Two Kinds of Gardens." Then draw two squares. In one, draw stones and thorns and only a few plants. In the other, draw smooth ground and many plants with flowers. Below these, make a list of the things that represent stones and thorns—not paying attention to the Word, the love of pleasure, etc. Opposite this, a list of things that represent good soil—interest in God's Word, thoughtfulness, study, etc.

And now, goodbye, Charles Timothy. I'll write and tell you what we are going to do with our scrapbooks when they are finished. For a little while that will be our secret, but we'll tell it to those who write and say they are working on their scrapbooks.

# With Our Sunday Schools

LESSON 7. — February 12, 1933

## JESUS TEACHING BY PARABLES—FOUR KINDS OF HEARERS

Mark 4:1-20

Devotional Reading: Psalm 119:9-16

### GOLDEN TEXT

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

### A STUDY OF THE SUBJECT

#### Topic: Four Kinds of Hearers.

**Aim:** To lead the pupil to accept the gospel whole-heartedly and to cultivate the fruits of the Spirit.

**Basic Truth:** "Be ye doers of the word, and not hearers only, deceiving your own selves."—James 1:22.

**I. Jesus Teaching by Parables.** (V. 1, 2.) Jesus put forth every effort possible to reach the people with the message He had been sent to deliver. Neither inconvenience nor physical need was permitted to stand in the way of His reaching the multitude with the gospel of the kingdom of God. The methods He employed to instruct them were those with which they were familiar. Sometimes He used parables to conceal His meaning in order that only those whom He desired to engage for some particular service might respond. Others would not understand. Generally, however, He chose His parables to clarify, rather than to obscure, thought.

**II. The Parable of the Sower.** (V. 3-20.) The sower went forth and performed his task faithfully. The seed was good, and he endeavored to scatter it to the best advantage. The results thereafter depended upon conditions over which he had no control. The nature of the soil, the sunshine and the rain, the heat and cold, all these could retard or hasten the development of the crop.

So it is with the teacher of the Word. He may equip himself with an education, with scriptural knowledge, and devotion to his task; but he is not permitted to choose the ground on which he shall cast the seed. He must sow it broadcast on every kind of soil, and the fruitage of his labor will depend upon the nature of the ground it falls upon.

In the interpretation of the parable the sower is not identified, but only the seed he sows. And that is the important thing after all—that and the ground on which it is sown. It is not the worker, but the works, that count.

The gospel reaches four classes: those likened to wayside ground, who give little heed and soon forget; those of the stony ground, impetuous and emotional, but lacking in steadfastness under trial; those on thorny ground, who let the things of the world choke out the spiritual seedlings; and last of all, there are a few who continue to grow in grace unto the harvest.

### PRACTICAL APPLICATIONS

The Word of God is being sown today as it was during the time when this parable was spoken. While this parable is concerning the kingdom, the conditions mentioned are true of

all peoples. Some seed was sown by the wayside. The sower apparently was unaware of what kind of soil he was sowing in. This seed sown by the wayside was soon devoured. How true this is of the Word of God! We sow the seed with a prayer that it may bring forth fruit, but the enemy in some form comes along and destroys the seed. The efforts were honest, but the results were lacking. Other seed fell in stony ground where the top soil was very thin. For a time it sprang forth in promising form but soon withered away. There are people who quickly receive the Word, but it has no permanent abiding in their lives. Then there is another ground that the seed lodges in. This is thorny ground, and soon the thorns choke out the Word. The fourth type of ground on which the seed is sown is good ground. Here the seed takes root and springs forth, finally to yield in varying portions from thirty to hundredfold. There are four types of soil mentioned in the parable, and only one produces fruit. Of course, we do not know if equal amounts of seed fell on these various types of soil; but is it not true that the majority of our sowing is not productive of fruit? Our duty is, not to worry about the fruit, but to do the sowing and to let God give the increase.

The cares of the world and the deceitfulness of riches are destroying much of the seed that is sown and preventing it from maturing and yielding fruit. These are perhaps the most destructive forces we have to combat today; at least, they are the most prevalent. All must be on their guard against these enemies, or they will destroy all possibility of the Word's bringing forth any fruit in our lives.—C. E. R.

### THE GOLDEN TEXT

All things were created for God's pleasure (Rev. 4:11). The nearer all things work in accordance with His will, the more glory redounds to the Father. The apostles were sent out to draw men and women to the Father; and the more they succeeded in doing this, the more fruit they bore; for this was fruit-bearing: the more the Father was glorified.

A disciple is a follower who has learned to believe in the truth of the doctrine of his teacher. The apostles truly learned to believe their Teacher, Jesus, and went out to work in His name, spreading the gospel near and far so that much fruit was borne and God was glorified.—L. A. R.

### YOUNG PEOPLE AND ADULT

We discovered in our last lesson that a disciple must study. Such study should result in godly wisdom. Wisdom is full of good

fruits (James 3:17). Just how great is the fruit of righteousness (Prov. 11:30)? What is the fruit mentioned in Jeremiah 17:10? What will be the measure of punishment meted out by God (Jer. 21:14; 32:19)? How can one decide between a real Christian and a pseudo-Christian (Matt. 7:16, 20)?

Christ said: "I am the vine, ye are the branches."—John 15:5. What does God do to aid the branches to bear more fruit (v. 2)? What will happen to us if we bear no fruit (v. 8)? What lesson does Isaiah 5 contain for us? What Christian fruit is mentioned in Rom. 1:13? What fruit of the Philippians was well pleasing to God (Phil. 4:14-18)? Death is the fruit of what (Rom. 7:5)? What works are unfruitful (Eph. 5:11)? What are the fruits of the Spirit (Gal. 5:22, 23)? Can one be led by the Spirit and not have the above fruit? Can we bring forth worthy fruit by our own efforts (Col. 1:5, 6)? Can we, then, obtain too much gospel?—H. A. S.

### INTERMEDIATE CLASS

#### How to Hear

How many of you have ever had a garden of your own or helped Father or Mother care for one? Nearly every one of you, I am sure. And is it not fascinating work to get the ground all ready, put in the seeds, and watch for the tiny plants to peep through the ground! We shall be careful not to plant any seeds in the path, because they would not grow there; and if the ground in our little garden is stony, we shall gather up as many of the stones as we can; for we cannot expect the little plants to grow if they are held down by heavy stones. How about the weeds? Oh, we know how pleasant it is to start a garden the first few weeks of spring; but keeping the weeds down in July is not so much fun, is it? And you would not think of planting any weed seeds in your garden.

Do you know that tending a garden is much like living a life? If in early life we plant the seeds of honesty, industry, and kindness, we may expect to reap a harvest in later life that is filled with good things. Jesus told His hearers that seeds represent the directions for living that we find in God's Book. If we allow His words to find good ground in our hearts and care well for them, we will grow up to be the kind of men and women He will want to work in His great garden that will fill the earth.

**Special problem:** On your class blackboard write, "Character Seed"; draw a line down the center; on one side write, "God-like Character"; on the other name the seeds you must sow to reap such a character.—M. G.

# AMONG THE CHURCHES

## GRAND RAPIDS, MICHIGAN

The finest of cooperation is still being shown in our services here. On January 22 it was necessary to place chairs in the aisle again to accommodate the audience for the morning sermon. The Sunday school numbered 254, even though the secretary, Sr. Hanson, was taking a week off to celebrate the flu. Mid-week activities have been heartily backed, even to a "church-cleaning bee," all of which shows a healthy condition.

Just as these lines are being sent the church here is bowing its head in deepest respect and reverence at the death of Bro. A. K. Richardson, our beloved elder since the founding of this church and a pillar of the faith in Michigan for many, many years. Full obituary and particulars next week.

F. E. Siple, Pastor.

## SOUTH LAWN PARK SUNDAY SCHOOL Class Enrollment, Oct. 1, 1932

Adult Class Men (Mr. Siple)	28
Adult Class Ladies (Mrs. Simpson)	30
Young People (Mrs. Mosher)	15
Senior Boys and Girls (Mrs. Doan)	32
Intermediate Girls (Mrs. Townsend)	34
Intermediate Boys (Mr. Simpson)	16
Junior Girls (Mrs. Slocum)	36
Junior Boys (Mr. Van Portfleet)	24
Junior Girls (Mrs. Hall)	23
Junior Boys (Mr. Hotchkiss)	22
Primary Girls (Mrs. Schooley)	33
Primary Boys (Mr. Thomas)	21
Advanced Beginners Boys and Girls (Mrs. Phenix)	22
Advanced Beginners Boys and Girls (Mrs. Van Portfleet)	25
Beginners Boys and Girls (Mrs. Thomas)	32
Officers	4
Teachers	15

Total	412
Cradle Roll (Mrs. Niles, Supt.)	60
Home Dep't (Mrs. Huff, Supt.)	14

Grand total 486  
Average attendance first quarter, 231; second quarter, 259; third quarter, 233; fourth quarter, 260. Eleven scholars attended Sunday school every Sunday in the year and will be presented with Bibles. One of these, Gladys Granstrom of the Junior Girls' Class, has a perfect attendance record for three years.

Mrs. Wm. Hanson, Sec.

## HERALD RECEIPTS

Helen Porter; H. W. Patterson; Mrs. Adelaide White; Fred C. Smith; Mrs. E. E. Gockley; Sam A. Bradley; Mrs. Emma Oaks; Alice L. Beavers; Levi Gabrielson; E. T. Renner; Frank Partlow; Mrs. P. L. Bennyhoff; A. Harbert; Mrs. J. C. Basil; Mrs. Mina Crosby; H. W. Stadden; Mrs. Bernice Brown; Percy Murphy; F. F. Upton; Arnold F. Sealine; Mrs. Selma Peterson; S. W. Harlan; Mrs. Ella MacDonald; Mrs. G. E. Black; Ella M. Rose; Carl Bunch; John Sweet; Mrs. Mary Elma Bell; John I. Robins; Mrs. J. H. Andrews; Mrs. R. Overholt; A. K. Richardson (for others); Mrs. S. T. Stantial; Anna E. Sleight; Mrs. Helen G. Pier (for self and another); Mina Knodle (for another); Harry Gockler (for others); James W. Hammond; Mrs. E. Thorene; Mrs. Clara Stinnette; J. A. Johnson.

## SHOWING OUR WARES

Did you ever step into a store with no thought of purchasing a certain article; but when you saw one displayed upon the counter, it immediately appealed to you, and you purchased it?

This is exactly what happens in the Exhibit Room at the General Conference. We see Methods and Materials which are entirely new to us and just the thing we need for our own Sunday school, church, Berean or ladies' aid society. Remember the smallest church has something for the largest, and the largest has something that smallest church will want.

So please start now to send in your materials for the Exhibit Room at the 1933 General Conference. If you have not added any new Methods and Materials to your Sunday school or church societies, please send the same ones as last year. In order that all our churches may be represented send at least one thing.

Our first endeavor was a great success. This year our aim is to have it bigger and better. This will mean better working materials for all churches. Better working materials mean better teaching; better teaching means more polished vessels, which are entrusted to us to mold and shape for the glory of God and the Ages to Come.

Exhibit Committee,  
Mrs. F. L. Austin,  
Mrs. Esta L. Starbuck,  
Mrs. W. J. Halls.

## OUR SPECIAL APPEAL

To date	\$1714.25
Mrs. Ida Jeffrey	50.00
Ida Vogel	3.00
Total	\$1767.25

## CONTRIBUTIONS TO N. B. I.

Mary E. Carter	\$ 2.00
Anna E. Sleight	3.00
Maurertown (Va.) Sunday School	2.70
Jeanne Lyon	2.00
Blair (Neb.) Sunday School	1.42
John Sweet	3.00
Total	\$14.12

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mary E. Carter; Mrs. Ray Maysilles; C. E. Lapp; Margaret J. Donaly; Ida Vogel; Mr. and Mrs. M. Fetters.

## HELPING FUND

Mrs. Clara Stinnette	\$2.00
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## "TRUTH SEEKERS" COMMENTARY

We suggest that you file your "Truth Seekers' Quarterlies" away carefully for future reference, as they provide a valuable commentary on those portions of the Bible from which the Sunday school lessons are drawn.

During the past two years the larger part of Matthew, Luke, John, and Acts has been covered; and we are now entering Mark. In the Old Testament Genesis and Exodus have been considered with reasonable thoroughness. So if you will keep your quarterlies, you will soon possess expositions of the more interesting and important parts of the Scriptures that will be of help to you for years to come.

## A SPLENDID MEMORIAL

What a splendid memorial it would be if some one would establish a fund for the publication of the works of Wiley Jones! Through the efforts of our past secretary, F. L. Austin, the National Bible Institution secured the right to republish any or all of these works, most of which are copyrighted; but it has been unable to do so owing to the lack of funds.

Many are acquainted with the scholarly writings of this able author and would welcome a new edition of his works, which includes "The Gospel of the Kingdom," a book containing ten discourses on this important theme and subjects related to it; "Ten Words," a smaller tract defining the words "soul," "spirit," "hell," etc., and various other publications of equal value.

While we are speaking of the works of Wiley Jones, we would also mention those of M. Joblin, many of which are worthy of preservation and wide distribution, but none of which are longer in print. An effort should be made to republish these and other similar evangelistic works for use in evangelistic efforts everywhere.

Who will volunteer to meet this need?

## ELIZABETH DAVIS

Elizabeth Davis was born in England, Nov. 25, 1861, and died at her home in Buffalo, Jan. 5, 1933. On Sept. 27, 1883, she was united in marriage to John Davis. Shortly after their marriage they came to America; and after some traveling through the East and Southeast they settled in Buffalo, where they spent the remainder of their married life. Had Sr. Davis lived until this fall, they would have celebrated their golden wedding anniversary. Both Bro. and Sr. Davis were baptized in England by Elder Dolworth, some fifty-odd years ago. This early espoused faith was cherished and defended throughout her life.

Funeral services were conducted from the home at 170 Congress St., Buffalo, N. Y., by the writer, who traced the Bible account of man from birth through life, into death, and again into life by resurrection. Burial was made in Elm Lawn Cemetery in hope of an early resurrection.

Bro. Davis is left alone as far as flesh kin, excepting a niece that has lived with them for twenty-eight years. But Christians are never alone; Christ is always with them. Bro. Davis will find Him a constant Companion and Helper.

C. E. Randall.

## OUR FATHER

Our Father who in heaven art,  
Hallowed be Thy name.  
Thy kingdom come. Thy will be done  
In earth and heaven the same.

Give us this day our daily bread.  
Forgive, from day to day,  
The many debts we owe to Thee  
As we forgive, we pray.

Into temptation lead us not,  
Deliver us from wrong.  
To Thee the kingdom, glory, pow'r  
For evermore belong.

# BETWEEN YOU AND ME—

Grand Rapids Sunday school is rejoicing over its splendid enrollment. It did not quite reach the 500 mark, but very close to it. In addition to that the basement of the church has been divided into class rooms, provided with an office, cupboards, and other needed conveniences. We offer our congratulations.

Friends on the Pacific Coast, it would pay you, we are sure, to attend the Prophetic Conference at Los Angeles on Feb. 5 and to be present at as many of the Sunday evening meetings at Pomona as possible during the progress of the present series of studies under Bro. George P. Lichty.

Sr. George Sitler of the Oregon church was called to the home of Bro. F. L. Austin in Chicago on Sunday, Jan. 29, to care for Sr. M. A. Woodward who was coming down with the flu. Bro. Austin has also been on the sick list, so the household was much in need of some extra help.

We deeply regret to announce that the Oregon State Savings Bank, with which the National Bible Institution has transacted business throughout its history and which has ever shown us much consideration, has been compelled to close its doors. Our checking account is entirely tied up as a result, but beyond this inconvenience we do not anticipate any serious immediate embarrassment. It will necessitate, however, our meeting the notes held by the bank much sooner than we had expected. Pray for us and remember our needs, which are your needs, as the Lord prospers you.

Bro. A. K. Richardson of the Grand Rapids church had long desired to enter into rest to sleep until the glad resurrection morning. So the sorrow of his loved ones will not be as that of others who have no hope. We pray for God's blessing upon them.

A group of about forty earnest students at Mt. Morris, Ill., many of whom have been attending the Sunday evening prophetic lectures in Oregon, has invited Bro. Marsh to meet with it and assist in planning a course of systematic Bible study. None of this group is a member of the Church of God. May the effort result in much good.

Bro. M. W. Lyon, pastor of the Church of the Golden Rule (Church of God) at Cleveland, Ohio, writes that the Teachers' Training Course, which began there on January 10, had an enrollment of 21 at the first session, and 27 at the second. He says, "We are encouraged that the course will result in raising the teaching standards in both Sunday school and Berean society." Classes are held each week.

During the past two weeks we have been compelled to our regret to drop a good many names from our list of subscribers whom we would have been very glad to retain for their sakes as well as ours. Some of these had been in arrears for more than a year. We pray that conditions will so improve that they will be able to renew their subscriptions in the near future, as all need the inspiration and the instruction The Herald provides in these times.

## THE RESTITUTION HERALD

Published by  
National Bible Institution  
Oregon, Illinois

Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

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.

## THE HEBREW PEOPLE

A series of lessons on the chosen people designed for the use of children, but which older ones will find of much value and interest in the study of the subject.

Beginning with the story of Joseph, it leads the student through the entire history of Israel to the regathering of the people at the coming of Christ.

Parents will find these simply arranged lessons a great help in teaching their children the things concerning the kingdom of God.

The book is attractively printed in large clear type and will be sent post-paid at the following prices: Single copy, 30¢; 5-24 copies, 27¢ each; 25 or more, 25¢ each.

Send all orders to  
NATIONAL BEREAN SOCIETY  
Oregon, Illinois

## POMONA, CALIFORNIA

A most interesting and timely series of services are being conducted in Pomona at the present time under the leadership of Bro. George P. Lichty. The opening discourse was given last Sunday, January 22, and was in answer to the question, "Who Am I and Where Am I Going?" The subjects that are to follow on succeeding Sunday evenings are given below.

Jan. 29—"Why Was the World Made? Unemployment—How Long?"

Feb. 5—"Should I Believe in God or the Bible?"

Feb. 12—"Does God Answer Prayer? Will His Kingdom Come, a New Social Order?"

Feb. 19—"How Can We Know the Truth?"

Feb. 26—"The New Deal for the Church in the United States."

The services will be held at seven o'clock each Sunday night in the Williams Street Chapel (Church of God). Sunday school is held at 10:00 a. m. and a preaching service at 11:00 a. m. in addition to the evening services announced.

The invitation is extended to ask questions concerning any subject that may be presented.

## SERVICES AT ROCKFORD, ILLINOIS

Sunday school is held each Sunday, beginning at 9:45, followed by preaching services at 11:00. The Bereans meet every Friday evening at 7:45 for Bible study. All these services are held at the regular place of meeting, 1904 North Main Street. Visitors are always welcomed.

## ESSENTIAL TRUTHS— Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

## 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 thirty-two of the famous Layman tithing messages.

This affords a quiet but effective course in stewardship education. It combines simplicity, effectiveness, and economy.

Send for price list and samples.

Please mention The Restitution Herald; also give your denomination.

THE LAYMAN COMPANY,  
730 Rush Street,  
Chicago, Illinois.

## 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.

## NO DEPRESSION KNOWN IN PALESTINE

INDUSTRY in Palestine is expanding, agriculture and horticulture are making progress, and no unemployment problem exists in Palestine, Robert Szold, chairman of administration of the Zionist Organization of America, told the three hundred delegates assembled for the thirty-fifth Annual Convention of the Zionist Organization in Los Angeles last July.

"While Zionists in common with all others have been forced because of the world-wide economic upheaval, to struggle against great odds, we find that Palestine is definitely going forward. In Palestine as a whole there is a feeling of buoyancy, a surge of self-confidence. The Fifth Levant Fair surpassed all its predecessors in the variety of goods displayed and purchased, and in the number of visitors attracted. The Maccabiad was a unique event which served not merely to demonstrate Jewish prowess on the athletic field, however important that may be, but even more as a welding force for those who came from far and near to participate in and to witness the games, as well as for all sections of the entire Palestinian populace.

"Palestine Potash, Ltd., the company which holds the concession for extracting the mineral salts of the Dead Sea, is ahead of schedule. The hydro-electric power station of the Palestine Electric Corporation has been placed in operation and is turning the wheels of industry. The laying of the pipe line from the Mosul oil fields from Mesopotamia is expected to begin next spring and the construction of the huge oil reservoirs of the Irak Petroleum Company in the Haifa Bay area will commence shortly. The Haifa harbor, which when completed will be equal to any port in the Mediterranean, will be ready early in 1933."

While expressing objection to the fact that the Palestinian government only granted 2,000 immigration certificates this year, Mr. Szold declared that the fact that the Palestine Government found that Palestine could use even that many workers is indicative of the possibilities of Palestine. No other country could find room for these workers now.

Private investment and middle class immigration to Palestine, Mr. Szold said, is rapidly becoming a leading, if not the leading force in the building of the Jewish Homeland. During the past seven months a number of American Jewish immigrants, double that of any corresponding period in the past, left for settlement in Palestine. The number of tourists during the same period was three or four times as great as previously, Mr. Szold added.

A total of 556 capitalistic visas for settlement in Palestine were filed with the Palestine Bureau of the Zionist Organization during the past seven months. Immigration of American Jews into Palestine is virtually restricted to the capitalist category. The Palestine Bureau of the Zionist Organization has on file the applications of several hundred would-be settlers in Palestine who cannot enter under the "capitalist" category, lacking the minimum of

1,000 pounds required for such visas.

The development of Palestine, Mr. Szold continued, is now not only bringing a class of middle class immigrants into Palestine from the more westernized countries, such as the United States and Germany, but it is attracting American capital to the opportunities for profit in business investment there. To further this type of development, Mr. Szold declared, the American Economic Committee for Palestine had been organized and now lists among its membership many leading figures of American industrial life.

A branch of the bureau has been opened in Palestine which will undertake to furnish reports and data and will conduct special investigations in behalf of American Jews with respect to economic opportunities available in Palestine.

The Zionist Organization itself, along with all the affiliated bodies, had suffered a decline of income during the past year. But this was not to be unexpected in view of present economic conditions. At the same time, there has been a marked increase in general sentiment for the movement. The spirit of defeatism has been banished. The increase of anti-Semitism, notably, has no doubt been a cause for strengthening the movement. We have come to realize that the process of enlightenment in civilization is not a sufficient cure for anti-Semitism. The Jewish problem remains, and the most effective answer is to be sought only in the development of a virile national life in Palestine.

—*B'nai B'rith Messenger.*

## JEW'S WHO FINANCED THE REVOLUTION

THE JEWS of America have ever proved themselves loyal to the country of their adoption. They have occupied many important and responsible posts in both state and nation and, as far as we are able to determine, have proved themselves adequate for every duty. Three members of the Supreme Court of the United States at the present time are Jews.

During the dark days of the Revolution it was a patriotic Jew who assumed the difficult task of superintending the financing of the new government, Mr. Robert Morris. Other Jews who contributed liberally for the carrying on of the War for American Independence were the following, together with the amount each paid for the support of the historic struggle with England. Haym Salomon advanced \$353,744, none of which was ever repaid; Manuel Mordecai Noah contributed 20,000 pounds (about \$100,000): he was an officer of Washington's staff. Isaac Morris of Philadelphia, 3,000 pounds. Hyman Levy of the same city advanced an unstated amount to support the army in the field. Benjamin Levy of Philadelphia and Benjamin Jacobs and Samuel Lyon of New York signed bills of credit for the Continental Congress in 1776 and 1779, and Philip Minis advanced 7,000 pounds to pay the troops of Virginia and North Carolina.



# THE RESTITUTION HERALD

VOLUME 22

OREGON, ILLINOIS, FEBRUARY 7, 1933

NUMBER 19

## He Faileth Not

I have tried love, and known love to fail,  
Have trusted friends and found that friends forgot,  
Sought help from my own heart without avail,—  
He faileth not.

Neither by day nor night, in age or youth,  
In poverty and in the fairest lot,  
In sorrow and in joy His word is truth,—  
He faileth not.

If I should let all other comfort go,  
And every other promise were forgot,  
My soul would sit and sing, because I know  
He faileth not.

I cannot tell what winds of God may blow,—  
What safe or perilous ways may be my lot;  
But I have little care, for this I know,  
He faileth not.—*Anonymous.*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*“Behold, the Lord will come with fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.”—Isaiah 66:15, 16.*

## The Editor's Prayer

**O**MIGHTY God of battles, Thou who in days of old hast gone before Thy people, the Children of Israel, to protect them from all danger and to drive out their enemies before them, we, the children of Thy grace, call upon Thee in their behalf again. Remember, O Thou God of Abraham and of Isaac and of Jacob, the God of their fathers, the covenant Thou didst make with them in the past, and hasten, if it be Thy pleasure, the deliverance of Thy long-suffering people. Prepare their hearts by repentance and faith to receive the once-rejected Messiah of Israel as their Savior and Redeemer, we pray Thee in Jesus' name.

## When East Meets West

“O the East is East, and the West is West, and never the twain shall meet  
Till earth and sky stand presently at God's great Judgment Seat.”

Thus Rudyard Kipling sings of the inability of the West to understand and appreciate the East, and of the East to comprehend the viewpoint of the West.

The great English poet delved deeper than he realized into the mysteries of the future when he penned those words. The East and the West, the Orient and the Occident, will ever stand opposed to each other until all nations shall be gathered before “God's great Judgment Seat,” and the One appointed for the purpose and “he shall separate them one from another, as a shepherd divideth his sheep from the goats.” The present gathering of the nations in and about the ancient Empire of the Dragon is portentous of the coming of that day.

For thousands of years the history of the world has been written on the plains of the West and of the Near East, but never in the Far East. A change is now at hand.

Writing of the World War and its results, Mr. John Hay “expressed the conviction that the storm center of the world would gradually pass from the Balkans, from Constantinople, from the Persian Gulf, from India, to China, and added: ‘Whoever understands that mighty empire—socially, economically, religiously—has the key to world politics for the next five generations.’”

Bishop James W. Bashford, for many years resident bishop of his church in China, said, according to the author of *China and the World*, speaking in 1916 during the heat of the World War, “While the Western World War now absorbs our thought, we must not forget that events are moving in the Far East with almost tragic swiftness. The race storm is facing eastward as well as westward, and its effects will be felt in Asia long after the storm has died away in Europe.”

Developments during the past year give much added strength to this warning of Bishop Bashford.

That the danger that threatens the world from the Far East is pressing and exceedingly ominous at the present time is apparent to every thoughtful observer. Dr. Reinsch, United States Minister to China, is quoted as saying as early as 1911, that “there have been great crises in past history, but none comparable to the drama which is now being enacted in the Far East, upon the outcome of which depends the welfare not only of a country or a section of the race but of all mankind.”

Other experienced observers in the East voice similar warnings. Mr. Lovat Frazer declares that “the event most fraught with meaning for the rest of the world is the awakening of the East”; and Mr. B. Putnam Weale insists “the Chinese question is the world question of the twentieth century.”

To appreciate the nature of this world problem fully the student of prophecy should review most carefully the many factors that enter into the eastern situation: the wide sweep of territory included, the vast populations involved, the potential strength and resources of the peoples concerned, together with the culture and civilization that have distinguished this mighty race for so many generations. All of these things are of vital importance if we are to grasp the entire problem and analyze it correctly.

To what does it all point? There can be but one answer, the closing scene of Kipling's poem, when East meets West in the presence of the mighty Judge of all nations: “For there will I sit to judge all the heathen,” declares the eternal God. The long-sleeping nations of the East are being aroused by the ringing call to war. Gradually they are being mobilized for the final conflict in the “valley of decision.” Echoing the Master's words of warning, again I say unto you, *Watch!*

# THE SPIRIT AND THE FLESH

By Samuel E. Haney

*"Lead the life of the Spirit; then you will never satisfy the passions of the flesh. For the passion of the flesh is against the Spirit, and the passion of the Spirit against the flesh—the two are at issue, so that you are not free to do as you please. If you are under the sway of the Spirit, you are not under the Law."*—Gal. 5:16-18, Moffatt.

DURING these closing evil days especially of what is usually termed "the gospel dispensation" it would be difficult to conceive of any sacred writing more vitally important than the above.

Paul in his epistles is elaborate and unique on the subject of flesh *versus* Spirit, expatiating on the fact that it is a matter of eternal death *versus* eternal life. Today it is a battle royal between the "new" and "old" man, Spirit and flesh, with the assurance of safety for those keeping the Lord's "patient endurance": "Because you have kept the word of my patient endurance, I will keep you safe through the hour of trial which is coming upon the whole world to test the dwellers on earth."—Revelation 3:10, Moffatt. In a broader sense, to discriminate, as John explains: "In this the children of God are manifest, and the children of the devil."—1 John 3:10. Peter in phrasing the same thought makes it a test for eternity: "Then be sure the Lord knows how to rescue pious folk from trial, and how to keep the unrighteous under punishment till the day of doom, particularly those who fall in with the polluting appetite of the flesh and despise the Powers celestial."—2 Peter 2:9, 10, Moffatt.

Paul elucidates the text: "Those who are in the flesh cannot satisfy God. But you are not in the flesh, you are in the Spirit, since the Spirit of God dwells within you. Anyone who does not possess the Spirit of Christ does not belong to Him. On the other hand, if Christ is within you, though the body is a dead thing owing to Adam's sin, the spirit is living as the result of righteousness. And if the Spirit of Him who raised Jesus from the dead dwells in you, then He who raised Christ from the dead will also make your mortal bodies live by His indwelling Spirit in your lives. Well then, my brothers, we owe a duty—but it is not to the flesh! It is not to live by the flesh! If you live by the flesh, you are on the road to death; but if by the Spirit you put the actions of the body to death, you will live. For the sons of God are those who

are guided by the Spirit of God."—Romans 8:8-14, Moffatt.

Death viewed from God's standpoint is quite different from death as seen from man's viewpoint; for God reckons His dead children as sleeping to be awakened at the return of Jesus, and the living unrepentant sinners as dead. John 11:11; Matthew 8:22; Proverbs 21:16; James 2:26.

God is doing business with the heart, not the head, with the new creature in Christ Jesus; that is to say, not with the old Adam-man who in his present spiritual state is doomed to everlasting death. Hence, the importance of the first phase of our text, "Lead the life of the Spirit." Such a procedure as walking in the flesh can be referred to in the past tense, as the Apostle expresses it in Romans 7:5 and 8:9: "For when we were in the flesh"; "but ye are not in the flesh."

Paul emphasizes the point: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ("put the actions of the body to death), ye shall live." I reiterate: flesh means death eternal; Spirit, life eternal.

The foregoing clarifies Paul's attitude in 2 Corinthians 5:16, 17: "Once convinced of this (read verses 14, 15), then, I estimate no one by what is external (flesh); even though I once estimated Christ by what is external, I no longer estimate Him

thus. There is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come." A "new man" (Ephesians 4:24); a Christly mind, the spirit of a sound mind (1 Corinthians 2:16; 2 Timothy 1:7); a "new name" (Revelation 2:17); a "new Jerusalem" (Revelation 21:2); yea, "I make all things new" (Revelation 21:5). And all this for the benefit and pleasure of the new creation in Christ Jesus. Hallelujah! Those who question these sacred statements of Paul and the Apocalypse are challenged to defend their refusal.

By walking in the Spirit the Christian eventually will secure results more fortuitous than the case is with those walking (swayed) according (Please turn to Page Ten)

## Get Somebody Else

The Lord had a job for me,  
But I had so much to do  
I said: "Get somebody else,  
Or wait till I get through!"  
I don't know how the Lord came out;  
No doubt He got along;  
But I felt kind o' sneakin' like—  
I knew I'd done Him wrong.

One day I needed the Lord—  
Needed Him right away;  
But He never answered me at all,  
Yet I seemed to hear Him say  
Down in my accusin' heart:  
"Child, I've got too much to do;  
You just get somebody else,  
Or wait till I get through!"

Now when the Lord has work for me  
I never try to shirk;  
I drop all that I have on hand  
And do the Lord's good work,  
And my affairs can run along  
Or wait till I get through.  
Nobody else can do the work  
God has marked out for you.  
—Selected by S. E. Haney.

## PAST — PRESENT — FUTURE

By S. A. Chaplin

Sweet childhood hours—life's opening scenes—  
How fondly memory backward leans  
Toward its first dreams, and ardent prays,  
"Let me re-live those blissful days."  
How gay was Spring, enrobed in bloom  
And dewy pearls, when morn's perfume  
And bright Aurora's crimson flush  
Were sweet as bridal beauty's blush.  
'Neath summer's sun, in sportive race,  
I watched the light the shadows chase;  
Looked up to heaven's majestic blue,  
That worlds of light were moving through:  
Then in the streamlet's mirror glow  
Looked down on heavens that shone below.  
How oft before sin's shadow black  
Had yet eclipsed life's shining track,  
On mountain heights I wondering stood  
In nature's awful solitude,  
Before the painted foliage fell  
O'er rising peak or sinking dell,  
Ere withering flowers were laid in death,  
Cut down by winter's killing breath,  
And heard prophetic whispers say,  
"Youth's transient visions fleet away."

Those years are passed; upon my brow  
The snows of time are falling now.  
The school-house troops with whom I played  
Are slumbering 'neath the yew-tree's shade;  
Parents that saw my life-dawn day  
Are coffined yonder in the clay;  
Green mounds are heaved above the breast  
Of sisters in their dreamless rest;  
And graven marbles give the date  
When children passed the stream of fate;  
And she—I name my youthful bride—  
Is sleeping by those children's side;  
The grass has often grown above  
The saints who taught me God to love;  
And while I wait the grave for me  
Is ready as once, O Job, for thee;  
For as I list with bated breath,  
I hear thy steps, O coming death!

But Judah's Seers foretell an hour  
When death shall lose his cruel power;  
That One shall come with might to save,  
And break the bolts that bar the grave;  
When that dear dust o'er which we tread  
In deathless shapes shall leave that bed;  
They say upon Fate's farther shore  
No "tempests beat, no billows roar";  
That fadeless Paradises bloom

Beyond the deserts and the tomb;  
That on those shores Jerusalem  
Has golden streets and walls of gem;  
No sorrows there, no grief, no sigh;  
For tears are wiped from every eye;  
That the eternal raptures there  
The pure, the good, the holy, share;  
That sin shall ne'er invade our home  
In the delightful world to come!  
Then, heavenly Father, me I pray  
Give youth eternal in that day.

INGRATITUDE is so great a poison that it destroys the bosom in which it is harbored.

## BABEL TOWER STILL STANDS

DR. WILLIAM GREGORY FLETCHER here gives some impressions of the former world metropolis. "As far as vision could reach there was desolation, the abomination of desolation. Ten miles away loomed the ruins of the ancient Tower of Babel, once 450 feet high. It is still high enough to be seen above the vast stretches of willows and date palms."

Dr. Gregory was speaking on the topic, "In the Wake of Abraham, the Columbus of the Old Testament." He served with the British army during the World War in Persia and Mesopotamia.

"To the rattle of machine guns in a battle some miles away, one sultry, sweltering June morning, about daylight, I beheld Babylon for the first time. Our entrance was through a breach in the northern wall, which, despite the leveling work of centuries, is still impressive in height.

"To the right stood the mournful ruins of the Babil fortress, built by King Nebuchadnezzar against attacks from the troublesome north. The sun being risen, we climbed to the top of an unidentified heap of ruins and gazed in silence over the lonely ruins of the city that was once both the pride and terror of the known world.

"Lost sight of for ages, Babylon was found and identified by an enterprising Jew in the eighteenth century, but excavation was not begun before 1811, and continued, in a desultory way, until 1889, when German scholars joined the research, putting in two decades of systematic toil that yielded rich reward, as the Berlin museum shows. Eighty-five cases of priceless records and relics were ready for shipment to Germany when the British army took Babylon.

"Acres and acres of ruins challenge the enterprise, money, and endurance of the archaeologist, despite the fact that the Germans spent nineteen years at the task.

"For thousands of years the metropolis, center of religious life and culture and mart of the known world; vast in area and rich beyond measure, 'the glory of the Chaldees' excellency,' Babylon is now a flag station on the Berlin-Bagdad railway."—*The Oakland Tribune*.

# A Short Treatise on Fundamental Doctrines

(BASED UPON THE STATEMENT OF FAITH FOUND IN THE RESTITUTION HERALD)

*By Norman John McLeod*

FOR many years we as a people have avoided anything that savored of things of the larger churches. We feel that many times this attitude has been carried too far. Often we have noticed that many of us have not an argument to give when we are asked to present our views. We do not have scriptures to quote, nor do we know where to find them. We think that the idea of a ready reference treatise serves a valuable purpose in providing a brief statement of points in our faith as set forth in the Bible.

The big objection to such statements of principles is that people come to set them up as standards from which nothing must be subtracted or to which nothing must be added. If that attitude is assumed, then we feel that such a thing is bad; but if used as a mere handy set of references, it becomes of inestimable value. We therefore submit the following, realizing that it is only fragmentary and that it needs readjustment to suit the needs of the individual.

1. Q. What does the Bible teach as to the return of Christ to the earth?

A. No subject in the Scriptures is mentioned so often as the return of Christ to the earth; so great an emphasis on any subject shows its importance. After His resurrection He was with His disciples on the Mount of Olives; and while they were talking, He was taken up to heaven out of their sight; and then His followers heard from the angels that appeared: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

2. Q. When are we to look for Jesus to return?

A. The Scriptures distinctly teach in several places that that time is not known definitely: "When they therefore were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:6, 7. "Watch therefore: for ye know not what hour your Lord doth come."—Matthew 24:42.

3. Q. What is the nature of man as revealed in the Bible?

A. Man is a soul and does not possess an immortal 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."—Genesis 2:7. He has no life in himself: "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 pre-eminence above a beast: for all is vanity."—Ecclesiastes 3:18, 19. "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . 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."—Ecclesiastes 9:4-6, 10.

4. Q. How does man obtain immortality?

A. Only by the resurrection can man obtain life: "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 Corinthians 15:22, 23. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thessalonians 4:13-17. "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 see then that we have life only through Christ, as stated in Colossians 3:3, 4: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The saints shall be immortalized at the second coming of Christ: "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 shall be brought to pass the saying that is written,

Death is swallowed up in victory."—1 Cor. 15:53-54.

5. Q. What is the relation of the Children of Israel to the plan of God?

A. They shall be restored as the kingdom of God under the kingship of Christ: "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:33. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:7.

6. Q. What is to be the position of the church in the kingdom of God?

A. They shall be joint heirs with Christ: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

7. Q. What position will the nation of Israel occupy in the kingdom of God?

A. It will be the chief nation of the world and will exercise a dominion over all the Gentile nations: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."—Isaiah 60:14.

8. Q. Why was our church formerly called the "Restitutionist" church?

A. Because it laid great stress upon the glories of the earth during the thousand-year reign of Christ as mentioned in Acts 3:21: "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." These conditions are discussed in more detail in such passages as Isaiah 35.

9. Q. What is the Bible teaching regarding repentance?

A. In order to obtain forgiveness in Christ we must repent from our sins; that is, we must resolve by the aid of Christ to live a new life: "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."—Acts 3:19.

10. Q. After repenting, what must man do to be saved?

A. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

11. Q. Are repentance and baptism all that are necessary for the Christian to do?

A. No. He must live a life of consecration to the Lord: "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."—Romans 6:3-5.

## WILL YOU HELP?

By Mary A. Woodward

*"Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.*

FOR several months I have been thinking and trying to plan in my mind how in some way we might get the children and young people of the Sunday school interested in reading the lesson and the column written by Sr. Gesin devoted to the children. While our dear Sister Hunt was doing such fine work with that column, I often wondered how many mothers were interested enough to spend one half hour with the children reading and explaining those good lessons to them.

And now Sister Gesin has a new thought started: a scrapbook for each one to fill with people, houses, rivers, anything to bring out the lesson she so ably gives them in each paper. Do you realize, Mother, that these are the days to mold the thoughts of these dear children? Do not be deceived with the thought that they are not old enough to understand the stories you read to them.

O, how vividly the time comes to my mind when my own dear little ones, two, three, four years of age, would ask me every Sunday to "hurry, Mama, and read the Bible stories to us." They never tired of hearing them; and long before they were twelve years old, they could tell many of the stories themselves.

A good time to get them in a quiet, peaceful frame of mind, I think, is a little before their bedtime. O, yes, I know just how busy many mothers are about that time; but it will pay you, dear Mother, to leave the work for half an hour while you fill their minds with loving thoughts of the dear Christ's life and His love for children. It will pay a hundredfold.

When you see just a little ahead of you the seed sown taking deep root in their minds and when you see them walking into the baptismal water and giving their young lives to Christ, you will weep tears of joy and thank God you took time to teach them the way of truth, that you set aside the half hour at bedtime to read and pray with them. They will soon learn to look forward to that time with mother.

Sister Mick, Matron of Golden Rule Home, will excuse me for prying into her secret closet of prayer while I tell you how she interests little five-year-old Billy. He is never more contented nor happy than when she gets the Bible or HERALD and reads and prays with him at his bedtime. How glad I am that he never forgets to pray, "God, make Sister Woodward well again." He will never forget these evenings with mother and the Bible.

Sister Gesin's scrapbooks will help the children as they grow older to remember the Bible stories. If you have nothing else, get ten cents' worth of foolscap paper, sew it together in a neat book, and see what you can do. Be sure to write your names after each lesson. "There is a reason."

## PERSONAL LIBERTY

By L. A. Boice

THE Women's Christian Temperance Union at a recent meeting in Boston adopted the following resolution: "That the national Women's Christian Temperance Union continue its campaign of education seeking to reach the youth of America with the truth regarding the effects of nicotine; that we urge the strict enforcement of laws forbidding the sale of tobacco to minors; that we continue to protest against untruthful and misleading advertisements; that we appeal to the womanhood of the nation to refrain from acquiring the tobacco habit in the interest of their own health and that of their children."

How did this organization of women dare to adopt such a resolution? Did they not know that they would make themselves very unpopular? Did they not know that they would be considered fanatical? Were they not aware of the fact that the use of tobacco has become so common that even the women are smoking cigarettes, and that to question the habit is considered old-fashioned and strange? Does the Women's Christian Temperance Union want to be considered old-fashioned and laughed off the stage?

There are many other reasons why it might be considered good policy for this organization of noble Christian women to refrain from taking up so unpopular a work. We are led to believe from reports that nearly all men smoke; that soon a large portion of our women will be smoking; and we know that many doctors and even some ministers find the temptation too strong to resist.

How many are ready to help the Women's Christian Temperance Union in their efforts to educate the young people with regard to the evil effects of tobacco? It is probably not worth while to attempt to change the habits acquired by the older ones. It seems to be difficult to break away from the habit when once acquired. It appears to be the wisest course to try to save the younger generation from the nicotine habit.

Why should there be any serious effort to do this? Does it hurt anyone physically? Is it expensive? Is it annoying to those who do not use it? Let us make a brief answer to these questions.

The following was taken from the January number of *Good Health*: "The late C. W. Barron when a patient at the Battle Creek sanitarium told the writer the following story:

'An internationally known tobacco merchant who had been induced to go to Battle Creek by a vice president of the American Tobacco Company, to be freed from the tobacco and alcohol habits, after returning to New York, called on me and said he had been solicited for a contribution to a fund to be used in fighting the anti-tobacco agitators. I told them I would not give them a cent, for the people have a right to know the harm that tobacco does.'

"The fiendishly cunning allurements and the monstrously unscrupulous misrepresentations artfully dis-

played in the advertising columns of the magazines and newspapers are enticing thousands, alas, millions, to form habits which cause mental, moral and physical deterioration."

The following quotation from *How Tobacco Kills* is illuminating: "The effects of tobacco upon the heart have been most carefully studied by many physiologists. All authorities agree that tobacco is a heart poison. A very small dose increases the work of the heart by contracting the arteries and raising the blood pressure. This effect is produced not only in beginners but in old smokers. It is the result of the influence of tobacco upon the nerves which control the heart and blood vessels.

"Numerous observations by thoroughly competent investigators have demonstrated the injurious effects of tobacco upon blood pressure. The normal blood pressure is 120. It is not uncommon to find the blood pressure of smokers 160 to 180."

Volumes might be quoted to show the results of experiments by experts to determine the effects of tobacco upon the system. Occasionally one will report that it is not so serious as the great majority would have us believe, and that moderate indulgence is not to be feared. The difficulty is that there seems to be no such thing as moderate indulgence.

Athletic coaches and directors recognize the weakening effects of tobacco, and those wishing to train for athletics are not permitted to use it.

Is it not surprising that anyone should think that he can take poison into his system, exceedingly delicate and sensitive as it is, year after year, and not suffer from it? He would not think of taking opium, unless he were an opium fiend; but he will take nicotine, only a little less harmful, and try to make himself believe he will not pay the penalty.

In a list of twenty diseases causing death from 1900 to 1904 heart disease stands third. In the same list for 1925 to 1929 heart disease stands first. Will this cause anyone who uses tobacco to stop and think? In recent years many men from fifty to seventy have been taken away suddenly by heart trouble, and the public did not know they were not in good health. The percentage of men is much larger than women. Does this mean anything?

Probably seventy-five per cent of tobacco users are not in a position financially to use tobacco. Suppose this seventy-five per cent had invested the money they have used for tobacco during the last ten years. They would have been in a position to help themselves, to a very large extent, through the depression. It surprises me that so many will use their money for that which injures them when their families need it so much.

A number of years ago I heard the president of a university say that a gentleman would smoke only in his room. Times and customs have changed since then. Now men and women smoke anywhere and everywhere. It is almost impossible to get away from it. No public place is free from it, unless it is the church. If we want to go to a ball game we must expect to be immersed in smoke and ashes. If there is a gathering of business men, the room is filled with smoke, and no one asks if it is unpleasant to

anyone. The smoker must exercise his right of personal liberty. The non-smoker is not to have any consultation. It matters not how unpleasant to him it may be, he must not say anything for fear of offending those who insist on their personal liberty.

Time was when there were "no smoking" signs in depots. Evidently they have been smoked out. If one goes very far on a train, it is usually necessary to ask the conductor if he won't request some one to refrain from smoking. Where can we eat, except in our own homes, without being engulfed in tobacco smoke? Sometimes even our homes are not a protection. Some friend forgets to be considerate of the family of his host, as is often done. Sometimes we are entertained by our friends and smoked out, not intentionally, of course, but *smoked* just the same.

So insistent is the craving for the soothing effects of nicotine that the unfortunate one forgets that there are those to whom it is unpleasant. The non-smoker does not wish to offend and so makes no protest. The unfortunate one thus assumes he has the right-of-way and so proceeds to soothe his nerves.

It is practically impossible for one to use tobacco any length of time without carrying with him a strong odor. I suppose some people, like wives, for instance, become resigned to it and think but little about it. To others it is very noticeable.

All praise to the Women's Christian Temperance Union.

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## THE FAITH OF JESUS

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*By James A. Patrick*

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*"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."*

**M**ANY people have faith in Jesus, but is that the same as having the faith of Jesus? Is there any difference between having faith in a person and having the faith of that person, or having the same faith that person has? For example: many people have faith that Abraham lived. They never question about his existence; but do they have the faith of Abraham, or the same faith that Abraham had? The importance of these questions will appear as we proceed.

Abraham was promised, "All the land thou seest, to thee will I give it, and to thy seed for ever."—Genesis 13:15. Again God told him, "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."—Genesis 17:8. Paul broadens this promise: "The promise that he (Abraham) should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Romans 4:13. Paul understood that the promise included the world. So then, Paul had the faith of Abraham, or the same faith that Abraham had, as far as the inheritance is concerned; for he said in an-

other place, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:29.

Now we come back to the thought of the faith of Jesus. In the sermon on the mount Jesus said, "Blessed are the meek, for they shall inherit the earth."—Matthew 5:5. He was quoting from the thirty-seventh Psalm. So then, David and Abraham and Paul all had the faith of Jesus.

Not only did Jesus say that the meek should inherit the earth, but in what is commonly called the "Lord's Prayer" He commanded His disciples to say, "Thy will be done in earth as it is in heaven." God's will is absolute in heaven, but is it in earth; or has it ever been since Eve ate the forbidden fruit? The answer can only be negative, showing that these things are yet in the future; because the meek do not inherit and never have inherited the earth, nor has the will of God ever been done on earth as it is done in heaven.

How will this be brought about? God said to Hezekiah, king of Judah, through Ezekiel the Prophet, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezekiel 21:25-27.

Time and space forbid that I develop this thought by quoting Scripture texts; so I will briefly outline the thought.

The Scriptures teach that Israel was God's kingdom; but when they strayed so far in sin, He overturned their kingdom and said it should be no more till He come whose right it is.

Before Pilate, Christ said He was born to be a King. John 18:37. It was well understood that He claimed to be the King of the Jews, for Pilate wrote an inscription and placed it on the cross, "THIS IS JESUS THE KING OF THE JEWS."—Matthew 27:37. He is the one to whom God is to give the kingdom; and according to Daniel 7:27 that kingdom is to be under the whole heaven, and it will be given "to the people of the saints of the most High." That kingdom is to be "under the whole heaven," and not in heaven. Paul writes in Romans 8:14-17 that those that are led by the Spirit of God are children of God and heirs of God and joint heirs with Christ; and Jesus said that such "shall inherit the earth." Have all professing Christians the faith of Jesus, or the faith that Jesus had as given in these various passages?

What earth are the heirs to inhabit? What kind of an earth?

We are told in the Scriptures that the earth abideth for ever, and that God created it to be inhabited. Ecclesiastes 1:4; Isaiah 45:18.

John said in Revelation 21:1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Does that mean that the entire structure of the earth had gone, and that God had created an entirely new one? If this were the case, then the wise man was mistaken when he said that "the earth abideth for ever."



The matter is explained in Revelation 21:5, where God says, "Behold, I make all things new." You will notice that God does not say that He makes all new things, but that He makes all things new. Old things that are already in existence are made new. And observe that the fifth verse closes with the words, "And he said unto me, Write; for these words are true and faithful."

How is this renewal to take place? "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."—Isaiah 35:1, 2. It is the same old desert, but made new. When the curse is removed, the desert will blossom and the fir tree will come up instead of the thorn.

The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also . . . even we ourselves groan . . . waiting for the adoption, to wit, the redemption of our body."—Romans 8:22, 23. It is the same old body, only redeemed and made new; for "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."—Philippians 3:20, 21. What is the antecedent of "it"? *Body*. What kind of a body? *Vile* body. What is to be done with "it"? Changed and fashioned like the glorious body of Jesus.

I wish you would notice that "it" is to be *changed* not *exchanged*. "It" is to be changed from one condition to another, not exchanged for some other body. So if "it" is to be redeemed and changed and the "house not made with hands, eternal in the heavens" is another body reserved for us, then we will have two bodies. I am wondering what we will do with one of them.

It may seem that we have gotten away from the thought of "the faith of Jesus," but not so. Let us see what the faith of Jesus is on this last thought. When He appeared to His disciples after His resurrection, to convince them of His reality He showed them His hands and His side, with the nail prints in His hands and the spear print in His side. Doubting Thomas was not fully persuaded as to His identity till Jesus said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."—John 20:27. Jesus said, "my side." Was it His? It had the spear prints in it; and if it was not His side, He practiced deception. Are you willing to say that He did that?

It is often said that Jesus assumed a body in order to convince His disciples that it was really He. If this is true, He practiced deception in assuming something He did not really have. I cannot believe my Savior did that. Yes, I am sure He practiced no deception; for on one occasion He said, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39. "Behold my hands and my feet, that it is I myself." His pierced hands and feet were "I myself." He told them to handle Him and see. That which they could handle was "I myself."

It is quite evident that all Bible writers were of the faith of Jesus. Notice what Isaiah said: "Thy dead men shall live, together with my dead body shall they arise. Awake

and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26:19. Isaiah said his dead body was going to arise, and the dust-dwellers would awake and sing. The old dead body was going to rise and be made new.

"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." Then the glad song will swell forth, "O death, where is thy sting? O grave, where is thy victory?"—I Corinthians 15:54, 55. I wish to call your attention to the fact that the corruptible is to put on incorruption, not something else be made incorruptible. And it is the mortal that is to be made immortal, not something else made immortal.

One question before I close: If we do not have the faith of Jesus, is our faith a Bible faith? And, if not, is it a saving faith?

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## WANTED! ENCOURAGERS!

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ONE of the rules for officers of the British navy says, "No officer shall speak discouragingly to his mate, either on the watch or at mess, concerning the business on which he is, or may be, engaged."

It is not only a good rule to keep up the morale of the navy, but it is a good rule everywhere. There are too many "calamity-howlers," discouragers, and pessimists in all ranks of life. "You can never do it; what's the use of trying?" is the chant they are ever repeating. They throw cold water on every hope or ambition or reform or improvement or good intention and never lift a hand or heart to help bring them to pass.

In the crowds on the bleachers and in the grandstands at the football games, there are hundreds of thousands of encouragers, called "rooters," whose chief business it will be, by song and cheer and yell, to help their team to win. In the game of life there are a lot of young folks struggling and striving against odds. They will win if they get one tenth of the encouragement that the boys on the gridiron get. A word of encouragement, a clasp of the hand, or even a friendly smile helps a fellow to get a new grip on life and himself.

It is said that one of the finest things about William Dean Howells was the way in which he encouraged young writers who were struggling for recognition. Many were helped by him to carry on and finally win out.

"If any little love of mine  
 May make a life the sweeter,  
 If any little care of mine  
 May make a friend's the fleeter,  
 If any lift of mine may ease  
 The burden of another,  
 God give me love, and care, and strength  
 To help a toiling brother."

—Selected.

## THE SPIRIT AND THE FLESH

*Continued from Page Three*

to "the lust of the flesh." Flesh, in the matter of eternal life, is always a liability; but the Spirit, under all circumstances, is an asset. Christians' turbulent minds would be calmed were they to note carefully the placidity of the Lord's and His apostles' minds while in the midst of their troubles and physical suffering. Peter's advice is pertinent: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."—1 Peter 4:1, 2.

The law *versus* grace. The Spirit of God liberates the Christian from the law. It lifts him above it; a privilege (blessing) not admissible to fleshly Israel under the law. This brings us to the last clause of our text, namely, "If you are under the sway of the Spirit, you are not under the Law." This accounts for Israel's being called servant while it was under the law, and Christians' being called sons and daughters while under grace. John 15:15; Galatians 4:4-7; Hebrews 3:5, 6. With the Jew it was, "Thou shalt do (or not do) so and so"; while God's children are ever anxious to do their heavenly Father's will. And they are not to be pusillanimous about it, but to "be strong in the Lord, and in the power of his might" and to "be strong in the grace that is in Christ Jesus." Ephesians 6:10; 2 Timothy 2:1, 3.

Paul summarizes the text: "He who sows to his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the Spirit."—Galatians 6:8, Moffatt.

It is difficult to interest some Christians, even though they expect to meet Jesus when He comes, on any religious topic. Change the subject to something appealing to their fleshly minds, and they become enthusiastic. Dear old gospel, much beloved by some, but much neglected by many who consider it as unimportant as a last year's bird's nest.

Very little thought is given to the "marriage of the Lamb" by many. They are neither preparing themselves nor assisting others to be "ready." There will be no wedding rings distributed at this marriage. But Christians do need to have their "wedding garments" immaculately clean. To reach this point, Christians should be mutually helpful. The Christian giving a hundred dollars for a wedding ring or a thousand dollars for an automobile and ninety-eight cents toward promulgating the gospel is likely to have the "door" slammed in his face and to hear the caustic sentence, "I know you not!" Were all the diamonds and rubies in the world strung into a warp and woven into a mat, they would not make a decent door mat for the kingdom of God, metaphorically speaking. Read again Revelation 21:10-21 and try to visualize "that great city, the holy Jerusalem." Note its foundations that captivated Abraham (Hebrews 11:10). Note the material. And the twelve gates! What a glorious picture! Such is the

Christian's future eternal abode here on a purified earth.

Paul puts the whole subject into a nutshell by saying, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."—Romans 8:5. "And these are contrary the one to the other."

So let us get busy assisting one another in our several respective ways in getting freed from the fleshly ideas and in becoming enthusiastic about spiritual matters.

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### "BECAUSE OF SIN"

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*By C. E. Randall*

*"He came unto his own, and his own received him not."*

THIS scripture has reference to Christ and His people Israel. In Matthew 15:24 we read: "I am not sent but to the lost sheep of the house of Israel."

Why did not Israel receive their King? Was it because they could not, or was it because they would not? The evidence is before us that they did not. The Bible is plain in its declarations that Christ endeavored to gather them. We again quote, from Matthew 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

According to Christ's own words here, He wanted to gather them; He tried to gather them, and "ye would not." Why would they not be gathered? Was not Christ, who was invested with power from the Father, able to gather these people against their wishes?

We shall consider this last question first. It is not a question of what He can do, it is what He does do. It is contrary to the principles of God's plan to force a person into acceptance of Him. He calls, "Come unto me," but He is not a taskmaster that drives. He appeals rather than forces. He induces instead of compelling. It may be described in the following Scripture language. "Whosoever will." They did not will to accept.

We now move to the next question, "Why did they not accept?" There are many reasons. In the first place they were blinded. What or who blinded them? We reply, "Sin." Read Isaiah 29:11-14. We quote Isaiah 59:2: "But your iniquities have separated between you and your God." They were also blinded by having a veil over their faces. This veil was the law. "But even unto this day, when Moses is read, the vail is upon their heart."—2 Corinthians 3:15. There are some Gentiles in our day even that are blinded by the same veil. They cannot look to the end of that which is abolished.

Why were they blind? They rejected that knowledge that gives light. Isaiah 5:13; Hosea 4:1, 6. They were void of truth; and, lacking this essential, they were in error, and error separates from God.—*Church of God Messenger*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"NOW ABIDETH FAITH, HOPE, LOVE, THESE THREE; BUT THE GREATEST OF THESE IS LOVE"

### THE NEAR RETURN OF CHRIST

THERE is a general admission among professing Christians that Christ will come again; but at the same time there is considerable difference of opinion as to the nature and object of His coming. Some believe that the coming of Christ will not necessarily be an appearing, as they think the statements of the Scriptures regarding it can be fulfilled by His coming representatively, or "in spirit." Others hold that the second advent will be a personal appearing, as real as the first.

I am going to prove to you that He is coming in person, and to carry out a work given Him by His Father. As to the personal appearing of the Lord Jesus Christ, let us turn to Acts 1:11: "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."

The purpose of His coming is to raise the dead and to establish a righteous kingdom of God on this earth. Therefore, Paul associates the coming of Christ with the establishment of God's kingdom. He said, "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 Timothy 4:1. Thus a time is heralded 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."—Revelation 11:15.

Bradley Crundwell, Los Angeles, California.

### FROM SPRINGFIELD, LOUISIANA

THE Springfield Berean Society met at the home of Mr. and Mrs. Bernard Lobell on January 22 to have class. After class we elected our new officers for 1933. They are as follows: President, Bernard Lobell; Vice President, Mrs. Bessie Lee; Secretary-treasurer, Miss Lulu Mae Richardson.

The president appointed Josephine Shandor and Mary Richardson as the membership committee to obtain more new members.

Our class had thirteen members in 1932; now it has nineteen members, all of whom are eager to learn more about the gospel and of God's works and plans for the future.

—Lulu Mae Richardson, Secretary.

### THE CALL OF THE CHRISTIAN

Not always as the whirlwinds rush  
On Horeb's mount of fear,  
Not always as the burning bush  
To Midian's shepherd seer,  
Nor as the awful voice which came  
To Israel's prophet bards,  
Nor as the tongues of cloven flame,  
Nor gift of fearful words,—

Not always thus, with outward sign  
Of fire or voice from heaven,  
The message of a truth divine,  
The call of God is given!  
Awaking in the human heart  
Love for the true and right,  
Zeal for the Christian's "better part,"  
Strength for the Christian's fight.

O, then, if gleams of truth and light  
Flash o'er thy waiting mind,  
Unfolding to thy mental sight  
The wants of human-kind;  
If, brooding over human grief,  
The earnest wish is known  
To soothe and gladden with relief  
An anguish not thine own;

Though heralded with naught of fear,  
Or outward sign or show;  
Though only to the inward ear  
It whispers soft and low;  
Though dropping, as the manna fell,  
Unseen, yet from above,  
Noiseless as dew-fall, heed it well,—  
Thy Father's call of love!

—John Greenleaf Whittier.

THIS fair universe is in very deed the star-domed city of God; through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams.—Thomas Carlyle.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"I am the light of the world," said Jesus.*

### SHINING FOR JESUS

**W**HAT do you suppose Jesus meant by putting a candle under a bushel, John?" asked Jimmie of his "other half."

It was Saturday afternoon and raining very hard. The twins had been thinking, now and then, all week about the questions they were to look up for next Sunday's lesson; but they really hadn't got "down to business" until just now with their Bibles open before them.

"You know I was to find out all about lights—what sort of lights they had in Jesus' time and what He meant by these first two verses," finished Jimmie.

"All right," said John, "let's look in Father's Bible dictionary and see what we can find out about lights. Here we are; here's a picture of one. It looks like a dish with a wick in it."

"Here's another that looks something like a teapot with a wick in the spout," added Jimmie.

"Not much like our lights, are they?" queried John. "Our study light that Uncle John gave us for Christmas gives about a hundred times more light, I'll bet."

"Let's read what it says here and see if we can find out what they burned in these funny lamps," pursued Jimmie. "I'll want to be able to tell as much as I can about them."

"Here it is; it says they burned olive oil mostly, but also oil extracted from other vegetables and also fish oil," read John aloud.

"Now about hiding a light under a bushel, what do you suppose Jesus meant?" Jimmie asked.

"Come to the light; 'tis shining for thee;

Sweetly the light has dawned upon me," sang Mother, who was sitting near with her sewing.

Both boys, glancing up on hearing her soft sweet voice, recognized the chorus of the song they all liked so well in Sunday school, "The Light of the World Is Jesus."

"Hiding a light must mean not telling others about Jesus, for one thing," said John.

"Sure, it's funny we didn't think about it before!" exclaimed the other twin. "And as soon as it quits raining, I'm going to go over to Fred's and ask him to go with us to Sunday school tomorrow."

"That's fine," rejoined Mother. "You'll be taking the bushel off your light in a very good way."

"And now for my question," said John. "I am to tell about the mustard plant and how the kingdom of God is

like it. Let's see if we can find anything about mustard seed."

"Here it is!" exclaimed Jimmie. "It says it was the smallest seed generally sown in Palestine, and grew to be the largest of all the herbs, sometimes taller than a tall man. That's something, isn't it?"

"Yes, and Jesus was the first one to preach about the kingdom of God, you know; that was a small beginning," said John. "Then He sent out His apostles and disciples, and in that way the news about the kingdom spread over the world."

"And what was that we learned in the lesson a few Sundays ago," asked Mother, "about ourselves being workers together with Him now?"

"That's how the kingdom plant grows, isn't it, Mother, by those who know about it telling it to others?" said John. "Guess I better ask somebody to go to Sunday school, too. I'll ask Bob."

#### FOR YOUR SCRAPBOOKS:

Lesson 8—Shining for Jesus.

Draw a picture of a light such as was used in Jesus' time if you can find a picture of one, or cut one out and paste it in your book. Write under it, "I will let my light shine." Then draw two squares; in one paste the figure of a man sowing seed if you can find one; if not, draw it. Just a few lines will represent it. In the other square draw a large plant with birds resting on the branches. Under these write the golden text for this lesson.

And now, what do you think! We have two more members for our Scrapbook Club. They are Malena Catherine Cleek and George Kime Cleek from Warm Springs, Virginia. They sent me a card saying that they are enjoying their work on the scrapbooks and hope we will continue to have them. Move over, Charles Timothy, and make room for them. That makes four of us—the two boys and Malena Catherine and myself. We have lots more room around our work table; so come and join us, boys and girls.

"If kind deeds and words we sow,  
In some life they'll root and grow;  
What we sow we'll reap again,  
Love and joy, or woe and pain.

"We may help to send God's Word  
Unto those who've never heard  
Of the Savior's love and care.  
Let us spread it everywhere."

# With Our Sunday Schools

LESSON 8. — February 19, 1933

## JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

Mark 4:21-34

Devotional Reading: Psalm 119:33-40

### GOLDEN TEXT

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:9.

### A STUDY OF THE SUBJECT

**Topic:** Parables of the Kingdom.

**Aim:** To lead the pupil to see that preparations are now being made for the coming of the kingdom of God in the future.

**Basic Truth:** "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."—Daniel 7:27.

#### I. The Parable of the Candle. (V. 21-25.)

A lamp is not brought into the house simply for an ornament or to be hidden in some inaccessible location where its light will be of no value; but it is placed upon a stand in a central part of the room where its illumination will brighten every corner. So it is with the gospel of Christ. It has not been given to us as individuals that we may retain it in our own hearts alone, but that we should let our "light so shine before men, that they may see (our) good works, and glorify (our) Father which is in heaven."—Matt. 5:16.

**II. The Parable of the Growing Seed. (V. 26-29.)** Here Jesus is using the mystery of sprouting seeds and growing plants to illustrate the mystery of spiritual growth in the lives of men today to its final fruition in the kingdom when He shall return. One cannot always see the development that follows the planting of the gospel in the hearts of men in this life. The sower may fall asleep in death without observing it. But when those who sleep in Jesus awake to life and understanding at the Master's coming, they will rejoice to see the results of the planting in the harvest of the kingdom.

**III. The Parable of the Mustard Seed. (V. 30-34.)** The mustard seed is now being planted. That is, the future rulers of the kingdom are now being taken out and prepared for the service they are to render. The spiritual life they are to know fully at that time has already begun in their hearts. And thus the rulership of Jesus is now being exercised over a few. The world cannot see this development of the power that is to conquer all nations eventually, for the "kingdom of God cometh not with observation" (Luke 17:20). When the King returns, its growth will be exceedingly rapid and seen clearly by all.

### PRACTICAL APPLICATIONS

Our lesson starts out with the thought of light, not a hidden light, but a reflected light. The scripture of our lesson has to do with the

kingdom of God. This light, likewise, concerns the kingdom. The kingdom is a kingdom of light and not a kingdom of darkness. There is no darkness in the kingdom of God, neither is there any darkness in the true teachings of the kingdom. The kingdom is not in existence at the present time; but when it is set up at the return of the Lord, the gross darkness that covers the people will be lifted and the brightness of the light of truth will shine into the lives of all. Without the physical light there is no life. Likewise, without the light of the Son of God there is no eternal life.

Everything that is said, even in the name of the Lord, is not profitable for our hearing. Our ears should be open only to truth. Error and truth do not make a good combination. They operate against each other, making both ineffective. We should be just as careful what we hear as we are what we say.

The growth of the kingdom is set forth in a very vivid way. It starts from a small beginning and grows until it fills the whole earth. All of God's plans and works are cumulative and progressive. There is no stagnation or standing still. It is true of the kingdom. It is true of the church. It is true of the individual who professes Christianity. We must grow. There can be no real worth while type of Christianity unless there is growth. There can be no growth without study, and study will not produce growth unless there is a practice of what we study. We must make application of the ideals and truths of the Christian life if we are to grow.—C. E. R.

### THE GOLDEN TEXT

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

This prophecy of Isaiah, like many others, will not be fulfilled until the next age. Like the mustard seed in our lesson, the kingdom will be but small in its beginning; but when its growth is completed, it will cover the earth. As the kingdom grows, knowledge of the Lord will increase until it fills the earth as the waters fill the sea.

What a change that will be from now! So few, comparatively speaking, know much of the Lord, His goodness and tender mercies that are shown us every day. Then all will know Him, from the oldest to the youngest and from the least to the greatest. All will sing His praises and glorify His name.

—L. A. R.

### YOUNG PEOPLE AND ADULT

#### The Spread of Christianity

Did Christ command that the gospel be carried to all people (Mark 16:15, 16)? What is the purpose in preaching the gospel to all people (Matt. 24:14)? Does the return of Christ depend in any way upon the spread of the gospel? Did Jesus teach that all men must accept the gospel before He will return (1 Tim. 4:1-3; 2 Tim. 3:1-7, 13; 4:3, 4)?

Study the parable of Jesus as found in Matt. 13:33. Does the parable teach that the gospel is going to improve the whole world? Does leaven symbolize good or evil? (Study Luke 12:1; Matt. 16:11, 12; Mark 8:15; 1 Cor. 5:7, 8.) Does leaven represent the world as being overcome with good or evil? In the religious sphere does woman symbolize good or evil? (Study Zech 5:7, 8; Rev. 17:1-6; Jer. 3.) Does the parable teach the increase of good or the increase of evil in the world? Is this in harmony with the teachings of Paul as studied above?—H. A. S.

### INTERMEDIATE CLASS

#### Great Growth From Small Beginnings

In our lesson for today Jesus told another "garden" story to teach His disciples something He wanted them to know. You remember that we read of Him that He went about preaching the good news of the kingdom of God and doing all manner of kind deeds for the poor and needy. The words He spoke and the deeds He did were like the first planting of seeds in our garden. The seeds seem so small, and we wonder if they will ever amount to anything at all. Just so, there were countless numbers of people who needed the Savior's help who could not reach Him; for they were too far away. But the words that He taught have been preserved in the form of our Bible during all the years since, and boys and girls have studied them and made them a part of their lives until all over the world we find people who love Jesus and are trying to serve Him. And, as we found in lesson 3, there will come a time when not only a few here and there will be healed; but when Jesus comes to set up His kingdom on earth, there will not be a single sick, blind, lame, or insane person. All who truly try to serve Him will be made perfect, even as He is perfect.

**Special problem:** When we pray, "Thy kingdom come," do we mean that man is going to bring this great result to pass, as we often hear it said? How is this great result to come to pass?—M. G.

# AMONG THE CHURCHES

## GRAND RAPIDS, MICHIGAN

The church here is trying to lift up its head and smile again after laying away Bro. Richardson, one of its most beloved and dependable members. Acting as an elder since the establishment of the church, he gained in his quiet, unassuming way an enviable hold upon the hearts of all.

The closing Sunday in January found 283 at Sunday school, with the church filled for the preaching hours. Interest in the Berean department is on the gain, also, and the Dorcas ladies are doing their part to keep the cause glowing. Next Saturday night is the regular monthly meeting of the "Knights of Abraham," and the men are working on a debate that should add much interest to the occasion.

A noticeable pick-up of numbers and interest in the young men's division of the Sunday school is gladly recognized.

F. E. Siple, Pastor.

## AMASA K. RICHARDSON

Amasa K. Richardson, youngest son of Charles and Eliza Jane Richardson, was born in Ottawa County, Michigan, April 6, 1854, and entered into rest Jan. 26, 1933, at the home of his daughter, Mrs. Arlie Townsend, 134 Allen Road, Grand Rapids, Mich.

He was the last of a family of ten children, six boys and four girls, Byron, Fred, Charles, Frank, Alan, Mary, Emeline, Abbie, and Louella.

When a young lad his parents moved to Jackson County and later returned to their farm near Jamestown, where he spent most of his boyhood days. On Sept. 20, 1877, he was united in marriage to Miss Edith M. O'Dell of Jamestown, Mich. To this union were born five children, three sons and two daughters, Myrle and Arthur of Hastings; Rex D. of Seranton, Pa.; Mrs. Ruth Townsend of Grand Rapids; and Mrs. Beth Mosher of Wayland.

The autumn after their marriage they were both baptized by Elder H. V. Reed of Chicago, who conducted the quarterly conference that fall in Coats Grove, and he remained a faithful, influential follower of Christ until his death. His baptism was in the Little Thornapple River but a short distance from his final resting place.

As a young man he was very active in community and church affairs; and he served for 25 consecutive years as treasurer of the Michigan State Conference of the Church of God of the Abrahamic Faith, never missing a single meeting of that body, which held its annual meeting each summer at Dutton.

He leaves to mourn his passing besides the widow and children, ten grandchildren, one great-grandson, and a host of other relatives and friends.

Funeral services were held Saturday afternoon from the South Lawn Park Church of God, of which church he was one of the organizers and officers, with interment in the family lot in Fuller Cemetery, Carleton Township, Barry County.

Bro. Richardson was one of the finest and noblest men the writer ever knew. His faithfulness in upholding the cause has been an example that sheds a wonderful influence over all who knew him. Not only the Grand Rapids church, but our whole brotherhood, suffers a severe loss in the fall of this noble pioneer.

F. E. Siple.

## MRS. MARY PETTY

Mary Amanda Beem, daughter of Daniel and Jane Beem, was born Sept. 24, 1850, near Pleasantville, Iowa, and died Jan. 19, 1933, at her home in Sac City, Iowa.

At an early age she united with the Church of God in Christ Jesus, being baptized into the faith by her own father, a minister of the gospel. To this faith she held steadfast and true to the end.

On Feb. 4, 1867, she was united in marriage to Philemon Sleeper. To this union was born one child, Jane, now Mrs. Jane Glass of Sac City. On March 7, 1875, she was married to Edward A. Petty, who preceded her in death 43 years ago. To this union were born three children, Daniel F. Petty, who died Feb. 4, 1926, Solomon G., who died Aug. 7, 1883, and Lola May, now Mrs. Carl H. Larsen of Sac City.

She was a wonderful mother and for her family there was no task too hard for her to do. She not only reared her own children, but helped rear the three motherless children of her son. Her children rise up and call her blessed. She leaves to mourn her going, her two daughters, Mrs. Jane Glass and Mrs. Lola Larsen of Sac City, and ten grandchildren; also three great-grandchildren; one half-brother, John Beem of Venice, Calif.; and many nieces and nephews, and a host of friends.

The funeral services were held at the Neal funeral home, Saturday, Jan. 21, with Eld. A. M. Jones of Eagle Grove, pastor of the Church of God in Christ Jesus, in charge of the services. Rev. C. A. Underwood offered prayer and read the fifteenth chapter of First Corinthians.

She rests, awaiting the call of the Master of life, who will reward her for her faithful service to her family and Himself.

## FRANCES ELVEY

The death of Mrs. Frances Elvey, following prolonged sickness, occurred on Jan. 21, 1933, at her home with her last surviving child, Dr. Elizabeth Williams, in Maywood, Chicago, Illinois. Born on May 15, 1846, in Halifax, England, it was hers to live a long and useful life filled with many experiences.

She was the seventh of nine children born to James and Hannah Sutcliffe, all of whom she outlived. In 1857 she migrated to this land—even to the Chicago area. At the age of 15 she was immersed into the all-saving name of Christ.

On February 28, 1865, she was united in marriage with the late Charles Elvey, one who was as firm in Christian faith and works as was she herself. Together they pressed forward, always looking to Christ for guidance. Four children were born to them. One by one her loved ones fell under the relentless hand of death, Frank at the age of 2, Cora at 18, Bro. Elvey 14 years ago, and Sr. Minnie Carrell 6 years ago, leaving her ever more lonely.

Sr. Elvey was loved by her children and her three surviving grandsons, as by all who knew her. Her life was that of a true Christian mother. All grieved that a life so true and earnest should be cut off by death, but all rejoice in hope of the glad assured resurrection which shall burst her tomb at Rose Hill Cemetery in readiness for that change that fashions the vile body like unto the glorious body of Christ.

F. L. Austin.

## REBECCA EMIGH

The home of Bro. and Sr. Christian Emigh (pronounced "A-my") and the people of Burr Oak, Indiana, suffered a cloud of deep gloom on January 21, 1933, by the death of Sr. Emigh. The short preceding sickness had not been thought serious.

Rebecca Williams was born near Ober, Indiana, to Lorenzo and Sarah Williams on August 6, 1868. She was united in marriage with Christian Emigh at Knox on March 27, 1886. They early made a home at Burr Oak, where they were blessed with the joys of life and health until ten of twelve children born to them were reared to manhood and womanhood, two having died in early life. At the time of her death all but the youngest had been married and located at different points between Kemmerer, Wyoming, and Cleveland, Ohio. Twenty-three grandchildren and a great-granddaughter were among her loved ones.

Rebecca Williams Emigh professed faith in Christ and rendered the obedience of baptism about twenty-five years ago. She at once became a Christian student and worker with the Church of God, and was permitted the joy of seeing her husband and several children and grandchildren lay hold on Him in whom alone is life and immortality.

A congregation greater than could be seated gathered at the church with the grief-broken husband, his whole family of children, grandchildren, and many other relatives, for funeral services. Of her parents' family four brothers survive her. All turned to the sure Word of God for hope and divine promise, the only balm with which to bathe the smarting, stinging wounds that heartless Death thrusts into homes and hearts.

Burial was made in Burr Oak cemetery till He who is the Resurrection and the Life shall call. In that glad day may all those who loved so truly in this mortal life gather with Mother to sing the triumphant song of resurrection. Then may the present shroud of despair be forever shattered by each one being fashioned like unto Christ's glorious body.

F. L. Austin.

## MRS. MARY H. CLEM

Mary H. Clem was born Sept. 18, 1849, and died Jan. 19, 1933. She united with the Church of God while but a young girl. Her life proved that her heart was true to God and filled with His love. She remained true to her faith until the last and died with the hope of the first resurrection. Hers was a life filled with service to others. Many were the kind words spoken about Sr. Clem. These will remain as a memorial to her, even though she now sleeps in the cold embrace of death.

Sr. Clem is survived by four children, thirty grand children, and fifteen great-grandchildren.

We pray that the time may soon come when there will be no more death in the land to deprive us of loved ones and leave our hearts depressed with sorrow.

Harry A. Sheets.

## CONTRIBUTIONS TO N. B. I.

Margaret Ellis	\$5.00
Margaret E. Bylsma	1.00
E. A. Drake and Family	1.00
Total	\$7.00

**CALVIN HAMMOND**

Calvin Hammond, son of Robert and Martha Jane Hammond, was born near Mt. Sterling, Ill., on Dec. 19, 1865, and died at his home ten miles southwest of Cambridge, Neb., Jan. 19, 1933.

His early childhood was spent in Illinois; but later moved to Tecumseh, Neb., where he was united in marriage to Miss Lennie Vandervort on Jan. 5, 1890. Five children were born to this union: Robert M. of Portland, Ore.; Tressie, who died in infancy; Albert H., Mrs. Ruth E. Knospe, and Howard H., all of Cambridge, Neb.

He moved to Frontier County, Neb., in the early nineties and lived for a number of years near Freedom; in 1919 he moved to the present home.

Besides his wife and children, he leaves to mourn his death his nine grandchildren and four brothers and one sister, namely, Albert H. of San Bernardino, Calif.; James W. of Holdrege, Neb.; George R. of Los Angeles, Calif.; John E. of Anaheim, Calif.; and Mrs. Mary Hunt of Tecumseh, Neb. Two sisters, Mrs. Emma Doyle and Mrs. Josephine Axtell, and one brother, Asa, preceded him in death.

Calvin Hammond has been a faithful member of the Church of God for many years.

Funeral services conducted by Grover Gordon were held in the Christian Church at Bartley, Neb., after which he was laid to rest in the Bartley cemetery to await the call of the Savior to wake him out of sleep.

**HERALD RECEIPTS**

Helen Porter; Mrs. A. J. Chaplin; S. P. Dismukes; Arthur Johnson; O. H. Berry; M. W. Lyon; Harvey Krogh, Jr.; Leroy Hiott; Wm. Platts; Mrs. James Brush; C. R. Carr; Margaret E. Bylsma; Jesse Weaver; Mrs. O. J. Dorsey; Richard E. Powell; Mrs. J. L. Humphreys; Mrs. F. M. Gillespie; F. E. Wilson; Chas. W. Howe; F. W. Ficken; Otto H. Momsen; Mrs. Isaac Fish; Mrs. Amy Weaver; Inez Titus; Mrs. Jas. U. Kincheloe; Mrs. Anna M. Wertz; Mrs. Lewis Lindsay; Zenas Murphy; Mrs. Ruth Wachtel; D. S. Kirkpatrick; Mrs. Ethel Walrath Chesnut; Mrs. Nellie M. Blakely; Mrs. Anna Cochran; Ella C. Boyer; Mrs. W. J. Scott; E. A. Drake.

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**BETWEEN YOU AND ME—**

Bro. Harvey Krogh, Jr., is again back with his congregation at Plum River (Ill.), actively engaged in pastoral duties after his recent illness at his father's home in Blair, Neb.

Sr. Mary A. Woodward is suffering from crysipelas at the home of her son, Bro. F. L. Austin, in Chicago. We pray for her relief.

Our columns this week report a greater number of deaths among the churches than has appeared in one issue for a long time. How our hearts go out in sympathy to the numerous bereaved ones. All have met with the same sad experience. It is the common lot of humanity. But we "sorrow not, even as others that have no hope," for we look for the mighty Conqueror of death to restore our sleeping ones to our embrace when He comes.

Orders continue to flow into the office for the special numbers of The Herald. Close to a hundred extra copies of the last issue were mailed on orders from the brethren. The next special issue will be that of Feb. 28, and will be devoted to the Bible, its inspiration and reliability. Will our regular contributors bear these special numbers in mind as they prepare their manuscripts?

The prophetic series of sermons in progress at Oregon continue to attract large and attentive audiences each Sunday night. Last Sunday evening the pastor spoke on "When the Lions of Tarshish Face the Foe." Next Sunday his theme will be, "Egypt at the Judgment Bar of God." The discourses all treat of prophecy having to do with present world conditions.

**THE RESTITUTION HERALD**

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**"PRESENT CONDITIONS IN THE LIGHT OF PROPHECY"**

Such is the title of a timely little work by Elder J. H. Anderson on the "Cause and the Remedy" of present world-wide distress and perplexity. It is a booklet of 24 pages, envelope size, that is priced at ten cents per copy, postpaid. It may be secured from the author, J. H. Anderson, Michigantown, Indiana.

## WAR'S CENOTAPH

By Arlen Marsh

WAR IS DEAD! Long live Peace! Mars has been conquered! The dove and olive branch hold sway! No cause for fear; the need for it is passed. War is dead! Long live Peace!

So cries the theorist as he cried six weeks before the awful carnage broke loose in 1914. And the thinker, replying to this optimistic utterance, lisps drawlingly, irritatingly, "Ye-e-s-s-s?"

Political and social cliques are as sharply divided as they were before the struggle which hurled whole nations to their doom. That is, they are divided in their conclusions regarding the probability of another world-wide conflict. Concerning the outcome of such a holocaust there is no division at all; there is but one conviction entertained; there could be but one conviction entertained: the next war, if there is to be another war, spells *finis*, termination. Jerry-built and decadent civilization cannot withstand the shock.

Ormal I. Sprungman, writing in *Modern Youth*, a monthly magazine taking no work from authors over thirty and intended primarily to express the ideas of the younger generation on important questions of the day, lays down in his "Youth Looks at War" the conception of Mars that is commonly held by college students. In reference to a story of his own tragic war-time experience by a professor at the University of Minnesota, he declares "it made them"—the class—"want to rise up and cry out" against those who would lead us into war.

But despite this thought of the young, bred in the aftermath of old Earth's deadliest battles; despite the fact that four out of five, by actual census taken recently, declare against compulsory military drill for college students; despite the solemn assertion of one writer to a university daily "that all wars are futile, that there can be no winner, that directly or indirectly all participants are losers, that they must be avoided at all costs"; despite the evidence visible in the thirty-seven million men who were killed and crippled in the last one and the three hundred billion dollars that were "wasted—literally blasted away"; despite all this, the call of the great Red God will not be ignored, and the world plunges blindly on toward—War.

Under the caption, "Tonics and Poisons," the editors of *Modern Youth* weigh Adolf Hitler, German political power, in their balances and label him as poison, "because, backed by munitions manufacturers, he is trying to revive a dangerous type of nationalism, militarism and anti-Semitism, in a movement that attempts to set youth back on the old path that led our elders to cataclysmic self-destruction." Romain Rolland they classify as a tonic, "because he has done more than any other living man to carry on the peace work of Jean Jaures, thus helping in a practical way to prevent the chaos and universal destruction to civilization that would follow another World War."

These unusual analyses contain elements of both optimism and pessimism; optimism, since the authors appear to look toward a Golden Age for the coming generation, an age of peace, prosperity, and happiness, an age developed through the education of the young against the horrors of war; pessimism, since they permit to show, perhaps, unconsciously, their fears that men like Hitler will succeed in their endeavors. They recognize and clearly state the results to follow on the heels of battle, but they hope that those results will have no cause to come.

Dr. Richard M. Elliott recently told his students in elementary psychology that "another war surpassing the last war as much as it surpassed all others would mean the annihilation of the human race." As his reasons for this statement he gave these:

"If another war is fought, disease germs may play their part in the destruction of mankind. Changed or new germs might evolve quicker than we could develop knowledge of how to control them.

"Use of germs in the past war was only a beginning toward the use which might be made of them in the next. If germs were used originally as an offensive weapon, devastated areas would become natural breeding places on a scale which might eventually wipe out both sides.

"I am neither pacifist nor militarist, but these facts indicate the possibility of race suicide in another war."

With such realities as these confronting the human family it is not surprising that the average individual dreads the thought of war. But Peace, goddess with whom all men have flirted unsuccessfully, is not to reign. Hatred, ages old; racial pride; inherent selfishness will answer to the persistent plea of Mars to "beat your plowshares into swords, and your pruninghooks into spears." Jehovah's predictions of "multitudes, multitudes in the valley of decision" will be fulfilled; and all the power of the pacifist and the diplomat cannot prevent it. The terrors of an earth run amuck will be known as never before; the flood at least was comparatively painless, but men now will die in agonies too horrible to be described. God has told of it, and God has not yet failed.

So, although men may seek to bury it, War's tomb will be a cenotaph, a sepulchral monument erected in honor of one who is interred elsewhere. Strive as it likes to attain it, the human race will never receive the blessings of ensured peace until the establishment for all eternity of the divine empire under the Prince of Peace. War is not buried here, but in the coming kingdom.

—o—

In 1492 all Jews were commanded to leave Spain, save those who should embrace the Roman Catholic faith. A number outwardly professed Christianity, but the majority, numbering about three hundred thousand, left the country. A short time ago the Spanish foreign minister invited all Jews of Spanish ancestry to return, promising to do all in his power to facilitate their naturalization. It seems that the new Spanish republic desires to make amends for the treatment of the Jews under the Catholic monarchy.—*Sel.*



# THE RESTITUTION HERALD

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## GOD'S GIFT TO MAN

*By Harry A. Sheets*

THE Word speaks of "wages" which are paid as the result of labor faithfully performed and of "reward" which Christ will give when He comes. It also speaks of the "gift" of God. "The gift of God is eternal life, through Jesus Christ our Lord."—Romans 6:23. When will man receive this gift from God? There are three schools of thought as to the time. These are: that one receives life as soon as he believes; that one receives life at death; and that the gift of God is received at the second coming of Christ.

The first theory seems to be based almost entirely upon John 5:24: "Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Hath" does seem to denote present possession, but we must remember that in prophecy God often speaks as though a thing were already accomplished. Paul says that "God calleth those things which be not as though they were."—Romans 4:17. Thus in Isaiah 53, written seven hundred twelve years before Christ, God spoke of Jesus and His suffering as though they were already past. Note: "He *was* despised"; "he *was* wounded"; "he *was* bruised"; etc. These things were accomplished only in the will of the Father; but being God, He could speak as though the thing were done. Are the words of our Savior a statement of prophecy, or can eternal life be a present possession? A comparison of scriptures will enable us to decide.

If eternal life can be possessed at once by believing, then it is to be supposed that the apostles had life. We notice, however, that they suffered pain, were tempted and finally put to death. The Scriptures never associate pain and death with eternal life. Paul wrote to the Roman brethren and told them to "*seek* for glory and honour and immortality, eternal life." It is evident these brethren did not have eternal life.

Paul never considered eternal life as a present possession.

His teachings everywhere indicate that his hope of eternal life was not at "belief," but at resurrection. He wrote: "For if the dead rise not, then they which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." "If the dead do not rise, let us eat and drink, for tomorrow we are to die."—Weymouth. In Matthew 25:31-46 the righteous are not said to enter into life eternal until after Christ has established His throne and judged the nations.

Paul did not have the hope of eternal life as present possession, and his idea was shared by others. John declares: "And this is the promise that he hath promised us, even eternal life."—1 John 2:25. James wrote: "Blessed is the man that endureth temptation; for when he hath been approved he shall receive the crown of life, which the Lord promised to them that love him."—James 1:12, R. V. Other scriptures might be added that would prove that eternal life is a promise to be fulfilled in a future age.

We have the assurance that "the Spirit itself beareth witness with our spirit; that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."—Romans 8:16, 17. An heir is not possessor; yet an heir often speaks of his coming possession as "mine." Jesus, knowing the power of God, spoke of the faithful as having life.

The second theory seems to be founded upon the teaching of the immortality of the soul, a teaching not found in the Bible. A few scriptures will prove that the Bible does not teach that the soul is immortal. "None can keep alive his own soul."—Psalm 22:29. "The soul that sinneth, it shall die."—Ezekiel 18:4, 20. Jesus "poured out his soul unto death."—Isaiah 53:12. "Behold, the eye of the Lord is upon them that fear him . . . to deliver their soul from death."—Psalm 33:18, 19. Jesus said: "Fear him which is able to destroy both soul and body in hell."—Matthew 10:28. If the soul were immortal, it could not be destroyed.

*Please turn to Page Ten*

# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."*—2 Timothy 1:7.

## Dear Lord, Forgive

If I have wounded any soul today,  
If I have caused one foot to go astray.  
If I have walked in my own sinful way,  
Dear Lord, forgive!

If I have uttered idle words or vain,  
If I have turned aside from want or pain  
Lest I myself should suffer thro' the strain,  
Dear Lord, forgive!

If I have been perverse, or hard, or cold,  
If I have longed for shelter in Thy fold,  
When Thou hast given me some fort to hold,  
Dear Lord, forgive!

Forgive the sins I have confessed to Thee;  
Forgive the secret sins I do not see;  
O guide me, love me, and my keeper be,  
Amen. —*Good News.*

## Dangers in the Last Days

THE BIBLE warns of two particularly dangerous delusions that will confront the church in the last days. The strange thing concerning them is the fact that they are exactly opposite to each other. One takes the form of skepticism: "Where is the promise (sign) of his coming?"—the other that of false prophets and lying miracles, which, Jesus declares, will be of such a convincing nature that, "if it were possible, . . . shall deceive the very elect."

The modernist and the worldly skeptic ask the question Peter puts into the mouths of the scoffers, "Where is the promise (sign) of his coming?" These deny the possibility of all signs and wonders of a miraculous nature. On the other hand, "many" will be deceived by false Christs and false prophets who will "shew great signs and wonders" of a most convincing nature.

The first makes one indifferent to prophecy, and the second may lead into deeds of horror. Just last week, a sincere, prayerful, and conscientious family, long convinced that they possessed the gift of "tongues," were "given the power to interpret." Under the command of that "power" the son killed his mother in sacrifice.

Let us be watchful and of a calm mind.

## "Because Thou Hast Done This Thing—"

THE remarkable promise in which these words are found was made to Abraham immediately after the successful testing of his faith by the command that he should offer Isaac his only son, the child of promise and the personification of his hope, as a sacrifice unto the Lord.

"Because thou hast done this thing, and hast not withheld thy son, thine only son . . . because thou hast obeyed my voice."—Genesis 22:15-18. The thought in the two statements is the same. The reason, which God had, of course, foreseen before Abraham was called out of Ur, why Abraham was chosen for his blessed work that reaches out to all the families of the earth is clearly given.

*Because* Abraham "believed God"; *because* he acted in harmony with his professed belief; *because* he perfected his faith with *works* of righteousness; in short, *because* Abraham *obeyed* the voice of God, he was made the channel of blessing to all the families of the earth. A faith that Abraham made perfect by works was "counted unto him for righteousness." *Because* of that righteousness God swore "by himself, because he could swear by no greater" (Hebrews 6:13), that He would keep His covenant that reaches down through the ages to you and to me.

The great purpose of God as exhibited in both the Old and New Testaments and clearly summarized in the gospel of the kingdom is to develop a race of men who will fully submit to the will of the Lord in all things, and thus carry out in every detail the eternal purposes of the Creator.

Adam's sin was the sin of disobedience resulting from unbelief. Had he believed God rather than the serpent, he would have continued to exercise to the full the authority which God had placed in his hands at his creation. God's work would have gone forward without interruption. The "Garden of Delight," as it is termed in the Septuagint, would have been extended far beyond the borders of Eden, until the whole world would have been filled with the glory of the Lord as the waters cover the sea. But the wilful sin, the obvious unbelief of man in God, which was followed naturally by disobedience of an explicit command of the most High, hindered (to speak from the human standpoint) the consummation of the supernal purpose; and the blessing which mankind might at once have entered upon was delayed, the pains of mortality introduced, and the wages of sin reaped by an unfaithful and disobedient race.

# TIMES OF RESTITUTION

*Acts 3:19-21*

**T**HE LAMB of God has now been offered. The resurrection has taken place, and He who died has thus been declared to be the Son of God with power. He has ascended on high, leading captivity captive, and given gifts to men. He has sent down upon His servants the Holy Ghost, in the extraordinary manifestations of the day of Pentecost, and in that permanent presence in which He will abide with the church until the Lord Himself shall return.

Peter is preaching his second recorded sermon. Deeply moved by the healing of the lame man at the gate Beautiful of the temple, the people are crowding around the two apostles in Solomon's porch. Peter disclaims for himself and John the merit of that mighty work and the power by which it was wrought. He tells them that Jesus was the Healer; that Jesus is the Prince of Life, the Holy One and the Just; and that in Him alone is salvation.

"Repent, therefore," he cries. "Oh! ye men of Israel, and be converted for the blotting out of your sins, so that 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."

As the discourse moves thus earnestly and grandly on, the apostles are put under sudden arrest, and spend the night in prison. Examine these words. They present a cluster of great thoughts, every one of which merits the most careful attention.

By the same Spirit that dwelt in the prophets, Peter renews the prophecy of "the times of refreshing." They had not been realized in the history of the church up to his day. He means those signal times of spiritual triumph, rest, and joy, which Christian faith and hope look forward to as the millennium.

As Paul affirms that the destruction of the wicked will issue "from the presence of the Lord" when "he shall come to be glorified in his saints," so Peter also teaches that "the times of refreshing will come" whatever may be true of creature-agencies and powers "from the presence of the Lord," at the same coming.

He also teaches that the coming of these "times of refreshing" depends, in some sense and degree, on the repentance and conversion

of the Jewish people; for the true and only defensible rendering of his words is, "Repent ye therefore, and be converted unto the blotting out of your sins, so that, or in order that, the times of refreshing may come." Paul doubtless referred to the same thing when he wrote, "Through their fall salvation is come to the Gentiles. But then, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

The Apostle, moreover, connects "the times of refreshing" chronologically with the sending of Jesus Christ, whom the heaven has received. This sending of Jesus Christ cannot be the first sending. That had already occurred when Peter thus spoke. The Lord had both come and gone. Peter had seen Him and lived with Him. He had heard Him, and believed on Him. His own eyes had followed Him as He went up into heaven whence He came. This sending, therefore, must be the coming in glory.

When will this coming in glory be? Peter gives a most certain answer when he says, "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." How explicit and conclusive! "The times of restitution" and "the times of refreshing" are not only contemporaneous, they also coalesce. The differing forms of expression point at differing aspects of the same times. "The times of restitution" include "the times of refreshing." "The times of refreshing" flow from and are a part of "the times of restitution." They are now prophecy. They will become history in that great period currently called the millennium. Peter, therefore, really says that Jesus Christ is to remain where He now is, in the heaven, on the throne of the Father, until the millennium. There can, therefore, be no millennium before the Lord shall come.

Some, indeed, who spiritualize, as it is called, this apostolic statement, insist that "until the times of restitution" means during those times. This, however, is not the natural and obvious meaning of the word "until." It can be gained in this place only by pressure. Besides this it does not meet the wants of those who thus press it. Their theory is that the second coming of the Lord cannot occur until after the millennium. But if they will say that Peter here means by "until the millennium" "until after it," they do not inter-

## Always Near

Winter filled my soul with sadness,  
Winter swept away my cheer;  
Then a voice spoke, touched with gladness,  
And I knew a friend was near.

From the darkness soft lights blessed me,  
Warmth replaced the winter's chill;  
And a sense of peace caressed me,  
And each nagging doubt grew still.

Though the shadows some day find me,  
Never more will I know fear,  
For my memories will remind me  
That a Friend is always near.

—The Christian Herald.

pret the Word of God: they wrest it; and they wrest this particular scripture out of perfect harmony with every other scripture which directly touches the time of the Lord's coming.

The heaven whither the Lord has gone will retain Him until "the times of restitution." He will then come again; and, inaugurating those times, He will fill them with the benedictions and all the glories of His kingly presence and power.—*Selected from the writings of Willis Lord* by R. A. Curtis.

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## QUESTIONS ON JUDGING

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1. What warning does Christ give concerning judging? "Judge not, that ye be not judged."—Matthew 7:1.

2. What is Satan called in the Scriptures? "The accuser of our brethren. . . which accused them before our God day and night."—Revelation 12:10.

3. If we bite and devour one another, what may we expect? "But if ye bite and devour one another, take heed that ye be not consumed one of another."—Galatians 5:15.

4. Before attempting to judge, criticise, or correct others, what should we first do? "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."—Matthew 7:3-5.

5. What did Christ say He came not to do? "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."—John 12:47. "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. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. . . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."—Romans 14:4, 12, 13. "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."—Romans 2:2.

6. Who are we not likely to judge and condemn? "For if we would judge ourselves, we should not be judged."—1 Corinthians 11:31. "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned."—Luke 6:37. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."—Matthew 7:2. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1 Corinthians 4:5.—Selected by Mrs. A. J. Chaplin from *Bible Readings*.

## THE MAN OF CHAINS

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ROBERT RIPLEY, of "Believe-it-or-not" fame, tells the story of an Indian fakir known as "Sahib Allah Shah, The Man of Chains"—who was for many years a familiar sight on the streets of the city of Lahore, India. He dressed entirely in iron chains, the weight of his strange garment being six hundred and seventy pounds.

He began collecting his chain suit when quite a young man, adding links from time to time until he was completely covered. For thirteen years he bore this burden before he died. To the Indian this queer suit was a mark of great piety, but to us, of course, it was a mark of gross superstition.

But the case of "Sahib Allah Shah," as he called himself, is not so strange after all. We are all familiar with the case of those who go on, year after year, adding to their own burden of life by accumulating evil habits or distressing attitudes of mind.

The writer once knew an aged man who, through the years of his active business career, accumulated a long list of grudges against those with whom he had business dealings. Upon his retirement from business he let younger men take the responsibilities of management upon their shoulders, but he took all his old grudges and hatreds home to keep him company during the years of his inactivity. A more pitiable individual one could scarcely find than this aged man in the midst of his hatreds. Poor Sahib Allah Shah was never more burdened than he was.

Then there was that elderly woman who, having been left a comfortable fortune at the age of forty, became obsessed with the fear that she would lose it through theft or trickery. As a result of her fear she became suspicious of all who tried to have business dealings with her, and although she did not use one third of her income for her living expenses, she could not be prevailed upon to give a single dollar to any church or charitable enterprise. The Indian Man of Chains was no more burdened with his suit of mail than she was with her accumulating fortune and fears.

Still, also, there was that youth who thought it necessary to take up every wasteful habit recommended by the fast set with which he associated. When he had spent all his substance, and the famine arose, he found that he had accumulated a great burden that must be borne all the rest of his life.

How many animosities, irritations, insults and "peeves" cling to us during the course of the week! How many fears, worries, anxieties and unnecessary troubles we cherish! How many superstitions dog our ways!

In view of the burdens we add to our drooping shoulders each day, we can well afford to speak charitably of Sahib Allah Shah, the man of chains, for we are so little different.

This is the glory of the Christian gospel, for it says to all men, everywhere, in the name of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Roy L. Smith, in *The War Cry*.

# HOLINESS UNTO THE LORD

By George B. Alldridge

*"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."*

PROBABLY many of my readers have noted that most of the writers and speakers for the Church of God and the Christadelphian brotherhood lay great emphasis upon the material phases and benefits that will result from the establishment of the kingdom of God upon this earth. We wish to offer no criticism regarding this feature, as it is absolutely scripturally endorsed by all the writers throughout the sixty-six biblical books. The feature we wish to emphasize in this article is its spiritual phase, that is, its effects upon man himself.

A lawyer asked Jesus upon one occasion, "Master, what shall I do to inherit eternal life?" Note Jesus' answer: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live."

I feel that some reader is now saying (quoting Colossians 2:14), "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." To all of which I say "Amen!" But I ask when this happened to you and me? My answer is found in Romans 6:1-7.

But Jesus told the lawyer that if he kept the law as cited by him, then "thou shalt live." Somewhere Jesus must have read this, authorizing Him to make this statement.

Of course, you recall what He said when He was tempted: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This declaration was not original with Him, His great type Moses said this nearly fifteen hundred years before. Deuteronomy 8:3 reads, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Dear brethren, is it not very singular that God should permit His own beloved Son to be tempted exactly as all men are tempted? And note well that Jesus was always cognizant of this fact that He was tempted. Why? *Because He was human*; and to fortify His mind against committing sin He studied and obeyed the Scriptures at all times, from the days of His childhood until He cried, "It is finished." Now read Hebrews 5:7-9.

When Jesus answered the lawyer, He again quoted Moses: "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them: I am the Lord."

I do not wish to precipitate a controversy, but in passing I wish to say that the Scriptures confirm the thought that man in the bondage of corruption cannot obey the law of God. Read Romans 7, the whole chapter.

On the other hand, the Scriptures teach that absolute obedience to the law of God, in *letter* and *spirit*, would entitle all who obeyed to eternal life. Only one man of the human race accomplished this, and He only could say, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Please read Jeremiah 31:31-34. Note God says that He is going in the age to come to perform a stupendous miracle: "I will put my law in their inward parts, and write it in their hearts." In Hebrews 8:10 this is reiterated with emphasis: that when their hearts and minds enjoy this conviction, then He will be to them a God, and they will be to Him a people.

The agnostic now enquires why, if God has this power to write His law in the heart and mind of man to prevent him from committing sin, did He not do it in the case of Adam and Eve, and thus prevent all the suffering during the past six thousand years?

As this question is hypothetical and thus far from being scriptural, let us consider it in the light of human experience and knowledge. We read that when Adam disobeyed "the Lord God said, Behold, the man is become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever."

Now, my agnostic friend, can you anywhere find in the archives of human knowledge and wisdom anything as wise as this? Suppose God had permitted man to live on without dying, would you care to live in such a world as this would be today?

Let me illustrate my meaning. The clever author of *The Four Horsemen of the Apocalypse*, Vincente Blasco Ibanez, a few years ago made a tour of the world. I learned a great deal from his experience and observation. I will quote his own words. (*Please turn to Back Page*)

## NIGHT OF TERROR

By Arlen Marsh

NIGHT, black night. Torrents of rain. Heavy, low hanging clouds. Winter in Jerusalem. Faint spots of light pierced the gloom, suspended in mid-air by no visible support. Even the glare from the gigantic searchlights at the airport was noticeably reduced. Silence, an eerie silence. Something was wrong.

Came a low drone of a trio of powerful motors. The transport landed, splashing water in a solid wall on either side as it struck the concrete field. It taxied to the terminal building, went on to the hangar. There were no passengers. No more ships were to fly the established lines.

War loomed. The Moslem Federation and the Russo-Mongolian Alliance were threatening each other and Britain. Commercial interests were the cause; the Jews whom the English protected held too great control of the world's purse-strings for the comfort of the Asiatics, they were pressing for the payment of certain debts. No. Rather, war. The earth held its breath.

In the terminal, a man sat before a switchboard. Perfected control of infra-red rays was conveying him a message from London that no man could tap. He smiled in sickly fashion. At least the United States was promising support to England. Together, the lion and the eagle might yet stem the tide. He stiffened, wrote hastily, beckoned to a near-by messenger. His report to the commanding officer that negotiations had failed was off.

Normally the city was without defences. But now, owing to the flaming threats from massed armies in Russia, Mesopotamia, and Turkey, a strong British force held the district under martial law. All this the man at the switchboard thought. Over rays that none but him could intercept came the news that war had been declared. He reported. The city lights went out. Be prepared.

An hour dragged by. Sentries shivered nervously in wet coats. All was quiet, deathly quiet. Men listened at audiophone detectors, watched bulbs that remained dark. A half hour more. Three red lights flashed. The electric ear had heard something.

At the same instant the anti-aircraft battery, sighted automatically by invisible light rays, let loose with a roar that shook the earth. One hundred twenty shells a minute poured from the mouths of six guns. Thirty seconds of deafening tumult, then utter silence.

From a height of eight thousand feet a lone airplane fell. There was not a man on board. It struck the ground just inside the city limits, shattered itself in the muddy soil. Nothing happened.

A sergeant on patrol hastily adjusted his gas mask and ran to investigate, followed by his men. Their flashlights dropped from nerveless hands, dangled from their belts. Torn by convulsions, they writhed in pools of waters, then lay still, their useless masks giving them the appearance of gargoyles.

Dawn, gloomy and hopeless. An airship circled high above the scene, settled to earth at the airport. The occupants entered the terminal and reported, the photographer rushing his films to the developing room.

"Gas, sir," announced the pilot succinctly. "Probably some form of Lewisite. That whole area'll have to be blocked off, but it may be safe for masks within a week or two. Luckily it was something that sinks in and doesn't spread much. About two thousand dead, I should estimate, sir."

War. The first night. Two thousand common citizens and soldiers dead in one city. Nations were gathering before Armageddon. Jehovah's prophets were being vindicated. This was a foretaste of the struggles to follow. Germs, shells, liquid fire, gas were to come. Jerusalem's streets were to be rivers of blood and filth and poisoned water. The earth was to be punished. It had sinned, and God was preparing to announce judgment in the valley of decision.

"Intoxicated" literally means "stricken with a poisoned arrow," a term used in ancient days to describe a man who had been thus wounded. As a man under the influence of liquor exhibits symptoms similar to those of one poisoned by an arrow, the term became extended.

### I DO IT UNTO THEE

Lord of all pots and pans and things; since I've  
no time to be  
A saint by doing lovely things or watching late  
with Thee,  
Or dreaming in the dawn light, or storming  
heaven's gates,  
Make me a saint by getting meals, and washing  
up the plates.  
Although I must have Martha's hands, I have a  
Mary mind;  
And when I black the boots and shoes, Thy sandals,  
Lord, I find,  
I think of how they trod the earth, each time I  
scrub the floor;  
Accept this meditation, Lord, I haven't time for  
more.  
Warm all the kitchen with Thy love, and light it  
with Thy peace;  
Forgive me all my worrying, and make all  
grumbling cease,  
Thou, too, did'st love to give men food, in room  
or by the sea,  
Accept this service that I do—I do it unto Thee.

—Written by a girl of nineteen in domestic service.—*The Dawn*.

## TROUBLES

By Nettie B. Crundwell

A RATHER interesting and amusing story was told by Seth Parker over the radio recently. He said, "Speaking of troubles, I heard a funny story one time about troubles. All the people of the small town were complaining of their troubles, each thinking his or her troubles the greatest.

"An angel came down from heaven and said: 'Take your troubles to the public square and put them in a pile. Then let each one draw a new trouble.'

"They did this. The man with a wooden leg drew a package containing a bossy mother-in-law. The man that had brought the mother-in-law got a package of mortgages. The owner of the mortgages got a bunion, and so on. After looking the new troubles over, they each decided to keep the ones they originally had."

I believe there is a lesson in this little story for every one, especially for Christians. We are prone to think our troubles are the worst sort and that our lot is harder than that of those about us. But really most of us are not suffering very much as yet.

We see trouble-clouds arising in several directions that may bring a great deal more trouble in the future than we have experienced in the past.

Daniel the Prophet says: "There shall be a time of trouble, such as never was since there was a nation even to that same time."—Daniel 12:1. Jesus speaks in Matthew and Luke of the same time. He says: "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. . . . And there shall be signs in the sun, and in the moon, and in the stars (politically); and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:10, 11, 25, 26. He adds, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Just how near, we are not told. Some of us believe the church will be taken out of the time of trouble. And Jesus seems to support the thought. He speaks thus: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:36.

In looking over the faithful listed in Hebrews 11 we are led to believe they were tried to the limit before they escaped "all these things." Otherwise, how could their faith have been proven and it have been said of them, "These all died in faith"?

Daniel is not mentioned in the above list. However, I believe his case will bear looking into. It would have been quite easy for God to have said: "I know Daniel. He will

prove faithful. Therefore, it is not necessary for him to be cast into the den of lions." Did He do this? No. We find, "The king commanded, and they brought Daniel, and cast him into the den of lions."—Daniel 6:16. When was he delivered? Was it not at the last moment that God sent His angel and shut the lions' mouths?

The important thing for us, then, is that our faith fail not and that we are able to stand before the Son of man. No doubt many of us living today will face the lions' den figuratively. May we have faith and courage, for it will take both, to be able to answer as did the three Hebrew children as recorded in Daniel 3:16, 17: "Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king."

## THE INDICTMENT AGAINST SODOM

By James A. Patrick

*"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hands of the poor and needy."—Ezekiel 16:49.*

JESUS said: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed."—Luke 17:28-30.

There are four counts in the indictment against Sodom.

### PRIDE

I need not ask if there is any pride in the world today. We need only turn to the society columns of any metropolitan daily and note the doings of the *elite* to be convinced that pride is the ruling passion with many. Some time ago I read quite a lengthy article describing the coming-out party of a society debutante which cost twenty-five or thirty thousand dollars. And all this in the face of the fact that millions are facing starvation.

### FULNESS OF BREAD

This undoubtedly refers to the material wealth of Sodom, and indicates that there was much wealth in Sodom. Remember that Jesus said that as it was in the days of Lot, even thus should it be in the day when the Son of man shall be revealed.

Any wealth in the world today? A few minutes ago the radio announcer said that four thousand people were watching the basketball game between Ohio State University and Western Reserve University of Cleveland. Ninety

thousand saw the New Year's game between Penn State and Southern California. The country has an abundance of wealth to spend for anything that will satisfy the flesh; yet,

#### AN ABUNDANCE OF IDLENESS WAS IN HER

Surely there is an abundance of idleness in the counter-part of Sodom. It is estimated that there are twelve million people idle and an equal number that work only part-time. If a person is employed one day a week, he is said to be part-time employed. How many people are there who are dependent on those that are wholly unemployed and those working only a day or two a week? You figure it. The sad part of it is, these people are anxious to work, but there is no work for them. Besides the idle poor there are the idle rich who will not work.

#### NEITHER DID SHE STRENGTHEN THE HANDS OF THE POOR

Are the hands of the poor and needy being strengthened in this country today? No indeed they are not. It might be said that the various governments, local, state, and national are feeding the poor.

In Ashland, Ohio, where I live, the Community Chest fund is so administered that the city can hire men to do any work the city needs done and they are paid out of the Chest fund. These men get about seven dollars a week, and are supposed to keep their families on this pittance. They must pay rent, buy fuel and food. Are their hands strengthened? Their bodies are undernourished, their morale is broken, they lose hope.

It is said that the chairman of the fund, one of the millionaires of Ashland, headed the subscription list with a large amount, and then cut the wages of his employes in half. The fund does not strengthen the hands of such, does it?

I am wondering if Sodom could have been any worse than the world of today. If it was, it must have been very bad.

Jesus tells us that with all those terrible conditions existing in Sodom the people went right on with their work and their pleasures, but they were suddenly halted by a terrible catastrophe.

Do not the four counts in the indictment fit the world today? Jesus told us what would be the result. Are we ready? If not, why not?

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#### PALESTINE AND THE NEXT WAR

At a dinner given by the Anglo-Palestine Club, the Marquess of Hartington stated that "if another great war breaks out, Palestine will be the cockpit of it; it was only by chance that it was not the cockpit of the last war."

This utterance is certainly prophetic; the speaker may not be a student of the many prophecies found in Scripture which tell of the massing of world armies in Ai-Megiddo, the Hill of Megiddo, when covetous and anti-Semitic nations will crowd to grasp Palestine as a prize, only to have it torn from them by the Lord of the Land in flaming Person; but he detects with the politician's experienced eye outward signs of coming conflict.—*Prophetic News*.

## MY PAL, THE KING

By D. G. Harvey

"The Lord spake unto Moses face to face, as a man speaketh unto his friend."—Exodus 33:11.

SUPPOSE the king of England were to stoop from his royal position and become a friend of one of the common people, one of the laboring class of his subjects. Let us imagine he takes his friend to his palace. Later hear this laborer boast to his fellow workmen; "The king said"; "I told the king." How exalted that subject would be as he spoke of "my pal, the king."

"My pal," one who *knows* me, one I *know*; my best possible friend. Such a one as this will not be found in this age of selfish pride and greed.

But the greatest of all kings, yes, King of kings and Lord of lords, has promised just that very thing to even the lowest, most degraded of the human race, disregarding nationality, color, or sex. He has offered you His friendship. What will you do?

Let us turn to that Book of books, God's own Word, and read again some of the wonderful promises our Lord has made to us poor mortals, yes, to you and to me. "Ye are my friends, if ye do whatsoever I command you."—John 15:14.

Friends, yes, more than friends, He has promised to make us co-rulers. Listen: "If we suffer, we shall also reign with him."—2 Timothy 2:12. We are to be joint-heirs. Romans 8:17. He has told us by His Apostle Paul that He will come for us and that we shall "ever be with the Lord."—1 Thessalonians 4:17.

Think of it, friends, a king and such a king—not a poor mortal creature such as we, but a glorified King to Whom was granted all power in heaven and in earth. Matthew 28:18. Such power is to come to us (the church) if we are joint-heirs, for He inherits all things.

Even death, our most powerful enemy, was not able to hold Him, *The King of kings*. Hear His Words: "I am he that liveth, and was dead; and behold, I am alive for evermore."—Revelation 1:18. And again: "Because I live, ye shall live also."—John 14:19.

But, dear friends, *watch your step*. Our King's friends *must* be faithful, not only in seasons of plenty, but in famines as well; not one day, one year, "but unto death." Revelation 2:10. "Ye are my friends if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46. *Watch and pray. Go teach all nations.*

If we are faithful over a few things, He will make us rulers over many. Oh, the joy, the rapture, when He comes to set up that *everlasting kingdom of peace*. "The desire of all nations shall come."—Haggai 2:7. Then we can look on His face and see Him as He is, and with joy exclaim, "My pal, the King!"



## THE REMARKABLE JEW

FOR centuries, orthodox Jews have been looking forward for God to fulfil His promises concerning them. They do not acknowledge that their past and present sufferings are because of their sins. They do not believe that they are such sinners. They believe that these things have happened as God prophesied simply because they are Jews.

Though they have not believed in our Lord Jesus as their Messiah, but still look for Him to come at some future time, the orthodox Jews have, year by year, kept to the letter of the law and have prayed incessantly for deliverance from this cruel oppression. They believe the Old Testament to be God's inspired Word. They may have failed to grasp the significance of some wonderful prophecies concerning our Lord Jesus and the fulfillment of these by Him, as well as by themselves. They may have failed on account of their blindness through sin to interpret many Old Testament passages aright. But one thing is certain, they have always kept in mind their unique position as God's chosen nation, God's peculiar people. The bitterest persecution has only intensified this realization. Whether in poverty or riches, in positions of trust or in degradation, in freedom or slavery, whether under severest tyranny or lives of ease and joy, it mattered not; their eyes were ever turned toward Jerusalem, their home. In fact, their persecution has sometimes been used by God to thrust them into Palestine.

### THE HOME OF THE ORTHODOX JEW

Is it not significant and wonderfully suggestive that the home built by the orthodox Jew is never completed by him? Some time ago I read the following in a paper devoted to Jewish questions:

"The next time you are in London, come with me by Hyde Park; look at the second house by the gate, which belongs to Lord Rothschild, perhaps the richest man in all the world. Look at the marble pillars in it and at the cornices above; one of them remains unfinished. Has this rich man no more money with which to finish his house? There is a deeper meaning than that. He is an orthodox Jew; and every orthodox Jew, when he builds his house, leaves a portion unfinished to bear testimony to the fact that he is not in a permanent abiding place. He looks forward to the time when he will be able to build his permanent home in the holy city of Jerusalem."

This bears testimony to his faith that one day he will worship Jehovah on Mount Zion. After all these years of slavery and serfdom, what a faith! This is why the great Zionist movement has commenced.

### WHY THE JEW LOVES PALESTINE

S. B. Rohold said in an address in Chicago some time ago, "The love within the Jew for Palestine knows no end. The Jew of the world turns his face toward Jerusalem when he prays, and the dead are buried facing the East. A few quotations from the Talmud will give you an idea how the Jew feels toward Palestine: 'He that lives in the Holy Land is as though he were without sin'; 'a Jew

who lives in the Holy Land is one who lives with God, and he who lives outside, even though the majority in that city are religious, it is as though he worshipped strange gods.' 'He that inhabits the city one hour and dies there is sure of the world to come.' "

In the same address he said, "And many believe that the great day of resurrection shall come, and the Lord's feet shall stand on the Mount of Olives, and Michael shall blow with his great trumpet, and the graves be opened. For those who die in the United States and Canada a channel will be opened underground, and they will roll under the great Atlantic and the Mediterranean until they reach the Holy Land. There are literally thousands of Jews who believe this."

These facts show how much the orthodox Jew looks toward Jerusalem and how strong is his faith. To him, the freeing of Jerusalem from the Turk is the beginning of the great consummation of his hopes; and not only so, but it is the herald of the near approach of his Messiah. The Jew believes that he will have occupied that land before his Messiah comes; hence the reason for the joy that he has in the knowledge that Jerusalem is once more free.

This enthusiasm for his own land was wonderfully expressed at the New York Convention of the Kehillah, or Jewish community, where five hundred delegates met who represented one and a half million Jews of New York City. These delegates rose to their feet in enthusiasm when Professor Israel Friedlander of the Jewish Theological Seminary began to speak of a Jewish republic in Palestine; and they sang the "Hatikavah," the song of hope for the restoration of the Holy Land. It is said that the old Jews and Jewesses kept time with the music by swinging their bodies to and fro. One of the delegates kissed the flag of Judah, which hung there; and it was a signal for a cheer that shook the building.

If the Jew has been quiet about his yearning for Jerusalem, it is because he has had no chance to give vent to his feelings. If the capture of Jerusalem has thrilled Christendom as a great achievement, what has it meant to the heart of the Jew, who is filled with tremendous passion to return to the home of his fathers, to the land which he has an inalienable right to call his home?

The taking of Jerusalem has thrilled the Jew and has deeply stirred the heart of the Christian and has increased the appetite of both for study of God's Word. This event is of great significance to the real, Bible-loving Christian. Jerusalem was taken on December 9, 1917; and on December 11, there appeared in the *New York World* a striking cartoon representing an old man with a little boy upon his knees. The boy asked, "Now Jerusalem is fallen, what is to happen next?" The old man replied, "Hold on till I get my Bible." This is what the real Christian is doing. He knows that God is revealing the truth of His own Word and that other events are soon to happen, events of great importance in which he is deeply interested.

### THE TIMES OF THE GENTILES

Our Lord had been speaking of the sorrows preceding the destruction of Jerusalem and then He said, "They shall fall by the edge of the sword, and shall be led away

captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

We know that this has been literally fulfilled. The destruction of Jerusalem took place in the year 70 A. D. We know that it has been trodden down by the Gentiles ever since; and the last clause of this verse, "until the times of the Gentiles be fulfilled," cannot be figurative unless it is definitely stated to be so. It says that the treading down of Jerusalem shall one day cease; then Jerusalem shall again become the capital of the united kingdom. The Greek word translated "trodden down" really refers to oppression that follows conquest. When will this oppression cease? Our Lord said, "When the times of the Gentiles be fulfilled."

The expression "times of the Gentiles" occurs only in Luke 21:24, and refers to the period during which the Gentiles rule over that which should have been Israel's. The latter lost it through sin, and were dispossessed by Nebuchadnezzar. If the Jew sinned, he was no worse than others; but because he was chosen for a special purpose and he hindered the early fulfillment of that purpose, God had to punish him.

The "times of the Gentiles" began about 606 B. C., Nebuchadnezzar, the king of Babylon, being the first king; and they finish completely when Christ Himself comes to establish His millennial reign. The Jews go back to their own land and possess it, but they make a league with the Gentiles.

The Gentile oppressors will finally endeavor to exterminate the Jew at the battle of Armageddon, but Christ Himself will appear and sweep away their power. The Jews have gone back in unbelief, but "they shall mourn for him."—Zechariah 12:10.

"Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her."—Ezekiel 5:5. Her future glorious position is graphically described in Micah 4:1, 2.

With such promises as these, it is little wonder that the capture of Jerusalem is of great significance to the Jew. The troops soon took possession of the whole of Palestine; but when Aleppo and Aleppo Railway Junction were taken, it made a tremendous effect upon the British advance into Mesopotamia. The surrender of the Turk soon followed; for he had to relinquish his corrupt hold on the whole of the promised land, which the Word of God describes as extending "from the river of Egypt unto the great river, the river Euphrates."—Genesis 15:18.—L. S. Harrington in *The Bible Advocate*.

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## GOD'S GIFT TO MAN

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*Continued from Front Page*

One that is dead does not possess life in any form. "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. "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished. . . . 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."—Ecclesiastes 9:5, 6, 10. From these scriptures it is evident that death is not our hope; it is not entrance into life. Resurrection is our hope.

By this time it has been made clear that the third doctrine regarding eternal life is the correct one. We will receive our eternal life when Christ comes. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Colossians 3:3, 4. "We are saved by hope: but hope that is seen (realized) is not hope (but possession): for what a man seeth (has realized), why does he yet hope for?" If we now possess eternal life or immortality of soul, why should we hope for it? If we could possess eternal life now through belief, or possess it at death, of what value would the resurrection be to us? How could it add to our pleasure?

It is a recognized fact that before one can become a child of God he must repent and be baptized. Without these two steps he has no hope. See Ephesians 2:12. Contrast with Galatians 3:27, 29: "For as many of you as have been baptized into Christ, have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We are made heirs, not possessors.

In answering certain questions regarding the resurrection, Paul said: "That which thou sowest is not quickened (made alive), except it die: and that which thou sowest, thou sowest not that body that shall be."—1 Corinthians 15:36, 37. "For this corruptible must put on incorruption, and this mortal must put on immortality." Jesus told Nicodemus: "Except a man be born again, he cannot see the kingdom of God." Jesus described the condition of those born of the Spirit: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." See John 3:1-12. Jesus laid down the mortal at death and took the immortal at resurrection; He died and was born again. He proved His Spirit-birth by appearing and disappearing at will.

The new birth will take place at the time of Christ's second coming. "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 Thessalonians 4:16, 17. Then the righteous will receive the eternal life which is theirs by promise now. Then can it be said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and is passed from death into life."—*Gospel Searchlight*.

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"TO HIM THAT SOWETH RIGHTEOUSNESS SHALL BE A SURE REWARD."

### THESE, MEN FORGET

**B**URIED beneath the surface of life's more open happenings are the countless men and women whose labors go unsung and unappreciated. These are the ones who valiantly observe the golden rule in the face of vast temptation; these are the ones who serve humanity and God not because it is good business, but because it is the righteous thing to do. These are the ones whom men forget.

Church calls them forth, develops them in extraordinary numbers. They go to services and occupy a pew. As officials they have no place. But by their examples, their constant adherence to biblical standards, they perform a work equally important with the labors of their leaders.

Others occupy positions as officers. Unpaid save by the satisfaction that comes to every person whose task has been well done, they serve. Often their position is obscure; the work they do is little known; the benefits they give and the sacrifices they make are unappreciated.

So it is with the National Berean Society; so it is with every one of its affiliated organizations. Some one does the work; some one sacrifices his money; some one gives his time, to make the whole succeed. A pause in the day's occupation can well be made to consider those of our number whom men forget or criticise unjustly.

Social Correspondence Committee workers are, for most of us, mere names on a report. That two thousand letters a year are written by them to interest others in God and Christ, to comfort mourners, to cheer the invalids, to keep the isolated in touch with the general progress of the church is little known. Pay tribute to these and to the Home Study Committee members, who teach the Bible by correspondence lessons to all who care to hear.

Long hours are spent in patient research by the Publishing Committee to outline the lessons which you study. Yet all too seldom is mention made of the endeavors it puts forth, except by way of censure. All power to its members.

Then, as is the case with the main body of THE HERALD, the writers for this page deserve much gratitude. Their work is a product of hours of study; and because it is in writing, that work is valuable to others as well as to themselves. And when their copy is complete, the editor must wrack her head in an effort to find something that will fit the space that copy leaves; and there are few more dif-

ficult mental tasks than that. Books must be examined, articles copied; editorials must be written; manuscripts must be corrected. And, after such labor, comes the comment from one who writes ungrammatically or illegibly, "You've ruined all my thought by changes!"

For years the same person has served as the Relief Committee, doing an incalculable work among the poor of the Church of God. Hampered by lack of funds, she has succeeded wonderfully in all her tasks. Her labors, too, deserve acclaim. So do the ones whose gifts have made those labors possible.

When one is prone to be harsh in judgment of those who do his work for him, it is well to think on these things. Without pay or financial reward, but because of their desire to serve, they gladly have enabled us by their sacrifices to carry on.—Arlen Marsh.

Owing to a severe storm of the past week, it has been impossible for the regular editor to send the office her copy, the roads being impassable for rural mail. Consequently certain manuscripts contributed recently will have a delayed appearance in a later issue of the paper.

### DON'T FORGET

*That the National Berean Society, Oregon, Illinois, is offering a splendid selection of Bible lesson books for all ages at unusually low prices. Senior Book I or II, 25¢ a single copy, 22¢ a copy for 5-24, 20¢ a copy for 25 or more; Senior Series of 1921-23 or 1923-25, 10¢ a copy; Junior Book 3, 10¢ a copy; The Hebrew People, 30¢ a single copy, 27¢ a copy for 5-24, 25¢ a copy for 25 or more; Children's Bible Story and Study Book, 35¢ a single copy, 32¢ a copy for 5-24, 30¢ a copy for 25 or more. All books are postpaid. Tracts are furnished free.*

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Peace, be still. And the wind ceased, and there was a great calm."*

## TRUSTING JESUS

JUST now, as I sit at my desk and write these words to you, my little friends of the Page, a fierce storm is raging out-of-doors. A glance out of the window shows people, now and then, scurrying past, their heads bent to protect themselves from the icy wind. The fine, hard snow is driven into every little crack and crevice.

Inside, all is warm and cozy. The fire crackles merrily, defying old Jack Frost to enter. The wind howls around the house, but the sound only adds to the feeling of comfort within.

This February blizzard came suddenly upon us. After a few hours, no doubt, it will pass, and you little folks who are living in this locality will be enjoying snow fights, riding on your sleds, and building snow men.

Perhaps, even as you are reading this, it will be a beautiful day, warm and sunshiny. But we must endure the storm as happily as we may until its fury is past.

Just so, long, long ago a storm came very suddenly on some people whom we have come to know and to love—Jesus and probably Peter and Andrew and some of the other disciples. This was not a snow storm, but just the same it was a dreadful one. For it was a storm at sea.

I think perhaps many of you know the story of this short but violent storm which came upon the Sea of Galilee, when Jesus was resting after a long, hard day's work. Wouldn't it be nice if one of the members of our Scrapbook Club could tell us the story while we all gathered round! Perhaps Jimmie and John, our twins, would join the circle, too.

You know, the Sea of Galilee, whose waters are so blue they look as though an immense bottle of bluing had been emptied into them, is usually calm and beautiful. Set low as it is in the midst of a hilly country, its surface is quickly stirred by the winds which often sweep down the valleys.

After a very busy day, just as the sun was setting, Jesus started out in one of their fishing boats with some of His disciples. And feeling sure that these men who had been fishers knew perfectly well how to handle the boat, Jesus lay down and was soon fast asleep.

Suddenly the cool breeze that had filled their sails became an angry wind. The waves rolled higher and higher; the ship and all its precious occupants were in danger of being sunk. But Jesus, secure in His trust of His heavenly Father, slept on!

Desperately and vainly trying to take in all sails and dip the water out of the boat, their eyes rested upon their Captain—the One who had helped them over many a difficulty before and who had shown greater power than any other they had ever known.

"Master, carest thou not that we perish?" they cried, in accents of greatest fear.

Immediately the One for whom they had left all to follow arose and spoke three simple words, "Peace, be still." And the beautiful Galilee became at once as calm and peaceful as before.

The disciples did not need to wait until the storm had spent its fury, meanwhile risking their very lives. For they had the Savior with them. And as well as they had grown to know Him, they were astonished at His power and said, "What manner of man is this?"

We may not see the Savior actually with us each day of our lives, but He is there just the same. And no matter how small we are, He loves us dearly; and He'll take care of us just as He did of Peter and Andrew and James and John, if we only trust Him.

You're not afraid when you are walking along hand in hand with Father, no matter how stormy it is, are you? Then walk along just as happily with your hand in Jesus' hand every day, whether it is stormy or sunshiny, and He will take care of you.

### FOR YOUR SCRAPBOOKS:

At the top of the page write, "Lesson 9." Under it, "Trusting Jesus." Then draw the Sea of Galilee. Remember it is shaped something like a pear, with the large end to the north. Color it blue, and make the surface smooth. Next cut a sail boat out of paper, and then draw a stormy sea and paste the little boat on it. In a third square paste another little boat on smooth waves. Write underneath, "Even the wind and the sea obey Him. I will obey Him, too."

Don't be afraid to try these little drawings. Get big brother or sister or mother to help, if you like, but do as much as you can yourself.

### COPY THIS LITTLE VERSE:

"Jesus calmed the wind and waves;  
He controlled them with a word;  
By His loving power He saves  
Those who trust in Him, their Lord."

# With Our Sunday Schools

LESSON 9. — February 26, 1933

## JESUS SHOWS HIS POWER

Mark 4:35 to 5:20

Devotional Reading: Isaiah 12:1-6

### GOLDEN TEXT

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 Timothy 1:12b.

### A STUDY OF THE SUBJECT

**Topic:** Jesus Shows His Power.

**Basic Truth:** "All power is given unto me in heaven and in earth . . . and, lo, I am with you alway, even unto the end of the world."—Matthew 28:18, 20.

**I. Jesus Stills the Storm.** (V. 35-41.) The power possessed by Jesus even before His glorification had never been equaled by any man. He had complete control over His entire environment, both natural and spiritual. He transmuted water into wine; filled the empty nets with fish; opened blind eyes and deafened ears; restored life to the dead; forgave the sins of men; and spake the undoubted words of God. He proved that He was all He claimed to be, the Son of God, with authority to speak and act for His Father. In this lesson He exerts His power over the raging sea. It is no wonder that "they feared exceedingly, and said, . . . what manner of man is this, that even the wind and the sea obey him?"

**II. Christ Holds What Fetters Could Not Bind.** (V. 1-8.) One miracle of tremendous power follows another in rapid succession. No sooner had Jesus reached the shore after His successful contest with the sea than He was met by another opposer of a different kind—the demented man of the tombs, whose frenzy was so great that no fetters could bind him. But the word of Jesus quelled the spirit of madness at once, and he fell at the Master's feet in worship. What a wonderful, what a glorious power is Christ's!

**III. The Spiritual Power of Jesus.** (V. 18-20.) As the former demoniac arose from his submissive place before his new-found Lord, he begged the privilege of remaining with Him, but was denied. Jesus had a great work for this new disciple to do, a work that required both courage and faith. He must go forth as a witness for Christ and testify to the cities of the East what the Lord had done for him.

Surely the One who stilled the storm and restored this man to sanity and filled his angry heart with love is able to keep us safe in this present life and crown us with glory in the world to come!

### PRACTICAL APPLICATIONS

Jesus and His Father are the sum total of all power. This power is used for the good and benefit of the creatures of God's own making. The power of Jesus which is most evident to us today is His power to save. No matter how low in the scale of human experience and life a man may sink, Jesus has the power to save. Furthermore, He is always willing to exercise this limitless power when an individual earnestly and conscientiously seeks it. The eternal plan of the Father as it centers in

Christ is purposed and set forth in such a way that Christ's great power may be brought within the reach of the needy and unsaved.

Jesus not only has power to save, but He has power to keep when the saved person wants to be kept. He allows no temptation to come upon us without providing a way of escape. There never arises an occasion in the experience of any person trying to live a Christian life when he needs to turn away from the Lord Jesus. The Father and His Son have power to keep all who desire, and as long as they maintain that desire to walk with the Father and Son they will be kept; but this power is never exercised against the will and actions of the individual. In these trying times it is encouraging to know that the Son has power to keep us from famine and that "all these things shall be added unto (us)."—Matt. 6:30-34.

The elements are subject to the Christ. While He has power over the earth, sea, and sky, yet He is not exercising that power. These elements are under the curse, like all nature. When He takes direct control in restoring all things spoken of by the prophets, the storms, earthquakes, tidal waves, and all abnormal conditions will be brought under His control. Peace, quietness, and happiness will be the portion of the righteous.—C. E. R.

### THE GOLDEN TEXT

Paul, through his ministry for the Messiah, learned enough about Christ to feel that he knew Him and was willing to trust Him in all ways; and whom else could he trust except the Father only? The way in which Jesus showed His power in the lesson text today ought to have been sufficient to make any and all believe on Him; but not all were so trusting as Paul.

Paul so sets a good example for all Christians. All of us should be able to say with Paul that we know whom we believe and we are convinced that He, our Savior, is able to keep all that we lay up against the day of reckoning. He will be true and do His part. It is up to us to put our trust in Him and do our part.—L. A. R.

### YOUNG PEOPLE AND ADULT

Jesus was born to be a king. He is now ruling on His throne at present. He is now sitting with God on His Father's throne (Rev. 3:21), but God is doing the ruling. The time is coming soon when Jesus will be given the rulership over the nations (Rev. 11:15). This will be given to Him by God for an everlasting possession (Psa. 2:8, 9; Isa. 9:7). King Jesus will not create a kingdom like any we know. He said: "My kingdom is not of this world."

It is evident that Christ is not exercising political power today. He is, however, the guiding head of the church (Eph. 1:22; Col. 1:18). The church must follow His leadership and heed His every command.

Christ is a mighty force even in the world today. Where the teachings of Christ are known and even partially followed, we discover civilization at its best. Jesus gave to the world its highest conception of morality, its finest code of human conduct. Millions of hearts, touched by His great love, are led to seek righteousness and to dispense charity. The teachings of Jesus are still shaping many of the laws and policies of our governments. The Bible is still the world's best seller.

How is Jesus exerting an influence in the lives of your neighbors? Do you think that your community would be as delightful a place as it now is if the influence of Jesus were withdrawn? Just what change do you imagine would take place if His influence were withheld? What influence is Jesus exerting upon our governmental policies? How do those policies differ from those of non-Christian countries?—H. A. S.

### INTERMEDIATE CLASS

Have any of you ever been on the lake during a bad storm? Perhaps when you started out, the air was clear and the sun shining brightly; all was calm and beautiful. But suddenly the sun was overshadowed by a small cloud; the air became chilly; and you were filled with an unknown fear. Gradually the wind rose until it was almost a hurricane; and the big boat, which seemed so safe when you started out on your pleasure trip, was tossed by the angry waves as easily as a piece of driftwood. The passengers who only a few hours before had been so eager and happy were now panic-stricken. If you have not had such an experience yourself, you have all read of many terrible storms.

Now let us turn to the story of just such a trip Jesus and His disciples took one day on the Lake of Galilee. This beautiful lake, the waters of which look as though an immense bottle of bluing had been emptied into them, saw many a sudden storm such as we have just described. Find out the contour of the country around Galilee, and that will give you the reason for these sudden changes. Picture in your minds the difference between the first scene and the second. In the first perhaps many go down into the chilly waters never to come up, but in the second what was the wonderful outcome? What would not the passengers in the first picture have given to have had Jesus the Savior on board?

**Special problem:** Discuss in class Mark 4:41 and 5:17. Why the difference?—M. G.

## AMONG THE CHURCHES

### ELDORADO, ILLINOIS

Bro. C. E. Lapp has been holding a series of meetings here for the past week. The splendid sermons and fine weather brought out a good attendance. While no definite results can be reported, we know the promise of Isaiah 55:2, 3, 10-12, and are sure that the seed sown will come up in due time.

Mrs. Fred Shain.

### GRAND RAPIDS, MICHIGAN

The kind of blizzard this past week has presented is a real test of the faith and loyalty of church workers, and we have been gratified to observe the percentage who will make real sacrifices. On Feb. 5 splendid audiences were present for all services. Tuesday, the 7th, the church board held its monthly meeting, and on Wednesday night the officers and teachers of the Sunday school had their monthly business meeting. The crowded condition is becoming so serious that something will soon have to be done. We are figuring hard and praying earnestly that God will point out the way in which this may be accomplished.

F. E. Siple, Pastor.

### BLESSED HOPE CHURCH OF GOD Niagara Falls, New York

"How sweet, how glorious is the sight,  
When those who love the Lord,  
In one another's ways delight,  
And thus fulfil His Word."

The above lines came very forcibly to my mind last Sunday morning, when it was our happy privilege to witness the baptism of eight young people into the all-saving name of our Lord and Savior Jesus Christ. The names of these new members are as follows: Mr. Arthur Bruce, Mrs. Carrie Ogden, Mrs. Grace Lent, Miss Ethel Moreland, Miss Patricia Sullivan, Celaine Randall, Jack Brown, James Moreland.

It was a pretty sight both to the eye and mind. As the candidates presented themselves before entering the water, all were dressed in white robes; and as that well-known hymn, "There Is Power in the Blood," was sung, we felt the very presence of God in our midst.

And we thank the heavenly Father for these new converts. We are not unmindful of the fact that some of these young people, with their parents, have been members of our church and Sunday school since infancy. And they well remember Bros. Austin, Marsh, and Gordon, the predecessors of our present pastor, Bro. Randall. And again we thank God that their combined preaching has not been in vain.

On Sunday, the 12th, each member will receive the right hand of fellowship, and will also receive a baptismal certificate.

And so our "little church around the corner" marches on both in numbers and zeal. We are very thankful to God that He sent us such an able Bible student as our beloved Bro. Randall. May the Lord bless him and prosper him in the good work he is doing here and at Fonhill, where he resides. Brethren, we ask you to pray for these new additions to our faith and ask the heavenly Father to keep them steadfast.

George T. Rennard, Second Elder.

### DIXON, ILLINOIS

On Jan. 29 a very interesting talk was given in our church by Dr. Layman of our city. Dr. Layman spoke on prophecy and his address was enjoyed by a large audience. The old hymns used met the approval of the congregation. Special music was furnished by the Dixon Loyalty League quartette. The Lord's prayer was repeated by the congregation, and led by Mr. George Prescott.

Our Sunday school attendance is very good, and the evening services are well attended. Bro. Conner gives us some wonderful sermons, to which the visitors listen with much interest.

On Feb. 6 Dale Drew had the misfortune to fall while roller skating and break both bones in his left arm.

### CHURCH OF THE GOLDEN RULE Cleveland, Ohio

The Sunday school is still on the upgrade, all departments showing progress. The attendance up to this month has steadily maintained the average of 154, established during the fall months. The present enrollment is 218. Thirteen new members were welcomed to the various classes during January.

The Sunday school orchestra is being reorganized under the leadership of Ernest Elshaw.

Mrs. Nellie Halls, the efficient teacher of the Preparatory Class which was graduated in December, has been conducting another group, and the new Preparatory Class held its first session Feb. 5. Members of the former Preparatory Class, with Mr. Conrad as teacher, form the nucleus for a new class which started the first of the year. This class, which is designed for advanced young people of the ages from 16 to 25, will be known as the "Thespian Class." They extend a hearty welcome to all young people. Let them tell you the meaning of their name!

The Teachers' Training Class, held on Tuesday nights, is proving very instructive and interesting. Four sessions have been held to date, with an average attendance of 24. Every teacher in the school is taking the course. The total enrollment is 21. Visitors are welcome, and there are always several present.

The Berean society is steadily growing in numbers and interest. On Friday night, Feb. 3, the Bereans enjoyed an interesting lecture by a representative of the Taylor Bible Depot on the origin of the Bible. The Bereans meet each Friday at eight o'clock.

A division of the adult Berean class is contemplated, with the formation of a new class to study the fundamental doctrines of the Bible. This class is recommended for the newer members who would like to obtain a better working knowledge of Bible teaching.

A large number of faithful attendants have been suffering from an epidemic of the "flu." We are glad of the improved condition of many of these, and are happy to have them with us at our regular services. We are pleased to say that Sr. Alldridge, who has been very ill, is sufficiently recovered to spend a week at the home of her daughter, Mrs. Hawkins.

The untiring efforts of Mr. H. J. Stadden, president of the church choir, are greatly appreciated. The choir is doing things. Mr. Don Swartz, the director, is receiving a hearty response from the entire organization.—Golden Rule News for February, 1933.

### MORRILTON, ARKANSAS

If Bro. Marsh will allow me space in our paper I would like to tell the household of faith just how much I appreciate the many good letters that have been written to The Restitution Herald. I have certainly been blessed by reading them, and how I wish that every member of the Church of God would subscribe for this paper, and, after reading it, pass it on to some friend and by so doing we could be a great help in spreading the gospel of the near return of our King. Those who have not been reading this paper have missed something of great value.

May God's richest blessing abide with all those who bear the burden of making the paper just what it is. Mrs. Connie Ramsey.

### SOUTHERN CALIFORNIA

The Prophetic Conference, which is now to be a regular quarterly feature in Southern California, was enjoyed by a large group of between seventy-five and one hundred. Toward the end of the meeting a short business session was held at which the next quarterly meeting was tentatively set for the first Sunday in April, the place of the meeting to be definitely determined later.

Bro. Lichty of Pomona ably presented to an interested audience his discussion of world events in relating his subject, "Will Jesus Come in 1933?" He touched upon technocracy and some other things of the present day; these things have been a special study with him. Following his presentation, Bro. Smead amused and edified the audience with a pointed discussion of the present day "crime wave" in his treatment of the subject: "Lawlessness: Is It the Mystery of Iniquity?" The choir rendered, "Send Out Thy Light," by Gounod. Following the morning discourses, the communion service was conducted by the pastor.

During the noon period a picnic lunch was eaten in the church building and a general visiting was enjoyed. Bro. Saylor and Bro. Lichty found that they were related on both sides of the house; Bro. Saylor's mother's name was Lichty. Many people were there from all parts of Southern California, including Redlands, San Bernardino, Riverside, Pomona, Anaheim, Long Beach, Lynwood, Glendale, and Tulare, as well as Los Angeles. In fact, the meeting could be well said to be a Southern California Conference.

In the afternoon Bro. Adamson gave a discussion of the position of the United States, Japan, and Palestine in relation to prophecy in his discussion of the subject, "The Land Shadowing With Wings." He also brought out his reasons for believing in prophecy. The afternoon audience was almost as large as that of the morning meeting, speaking well of the interest created in the morning as well as that of the afternoon. Bro. Adamson presented ideas which held the attention of his audience throughout. These addresses will be given in The Restitution Herald in the form of a symposium at a later date.

Keith Brooks, the announced speaker for the later afternoon period, could not attend on account of his health, but sent another man to take his place. We were much disappointed that he was unable to attend and give us his views of present-day events in the light of prophecy. But his substitute, Mr. Richards, gave a timely treatment of his belief in the

near return of the Lord, drawing his conclusions from the teachings of the Old Testament, chiefly as found in types in the book of Genesis. During his lecture he mentioned the fact that he had prepared many charts on prophetic subjects, and that he would be glad to present them to us at some other time. At the business session which followed he was invited back again by vote of the church on motion of Bro. Hobart.

At a short ceremony Sr. Railsback and Bros. Adamson and Lichty were presented with ministerial certificates, following which each gave a short speech in acceptance of the responsibilities of the ministry.

Everyone who attended greatly enjoyed the exhortations, and we would say to all who are of the household of faith in Southern California: "Be sure to set aside the first Sunday in April for the enjoyment of the good things that will be set before us then."

The second Sunday in February was set aside by the Los Angeles church as "Young People's Sunday." The young people will have charge of the entire church services on that day. We are looking forward to that event with a great deal of pleasure.

On Sunday evening, Feb. 5, Bro. Lichty presented the third of his series of lectures in Pomona. The attendance at these meetings has been quite good in spite of the fact that the weather during the first two meetings was such that good Californians were frightened away. Next Sunday evening he will present the same subject he gave in Los Angeles in the morning. Any of the church at large who have friends in the vicinity of Pomona might give them word of these meetings so that they can enjoy them. Also, when Bro. Lichty has finished his series in Pomona, he expects to hold some meetings with the assistance of some of the other ministers of Southern California in Riverside. If anyone has friends in that city who might be interested, would they please send their names either to Bro. J. E. Adamson, 987 Weber St., Pomona; to Bro. George Lichty, 350 Chester Place, Pomona; or to Norman John McLeod, 1105 Val Vista St., Pomona.

Norman John McLeod, Pastor.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

**CALVIN W. WINCHESTER**

Calvin W. Winchester was born in Cuyahoga Co., Ohio, June 20, 1837. With his parents he came to Michigan in the spring of 1854 and settled in Byron township where he made his home until 1915, when he moved to Allegan.

On July 31, 1859, he was married to Cleona E. Ferrell, who died Oct. 21, 1914. To them were born nine children, six of whom survive.

For the last few years he was blind. He had to be led about and walking with a cane. The same cheerful spirit as of younger days stayed with him. Friends were always welcomed with a warm greeting. We shall always remember Bro. Winchester, with his faith strong in the Lord, always looking for an opportunity to converse on the things of God. A cheery smile and a hearty hand shake awaited you.

He was ordained as a minister of the gospel in the Church of God in 1884 and held fast to the faith until he fell asleep in Christ Feb. 2, 1933. Burial was from the West Carlisle church Feb. 5, and he rests beside his wife in the Winchester Cemetery.

He was the last surviving civil war veteran from Byron township and had served with the first Michigan Engineers and Mechanics in that war.

Mrs. Ada Huff.

**OUR SPECIAL APPEAL**

To date	\$1767.25
A. C. Boyer	3.60
<b>Total</b>	<b>\$1770.85</b>

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mr. and Mrs. Thomas Savage, Sr.; Sadie Savage; W. M. Bowers; A. L. Corbaley; Etta L. Elton; Mr. and Mrs. F. L. Austin; Dorothy Magaw; Ella Siple; Albert Siple; Anna Mac Bottolfs.

**CONTRIBUTIONS TO N. B. I.**

Etta L. Elton	\$5.50
Willis A. Roose	1.15
Mrs. F. L. Austin	3.00
<b>Total</b>	<b>\$9.65</b>

**HELPING FUND**

Jessie M. B. Kauffman	\$4.00
H. W. Patterson	1.00
<b>Total</b>	<b>\$5.00</b>

**BETWEEN YOU AND ME—**

Bro. D. G. Harvey, Kokomo, Ind., says, "The article by Bro. T. A. Drinkard in the issue of January 10, 'Did Enoch Die?' surely was the only correct answer to the question."

Bro. A. C. Boyer of Stephens City, Va., in commenting on present conditions, says, "I see little prospect of improvement. . . . It looks like the world is almost reeling like a drunken man."

Word from Stanhope, Iowa, brings the announcement of the arrival of Charlotte Ruth at the home of Mr. and Mrs. Reuben Sealine. The little lady made her appearance on January 17.

Information reaches us of the marriage of Bro. Edgar Harvey of Kokomo, Ind., which took place recently. Bro. Harvey is a son of Bro. D. G. Harvey, one of our regular contributors. Full information regarding this happy event will come later.

How many of our churches have prayer meetings—real periods of worship when men and women draw consciously near unto God by unitedly calling upon Him in prayer? Bible study classes are essential to the welfare and growth of the church, but a real service of devotion is equally necessary to the life of the body of Christ.

And while we are on the subject of prayer, let us not forget the general work of the church. We are passing through a most difficult period. The Lord has shown us clearly that He is with our effort, that He is standing behind what we are attempting to do in His name. Let us continue to call upon Him both for spiritual guidance and for material support. But especially for the former, for that is what is most needed.

Bro. and Sr. George Claypool, Marshall, Ill., write, "We have been wishing the readers of The Restitution Herald could get the benefit of the prophetic series of sermons being given in Oregon. Remembering reading the essence of one of them that was published recently we would like to have the others." (The editor will attempt to give an outline of these prophetic studies a little later.)

An order for fifty extra copies of our special Jewish number just reached us from Bro. H. W. Patterson of El Cajon, Calif., who is rendering a splendid service through the widespread distribution of tracts and papers. We regret that we could supply but thirty of the number desired, as our stock was exhausted by the unexpected demand that had preceded this order. We are glad that the paper is proving of value in work of this kind. The special Bible number will be out (D. V.) on Feb. 28.

The latest information at hand regarding the condition of Sr. Mary A. Woodward, who has been seriously ill at the home of her son, Bro. F. L. Austin, in Chicago, is that she is slowly improving. We pray that the favorable reports will continue.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

Owing to the failure of both banks in Oregon, it is difficult for us to cash the checks that reach us. The brethren would confer a great help on us if they would make their contributions and remittances for the paper in the form of postal money orders rather than in checks for a time.

How we rejoice to welcome into our general fellowship the eight who were recently baptized by Bro. C. E. Randall at Niagara Falls! We are personally acquainted with several of the number. This serves to add to our joy in their obedience. May God bless and keep them all faithful until the Master comes.

It would be well for all of our churches, Sunday schools, and Berean societies to follow the example set by the Church of the Golden Rule of Cleveland and organize preparatory classes for the instruction of possible candidates for baptism in the essentials of Christian faith and conduct. This was the practice of the church for more than two hundred years after Christ.

May we also suggest that with our checking account tied up for an indefinite time in a closed bank your financial help is greatly needed to meet the cost of publishing the paper and carrying on the work. The brethren are coming to our relief generously, but we must keep the case clearly and constantly before you all that you may not forget the problem that your board faces at this time.

The progress being made among the various churches is most encouraging. Particularly the interest that is being shown by many from outside the membership. It is clearly apparent that the thoughtful are seeking after the truth of God. The pastor of a large church in a neighboring town, commenting on the fact that many from his locality were driving regularly five miles to listen to the prophetic sermons being given in the Church of God, said, "It is evident that the people are getting something they need for their spiritual up-building or they would not go. My own evening service is so poorly attended that it is actually pitiable." The Word of God is what the people hunger for today.

## HOLINESS UNTO THE LORD

*Continued from Page Five*

"Few travelers in Java fail to visit a stone which bears the name of the 'traitor' Erberfeld, in an inscription which reads: 'In perpetuation of the execrable name of the traitor, Peter Erberfeld. It is forever prohibited to build or plant on this site. Batavia, April 14, 1722.'

"The Erberfeld in question was a rich half-breed, son of a German colonist and a Javanese woman, who, in the eighteenth century, attempted a revolution with the idea of driving Europeans out of Java. He and fourteen of his Javanese conspirators were condemned to death as traitors, although it was suspected that the conspiracy did not threaten Java with any serious danger, and that Erberfeld's chief crime consisted in his possessing rich properties that aroused the envy of the Dutch masters of the colony.

"Erberfeld and one of his Javanese fellow-conspirators, also a leader of the proposed revolution, were accorded the honor of special punishment, which is thus detailed in their death sentence: 'The criminals to be stretched out and tied on a cross, and the right hands cut off. The muscles of their arms, legs and breast then to be torn loose with burning tongs till the ends of the flesh hang down. Whereafter their bellies to be cut open, and their breasts, and their hearts to be drawn out and dashed into their faces: their heads then to be cut off and set up on a pole, and their bodies to be quartered and exposed outside of the city limits, and given to the crows.'

"Above the stone execrating the memory of the 'traitor' there is a plaster head, pierced by a long nail or lancehead. It has all the appearance of a death mask, and is supposed to contain the skull of the hero. Behind this gruesome monument are the fragrant boughs of a tropical garden, and the banana groves make a bower of wide polished leaves over the martyr's head. And to think that it was the Old Protestant Holland which printed and published the greater part of the books, often fantastically untrue, relating the cruelties of the Spanish in America, more than a century before the ghastly execution of Erberfeld and his fourteen companions!

"Such executions have occurred in the history of all nations, that we know. France repeated with Damiens the frightful cruelties suffered by Erberfeld, and within a few years of the latter's martyrdom. These barbarities are of the past, to be sure. But the least we can do is to distribute the guilt for the past with some semblance of equity among all nations without distinction, determined solely by fanaticism and ignorance!"

After reading this awful account I read Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them." When man disobeyed God and became a traitor, setting up a government of his own, God, who is love, as a punishment sentenced him to death. But not as man executes: as I read this morning, "And when Jacob had made an end of commanding his sons, he gathered up his feet into

the bed, and yielded up the ghost, and was gathered unto his people."

But I read also, "And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord."

It is no use caviling and saying, "Could not the lessons of Evil be learned in a way different from that which God apparently has ordained?" We believe not; otherwise, God would so have arranged it.

When my father was a young man, he was stationed in the Mozambique Channel to suppress slavery. He often told me that in those days the Kaffirs were easily bought over for a string of glass beads; but after diamonds were discovered, glass beads as a medium of exchange lost their value. The tribes of South Africa learned quickly how to discriminate between real jewels and the fictitious.

So humanity after six thousand years of experience with sin and its consequences will have no desire to again place itself under rule and become slaves; but under the new administration with Christ at its head Isaiah's prayer will be realized: "Yes, in the way of thy judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee, 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."

The boatmen upon the River Nile sing as they row. Sometimes seated in the head sheets of the boat is a little boy, who with his sweet treble voice leads the singing; and then all the men answer each verse with a refrain. When I read of this, I thought of Isaiah 11:6: "And a little child shall lead them."

Ah, yes, I thought, these ferocious beasts the child leads truly reveal the spirit inherent in man as the result of sin. But under the influence, personified in a child, and which Jesus says all must possess to inherit the kingdom, the spirit of hatred and cruelty will be eliminated from the hearts and minds of men. Then they will reveal the image and likeness of God.

Now I observe signs everywhere revealing who are the owners of property, and tags upon automobiles giving the key to the names of the owners. But in that day, as in type under Joseph everything belonged to Pharaoh, including the people themselves, everybody will acknowledge God's claims; and inscribed upon everything will be, "HOLINESS UNTO THE LORD."

Ibanez says, "All men are very much alike. We progress, but in a purely exterior, mechanical, material way. We have not yet had the great revolution—that revolution of the soul which Christianity began but never finished, since no Christian practices what he preaches. My impression is that we ought to create a new human soul! That is what God intends to do. "We have got to do away with our selfishness. Then everything will be easy; for the abnegation and the tolerance which are today the blessings of a privileged few will be the common blessing of all men!"



# THE RESTITUTION HERALD

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## THE SUNRISE KINGDOM

*By George B. Alldridge*

*“Then the sixth emptied his vial upon the mighty river Euphrates; and its water was dried up, so that a road might be prepared for the kings from the rising sun.”—Revelation 16:12, Ferrar Fenton.*

EVENTS are so rapidly transpiring in the Orient each day that I find my mind breaking out in song:

“Mine eyes can see the glory of the coming of the Lord;  
He is trampling out the winepress where His grapes of  
wrath are stored;  
I see the flaming tempest of His swift descending sword;  
Our King is marching on.

“I can see His coming judgments, as they circle all the  
earth,  
The signs and groanings promised to precede a second  
birth;  
I read His righteous sentence in the trembling thrones of  
earth;  
Our King is marching on.”

Students of history are amazed as they read the history of God's chosen people, Israel. A nation of slaves emerging from a condition of bondage, wandering for forty years in the neighborhood of Mount Sinai, then entering a land populated with fierce and warlike nations, defeating and sometimes destroying them entirely, taking up their abode in this new land, organizing and establishing a government under wise rulers.

Two years following the writer's birth, Commodore Perry, obeying the commands of his government, compelled Japan to open her ports to the society of nations. In matters of armament he found the Japanese but little advanced over the condition of the Philistines of Samson's day; and yet today, after a period of less than seventy years, she has conquered a nation alone, a thing which, in the Crimean War fought in 1854-55 Great Britain, France, Turkey, and Sardinia were unable to accomplish! Three hundred years before Commodore Perry's visit, Jesuit missionaries under the auspices of the Dutch and Spanish governments were hospitably received. These Jesuits were followed by commercial traders.

The Japanese soon discovered that the intention of the Jesuits' government was to take possession of Japan as Great Britain, France, and other nations seized India at a later period. As a means of self-preservation the Jesuits were expelled by force of arms. Then followed a period of three hundred years of uninterrupted peace.

The writer in 1885, after graduation from the British Naval Gunnery School as an instructor, volunteered at the behest of the British Admiralty to be sent to Japan as an instructor to assist in training Japanese sailors in the art of modern warfare. The late Admiral Lord John Fisher was at that time captain of the Gunnery school. He remarked that I was too young and that boys were not being sent. Had I been sent, no doubt I would have participated in the Chinese and Russian wars which followed this date.

Following the Boxer uprising in China, a world court adjusted damages; and China had to pay millions in indemnity. I believe our government was awarded eight millions. China paid the money promptly. All the nations interested but the United States took it.

Our government set this money aside to establish scholarships for qualified Chinese students to come and study in our universities. Thousands have taken advantage of this. Today the Republic of China is the result of the propaganda spread by these students among their countrymen pointing out the value that accrues to a country under a government like that of the United States. And if I remember correctly, we sent one of our prominent statesmen to assist China in reorganizing.

To review the history of the dealings of European nations with China and Japan during the past one hundred years would occupy too much space. Sufficient to say, it has been far from meritorious. We have taught them in the use of submarines, battleships, tanks, poisoned gas, and drill tactics; we have taught them how to equip themselves

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# EDITORIAL

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G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

*"If there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.*

## Prayer on Entering God's House

FATHER IN HEAVEN, I thank Thee for this hour of meditation and prayer. Answer the desires of my heart, not according to my poor thoughts, but according to Thine infinite wisdom and love. Let me not be a hearer of the Word only, but a doer of the work, that Thy name may be glorified in me. Nourish me in all goodness, and of Thy great mercy keep me in the same. Help me to accept the message of this service with an open mind and willing heart. Bless, I pray Thee, him who is to break for us the bread of life. May Thy truth find free expression through his lips that all may be strengthened in faith. Amen.

## The Function of Thought

THOUGHT is an abstract thing, but the fruitage of thought is the words and actions. The ability to think and to reason is the power that lifts man above the brute creation.

When God had finished all the works of His hands: the marvels of the starry skies; the beauty of the green-clad earth; the mystery of the restless sea; together with all the creatures whose homes are under the waters, in the air, and on the land, "there was not a man to till the ground."

The planets were circling in the infinitude of space; the material earth had lifted its mountains into the clouds and stretched out its plains beneath them; all forms of animal and vegetable life abounded; but "there was not a man to till the ground." There was no responsible, intelligent head proved to govern it all, no one to direct and control the marvelous creation of Jehovah. So "the Lord God formed man."

All of the mighty works of God were first thoughts, ideas, and purposes, in the mind of the Deity before they became the existent facts of creation. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew. . . ."—Genesis 2:4, 5.

Thought is the basis of all achievement. Nothing but mere existence is accomplished without thinking.

But thinking alone is not enough. Thought must be translated into action before its true value and its real purpose are realized. A thousand men may come with the

thinking powers of an Edison, a Burbank, or a Westinghouse, and the world would be no better off because of them. It is only when the thinkers of the world put their splendid thoughts into deeds, it is only when they translate their ideas into actions, that their thinking bears fruit to the betterment of mankind. Had the electric light and the telephone remained but a thought in the minds of Edison and of Bell, perhaps you and I would not now be enjoying the comfort and the convenience of these two remarkable inventions. Had Stephenson never translated into active concrete form his thought concerning the potential power of steam, no mighty moguls would now be dragging long trains of cars through the mountains and across the plains.

Even with the thoughts of God this is true. It was not until God said, "Let there be light," that there was light. It was only when the divine thought conceived and brought forth a material result that it accomplished its important purpose.

So it is with our thinking.

Faith is a matter of thinking. "But wilt thou know, O vain man, that faith without works is dead?"—James 2:20. Emerson said, "A man's religion is the chief fact with regard to him," and he proceeds to explain that by "religion" he does not mean a man's profession or belief or the doctrinal teaching of his church, but his own personal religion, the principles that govern his conduct in life, the religion that he puts into action, that colors his life and makes him what he is, both in his own estimation and in the eyes of his fellows.

It may be said that every man has two religions: one of profession and creed, and the other of expression and deed. But only the latter is really effectual and vital, for only the convictions that actually govern our actions are worthy of the name *religion*. Thus the religion of Edison may be said to be the religion of electrical development; that of Burbank, the religion of plant culture; of Washington and Lincoln, the religion of patriotism and good government. For a man's real religion is determined by the motivating principles of his life.

The wise man of old declared that a man is the product of his own thinking (Proverbs 23:7), and Jesus asserts that out of the "treasure of the heart" men bring forth "things"—good or evil—that are realities, material and practical results of the same character as his thinking.

The function of thought is to produce *things*, definite and positive results of a practical nature.

# "THIS IS THE WORK OF GOD"

THE above caption forms a part of an answer of Jesus to the multitude in Capernaum when they questioned Him, saying, "What must we do, that we may work the works of God?"—John 6:28, A. R. V. This question, and also the complete answer of the Lord, should be considered with interest by every disciple. Like the people of far-away Capernaum we are anxious to know what the works of God really are, that we may do them.

Permit me to refresh your minds concerning the circumstances associated with this interesting exchange of question and answer between the Master and His numerous hearers.

On the day preceding the events recorded here, accompanied by His personal attendants, Jesus had ascended a mountain overlooking the Sea of Galilee and sat down under the shade of the fig and olive trees to instruct them more fully in the things of God. The passover was near at hand; and a great company, doubtless *en route* to Jerusalem to observe the great annual feast, having become deeply interested in the miracles wrought by the Lord, followed Him into His place of retreat.

When Jesus observed their approach, He embraced the opportunity to impress upon the minds of the disciples and future apostles another most important lesson.

Turning to Philip, He asked, "Philip, Whence are we to buy bread, that these may eat?" The recording pen of John explains that Jesus knew what He would do, but asked the question to test the faith and understanding of Philip.

Philip responded, speaking, of course, in the terms of the time and country, that it would require two hundred *denarii*, which, reduced to our own system, would be a little over thirty dollars, to supply each member of so vast an assembly sufficient to satisfy him. When we realize that thirty dollars would buy bread for five thousand hungry men, we appreciate what an enormous sum two hundred *denarii* would have meant in those days; and the miracle assumes even greater proportions.

Then Peter mentioned the little lad who was there with the loaves and fishes.

No matter what the occasion may be, nor how solemn and important the event that has brought the people together, be it serious or frivolous, for business, pleasure, or piety—people must eat and drink. So the "hot-dog" stand

flourishes, the ice cream peddler prospers, and the sandwich man is in evidence at every public event.

The loaves and fishes of the little vendor were procured and miraculously made to supply the entire multitude abundantly.

Passing rapidly over the intervening events, which include the miracle of Jesus walking on the sea, we hurry on to the following day. It is necessary that we should remember the feeding of the multitude if we are to understand the answer Jesus made to the question of the multitude.

The people, missing Jesus in the morning and suspecting that He had gone to Capernaum, hastened after Him. When they found Him, they said, "Rabbi, when camest thou hither?"

Jesus' response was direct, and indicated the clarity with which He penetrated their minds. "Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled."

The great purpose of Jesus was to preach the gospel of the kingdom of God to be established upon the earth. In the course of His doing this, He announced that He was the one divinely appointed to be the king. The miracles He performed, which so aroused the interest of the people, were done solely for the purpose of establishing His claim to the Messiahship and His authority to speak for God. They were signs that God was

working with Him.

In answer to their question He said, "Ye seek me, not because of the signs." They were not impressed with the fact that the miracles pointed unmistakably to the Messiahship of Jesus. They did not see in these things the great lesson Jesus wished to impart. They were not led by them to acknowledge His kingship and to accept Him as their sovereign Lord. What they really wanted was to be fed for nothing, to have their living provided without cost to themselves. They wished to have their diseases cured, the blind made to see, and the lame to walk. It was wholly in these material matters that they were interested.

Now we approach the vital part of the lesson.

"Ye seek me . . . because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him, the Father, even (*over*)

## Creation

The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.  
The unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes to every land,  
The work of an almighty hand.

Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly, to the list'ning earth,  
Repeats the story of her birth;  
While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

What though in solemn silence all  
Move round the dark terrestrial ball?  
What though no real voice nor sound  
Amid the radiant orbs be found?  
In Reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing as they shine,  
"The hand that made us is divine."  
—Joseph Addison.

God, hath sealed."—John 6:26, 27, A. R. V. In other words, Jesus said, "Do not give your entire attention to the material signs, however strange they may be; but rather think of the truth to which these works of wonder point, the truth which they attest. That is, that *I am the Christ, the Son of the living God!*"

How often the Master found it necessary to repeat this same lesson! In the sermon on the mount He said, "Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal: for where thy treasure is, there will thy heart be also." Again, near the close of that remarkable sermon, He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matthew 6:19-21, 33, A. R. V.

Returning to the passage in John the sixth chapter, we harken again to the words of Jesus, "Work not for the food that perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him, the Father, even God, hath sealed." The sealing was accomplished by the miracles which Jesus wrought by the power of God. The "food which abideth unto eternal life" is the gospel of the kingdom, through faith in which they could eventually obtain the felicity that is to accompany deathlessness when the Lord comes.

It was when Jesus said, "Work not for the food that perisheth," that the multitude asked Him the question recorded at the beginning of this article. "What must we do, that we may work the works of God?"

What really are the "works of God"? In what form of service does God take delight? What act of obedience does He look upon with the greatest favor? There is so little that men can do to serve God. "For every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."—Psalm 50:10, 12, A. R. V.

Jesus answered the searching question of the multitude. "This is the work of God, that ye believe on him whom he hath sent."—John 6:29, A. R. V. What a strange answer! The works most pleasing to the Father's heart are summed up in a single thought: *faith in Jesus Christ as the Messiah!* All other works of service grow out of that.

To believe that Jesus is indeed the Messiah is, first, like Abraham, to *believe God* and His testimony that "this is my beloved Son, in whom I am well pleased."—Matthew 3:17. Second, to believe in Jesus as the Messiah is to believe that "the Son of man hath power on earth to forgive sins."—Matthew 9:6. Third, to believe in Jesus as the Messiah includes a recognition of His life-giving power, that He is "the resurrection and the life" (John 11:25), that there can be no eternal life out of Him. Fourth, to believe in Jesus as the Messiah is to believe the joyful message He proclaimed, that old Mother Earth is to be renewed, made beautiful and prosperous and filled with peace by the King of kings when He shall come. All of these wonderful truths and many others are included in the thought that Jesus is the Christ, the Messiah of God.

Believing that all of these blessed and wonderful things

are coming to us through Jesus, how can we do less than to seek diligently to please Him, even God the Father, in all we do and say and are? Yes! Jesus of course was right! "This is the work of God, that ye believe on him whom he hath sent!"—*Editor*.

"Of 500 Polish Jewish girls who went to Palestine for Passover, 130 remained in the country, having achieved matrimony," says Mem Shin Hay in the *Zionist*. He adds, "There's a fine hint for the Zionist Organization here as to how to promote tourism to Palestine."

## FABLES

*By Emma C. Railsback*

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:3, 4.

**M**ANY are the fables of modern religious sects. One of them is founded on the statement of Genesis 6:2 that "the sons of God saw the daughters of men, that they were fair: and they took them wives of all which they chose."

The fable is that the sons of God in this scripture are God's heavenly angels, immortal, sexless, lustless beings looking down on the daughters of men and seeing that they were fair. They must have been very, very fair, much fairer than the movie stars of Hollywood, to cause such a calamity in both heaven and earth. Then the nature of these celestial beings was changed from immortal to mortal, from incorruptible to corruptible, from sexless to the masculine gender, that they might take these fair daughters of men to be their wives.

To make the theory sound plausible they apply language from Isaiah 14, which inspiration applies to the fall of the king of Babylon, to these immortal beings which have fallen to mortality. Upon this fable is builded a great system. Many ambiguous statements and inferences are wrested from their contexts to bolster up the theory.

A little meditation and analysis of the context should reveal to thinking people just who were called "sons of God" in the above scripture. Seth was given to Adam and Eve to take the place of Abel, the righteous son. Then in the course of time "began men to call themselves by the name of the Lord" (margin), or "sons of God." From Cain, the unrighteous, came the fair daughters of men. Soon after the intermarriage of the righteous with the unrighteous descendants of Adam, every imagination of the thoughts of men's hearts was only evil continually; and God decided to bring the flood upon mankind to cleanse the earth.

# THE GIFT OF THE HOLY SPIRIT

By Norman John MacLeod

*“And the word of the Lord was precious in those days: there was no open vision.”—1 Samuel 3:1.*

SO OFTEN do many assume that the “gift” of the Holy Spirit is with us always and that we have it now, or can get it now, in order to do all those wonderful things as in the times of the apostles, that the time seems appropriate for an article on the subject. For any of those who profess to be “endued with power from on high” as were the apostles on the day of Pentecost, little in the way of argument will affect the situation. But, lest many others be drawn into the ways of those doctrines, let us examine the situation.

Which was more important, the healing or the teaching? Or, at another time, which was more important, the healing or the forgiving? Not one of the individuals that were healed by Christ or the apostles received eternal life thereby. Not even Lazarus, who was raised from the dead, lived on indefinitely. They all died! The healing and, in the case of Lazarus, the resurrection were temporary.

What, then, was the purpose of those cases of healing and forgiving? Was it not for the purpose of confirming the Word that was preached by the men of those days? But now the Word is completed.

Not long ago in conversation with a Mormon the question was put to him: How do you know that the “revelation” of Joseph Smith and others were from God? His answer was that they must believe and live in conformity with the Scriptures. Why, then, is a revelation necessary? And, furthermore, I would reject all of the “revelations” of such men; for they are always based on a fundamental error of some sort, in the case of the Mormons, on the doctrine of the immortality of the soul.

On the other hand, the healings were not nearly so important as the Word of God, because for the latter men were imprisoned, were persecuted, and gave their lives: even the life of the Son of God was not so important as that Word, for He gave His life for it. In fact, so important is that Word that Jesus lost His personality in it and became the Word! When the Scriptures were complete, then, the powers of healing and the like were no longer necessary.

Jesus and the apostles could not always perform miracles, nor did they use the gift so freely as many people suppose. Nor did Elijah use his power of the Spirit on a large scale. “And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great

famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath.”—Luke 4:23-28. And we read from the pen of the Apostle Paul: “Erastus abode at Corinth: but Trophimus have I left at Miletus sick.” Why did he not heal him?

At the time of the birth of Samuel the Word of the Lord was scarce; there was no open vision. We get the idea that, because for long periods some great personality received power to do miracles or the spirit of prophecy from God, somebody always had the power to do those things among the Jews. But there were long periods when God gave no direct word to Israel, and there were many periods of time when there was no leader who had the “gift” of the Holy Spirit. No definite purpose could be achieved by pouring out the Spirit upon men in the power of Pentecost. Those things were for definite purposes at definite periods.

Certainly God is not divided in counsel, and certainly He does not sanction all manner of doctrines. Those who profess to have these superhuman powers of healing and working miracles speak in all manner of ways. Some teach one thing and some another. Certainly God does not lend His sanction to all of these varied doctrines so utterly opposed to each other.

During the time of Joseph Smith there were two very popular questions in the public mind: What became of the “ten lost tribes of Israel,” and who built the mounds that were found in various parts of the United States? Joseph Smith, in order to capitalize on the popularity of these questions, professed to receive revelations which gave him definite information on these subjects.

Such is the usual nature of the doctrine taught by those who profess to have the “gift” of the Holy Spirit. They use that show of authority to prove their particular “pet” theory. They have, according to their own statements, solved that particular thing because God has told them definitely about it. It is an excellent way to silence criticism.

But we read in 1 Corinthians 10:17: “For we, being many, are one bread, and one body: for we are all partakers of that one bread.” The bread represents doctrine. Instead of being a “Babel” in God, we read: “There is one body, and one Spirit, even as ye are called in one hope of

your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Ephesians 4:4-6.

In the days of the Apostle Paul evidently "Babel" was already apparent, for he told those that had power to speak in tongues to keep quiet unless somebody would be edified by the speaking. Most of those who now pretend to speak in tongues do not know what they said, nor does anybody else; and even if they did, nobody in particular is edified thereby.

When hard trials come upon us, we endeavor to find a means of escape. Finding that impossible, we use another means of escape which is psychological. When a small boy finds that he cannot have his own way in carrying out some of his wild plans, he passes into the realm of day-dreams where he becomes the hero, and thus finds consolation for the thing that is denied him.

Somewhat the same psychology is in evidence when people attempt to perform healings. They are suffering a great deal of misery, either directly in their own persons, or vicariously in the person of a close relative. They want relief. How will they get it? If only they can have faith, they feel, God will heal the ailments that are besetting them. They do not stop to consider that perhaps that very thing will make them better Christians if they will endure until the end. Not that God is punishing them for their evil doings: that would be too severe a doctrine; for God does not delight in hardheartedness, but in mercy. But perhaps it is not God's will to perform the particular healing that we desire. Jesus prayed to have that terrible cup of suffering removed from Him, but yielded in saying, "Nevertheless, not my will, but thine be done."

Those who profess to do healing say that it cannot be done when there are those present who lack faith, or when the one who is trying to do the healing lacks faith, or the patient is weak in faith. All these conditions are upset by various healings that were performed by Jesus and the apostles, or the facts of the present situation. Jesus could not do healings, they say, in Nazareth because there were those there who did not have faith. But He performed one healing in a synagogue where the particular opponents against whom He struggled during most of His ministry were present: Mark 3:1 ff.

We will certainly agree that the one performing the healing must have faith, but do these people who profess to do these healings lack faith? Would they admit that? No. Certainly, they should make themselves right with God! They are not on the right foundation, or God would hear them if faith were all that were necessary.

Then when it comes to the patient's having faith we see that that is not at all necessary, for many of those that were healed were in such a state that faith was impossible; for instance, in the case where the patient had died, such as Elijah raising the widow's son, the raising of Lazarus and Jarius' daughter, and when Paul brought back to life the young man who had fallen out of the window while listening to his lengthy sermon. Certainly the patient possessed no faith at such times.

Furthermore, these people nowadays never attempt to restore limbs that have been amputated, nor in many cases do they pretend to restore life when it is gone. But we see that that was not impossible at all with Jesus and others who healed. Lazarus had been dead four days, so that his sister did not want the stone removed because she felt that decay had already set in.

Joel 2:23 reads: "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." Those who believe that today they receive the gifts of healing, speaking tongues, and the like, invariably interpret this passage to mean that God is going to pour out His Spirit twice on the people of the world. But nothing is found in that text or in any other that says that that is so. We can so interpret it if we desire, but there is not the slightest authority for so doing. Rather is Joel telling of the conditions that will exist after the time of the final regathering of Israel, just as was promised in the Book of Deuteronomy in the twenty-eighth and thirtieth chapters.

In the section of Joel 2 from the eighteenth verse on he is telling of a time such as is found described in Isaiah 35, when Israel shall be gathered back to his land: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." A foretaste of that time was granted in the days of the apostles, but that is not necessary now. In fact, it might be said of that as it was said to Thomas by Jesus: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."—John 20:29.

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#### EXPECTANT OF MESSIAH

A new Messiah, who will become King of the Jewish nation, and whose appearance will put an end to the next world war, is predicted by the orthodox Jews of Palestine. They declare He will be a superman and that His kingdom will be a great center from which will radiate peace and brotherhood extending throughout the entire world. The revelation of the Messiah will be preceded by the rebuilding of the temple, they say, adding that this will cause the enmity of many nations, especially those of the Moslem world. The last world war will focus itself in Palestine; and, at the critical moment, when all appears lost, the Messiah, coming from heaven, will gain a decisive victory. It is said He will immediately be proclaimed King, the first king of the Jewish nation for twenty centuries. Of the 150,000 Jews in Palestine, most of whom have gathered there from the four corners of the earth since the war, at least 50,000 are expecting developments to transpire rapidly until at an unexpected moment the Messiah will be revealed. "The Jews are praying every day for the coming of the Messiah," declared the President of the Town Council of Peta Tikva, the largest Jewish agricultural colony in Palestine.—*The Jewish Chronicle* of Chicago.

## IS EVIL ETERNAL?

**H**AS evil any rights in God's universe? No! It has no rights of possession. It came into existence by violent and fraudulent intrusion. It is an outlaw that knows no authority, and it is liable to be told to move out at any moment. Sin has no rights because it is essentially wrong. It is the one thing which ought never to have existed in God's fair world. It has no shadow of right to exist, but to come to an end either by reformation or extirpation.

Sin is ever in revolt against God. It began its rampant career through the earth in rebellion and is therefore a rebel to the government of the great Creator. A rebel has no rights—no right to sufferance, no right to possession, no right of asylum, no retreat, no sanctuary, no right of even a fugitive and vagabond. Sin has no right to roam homeless forever, no rights even in the supposed "world of woe" about which theologians tell us so much.

Sin knows no reformation, wherever it goes; it remains the same hateful, ugly thing. God abhors it. There is no place for sin nor for eternal sinners in all God's dominions. There can be no end to sin while there remains a sinner. There can be no end to transgression while there remains a single transgressor. How can "God be all in all" where sin exists?

"What shall the end be of them that obey not the gospel of God?"—1 Peter 4:17. A vital question, surely. Of all human problems there are none so vital as that which involves the destiny of mankind. Apart from divine revelation there is no source of knowledge. The Bible having asked the question, the Bible must answer it; or there is no answer. We dare not make any appeal to the philosophies of men to settle so grave an issue. What God says must be final. That is the highest court of appeal. Human philosophy is speculation's blowing hot and cold. Every great principle of which the Bible is an authority, finds explicit statement within its own exposition. The Bible is yea and amen, and is unified by the great principles it reveals.

Everything else in which men seek a solution of the eternal principles of divine unfolding is speculation. This was the case with those great Greek philosophers, Plato and Socrates, some four centuries before Christ. Exceedingly captivating were their specious reasonings, as evidenced by the manner in which the centuries of human thinking have been swayed and turned from the simple and plain teaching of the Word of God. No amount of philosophical reasoning can change the fixed purpose of the Almighty, nor can it settle the question we are now considering, namely, *the eternity of evil, or the ultimate of sin and sinners.*

We are so accustomed to the presence of evil and good in this imperfect state that it is difficult to conceive of the one without the other. Holiness and sin, joy and sorrow, light and darkness, life and death, birth and old age; we see them all. The idea that there can be, or ever will be, a period when these extremes in life and experience will end and a world be in the which there shall be no sorrow, sin, darkness, nor death, seems the essence of extravagant language and vanity of hope. But the Almighty has declared

it in His Word, and such a glorious consummation is essential to a perfect Deity, perfect in wisdom to plan, perfect in power to execute all His "eternal purpose," and supreme in benevolence and goodness to desire it.

We believe in spite of Grecian philosophy, in spite of theological traditionalism or any of the schools of learning, just such a state will eventuate in the economy of God, in which there will not be found one vestige of the satanic conquest. The Word of the Lord has declared it. "He shall gather together in one all things in Christ, and in the name of Jesus Christ every knee shall bow of things in heaven and things in earth and things under the earth, and every tongue shall confess that he is Lord to the glory of God the Father." "Let God be true, but every man a liar."

It is inconceivable and irreconcilable with the character of a holy and just God that there should exist two kingdoms, running parallel with each other through all eternity: the one, a kingdom of peace, purity, life, and glory; the other, the kingdom of strife, consummate, culminate wickedness; the one resounding with the praises of God by redeemed men and angels, and the other, with groans and shrieks of untold myriads of the lost. That is *not* a doctrine of the Bible. It is a relic of Persian dualism and pagan superstition. This horrid dogma of eternal suffering came into the Christian church in the latter part of the second century, with all that goes with it as the legitimate offspring of that first fatal falsehood: "Ye shall not surely die."—Genesis 3:4. It is the scum of the teaching and philosophy of the school of the Dark Ages, which has been handed down and incorporated in the corruptions of the apostate church and has come to be regarded by many as a part of the faith once for all delivered by God as the heritage of His true people.

What, then, shall the end be of those who obey not the gospel?

God has endowed His creatures with reasoning faculties; and reason is not treason, and none can out-reason God or nullify His Word. But men will ever find the revealed will of God to be in strict harmony with His government of the universe. If men will persist in viewing the way of the infinite from the angle of their own reasoning and through the spectacles of their own traditions, their vision must be distorted.

The chief difficulty in understanding God's revealed will is not want of evidence. It is not so much an intellectual, but a moral cause; not so much the want of the faculty to grasp the things of God, but an unwillingness to follow whithersoever the truth leads us.

There are at least three schools of thought touching the nature and duration of future punishment: first, there will be an eternity of conscious suffering or eternal torment; second, that the finally impenitent will be eternally destroyed in the cessation and extinction of all evil; third, that all will be finally restored to the favor of God. These cannot all be right in their conclusions. What is truth? "Thy word is truth." Whatever God has promised to do, He will do.—*Messiah's Advocate.*

## WHY DOES THE JEW SUFFER?

ANTI-SEMITISM means suffering for the Jew. Why is it permitted to continue? Is Christianity responsible for it? Is it an obligation both of the church and of the world, long overdue, to remove the stigma that has rested on the Jew these many centuries and end anti-Semitism forever?

These questions are not new; they have been discussed, doubtless, ever since the first Christian century. And they were in the world long before that, for anti-Semitism was strong in Old Testament times. Recently the subject has been brought before the public again by an argument between a Jew and a Roman Catholic in articles published in journals of their respective faiths and reported in *The Literary Digest*. The Jewish writer tells us that the Jews are "the villains of the drama of Salvation," and that only a revision of Christian doctrine can put a stop to anti-Jewish prejudice. He intimates that Christians are wrong "because of the status they assigned the Jews in the mystery of the redemption. Jewry is given a central and devilish role in this mystery." Therefore, wherever Christianity has gone, the word *Jew* "denotes the Rejected People who had once been chosen, who had denied the Savior and crucified Him, who were thus the enemies of God and of mankind."

Another Jew, a rabbi, has made a demand that the Gospels be revised.

The Roman Catholic anonymous writer who answers these arguments takes the ground that the "full moral guilt for the worst crime in history" does not fall entirely on the Jew, but is shared by the Roman government as represented by Pontius Pilate, and he adds, "Christ was put to death by the world of His day."

The Bible is, of course, the only sourcebook from which to get a reliable and authentic view of the Jewish question. Its historical records and its revelations and teachings will show us whether or not Christianity is primarily responsible for anti-Semitism, and why anti-Semitism has been a historical fact through the centuries, from the time when the Israelites were forced into cruelly hard and unfair labor by Pharaoh in Egypt down to the present day when pogroms in Russia and southeastern Europe and anti-Jewish Arab riots in Palestine are front-page news in our dailies.

The divine history in the Scriptures disclose the startling fact that anti-Semitism is primarily from God, not from man. "Anti," as every one knows, means "against"; the term *anti-Semitism* expresses a situation that is "against the Jew," or the Semite, the Semitic people, descendants of Shem. But surely, one is likely to exclaim, the God who is love could not be so against the Jew as to be the reason for anti-Semitism? Yet that is just what the Word of God tells us.

The Jew is God's chosen people. "Hath God cast away his people?" asked the Apostle Paul; and instantly he answered, by inspiration, "God forbid." Israel is still

God's chosen people, and always will be. But almost from the beginning, soon after this peculiar and wonderful and uniquely-favored people were called to come out from the world and be separate, that through them the whole world might be blessed, Israel has been against God. It is a tragic story, and it runs in minor strain through the Old Testament and the New, and has been continuing up to this year of our Lord (and Israel's Messiah) 1932.

Because the Jew has been persistently, deliberately, and continually against God, God has necessarily had to be against the Jew. Plainly He foretold His people in loving entreaty, back in the days of Moses, what must happen to them if they turned against Him. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known. . . . 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."

Why should God do this? In order to bring His chosen people back to Himself. For that is what He will triumphantly do.

The supreme sin of the ages was the Jew's rejection of their own Messiah, Jesus of Nazareth, the Son of God. Only because the Jewish leaders demanded this did Pilate, the Roman governor, consent to the crucifixion of Christ. "Crucify Him," they shouted; and, "His blood be on us, and on our children." So long as the Jew continues to reject Christ as the Messiah, the Jew continues to reject God. There can be no true worship of God, by either Jew or Gentile, apart from the recognition of Christ as the Son of God, the Savior of men, and the Messiah of Israel. "He that hateth me," said the Lord Jesus, "hateth my Father also." "No man cometh unto the Father, but by me."

But be it remembered that God's dealing with the Jew in judgment does not excuse nor authorize any anti-Semitism on the part of Christians or Gentile governments. As Christians it is our duty and privilege to love the Jew, to befriend him, and—best of all services—to offer him Christ his Messiah as his Savior. In increasing numbers the Jews are now turning to Christ.

Anti-Semitism will be forever ended when Christ comes again and Israel ends her sin of rejecting her Messiah, who "will pour upon the house of David . . . the spirit of grace and of supplications: and they shall look upon me whom they have pierced." "And so shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—*Toronto Globe*.

What would be the use of salt if it were not pungent, or the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.—Luther to Pope Leo X, *Harvard Classics*, Vol. XXXVI, p. 354.



## REAL IMMORTALITY

CHRIST preached a real immortality, very different from that believed in by Egypt and Greece. His doctrine on the subject was dogmatically affirmed. It did not rest on assumption, conjecture, or guess. The proofs of it were not such as men might gather from the writings of the philosophers of pagan countries. It was an immortality peculiar to inspiration, and not to be demonstrated independently of it by the logic of the schools.

He brought it to light by the gospel. Apart from the gospel He could never have made it known. This very fact distinguishes it in the most striking manner from all the conclusions upon the subject which men may have arrived at by the inherent force of their own understanding.

If this immortality be a fact, theirs is a fiction of the most pernicious and baneful type. Both cannot possibly be true. Theirs is immortality in tangible and visible form, attainable by resurrection from the dead. Theirs is congenital immortality, His a conditional bestowment. Theirs is held to be a present fact of human consciousness, His is a future inheritance. Theirs is for *all*, his only for as many as the Father has given unto Him.

Which looks the most real and most likely? There is something about the common view which people take of this question which fails to yield true satisfaction in the test moments of human history. Men and women find it hard work, just before the coffin-lid is screwed on, to persuade themselves that death has not really and truly done its work.

I confess I cannot see anything particularly entrancing in the prospect of a bodyless and impalpable existence. This may be owing to some defect in my mental constitution, but there certainly appears to me to be nothing tranquilizing or inviting in the vague expectations which are popularly entertained with regard to a future life. In Christ's doctrine, however, I can see a definiteness and substantiality and glory which meet all the cravings of my mental and moral being and make it possible for me to hope and trust without violating any reason in the process.

"I will raise him up at the last day." "He shall change our vile body, that it may be fashioned like unto the body of his glory." There is nothing ghostly and bodiless about that! I am offered a nature that will be just as substantial as my present one and far more real. For where will the reality of my present organization be one hundred years from now? It will be simply impossible to predicate reality of it at that distant period. It will, in the natural course of things, have completely disappeared from the universe.

But Christ invites me to partake of a nature that will never disappear as long as eternal ages roll, a nature from which the law of sin and death has been eradicated and every atom and pulsation of which will thrill with an energy imperishable and divine. All this is connected in the Scriptures with the immortality which Christ revealed has a reality about it which presents a thrilling contrast to the supposed forms of disembodied felicity by which it

is sought to engage the hope and aspiration of men!

No man who believes that when he dies he will be conveyed to the skies has the remotest conception of the manner in which he will employ his celestial activities and spend his time. The occupations of that heavenly existence are generally held to be of a musical sort, and harps of gold are mentioned as a prime attraction. But nobody seems to be at all sure. People are quite willing to leave all such details until they get there. Their hope rests on no real promise, and therefore can hardly be expected to fasten itself on any real features of the heavenly state to which they aspire.

It is very different with the hope set before us in the gospel. That hope is founded on God's covenants, made with the father of the Israelitish nation thousands of years ago. It relates to a state of blessedness to be realized upon the earth at a time when all sublunary affairs will be under the jurisdiction of His glorious Son, and when the authority everywhere will be placed in tried and trusty hands.

"To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." There is something very real about that. We can understand it. It commands our perfect admiration and sympathy. There is nothing vague and shadowy and sentimental in the prospect. It is precisely what is needed. Were the nations in the grasp of such a government now, what an altered state of things we should see! It is not too good to be true, for the mouth of the Lord hath spoken it! Is it not, think you, destined to become a divine reality?

These are the things which belong to the Bible system of faith, and they appeal strongly to our sober sense. We can think of them and anticipate them without requiring our reason to abdicate her throne. They satisfy the profoundest instincts of our being, and the most exacting benevolence can ask for nothing more.—*Selected from the writings of Robert Ashcroft by Rufus A. Curtis.*

TRUE education teaches us to look upon those things which are large *as large*, and upon those things which are small *as small*.—*Blessing.*

## THE SUNRISE KINGDOM

*Continued from Front Page*

with suitable uniforms, take care of their wounded, and organize Red Cross departments. In the China and Russian Wars, their physicians and surgeons proved more adept than our own.

God foresaw all this, as recorded in Joel 3:10: "Beat your plowshares into swords, and your pruninghooks into spears: *let the weak say, I am strong.*"

Gibbon has well said, "No Oriental nation is comparable with Japan in the rapidity and success of the process of Occidentalization. We forced ourselves upon Japan less than seventy years ago. Because of their insularity, the

Japanese had been able to keep excluded. Submitting to the menace of our cannon, Japan entered the family of nations

"But the Japanese did not propose to have their islands become a happy hunting ground for European and American commercial imperialism. From the day we pointed our cannon at Japan, the Japanese realized what they would have to do to save themselves from slavery. If Japan became Europeanized in two generations, it was solely to remain Japanese.

"This statement is not paradoxical. The Japanese followed the wise course. The possibility of resisting an enemy of superior force depends upon becoming his equal. The history of contemporary Japan—domestic and international—is the story of a nation, conscious of its material inferiority, imitating Europe and America to attain material equality in order to resist the application in Japan of the principle of European eminent domain.

"Never have the Japanese admitted the moral superiority of our civilization or shown any inclination to adopt our religion and our ideals. Consequently the transformation of Japan, under European and American influence, is a transformation in the realm of the practical and material, and not in the realm of the moral."

The whole tenor of Christ's teaching and example is on the side of the pacifists. Did He not say, "For all they that take the sword shall perish with the sword"?

But we are also to be alert, to observe the signs of the times. All Bible students are agreed, I think, that Russia is the northern Power outlined in Ezekiel 38.

Some claim that the text at the head of this article refers to Israel's returning to their own land; others believe that it refers to the Church Militant's returning with Christ to establish His kingdom. Well, since none of us know for sure, one guess is as good as another.

At one time Turkey and her state religion, Mohammedanism, were a big factor in Asia. Our practice and enforcement of the Monroe Doctrine has taught Japan how to imitate us in the affairs pertaining to politics in the Continent of Asia. Since Turkey, or, using symbolical language, "the river Euphrates," has been dried up, the way is now open. "That the way of the kings of the east might be prepared."

Who are these kings? I do not know. But I know that the rising sun is the emblem upon the flag of Japan; and as the Diaglott translates it: "So that the way of Those Kings who are from the sun-rising might be prepared." It looks to me as though Japan is the Power which will precipitate the next world war.

Our fellow townsman, Newton D. Baker, is reported to have said: "Japan has a country that can never support her present population, much less a future one. She has little iron, no coal, no gold. Manchuria is the logical place to get them.

"Russia has an interest there, too. She must go clear around Manchuria to find her thin little stretch that leads to her maritime provinces. Japan got control of that when she won the Russo-Japanese War.

"Russia intends to make sovietized republics of the

Chinese territory. Already she has assimilated outer Mongolia and is trying to do the same with inner Mongolia through educational methods. Should this keep up, Russia eventually will creep down through China until all of it is attached to the Moscow system. If Japan permits this, it will make her an idle nation, completely dependent upon Russia for her existence.

"In my opinion Japan feels another war with Russia is inevitable. It will be fought, as the other was, in Manchuria. She does not want China attacking her flank while she is fighting it.

"I believe, and this is only my opinion, the Shanghai adventure was merely an attempt on the part of Japan to show China how foolish she would be to attempt to fight her troops. Japan's present adventure in Jehol, I believe, is to gain control of the pass where a comparative handful of soldiers can prevent the Chinese from attacking Japanese when the war with Russia comes."

Mr. Baker said he was not in favor of economic pressure against Japan except as a last resort, and then it would be effective only if it were a universal move.

There we encounter the old obstacle, that the United States does not belong to the League of Nations. The other nations would not boycott and so throw all Japan's rich trade to the United States. On the question of arms embargoes against aggressor nations Mr. Baker recalled that when Secretary of War he could see no reason why the United States should ship arms to Mexico and was told if they did not Mexico would build her own munitions plants to supply them.

The worst thing in the world is the failure to understand. If we can understand other nations, the irresistible economic factors that move them, we will have more sympathy and more tolerance. The power of making war and of making peace lies with the people. No leaders can stay war if the people demand it. So let us try to reason and to understand.

Mr. Baker urged Clevelanders not to pitch their tents in the camp of another until they have played the searchlight of cold, clear reasoning upon the elements involved. He explained the fact that Japan's military authorities do what her civil authorities promised not to do, by pointing out that the civil and military governments in Japan have no check on each other and that only the emperor himself has control over both.

Robert Blatchford of England is calling upon Great Britain to be prepared; for he says, "Hell is beginning to smoke." He cites two ways of disarming and then sarcastically gives these figures: France talks of disarmament, yet she has a ready-at-once army of 725,000 equipped with 43,000 machine guns, 1,500 trench mortars, 5,400 cannons, 4,000 tanks. In six days France could throw into the field an army of 5,000,000 (including colored colonials).

Here is the puny present-day strength of the British army compared with 1914 (including territorials): oversees and Indian soldiers and reserves, 1914, 741,000; 1932, 467,000. Mr. Blatchford declares America, Japan, Russia, and all the Powers are well equipped with airplanes and gigantic bombing machines all ready for *der tag*.

# National Berean Department

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"WHERE THERE IS NO VISION, THE PEOPLE PERISH; BUT HE THAT KEEPETH  
THE LAW, HAPPY IS HE."—PROVERBS 29:18.

### WHAT IS A CHRISTIAN?

*Acts 11:26*

WE READ here, "The disciples were called Christians first in Antioch." Then a Christian is a disciple of Christ. Now we must find out just what a disciple is to know what a Christian is.

We find that all through the New Testament there were many disciples, but we do not have a definition of the word from the Scriptures. So let us take Webster's words for our definition: a pupil; now, especially, a follower who believes in the doctrine of his teacher. Also, a term used in place of a disciple is "follower," of which Webster says: "Follower . . . one who attaches himself to another, or his opinion."

We know, then, that a person who is following Christ is also a student of Christ and therefore a Christian.

To be a Christian calls for self-sacrifice, faith, works, and love.

If there were not a requirement for faith, then the infidels and heathen could become Christians for their good works. For many heathen or infidels have more good deeds than many so-called Christians.

Some claim to be Christians because they are satisfied in their own minds that they have done as many deeds as the Christian should.

We should now go to the Scriptures to find the true Christian. We find in John 15:8 that works by faith bear the fruit of the Spirit (Galatians 5:22, 23), and 1 John 3:14-19 tells us of the necessary love by which we can know that we are disciples of Christ.

Christ taught love, faith, works, and the kingdom. Then as Christians we must have this love, faith, works, and the knowledge of the kingdom.

If a Christian, everyone will know these things: "By this shall all know that ye are my disciples, if ye have love one to another." So, friends, if you are true Christians, you will love one another. Can we talk about others, bear false witness, or bear tales, and still love one another?

For those who do not claim the name "Christian," let us study this scripture: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized

more disciples than John, (though Jesus himself baptized not, but his disciples)."

This tells us we must be baptized to become a disciple and a Christian. But before we take that step, let us study a few verses of the Gospel according to Luke, chapter 14, verses 25 to 33 inclusive.

Charles H. Martin, Kokomo, Indiana.

Do not give up. Over the hills the sun still shines. Maybe the stones have cut your soles to pieces, and the dream you dreamed has fallen, broken, to the ground. Do not even gather up the pieces. They will only cut your fingers—and maybe your heart a little, too—as you do. But dream a stronger, braver, better dream. And march on.

There is a reward promised to those who come up through tribulation. Only those who have traveled far can appreciate the sunlight when the mountain top is reached. Only those who have roamed the wilderness will know the greenness of the Canaan fields when the promised land swings out of the starless night.—Helen Welshimer in *Girlhood Days*.

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# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"The Lord hath done great things for us; whereof we are glad."*

## JESUS GIVING LIFE AND HEALTH

A FINE little lad he was, just half past seven, with a clear pink and white skin, soft fair hair, and large, wondering blue eyes. Little Lawrence was the joy of his father's and mother's heart, the delight of his older brother and sister, and the pal of his baby sister. For a little more than a year he had been going to school, feeling deeply the importance of carrying his lunch box in one hand and his "reader" in the other.

A little country boy was Lawrence, living on a farm, knowing the joys of out-of-door life. There was nothing he liked better than to ride on the pony behind big brother, arms clasped tightly round his waist, when he was barely three years old.

Before long the day came when he was able to ride alone. Proudly he rode down the lane and over the little bridge to show his skill. And long before seven summers had flown over his dear little head he could ride the pony standing straight up on its back with only the bridle reins to steady him.

Not only the pony but all the farm animals came in for their share of his affection. To be allowed to place the feed in the box for the calves or carry a little pail of milk to the pigs was a special privilege, while his greatest delight were the kittens, rolling and tumbling over each other to get on his lap all at once, as he sat in the sunny doorway.

But there was another thing Lawrence enjoyed as much as he did the romps with big brother and his sisters, or feeding the pets, and that was going to Sunday school! You might not think so, dear little readers, but he did, because for all his fun, he enjoyed the quiet companionship of his Sunday school class and listening to the minister afterwards. How he did love those Bible stories!

But one winter day little "Sunny Jim," as some of his friends called him because of his perpetual smile, could not ride down the lane and over the bridge on his sled, nor carry his reader to school. For, along with many others in the country, Lawrence fell ill and rapidly grew worse.

Seeing Mother's grave face one day he clasped his arms about her neck and said, "Mother, don't cry; if I die, Jesus will wake me up."

The pony neighed in vain for little Lawrence to come out for a ride; big brother and sister and baby sister were lonely and sad; even the kittens seemed to pine away. Father's and Mother's hearts were heavy as they went about their accustomed tasks.

For thirteen long years, just thirteen this very week, those who knew him and loved him have been waiting for Jesus to come and wake little Lawrence up. But though the time seems long, they know that Jesus will come one of these days, and once more they'll clasp again in their arms little "Sunny Jim."

And now, my dear little friends, ask Mother to read you another true story, for this is a true story I have just told you. The other true one is about a little girl whom Jesus called back to life and to her loved ones when He was here on earth. Tell Mother to look in the second book of the New Testament and the fifth chapter.

Don't you think it will be wonderful when Jesus comes again and wakes up all the little folks and the big ones, too, that are sleeping in their graves? Let's pray, "Come, Lord Jesus, come quickly."

And now, the next best thing I have to tell you is that last week one day I heard a knock upon the door of our Scrapbook clubhouse, and there stood Edwin Smith, of Tippecanoe City, Ohio, and Richard Lindstrom, of Cleveland, Ohio. Of course, I opened the door wide and invited them in to sit around the table with Timothy, George, Malcena, and myself. Edwin is Timothy's cousin, and he's seven years old; while Richard is not quite six. They both told me about their Sunday school, too, but there isn't room enough now for more.

In your scrapbook for this lesson copy the verse across the top of this page; then write the answers to these questions; last paste the picture your teacher gives you on Sunday, March 5:

Why did Jairus look for Jesus?

What did he do when he found Him?

What did he say to Him?

Did Jesus go with him?

What did Jesus and Jairus hear when they got there?

Who said, "Be not afraid, only believe"?

What did Jesus do to make them all so happy?

Meanwhile, Malcena Catherine and I are lonesome for some more girls to join the club, and the boys always like more company. Don't forget to work on your scrapbooks. Remember, "there's a reason."

# With Our Sunday Schools

LESSON 10. — March 5, 1933

## JESUS GIVING LIFE AND HEALTH

Mark 5:21-43

Devotional Reading: Psalm 116:1-9

### GOLDEN TEXT

The Lord hath done great things for us; whereof we are glad.—Psalm 126:3.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Giving Life and Health.

**Basic Truth:** "All things are possible to him that believeth."—Mark 9:23.

**I. Jesus, Whom all Men Need.** (V. 21-24.) Jairus was a man of high and worthy standing in both synagogue and community. All that we know of him is decidedly to his credit. He must have been possessed of considerable wealth, for he employed servants. Yet the time came when he stood as much in need of the ministry of the Lord as his most humble retainer. He approached Jesus himself. He did not send a servant to beg Jesus to come to the relief of his daughter, because he was too deeply concerned in the outcome. He wanted to make the appeal personally. So it is with all the needs for which we go to God through Christ: we must present them ourselves. The prayers of others in our behalf are helpful, but to pray for our own needs indicates both faith and desire on our part.

**II. Jesus, the True Comforter.** (V. 35-40.) Our Lord responded immediately to the call made upon His sympathy and help; but while He was on the way to bring health to the suffering one, word reached the father that she was dead. Before the bereaved parent could speak or take any action in the matter, Jesus said, "Be not afraid." He stopped his expressions of sorrow before they were uttered. God often does that for His people by preventing the happenings of dangers which they do not always know are even threatening. In His full statement Jesus gave the one basic principle upon which consolation and answered prayer depends: "Only believe." That was all that was necessary. But faith, like expressions of sorrow, must be genuine to be effective and comforting.

**III. Jesus, the Life-Giver.** (V. 41-43.) The first purpose of the Lord's return is to do for His own loved ones what He did for the beloved daughter of Jairus, give them life. He came that we might have life (John 10:10); He died and rose again that we might have life (1 Cor. 15:12, 17-20); He is coming again that we may have life (1 Cor. 15:22, 23).

#### PRACTICAL APPLICATIONS

The Father is the Author of all life. It is in Him that we live, move, and have our being. This life has been given to us through our first parents, Adam and Eve. We inherit life by birth, the same type and kind of life. This greatest of all blessings is taken as a matter of fact, and seldom do we stop from the busy rush of life to offer a prayer of thanksgiving to the Father for the continua-

tion and protection of it. This life has been given for a purpose. Few people discover, or at least fulfill, the purpose for which they were created. The real purpose for our existence is not for pleasure or the amount of goods that we can cumulate and bring together, but for the glory and pleasure of the Father (Rev. 4:11). Our work of multiplying, subduing, and having dominion over the earth is but a means to an end: that end is God's glory. That is why we are charged with this memorable statement: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Suffering is the result of sin. It is a part of the curse. Mortal bodies under the condemnation of sin are subject to all the ills known to the Adamic family. The redemption price paid by Christ touches every nook and corner of the curse, but the redemption of the body from all the effects of mortality and the curse awaits a future day (Rom. 8:23). Christianity is not an exemption from sickness and suffering, but it is the way of final deliverance. There is immunity against sickness only in immortality or access to the tree of life. Christ's many aids to the suffering and sick were but a miniature of the kingdom of God. Some day they will be practiced in a greater and unending degree. Name some of the sicknesses inherited through our Adamic nature. Name some of the sicknesses brought on through our own excessive ways of living and thinking.—C. E. R.

#### THE GOLDEN TEXT

The Lord did great things for Israel and no doubt is doing just as much for us if we did but realize it. Israel appreciated it and was glad; many of us pass over it and take things for granted. We are so very dependent on the Father and His Son that almost without thinking "in him we live, and move, and have our being."

Jesus healed the sick and raised the dead. He did much for humanity in a temporal way but a great deal more in a spiritual way in that He gave His life that those who believe on Him in this life may be privileged to enter into life everlasting. Do you believe in Him? Is it not worth thinking about?

—L. A. R.

#### YOUNG PEOPLE AND ADULT

God has always instructed His people to aid the fatherless and needy. David sang: "For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever. . . . The poor committeth himself unto thee; thou art the helper of the fatherless."—Psa. 9:18; 10:14. God provided for such people in the law: "And when ye reap

the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger."—Lev. 19:9, 10.

John the Baptist taught: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."—Luke 3:11. In His first great sermon Jesus did not command, or even teach, the people to give alms. He referred to almsgiving as a custom well understood and regularly practiced by His listeners. He did teach them how to give their alms in a manner that would be pleasing to God.

The early church taught and practiced the care of widows and unfortunate (Acts 6:1-3; 1 Cor. 16:1-3). Paul wrote to Timothy stating that if any Christian refused to care for those of his own house he denied the faith and was worse than an infidel (1 Tim. 5:3-8). The stricken of China or India receive aid much more freely from Christian United States than from their own non-Christian governments. Christianity always labors to alleviate human suffering.—H. A. S.

#### INTERMEDIATE CLASS

##### Life and Health Through Jesus

We all like good food, do we not? When we eat a meal composed of food that is body-building, it becomes a part of us and makes us grow. And good health comes from eating good food and keeping our bodies fit. But is that all? Do our minds have anything to do with the condition of our bodies? Suppose good food is always prepared for us; but we continue to exchange cross words with our brothers or sisters, go about with sour faces, and let our tempers get the best of us: will that good food be able to do its fullest duty for us? Do you see, then, that Jesus has something to do for us in keeping our bodies fit?

Some boys and girls have been heard to say that religion has nothing to do with health, but is that true? Where do we find the strength to overcome temptation to do things that surely will result in harm to our bodies? Whose example will help us in gaining control of sharp tongues and quick tempers? All of you who are interested in athletics pride yourselves in keeping your bodies fit. Do not forget that your minds must also be in proper condition, and such help you can get from no one so well as you can from Jesus.

**Special problem:** In addition to helping us live the best life today what sort of life is Jesus alone able to give? Learn three or four texts that answer this question.—M. G.

# AMONG THE CHURCHES

## SOUTHERN CALIFORNIA

Bro. George Lichty spoke to an unusually large and attentive audience at the Williams Street Chapel in Pomona, Sunday evening, Feb 12, repeating the subject that he gave in Los Angeles the previous week: "Will Jesus Come in 1933?" Before the sermon the choir sang, "Praise Ye the Father," by Gounod. Pomona is seeing more activity in recent months than it has seen for several years.

The young people's meeting in Los Angeles was quite well attended, and several sermons by various of the young people were enjoyed: "The Kingdom," by Ruth Smead; "Immortalization of the Saints," by Charlotte Rahn; and "The Church as Joint Heirs With Christ," by Anna Hammond. Kenneth MacLeod read the Scripture lesson, Ecclesiastes 12. Bro. Smead gave a short talk as National Berean President in which he emphasized the value of that organization in the lives of the young people. We feel that these talks by the young people have been well worth the effort spent, and that the older people as well as the younger ones have received a great deal of inspiration from them. Each young person present received a bookmark as a token of the occasion.

Bro. Smead and his mother and sister and Bro. Hammond visited Pomona to see the people there again before making final preparations for the return trip to Indiana. During his stay here Bro. Smead has spoken several times and has conducted the Berean class in Los Angeles.

The old saying that California has only two kinds of weather, perfect and unusual, affects our church attendance. During the "perfect" weather everybody wants to go to the resorts; and during the unusual weather, many people become alarmed for fear they will melt from the sun or the rain.

## GRAND RAPIDS, MICHIGAN

On Saturday night, Feb. 11, the men's organization, "Knights of Abraham," held its monthly meeting. The main feature of the evening was a debate that proved to be both interesting and instructive.

Wednesday, the 15th, was the occasion of the ladies' class meeting, "The Morning Stars." An interesting talk on Parliamentary Rules, together with some special musical numbers helped to make the evening profitable as well as pleasant.

Several of the younger classes have also been having afternoon or evening gatherings recently, sponsored by their teachers, and it is observed that the classes are really strengthened and developed by these efforts.

The adult class in Berean has been studying the subject of evil, and now is having some special lessons on the resurrection. We appreciate the increased interest shown in these lessons.

F. E. Siple, Pastor.

## CONTRIBUTIONS TO N. B. I.

Guilford Bell	\$ 7.00
Albert Eberhardt	2.00
Almeda Wertz	1.00
Geraldine Miller Stewart	1.00
Mrs. Leona Sharp	2.00
Mr. and Mrs. T. J. Ellis	30.00
<b>Total</b>	<b>\$43.00</b>

## THE BIBLE SPECIAL

The next issue of The Restitution Herald will be a special number devoted to the Bible itself as the veritable Word of God. It's contents will be of immense value to the student of the Scriptures, and of undoubted interest to thoughtful readers in every walk of life.

Among the many helpful features to be found in the forthcoming number will be an address by former President Theodore Roosevelt on "The Bible in American Life." It will be recalled that recently we have published addresses on the Scriptures by ex-Presidents Wilson and Coolidge. In our issue of November 22, 1932, appeared, "The Bible and Progress," by Woodrow Wilson; and January 10 of the present year we published, "Our Nation's Debt to the Old Testament," by Calvin Coolidge. In connection with these addresses it will be of interest to know what the "Rough Rider" President had to say on "The Bible in American Life."

In addition to the above mentioned address, George B. Aldridge brings us an excellent article on "The Holy Scriptures." Our former associate editor, Mary A. Gesin, writes helpfully on "The Sunday School Teacher and the Bible." From the fluent pen of a beloved and talented writer of the Church of God in former years, Elizabeth A. Reed, comes an excerpt from "The Bible Triumphant." "How the Bible Came to Men" will be a selection from the writings of G. W. Rader. From W. J. Ervin of London, England, comes the answer to the question, "Why Do Men Reject the Bible?"

These subjects but suggest some of the valuable and inspiring articles which will appear in the special Bible number of The Herald, out next week. Be sure and get your order in early that your friends may not miss this splendid number. The price is five cents per copy.

## HERALD RECEIPTS

Mrs. Connie Ramsey; Jessie M. B. Kauffman (for another); Etta L. Elton (for another); A. L. Corbaley (for others); Wayne Wilson; Mrs. A. J. Addington; Willis A. Roose; Fern Mitchell; Josephine Engebretson; Earl Reinhard; Mrs. Ada M. Eldridge; Mrs. T. M. Savage, Sr.; G. E. Marsh (for another); John Railton; N. S. Westfall (for another); W. S. Tomlinson; Miss Mary Doll (for self and another); Mrs. Mary J. Calkins (for self and another); I. O. Rogers; Milton Long; Helen Porter; Sarah Manual; Albert Eberhardt; Mrs. L. M. Kiger; Mary E. Elton (for others); Mrs. Leona Sharp; Carol Wilson (for another); Mrs. Fannie LeCrone; Mrs. I. W. Gould; C. H. Adams; James H. Vance; Hanna Barber; Frank Switzer; Mrs. Rush L. DeNise; Mrs. Nora Johnson; Mrs. Jennie McDonald; Geraldine Miller Stewart; H. S. Bell (for others).

## HELPING FUND

"A friend" \$20.00

## OUR SPECIAL APPEAL

To date	\$1770.85
Carol Wilson	5.00
<b>Total</b>	<b>\$1775.85</b>

## THE OUTLOOK

The great work of the National Bible Institution is going on! It is pressing forward! In spite of all opposition, in spite of difficult times, in spite of what seemed to some insurmountable obstacles, the work of the Institution is being maintained and its value and importance are becoming ever more apparent to the Church of God throughout the country.

In recognition of this deserved success brethren have been coming to the support of the effort—their effort—in a splendid way. Together with all other similar organizations we have at times been ground into the dust of despondency. But discouragement has been met with a courage born of faith in God and in the righteousness of our effort; and regardless of material facts that threatened to put an end to our work, we press on!

Now that the clouds are beginning to break away in some quarters, confidence is returning to the hearts of some who were the most despondent. But we may not rest. The Lord is coming! The time is short for service. Our means had far better be invested in an effort to spread the gospel than to be found tied up in some closed bank or placed in some speculative stock that has already or may very soon depreciate to nothing in value before the Lord's return.

The printed page preaches the gospel to thousands, and it lives on, and on, and ON! Once put into circulation, the record survives the changing times through which men pass and lives to bless and comfort and sustain oncoming generations.

A school teacher told us a short time ago how much she wished she had put her money into the Lord's work rather than to save it for herself in a bank that failed! God never fails! The resources of the universe are at His command. He invites you to invest your life, your time, and your money with Him! There and there alone it will be safe. With your treasures laid up in heaven it will make no difference to you what failures come on earth. The faithfulness of the Almighty is your security. That is why we may rest in hope.

The National Bible Institution is in every sense of the word a going concern. It is going forward and upward and onward until the Lord comes to take all things into His own hands. Why not place a little more confidence in God (as many others are now coming to do) by investing still more, not of surplus funds, but of sacrifice funds, in this great work?

We are about to send out another special letter of personal invitation to our readers to assist in furthering the cause of Christ by the printed page and otherwise through the work of the National Bible Institution. Your contribution may reach us before our letter does; if so, we will take it that you have accepted the invitation to sacrifice with us in order that the task assigned to the Church of God may not languish for the lack of support.

A business woman recently sent us a check for twenty dollars, stating that she had noticed how many of our faithful old subscribers had been dropped from our list because we could no longer carry them. She said this money was to be used to reinstate as many as we could. Surely God will bless all such faithful sacrifices that are made in such a cause.

G. E. Marsh, Secretary.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Carol Wilson; Mr. and Mrs. M. Fetzers; Mr. and Mrs. Harold Starbuck; Marjory Mogle; Mr. and Mrs. Delos Andrew; Mrs. Eva L. Page; Mr. and Mrs. G. B. Sprinkle; W. A. Reid; Mrs. R. C. Ayres; Mr. and Mrs. Chas. Netts; Lawrenceville Church of God, Springfield, Ohio; Mrs. D. F. Beck; Hilda Fetzers; Mr. and Mrs. H. S. Bell; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mrs. I. W. Gould; Mary Calkins.

#### MRS LEILA ESHELMAN MEYER

Mrs. Leila Eshelman Meyer died at her late home at Richmond Beach, Wash., Feb. 13, 1933, aged 53 years.

Leila Eshelman was born in Leadville, Col., Nov. 11, 1879. Her mother died three weeks later, and Leila's early life came under the care of her maternal grandparents and later of an aunt while receiving her education in Chicago. At the age of 16 years she came to Seattle to be with her father, Mr. James F. Eshelman, and other relatives. The impressions of her Christian training resulted in her confession of faith and hope in Christ, and her baptism by Dr. Wm. Chapman, pastor of the Advent Christian Church in Seattle. For many years she was a frequent attendant of this church, and her faith and confidence grew stronger with the passing of the years, and sustained her in her trials and sufferings.

Mrs. Meyer was possessed of an unusually patient, forgiving, and happy disposition; and she had the admirable and delightful faculty of making others happy. The evidence of her artistic temperament was everywhere demonstrated in the charming appointments of her home and garden, in both of which she took great joy and comfort. For some two years Mrs. Meyer's health had been declining, yet the end was unheralded, and came as a severe shock to her loved ones and friends.

She is survived by her beloved husband, Dr. J. M. Meyer, a daughter, Mrs. Aileen Miller of Seattle, and two grandchildren. She also leaves an aunt, Mrs. Geo. W. Young of Seattle, and uncle, Mr. A. D. Eshelman of Burlingame, Calif., many cousins, and hosts of loving friends.

Funeral services were held at the University Undertaking Parlors, and interment was made in Acacia Memorial Park in Seattle. Words of comfort were spoken by the writer, pastor of the Advent Christian Church.

Lee E. Baker.

## BETWEEN YOU AND ME—

It is time for us to begin to plan for the next General Conference, which will convene in all probability from August 1 to 13, inclusive. May all pray for its success, and determine at once to be present and assist in the forthcoming gathering.

Bro. and Sr. G. B. Sprinkle, writing from Cheyenne, Wyo., say, "We certainly do enjoy reading The Restitution Herald, and pray that it may continue to visit the many homes as long as time lasts."

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

The Bible special of next week will contain an article from Sr. Lottie E. Young of Seattle, Wash., on a subject appropriate to that issue. Sr. Young's articles are always read with interest and profit by The Restitution Herald family.

During the past six weeks Sr. Mary A. Gesin has been one of the instructors in the Sunday school teachers' training classes that have been conducted by the several churches of Oregon. Sr. Gesin conducted the class for junior teachers which had to do principally with materials and methods. Reports indicate that, as was to be expected, her work was most satisfactory.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

### THE RESTITUTION HERALD

Published by

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Oregon, Illinois

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

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

One hundred and twenty-one at the Oregon Sunday school last Sunday! The attendance continues to show a splendid average increase over last year of 20 to 25.

After a prolonged absence due to illness, Sr. F. T. Rogers, organist of the Oregon church, was welcomed back to her accustomed place by both choir and congregation last Sunday morning.

The report reaches the office that Bro. Arthur Johnson of Sac City, Iowa, has been filling some of the appointments of Bro. A. M. Jones in that state. The next service will be held near Marathon on March 5. Much definite and fundamental teaching is needed everywhere in these days.

The political situation in Germany should attract the attention of the prophetic student in these days. The prophets throw much light on recent developments in that country, and warn of that to which these things point. Let us all be watchful, for the King comes!

Bro. and Sr. Harold Starbuck of Rockford, Ill., made a short visit at Sr. Starbuck's old home at Casey, Ill., recently. They attended Sunday school at the Restitution Church in that vicinity in the morning. A very good report was given of the school. They then hurried to cover the more than two hundred miles to Oregon to attend the evening service there.

#### GOD'S WONDERFUL WORLD

A dear little lady who cannot hear a word greatly enjoyed the prayer meeting last week at Golden Rule Home. This service was especially planned for her by Bro. Marsh and dedicated to her. With his reflectoscope he gave an interesting and beautiful series of pictures showing some of the wonders on every hand to which we seem oftentimes almost blind, with appropriate texts accompanying. And Sr. Alice Kerr, whose mind and eyesight are keen, enjoyed a happy evening, as well as the many others in attendance.—M. G.

### A NEW EDITION BAPTISMAL CERTIFICATES

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NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

#### ESSENTIAL TRUTHS— Anonymous

A brief arrangement of the necessary requirements of salvation as to faith and works. It provides copious Bible references showing that belief in the coming kingdom of God on the earth, the restoration of Palestine to Israel, the reign of Christ and His saints over all nations, the resurrection and immortalization of the dead in Christ, eternal life to be obtained only through Christ at His coming, the final destruction of the wicked, repentance and baptism for the remission of sins, followed by a holy life of Christian service, are included among the "Essential Truths" of the Bible.

1 page. Per dozen 10¢; per hundred 30¢.

# THE RESTITUTION HERALD

BIBLE NUMBER

VOLUME 22 OREGON, ILLINOIS, FEBRUARY 28, 1933 NUMBER 22

## THE BIBLE IN AMERICAN LIFE

*By Theodore Roosevelt*

AS all of you know, there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—that it would be impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less of resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionate large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—

*(Please turn to Page Ten)*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"All scripture is inspired by God and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind."— Moffatt's Translation.*

## The Editor's Prayer

**M**OST GRACIOUS GOD, Thou who hast inspired holy men of old to reveal to us this wonderful message of grace and blessing, we bow before Thee in humble acknowledgment of Thy goodness. As we approach this sacred volume from day to day, may we ever do so with a clear appreciation of its character, that it is indeed the very Word of Almighty God. Open Thou our eyes, we pray, as we scan its pages that we may behold the wondrous things contained therein. Help us to treasure its truth within our hearts that we may not sin against Thee. Give us understanding minds that its warnings, admonitions, and promises may not be unfruitful in our lives. May we each echo the prayer of Thy servant of old and cry, "O how I love thy law! It is my meditation all the day."

## The Word of Life

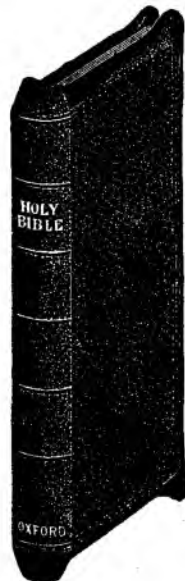
**T**HE BIBLE is God's Word of Life to His people. The only means by which men can be brought to a saving knowledge of Him who said, "I am the resurrection and the life," is provided by the Scriptures. Through its sacred columns come the gracious words, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

The Bible makes vivid and keen our appreciation of our dependence upon God for "life, and breath, and all things." From it we learn that we cannot live without God; that we do not have life within ourselves; that while "the living know that they shall die, the dead know not anything"; that all activity, all hope, all power perish at death. But it also comes to us with the promise of life—eternal life to those who believe—by a resurrection from the dead when Jesus comes!

## The Word of God

**T**HE BIBLE is God's message to His people. It is love-prompted, wisdom-inspired, and grace-filled. It is not the product of human reason, "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." The word here rendered "moved" means to be borne along as on the current of a stream. The men who revealed God's will through the inspired writings were carried forward in their task by the constant power of Jehovah. They had no message of their own; it was all of God. They were submissive instruments in the divine hand, simply uttering the words placed in their mouths by the Lord, and nothing more.

The Hebrew word for "prophecy" conveys the same thought. In the Old Testament "prophecy" is derived from *naba*, meaning to "cause to bubble up, hence to pour forth words abundantly, as those who speak with ardor or divine emotion of mind." God so filled the hearts and minds of those holy men of old with divine truth that they became overflowing fountains of inspiration, producing a broad and resistless current emanating from the Source of all wisdom and moving onward through the ages, bearing the waters of life to every land and race.



## The Word of Hope

**T**HE BIBLE is God's Word of Hope to His people. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Into a world of depression and death Jehovah has sent this assuring message of good things to come, of better days in prospect for His people and for the world.

In the midst of darkness prevailing on every side comes the revealing glory of God's truth, dispelling the gloom and bringing in the sunshine of hope to those who have eyes to see and ears to hear. "Through the tender mercy of our God . . . the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

"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." But both of these marvelous revelations of divine grace are recorded for our blessing and comfort in the Bible, God's eternal Word of Hope.

# HOW THE BIBLE CAME TO MEN

IT IS obvious from the first three chapters in the Bible that while man retained his innocence and purity God met and communed with him face to face. But after the entrance of sin man could no longer look upon the glory of God and exist. Exodus 33:18-20. So in order not to sever his connection with heaven, God must devise some other means of communication.

## GOD SPOKE

Oftentimes the Lord would speak to the patriarchs in dreams as He did to Abraham, Jacob, Joseph, and others. For many years after the sanctuary was erected in the wilderness and the Levitical priesthood established, He communed with Israel by the use of the Urim and the Thummim, two stones which were set in the breastplate of the high priest. But man did not always retain the position of righteousness that God could speak to him in this way. We find in the experience of King Saul that his sin had so separated him from the Lord that He would no longer answer him. 1 Samuel 28:6.

The Lord wanted a definite and substantial way of communicating to the people, one that would be authentic and permanent to stand for a witness. So according to St. Paul in his opening remarks in his letter to the Hebrews God did establish a method of speaking through the prophets. God would find some one to whom He could trust His Spirit and would speak through him to the people. 2 Peter 1:21. The person through whom God would speak would write the vision; it then became a prophecy or sometimes a warning. Man could read the future through the prophets. Thus a substantial method of communication was established between heaven and earth, and God could always speak to man through His written Word.

## INSPIRATION OF GOD

The great evangelist in his second letter to Timothy, chapter 3, verse 16, tells us that "all scripture is given by inspiration of God." The word "inspiration" is derived from the two Latin words *in* and *spire*. The word *in* is synonymous with the same word in English and *spire* means to breathe. Hence, the word "inspiration" means to breathe in. So all Scripture was given by God's breathing into the prophets the message that He would have them bear. And as it was thus communicated to man, he received the Word of God which came by His own breath. In 2 Peter 1:21 the Apostle tells us that "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." From

Psalm 33:6-9 we find that the heavens and the earth were formed by the breath of His mouth. Thus the same being used the same power to establish communication with man that He did in creation. Certainly nothing but omniscience could never-faillingly foretell the future.

Human reason dictates that if a supreme being acts it will be entirely different from the actions of humanity; the words spoken will be of different and supreme character. What are the supernatural things of the Bible? There are many, but we will enumerate but one or two in our limited space.

First, there is not a time prophecy within the Bible that has reached its limitation that has fallen short a day. The Prophet Micah in the fifth chapter and second verse of his book tells us that Jesus was to be born in Bethlehem. And Matthew 2:1 records the event of the birth of Jesus in Bethlehem in the days of Herod the king. Paul, emphasizing the accuracy of the plan of salvation to the Galatians in the fourth chapter and the fourth verse, tells us that He was born at the appointed time.

The second, the Scriptures themselves. The penmen number more than a score. Men of different standing in life, men of different dispositions, and men of different walks have been employed to write. Part of the Bible was written by Amos the herdsman; part of it written by Moses the great philanthropist; part of it by David the great king; part of it by Solomon, wisdom personified; part of it by Daniel the prime minister; part of it by the great intellectual giant Saul of Tarsus who was brought up at the feet of Gamaliel, the greatest educator of his day; part of it written by the humble fisherman Peter, and some of it by John the beloved. Men of different degrees in life, men holding different interests in the affairs of life. But notice the different environments under which the Bible was given, the different positions in which the writers were placed. Some of it was written among the vales and hills of the Holy Land; some of it in Jerusalem the city of the great king; part of it in Persia's royal garden; and part of it on the ocean-bound and rock-ribbed coast of the isle of Patmos. Written by all these different men, under so many different circumstances, yet the same sweet harmony pervades it all. Each one points out the same disease, sin; they all point you to the only cure, the blood of Christ.

## Beautiful Bible

By G. E. Marsh

Beautiful words on every page,  
Beautiful thoughts from every age;  
Beautiful pictures here and there,  
Beautiful lessons everywhere.

Beautiful precepts from above,  
Beautiful language, "God is love!"  
Beauty and truth where'er we look—  
Beautiful, best, most sacred Book!

## THE BOOK THAT ENDURES

The Bible is the only book that has stood the test of the ages. No other work has stood so long without changing much of its sub- (over)

ject matter. Books on science, history, and even philosophy are continually changing. An author may give us the best that he can produce, he may draw on his mental faculties to their limit, he may search and re-search the pages of others to find cooperation, then place before the public that which is considered a masterpiece. But in the course of a few years, if he wants to keep his work before the people, he must revise it, reform it, sometimes leaving out whole pages, other times inserting pages. But the Bible has never been changed, nor has it ever needed revision except in translation. It stands just the same today as it did two thousand years ago. It sounds the same note of warning against sin, it tells of the same eternal home and the same plan to obtain it. The plan has never been changed nor its purpose revised.

Peter, in his second general epistle, chapter 1 and verses 16 to 19, while speaking of our two senses sight and hearing adds, "We have also a more sure word of prophecy." He then admonishes us to take heed as unto a light that shines in a dark place. The darkest thing known to humanity is the future. What is prophecy? Pre-written history. So in our hands is placed the prophecy of God, breathed into humanity by His own breath which illuminates the dark and dismal future.

God has shown His great care for His Word. Hundreds of years ago during the time of the Ptolemys they were trying to produce a library containing a copy of every book in the world. When after about forty-seven years of collection the librarian reported that they did not have a copy of the Jews' Scripture, it was decided to obtain it. After finding it to be written in Hebrew, seventy learned Jews were employed to translate it into Greek, the modern language of that day. This Septuagint translation, says Funk and Wagnalls' encyclopaedia, was used by Christ and the apostles.

Years afterward, when all the Bibles obtainable were destroyed, this old translation was found; and from it our King James or Authorized Version was translated.

Instead of the Bible growing old, passing out of date and becoming extinct, it is becoming more popular continually; and according to the latest authentic reports there are far more Bibles printed and distributed today than ever before. Though many times it has been exploded by unbelievers, it still bears its same comforting message and stands as the Word of God. Today as in all ages past the Bible stands preeminent, and as one writer has said: "There is no substitute for the Bible as an infallible guide to the nation and the individual. There are books and books, but the Bible is The Book; the only safe and sure 'guide to our feet and the light to our pathway.' A careful reading of the Bible and practicing of its precepts, together with a wise application of the principles therein given, will unerringly point the way to the proper solution of all the troubles of a disturbed world."—G. W. Rader in *The Canadian Watchman*.

There are approximately 30,000,000 Bibles sold throughout the world annually.

## THE BIBLE

By T. A. Drinkard

"All scripture is given by inspiration of God, and is profitable."—2 Timothy 3:16.

I REALIZE that this is one of the greatest subjects, if subject it be, which I could possibly select. For some time I have contemplated presenting a few thoughts thereon. You may not agree with me in my position, affirming its divine origin throughout.

The only way that I can face the unbelieving world with it is to affirm that it is the Word of God. Do you realize what it means to affirm this? Can you realize what it means to deny it? To me it is the height of human folly to criticise or exclude any part therefrom simply because it does not suit our line of thought.

Let me refer to a personal experience in life. While conducting a series of meetings in a certain state, a young man who thought he was firmly established as an infidel and skeptic offered two passages of scripture such as Matthew 2:19 and Matthew 14:3-12 that he believed conflicted. There is no contradiction at all.

Again, a very faithful defender of Mr. Russell's views contended that Mark 16:9-20 was spurious because authorities said it was untrue, although the real reason was that it did not suit their purpose. And there were those who declared that certain passages and chapters were spurious just for the reason they did not teach the human paternity of Jesus Christ.

So it goes! And when we go before the world, is it to affirm that the Bible is the Word of God or do we make reservations? Shall we in affirming that the Bible is the Word of God at the same time affirm that it is verbally inspired? How can we affirm it to be the Word of God and deny verbal inspiration? Can it be done? How? If it be the Word of God, is it not inspired? If inspired, are there any errors therein?

Possibly I may not measure up to what God's standard demands, but I have a deep reverence for the Bible without any additions or subtractions. You have no grounds to fight or oppose the skeptic for his opposition to Bible teaching if you practice the same principle of taking out whatever does not suit your views.

The cry, "Back to the Bible!" should be our guiding star. I have found no contradiction. I have found things which I did not and do not understand, but the trouble is with me—not with the Bible.

The skeptic asks, Is the Bible inspired of God? Can you deny it? Dare you? On your answer depends much. We may talk about what authorities say; and when we study some of their sayings, they are as fickle as the day dreams. When we consult these authors on a given subject and they disagree, which one shall we accept? Yes, "Back to the Bible" with full confidence and trust, abiding by its inspired teachings of divine truth.

# I AM A BIBLE

By Arlen Marsh

I AM A BIBLE. For almost a year I have lain here on this shelf, unused and forgotten. Dust covers my Morocco binding, begrimes my pages, and desecrates my perfection.

A year and three months ago I was purchased. My owners have their names in a church book, and they felt that they must have a Bible to keep up appearances. As if God ever cares about keeping up appearances! But they bought me for that avowed purpose. And then they promptly forgot me.

My history is a proud one to be humbled in so peremptory a fashion. I antedate the civilization of ancient Egypt. I antedate the flood. I even antedate creation. For I existed in the beginning in the mind of God. It has been man's privilege to write me at the dictation of my Author. It is man's privilege to read me now, but he does not avail himself of it.

I am one of two hundred books in my owner's little library. *Ivanhoe*, *The Encyclopaedia Britannica*, *Why We Behave Like Human Beings*, *Grand Hotel* are out in front. But I, who am the most important, lie dormant in my dusty cranny, hidden behind a set of the *World's Best Short Stories*.

All these would not exist had it not been for me. The art of printing was unknown to Europe until it was desired to place copies of me in the hands of all men. I understand that even now the Bible is the "best seller" of all time. Yet I wonder how many Bibles do their bit and how many are like me. My experience has made me pessimistic.

What's this? Ah, yes! The minister is to call, and I am being drawn from my confinement to find a resting place on the library table. After he has gone, I presume, I shall be sent back here once more. Alas! If only those who own me would take to heart the many denunciations of hypocrisy I contain!

Laws of the nation forbid the placing of anything but a Bible on the flag of the United States and say nothing shall be put upon the Book. Yet, see: I am set in the center of the table; a magazine and then a paper are piled over me. Their flag they will not desecrate; but I am only a Bible, made by God for the benefit of such as these, who, even as I say, love pleasure more than Him.

Gone are the days when men refuse to step upon stray scraps of paper in the fear that they conceal the name of God. Now they will not grant me, who hold in my possession His name a thousand times and more, who was written at His direct command, who represent Him, the courtesy and respect which are my due. Truly is this world awry. Truly is it without sign of balance. But then, I have a Bible's lot; and I should not complain.

I TOO, AM A BIBLE. My cover is torn, covered with the prints of sticky, dirty fingers. My pages, once of pristine whiteness, resemble the hands of a mechanic. My ribbon is in shreds; my back is broken from the effects of long, hard use; and my India paper is as tattered as though improperly deckle-edged.

Although superficial appearances would indicate a hardness of fate almost unparalleled, nevertheless my destiny has been fulfilled. For a Bible's purpose is to teach, and that I have done all my life.

I was sent as a gift to the one who owns me. He was a boy at the time—six years ago. I accompanied him to Sunday school and to young people's meeting all weeks but the ones he had diphtheria. Dust never had a chance to settle on me—I have been moved about too rapidly for that.

But I was not one to be negligently cast aside upon return from church. Quite the contrary. Often my owner has read me far into the night to establish to his own satisfaction the truth or error of something his teachers or his pastor had told him. In several instances, his study has enabled him to correct mistaken impressions others have held about what I teach.

My position is one of honor. He who owns me does not believe in keeping me hid so that none can see he has me. He is not ashamed to be seen carrying me on the street. In fact, he seems to be proud of the opportunity—the privilege, he says—of doing so. He makes no effort to conceal me beneath his coat, but rather carries me openly.

At home, I occupy a place on the desk. My owner needs me too frequently to want to have to go to a bookcase every time he wishes to read my teachings. And besides, he often refers to me when visitors come. Many a time he has proved his point with me when he disagreed with the uneducated opinions of some of those who have been here.

Whenever he goes traveling (and he does so at brief intervals), he takes me with him. The suitcase I was in was jarred off the rack of the coach in which we rode once, and the shock broke my back. And there are spots of ink on me from times he has been studying. But why should these things make any difference? I am doing my duty still.

Yes, I am fulfilling my destiny. Unlike many Bibles, who fall into careless and uninterested hands, I am able to teach one who owns me about the things God wants him to know. But he has to be willing to use me properly, or I should be like the other Books—a failure. Through him who studies me, I have succeeded in reaching many, indeed have claimed some for Jehovah. Undeniably a Bible's lot can be a happy one.

# THE HOLY SCRIPTURES

By George B. Alldridge

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

THE mind of every student of history should be actuated with a desire to imitate and conform his life to the noble example of godly characters with which the pages of history, both sacred and profane, teem.

James exhorts us to do this. You recall the well-known verse: “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.”—James 5:10.

We are all familiar with the biographies of many of the noble men and women who devoted their lives as missionaries in opening up that benighted land once called “Darkest Africa.” To my mind one of the greatest and noblest was Dr. David Livingstone whose body lies at rest in Westminster Abbey. What was the secret of his devotion and ministry on behalf of the black man? I answer, his marvelous knowledge of the Scriptures. When only a boy manipulating the intricacies of a cotton-weaving machine, with the Bible open before him he memorized the whole of the one hundred nineteenth Psalm! How did this godly man die? He died upon his knees while in prayer! How his whole life is summed up in these words: “Thy word is a lamp unto my feet, and a light unto my path.”—Psalm 119:105.

I often wonder, too, if the inspiration of Paul’s words to Timothy did not have something to do with Livingstone’s life. I will quote it. The very writing of it is music and inspiration to my soul. “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”—2 Timothy 3:15-17.

I am thinking of Voltaire and his prophecy that one hundred years following his demise a copy of the Scriptures could not be found except in a museum. Today the building in which he uttered this prophecy is being used constantly for the distribution of the Scriptures he so much despised and which has a larger circulation than any other book.

Let me quote again: “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; which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever.” Wonderful words!

To comment would mar the beauty and truth of these words.

I often chuckle to myself as I read the sobriquets attached to men. Every schoolboy has heard of William the Conqueror. At the mention of his name instantly the mind recalls Hastings and King Harold. How few recall the scene in St. Stephen’s church, Caen in Normandy, at his burial! Before he could be buried, sixty shillings were first paid for the grave. The grave proved too small, so they tried to force the casket in. It broke; a dreadful smell arose; the people hurried out into the air; and he was left alone, stench and all.

I mention this to prove to you how true God’s Word is: “Dust thou art, and unto dust shalt thou return”; “God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” Only one among earth’s billions lying in death never saw corruption, and His name is Jesus! Listen: “Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”—Acts 2:27.

If people would only read and study their Bibles, they would soon discover its authenticity and that actually the voice of God is speaking from its blessed pages. It speaks of three places, viz., heaven, earth, and hell. The record is, “The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men.”—Psalm 115:16.

Where is hell? Not where Dante in his *Divine Comedy* says it is; neither is it as Milton in his *Paradise Lost* proclaims it to be; neither can it be found nor located in any place where the various catechisms of Christendom would lead us to suppose; but it is to be found just where the Bible teaches it is and nowhere else.

I will quote from a book some people say is a beautiful allegory, *Jonah*. Now, since Jesus quoted from this book and said that it was a sign of the three days He was to spend in hell, I think we are on safe ground. It says, “I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.” Note that after “hell” is a marginal note, and what does that say? It says, “or, the grave.”

David was a very wise man, so knowing what would happen to his soul in hell after his death wrote about his belief concerning it while he was living. So listen to it and become wise: “For in death there is no remembrance of thee: in the grave who shall give thee thanks?”—Psalm 6:5.

David, being a skilful writer and also an able speaker, often gives us the same thought expressed in various styles.

So in another Psalm he says, "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" Anybody who has looked into the open grave cannot find a better word than "pit" for it.

I have heard evangelists warn sinners that if they did not accept their views of the gospel they would be cast into the "bottomless pit." Well, the Scriptures will not support this view. In Revelation there are seven references to this particular pit, and I find no sinners there.

The Bible teaches that at death the soul, that is, the whole being except breath or the spirit of life, goes to hell. Please read Joshua 11:11. A scripture often quoted to prove that men live after death is Ecclesiastes 12:6, 7. Well, if you believe it is your spirit which remains conscious and returns to God, then for companions you will have the classes described in Revelation 22:15. This is reprehensible, and everyone who believes it insults God to His face. God is the fountain of all life.

How plain God's Word makes it if you will but read and consider it! Listen to this: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust."—Psalm 104:29. To prove that it is life which is expressed by the word "spirit," I quote the next verse: "Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth."

The question may be asked, Why read the Scriptures? To make me religious? No; millions are in the world today who are very religious and yet never open the Bible. To make me a better man or woman? By reading the Scriptures daily, if your life puts in practice its precepts, it will surely make you a better man or woman. But the primary reason for scriptural reading is "to make you wise unto salvation through faith which is in Christ Jesus."

Is there any source of information whereby you can obtain the knowledge to answer Job's question: "If a man die, shall he live again?" I only know of one source, and Jesus Himself gives us the answer: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."—John 5:39, 40.

Sooner or later you and I will be placed in the same condition as William the Conqueror. Then who will release us from the thralldom of death? Only one has been granted this power. Jesus said Himself: "For as the Father hath life in himself; so hath he given to the Son to have life in himself."

Hence, then, we should value the Scriptures and "read, mark, and inwardly digest them," thanking God for raising up able men to instruct us as to the way by which we may obtain everlasting life.

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THE Church of God has nothing to fear from infidelity, atheism, or evolutionary teaching. Faithlessness and hypocrisy of Christians—these it is that help to make the cross of Christ foolishness to the world.—James A. Patrick in *The Cross of Christ*, July 12, 1929.

## THE BIBLE TRIUMPHANT

By Mrs. H. V. Reed

*The talented author of the following brief article was one of the most profound scholars of the past half century. She was the author of many learned works on the religions and literature of India and Persia, and was an able defender of the inspiration of God's Word.*

TO THOSE who are willing to investigate the claims of the Bible we desire to suggest the most tempting field of research that was ever presented to the mind of the student. We refer to the study of prophecy in connection with the record of the historian. This is a theme which can never become uninteresting; for the prophecies of the Old Testament point to the infallibility of God's Word with mathematical precision: they present the evidences of revelation so clearly that infidelity stands appalled before the rich development of truth.

The mighty walls of ancient kingdoms and the magnificent temples of antiquity are the monuments of God's eternal truth. One hundred sixty years before an enemy's foot ever entered Babylon the complete desolation of that *Lady of Kingdoms* was foretold by the inspired penman. At the time when she was the "glory of the Chaldees' excellency," when her mighty walls and brazen gates bade defiance to the united armies of the earth, even then the eye of the prophet looked down through the long aisles of the ages and in the clear light of inspiration read even the name of the man before whose mandates her glory should fade. So accurate are these predictions that the testimony of those who witnessed the desolate scene in after centuries appears like a repetition of the words of the prophet.

Read the eloquent description of the overthrow of Babylon as found in the language of Isaiah or the mournful wail of Jeremiah; then turn to the classic pages of Xenophon and Herodotus, and they will be found to be but the echoes.

In reference to the destruction of Jerusalem, the testimony of Josephus is a mere commentary on the predictions recorded in Leviticus and Deuteronomy. Read the prophecies concerning Samaria, Ammon, Moab, Idumea, Tyre, and Egypt. They are clothed in the glowing eloquence of Isaiah, Jeremiah, Ezekiel, Amos, and Micah. The burning words of ancient truth still gleam upon the sacred page, and the testimony of hundreds of modern travelers confirm their perfect accuracy.

The pages of the standard works in all our libraries record the literal fulfillment of these prophecies which were traced upon the sacred scroll in the distant ages of antiquity. Strabo and Rollin are witnesses for God. Even Gibbon, the highly gifted but infidel historian, unconsciously testifies in every volume to the truth of divine revelation. And Voltaire, in the account of his extensive travels, is also an unwilling witness to the veracity of the sacred writers. But we can only suggest this fascinating theme to the student, with the earnest desire that he will give it that attention which it so richly deserves.

## WHY DO MEN REJECT THE BIBLE?

*By W. J. Irvine, London, England*

OF MANY admirable addresses I have heard on the subject of "Higher Criticism and the Bible," I do not remember one which attempted to give reasons for the tendency of the human mind to reject divine revelation.

That such a tendency exists and has existed in every age, the Bible itself declares. Human documents, such as acts of Parliament, both ancient and modern, have from time to time furnished great lawyers matter for dissension; but this usually arose from want of clearness of language in expressing the objects or intention of the legislating body. The language used lacked lucidity. But no moral or mental barrier stood in the way of an honest interpretation and elucidation of the difficulty. I submit that the attitude of the natural man toward the Holy Scriptures of Truth is altogether different. It is not the language used, but the subject matter contained in it, that raises the difficulty and rouses opposition.

### RECEIVING AND UNDERSTANDING

ONE might ask at this point if the revelation of God contains matter beyond the power of man to receive. I do not say to understand; for surely the Infinite, who created all things, must, in revealing Himself to His finite creatures, expose purposes, power, and methods far beyond the comprehension of the greatest intellects. But power to receive does not involve nor imply full understanding, as might be illustrated by natural forces which baffle man's highest skill to grasp and explain. Yet he receives the fact of them and harnesses them to and for his use in spite of their mysteries.

I am of the belief that that portion of divine revelation which deals with what we term natural things can be received and partially understood by man, even in his fallen state. Indeed, the Mosaic account of creation puts less strain upon faith and intellect than do many theories advanced by so-called scientists. Therefore, that being so, we must look for some other reason than what lies in the intellectual sphere for the explanation of the tendency to reject the record of Genesis.

In pursuance of this inquiry we gain help from a reference to Romans 1:19-21: "Because that which may be known of God is manifest in (or to) them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Here we have the plain statement that something of God and His character as Creator was within the comprehension of man by the evidences afforded in the "clearly

seen" things, such as the sun, moon, and stars; that day and night showed His knowledge.

But man did not follow the light he had. An element other than mental inability intervened. It was spiritual and moral in its nature. Thanklessness and vanity of mind led to a darkened heart, and a supposed possession of wisdom made them fools. Their downgrades brought them to the immoral and shameless conditions described in our chapter. As the testimony of creation was rejected because of vain thinking on man's part, so the revelation contained in the Holy Scriptures is refused by men whose attitude toward God is unfriendly. Their estimation of their own unaided wisdom is a false one.

It must not be forgotten that the fall has left man at enmity with God. It predisposes him to resent anything which injures his pride or proves to him his helpless dependency. Further, it incapacitates his pristine faculties; and, with the indulgence of conceit and rebellion, a judicial blindness falls upon him which is a punishment for rejecting light. Though "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," I believe the preparation for that power to receive the spiritual lies in the meek acceptance of that portion of revelation which belongs to the natural.

As a lad I never had the least difficulty in receiving Genesis as a proper account of God's creation. I had not sufficient pride of intellect to reject it. And so it is with thousands and millions. And it is something foreign that comes in that makes them reject it.

As an unconverted person you can receive the account of the first chapter of Genesis. I believe the preparation for the power to receive the spiritual lies in the application of that power which we have of receiving the natural. "Through faith we understand that the worlds were framed by the word of God."—Hebrews 11:3. What hinders any man from obtaining that knowledge? Only mental pride. On what other principle could it be proved? No man saw it done. It is its own demonstration. Proud intellect is up against a barrier over which faith alone can lift it. Pride outrages logic and risks damnation rather than surrender. This brings us to consider the solemn words of Christ which may have a wider application and a deeper meaning than we have been wont to perceive:

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John 5:45-47.

Does this mean anything less than that man's attitude toward the five books of Moses determines his attitude toward Christ? Unregenerate men who had not the knowledge of God were openly condemned for not having believed Moses, whose writings contained so much of what they could not believe without the new birth. It is analagous to the word spoken by Christ to Nicodemus: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?"

It is a logical deduction that the acceptance of the di-

vine record containing earthly and typical things is a step toward receiving the power to become the sons of God by faith in Christ. It is equally logical that pride of heart leaves a man without the power to exercise faith in the larger spiritual revelation which has Christ for its center. In view of this, the evolutionist to whom the Scriptures are known stands on a spot where the rumblings of wrath might be heard were he not so deaf.

With these thoughts before us, what can be said of the man who declares that he is incapable of believing the Bible? We must think that his incapacity to receive the New Testament is the result of offering insult to the Old which he could believe. His impotence comes from the indulgence of ideas which are not indulged by all others of his fellow creatures and in the nature of things need not compel his subjection. "God be merciful to me a sinner," was called forth from a man whose vices were appalling; but his conceits and vanities were gone.

I feel quite sure that the Lord who said: "If any man will do his will, he shall know of the doctrine," never hid Himself from anyone but those who did not want Him.

Golgotha was the place of the skull, and thither we thankfully go when we are assured that His thoughts and His ways are not like ours. Better the empty skull and the new birth, better the honest confession that our thoughts are vain, but that Christ is the wisdom of God made over to us.

There is a plane of thought above the head and heart of the critics, a plane on resurrection ground. There the perfections of Christ and the perfections of the Word which proclaim Him fill the vision and satisfy the heart.

#### SPECKS IN THE PORRIDGE

THE critic is comparable to a sickly child who sits looking for specks in its porridge instead of eating it. He may be compared to the leper whose bald forehead proclaims him utterly unclean and condemned to a place outside the camp.

There are things hidden from all but priestly eyes. In handling the sacred vessels of the tabernacle, the Kohathites were to content themselves with bearing the covered holy things. Prying into the secret covered things of God would have meant death to them. "Aaron and his sons shall go in, and appoint them every one to his service and to his burden: but they shall not go in to see when the holy things are covered, lest they die."—Numbers 4:19, 20.

It is well to remember that at a critical moment in the testimony of our Lord, when beset by critics, He uttered the words:

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. . . . No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The knowledge of God is not the heritage of intellect nor of learning, but a revelation to babes. There is a sphere where only Spirit-born eyes can see—a spiritual

sphere. But that was not first which was spiritual, but that which was natural.

I declare it to be my belief that any natural man may honestly and sincerely receive the Mosaic account of creation, may receive the facts historically and otherwise recorded in the Old Testament Scriptures, and that the man who does not and will not receive it is never likely to receive spiritual vision and is likely to go down to the grave as a proud, obstinate sinner who knew better than his God.—*Moody Bible Monthly*.

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## SAFE ANCHORAGE

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*By Lottie E. Young*

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**D**ID you ever hear people say the Bible was a dull book which they could not understand? Preachers often see nodding heads in their congregations as they expound the Word of God! Even tried and true Christians have been known to go to sleep while reading it; and yet there are many, many incidents described in it which give "thrills" as genuine as any experienced by the "best seller" of nowadays. How vividly the cleansing of Naaman, the leper, is told in 2 Kings 5; while the story of the safe-keeping of the boy Joash and his being brought forth years later as the king of Judah shows how God did not allow the royal line of David to be broken in spite of a wickedly ambitious woman. Gideon with his little band won a great victory, through God, over the thousands of Midianites; and the adventures of David from his slaying of the giant Goliath as a boy all through the rest of his life should be the most interesting of reading for young and old.

Perhaps the most dramatic chapter in the New Testament is Acts 27, which begins, "And when it was determined that we should sail into Italy," and closes with the words, "And so it came to pass, that they escaped all safe to land." If we did not know that the writer, Luke, was a physician, we should think he was a man who thoroughly understood ships and shipping, as he so intimately tells of that stormy voyage which finally landed Paul in Italy and carried out God's promise to him that he should stand before Caesar.

Let us take a look at this ship, which was carrying a cargo of wheat, as well as Paul "and certain other prisoners," to Italy. The centurion, Julius, in charge of them unfortunately thought "when the south wind blew softly" that they could brave the open Mediterranean and reach a safe harbor. Even though we are accustomed to think of vessels nowadays as huge affairs, this boat could not have been very small, as we read there were two hundred seventy-six persons on board; but the tempestuous wind encountered was too strong for the boat, so it was driven out of its course. The storm continued for days; and as neither sun nor stars shone to guide the sailors (this was long before the invention of the compass), "all hope that we should be saved was now taken away." (over)



In this time of extreme danger do you not suppose Paul was constantly praying God to save them? One night he had an angelic visitor, who told him his request would be granted and all on board would be saved. Now he assumed authority, giving directions as to what should be done, and was obeyed. Soundings showed that they were in shallow water; so four anchors were cast into the sea which gripped solid earth, holding the boat steady, and then all "wished for the day."

Cannot we apply this stirring scene to the world of today? We are all journeying and surely are in the midst of stormy times. We have been warned not to do some things or evil would come; but we generally prefer to do as we please and are often tossed on the waves of doubt as to God's purpose in our lives. In the darkness can we hear the Father's voice, and are we telling others how they, too, can be saved from destruction; or are we thinking happiness can be bought with money and are not trusting God's unfathomable grace? Let us note how Paul stood out in the midst of heathen and declared his faith in the one God.

*Please turn to Page Fifteen*

## THE BIBLE IN AMERICAN LIFE

*Continued from Front Page*

built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books.

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us, it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired.

Surely what I am saying needs no proof; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind. You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always

been found in, and that have ever accompanied the study of, this book; this book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.

One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said: "Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations.

"By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?"

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no state had had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the state, in the long run, depends upon the righteousness of the citizen, so strongly laid down."

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking. This is not a small matter in an age when there is a tendency to read much that, even if not actually harmful on moral grounds, is yet injurious because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if he or she expects to see them become fitted to play the part of men and women in our world.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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

"SET YOUR AFFECTION ON THINGS ABOVE, NOT ON THINGS ON THE EARTH."

### FIRST STATE BEREAN SOCIETY

THE following, copied from the diary of the editor of THE RESTITUTION HERALD, appearing under the date of Sunday, August 14, 1898, will be of interest to Bereans everywhere, as it records the circumstances under which the first state Berean society was organized and how the name came to be adopted. The incidents given occurred on the camp ground at Marshalltown, Iowa, on the final day of the annual state conference of the Church of God.

"After the evening meeting the young people of the Church of God of the Faith of Abraham organized a union. The originator of the plan, Miss Hester Cummings" (now Mrs. Berry of Gladbrook, Iowa), "was elected state president; Oscar J. Marsh, vice president; and Miss Pauline Eychaner" (now the wife of Dr. J. M. Prime of Omaha), "treasurer." (The name of the young lady chosen for secretary is not given.)

"At the request of Mrs. C. C. Ramsey" (of Philadelphia, Pa., who was present at the conference with her husband, the latter a dearly loved old minister of the church), "I made a motion to name the union 'The Bereans.' It was finally named 'The Bereans of the Church of God.' It was after half past ten before this last meeting (of the annual conference) was brought to a close."

### ILLINOIS BEREAN REPORTS FOR DECEMBER

#### ROCKFORD

The Rockford Berean Society meets each Friday evening at 7:45 at 1904 North Main Street. The membership is nineteen; average weekly attendance is twelve. The interest is fair.  
Marjorie Mogle, Secretary.

#### OREGON

The Oregon Berean Society meets at the church on Sunday evening at 6:30. The membership is fourteen, and the average weekly attendance is fourteen.

Ruth Gesin, President.

#### DIXON

The Dixon Berean Society meets at the church each Wednesday evening at 7:30. The adult class membership is twelve; the average attendance seven. The senior class membership is twelve; average attendance eight. The in-

terest is good. The junior class membership is ten; average attendance nine. The interest is very good. The primary class membership is seven; average attendance five; and interest is good.

Alice Myers, Secretary.

Elizabeth Ford, State Secretary.

### SEARCHING THE SCRIPTURES

Are you searching the Scriptures, Bereans,  
As did the Bereans of old?

Do you love to study its precepts,  
And its wonderful beauties unfold?

Are you seeking the Word for instruction  
That will point to the pathway of life,  
That you may continue steadfastly  
Through happiness, sorrow, and strife?

Are you searching the Scriptures, Bereans,  
With your hearts overflowing with love?

Are you trying to practice its teachings  
For the sake of your Savior above?

Do you seek for its life-giving treasures,  
As though you were delving for gold?  
Do you praise its great Author in heaven,  
For each glittering gem you behold?

Are you searching the Scriptures, Bereans,  
With a heart that is longing for truth?

Are you willing and glad to receive it,  
While still you continue in youth?

May Jesus, the Savior, be with you,  
And teach you the truth day by day;

May He open your hearts to receive it,  
For His sake, I earnestly pray.

—G. Eldred Marsh in *Present Truth*, July, 1900.

Though thirty-three years have passed since its first appearance, the foregoing rhymed and rhythmic advice is still so apropos that all Bereans should read and remember it. An interesting fact about this admirable poem is that it was the first of the author's to be published.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"I am the living bread," said Jesus.*

## THE MEETING AT THE SEASHORE

"SAMUEL, Mother says we may go," called Esther gaily to her brother, who was out in the little olive grove with Father.

"Fine! I'll run over and ask Uncle James and Aunt Martha how soon they'll be going," answered Samuel.

"And I'll pack a lunch for you," teasingly responded Esther, "for you always get hungry, you know."

Spring was in the air, and a day along the seashore held a special charm for these two.

"How I wish Mother would go, too," sighed the boy, as hand in hand with Esther he skipped along the path ahead of their beloved uncle and aunt.

"You know she's too busy with the housework and the little ones," sympathetically responded the wise little Esther. "But it would do her much good."

"Why are all those people running toward the seashore?" queried Aunt Martha. For here and there on all sides they could see little groups of old and young and even little ones hastening along as though afraid of missing something.

"See the boat setting sail," Uncle James pointed out, "they seem to be watching it closely."

As they drew near to one group, they heard the women speak of Jesus, the great Teacher, and how anxious they were to hear more of Him.

"Oh," said Samuel, "let us follow them, and perhaps we may hear Him speak when He comes to shore, Uncle James."

"Very well, my boy." And the four joined the hurrying crowds, following along the shore and keeping the boat with its precious passenger in sight.

Jesus and His disciples, weary with long hours of preaching and healing, had hoped to anchor and find a restful spot where they could be alone for awhile. But ere they landed, many hundreds were waiting for them, with more coming in the distance.

Jesus, the Healer and Teacher, thought not for a moment of His own feelings, and having a great love and longing in His heart for these who seemed as sheep without a shepherd, began to speak to them of His Father's kingdom, of the time when all would be forgiven of their sins and healed of their sicknesses.

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."

With many such words of love and wisdom the kind and gentle Savior spoke to the listening people, until the sun began to sink behind the hills of Galilee. While He was resting for a few brief moments, the disciples came up, reminding Him that daylight was fading, that soon it would be dark, and the people were without food.

The Savior could not bear to send them away to their homes, hungry and weary, for His heart was filled with love for them. Had He not said He was the good Shepherd, and would a shepherd do thus with his sheep?

"Give ye them to eat," He instructed His disciples, who immediately asked if they should go to the village and buy bread for all that vast number. But the Savior told them to see if they could find anything to eat among the people.

The lad, Samuel, had been standing nearby listening to the Master, his forgotten lunch basket on his arm. Eagerly he proffered his tiny lunch, thinking perhaps others would do the same. To his wondering gaze he saw the disciples seat the people in groups upon the green grass.

Then Jesus, lifting His eyes to heaven, asked God's blessing upon Samuel's tiny lunch; and breaking the little loaves, He passed them to the disciples, and the disciples to the people.

"And they did all eat, and were filled," five thousand people, all from Samuel's tiny lunch. How glad he was he had not eaten it himself.

Walking home in the soft twilight, Uncle James, Aunt Martha, Esther, and Samuel were unusually quiet. When they had almost reached their own doorway, Samuel recalled the words of Jesus as He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"I'm going to tell Mother that," said the thoughtful boy.

### FOR YOUR SCRAPBOOK:

Copy the words across the top of the page; then write, "Lesson 11, The Meeting at the Seashore." Next find a picture of a young boy, if you can, and cut out of brown paper a small basket and paste it on his arm. Now draw the five loaves and two fishes. Remember, the loaves were something like our rolls, only about half an inch thick. Then draw twelve baskets and under them write, "Nothing was wasted"; underneath, Luke 9:43, first sentence.

# With Our Sunday Schools

LESSON 11. — March 12, 1933

## JESUS MINISTERING TO THE MULTITUDE

Mark 6:1-56

Devotional Reading: Isaiah 35:1, 2, 5-10

### GOLDEN TEXT

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20:28.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Ministering to the Multitude.

**Aim:** To lead the pupil to appreciate Jesus' interest in all our needs, both material and spiritual, and to believe in His ability to supply them.

**Basic Truth:** "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

**I. Jesus Provides Rest.** (V. 30-32.) Our Lord never fails to realize our weariness and our pain. It is impossible for Him to do so. It is a part of His nature to bear our "pain" as well as our "sin." (Cf. "Study of the Text," v. 34.) When His newly created apostles returned from the first missionary journey, He realized how tired they were and called them secretly to a place where they could enjoy peace and rest. As they needed both physical and spiritual refreshing, He provided an opportunity for both. He led them into the desert, and in the seclusion afforded there they could recover their strength of body while He brought inspiration to their hearts by revealing more of God's truth to them.

**II. Jesus Feels Our Suffering.** (V. 33, 34.) When the people recognized Jesus, they followed Him on foot around the borders of the lake in order that they might obtain relief from their sufferings. They had no one else to whom they could go. The priests, who should have instructed and comforted them, despised the common people and had nothing to give them had they been otherwise inclined. But Jesus, when He saw them, "was moved"—agitated—by their leaderless condition and had compassion on them. Jesus is always moved with the distresses of those who need His aid.

**III. Jesus Supplies Our Need.** (V. 35-44.) When He observed the needs of the people, the Master first took into consideration the means which the disciples could supply by their own power. What they could not provide, He gave to them by a wonderful miracle. Perhaps twice five thousand were fed on that occasion. No matter how great the task, how enormous the demand made upon those who serve Him, when they have exerted themselves to the utmost, whatever is lacking will be divinely supplied. To gain this result, however, we must give all we have and trust God fully for the rest.

#### PRACTICAL APPLICATIONS

Jesus was a real Friend. He was a Friend that "sticketh closer than a brother." He befriended the people in the hour of need. There were no preferences, for He was not a respecter of persons. He did not content Himself

with mere comfort, but He endeavored to remove the cause of the sorrow. He was always touched by the feelings of their infirmities. He loved them with a living love. He helped them with real help. Real Christianity seeks to emulate and to practice these real and true ideals of helpful friendship. A real Christian will do good unto all people.

Christ had a compassionate heart, a heart of love. On many occasions He was moved to tears as He beheld the helplessness of the people. They were as sheep without a shepherd. This "shepherdless" condition moved the Master to compassion, and He taught them the way to the sheepfold. No man can have a compassionate heart for the lost and forsaken sheep without teaching and telling them the way to safety and how to reach the sheepfold. Feed the sheep. They are purchased with the precious blood of Christ.

In multiplying the fishes and loaves and giving the hungry that were sitting at His feet to catch the few crumbs of truth that would fall from His lips the Master set a precedent. Those who have plenty must share with the more unfortunate and hungry if they are to practice those principles of Christ. Bearing one another's burdens in the name of the Lord is Christianity in practice. A man's life consists not of the things which he possesses, but of what he does and how he acts in relation to the Christ of God. Share in His name, and you will not lose your reward.—C. E. R.

#### THE GOLDEN TEXT

Seldom do we find Christ considering His own comfort. Once in a while we see Him trying to get away from the multitudes, seemingly for a little rest; but usually He was doing something for the benefit of those about Him. He stilled the waters, fed the hungry, washed the disciples' feet, and humbled Himself, and became obedient unto death, even the death of the cross.

His life was just as sweet to Him as ours is to us; but He considered not self, He did and gave for others. Truly great men of today are servants, not lords. Though Jesus was Lord, He did not use His authority in that way, but rather acted the part of a servant and ministered to His fellow men. Shall we follow His example?—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Jesus Ministering to Human Needs

Upon one occasion Jesus answered a question of His disciples by saying, "The Son of man is not come to destroy men's lives, but to save them."—Luke 9:56. This statement reveals the keynote of Christ's ministry; it dis-

plays His heart of love. He met human needs when He provided food in the wilderness; when He gave sight to the blind, hearing to the deaf, life to the dead, joy to the broken-hearted, forgiveness of sins to the conscience-stricken, hope to those seeking the Messiah. Perhaps the greatest human needs were charitable understanding and the opportunity to try again. These Jesus gave to the human race.

A woman taken in adultery was facing death under the Mosaic law. Jesus gave her hope and the opportunity to try again. How grateful she must have been to the Master to hear His kind words: "Neither do I condemn thee: go, and sin no more."—John 8:11. Jesus demonstrated that He came not "to destroy men's lives, but to save them."

The very human need of Peter was met by the Master in a way that saved that potentially great apostle for future service. Peter was weak and unable to stand persecution and temptation. Jesus knew his weakness and prayed for him. Peter denied his Master, but Jesus did not deny or forsake him. Peter responded to that faith of his Master, steeled his impulsive nature, became the stabilizer of the early church, and died a martyr's death. Jesus had believed in him, and he could not fail. Jesus has confidence in us and has prayed for our well-being. He has met our great human need for confidence bestowed. Can we fail?—H. A. S.

#### JUNIOR CLASS

**Topic:** Jesus Feeds the People.

Jesus had now come to His own country, Nazareth. He had sent out His disciples. He sent them by two's. They were to teach and preach, heal the sick, etc. Mark 6:1-13.

They had been gathered together again, and Jesus asked them to go with Him to take a rest. But there was no rest to be had, because the people followed them. They wanted to see and hear what Jesus would do and say.

When evening came, the disciples wanted to send the people away. Jesus said, "No, we must feed them." The disciples could not understand what He meant; so they said, "Shall we go and buy two hundred pennyworth of bread?"

Jesus said, "How many loaves have you?" They answered, "Five, and two fishes." Jesus ordered them to have all the people sit down. When they were seated, Jesus prayed to God; and from five loaves and two fishes He fed five thousand men.

When all had finished eating, they gathered up twelve basketfuls that were left. Was not Jesus kind to these people?—V. C. T.

# AMONG THE CHURCHES

## HOW WAS IT DONE?

Not long ago we read that the Grand Rapids ladies, despite the depression, had raised a neat sum of money. We wish we knew how they did it.

Ladies, won't you please write, "What We Did—and How We Did It," and thus lend a helping hand to some one else? Please.

Gen. Conference Exhibit Committee.

## RIPLEY, ILLINOIS

The members of the Church of God of Ripley surprised Mr. and Mrs. Loren Burnett and family Sunday, the 19th, at the home of Mrs. Burnett's parents, Mr. and Mrs. J. W. Cooper. The occasion celebrated their seventeenth wedding anniversary. At the noon hour an abundance of food was displayed and eaten in cafeteria style, the honored guests taking the lead while the others followed. After the dinner a very pleasant afternoon was spent in conversation and music. All departed at a late hour, wishing the Burnetts many happy returns of the day.

Sr. Cooper, who has been confined to her bed for a number of months, enjoyed the occasion immensely. Please pray that she may be restored to complete health.

Bro. and Sr. Densmore have returned from their visit in Kewanee to fill their well-established places in our church group.

There are some cases of flu among our members, Bro. Tommy Lewis, Fred Paisley, Sr. Lorene Fey, and little Reva Hetrick being afflicted at present. They are somewhat better.

Our services have all been well attended during the extreme cold weather, and we are very thankful. As we need the strength to labor in these trying times, it surely behooves us to be watching, for we know not the hour our Lord shall come to give life to all who love His appearing and look for Him. Let us all pray.

Tessa Laning, Sec.

## GRAND RAPIDS, MICHIGAN

The different church families have written a bundle of between 20 and 30 letters to Bro. John Floyd Ball who is spending a good many months in Sunshine Sanitarium. He opens one letter each day as long as the bundle lasts.

One of our Sunday school girls fell into a tub of boiling water and was critically burned; another broke her leg while playing. Sr. Doan is having to give up her activities for a time and recuperate, and Sr. Townsend spent a week in bed. These, together with sickness, difficulties, and worries of others make us long for the blessings that only the great Deliverer can bring. In the meantime the church is carrying on, endeavoring to help and encourage one another and to be faithfully laboring when Jesus comes.

F. E. Siple, Pastor.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Jos. H. Williams; Mrs. Jessie M. Shea; Jessie W. Donaldson; Grand Rapids Sunday School; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Leona Caples.

## CONTRIBUTIONS TO N. B. I.

Margaret M. Ellis	\$10.00
Blair, Nebraska Sunday School	.95
Total	\$10.95

## ONTARIO-NEW YORK

The following briefs are taken from the "Church of God Messenger" published by Pastor C. E. Randall in the interest of the congregations at Fonthill, Ont., and Niagara Falls, N. Y.

Beginning Sunday night, January 29, Bro. Randall has been holding Sunday evening services in Fenwick, Ont. He asks for the prayers of God's people on behalf of the new effort. We recall that some twenty-five years ago, Bro. F. L. Austin, then pastor at Fonthill, put on such an effort at Fenwick that resulted in much good, the fruitage of the work uniting with the Fonthill congregation, the two villages being but a few miles apart.

## TO OUR CONTRIBUTORS

Commendatory letters are pouring into the office from all parts of the country commenting on the strength and interest of the articles that have been appearing in our columns during the past few months, and The Herald wishes to take this opportunity of passing on to our splendid corps of writers the appreciation of our readers, which we feel is so much deserved.

The men and women who write for The Herald are addressing, according to conservative estimates of from three to four thousand thoughtful persons each week. It is a great privilege to be able to speak to so large a company of people of the things of God.

## BETWEEN YOU AND ME—

Bro. and Sr. Arthur Gilbey and family are spending the winter in the sunshine of Florida, at present being located at Orlando.

Bro. C. E. Randall, pastor of the Fonthill, Ont., Church of God, says in his last bulletin: "Jig-saw puzzles are the rage. They are quite characteristic of the times. It is a jig-saw age."

In our next issue D. G. Harvey brings to us a picture of "The Great Stampede." It is an unusual theme, handled in an unusual way. Watch for it.

Bro. J. Arthur Johnson of Sac City, Iowa, will hold services next Sunday, March 5, at Albert City, Iowa, at the home of Bro. and Sr. Frank Boyanovski.

We have an excellent article from the fluent pen of James A. Patrick, having to do with the resurrection, but we are withholding it for our special Easter number which will be devoted to the nature of man and the resurrection of the dead.

Quoting again from the "Church of God Messenger," Bro. Randall's interesting local bulletin: "The other day a man said to the editor, 'I am going to try and quit using tobacco.' I don't know if it is a sin, but it is a filthy habit.' Doesn't this define the whole matter of using tobacco in a very clear-cut way?"

Sr. Wm. Hanson of Grand Rapids, Mich., commenting on the articles on prophecy appearing so frequently in The Herald, says, "We are enjoying them very much. Prophecy and its fulfillment is our everyday diet here." What assurance and comfort the study of the prophetic Word provides to us all in these days of stress!

The attempt made upon the life of President Elect Roosevelt, which resulted in the serious injury of Mayor Cernak, serves to call attention again to the dangerous unrest that continually threatens the peace and security of the world. Nothing but the coming of the Prince of Peace can relieve the situation permanently.

Extras of this Bible Number will be sent out at 5¢ per copy as long as the supply lasts.

We are glad to be able to report that Sr. Mary A. Woodward who has been ill for so long a time at the home of her son, Bro. F. L. Austin in Chicago, is sufficiently recovered to be able to be up and about the house for short periods at a time.

We are glad to learn that Sr. Priscilla Clark, of the Fonthill, Ont., congregation, is recovering nicely from her recent fall. Sr. Clark is a daughter of our late Bro. Peter Bouk, founder of the Fonthill church, and one of the most beloved members of that local body.

The next special issue of The Restitution Herald, out on March 28, will probably be devoted to the Kingdom of God. Will our contributors please keep this splendid theme in mind that we may be able to present the mature thought of our most able writers on this vital subject to our readers in that issue.

The office and print shop are again busy getting out the new quarterly. This will be a most interesting and profitable series of lessons, continuing the study of the Gospel of Mark. Be sure to have your order in for sufficient copies to supply every member of your Sunday school. If you have not used the Truth Seekers' Quarterly yet, send for a sample. You will find this "Back-to-the-Bible" commentary of surprising value.

Sr. Chas. Stedman, Moorefield, Neb., asks us to inform the many friends who have written them since Bro. Stedman's illness, and whose prayers have been offered on their behalf, that she knows that God has heard and answered. While Bro. Stedman is still far from well, he is better than he has been, and both attribute his improvement to the grace of God. Recently they were able to attend services for the first time in more than a year. Throughout their period of special distress she says they have found great comfort and assurance in the promises of the Bible, and find by experience that God is just as good to His people today as He was when the old Book was written.

**HERALD RECEIPTS**

Helen Porter; Mrs. Charles Stedman; L. B. Boggs; Mrs. E. L. McDaniel; Anna E. Drew; George A. Waters; Mrs. C. P. Morgan; Alice Emerson; Mrs. F. M. Cawby; Harry Goekler; Alma Orr; Mrs. Chas. W. Sudbury; F. H. Knodle; Mrs. Dora Donahower; Robert McInturff; Theron Murphy; George Renner; Mrs. Sid Martin (for another); Mrs. M. A. Woodward (for others).

**HELPING FUND**

Alice Emerson \$1.00

**SERVICES AT ROCKFORD, ILLINOIS**

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**THE ALL-CONQUERING WORD**

THE following interesting excerpt is taken from the published report of a speech delivered by an Episcopal minister from Philadelphia, Dr. Tyng, before the American Bible Society, in the Broadway Tabernacle, New York, May 11, 1843. The emphasis the speaker placed on the literality of the coming kingdom of Christ is especially impressive. The clearness with which he states his views on the reality of that coming "glorious day" reveals the fact that devout and thoughtful Bible students were rejoicing in the "blessed hope" a hundred years ago even as we are today.

"The diffusion of the English Bible," said the clergyman, "is, beyond all doubt, the great means to which we are to look for the ushering in of that great day which all Christians await; and we trust that the time shall ere long come when that same Bible shall be received as the law of the nations. In that glorious day, when Christ Himself shall be their King,—(I fully believe in the personal reign of Christ here upon earth, when all nations shall meet to do Him homage, and all questions of divisions will be forgotten in the majesty of truth,)—the Bible itself will produce these effects—all else will be found to be but the single bell, or pomegranate upon the breasts of the priests, which, though they may faintly reflect the light which shines upon them, are after all, only the outward part of the man who wears them."—*American Millenarian*, 1843.

**SAFE ANCHORAGE**

*Continued from Page Ten*

We sometimes sing, "On Christ the solid Rock I stand; all other ground is shifting sand." Are we throwing "four anchors" down so they will hold on this "solid Rock"?

Each one of us may choose his particular anchors, but I think my first would be absolute faith in the Father and Son that the plan of salvation will be carried out to the most minute detail. My second anchor would be belief that the Bible is the Word of God and that all its promises and threats will be fulfilled. My third anchor is frequent communion with the Father, knowing His ear is ever open to the faintest whisper of His children and that prayers are always answered in the way He knows best. The fourth anchor would be a belief that though stormy days are with us God's Spirit will keep those who put their trust in Him "in the hollow of his hand." Earthly things are ever shifting, but spiritual things are unchanging. Are *your* anchors resting on immovable rock, or dragging in shifting sand?

Acts 27:29 says these tempest-tossed pilgrims "wished for the day." Hundreds of years have passed since then, but we are now earnestly wishing and praying that the greatest day earth has ever seen may soon come, when Jesus shall return and "the desert shall rejoice and blossom as the rose." Then the refrain of the old hymn, "We're home at last, home at last," will prove true.

# The Sunday School Teacher and the Bible

By Mary A. Gesin

FROM no greater authority than His own Word can the Sunday school teacher derive wisdom and strength in obeying the Father's injunction to "feed my lambs." God Himself has amply provided us with the materials necessary for our own work; and the methods laid down by the Master Teacher, His Son, are replete with suggestion, direction, and guidance.

The primary element necessary, as all teachers realize, is interest. There can be no learning without it. Surely a Book which has held sway over human hearts and minds for twenty centuries contains the qualities that appeal to human interest. Between its lids the full gamut of emotions is run—love and fear, courage and cowardice, loyalty and frailty.

Do your pupils enjoy history? No more graphic account of the rise and fall of nations can be found than that of the Hebrew nation and those nations interrelated with it.

Do they love poetry? The Psalms of David, the prophecies of Isaiah, the beatitudes of Jesus—all are couched in words of such beauty and simplicity they have never been surpassed nor even equaled.

Is it biography that inspires your students to nobler deeds? The humble Nazarene, whose character and beauty of life shine out undimmed through the ages, is supremely the One to choose as their Ideal. And following along after Him, where can you find biography more charged with power to arrest attention and inspire imitation than that of Joseph, David, Daniel, Moses, Ruth, Esther, and countless others?

Add to all of this the fact that in the Bible is found the gospel, the power of God to transform human hearts from the crumbling clay of weakness and sinful desire to citadels of truth and righteousness; and where else should we as Sunday school teachers turn for guidance?

Perhaps a brief glimpse into the methods of the Master Teacher may be helpful. Did He desire to impress a lesson in humility on His ambitious disciples? He "called a little child unto Him, and set him in the midst of them" (Matthew 18:1-6)—the most practical object lesson conceivable.

Designing to convey to us the spirit of charity and forgiveness toward the lowliest and most needy of God's creatures, He met the accusation of the arrogant Pharisees, after receiving sinners and eating with them, with the simple parable of the lost sheep (Luke 15:1-7).

Precept, parable, and example, all are filled with the truth that Jesus desired to teach, because they were given in terms that were intelligible and that found a point of

contact in the lives of His hearers. And this it is well for us as teachers of His Word to imitate. In no better way can we drive an opening wedge into the lives of those under our instruction.

The work of the teacher, though sometimes filled with disheartening results because of lack of wisdom and vision on the part of the teacher or due to environment surrounding the pupil which cannot be entirely altered, is nevertheless rewarded with ample remuneration if in the life of only one is witnessed the miracle of the saving power of God's love. And while we, as teachers, ponder over the precepts of our Textbook and meditate upon its meanings, our own lives should grow more and more like unto that of the great Pattern which we lay down for our pupils to copy, until at last "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."—Ephesians 4:13.

In no more fitting words can we express our plea for aid and our gratitude for opportunity than in the words of "The Teacher's Prayer," by Carrie Hayward:

"Prepare my heart, dear Lord,  
To search Thy written Word.  
Oh, may Thy Spirit's light reveal  
To me Thy wise, Thy sovereign will.  
Deeply upon my mind impress  
Thy law of truth and righteousness.

"But, Lord, 'tis not enough  
Alone to know Thy truth.  
Help me to do, as well as know,  
That I may in Thy image grow.  
Not only in my mind impart,  
But stamp Thy law upon my heart.

"And if Thou callest me, Lord,  
To teach Thy blessed Word,  
Give Thou the wisdom that I need.  
Lead me, if Thou wouldst have me lead.  
Touch Thou my lips with hallowed fire,  
That I may other souls inspire.

"Not I, but Christ! Be this  
My strength, my righteousness.  
In glad obedience to Thy will  
May I each sacred trust fulfill.  
This my one aim as days go by;  
My Lord alone to glorify!"

# THE RESTITUTION HERALD

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## If Not Technocracy—Then What?

By Norman John McLeod

THE Apostle Paul writing to the Galatians has set down one of the greatest maxims of all times: "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. And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Galatians 6:7-9.

God has set these things as His unalterable law. The fruit of man's evil nature is always distress. But man throughout the ages has tried to sow thorns and get grapes therefrom; to plant thistles and pluck figs. Such is the nature of the world's newest thing, *technocracy*. It is the latest attempt to overthrow the words of the Apostle from the mouth of God.

In the present day, just as in the past, men are reaping the rewards of their evil ways. The imagination of man's heart, we are told in Genesis, is evil from his youth up. But occasionally some have risen above the level of evil imaginations and have dreamed of a world wherein dwelleth righteousness. The better things of life come only after the suffering.

Men have sown the wind for years, and then wonder why, in the words of *Poor Richard's Almanac*, they are reaping the whirlwind. They have wasted their substance in riotous living, and are now eating the husks as their reward. Many of us have sat down to meditate (we have plenty of time in these days of unemployment) and have thought upon the opportunity that was missed to spend that dollar that was trusted to our care in a more worthy fashion. How large loom those sums of money that we spent some years ago on the things which now seem the greatest of luxuries. If we only had that money now, how far it would go toward the things of necessity that now we want.

But that day is gone forever. We are faced with terrifying realities. We are as the drunken man who awakes in the morning and wonders at his profligacy of the night

before. Or as the sleep walker who is astonished to find the things he has done in his sleep. How can we make amends for the things done amiss? Is it too late to reform? Men all about us are losing their heads for fear. Riots, strikes, crimes, monstrous blasphemies, evictions, bankruptcies, violence, and counter-violence vie with each other to win the most prominent place on the front pages of the newspapers. The wiseacres are thrown into a panic. Why should all this be? Banks fail, mortgages are foreclosed, whole communities are plunged into want and degradation.

The capitalist says that the machine has been thrown out of order because of excessive competition; he recommends monopoly. The farmer says there is too much production; he recommends that the government buy his surplus product. The laborer says there is too much mechanization of industry; he recommends a new social and political order. For centuries these cries, these voices have been babbling in our ears, until we are beside ourselves. We utter new jargons about prices, war debts, unemployment and business cycles. But little is known even by the wisest what will be the outcome.

Let us patch up our civilization, says the rich man, for it is the best that we have. But the poor man, tired of waiting on airy promises, feels that he cannot starve long enough to see that time of blessing come in. So the conservatives set themselves to survey this broad land of ours to see how long it will be and how the remedies of time and change are progressing. We cannot tell how long this frightful season of want will last; for the schools are inefficient, the church has shirked its duty, the police are corrupt, the rich grind the poor, the poor defy the authorities, and all alike forget God. But, the hungry man says, we will not starve in the midst of plenty, give us to eat.

In the midst of all this confusion, when the nation is torn by strife, nay, when the world itself seems up-side-down, comes a voice across the noise that says, "We have found the remedy!" What is the matter? The machine!

*Please turn to Page Nine*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

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Paul C. Johnson, Associate Editor

*"Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matthew 13:17.*

## The Editor's Prayer

Dear Father, send Thy blessings now  
Upon us, as we humbly bow,  
To Thee and pray.  
Forgive our sins; and lead us still,  
To ever do Thy righteous will,  
From day to day.

When Death's dark shadows o'er us creep,  
Enfolding us in mystic sleep,  
Come closer then.  
In Jesus' name, and for His sake,  
Grant Thou the prayer we humbly make,  
Dear Lord. Amen.

## What Shall We Do?

THERE is always something that man must do! It could not be otherwise, for he was created for no other purpose than to do the will of Him who gave him being. Doing is the one object of his life. In response to an obvious need—for "there was not a man to till the ground"—the Lord God formed man and placed him in the garden "to dress it and to keep it."

The doing that God requires may be either that of the mind, the heart, or the hand; but whatever it is, it is action, definite, positive, and willing action, that God demands.

If it is knowledge that God wishes us to possess, He does not force it upon our consciousness against our wills, but commands us through His Son to "search the scriptures," further admonishing us by the Apostle to "continue" in the things which we have learned and to earnestly "contend" for them.

If it is faith that God is asking us to exercise, it must be made a matter of demonstration before it becomes acceptable to Him. Addressing Himself to Abraham, Jehovah emphasized the vital importance of faith's being *active*, rather than *passive*, by taking a solemn oath: "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 the heaven. . ."—Genesis

22:16, 17. Referring to this impressive utterance of the Lord, James asks, "Seest thou how faith wrought with his works, and by works was faith made perfect?"

If it is a material service that God requires, it must be performed with scrupulous regard for the divine requirements laid down: "As Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed thee in the mount."—Hebrews 8:5.

When it comes to the question of supreme importance voiced by the repentant Jews on the day of Pentecost, "*What shall we do?*" it is expedient that we should most thoughtfully consider the answer made by Peter, and, further, observe how closely his answer followed the outline of conditions on which salvation depends as given by "the author and finisher of our faith" in the great commission.

First, we should notice the force of a singular omission on the part of the Apostle in his response to the question of the Jews. He does not employ the word *faith!* He does not fail, however, to emphasize the necessity of faith in the strongest manner possible. Actions are always more impressive than words, and so he cries, "*Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins.*"—Acts 2:38. Repentance, a turning away from sin, and baptism are actions; but they are wholly based on faith, they are actions which would not be performed in the absence of faith. They thus become confessions or evidences of faith.

Throughout the record of God's dealings with men He has always insisted that those who serve Him must do so through faith. In other words, that their service must be the fruitage of their faith in Him. Faith is not an end, but the means to an end. God has many great tasks to perform. He created man to perform those tasks, just as He created angels to accomplish other necessary works (Hebrews 1:14). Faith is the only foundation upon which satisfactory service can be built. We must believe that God is, that His ways are best, and that He is a rewarder of all who diligently seek Him, before we can render that perfect, unquestionable obedience that will enable us to carry out God's purposes completely, both in this life and in the life to come. The first evidence of the awakening of such a faith is indicated by repentance followed by baptism, as required by Peter on the day of Pentecost, and by our Lord in the great commission.

# THE WRATH OF GOD

By Samuel E. Haney

*"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Genesis 19:17.*

PROFESSING Christians, failing to see the applicability of this text to the human race's present chaotic and disruptive state, are making but little, if any, effectual use of their Bibles beyond an occasional perfunctory reading. Johnny's method of saying his bedtime prayer reminds us of many grown-ups' cursory reading of the Scriptures. The lad kept a copy of the Lord's prayer under the bed mattress. He would hold it aloft, saying, "Lord, these are my sentiments."

Sodom and Gomorrah constitute a typical similitude of lewdness in its most licentious form and are elsewhere in the Bible antityped by God's menacing devastating wrath, thus, "For if God did not spare angels who had sinned, but committed them to pits of the nether gloom to Tartarus, reserved them under punishment for doom: if he did not spare the ancient world but kept Noah, the herald of righteousness, safe with seven others, when he let loose the deluge on the world of impious men: if he reduced the cities of Sodom and Gomorrah to ashes when he sentenced them to devastation, and thus gave the impious an example of what was in store for them, but rescued righteous Lot who was sore burdened by the immoral behavior of the lawless (for when that righteous man resided among them, by what he saw and heard his righteous soul was vexed day after day with their unlawful doings)."—2 Peter 2:4-8, Moffatt.

To prove that the present chaotic and irreconcilable state of humanity, under the biblical word "Babylon," is now incipiently antityping our text and its immediate contexts, please read the thirteenth chapter of Isaiah down to verse 17. The writer cites verses 17, 18, and 19 as follows: "Against them I raise up the Medes and Elamites, who care not for silver, nor gloat over gold; but, bow and spear in hand, fearful, ferocious, young men they cut to pieces, maids they massacre, a child they never spare, on babes they have no mercy. So shall Babylon, the splendour of empires, the proud glory of the Chaldeans, fare as Sodom and Gomorrah fared when God overthrew them."—Moffatt.

"Babylon" figuratively means luxury, vice, depravity,

gross immorality, a place of captivity. At this point read Romans 1:24-32 and get the connecting links between type and antitype, the world's ancient and present state of licentiousness. God's children should have no difficulty in recognizing the accuracy of this definition and Paul's concurrent comments; also, the indictment implied of the unregenerate race; and, also, a purport of an antitype of God's sentiment of Noah and Lot's days when "it grieved Yahweh that He had made man," and when He declared, "I must wipe man whom I created from off the face of the ground."—Gen. 6:6, 7, Rotherham.

Man has a mistaken idea of the leniency of God. Jesus, referring to the deluge and the destruction wrought in the plain, said God "destroyed them *all* . . . Even thus shall it be in the day when the Son of man is revealed."—Luke 17:26-30. With most Christians this little "all" is virtually negligible, though they will correctly insist that the auxiliary verb "must" in John 3:7 is indispensable; that the use of "either," "may," or "can" would disrupt God's plan of salvation. Let us be impartial. No one has a right to tamper with God's mandates in defense of man's puny, finite plans.

Jesus' arraignment and sentence concerning Israel (Matthew 23) is pertinent, particularly verse

36: "Verily I say unto you, All these things shall come upon this generation." Does this fiat prophecy apply exclusively to the epoch during which it was spoken? No; for the reason that fallen man, by not profiting from his experience and observation, invariably duplicates his folly in succeeding generations. This prophecy is both retrospective and prospective.

The sins preceding Noah's generation climaxed in the destruction of the unregenerate race because of its jocularly ignoring the admonition of Noah, "a preacher of righteousness," whose futile warnings by precept and example "condemned the world."—2 Peter 2:5; Hebrews 11:7. Christians unable to see that this very state of affairs now obtains and that Jesus' words to His rejecters nineteen hundred years ago, namely, "All these things shall come upon this generation," apply to our (over)

## Zion's Watchmen

Let Zion's watchmen all awake,  
And take th' alarm they give;  
Now let them from the mouth of God  
Their solemn charge receive.

'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
And filled a Savior's hands.

As shepherds o'er the flock of God  
They watch and teach and pray;  
With faithful hands they guard and guide  
Until the close of day.

May they that Jesus, whom they preach,  
Their own Redeemer see;  
And watch Thou ever o'er their souls,  
That they may watch for Thee.  
—Philip Doddridge and G. E. M.

generation, also, should be pitied.

For nineteen hundred years prior to Calvary, God, through His prophets, strove as a schoolmaster (Galatians 3:23-25) to prepare Israel to meet its Messiah. The law and the prophecies were read regularly in the synagogues. And yet, "he came to his own, and his own received him not" ("did not welcome him," Moffatt).—John 1:11.

For about nineteen hundred years this side of Calvary, God, through His Son and the Holy Spirit, has been dealing with a "whosoever will" class no longer restricted to fleshly Israel, striving this time to prepare spiritual Israel, the "Israelites indeed," to meet their Redeemer at His return, which, from every angle viewed, is about due. One of many evidences is, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24:14. This has been done.

God by His Spirit is now pleading with His children as He did by His messengers with Lot and his family: "Haste thee, escape thither; for I cannot do any thing till thou be come thither."—Genesis 19:22. God's present plea is, "Wherefore come out from among them (the unregenerate doomed world), and be ye separate, saith the Lord, and touch not the unclean thing (under the sway of the devil); and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Corinthians 6:17, 18. Yes, God pleads, "My son, give me (not the god of this world) thine heart, and let thine eyes observe my ways."—Proverbs 23:26.

The enemy of life is using all manner of means these days to hold God's children in "Babylon." Notice how the heavenly messengers had to hasten Lot, his wife, and his daughters. They even had to lay hold upon their hands and force them to escape for their lives, to escape to the mountain lest they be consumed. Genesis 19:15-17. Brethren, are we not seeing these very things in various ways being re-acted?

Were professing Christians to stand aloof from the filthy spiritual miasma of this world in its diversified manifestations, they would get a vision of a greater mountain than the "mountain" of our text, namely, the glorious kingdom of God wherein dwelleth righteousness, where "the unclean shall not pass over."—Isaiah 35:8-10.

To triumph in this battle we must let the interests of God and His kingdom rise in our affection just as much above our own interest as their real value is greater. But there is a hard way and an easy way of getting into God's kingdom; and about one in a thousand prefer the easy way. Jocularly speaking, this reminds us of a man's preferring the use of a greased pole to climb up into heaven instead of Jacob's ladder. Let us keep in mind that God will arise "to judgment, to save all the meek of the earth" (Psalm 76:9; Matthew 5:5), a class of people the world usually calls slightly demented.

—o—

A writer should endeavor to glean in fields which other gleaners may have passed by.—George B. Alldridge.

## THE GOSPEL OF CHRIST

By J. G. Haupt

**B**EGINNING with Moses and Joshua at the opening of the Old Testament and continuing through the Bible, Jewish writers have given us a continuous series of references to the Messiah, the Christ, the only begotten Son of God.

The prophets especially, both the major and the minor, speak knowingly and in urgent terms of the Messiah of God. The latter part of the Old Testament has very much to say upon this theme. Before the Messiah was born, the Jewish people were in interested expectancy. That the Messiah did not come in the manner that the leading Israelites expected Him was not the fault of the heavenly Father.

The gospel of the Christ, of the Messiah, is a leading topic in all parts of the New Testament. Do not overlook the fact that every writer of the books of the New Testament was a Jew. Several of them were as well trained by education as the best writers of the Old Testament. The remainder show by the style of their writings that spiritual insight, qualities of the mind, and industry overcame all lack of school training.

The gospel of Christ makes it plain that God retained the name of His church. God's church, the church of God, is the only name of the church after the day of Pentecost, when the church was instituted. Beginning at Antioch in the early part of this period, all believers, all disciples, were called Christians. This name of "Christians" for all members of the church has continued to the present day.

All other names of churches have been adopted by members since the Bible books were written. While believers were called Christians in Bible times, the name Christian church is never found. In his epistle to the Romans the Apostle Paul mentions the fact that the churches of Christ, the Christians whom he had visited in his missionary tours, brought greetings to the church at the seat of the Roman government with which he was now to be associated. Each of these churches of Christ, of Christians, was a church of God.

The gospel of Christ is preeminently the gospel of the resurrection, the gospel of the kingdom of Christ, the kingdom of God, the kingdom of heaven. The Christ was Prophet and Teacher until His ascension. The Bible states that He is now at the right hand of the Father as the Christians' High Priest. He is to return to earth as King when those who have put their trust in the Messiah are to rise from the state of death. Of that day knows no man, not even the angels of heaven. Only the Father, who dwells in heaven, knows the day and the hour. Blessed are they who have part in the first resurrection. None of them shall experience the second death. They shall reign with Christ.

I must leave Galatians 3:8 and the double curse pronounced upon all who preach or teach any false gospel for another paper.

# THE COMING AGE

By George B. Alldridge

*“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”—Matthew 13:10, 11.*

THE other morning I read in the news that a student only sixteen years old committed suicide. This cryptic note he wrote: “Life is a mystery.”

Last Sunday morning in Sunday school Brother Lyon asked the class this question, “Would any of us care to have our lives known from childhood unto the present moment exactly as God sees them?” I noted that none of us answered in the affirmative.

Dr. Joseph Collins has written a series of remarkable books. The one I like best is *The Doctor Looks at Life and Death*. I feel the doctor will pardon me if I quote a few excerpts which bear directly upon the text quoted at the head of this article.

“To play the game of life skillfully, one must have knowledge. Some people are born with knowledge. It is called horse-sense. Most people have to acquire it and at best acquisition of it is difficult. There is so much misinformation floating about everywhere.

“It is particularly knowledge of ourselves that is needed. Why we are what we are, why we think and act as we do. If people were to tell the truth about themselves, their thoughts, inclinations, indulgences, and inhibitions, esteem for our fellows and likely our self-esteem would get a severe jolt. . .

“Were Mr. G. Bernard Shaw to tell us his day dreams and his night dreams, his thoughts away from reality; were he to chart his instructive and affective pathways, and stick colored pins in them to indicate how far he permitted himself to go and why he went no further; were he to lay his conflicts on the table with an explanation of the way they were created; his name would be known as long as civilization lasts.

“I am not suggesting that it would be for the welfare of the world were men to lay bare their true natures, to be openly what they are privily, to speak as they really think, to act in keeping with motivation; for it would mean the destruction of the ideal in human life and of all its amenities. I mean that we should seek to learn the truth about ourselves, that truth which shall make us free, before we think of revealing it to others.

“Then, it is a question of expediency, taste and discernment how much of it we may impart to others. We lie about ourselves to others, and that is easily explained and forgivable. We lie to ourselves, and that is infinitely more dangerous. We do it consciously and unconsciously; we pretend to be something we are not, we speak of one an-

other quite differently in presence and in absence and we are fearful that we shall be unmasked.

“Organized conventionalism and organized religion are in a large measure responsible for our hypocrisy and fear. The World War gave them both hard blows. It showed up the habitual falsity in which men love to live.

“We shall never rid ourselves of hypocrisy, fear, falsehood, bigotry and prejudice as long as we continue to assert that we are Christians. We are nominal, not actual Christians. We are Christians with our mouths, not with our hearts; in the light, but not in the dark.

“Of the one hundred twenty millions of human beings in this country, there is probably not one who conforms his thought and conduct to the teaching of Christ. Were there one who did, he would be deprived of his liberty by his family, ridiculed by the community and considered a fool and a coward by his friends. It is impossible for one to do what Christ said he must do in order that he shall be saved after the spirit forsakes the body, and have the respect of his fellow man.

“That which Christianity demands is impossible for the vast majority of human beings. Had St. Francis of Assisi not lived Nietzsche’s verdict, ‘There has never been but one Christian and He died on the cross,’ would be in keeping with the evidence.”

Some time ago I attended the obsequies of a man who in life acquired a large fortune. He lacked all which may be considered culture, for his whole life was devoted to making money.

I overheard two men in conversation. They were well-groomed and had every appearance of refinement. Their conversation consisted of how much the deceased had left.

They expressed exactly the spirit of this world. Paul in writing to Timothy said, “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

The world feels the need of a dictator. But where will you find him? In Italy? Nay, Mussolini cannot fill the bill. In Russia? Worse still. In Germany? Hitler has proved that he is not competent. Japan? Yes, if he is permitted to use bombing machines and murder innocent women and children. America? Then under him lawlessness would increase. Great Britain? No, selfishness must not prevail. France? Impossible; nationalism must cease,

for that largely causes all wars. Then where shall we go?

Tell me what kind of a dictator you want. • This is the one I have in mind: His name is Jesus.

Do you remember what Henry Drummond said about Him? Well, here it is: "The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, there is no happiness in having, or in getting, but only in giving. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and service to others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive."

Oh, if people would only read their Bibles and get God's thought! He tells us just the kind of a dictator He, for six thousand years, has been seeking.

I worship and thank Him because He has found Him. Yes, and over seven hundred years before the Dictator was born, He gave a beautiful description of His character. Now I am going to quote all of it and see if any man of the world's wonderful men meet these requirements:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah 11:1-5.

Paul says, "That in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Ephesians 1:10.

Do you not see the significance of Jesus' teaching His disciples how to pray and what to pray for? "Thy kingdom come; thy will be done in earth, as it is in heaven." Very good, if, as Paul says, Christ is to gather together in one all things, both which are in heaven, and which are on earth. Then the same condition will prevail upon earth as there is in heaven.

It is a remarkable fact that all creeds throughout Christendom use this prayer. Hence, then, when all appear before the judgment seat of Christ, what excuse can be offered? You pray daily for His return; and when He comes, you will not receive Him. So you see why He said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12:37. So, if you do not believe that Jesus is going to bring heavenly conditions to this earth when He comes, then in the spirit of all consistency quit praying for it.

## THE THREE S's

By Lottie E. Young

WHEN I was a girl, I used to love to look through a prism and see the brilliant colors, red, orange, yellow, green, blue, indigo, violet, which came through it when the sun shone upon it. When Jesus Christ was upon the earth, He said, "I am the light of the world," and He is also the Sun of Righteousness. None of us can be all that Jesus is, shining with a pure white light, but we can each have our place; and so this light is broken up into many different colors as it passes through the lives of His followers. Some make a greater showing than others, but each one of us is a part of Him if we shine with His light. He does not want us to try to be something that we are not, but to be that part of Himself that He has given us to be.

Every Christian should be a candle shining in this dark world. In our natural state we are unlighted candles, but a thousand unlighted candles in a dark room would not make the room light. It is only when we have received Christ in our lives that we begin to shine; and the more of His Spirit we have, the brighter we will shine. We are to keep the wick trimmed so that the flame will be seen by all, and we are to keep the windows of our life clean so that the beams may pour out without hindrance.

Then each one of us in his own place and in his own way must give light to other lives and make the one little spot in this world that is closest about him brighter and happier by what he may say and do. We may not be great lamps influencing thousands of people; but we can all be lighted candles, each ready to shine, "you in your small corner, and I in mine."

Did you ever think how many important words there are in the Bible which begin with the letter *s*? Some of them are "Saviour," "salvation," "sacrifice," while others are "Satan," "sin," "suffering." Then there are three which should enter into the life of every true Christian who wants to carry out the golden rule:

If we read 2 Corinthians 8:5, we shall see the early Christians in the Macedonian churches gave first themselves to God. We all acknowledge God as our Creator and Jesus Christ as our Savior; but are we ready to carry out the words of the hymn, "None of self and all of Thee," and give ourselves so whole-heartedly to Them that the desire to please Them is uppermost in our lives? Happy is the one who can say, "Yes," to this question. Big "I" fills a large place in our lives; but if *self* is given to God, it is following closely in the footsteps of Jesus, who said, "I do always those things that are pleasing to him."

Another *s* we should consider is *service*. If we belong to God, how can we best serve Him? The Bible says we must love the Lord with all our heart, mind, soul, and strength, and our neighbor as ourselves; so the best way to show our love for God is by helping our fellow men in every way possible. How are we going to do it? First, we should strive to point them to the Lamb of God and inter-

est them in the study of the Bible (not just reading with the eyes, but thinking at the same time of the meaning), the work of the church, Berean society, Sunday school, and prayer meeting. But how about visiting those who are not able to get out, reading to the blind, carrying little luxuries to the sick, praying with all, ever remembering the words of Jesus, "Inasmuch as ye did it unto the least of these, ye have done it unto me"? The following incident speaks for itself:

"You have had a visitor from the church, I hear," remarked one who called on an old invalid lady. "I suppose she brought you a tract, read the Bible to you, asked you to be sure to come to church next Sunday, and then said good-bye."

"No," answered the old lady, "she did not bring me a tract, but she brought an egg and boiled it for me. She stirred up the fire, drew the blinds to let in the sunshine, and put some wild flowers on the table. She made tea for both from a little package she brought, and purposely forgot to take the rest away. No, she didn't read the Bible to me; but I could read the Bible in her, for she was, I am sure, what the preacher called a living epistle. I could read the Bible in her without my spectacles."

This is true *service*.

One of the most inspiring parts of the Bible is in Exodus, which tells of gifts for the tabernacle being made. We read about the "willing hearted" men and women who brought the treasures of gold, silver, and precious stones for the adornment of God's house in such quantities that the word went forth, "The people bring much more than enough for the service of the work. So the people were restrained from giving." This was genuine sacrifice, for their ornaments could never be replaced; but their hearts were so full of thankfulness to the Father for His watchful care that they rejoiced in giving, and that is what He wants us to do now.

"Having food and raiment, let us therewith be content" satisfied the Christians in the days of the Apostle Paul. What would he have thought of the "necessities" of present-day Christians before they set aside the Lord's portion! If all practiced tithing, how much of the coaxing and pleading for gifts with which to carry on God's work would be avoided! Our Father has blessed us with hands and feet, eyes and ears, fingers to work for Him, and feet to walk for Him. Let us give Him of our *substance* so earned, and believe God loves a cheerful giver in the one who is His helper.

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The value of all the gold in the world is estimated at \$10,847,801,000. And all this, plus all undiscovered, belongs to our heavenly Father: "The silver is mine, and the gold is mine, saith the Lord of hosts."—Haggai 2:8. He also informs us that, "the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb."—Psalm 19:9, 10.—S. E. Haney.

## AN INCREDIBLE BOOK

"Why should it be thought a thing incredible . . .?"  
—Acts 26:8.

PAUL asked this question concerning the resurrection of the dead. He asked it of cultured and enlightened men of the world, who gave him no answer to his question. The fact is, it was incredible to them—past all believing—a thing so altogether unheard-of in the history of the human race that to believe it would be to believe the unbelievable. It was contrary to all experience, and so altogether unlikely as to be "impossible."

All this is equally true of every other doctrine of Christianity. It is all incredible, unheard-of, unprecedented, unique. All the teaching of the Word of God is inexplicable, astonishing, and contrary to all normal ideas. To ask an ordinary man to believe it is to ask the impossible.

In fact, the Bible is full of incredible things. It is *all* incredible from first to last. Yet millions have believed the unbelievable, have believed it as they believe nothing else, and in countless instances have believed it enough to die for it.

It is all equally incredible; yet those who believe it find heaven on earth in doing so. They enjoy "all joy and peace in believing."

The incredibility of the Bible results from its strangeness. It tells of new things—a different "manner of things" from anything elsewhere known. It cannot be classified among the normal experiences of life, and therefore men find it hard to believe.

### SEVEN THINGS

Indeed, the Bible may be termed the Book of the Incredible. For it is *a revelation of incredible things*. Let us consider seven of these:

It contains *incredible prophecies*—things quite impossible of human fulfillment—things so strange and unlikely that the very prophets were themselves puzzled, and searched diligently what or "what manner of time" the Spirit of Christ which was in them did signify. What manner of time? Like no other times of His sufferings; the time of His glory. Well might Isaiah say, "Who hath believed our report?" Such times could never be! Incredible times! Yet in the fullness of time the unbelievable happened.

Then came *an incredible Man*. "What manner of man is this?" was the question He everywhere provoked. An unbelievable Man with an unbelievable birth. Born of a virgin! Impossible—yet true! Unbelievable—yet it happened! Everything else about this Man was equally incredible. It was impossible to explain Him, to fit Him into any human category. Indeed, men have been trying to do so for nineteen hundred years, and are still trying. He was wonderful beyond words. He has arrested the attention of men for all time. From first to last—His birth, His life, His claim—were past belief, yet true. Impossible of believing naturally. "Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee," must be said equally

of every believer in Him, for He is more than flesh and blood can believe.

He had an *incredible message*. "What manner of saying is this?" cried His hearers, astonished at His doctrine. He spoke incredible things. Never man spake like this Man. They were contrary to all human thinking. "This is an hard saying; who can hear it?" Yet His incredible words are true. They have proved "spirit and life" to those who have received them.

The incredible message discloses an *incredible love*. "Behold what manner of love!" The love of God as revealed in Christ is a "manner of love" far beyond man's highest conception and is past all natural belief. Man can believe in the pity of God, the compassion of God, the complacency of God, the condescension of God; but the love of God as revealed at Calvary is past belief. "God so loved . . . that he gave." "God commendeth his love toward us in that . . . Christ died." Herein is love! It would have been love to forgive us and befriend us, but what manner of love that we should be called the sons of God! Yet His love, though incredible, is true; and by grace "we have known and believed the love that God hath to us."

It reveals an *incredible regeneration*. "How can these things be?" said Nicodemus, and millions have echoed the question since. Regeneration has always been inexplicable and therefore incredible to men. "Thou canst not tell . . . so is every one that is born of the Spirit." Men can understand reformation and religion, but not regeneration. They frankly do not believe in God as a power in human life; they find Him incredible. But here again the incredible is true. He is the greatest factor of the history of the past. He is the only explanation of the existence and persistence of the church of God down the ages.

It produces *incredible men*. "Ye know what manner of men we were among you," wrote the Apostle. Different from all other manner of men. The hardest thing in the world for men to understand is a Christian. Like his Lord, he is in a category of his own. Pentecost produced an entirely new species of humanity, radically different from and quite inexplicable to the world at large. Paradoxical people who prove to be entirely other than they appear to men—"as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, they live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." What can the world make of such manner of men as these? They can understand moral or even religious men, but are utterly at a loss with spiritual men. They only repeat the cry at Pentecost, "What is this?"

And upon these incredible men the incredible message has an *incredible effect*. "What manner of persons ought ye to be in all holy conversation and godliness?" writes the Apostle to those who have believed the unbelievable. "Holy conversation and godliness" are the hallmark of the believer. It is impossible to believe the incredible message without becoming holy in walk and conversation, and it is impossible to become holy any other way. Holiness simply does not exist among men as a fact of experi-

ence apart from faith in Christ. The man of the world certainly does not believe in it as a working proposition, and writes down those who "profess godliness" as hypocrites. Yet this incredible thing exists and displays itself as the inevitable effect of true faith in the Lord Jesus wherever the gospel is preached in the whole world. It is indeed its greatest credential, its supreme triumph, its unanswerable vindication. Like everything else, it is known by its fruits. Such, then, is the incredible Book and such its incredible effect.—Montague Goodman in *The Christian*.

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## THE GREAT STAMPEDE

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By D. G. Harvey

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PICTURE, if you can, a vast herd of Texas longhorns at rest in the early days of the cattle country—cattle not knowing the restraint of fences, almost wild. At some strange noise not understood by the bovine mind, the cattle begin to mill around, restless. Then the dash of the stampede; running wild, blind with fear, the whole herd dashes over a cliff to destruction. While man considers himself as molded of a finer clay, he, like the dumb beast, stampedes at fear of the unknown.

Jehovah God has revealed by His prophet that in the last days there would be a famine, not of bread, but of hearing the Word of God. Amos 8:11. Man, desiring to understand the present events, is milling around seeking light, learning to distrust the churches of Christendom. Men seek to gain light from the heathen cults of Asia and every known "ism" of the age, but like clouds over the desert they are clouds (witnesses, Hebrews 12:1) without water (truth). Jude 12.

Men today, like the bewildered cattle of the plains, fearing the unknown, are dashing into a great stampede, bound for destruction. As Will Rogers says, "People right now are sure of one thing, and that is that the old orthodox, political way of running everything has flopped. There is not a man in the whole world today that people feel like actually knows what is the matter."

But one who tells the end from the beginning knows. Jehovah Himself has 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." God's kingdom is coming. The prayer our great Teacher taught us to pray, that prayer of countless numbers, soon will be granted.

Sometimes the cowboys who were to watch the herd could stop a stampede, turn it back. But can we of the church turn the mass of mankind back to the gates of truth and hope?

Turn back to the water; there is danger in this mad race of sensational experiment. God's Word only can give that peace which passeth all understanding. Learn from that greatest of all Teachers the lesson of love, mercy, and justice; and the great stampede is over.

## FABLES

By Emma C. Railsback

*"They shall turn away their ears from the truth, and shall be turned unto fables."*

WE have looked at the fable founded on Genesis 6:2 and found that the self-styled "sons of God" were descendants of Seth, the son of Adam. This week we will take a look at the one founded on Jude 9, which reads: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

In Deuteronomy 34:5, 6 we find this fact recorded: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."

The fable says that Satan appeared on the scene when the angels of God were burying the body of Moses and that a strong contention arose as to whether Satan or Michael should get possession of his body. This fable fits nicely into others of like nature, such as the immortality of the soul and eternal torment in hell-fire; but devout Scripture students soon learn the folly of such teachings.

Notice first that Jude is speaking of historical facts: the unbelief of the Israelites who were saved out of Egypt with such miraculous demonstrations of God's power; and the unbelief of the messengers, the princes of the twelve tribes, who were sent ahead into the land of Canaan and returned with such an evil report as to cause a rebellion of the whole nation, and their judgment; then he speaks of Sodom and Gomorrah and their judgment.

Let us see if we can find the historical fact referred to in verse nine. But first we must find what the contention is about. The body of Christ is the church. The body of Moses is Israel. This is shown by such texts as Hebrews 3:2-6 and Ephesians 5:24, 25. So we conclude that we must look for some historical fact concerning the people of Israel. Next we find that Jude is quoting from Zechariah 3:1, 2: "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan ("an adversary," margin) standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee."

This particular prophecy of Zechariah took place at the time of the return of Israel (body of Moses) from Babylonian captivity, while the Israelites were rebuilding the house of the Lord. Adversaries arose who put a stop to the progress of the work for some time. Finally God raised up two prophets to prophesy and to encourage the workers to proceed with the work of re-establishing the worship of God in their own land. The history of these events is found in Ezra, chapters 4 and 5; and the particular ad-

versary at this time of whom Jude speaks as being rebuked by Michael, was Tatnai, one of the governors of a part of the land. Ezra 5:3.

So, then, we have found the historical fact of which Jude is writing, and his statement is not so mystifying as it first sounds: the angel of the Lord contending with the adversary Tatnai over the reestablishing of the body of Moses (Israel) in its own land with a right to worship God according to the Mosaic Covenant.

Let us keep in mind that "Satan" is a Hebrew word and always means adversary. Fifty-five times in the Scriptures it is simply transferred, not translated; but fourteen times it is translated "adversary" and generally refers to mortal man. Notice 1 Samuel 29:4; 1 Kings 5:4; 11:14, 23, 25; 2 Samuel 19:22.

## THE ANVIL OF GOD'S WORD

Last eve I stood before a blacksmith's door,  
And heard the anvil ring its 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," he answered; then, with twinkling eye,  
"The anvil wears the hammers out, you know."

And so the Bible, anvil of God's Word,  
For ages skeptics' blows have beat upon;  
And though the noise of Paine, Voltaire, was heard,  
The anvil is unworn—the hammers gone.

Apprentice blows of ignorance, forsooth,  
May awe with sound, and blinding sparks, death-whirled;  
The Master holds and turns the iron, His truth,  
And shapes it as He wills, to bless the world.

—L. B. Cake.

## IF NOT TECHNOCRACY — THEN WHAT?

*Continued from Front Page*

How will we correct it? More machinery! How will that be worked out? We do not know, but let us do it anyway! Who is this that speaks? The idealist, the dreamer, the politician, all combined: the technocrat! If not technocracy, then *what?*

Over in the cloistered walks of Columbia University sit some arm-chair philosopher-economists who are **taking** a survey, also. What are their conclusions? Let us look at the situation through their eyes. Thousands, almost, we might say, millions, of men have been thrown out of employment. Why? Machines have displaced man-power. What are we to do about it? Multiply the number and efficiency of the machines! We can do almost **anything** by machinery operated by the highly trained technical expert. How strange sounds that sort of a remedy! What will be



the operation of such a system? Men are thrown out of employment; well and good, let us all work half time and produce twice as much. There is over-production now; how will you overcome that menace? By distributing to the needy without money and without price. Yes, says the technocrat, we will do away with price. How? By changing the kind of money we have. We will produce money in large quantities based upon the energy produced by machines. What a fine theory! But what will give that money its value? Energy! How will that be determined? By electrical units!

To enter into a discussion of the economic principles involved in this sort of an air castle would be too intricate to essay. But suffice it to say that price is not determined by the material from which the money is manufactured. If that were so, currencies could be inflated with the happiest results. But the history of mankind does not bear out such conclusions.

But, says the technocrat, you must not ask us too much about that, for we have not yet worked that out. The theory was too nascent when it was dragged out of the sacred precincts of the university into the cruel light of politics. But let us say that that money will have no value to anybody but the one who has earned it; therefore, there will be no thieves. Pauperism will be done away, for all of us can possess twenty thousand dollars a year. The idle wealthy class will be eliminated, for we shall all belong to it. There will be no more suffering for want of food, for these "ergs"—that is the fancy name for the new money—will buy all that we want. In other words, these men have found Utopia, that fabled isle of the blest, in the midst of Communism, that sordid child of the Industrial Revolution.

In the mixture of these ideas is enough that is seemingly relevant to the uninitiated to make it sound plausible. What one of us does not want such wonderful conditions? What one of us but would accept the doctrine of plenty when we are on the verge of bankruptcy? They say that under their Utopian scheme there can be no debt, for debts are to be among the items that are to be sent into the limbo of forgotten things along with the price system.

But these cries of the economists of Columbia are an escape psychology to the masses. We are hungry, says the laborer. We will feed you, says the technocrat. How? asks the laborer. With energy, says the technocrat. The laborer is duly impressed by this mystical statement at first, but soon he sees that all is not gold that glitters.

A sinister shadow hangs behind that glittering robe of finespun philosophies. Hunger stalks in the land and will not be quieted by theories. More stern realities press upon the mind. One cannot argue with famine. It is present, unasked, undesired. But one step lies between the hungry man and plenty: violence. The starving man, turned away from his place of employment, passes a bakery. Only plate glass separates him from his greatest need.

How long will he hesitate? Conscience will hold him for some time. But we have come to new times. Restraining influences have been thrown aside. God is forgot.

There is no longer hope of reward or fear of punishment. All those things have been cast aside in the stark necessity of the moment, for he has never been schooled in the faith that anchors the soul in the time of trouble. Comes the whisper: Why should you starve when others more evil are enjoying all the luxuries of life? The deed is done: violence! Multiply the incident by thousands, almost, we might say, millions, and the war is on.

The technocrat seeks help from vain man. His theories are as airy nothings. He speaks of righteousness to come as if a man were able to achieve it by the tortuous way of politics. He forgets that the imagination of man's heart is only evil from his youth up. *If not technocracy, then what?*

The Christian seeks help from God. We have seen the end of the Lord, that He is merciful. We have seen the power of God, that He is able to perform what He promises. Let us hear what the Lord offers. We read of these things about which the philosopher theorizes in the book of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped 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. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5:1-8.

Then let us read the consoling words of Isaiah which tell of the times that will come, that give us that pure word of prophecy which is more sure than life itself, that dwarf into insignificance the vain imaginings of the foolish economist-politician: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim: and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful."—Isaiah 32:1-5.

"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 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."—Revelation 21:1-4.

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"BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY DOETH WONDROUS THINGS."

### THE KINGDOM OF GOD

THE purpose of the kingdom is to subdue and subject all things unto God, the Father. 1 Corinthians 15:24-28. Another purpose is to bring the promised blessings to mankind. Psalm 72:17.

The kingdom of God will be an everlasting kingdom and will be under the heavens, on the earth. Daniel 7:27; 2:44; 4:2, 3. God has promised His followers the earth for a home. Matthew 5:5; Revelation 5:9, 10. This promise will be fulfilled when Christ comes back.

According to Isaiah 11:4, Christ will consider the poor and they will be judged with righteousness. According to Matthew 5:3, the poor will enter into the kingdom of heaven.

One of the great commandments of God is, "Thou shalt not kill." "Whosoever shall kill shall be in danger of the judgment. . . whosoever is angry with his brother without a cause, shall be in danger of the judgment . . . but whosoever shall say, Thou fool, shall be in danger of hell fire." —Matthew 5:21, 22.

A great change will come over the earth. The inhabitants of one city will go to another, saying, "Let us go speedily to pray before the Lord." Many people and strong nations will go to seek the Lord of hosts in Jerusalem. According to Amos 9:13, 14, the earth will bring forth her fruit abundantly. Some other references are Psalm 72:16; Isaiah 35:1, 2. The curse, which is sin, will be no more. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:4. God will make all things new. Revelation 21:5. The infirmities of mankind will disappear. "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."—Isaiah 35:5, 6. "The last enemy that shall be destroyed is death."—1 Corinthians 15:26. Death and hell will be cast into the lake of fire, which is the second death. Revelation 20:14.

Christ will be the King of the kingdom. Isaiah 9:6, 7; Zechariah 9:9. The immortalized saints will be joint-rulers with Christ. Daniel 7:27; 1 Thessalonians 4:17; Revelation 3:21. The twelve apostles are to be given the rulership of Israel. Matthew 19:27, 28. The subjects of the kingdom

will be the nations of the earth. Jeremiah 3:17; Isaiah 2:2; thorty. Psalm 72:9; Zechariah 14:16-19.

The kingdom of God will be small at first and will grow to include all the world. Matthew 13:31, 32; Daniel 2:34, Psalm 72:11. Christ will have power to enforce His authority. When it is fully developed, all the earth will be under its sway. Habakkuk 2:14; Zechariah 9:10; Revelation 11:15; 21:4, 5.

—Ellen Prichard, Kokomo, Indiana.

### HELP THE OTHER MAN

Some people want a little more  
Than just a kindly smile;  
They need a strong and manly hand  
To help them o'er the stile.

It may be that you come nearest  
To the one who stands in need:  
Then give to him that friendly help  
Backed by your word and deed.

Some day, perhaps, you, too, may need  
The help that you now give;  
And in return you will receive  
True friendship's aid to live.

—R. H. Judd.

### NIAGARA FALLS BUSINESS MEETING

As a result of the Berean business meeting at the Falls, the following officers were elected: President, Elsie Moore; Vice President, Dr. J. W. Lent; Treasurer, Mrs. Henrietta Moreland; Secretary, Mrs. Grace P. Lent; Pianist, Mrs. Lida Sullivan.

MANY a Berean class lags because of little differences that arise among members or families. It is simply a worldly, fleshly impulse to heed such feelings as that; and a Christian should rise to a higher plane, living above such petty differences.—Berean editorial, July 31, 1928.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"I will set no wicked thing before mine eyes."*

### CHOOSING THE BEST

**“W**HY did he throw that stone aside and choose the other one instead, John?” asked Jimmie.

“Let’s ask him, Bud,” replied John after pondering a few minutes.

Just half a block from the corner which the twins had to pass each day on their way to and from school the foundation for a bridge over the river was being laid, and the two boys soon became great friends with the workmen. Almost every day they lingered awhile to watch proceedings, and many a question they asked the men at work.

On the afternoon that we spied them, Jimmie and John had become deeply interested in the choice of one stone and the rejection of another, for they could see no difference in the two. And so they put the question to the mason.

“Well, I’ll tell you, boys, they do look alike to you, but I know this one will not hold up its share of weight and the other one will,” he said. “And if I put in stones that do not fit or that will crumble away, what will happen to the bridge?”

The boys pondered their answer on the way homeward. In imagination they saw the beautiful bridge completed and in use. They realized in part the weight of it and the importance of a firm foundation. But the full force of the workman’s answer came to them later.

A bridge in another direction from town collapsed just as a man and his two sons were driving over it with a wagon and horses. The father and his boys were rescued, but the horses were pinned beneath heavy timbers and were drowned. “All because of a faulty foundation,” so the twins heard many remark.

And, you know, choosing the best stones for the foundation to a bridge is not so very different after all from choosing the best things in life each day—choosing to be honest, to be brave, to keep our minds and bodies pure and clean and strong. For we are building our lives day by day, just as surely as the workmen were building the bridge.

If we want to be useful men and women, men and women who do important things in the world, men and women who are honored and loved because of their attainments, we must build the foundation for such lives now. And when it comes time in later years for us to make important decisions, such decisions will depend on the choices

we have made in youth, on the ideals we have built up for ourselves, on the foundations we have laid.

Let’s never forget that Jesus, our Savior, is our great Pattern and Example in all things.

#### FOR YOUR SCRAPBOOK:

Copy the words across the top of the page; then draw a picture of a bottle and a glass, and print a large NO under it. Next write, “Thy word is a lamp unto my feet, and a light unto my path.” Under them draw an open Bible, and print a large YES below it. Then write this prayer: Father in heaven, we thank Thee for clear minds and strong bodies, for the warm sunshine, the fresh air, the pure water, and good food that Thou givest us. Teach us to use all these things wisely and well so that our bodies may be beautiful temples to be used by Thee. In Jesus’ name. Amen.

One day last week three of our girls from Golden Rule Sunday School in Cleveland, Alma Carlson, Elizabeth Dodge, and Rose Leighton, were on their way to the Scrapbook Clubhouse when they met Jeanette Siple of that big Grand Rapids Sunday school, who was going their way. When they arrived at the Clubhouse whom should they find at the door but Charles Smith, my nephew, of Forreston, Illinois. Charles opened the door for the girls, and we welcomed these four new members and set chairs for them around our worktable. What good times we’ll have each week working on our lessons! We now have five boys and six girls, counting myself, four of them from Cleveland. Hurrah for Golden Rule Sunday School!

When we are working on our scrapbooks, studying our Sunday school lessons, reading our Bibles, we are laying a good, strong foundation for later life, one that will bring us much happiness when we are grown. And we are having such good times besides.

If at any time you think of something you would like to add to your lessons besides what I have given you, feel free to do so. The lessons are given ahead of time, but if you work during the week on the lesson for the next Sunday, you will have a good lesson and please your teacher, I’m sure.

Remember, “there’s a reason” for keeping your scrapbooks neat and up to date. That’s our secret, isn’t it? Good-bye till next week.

# With Our Sunday Schools

LESSON 12.—March 19, 1933

## THE EFFECTS OF ALCOHOLIC DRINKS

Proverbs 23:29-32; Isaiah 28:1-4; Daniel 5:1-4

Devotional Reading: Galatians 5:16-24

### GOLDEN TEXT

At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

### A STUDY OF THE SUBJECT

#### Topic: The Effects of Alcoholic Drinks.

**Aim:** To show the pupil the terrible effects of intemperance from a physical, national, and religious standpoint.

**Basic Truth:** "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Corinthians 3:17.

**I. Physical Results of Intemperance.** (Prov. 23:29-32.) Observation, medical science, and the Bible agree in declaring that the use of intoxicating liquor to excess impairs both mental and bodily health and prevents the full use of the faculties. They go farther than that in harmony. They assert that even the limited use of intoxicants is unnecessary and may lead (and frequently does lead) to deplorable consequences. If a company of people under the influence of liquor could "tune in" when they become sober on their past babbling conversation and foolish actions, they could not be other than humiliated and disgusted.

**II. National Results of Intemperance.** (Isa. 28:1-4.) The wisest of kings declared that "it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."—Prov. 31:4, 5. Rulership demands a brain undimmed by fumes of alcohol. If drinking of wine deprives kings of their powers of judgment, it will do no less for "the man in the street," for the home, and for the nation.

**III. Religious Results of Intemperance.** (Dan. 5:1-4.) It is frequently contended that there is no harm in drinking wine, that it is non-intoxicating. A New York paper vividly portrays the results of the use of wine in a New Year celebration of 1908: "Midnight: Just a few drunken women here and there. But it was genteel intoxication. Nothing but wine. True, its degrading effects were the same as if the cause were the slops dispensed in a mixed ale dive. One o'clock. More drunken women, on nothing but wine. Two o'clock, and more. . . . Some were led off, some staggered off . . . deathly sick, on nothing but wine." Morals and religion and God are forgotten under the degrading influence of wine.

### PRACTICAL APPLICATIONS

Alcohol has blighted and ruined more lives than any other form of license in which the human family has engaged. A woe is pronounced against those who "mingle strong drink" (Isa. 5:22). It leads to impious follies, inflaming the passions of men and women and causing them not to regard the work of the Lord (Isa. 5:11, 12). It produces "mockers of God" and is fruitful in miseries

(Prov. 20:1). The use of liquor inflames the carnal passions in man, inspires murders, prompts rape and adultery, and debauches all the fine instincts of a man made in the image of God. It degenerates and deadens all the senses of moral decency (Gen. 9:22; Hab. 2:15, 16).

Prohibition is not contrary or obstructive to true temperance. We will never see the time under man's reign when there will be temperance in all things. It is too much to expect. On the contrary, intemperance will increase. This is no reason for discontinuing our fight against that great enemy. Our boys and girls need all the legal and governmental protection that it is possible to give them. We should curb every temptation possible. The greatest moral victory the churches ever accomplished was the enactment of the prohibition act. For the sake of our boys and girls let us keep it a law. Why license an institution that is going to debauch, corrupt, and perhaps eternally to destroy the flowers of our land, the boys and girls? Unless the Christian people assume leadership and marshal the forces for moral and civic righteousness in a great crusade against this serpent of every evil, we shall enter a period of crime and immorality never before experienced. Perhaps this will come anyway, but let us be found in the vanguard fighting for the right.—C. E. R.

### THE GOLDEN TEXT

"Alcohol is a poison. Poison kills." Such was the slogan long before prohibition came into effect. It is no less true today. Dr. Kellogg of Battle Creek Sanitarium has this to say about alcohol: "Alcohol never, under any condition, increases the vital energy of the body. . . . Alcohol diminishes, never increases, the energy of the heart and hence is detrimental rather than beneficial. . . . Alcohol is never a tonic or a stimulant."

Dr. Howard Kelley of Johns Hopkins University says: "There is no disease in the world for which alcohol is a cure. It does undeniably cause thousands of cases of diseases. Its use is ruinous to the kidneys, liver, heart, and smaller blood vessels and gives rise to that most common fatality, high blood pressure."

Is not all this, or even a small part of it, equal to or worse than the bite of a serpent or the sting of an adder?—L. A. R.

### YOUNG PEOPLE AND ADULT

We do not know when drunkenness was first known upon the earth, but we do know that Noah was drunk shortly after the flood. This led to a curse upon Ham, the progenitor of a portion of the human race, and made him "servant of servants" (Gen. 9:25).

Drunkenness and immorality have always

been very closely associated. These two sins were, no doubt, what caused the overthrow of Babylon by God through the Medes and Persians. Students of history tell us that in the days of Nebuchadnezzar and his grandson Belshazzar nearly all feasts and social events were accompanied by excessive drinking and moral laxity. Women, becoming drunken, would lay aside their modesty with their clothes and mingle in the dance. Such was probably the type of feast that was in progress when the visible hand of God wrote its condemning message before the eyes of Belshazzar and his thousand lords.

Alexander the Great of Macedon conquered all opposing armies and subdued one of the most stubborn cities ever captured, yet he was conquered by strong drink and filled a drunkard's grave at the age of thirty-two.

Excess in drink not only destroys the morality and spirituality of its victim, but it degrades many with whom he comes in contact. God has condemned drinking from earliest times. Paul in his letter to the Corinthians stated most emphatically that no drunkard could "inherit the kingdom of God."—1 Cor. 6:9, 10.—H. A. S.

### INTERMEDIATE CLASS

"Bob's dad says that this is a free country and that if a man wants to drink he ought to have the right," said John. "He says the law ought to be changed."

"Does he want Bob to be able to buy liquor and drink it if he wants to?" asked Bill.

"Oh, no, I should say not!" answered John.

"Does he want the man who drives the bus on which he rides to drink, or other car drivers they might meet?" Bill proceeded.

"Of course he wouldn't!" declared John.

"But if the law is changed so that everyone has a right to buy it, some of these fellows might, you know," said Bill.

"You're right; Bob's dad's argument isn't any good, is it?" was John's wise conclusion.

Nearly three thousand years ago a wise man warned us about the dangers and evils and sorrows that follow those who use strong drink, but still many have not learned the lesson. The deceitfulness of strong drink is one of its most dangerous points. The first effect is to deaden the nerves and brain to all pain and to dull the conscience to sin so that a false feeling of happiness is established. But soon the temptation to drink more in order to enjoy this false feeling leads to more and more indulgence, and in the end it "biteth like a serpent." Boys and girls, do not take your first drink!

**Special problem:** Why is drinking a greater menace today than formerly? If you know a railroad employee, ask him what "Rule G" is and why it is enforced.—M. G.

# AMONG THE CHURCHES

## McGINTYTOWN, ARKANSAS

The Church of God in Christ of McGintytown called together the people, old and young, on Feb. 26, 1933, and organized a Bible class and a class for the children. C. E. Weaver was elected for superintendent; F. J. Snow, assistant superintendent; Mrs. Arley McGinty, Secretary-Treasurer. Vernon Martin is to be the song leader; Eld. C. E. Weaver, teacher of Bible class; Mrs. Martin, teacher of the young people.

Bible class is held each Sunday at two o'clock. Singing class meets each Wednesday night and Sunday night; and there is preaching by Bro. Weaver each second Sunday night. We invite the old and the young to come and take a part with us in this work, for we need your help and presence with us. Come and bring your children with you, one and all.

Mrs. Arlie McGinty, Sec.

## SOUTHERN CALIFORNIA

The next Quarterly Prophetic Conference of the Church of God for Southern California will be held in the Williams Street Chapel in Pomona on April 2, 1933. Plans are not yet definite in so far as the actual program is concerned; but three sessions will probably be held: in the morning, in the afternoon, and in the evening. A feast of good things of the Spirit will be offered, as well as food for the mealtime. "Pep" talks are planned for the mealtime. We hope that all those of like precious faith with us in California will set aside the above date and try to attend. Matters of current prophetic interest are to be the chief theme of the day. The only complaint about the last meeting was that there was not enough of it. We ask that the church pray God's richest blessings on our efforts here.

Bro. and Sr. William Prickett arrived this week from the Hawaiian Islands, where he has been stationed for two years on assignment in the United States Navy. He has since taken his way to the Boston Navy Yard, where he expects to re-enlist and then be re-assigned for further duty. Sr. Prickett is staying with her parents, Bro. and Sr. J. E. Adamson, in Pomona until Bro. Prickett is definitely settled. Sr. Prickett has many interesting things to tell of Hawaii and its people.

Sr. Dora Courtney, formerly of Nebraska, but now located at Norco, California, has, after almost four years of fruitless effort, made contact with the Church of God again. She and her husband came to Norco about four years ago, but he died there during the month of January of this year. She was delighted to make the acquaintance of the Pomona brethren.

## INDIANA

Bro. Willis Roose, Nappanee, Indiana, has informed me that the Conference treasury is overdrawn; and he seemed to have a somewhat anxious look on his face. Some pledges have not yet been paid; and if they could be received now, they would be greatly appreciated.

There may be others, also, who could spare a little now for the state work; and if so, kindly send it to Bro. Willis Roose, treasurer. F. A. Stilson.

## GOOD NEWS

We are all hungering for good news. There has been so much to discourage people from a material standpoint that they need every crumb of comfort they can find. We are glad to be able to provide the faithful supporters of The Restitution Herald and the National Bible Institution with more than a crumb of encouragement at this time.

In completing our income tax report for the year the Institution shows a net gain of more than \$800. This is the greatest net gain we have been able to show for years, and it covers a period of the greatest financial distress the world has ever known. May every member of the body thank God for the wonderful manner in which He has blessed our efforts to carry on His work.

Last year the report showed a loss of more than \$3,000.

Of course what has been done the past year has been the result of most economical management, much sacrifice on the part of brethren and members of the institutional family. But the net gain was made, and by God's grace and continued favor we are going on—on until the Lord comes!

Another important item of good news which, by the way, is not included in the annual report as given above, owing to the fact that it came after the books were closed, is a splendid bequest in cash from the estate of a devoted sister in California. We will tell you more about that a little later.

It will require the continued united self-sacrificing efforts of the entire brotherhood to carry on the great task the church is doing, but that sacrifice will be made! The funds from the bequest mentioned are tied up for a time, and we must depend upon responses to the letter we are sending to our readers this week for running expenses, but they will come to our relief we know, for they are manifesting widespread confidence in the effort we are making to reduce expenses and to utilize every contributed penny to its fullest value.

May God bless you all.

G. E. Marsh, Secretary.

## GRAND RAPIDS, MICHIGAN

The pastor and wife were happy to have Sr. Geraldine Miller Stewart of Adrian, Mich., spend part of a day with them recently. Geraldine was the first person that the writer ever baptized. On Sept. 8, 1916, when he was just a boy preacher and Geraldine a school-girl, a carload of us, including her wonderful mother, the late Sr. Lulu Miller, went to the Raisin River for the service. Her visit was especially interesting, as we had not seen each other for many years. We were glad to know that her faith still burns brightly, and she is now a subscriber of The Restitution Herald.

On Jan. 27 the pastor went with Bro. and Sr. Pixley to Sunshine Sanitarium and administered baptism to Bro. John Floyd Ball. Bro. Ball is a tubercular patient who may have to remain at the sanitarium for some time. The members of the church here are doing their best to make him realize he is one of us.

A special weekly class on fundamentals is now being conducted. We hope several will be ready for baptism by Easter.

F. E. Siple, Pastor.

## PLUM RIVER (ILL.) IS HEARD FROM

The work at Plum River was progressing nicely until colds, whooping cough, and bad roads made the attendance rather irregular again.

It has been a real help and inspiration to have our young pastor with us regularly, not only in the pulpit but in our homes as well. We feel that we are making progress in learning more about the Good Book, and it is the greatest comfort we have in these trying times. We feel fortunate in being able to have regular services and hope we can continue to do so.

Maybe, sometimes, efforts seem wasted in a little church like ours where there is a great deal of indifference in the neighborhood and other handicaps; but these difficulties, like the troubles in our individual lives, may help to make us stronger.

The faithful efforts of Bro. Austin will always be remembered and appreciated here. Sometimes we cannot see the fruit of our labors, but the increase may be more than we know anything about. It seems that a happier, more progressive, and more enthusiastic spirit has permeated the atmosphere since his stay here.

We hope our church will keep on growing and improving; but I guess we will not compete with Grand Rapids very soon, at least not in attendance.

With best regards to all readers of The Herald,  
Mildred Crofton, Sec.

Dearly Beloveds in the Lord:

Although so weak yet I can only write a few words at a time, then rest, I must tell you how glad I am to read the good things in our dear Herald.

My handkerchief is close by, and I often have to stop and wipe my eyes; for tears of glad joy fill them so full they will keep running over. I have so many things to be thankful for: my good home and the patient helpful ones in it; and especially am I thankful for my splendid nurse, Bro. Austin. How good God has been to give me such a son, so patient, never tired of asking, "Mother, is there anything I can do for you now?"

I often thanked God for Sr. Stitler, so kind and patient all the time when my mind was all wrong and I did not know what I was doing or saying. She stayed with me until Bro. Austin thought he could care for me, nearly three weeks. She is a splendid nurse, and we all love her. She reached home in Oregon in time to care for some of her own who were ailing. God bless her and her loved ones.

I do hope the members of our Sunday schools will read Sr. Gesin's page and keep their scrapbooks filled with her lessons. They cannot imagine how that will help them even in their school work.

What a splendid article of our long-ago President Roosevelt. How little we can realize the worth of such thoughts, recalled to our memories long after they were spoken. And dear Sr. Reed and Sr. Lottie Young and, O, so many others.

We are sorry for the many sick ones in the Grand Rapids church and elsewhere.

May we all patiently look to the dear heavenly Father for help and guidance. Much love to you all while we wait the Master's call.

Yours, waiting,

M. A. Woodward.

**FELLOWSHIP OF SUFFERING**

An interesting though pathetic letter reaches us from Sr. J. H. Davis of White Salmon, Wash. Sr. Davis writes of her loneliness brought about by the loss of her husband and a son, and of the widespread suffering occasioned by the inability of the farmers to find a market for their products, high taxes, and the indifference of the wealthy to the needs of the poor. She concludes her letter, saying, "Surely Christ is coming soon. The Herald is all the preaching I have in our faith. . . We all have our sorrows and our privations, but they will be turned into eternal blessings when our dear Lord comes to make all things new."

The universality of the distress that prevails today creates a fellowship of suffering throughout the world, and in the church has a tendency to build us together more closely in the blessed hope of a coming day of prosperity and life through Christ.

**HOUSER - PAINTER**

That great event which sooner or later comes into the lives of most of us was solemnized on the twenty-fifth day of February, 1933, thereby making John M. Houser and Dorothy C. Painter to journey down the pathway of life as "one flesh."

The event took place at the home of the writer in South Bend, Ind., the honored guests being Mr. Arthur Stilson and Miss Juanita Keller. After the usual felicitations and a luncheon the couple left for parts not generally known.

May the blessing of our heavenly Father always attend them.

F. A. Stilson.

**HERALD RECEIPTS**

Helen Porter; Eva L. Underwood; Kathryn Lansbery (for another); Mrs. Earl Bowen; Glyn L. Starbuck; C. A. Kelley; Vivian Magaw (for another); Wm. H. Moore; Rolla Hightower; Ruchie Alexander; Thomas Davis; Mrs. Ruby A. Johnson; C. E. Hatch; Mr. and Mrs. B. F. Cook; Mrs. L. E. Marston; Mrs. V. J. Reeves; Mrs. Geo. W. Young.

**CONTRIBUTIONS TO N. B. I.**

C. E. Hatch	\$ 3.00
Mr. and Mrs. Russell Harman	2.00
Mauvertown (Va.) Sunday School	2.51
<b>Total</b>	<b>\$ 7.51</b>

**OUR SPECIAL APPEAL**

Ruchie Alexander	\$4.00
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**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mary E. Carter; Adult Class of Dixon (Ill.) Sunday School; Lois Hunt; Dorothy Magaw; Mrs. Julia Ordnung; Elizabeth Ordnung; Mr. and Mrs. Delos Andrew; Mr. and Mrs. George Siple; Ida Vogel; Silas M. Claypool; Mr. and Mrs. Glen Birkey; Mr. and Mrs. Chas. M. Updike; Mr. and Mrs. B. F. Cook; Mr. and Mrs. Paul C. Johnson.

**SPECIAL OFFER OF TITHING LITERATURE**

The Layman Company, 730 Rush Street, Chicago, will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions entitled, "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and samples sent on request include a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten week's program of silent, church-wide education at trifling expense. Please mention The Restitution Herald; also give your denomination.

**BETWEEN YOU AND ME—**

Sr. Edith Miller, one of the most active workers of the Dixon, Ill., church, who has been confined to her bed for several weeks, is now able to be up a part of the time. We pray that she will soon fully recover and be able to resume her place of usefulness in the congregation.

One hundred and twenty-seven at Oregon's Sunday evening service. The pastor spoke on "The Wandering Jew Turns Homeward." It was one of the extended prophetic series of sermons he has been giving this winter. Sunday school attendance was 130 as compared with 70 a year ago. The enrollment for the regular school is 144; with Cradle Roll and Home Department added it is 200.

Through the efforts of Bro. G. M. Birkey the editor is invited to give a prophetic lecture in the Methodist church at Flag Center, Ill., on the evening of March 14. His subject will be, "The Times in Which We Live," and the address will have to do with present world conditions and their significance. Much interest is being shown everywhere in the study of prophecy in connection with the rapidly changing events among the nations.

Why not preach a sermon on "The 'COMES' of God," showing how many times and in how many different ways God says, "Come," to the children of men.

As we go to press this morning the editor is preaching the funeral sermon of Sr. Rachel Etyre, formerly of Oregon, Ill., but for a number of years a resident of Ottawa in the same state. Sr. Etyre will be remembered by those who attended the Illinois conferences years ago as a devoted and lovable character. Obituary will appear later.

The article by Norman J. McLeod on "Technocracy" appearing on the front page introduces a subject of great interest at this time. A new theory of government is being developed by the scholars of the universities that it is declared will meet the perplexing economic and social problems created by the coming of the Machine Age. While not Communistic, the new political system would do away with the basic idea of profit and substitute for it an exchange value estimated in "ergs." We would welcome further authoritative articles on this subject, as there is a link of fact that binds it up with the coming of the antichrist.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

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We have recently taken in on an account a splendid, nearly new National Cash Register. It is of the latest design and sold originally for \$350. A very fine machine and in perfect working condition. Any one interested in securing a fine cash register at a very attractive price write us for particulars. It may be bought on payments by reliable concern. Address NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

**HELL—WHAT IS IT?**

Anonymous

A concise study of all the occurrences of the word "hell" in the Bible, giving the original Hebrew and Greek words from which it is derived, and showing "that through the Bible excepting in twelve instances, hell has reference to the grave and the grave condition." In the remaining instances it does not refer to a place of eternal torment.

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## “JUST SIX BY THREE”

By Arlen Marsh

THE mournful words of “The Cowboy’s Lament” are not altogether unknown even among those addicted to the literature arbitrarily designated as “classical,” although the tune of ineffable pensiveness may have perished from the earth in so far as they are personally concerned. True, they may be unable to recite the little poem; but nevertheless, they, in common with others of apparently more depraved tastes, are forced by the experiences of those whose acquaintance they enjoy to recognize that sooner or later they must be buried “in a narrow grave just six by three,” whether or not that place of peace be situated somewhere “out on the lone prairie.”

For centuries and centuries men have sought to conquer their instinctive dislike of entering “the stone-cold tomb” by buoying up their spirits with the philosophies of the now-unfashionable exponents of auto-suggestion. “Every day in every way,” they insist half-heartedly, “we become surer and surer that we live forever.” And, wonder of wonders! like most such theorists they have enjoyed a certain modicum of success in their endeavors by convincing themselves that they really do live forever.

Perhaps it has been man’s vanity that has lent speed to the serpentine travel of the ill-famed lie which so disastrously insinuated itself into Paradise. Stubbornly the human animal has refused to demean itself by the acknowledgment that Solomon’s humbling assertion holds a grain of truth: “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,” comments Israel’s third king, “all is vanity.”

Of course, as in all things, there exist more causes than one for the effect now being dragged forth for discussion. Man is egotistic, his head does swell to alarming proportions with his own conceit; but over and above even this universal characteristic lies the fear of the animate to die, a fear as evident in the four-legged brute as in the two-legged one.

Fortunately for what the human biped designates as the “lower orders,” they are unable to amuse themselves (at least, to the best of our limited knowledge) with involved treatises and morbid conversations on the proximity of and probable sensations during death. Man creates such vague theorizings as that expressed by Poe in a letter to Lowell, “I have been too deeply conscious of the mutability and evanescence of temporal things to give any consistent effort to anything—to be consistent in anything”; but such sophistries as this have been denied to the more favored beasts of the field. Instinctively they recognize that they must die, and that is all there is to it.

On the other hand, man theoretically is happier in the

midst of his delusion. He should be glad to die; for, in full accord with the tenet of the worship of old Isis, he believes firmly that “there is no hope except in death.” When the Great Scythe finally takes him, so he thinks, he goes either to the eternal bliss of heaven or to the endless tortures of the damned, who suffer in a hell not unlike the inferno which Virgil showed to Dante. In the one case he has no cause for worry; and since it is unlikely that he will ever stoke the fires, he has just reason to be happy, for from heaven he can in some telescopic way watch the anguished writhings of those who were his next-door neighbors.

Despite this joy-inspiring hypothesis, however, man still shudders when death is brought to him for contemplation. He may coerce his mind to a whole-hearted acceptance of Plato’s theory that, since we long for immortality, we actually possess it, for generations; but nevertheless, a kind of atavistic instinct sounds a half-heard and incomprehensible alarm warning of the truth of the Bible’s intimation that death is in dread reality an enemy. He may discredit the text of the pronouncement; but he cannot elude the uncomfortable sensation that the simple statement made by God to Adam, “Dying thou shalt die,” is virtually to come to pass.

These reactions are forcibly suppressed in all save a small minority. The scientist, the atheist, and the agnostic, unable to find an ethereal *ka* such as that in which the Egyptians professed belief, conclude that the dream of a soul separate from the mortal coil is an illusion. Few others are ready to accept at face value the further expression of Israel’s wise ruler, “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.” They will not say with Miriam Vedder (“One Midsummer Morning,” *The New Yorker*),

“Thrushes will be singing  
In the meadow still,  
Timothy and clover  
Ripening on the hill.  
Nothing will be changed  
Except the fact that we,  
Being dead as doornails,  
Sha’n’t be there to see.”

After all, there is no more to shatter our conceit in the thought that mollusca, beasts, and men are all of the dust and will return to it again than in the beautiful idea that all had a common ancestor in an inexplicable life-cell. As John Burroughs remarked, “It ought not to be a hard thing to accept the universe, since it appears to be a fixture and we have no choice in the matter.” Similarly it should not be difficult to recognize that sometime each of us must occupy the little space described by “The Cowboy’s Lament.”

But until the consummation of Jehovah’s plan puts an end to it, men will continue to suffer under and to take peace from the delusion that inherently they will live forever. “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”

# THE RESTITUTION HERALD

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## THEISM OR ATHEISM

### PART ONE

PROBABLY at all times of human history there were men who, either in their hearts or openly in word, denied that there was any personal God. But certainly, at no time of past history, as far as we can judge, was such a denial so prevalent as it is now. The skeptical deism of the eighteenth century has passed into the atheism of the nineteenth. Under these circumstances it becomes all who value the great truth of a personal God, such as is taught us in our Bible, to do all that lies within their power to maintain and to advance that truth. The establishment of atheism as a truth would, we are firmly convinced, hand over the race of man to unbridled wickedness, to abject despair, and at length to extinction. In this and, perhaps, some following papers we propose to put forward thoughts which have occurred to us from time to time as we pondered on the great mystery of God.

The state of things in that part of the universe which is embraced more or less in our knowledge is somewhat thus: there are in existence vast material worlds to which we do not attribute any of the actions or thoughts which we attribute to what we call thinking beings; there are also conscious thinking beings such as we feel and know ourselves to be.

Of our own nature we know much, though even in it there are depths which we have never sounded. We are conscious of the possession of what we call life. While we should feel a great difficulty, perhaps an impossibility, to prove its possession, we do not want to prove it, for we know within ourselves that we have it. We are conscious, also, of acting with certain objects in view. We know, also, that we work at will, and at will cease to work. We are conscious of the possession of various passions and affections and aspirations, productive of what we call pleasure

*No subject is of greater importance to the Christian world today than that which has to do with the spread of skepticism. The following, which is the first of a series on the same theme, is from the pen of one of the most able religious writers of the past half-century, Henry Constable, author of "The Duration and Nature of Future Punishment," "Hades, or the Intermediate State of Man," and other equally well-known works. The series was selected for re-publication in The Restitution Herald by Rufus A. Curtis.*

or pain, on the exercise of which we pass our censure or praise.

There are also creatures below man, but in some very important respects like him. They are possessed of life, just as man is. They have reason, though it is of an inferior order and exercised on lower objects. In instinct they are superior to man. They are capable of pleasure and pain, of affection and resent-

ment, and of other affections like those of man.

There are also material organizations of wonderful extent, arranged in marvelous order, productive of certain effects. We need only refer here for a moment to that which is called our solar system. The great central body of light and heat with its planets and their satellites is, indeed, a wonderful system, governed by a marvelous system of law. But, apart from various living creatures which exist or may exist on some one or more of the bodies of which the solar system is composed, we do not attribute to this vast mass of matter qualities which we do attach to man and the creatures below man. To the mass of which the sun or any of its planets may consist, we do not attribute life or will or purpose or hatred or love or many other qualities which we do attach to man or beast and suppose to belong properly to their constitution. No conduct can draw forth from them approval or disapproval. Any works they may perform are done without any conscious object in view. They work by laws which compel them to their works, of which they know nothing and in which they take no pleasure.

Now the question with us is, Whence are all these? It is admitted universally that in their organized form none of them have existed from eternity. Whatever may be thought of the matter of which in whole or in part they may be composed, it is never supposed that they have existed in the form of which (Please turn to Page Nine)



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . Be patient therefore, brethren, unto the coming of the Lord."—James 5:1, 7.*

## The Editor's Prayer

OUR FATHER, we stand perplexed, and yet assured, today; anxious, and yet rejoicing, as we watch the happenings in the world about us. We are perplexed, not because of the conditions that exist, for all these things have been predicted; but we are perplexed at the indifference and lack of concern manifested by Thy people in the fulfillment of the prophetic Word. We are anxious, not for ourselves; but for the sinful world that faces the tribulation now so rapidly approaching. Keep us faithful, we pray, for Jesus' sake. Amen.

## Financial Chaos

THE uncertainty that prevails throughout the business world with regard to the outcome of present conditions serves to remind us of even more difficult problems that are to demand the attention of the nations in the not distant future. While we are not convinced that the authority of the antichrist will be exerted universally, even when his godless empire reaches the pinnacle of its power, we know that the conditions which are to prevail within the territories over which he is to rule will be reflected in all lands. Stringent commercial restrictions will be applied everywhere (Revelation 13:16, 17), and "the merchants of the earth shall weep and mourn . . . for no man buyeth their merchandise any more."—Revelation 18:11.

The time that is coming is graphically described by Ezekiel in the seventh chapter of his prophecy; and while he asserts that Israel is the nation that will suffer the most in that day of distress, he insists its effects will be felt in all regions and by all races. "Thus saith the Lord God unto the land of Israel," declares the inspired penman, "An end, the end is come upon the four corners of the land. . . . An evil, an only evil, behold, is come . . . The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is unto all the multitude thereof . . . Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: . . . because it is a stumblingblock of their iniquity."

Isaiah paints a picture equally somber of future commercial and financial conditions. He seems to see clearly present banking conditions when he says, as recorded in

his twenty-fourth chapter beginning with the first verse: "Behold, the Lord maketh the earth empty; and maketh it waste, and turneth it upside down . . . And it shall be, as with the people, so with the priest; as with the servant, so with the master; . . . as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken the word."

In spite of the universal distress here depicted, the Scriptures provide a ray of hope for those who are living in these last days and who suffer so acutely from the overturning of the existing financial structure. And, strange as it may seem, that hope for a brief surcease from the burdens of anxiety which all now bear rests upon the predicted actions of the antichrist, the enemy of all that is good, and the violent opposer of "all that is called God, or that is worshipped"! For it is evident that before the antichrist can complete his nefarious preparations to conquer the world, the wealth of many nations (Daniel 11:43) must be poured into his coffers. Great riches cannot be gathered where none exist or where the inhabitants are ground down by poverty. So it will require a returning period of widespread and generous prosperity to make possible such a harvest of gold as the antichrist requires.

One of the most certain causes of material prosperity for the laboring man is a great war, particularly a war in which his own nation has but little part. And as much as Christian sympathy rebels against the thought, nevertheless we know that such a war is even now just in the offing. It cannot be avoided. A hundred different reasons might be adduced evincing the substantial foundation upon which this conclusion is based, but it is not necessary. The alarm of war and the threat of war are too prevalent to be disregarded by anyone. Five nations in South America are already engaged in open conflict, while the two great nations of Asia are at each other's throats, and all Europe is on the verge of war! May we escape that which is to follow!

From a human standpoint the prospect is alarming indeed. The best minds of the world are unable to foresee the outcome. But "there is a God in heaven that revealeth secrets" and He has made known to us "what shall be in the latter days," that we may be forewarned and ready, that the day of wrath may not come upon us unawares. May we continue to watch and pray.

# ONE NEW MAN

By Harry A. Sheets

God has promised Abram that he should have a son who would be heir to both his fortune and his promises. Ten years pass by without the son of promise being given. Abram seems to be just a little disheartened as he speaks to God: "Behold, to me thou hast given no seed: and, lo, one born in mine house is mine heir. . . Eliezer of Damascus." God answers Abram with the assurance: "This shall not be thine heir."—Genesis 15:2-4.

In this one statement God seems to have rejected the Gentiles from being heirs to the promise made to Abram. This rejection was for all time, as will be seen later. True, Jesus did teach the return of the Gentiles to equal opportunity with the Jews in the parable of the rich man and Lazarus. ("Lazarus" is the Greek form of the name "Eliezer.") This, however, is not contrary to our statement.

Because the Israelites could trace their lineage back to Abraham, they felt secure in the Abrahamic promises. They added their own teachings to the Scriptures, became indifferent to the commandments of God, and reveled in their unfounded feeling of security. John, in preparing the way for Christ, warned them by saying: "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. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire."—Matthew 3:9, 10. Israel failed to heed, and near the close of His ministry Jesus said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:43. Israel was rejected as fully and as completely as the Gentiles had been rejected many years before.

In the first chapter of Romans Paul proves the wickedness of the Gentiles, and in the second chapter he points to the hypocrisy of the Jews. In the third chapter he indicts both Jews and Gentiles and gives a summary of their sins. "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. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes. . . There is no difference: for all have sinned, and come short of the glory of God."—Romans 3:9-18, 22, 23.

It is easy to understand why a holy God would reject both Jews and Gentiles. A righteous kingdom cannot be constructed from such unrighteous material. Who, then, can be saved? Paul has answered that question for us in what he termed the "mystery, which was kept secret since the world began," but which is now "made known to all nations for the obedience of faith."—Romans 16:25, 26. Paul explains this mystery still further in the first three chapters of Ephesians. He points out how God is willing to take both Jew and Gentile and make "himself of twain *one new man*, so making peace . . . that he might reconcile both unto God in *one body* by the cross."

God cannot use the Gentiles who are dead in "trespasses and sins" and whose conversation is "in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind," who are without "hope, and without God in the world."—Ephesians 2:1, 3, 12. Neither can God use the stubborn Jew who added to God's Word, persecuted the prophets and apostles, and murdered the Son of man. God can use the *one new man*. He is willing to make that new man from either Jew or Gentile material. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God has given equal opportunity to the Jew and the Gentile, but each must be born again. "Except a man be born again, he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:3, 5. (*over*)

## O Come, Emmanuel

O come, O come, Emmanuel,  
And ransom captive Israel,  
That mourns in lonely exile here,  
Until the Son of God appear.

O come, Thou Rod of Jesse, free  
Thine own from Satan's tyranny;  
From depths of hell Thy people save,  
And give them vict'ry o'er the grave.

O come, Thou Day Spring, come and cheer  
Our spirits by Thine advent here;  
And drive away the shades of night,  
And pierce the clouds, and bring us light!

O come, Thou Keys of David, come,  
And open wide our glorious home;  
Make plain the way that leads to Thee,  
And close the path to misery!

Rejoice! rejoice! Emmanuel  
Shall come to thee, O Israel!  
—Latin Antiphone, XI Century.  
(Slightly revised by G. E. M.)

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

Paul tells us the process followed by God in making the *one new man*. "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 . . . knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Romans 6:3, 4, 6, 11. This is the water birth mentioned by Jesus as necessary to entrance into the kingdom.

When a person repents, he dies to the old Jew or Gentile nature. Dead people are buried. Baptism by single immersion is that burial, and the coming forth from the water corresponds to resurrected life. One is then said to be "a new creature: old things are passed away; behold, all things are become new."—2 Corinthians 5:17. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Romans 6:12, 13. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:26-29.

Let us not make the mistake that was made by the Jews. They trusted in their nationality (seed of Abraham) and lost because they neglected righteousness. We must not trust in our baptism to the extent of neglecting to "walk in newness of life." Jesus did say: "He that believeth and is baptized shall be saved," but it is evident from other teaching of Jesus and of the apostles that baptism alone is not sufficient for salvation. Paul wrote: "But I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a cast-away."—1 Corinthians 9:27. "For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."—Romans 11:21, 32. Salvation will be ours only on condition we repent (die to the old), receive baptism (burial), and rise to walk in righteousness. If we continue as *one new man* unto the coming of Christ, we shall be born of the Spirit and enter the kingdom prepared for the saints.

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"SERVING one's own passion is the greatest slavery."

## FABLES

By Emma C. Railsback

"And they shall turn away their ears from the truth, and shall be turned unto fables."—Paul the Apostle.

THIS week we will consider the fable founded on the Savior's temptation in the wilderness. The fable states that after Jesus had been in the wilderness for forty days a supernatural being known as Satan came and ordered Him to make bread from stones to satisfy His hunger. Failing in that, he took Him on a journey to the city of Jerusalem and set Him on a pinnacle of the temple and ordered Him to jump down. In this also Jesus refused obedience to his Satanic Majesty and was immediately taken to an exceedingly high mountain and shown all the kingdoms of the world and their glory, which were offered to him in return for worship of this supernatural being.

In order to get the truth from the narrative given by Matthew, Mark, and Luke of the Savior's trials in the wilderness, it will be necessary to learn first whether the gospel writers are giving records of literal events or whether the narrative is to be taken figuratively. Unless all points can be taken literally, we must decide that it is to be taken figuratively.

Supposing that there is a personal Satan and Jesus knows him, his personal appearance before Jesus would have defeated his purpose. Then, in the second instance, could Satan have carried Jesus through the air to Jerusalem from the wilderness and set Him on a pinnacle of the temple? And if he had a personal appearance, he must have been visible to the Jews. Would Jesus accompany him on such a mission, knowing it to be wrong to court trial?

The third trial cannot be taken to be literal by any stretch of the imagination. There is no mountain in Palestine nor any surrounding territory from which one can see all the kingdoms of the world, much less their glory. The glory of any kingdom can be seen only close at hand. There are other points that might be shown to prove that the narrative cannot be given a literal interpretation, but in order to be brief we shall look immediately for the figurative meaning of the account.

Jesus had been anointed with the Holy Spirit; God had proclaimed Him as His Son. The prophet had foretold that He should preach good tidings to the meek, heal the broken-hearted, proclaim liberty to the captives. A great work lay before Him. The Spirit led Him into the wilderness to contemplate and meditate upon the various duties and difficulties of the plan of redemption for which He had been anointed. "He went before beginning to build that house which was to be the temple of the living God, to count the cost of the building." No doubt He foresaw all the scenes through which He must pass to the end, even to His death on the cross, all the struggle necessary in order to realize the law of love, to reconcile man to God.

The Apostle Paul has said that He was tempted in all

points like as we are, yet without sin (Hebrews 4:15); and the Apostle James goes a step further when he states that "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.

Jesus was tried by His desire, but He did not succumb. He used the sword of the Spirit to banish the thought. He was tried through the lust of the flesh, the lust of the eye, and the pride of life. His thoughts were very natural. They needed no personal devil. Each trial was a step in the progress of His mind. The third placed Him figuratively on a high mountain, and He scrutinized the world's kingdoms and the self-love principle that dominates them. Through it all He gained the victory. He did not yield to the desire for animal gratification, the desire for elevation, or the desire to rule before the Father's own appointed time.

To search out the truths taught in parables, figurative and symbolic language, requires careful examination and meditation; but only by so doing may we hope to find the harmony in the Scriptures.

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## CAN WE KNOW GOD?

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By George B. Alldridge

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*"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."*  
—John 17:3.

Lord Melchett was asked to write an article "about the contribution that Jewry has made to humanity." The opening paragraphs read: "The answer is simple. It is monosyllabic. In the true comprehension of it lies the solution of the eternal Jewish question, and of the great human question. What have the Jews given to the world? The answer is—GOD. There is nothing either blasphemous or irreverent in this statement. If it brings a shock to some people, it only shows how far they have departed from the straight and narrow path of truth and reality into the by-ways of pleasant fiction.

"The most devout, the most faithful, the most orthodox must agree that either God chose to manifest Himself through the Jewish people or it is the tragic fate of Israel to have had the power of interpreting God to the world.

"The skeptic and the atheist cannot fail to observe that the opening of two of the gospels is occupied by a careful record of the Jewish descent of the Savior and that He spoke principally as a Jew to Jews. . . . This fiery message of hate swept through the peoples at a time when the church was the most powerful institution in Western civilization and owned about one third of the land of Europe.

"Then it was considered righteous to slaughter Jews, to burn their communities wholesale in their synagogues.

"And when the persecutors were tired of slaying with

steel, great armed masses drove their tiny, unarmed minorities into swamps and marshes, and watched them drown while the Hebrew voices cried out '*Hear, O Israel, there is but one God.*' "

Dr. Downey, the Roman Catholic Archbishop of Liverpool, tried to reply to Lord Melchett, but woefully failed, not acknowledging that it was a Jew, Jesus Christ, who brought light and truth into this world.

Among other things, he said: "Were it not for the advent of Christ and His church, the Gentiles would long have continued to sit in darkness and in the shadow of death.

"Greek and Roman writers all tell us of the appalling conditions of pagan society with a liberty and frankness of language which will not bear translation. The human race was for the most part enslaved. The state of women with the Greeks and the Romans was as degrading as in the philosophies of India, China, Persia, and Egypt.

"What did Jewry do to remedy this state of affairs? The Jews were monotheists, but they were also polygamists; and if they are not so today, it is chiefly because of the refining influence of the historic Church of Christ."

Paul, a Jew, uttered these memorable words upon Mars' Hill at Athens: "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. 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 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."

Note it is a man Paul is talking about whom God "hath ordained" of the tribe of Judah, thus fulfilling Jacob's prophecy: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Genesis 49:10.

Balaam saw this and also left upon record these words: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."—Numbers 24:17, 19.

Brethren, please be kind and courteous to the Jew: among the sons of men he holds the most royal and distinguished lineage of any race upon earth today, and from his nation sprang forth the man of whom it is said, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him: and without him was not anything made that was made. . . . 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."

How much we read and hear about the "incarnation." The generally accepted view is that in some way God delegated His power to the only being He directly created to make all things both in heaven and earth; and this, of course, includes the angels. So Jesus' statement in Matth-

ew 28:18, "All power is given unto me in heaven and in earth," is hardly tenable if from all eternity He possessed and exercised this power in creating the heavens and the earth.

Everywhere in nature God pronounces His fiat against hybrids. So if Jesus was a spiritual being before becoming a human being, then, speaking reverently, He must have been both a spiritual and a human being. Paul disallows this by declaring, "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual."

I have recently read a book describing some of the beautiful cathedrals in England, many of which I have actually seen. Now all these buildings, including all works of art, existed in some cases in thought for many years before their incarnation or fabrication. Their actual existence did not occur until they were completed in material form. Everything created, even by man, is preceded by conception, by thought, by design; and then the thought is embodied and made a physical reality.

So I open my Bible, and these are the first words read: "In the beginning God created the heaven and the earth." Hence, then, everything had its origin in God's thought before being expressed as we see and try to understand it.

When scientists declare that we cannot blot out of existence matter, but only change its form, they utter what is true. This is easily demonstrated by changing solids into liquids and liquids into gaseous form. So Tennyson's *Ulysses* seems to give a hint:

"I am a part of all that I have met:

Yet all experience is an arch wherethrough  
Gleams that untravell'd world, whose margin fades  
For ever and for ever when I move."

Jesus declared that God is Spirit. Hence, only spirit-beings can see God. But God from all eternity intended that a revelation of Himself should be seen by beings who were physical.

So if we read Luke 1:26-35 thoughtfully, we discover how God executed this. Now as Jesus says, this glorious being, the Son of God, was with God from all eternity. St. Paul's Cathedral was with Christopher Wren probably during many years. But physical beings could not behold it until it was completed. Jesus Christ is a revelation of God. So He truly said, "He that hath seen me hath seen the Father: and how sayest thou then, Shew us the Father?" Read John 14:9-13.

The question may arise, Why did not God create Adam, then, possessing the same characteristics as those with which Jesus seemed to be endowed? Well, let me tell you something: If He had, you would never have been in a position to see God.

God told Moses, "Thou canst not see my face; for there shall no man see me; and live."—Exodus 23:20. Again we read, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."—1 Timothy 6:16. Again, Hebrews 12:29: "For our God is a consuming fire."

One thing God did not create, and that is personality or

character. He created the organism, man, and established conditions whereby man, by the exercise of his faculties, may develop a character or personality. See Rom. 12:1, 2.

Many are called, but few are chosen to attain this "high calling." Those who do God will clothe with a spiritual body like His own (1 John 3:1-3), and then Jesus' promise will be verified: "Blessed are the pure in heart: for they shall see God."—Matthew 5:8. "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."

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## PREPARE WAR!

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*By Arlen Marsh*

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HIGH above the murmurings of earth's daily life runs a thread of sinister, half-heard, and incomprehensible sound. As the fearful howl of a dog marks the death of a loved master, so this indefinable alarm places the stamp of impending doom upon man-built governments and institutions. These are not times that try men's souls; men have been tried, and now, with the horrible fascination that held Belshazzar's eyes, Jehovah's hand writes on the wall of current history the same sentence that sent old Babylon to destruction.

Britain's premier rushes to Lausanne in a hopeless effort to stem the resistless tide that threatens the peace of Europe. If the arms conference should fail, he thinks, one of two things would happen at once: all the Continent would be at war, or the greatest race in the building of armaments that the world has ever seen would begin. In either event, the scheduled economic congress would not, could not possibly, be held.

Hitler, nominal chancellor and actual absolute dictator, inaugurates a system of the most venomous anti-Semitism in Germany and moves toward an alliance with Italy. Militarism, he announces, is his plan for the reinstatement of his nation as a power, militarism as intensive as the blood-and-iron policies of Bismarck. Germany shall be given her proper place if it is necessary to scrap all earthly treaties and to battle all human forces. Germany shall attain the peaks. Such is his fiat.

Mussolini, wielding a strength that he intends will rebuild the Roman Empire, lays down for the consideration of the French a clear, cold warning that if they persist in their objection to Italy's shipment of arms into Hungary he will make them rue it. All the might of his Fascisti leaps to his support.

The Japanese navy is ordered to be ready to defend its country against the world within a moment's notice. Jehol lies before the conquering tread of the imperial army, waiting to be added to the puppet-state of Manchukuo. Chosen (formerly Korea), Manchukuo (or Manchuria), Jehol (pronounced "Raho") are the martyrs of an autocratic desire for national aggrandizement that never will be satisfied.

Japan's withdrawal from the League of Nations leaves exposed the fruitlessness of human attempts at international arbitration. Racial hatred, ages old; innate selfishness; suspicion; pride, have caused and will continue to cause the failure of every trial by man at securing an enduring peace.

Peru and Colombia, with a combined population approximating fourteen millions of people possessed of a common origin, religion, and historical background, battle desperately over Letitia, a tiny spot with some five hundred inhabitants. Bolivia and Paraguay informally engage in open war. And, declares an eminent South American statesman, unless these disputes are checked immediately, the entire continent will be in martial flames.

In the United States conditions less militaristic but equally dangerous prevail. A hidden current, indefinable but decidedly real, travels through the political and economic life of the nation. Hints of impending events of inconceivable importance permeate the financial pages of every newspaper and magazine. Cries for technocracy are ridiculed, but underneath its Utopian dreams are strong supporting pillars. Chemists suggest epistomocracy to fill its place, and leave the layman still in doubt as to the efficacy of theoretic science in government.

Five centuries before Caesar crossed the Rubicon Daniel saw in his visions by night "the four winds of heaven" striving "upon the great sea." This well-known figure, representing the politics of men, never has described so aptly human circumstances as it does describe those now existing. At few times in the chronology of the past have governmental, social, and financial conditions been so chaotic. Nearly all of the country's experienced, deep-thinking men confess that nothing save a quasi-dictatorship can save the tottering structure built by the Washingtons, Adamses, Jeffersons, Hamiltons, and Lincolns of earlier years.

War is inevitable. Purely from the political prophet's point of view, it cannot be avoided. Treaties have failed. Courts of arbitration have failed. Civilization itself leans like a Tower of Pisa over the chasm that engulfed Babylon, Medo-Persia, Macedon, and Rome. And of this men are not ignorant. They fear.

The arms conference at Lausanne of which the English premier is afraid doubtless will fail. No satisfactory agreement can be reached among countries which already are divided and which already stand in dread of a war soon to burst. A race in armament-building, if nothing worse, will be the immediate result of the meeting—that and, perhaps, the total disintegration of the impotent League of Nations.

In spite of all that men can do, regardless of all conferences proposed and unproposed, the Gentiles obey the call of God: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."—Joel 3:9, 10. They cannot escape it. They must go up to Armageddon, to the great battle in the valley of decision, to be judged, as nations, by Jehovah.

## IN DANIEL'S DAY

THE political leaders in the days of Darius hated to have a despised Jew in a prominent place in the nation. Hatred of the Jew, so prevalent today, is no new thing. The politicians of Persia and Media planned for Daniel's destruction. But because of Daniel's excellent spirit no fault could be found in him except that he would not conform to the idolatry around him. He was a man of the secret closet.

When the command came which was contrary to the law of God, Daniel obeyed God rather than men and refused to desist from praying. With what glee did these politicians send the despised Jew to the lions' den. But they had not counted on the God of Daniel. That night a miracle was performed on the lions' mouths, and they were kept shut; and Darius had a convincing evidence that the God of Daniel is a living God. He brought Daniel forth, but he made quick riddance of the corrupt politicians by committing them to the lions.

Daniel's God still lives! There was peace and prosperity in the realm of Darius when once more he elevated the despised Jew, who was a prophet of God, to the principal place in his kingdom.

In the days of the Roman Empire there lived another despised Jew—Jesus of Nazareth. The rulers of earth hated Him. A den of lions would have been considered too good for him—they stripped Him of His clothing and nailed Him to a cross of wood. Into a tomb they laid His marred and mangled body and then kept a guard over that tomb. But the God of Daniel, who had declared that this One who was crucified was His Son, gave further evidence that He is the living God by raising the crucified One from the dead.

Divine judgment came to His persecutors. And this One whom man rejected, God has appointed to be Ruler of this earth. The inspired Apostle declared that God "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."—*Selected.*

### THE USE OF THE TONGUE

*We should hold our tongues—*

1. To convey useful information to mankind.
2. To speak kindly of everyone.
3. To be truthful and simple in our statements.
4. To comfort and console the afflicted.
5. To cheer the timid and fearful.
6. To defend the innocent and the oppressed.
7. To reprove and admonish the wicked.
8. To congratulate the success of the virtuous.
9. To confess our faults one to another.
10. To pray and speak to the praise of God.—*Selected.*

# GOD'S GOODNESS

By Harvey Krogh, Jr.

*"Bow down thine ear, O Lord, hear me; for I am poor and needy . . . For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."—Psalm 86:1, 5.*

THIS was a prayer of David, that rich king who sat on the throne over God's people Israel. David had great wealth, for God blessed Israel and David had found favor in the sight of the Lord. David had all that wealth could provide. He had been wonderfully blessed; yet he called upon God and said, "Hear me; for I am poor and needy."

Even so, David was poor and needy, just as all men are; but all do not realize it and acknowledge it, as he did. He probably looked back upon the time when he was a child, how his mother had cared for him and protected him. He may have meditated on his helplessness had God not been with him to direct the little stone when he fought the Philistine giant. Possibly David looked forward to the time of his old age when his life would be spent and he would be lowered into the cold tomb. David knew and realized that he was poor and needy and that the Lord was his only refuge.

He asked the Lord to preserve his life, for his was one which the Lord had favored. "O thou my God, save thy servant that trusteth in thee." David did not trust in the riches which were about him, for he knew they could not save him. His trust was in the Lord; so he prayed that the Lord would have mercy on him, for it was the Lord whom he called upon all the day.

"For thou, Lord, art good." Was David right when he spoke those words? Yes! He was right, and Jesus confirmed it when He said, "There is none good but one, that is, God."—Matthew 19:17. Our Savior also asked what man would give his son a stone if he asked for bread, or would give him a snake if he asked for a fish. Then He said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matthew 7:11.

How much greater is God's kindness and favor than our so-called deeds of kindness! God's kind favor and providence are pictured in Psalm 103:13, 14: "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."

A father looks down on his infant son knowing his weakness and his dependence on his parents, realizing the time and patience and care and sacrifice it will take to bring him up to manhood. God looks down on us as children and has pity for us, knowing our weaknesses and the care we must have. Truly God is good.

"For thou, Lord, art good, and ready to forgive." But sometimes it seems that God is not ready to forgive, and we feel sinful and helpless. We remember the story of the prodigal son, who after leaving home and wasting his money returned and was received with joy by his father. His father had not condemned him, but was forgiving and kind. The lesson is that we first must go to God before we can receive the blessings He is holding out to us. James said, "Draw nigh to God, and he will draw nigh to you."—James 4:8.

Again, we must also forgive or we will not be forgiven. Jesus taught His disciples to pray, "Our Father which art in heaven, . . . forgive us our debts, as we forgive our debtors." God loves those who will forgive.

David also said that God was plenteous in mercy, and indeed He is more merciful than we realize. But we must not forget that God wants us, also, to show mercy.

Jesus likens the kingdom of heaven to a certain king who was taking account of his servants. He found a servant who owed him a vast sum of money; so he commanded that this servant, his family, and all of his goods be sold to pay the debt. The servant begged for mercy, so the king had mercy on him. But when the king heard that this same servant showed no mercy on his fellow servant, the king was very angry. Similarly God is not pleased with us when we do not show kindness and mercy to our fellow men.

Now, God shows His goodness, forgiveness, and mercy on all them that call upon Him. But who are they that call upon Him? Isaiah 55:6, 7: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon."

God's grace is for all who desire it and turn toward Him. Paul said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed?"—Romans 10:13, 14. Those who believe on the Lord are the ones who call upon Him, and they are the ones to whom the Lord is "good, and ready to forgive; and plenteous in mercy."

We must remember these glorious virtues of our heavenly Father and think upon them while we pray, for they indeed strengthen us and give us courage toward God. We must of ourselves come to Him to receive forgiveness and make ourselves right before Him, or we cannot receive these

things so freely held out toward us. We must remember always that God is *good*, and *ready*, right now to forgive, and plenteous in mercy, to all who will receive Him. God has done His part; He has made the way plain to us. Now it is our part to go to Him and accept His goodness, forgiveness, and mercy. Let us go to God, for we, too, are poor and greatly in need.

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## THEISM OR ATHEISM

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*Continued from Front Page*

they are now from everlasting. Thus Haeckel tells us that "terrestrial organisms did not exist from eternity, but, at a certain period, came into existence for the first time." What he says of "terrestrial organisms" is admitted equally of all organisms. Let us attribute what antiquity we please to the solar system, there was a time when it was not. Let geologists refer man or the lower animals back to what antiquity they may imagine, there yet was a time when they came into a state of existence from one of non-existence. From whence, then, are these wonderful organisms derived?

It is a mere truism to say that they must have had an *adequate* cause. Some such cause they must have had, capable of producing the results we perceive, not merely some, but all of them.

It is also of necessity that this adequate cause of result must itself be from eternity. Some first cause there must be, according to the universally-received maxim. "*Ex nihilo nihil fit*," "From nothing, nothing is produced." Here comes in the all-important question of, "Theism or atheism?"

The theistic point is that a personal God existed from all eternity, the great First Cause of all existences. Without Him it tells us that no organized substance, simple or complex, animal, vegetable, or mineral, would, or could, have existed. He produced them one and all, for reasons judged fit by Himself.

Here we would wish our readers to know that there is a matter frequently contested between theists and atheists which we do not consider necessary to discuss in our present inquiry. The eternity of matter is affirmed by all atheists. It is generally denied by theists. The determination of this matter, however important, does not concern us at present. We always wish to argue as much as possible on ground common to us and our opponents. We therefore lay no stress whatever upon the question whether inorganic matter is from eternity or not. We do not know that any authority except the Bible could settle this question, and its testimony has no weight with atheists.

We take up the argument, then, at this point. Without attempting to determine *whence* inorganic matter, possessed of certain forces, has proceeded, we allow the existence of such matter prior to the creation of organized substance, and inquire whether a personal God, acting on mat-

ter unconscious of its forces, but possessed of them, or such matter by itself, was the Creator of the existing universe? Who or what is the organizer of all organisms, past or present or to come?

We here come to a point in common with atheists and us. Here we can argue with them. If we were first to settle with them the question of the eternity of inorganic matter, we could never arrive at a conclusion. Setting out, then, on common ground, that there is at some period of what we call the past matter with its inherent capacities in existence, we inquire, Has the organized universe in whole or in part proceeded from this unorganized matter alone or from God, consciously acting on it or through it? The atheist affirms the former; the theist insists upon the latter.

Let us suppose for the while the atheistic theory that matter and its forces, existing from eternity and without the interposition of any designing mind, produced the universe. Let us inquire whether this cause is adequate to the effect. We see the effect. We inquire whether this effect is such as matter with its forces would, and must, effect, or whether it would, and must, produce effects in essential particulars unlike what is and what has been. We will call the atheist's matter "creative force," as opposed to the "Creator" of the theist. The former is a thing, the latter a Person.

The creative force would, as all must allow, create organisms without any intention of doing so and necessarily, as opposed to voluntarily. As it acts, it must act, and cannot act otherwise. When it acts, it must act, and cannot defer nor hasten its operation. There can be neither delay nor acceleration nor choice nor cessation in its work. It is a blind instrument, careless of its effect, only producing effect because it cannot help it.

Creative force, again, must produce organism in one of two ways. It must either produce it suddenly, or by a slow evolution, as Darwin supposed was the case.

Much of what we see would lead us to the supposition that the atheist's creative force would, at least, in a great variety of cases, produce its effects with great rapidity. Thus, what are called the varieties of nature are produced very suddenly. A calf with two heads or three is a marvelous change from the ordinary animal with but one. Yet it is produced in a single generation. The father and mother of the giant of Gath had the ordinary number of fingers and toes, but their gigantic son was born with six fingers on each hand and six toes on each foot. 1 Chronicles 20:6. These and hundreds of similar instances would point to the operations of creative force being performed very rapidly. Now let us see how existing effects agree with either the theory of rapid or of very gradual operation.

On the first theory we would certainly expect new and perfect creations, more or less resembling existing creations, to have taken place within what is called the historical period. Creative force must needs work; its old powers are still possessed by it; it cannot delay; it can make no choice of work or no work: most certainly, then, we should expect from such a force, working with rapidity, effects significant



of their origin to have taken place within the historical period. None such have taken place. None such, we may add, are expected to take place. We may surely on even this brief examination of the results of time as known to us dismiss creative force acting with rapidity as inconsistent with the state of things as known to mankind.

And what should we expect from creative force acting by very slow degrees, engaged in bringing forth through the slow ages of the past its slow results, ever working on its unintended effects? We should most certainly expect various and numerous imperfect developments, coming forward here and there, some more and others less imperfect; some at their commencement; others half-way to completion; others nearly completed; many from a development still imperfect, more or less unfit for their present place in the creation. Such we should expect to find now in existence or in the fossil state as having existed in the eras of past time. Now we find nothing of this kind. We do not find the smallest approach to it. Everything is exactly suited to its place, as science itself admits. We can imagine no change advisable for a single living creature in the way of improving its place in nature. We can suggest no alteration which would not be an injury as far as regards its present position. All is perfect in its place.

Such a state of things is absolutely inconsistent with the theory of a creative force acting by slow degrees and incapable of staying its action. We should see on an infinitely greater scale what we see in a great manufactory, where various men are engaged in the production of various implements for a great variety of purposes and which are in various stages toward perfection. Here are some complete. There are others just commenced, the various constituent parts which are to form a perfect whole scattered here and there, no one but the worker knowing for what they are intended or how they are to be brought together. Elsewhere are others far from completion, yet still so far complete that other than their architects may form a true conception of what they are to become. So would it be in the great laboratory of nature on the theory of creative force acting necessarily and by slow degrees. There is nothing like it in actual nature; and, therefore, we reject this theory as one utterly inconsistent with actual facts.

Analogy may also lead us to see the falsehood of all theories which would attribute the creation of the universe to any creative force acting without design. There are in existence multitudes of objects which no one supposes to have originated from creative force. Why do they thus think of them? From the evident existence of *design*, as seen in these productions. Thus, take, for example, a chair, a rude iron spear, a railway engine. Men of science seeing any of these attribute them to man as a designer. They reject as absolutely inadmissible their having originated from creative force. Let us apply this to objects in nature the creation of which we have not seen, but which have just as evidently a design as chair or spear or engine. The sun is, to all appearance, intended to give light and heat for the inhabitants of the earth, as well as for other purposes. The fruits of the earth, as they are essential,

would appear intended to serve the wants of mankind. Arguing from analogy, we conclude that the sun and the fruits of the earth were *intended* to serve the purposes which they actually do serve, and, hence, that no blind, unthinking, creative force made them, but that they come from the hands of a Creator.

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## SOME BIBLE RULES FOR GETTING ALONG WITH PEOPLE

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By Norman John MacLeod

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1. "A soft answer turneth away wrath: but grievous words stir up anger."—Proverbs 15:1. "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." This in modern psychological language would be stated: Human conduct is predictable. If you wish to stir up wrath, it can be done easily; if you wish to soothe the anger of anybody, it can also be done easily: words will do it.
2. "Let not the sun go down upon your wrath."—Ephesians 4:26. If you carry old grudges around with you for more than twenty-four hours, you are preparing your entire nervous system for trouble. Many of us carry grudges for years, and keep them fresh by constantly reviewing them; life is too short for that sort of thing.
3. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12:3. "Be not wise in your own conceits."—Romans 12:16. One of the best ways to get along with people is to form a just and fair estimate of your own abilities in comparison with those of your friends. Know your own limitations. Over-estimate purposely the value of the other person's point of view; then you will come nearer to appreciation of his true value and will not offend him with your exaggerated views.
4. "Be not righteous over much, neither make thyself over wise: why shouldest thou destroy thyself?"—Ecclesiastes 7:16. In other words: Be yourself; do not play a dramatic part; do not be a hypocrite.
5. Follow the example of Jesus in making yourself interested in other people. "You will make more friends in a week by getting yourself genuinely interested in other people than you can in a year by trying to get other people interested in you" (Wiggams, *The Marks of an Educated Man*).
6. Do not try to reprimand people who are not subject to your authority; Jesus did not reprimand the common run of folk for their sins, but rebuked the Pharisees in a most bitter manner for their unrighteousness, which was manifested in self-conceit.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"NOW FAITH IS THE SUBSTANCE OF THINGS NOT SEEN; THE EVIDENCE OF THINGS NOT SEEN"

### BEREAN REPORTS

#### JANUARY

THE annual business meeting of the Rockford Berean Society was held January 13, and the following officers were elected: President, Mildred Somers; First Vice President, Harold Starbuck; Second Vice President, Lyle Thayer; Secretary-Treasurer, Marjorie Mogle. This society meets each Friday evening at 7:45 at 1904 N. Main St. The membership is nineteen; average attendance fourteen.

—Marjorie Mogle, Secretary.

The Dixon Berean Society held its annual election of officers January 11. The following were elected: President, Dale Reis; Vice President, Mary Jane Eckert; Secretary-Treasurer, Helen Roberts; Superintendent of Bereans, Mrs. Edith Miller; Assistant Superintendent, Mrs. L. E. Conner. Membership and attendance are as follows: Adult class membership, 12; attendance, 6. Senior class membership, 12; attendance, 3. Junior class membership, 10; attendance, 8. Primary class, 7; attendance, 6. Interest is good in all these classes.

—Helen Roberts, Secretary.

The Oregon Berean Society meets each Sunday evening at 6:30 at the church. The membership is thirteen; the average weekly attendance sixteen. Arlen Marsh is the teacher. The lessons are on the coming kingdom.

—Rosalie Carpenter, Secretary.

The Ripley Bereans meet at the church at 6:15. The membership is twenty; average weekly attendance nine. The interest seems to be good. Many of our members live in the country, and it is impossible for them to attend regularly.

—Margaret Cooper, Secretary.

#### FEBRUARY

The Rockford Berean Society meets at 1904 N. Main St., each Friday evening. The interest is good. On February 17 we organized a junior Berean society with two classes of five members each. Membership is now twenty-nine. The

average weekly attendance for February was nineteen.

—Marjorie Mogle, Secretary.

The Dixon Berean classes meet at the church each Wednesday evening at 7:30. The adult class membership is 12; the average weekly attendance, 6. The senior class membership is 12; average weekly attendance, 7. The junior class membership is 11; average weekly attendance, 9. The primary class membership is 9; average weekly attendance, 3.

—Helen Roberts, Secretary.

Elizabeth Ford, State Secretary.

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"Rise! if the past detains you,  
Her sunshine and storms forget;  
No chains so unworthy to hold you  
As those of a vain regret.  
Sad or bright, she is lifeless ever;  
Cast her phantom arms away,  
Nor look back, save to learn the lesson  
Of a nobler strife today."

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Jesus of Nazareth went about doing good."*

## AN APPLE THAT TOOK A JOURNEY

"HERE, John, catch it," called the grocery boy as he tossed a shiny red apple. "That's for helping me pick up the potatoes that day."

"Oh, thanks a lot, Bill," answered John, remembering the day they had missed meeting the boys who had gone on a hike and had spent the day happily nevertheless.

John was just about to take a big bite when he thought of his "other half" who had to stay after school. "I'll give it to him when he gets home," he thought to himself; "then he'll not feel so discouraged over his lessons." And John went on home whistling merrily.

Sure enough, when Jim got home a little later John gave him the shiny red apple.

"Say, but you're a good old pal," said Jim when he discovered that the grocery boy had given it to John.

"Well, didn't you help pick up the potatoes, too?" answered John.

Jim was just about to take a big bite when he thought of Fred, who had laughed at him for having to stay after school. He had called Fred, "Smarty," and felt real mean toward him.

But the twins did want to be friends with Fred because he was so good at all the kinds of games that they liked. And so Jim thought to himself, "I'll give it to Fred, and maybe he'll forget I called him a mean name."

As soon as Jimmie met Fred on the playground before the bell rang next morning he made his peace offering to him. "Aw, go on, Jim, I didn't mind a bit that you called me Smarty; guess I am that all right," said Fred, accepting the apple, a little ashamed.

And Fred was just about to take a big bite when he thought of the poor old bent street sweeper. Fred and a number of his pals had made life rather miserable by teasing the poor old fellow, and many a time Fred had been ashamed of it. So he thought to himself, "I'll give it to poor old Tom. Don't suppose he has many apples."

On his way home at noon Fred met Tom and held out the big red apple to him. Tom, expecting a joke of some kind, did not take it at first, but seeing Fred was in earnest, gratefully accepted the gift, thinking perhaps Fred wasn't so bad after all.

The little bent old man, never even thinking of taking a

big bite, put the apple in his pocket. He thought of a certain little crippled boy whose pale face was pressed against the windowpane and whose thin little hand waved a greeting to the street cleaner every day as he passed by.

"I'll give it to him; perhaps it'll put a bit of red in his cheeks," thought Tom to himself.

And so at last the shiny red apple found a stopping-place and made a hungry little boy who couldn't run and play very happy.

### FOR YOUR SCRAPBOOK:

We have now reached the last lesson of the quarter. I hope my five girls and five boys have enjoyed working on their lessons as much as I have. We will continue with our scrapbooks for the next three months, and we hope many more will join the club.

For lesson thirteen find a picture of Jesus and paste it at the top of the page. Underneath draw a large clock and write over it, "I will serve Jesus all the time."

Now, instead of only two hands on the clock, draw a hand for each hour. The hours will represent the lessons we have studied, and we will choose a thought from each lesson.

Along the hand pointing to 1, write, "I will tell others about Jesus." Along the hand pointing to 2, write, "I will follow Him." On 3, write, "I will work for Him." On 4, "I will pray to Him each night." On 5, "I will go to Sunday school every Sunday." On 6, "I will choose friends that love Jesus." On 7, "I will study His Book." On 8, "I will grow more like Jesus each day." On 9, "I will believe what He says." On 10, "I will be glad because He lives." On 11, "I will serve Him by serving others." On 12, "I will keep myself pure."

Last, copy this poem:

### GOD'S CARE

"How strong and sweet my Father's care  
That round about me like the air  
Is with me always, everywhere.  
He cares for me.

"O keep me ever in Thy love,  
Dear Father, watching from above;  
And let me still Thy mercy prove,  
And care for me."

# With Our Sunday Schools

LESSON 13. — March 26, 1933

## REVIEW: JESUS OUR EXAMPLE IN SERVICE

Devotional Reading: Isaiah 42:1-7

### GOLDEN TEXT

Jesus of Nazareth . . . went about doing good.—Acts 10:38.

#### Lesson I. Mark 1:1-11.

##### Topic: John Prepares the Way for Jesus.

**Summary:** The beginning of John's ministry and the baptism of Jesus. John prepared the way for the coming of Jesus by announcing His coming to the Jews and commanding them to repent of their sins and thus manifest their faith in His coming. Gentiles are required to do the same if they are to be accepted by Him when He comes again. Jesus was consecrated for His service to God by baptism, which He called an act of righteousness. Our consecration is sealed in the same way.

#### Lesson II. Mark 1:12-20.

##### Topic: Jesus Begins His Work.

**Summary:** Jesus is tempted, enters upon His public ministry, and chooses His first apostles. The temptation of Jesus placed Him upon a plane of sympathetic understanding with all men. He could thereafter approach them from their own human standpoint. His message was not His own, but God's. It was the same truth that John preached: "The kingdom of God is at hand." Those whom He selected to carry on His work were to continue to teach throughout the world the same things that Jesus taught while He was on earth. All disciples of Christ are "fishers of men."

#### Lesson III. Mark 1:21-35.

##### Topic: Jesus at Work.

**Summary:** Jesus' teaching in Capernaum and various miracles of healing elsewhere. The positiveness and assurance of Jesus' manner of teaching astonished His hearers, for they saw that He spoke with authority. Mark emphasizes the promptness of Jesus in responding to human needs. Although the Son of God, our Lord found it necessary to withdraw frequently to "a solitary place" to pray. In constant communion with God He found the strength of spirit and body to continue His work.

#### Lesson IV. Mark 2:1-12.

##### Topic: Jesus Forgiving Sin.

**Summary:** Jesus had returned to Capernaum, probably to the home of Peter and Andrew; and a vast crowd quickly gathered to see and hear Him. A paralytic was brought to Him for healing but owing to the number in and about the house could not reach Him. An opening was made in the roof and the sick man lowered into Jesus' presence. The Lord first said, "Thy sins be forgiven thee." Scribes questioned His power, and Jesus declared He had said this that they might know "that the Son of man hath power on earth to forgive sins." The sick man was then commanded to rise up and walk.

#### Lesson V. Mark 2:13 to 3:6.

##### Topic: Jesus and the Sabbath.

**Summary:** As Jesus and His disciples passed through the corn fields on the Sabbath, the Pharisees observed that the disciples plucked and ate grain as they went. They criticised Him for permitting what they termed the breaking of the law. Jesus found a precedent for their action in the life of David and asserted that the Sabbath was made for man, and not man for the Sabbath. He soon after healed a man on the Sabbath and in reply to objections raised against doing any work on the Sabbath asked if it were lawful to do good or evil on that day.

#### Lesson VI. Mark 3:7-35.

**Summary:** Jesus had withdrawn from Capernaum to avoid the multitude that pressed about Him and hindered His work. But wherever He went, great crowds continued to follow, some of them coming from great distances in order to be benefited by His healing power. He finally selected twelve men as His immediate disciples or learners and led them apart from the others for special instruction. In this we have an illustration of the work of the church today. The gospel must be preached continually to all men, and special workers must be instructed to present it intelligently and effectively.

#### Lesson VII. Mark 4:1-20.

##### Topic: Jesus Teaching by Parables—Four Kinds of Hearers.

**Summary:** Jesus taught much by parables, the popular and familiar method of giving instruction at this time. Here He uses the work of a sower, the seed he sows, and the various kinds of soil on which it falls, together with the results that follow, to draw a prophetic picture of the conditions and accomplishments of the church in the spreading of the gospel throughout the world.

#### Lesson VIII. Mark 4:21-34.

##### Topic: Jesus Teaching by Parables—The Growth of the Kingdom.

**Summary:** In the parables of the lamp, the mystery of the growing seed, and the mustard seed, Jesus is showing the manner in which the planting of the gospel seed in the hearts of men today will bring forth a bountiful harvest in the kingdom in the future. They also indicate the gradual development of the kingdom when it is established.

#### Lesson IX. Mark 4:35 to 5:20.

##### Topic: Jesus Shows His Power.

**Summary:** To the consternation of His disciples Jesus stilled a raging tempest that arose as the ship in which they sailed was crossing the Sea of Galilee. Immediately on

their arrival at the eastern shore the Lord was met by a demoniac of great strength and frenzy, whom He restored to sanity with a word. The man desired to remain with the One who had rescued him from what was worse than death, but was sent to Decapolis to act as a witness for Christ instead.

#### Lesson X. Mark 5:21-43.

##### Topic: Jesus Giving Life and Health.

**Summary:** Jesus, returning from the eastern side of the Lake of Galilee, was met by Jairus, a ruler of a synagogue in Capernaum, whose little daughter was very ill and who had faith that Jesus could come and restore her. As He was starting on the road to do so, a woman suffering from an "issue of blood" touched His garment and was healed. Jesus then went on to the home of Jairus. In the meantime the child had died, and hired mourners were loudly lamenting her passing. Jesus put them all out, and in the presence of her parents and three disciples restored her to life.

#### Lesson XI. Mark 6:1-56.

##### Topic: Jesus Ministering to the Multitude.

**Summary:** Following the first missionary journey of the apostles, Jesus led them into the desert for rest and further instruction. Multitudes followed them whose helpless, hopeless, leaderless condition moved Jesus to pity. He continued to teach them until night drew near and then commanded His apostles to arrange the people in groups on the grass and furnished five thousand men, besides women and children, with food provided from five loaves and two fishes. Twelve baskets of fragments remained at the close of the meal.

### PRACTICAL APPLICATIONS

#### Review

1. Prepare, publish, and proclaim the second coming of Christ.
2. Triumph in the Lord's work over the path of loyalty and faithfulness.
3. The conditions of the present demand your ministry of Christian service.
4. Healing and forgiveness are co-equal: these must come from heaven.
5. Sunday is a day for worship and not for pleasure and servile work.
6. God can use your weakness to His glory.
7. We must do the sowing, God will give the increase.
8. Shed abroad the light and listen to nothing but truth.
9. Jesus has power to save and to keep. Let Him use it.
10. Life came from God and suffering through sin.
11. Jesus was a real Friend, compassionately sharing with others.
12. Alcohol and temperance cannot exist together.—C. E. R.

# AMONG THE CHURCHES

## SOUTHERN CALIFORNIA.

History was made in Southern California Sunday afternoon, March 5, 1933, at the MacLeod home in Pomona, when the ministers and leaders of the Church of God met to form an association. Those present were Bros. J. E. Hatch, J. E. Adamson, Hammond, Lichty, Railsback, Smead, Reid, and MacLeod; and Srs. Hatch, Adamson, Dore, Hammond and daughter Ruth Smead, Railsback, and MacLeod. These meetings are planned not only for the purpose of promoting the church work in California, but also for fostering an atmosphere of cooperation among the various religious groups in the state by means of social activities.

The meeting was opened by a discussion of objectives and aims for such a group and the means and methods for carrying them into effect. A motion by Bro. Adamson prevailed that the group organize, after which it was decided that a committee be appointed by the chair for the purpose of formulating a permanent organization. The chair appointed Sr. Railsback and Bros. Lichty and Smead. By motion of Bro. Lichty, Bro. MacLeod was made Executive-Secretary pro tem. until the organization could be more definitely worked out. After a discussion on the question of an official name for the organization, the matter was left to the committee on organization to suggest names.

A tentative program for the coming Quarterly Prophetic Conference, April 2, was considered, after which the matter was referred by motion of Bro. Adamson to a committee consisting of Bros. Lichty and MacLeod. Possibilities of more organization in the Berean field were discussed with special reference to Riverside and Santa Ana. Other topics considered were: cooperation with the national ministerial association, pooling of library facilities of the various ministers, leadership training, and organization for the coming conference meetings. The meeting then adjourned to attend the supper and evening services at the Pomona church. The situation for work in Southern California seems more encouraging than it has for some time; those who attended the meeting were inspired by the splendid spirit of cooperation that pervaded the whole afternoon.

Bro. Lichty concluded his series of seven Sunday evening sermons by the best of the series: "A New Deal for the Church in the United States." He has certainly made a fine effort for the church in Pomona, and now plans a series which intrigues our attention on prophetic subjects. After the evening sermon Sr. Railsback presented Bro. Lichty an appropriate gift from the Los Angeles Dorcas Society, a "Young's Analytical Concordance." Words of commendation upon his splendid work and the desire to assist him by means of the proper tools accompanied the gift. Bro. Smead made a few remarks following the main sermon of the evening. During the evening the choir rendered Handel's Largo from the oratorio Xerxes.

We were much concerned to hear that Sr. L. E. Rich of Long Beach fell and fractured her hip this week and was in the hospital at the last information. We hope and pray that the injury will not be too serious and that she will soon be restored to health. Bro. Cline of Long Beach has been in bed for some time with the "flu," but is now on the mend.

Norman John MacLeod.

## BEAR, ARKANSAS

The following excerpt is taken from an interesting letter from Bro. and Sr. R. A. Humphreys. Writing to order extra copies of the Bible special, they say: "Our Herald of February 21 was delayed, but came later, timely, so to speak, of good things. We are thankful to God for your kindness to us poor travelers to Eternity, and we ask an interest in your prayers."

Bro. Humphreys' name is familiar to the older readers of The Herald, who will remember with pleasure the many instructive articles that have appeared in these columns from his pen. Many will join with us in asking the Father's blessing to rest upon His faithful servants.

## CHURCH OF THE GOLDEN RULE Cleveland, Ohio

So successful and popular were the pre-Easter meetings we held last year that it has been decided to hold another series this year. It will open April 5 and continue each night except Saturday until Easter. Due to lack of money no outside speaker will be engaged. Good programs are being prepared, different every night. We shall need the fullest cooperation of everyone to make this effort a success. Plan to be present each evening.

A new class in the fundamental doctrines of the Bible, outlining the beliefs held by this church, was organized under the leadership of Miss Jennie Salisbury on March 3. It meets each Friday evening at 8:00 as a regular part of the Berean society.

Disaster strikes quickly. This time it has stricken our beloved brother, Don Swartz, who had the second and third fingers of his right hand amputated after having them crushed in a large press he was feeding. The accident happened March 1.

Mr. Herbert Stadden has been working day and night with scarcely time enough out for sleep for several weeks. The place where he works makes jig-saw puzzles.—Golden Rule News.

## CONTRIBUTIONS TO N. B. I.

Annie Hutchinson	\$2.00
H. H. Hawkins	5.00
Total	<u>\$7.00</u>

## BULLETIN

The following telegram reached us at ten o'clock Monday morning. We thank God for His protecting care over His people.

Los Angeles, Calif.  
March 12th

Just returned Long Beach by a Pacific electric. All our people escaped harm and suffered little financial loss. Sister Rich removed to home from wrecked hospital. Standing shock well. Church here may have to be razed. Sermon at 1020 Burlington. More soon as barricades removed and can drive to Long Beach.

Emma C. Railsback.

## MANY THANKS

I have been celebrating two events, viz., my birthday anniversary, Feb. 9, and the anniversary of my first attempt at preaching, the first Sunday following Feb. 9; and in some way that information had gotten out, and birthday cards and letters began to arrive from several states and continued for more than two weeks, until scores of them have come in bearing messages of love and good will, and good counsel, containing beauty and sentiment which it would seem must have been heaven-born. These have lifted and lightened my heart, made rifts in the clouds of discouragement, brought tears of joy that for the moment would bedim my vision, only to clear away and reveal life in greater beauty and sweetness.

Time and conditions make it impossible for me to acknowledge these favors separately, much as I would love to do so, and I use this means of conveying my sincere gratitude to all for these many kind expressions of love and good will which mean so much to a busy man.

God has been wondrously good and kind to me; and life has been, as it still is, very sweet and enjoyable. The sorrows and troubles that have come to me have served only as stumbling blocks and momentary stoppages along the great highway of life's experiences over which I have traveled and are not worthy to be compared with the sweetness of life's experiences.

There is one text, 2 Timothy 3:12, which, if it be of universal application, gives me some concern, as I have not, in my experiences in life, suffered persecutions so far as I have been able to discern. If any have been aimed at me, they have missed the mark; or if they have hit the mark, I have not been tender enough to appreciate it. My brethren and the world have been very kind to me and have always helped me over the rough places as I have approached them; and life, as a whole, has indeed been sweet to me.

As far as I am able to determine, my health is well-nigh perfect, for which I thank my heavenly Father, my brethren, and friends, who have been so kind and generous in assisting me to bear life's burdens and in overlooking my many weaknesses and shortcomings.

The financial depression through which we are passing holds no terrifying discouragement for me. Discipline is severe sometimes; but it becomes necessary, it seems, to bring us back to a semblance of normalcy when we have lost our balance and have gone so far afield from the safe and sane road to economic and spiritual prosperity. The worst may be yet to come, but there are brighter days just ahead. I expect to grow old while enjoying the good things of life, hoping and looking for better, richer, and sweeter things to come. And these many beautiful, cheery cards and letters bearing messages of love and good fellowship have brightened the way for the remainder of the journey. For all of which I sincerely thank you.

L. E. Conner.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

## BETWEEN YOU AND ME—

Sr. John Guthrie of Mullin, Texas, in renewing for The Herald says, "We do enjoy the many good articles it contains each week. May it continue to tell the glad tidings till the coming of the King."

Miss Jessie M. Wilson, who has been living at 1700 E. 20th St., Oakland, Calif., may now be addressed at 2625 Pleasant St., in the same city.

Sr. Anna Wertz of Lanark, Ill., who has been quite ill for some time, is now improving. Sr. Wertz has been closely associated with the work of the Church of God in northern Illinois for many years.

Mrs. Paul Magnus, Rensselaer, Ind., declares, "The paper has been a great consolation to me, and I would surely miss it if I could not have it." Both contributors and editors of The Herald are earnestly striving with God's help to make the paper spiritually upbuilding and scripturally instructive to all.

The splendid short articles now being published from the pen of Sr. Emma C. Railsback of Los Angeles are of particular value in these days, as they help materially in counteracting the effect of traditional teaching which all too frequently is based on such fables as those of which she writes.

Bro. Harvey Krogh, Jr., pastor of the Plum River (Ill.) church, has started weekly Bible classes in the vicinity of the church. We trust that these gatherings will result in much spiritual growth.

Our hearts go out in sympathy to the suffering thousands of Southern California, and especially to our own brethren who have been called upon to pass through this trial of faith and courage. May God sustain and keep them true to Him whatever happens. These events give us a preview of what the entire earth will one day experience when it is made to tremble in the grasp of an outraged God. Brethren, the Lord is coming!

We attempted to get into communication with Sr. Emma C. Railsback our official representative in California, to give our readers a brief report of the condition of our people on the coast, but to the hour of going to press have not received a response to our telegram. Communications have been sadly interrupted since the earthquake and now the wires are overburdened with messages, and people are obliged to take their turn in getting through. A message from Bro. and Sr. Glyn Starbuck of Rockford, Ill., who are in South Pasadena, informs their friends of their safety, and of the fact that they had left Long Beach but an hour before the first shock came. We await equally gratifying news from other brethren.

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### THE RESTITUTION HERALD

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**Subscription Rates.**—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

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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.

## THOUGHTS FOR THINKERS

### HUMAN OPINION *versus* THE WORD OF GOD

"There is no such thing as sin."

"There is none righteous, no, not one. . . all have sinned."—Romans 3:10; 5:12.

"I don't need to belong to a church to be accepted with God."

"If righteousness come by the law, then Christ is dead in vain."—Galatians 2:21.

"Why should it be necessary to believe in Christ, if a man is sincere in what he does believe?"

"There is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"God will not condemn me if I live a good moral life."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

"One church is as good as another. Creeds aren't important."

"If any man preach any other gospel unto you. . . let him be accursed."—Galatians 1:9.

"It doesn't make any difference what you believe, so long as you live a good life."

"This is the work of God, that ye believe on him whom he hath sent."—John 6:29.

## IN TIME OF TROUBLE

First: He brought me here. It is by His will I am in this strait place; in that I will rest.

Second: He will keep me in His love and give me grace in this trial to behave as His child.

Third: He will make the trial a blessing, teaching me the lessons He wants me to learn and working in me the grace He intends for me.

Fourth: In His good time He can bring me out again; how and when, He knows.—*Murray*.

## REDEEMING THE TIME

Redeem the time! God only knows  
How soon our little life may close,  
With all its pleasures and its woes.  
Redeem the time!

Redeem the time! It goeth fast;  
Then use it well, buy back the past,  
And think each day may be our last.  
Redeem the time!

Redeem the time, and that with might!  
Far spent the day, quick falls the night;  
Soon closed the race, and fought the fight.  
Redeem the time!—*Selected*.

## THE CRYING NEED OF THE WORLD

By D. G. Harvey

IF WE ask the average Bible reader, "Who was Jonah?" the answer is often, "The prophet that was swallowed by the whale." Ask the same question of the man of the world, and we hear, "Oh, the guy who told the big fish story." In either case the only thought retained in reading Jonah's little book is the story of the whale.

Many calling themselves ministers of God deny this story, calling it an allegory, overlooking the fact that Jesus compared His death, burial, and resurrection to Jonah's experience. Matthew 12:40. Jesus believed the story of Jonah; and the words, "so shall ye," force the minister who states the story of Jonah to be an allegory to admit that he doubts the story of Christ, for it, too, would be an allegory.

There are many types or pictures in this Book, as Paul informs us in Romans 15:4 and 1 Corinthians 10:11. The one Jesus referred to in Matthew 14:40 was fulfilled. Jonah also typified the nation of Israel, which was swallowed up among the nations of the world but not digested. No matter in what country found, the natural descendants of Jacob remain Jews.

But at this time we are more interested in Jonah as a type of the church of our day and in Nineveh as a type of the world.

Why does the world need a Jonah? Because these things are here: depression, crime, anarchy, atheism, false teaching, scoffers, lovers of pleasure rather than lovers of God.

The prophets of old speak of this condition to prevail: "For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out and came in, because of the affliction: for I set all men every one against his neighbour."—Zechariah 8:10. Read the whole of Zephaniah to get the picture. "Men's hearts failing them for fear."—Luke 21:26. "The mighty man shall cry there bitterly."—Zephaniah 1:14.

But what has caused this deplorable condition? *The love of money and lack of knowledge and justice.* Paul tells us, "The love of money is the root of all evil."—1 Timothy 6:10.

What has the love of money gained for any man? "We brought nothing into this world, and it is certain we can carry nothing out."—1 Timothy 6:7.

We as a race have labored to produce much, but what has become of the fruits of our labor? Haggai tells us, "He that earneth wages, earneth wages to put it into a bag with holes."—Haggai 1:6.

There is a great lack of love for our fellow men. Men do not follow the rule laid down by Paul: "Let us do good unto all men, especially unto them who are of the household of faith."—Galatians 6:10. "Bear ye one another's

burdens."—Galatians 6:2. The great law of Christ is: "Love thy neighbour as thyself."—Matthew 22:39.

Today there is a great lack of trust, confidence, faith. Man has lost faith in his fellow man, in his God. We have few today with the faith described in Habakkuk 3:17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

The church today must have love for all, justice for all, knowledge of God's will. But you will say, "People today do not lack knowledge." "Knowledge shall be increased."—Daniel 12:4.

True, there has been a wonderful increase of knowledge in the past century, wonderful inventions, new discoveries. *But does man know God?* God is as unknown today as He was at Mars' Hill when Paul spoke of the unknown God. Acts 17:23.

Man must know something of God's plan, or he will be sure to go contrary to that plan. Let us read Hosea 4:6: "My people are destroyed for lack of knowledge." How? In Daniel 2:44 God reveals that in the close of the Gentile age He plans to break in pieces the Gentile rule. But man's plan is and has been union. The cry has been, "Unite," in all lines of endeavor, in financial, social, and political.

Do the Scriptures speak of this condition? To be sure! Read Psalm 2:1-6: "Why do the heathen rage, and . . . imagine a vain thing?" "Gather yourselves together, yea, gather together, O nation not desired." Zephaniah 2:1 seems to picture a league of nations to the writer's mind.

But would such a union of nations solve our problem today? Let us turn to Isaiah 8:9, 10. Here we read the answer to our question: "Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us."

Man has failed in all points. Most of us can remember that on December 23, 1913, Woodrow Wilson, then president of our country, signed the Federal Reserve Act that men proclaimed would prevent a financial panic; but we have lived to see the banks of forty-seven states unable to pay but five per cent on deposits, even unable to cash our own government checks. It is no wonder that men's hearts are failing them for fear.

There is but one hope for man. God's own Son must soon return. James 5:7: "Be patient therefore, brethren, unto the coming of the Lord." That kingdom we have long prayed for: "Thy kingdom come." God will change the heart of man. Jeremiah 31:33; Ezekiel 11:19, 20. Listen: "They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."—Psalm 107:27, 28.

*Man has failed. God will not.*

# THE RESTITUTION HERALD

VOLUME 22

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## WAR SCARE

*By Arlen Marsh*

THROUGH THE RESTITUTION HERALD of February 14, the writer set forth in somewhat imaginative fashion the popular beliefs regarding the possibilities of the great war which is biblically indicated to center in and about Jerusalem. "Night of Terror," in common with the yellow journal of newspaper language, did contain a small kernel of truth; but that kernel, in the process of presenting the generally accepted thoughts concerning the horrors of the next war, was so assiduously cultivated in the article as to grow into a plant before its proper time. As a result, the delusions entertained by the public and sponsored by adjective loving individuals capitalizing on their reputations as experts were aided and abetted to the *n*th degree.

That article, together with many of its literary brothers, is guilty of attaining the heights on the Mountain of Exaggeration. Prophetically and polemically it stands condemned, not merely as interest-seeking sensationalism, but also as positive absurdity. "Night of Terror" will exist, that cannot be questioned; but its form will be of vastly different shape from that outlined in the exposition it entitles.

Before considering the genuine impossibility of any such decimation as that described in the author's previous work on the subject, the several texts bearing on the matter may well be studied. Zechariah provides a prediction that upon fulfillment will establish factually as well as logically the fallacy of the contention that Armageddon, that great decisive battle yet to come, will mark the total annihilation of civilization as civilization today is understood. Joel does likewise; Micah, Ezekiel, and Isaiah follow suit. Governments will exist, commerce will prosper, vocations will be pursued as before: this succeeding the judgment of nations about Zion and preceding the worldwide extent of God's kingdom.

"I will gather all nations against Jerusalem to battle," Jehovah announces in the last chapter of Zechariah, "and the city shall be taken, and the houses rifled, and the women

ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

Previous, therefore, to the interruption of this war by God, there is to occur a battle, or series of battles, of considerable fierceness; but, contrary to the gruesome expectations of the mighty majority, the population of the cities will not entirely perish. Rather, one half of the capital of Palestine is to be left free, and of the rest the people are to be held as prisoners. Since the struggle is to take place primarily in Judea, it can be assumed that other cities than Jerusalem will not be any more afflicted.

Undoubtedly the demand of Joel to men to "beat your plowshares into swords, and your pruninghooks into spears" is largely figurative and refers to all weapons of war; but, despite the lurid headlines of magazines and papers, the sword and the spear, modified to modern combat, will come into full play. Without the bayonet, saw-toothed or straight-edged, no infantryman feels well armed. Gas would not draw blood; yet the prophet graphically depicts embattled Jerusalem to be a scene of rivers of blood that flow to the horses' bridles, possibly one of those instances of the hyperbole so frequently used by God to impress the Oriental mind for which the Old Testament principally was intended. No such occurrence would be possible except with the use of the old-fashioned knife in a new guise and with the employment of shot and shell, singularly ineffective, since it required eighty thousand rounds of ammunition to kill a single man during the World War.

"Two thousand dead the first night," comments "Night of Terror." In a heavy rain such as that described, no gas would spread far enough to account for so many of the common citizenry, sleeping in no more close quarters than those used in the suburbs of any city. Beyond all this, assuming that weather conditions were perfect, it

*Please turn to Page Ten*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"The foundations of the earth do shake . . . The earth shall reel to and fro like a drunkard, . . . and the transgression thereof shall be heavy upon it."—Isaiah 24:18, 20.*

## The Editor's Prayer

**O** GOD, our Father, Thou who art the Creator and the Sustainer of the universe, we come before Thee in grateful acknowledgment of Thy protecting care, the care which thou hast exercised over Thy people, our brethren, in Southern California, during the recent earthquake. We are made to realize Thy presence with us in a thousand different ways, and all through the blessings which we are made to receive from Thy hand. Be Thou with us, we pray, and make us more worthy of Thy love, through these final trying days of Gentile times. In Jesus' name. Amen.

## The Earth Reels

**T**HE fateful words of Isaiah the son of Amoz are filled with meaning for us today: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth." Increasing dangers lurk on every side, and anxiety fills all hearts with dread of what the future holds. Financial depression and grinding poverty are sweeping the world like a scourge. War is ravaging nations on both hemispheres, and the powers not already engaged are menaced with momentary possibility of being drawn into the engulfing stream of disaster.

The international political situation is in a turmoil. Domestic conditions are but little better. Civilization seems trembling on the verge of collapse. Nothing remains stable, nothing is sure. The avalanche of sin which from time immemorial has been creeping down the mountainside of humanity with almost imperceptible motion is now crashing onward with vastly increased acceleration, claiming millions of hapless and unprepared Christians, together with no less careless worldlings, who are destined to be carried over the brink of the tribulation into the chasm of destruction that awaits the ungodly and unrepentant in the "time of the end."

As though these social and political dangers were not sufficient to impress upon an indifferent world the import of the times in which we live, the forces of nature are being unleashed to add to the fear and the horror which the iniquity of man has already brought about.

During the past year earthquakes, volcanoes, and storms of great violence have devastated many regions and re-

sulted in the loss of thousands of lives and millions of dollars in property damage. The disaster in Southern California that occurred recently was of comparatively minor importance from the standpoint of the number of lives lost, but the property loss was enormous owing to the thickly settled region where the disaster happened.

The newspapers have provided us with a resume of the great earthquakes of history, and it but remains for us to recall those mentioned in the Bible together with the reasons given for their occurrence.

Practically every great manifestation of divine power, either the outpouring of wrath or the conferring of blessings, has been accompanied by seismic disturbances of greater or lesser intensity.

When "Moses brought forth the people . . . to meet with God," as they stood at the lower part of Mount Sinai watching the billows of smoke that wreathed its top, "the whole mount quaked greatly." When Korah and his companions were destroyed for their sin, "the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses. . . And all that appertained to them, went down alive into the pit, and the earth closed upon them."

Other earthquakes are recorded as having occurred in the days of Saul, Elijah, and Uzziah, each of which wrought havoc and aroused great fear in the hearts of those who witnessed them.

The earthquake, being one of the most terrible and impressive of natural manifestations, is frequently associated with calamitous events of the future. The coming of the Lord is to be marked by "earthquakes in divers places," and when His feet shall stand on the Mount of Olives great earthquakes will rend the holy mountain in twain and remove it toward the north and toward the south. The tribulation also will experience tremendous earth disturbances which will result in the loss of thousands of lives.

As the days go on, we may look for an increasing number of such awe-inspiring events to take place, especially in and around the so-called Bible lands, while on beyond, when the tribulation actually holds sway throughout the world, still more dreadful calamities of a like nature will devastate the earth, for there shall be "a great earthquake, such as was not since man was upon the earth," and the cities and the nations of men shall fall crashing in an awful period of destruction.

# AFFLICTIONS

By Lyman Booth

*“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”—2 Corinthians 4:17.*

Not everyone can look upon afflictions with the same degree of complacency as did the Apostle Paul. He recounted his manifold trials as things that had done him good, wherein he gloried. He spoke of them as working out present Christian graces and future glories. He looked upon his sufferings, which were many, as momentary, and the future glory as eternal. Looking backward over the multitude of his afflictions, he said, “These light afflictions which are but for a moment!” Then, turning his eyes toward the eternal future, he caught a glimpse of “that far more exceeding and eternal weight of glory,” the glory that is real, *enduring* glory, signifying weight.

It is a far more excellent glory. It outweighs all labor and suffering, so they are not worth mentioning. If we could look upon afflictions as Paul did, we would consider them as working blessings for us, not only because there is laid up a reward for the afflicted according to the affliction, but because they serve to increase our desire for things, for the age to come when the present trials will sink out of sight beneath the “eternal weight of glory.”

Afflictions may serve to sweeten the bitterness of life. They may tame the wildness of nature and burn out the dross of selfishness and worldliness. They may humble our pride and reveal our weaknesses, our faults, and perils. They serve to deepen and enrich our experiences. They increase the warmth of our affections for others and gentle us toward all. Many a home has been saved from wreck by the visitation of sorrow that comes and draws together estranged hearts and heals the sores of bitterness and strife.

It seems to be the desire of men to shun the path of affliction. Were we to choose, we would never be found walking along its rugged path. The great aim seems to be to fortify against coming trials or to mitigate their severity. We overlook the fact that there is a discipline in the trying visitations of providence, which God sees to be necessary for us and which He in mercy sends, regardless of our

opposition. It is for this reason, in part, that He is represented as choosing His people “out of the furnace of affliction,” where the dross and sin are consumed.

The most illustrious saints, those whose names we delight to honor, were those whom God had refined as silver by His own appointed means, which seemed too hard for flesh and blood to bear. Even Christ, “the captain of our salvation,” is declared to have been made perfect through suffering.

The road that leads to destruction is wide and strewn with flowers; but the path that leads to lasting pleasures at God’s right hand is one of tribulation, and, though wisely and mercifully appointed, may seem strangely mysterious. God’s ways in all this “are not as our ways,” nor His thoughts as our thoughts.

When shall we fully realize that Jehovah is wise, as He

is supremely good? When shall we learn that it is His right to appoint the rules and discipline of life which are needful to prepare fit subjects for His kingdom? Why should we shrink from the appointments of a kind Father, who has promised to take us to Himself and is qualifying us for that rest which He holds in store for His children?

According to the Scriptures, the discipline of suffering is founded upon divine wisdom and love. There seems to be a divine reason for every feature of human suffering and disappointments. Everything that God orders is for man’s good. Men are being tested and educated for positions of honor and trust. This life is given to us to lead us to what we should be, and not to remain what we are. The host that marches to victory in any great warfare is trained and hardened by enduring hardness, so every Christian must be disciplined if he would win the victory and receive a crown of life in the age to come.

We are told in Revelation that John saw a great multitude in heaven which stood before the throne of God and before the Lamb, clothed in white robes and with palms in their (*over*)

## I Am Waiting

I am waiting, ever waiting,  
For the brighter, better day,  
Just beyond the clouds and shadows,  
That surround my way;  
For a day of light and gladness,  
Such as earth has never known,  
When in equity and justice,  
Christ shall reign on David’s throne.

All the prophets of past ages  
Saw its brightness from afar,  
And in words sublime have spoken  
Of the peace and glory there.  
They have slept in those green valleys,  
Which in weariness they trod;  
Soon they’ll come with songs of triumph,  
To the holy mount of God.

Now the world is full of suffering,  
Sounds of woe fall on my ears,  
Sights of wretchedness and sorrow  
Fill my eyes with pitying tears.  
’Tis the earth’s dark night of weeping;  
Wrong and evil triumph now;  
I can wait, for just before me  
Beams the morning’s roseate glow.

I am waiting, hoping, praying,  
For Messiah’s glorious reign,  
For I know He’ll rule in justice,  
Right and truth will triumph then.  
Worldly pleasures cannot win me,  
While I wait for that bright day,  
Worldly splendor cannot charm me,  
While its light beams on my way.

—D. H. Roberts.

hands, and which cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." The question was asked, "What are these which are arrayed in white robes and whence came they?" The answer was, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." How superbly grand! "They have come up out of great tribulation," distressing trials which they endured with patience for Christ's sake, for His kingdom and glory, cleansed from sin and made righteous in the atoning blood of the Lamb, "the Lamb of God that taketh away the sin of the world."

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## IS JEALOUSY A SIN?

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By D. G. Harvey

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RECENTLY the question was asked of the writer, "Is jealousy a sin?" My answer aside from God's Word could be of no value. We read in Exodus 20:5, "I the Lord thy God am a jealous God," and in Proverbs 6:34, "For jealousy is the rage of a man."

That there are two degrees of jealousy there can be no doubt. Let us consult Webster. We learn that he gives us two definitions: anxiety or care which are godlike in character. For example (Joel 2:18), "Then will the Lord be jealous (anxious or care) for his land, and pity his people." Paul, the great teacher of the early church, was jealous of the Corinthian church with a "godly jealousy" (he cared for them). 2 Corinthians 11:2.

Webster's second definition can only refer to the jealousy of man: "suspicion, distrust," of which the wise man writes, "Jealousy is cruel as the grave."—Song of Solomon 8:6.

Man's jealousy is based upon selfishness. For example, because of King Saul's jealousy of his son Jonathan, and of David, in a fit of anger he attempted to kill his son. 1 Samuel 20:17-34. Jealousy has been the cause of wars, strife, hard words; and it always brings grief and sorrow.

God's jealousy is always *just* and *righteous*, for God cares for us. 1 Peter 5:7. He provides all our needs (Matt. 6:8; Phil. 4:19); He gives us every good and perfect gift (James 1:17) and everything for our good (Romans 8:28). God cared for Daniel in the lions' den, for the Hebrew children in the fiery furnace, for Israel at the Red Sea and in the wilderness. He cared for the disciples of His Son when they went forth without funds or extra clothing to carry the good news to others (Mark 6:7-10; Matt. 10:9, 10).

But the jealousy of men is *unjust* and *unrighteous*. It is caused by envy of others, perhaps by their better work or greater wealth or honors. Man's jealousy is based on selfish desires, self-glory, self-exaltation. We do not find the ever-faithful Paul had such desires. Hear him: "Did I make a gain of you?"—2 Corinthians 12:17. "Not seek-

ing mine own profit, but the profit of many."—1 Corinthians 1:33. "With brotherly love; in honour preferring one another."—Romans 12:10. "Look not every man on his own things, but every man also on the things of others."—Philippians 2:4.

Oh, if the brethren could learn this lesson of cooperation from Paul! We are all workers together. Why, then, the envy, the jealousy of others? Jealousy always suspects evil. Paul tells Timothy and us the reason why this is true in Titus 1:15.

Jealousy is based on self-worship instead of worship of the Creator (Romans 1:25) and results in hate, strife, murder, pride, ignorance, and the works of the flesh. Galatians 5:19-21; 2 Timothy 3:1-5. You say, perhaps, these are strong words. They are, to be sure; but please read 1 Timothy 6:1-5, and if you study the sixth verse you will find such things are ungodly.

Why do ministers often speak lightly of others? Why do church brethren seem to love to repeat scandals? For the same reason that children often come to blows in their games: *jealousy*.

But the Word gives the final results of such acts: "But if ye bite and devour one another, take heed that ye be not consumed one of another."—Galatians 5:15. And again our Master tells us of a class who will say, "My Lord delayeth his coming," and begin to smite its fellow laborers. When the Lord does come, such a one is cut asunder and given his portion with the hypocrites. Matthew 24:48-51.

It is no marvel if the world hates you, but it is a marvel if hate remains in the hearts of the brethren, whom John describes thus: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John 3:14. It is, indeed, one thing the world sees and marvels at.

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## MISCELLANY

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A day's journey was about thirty-three and one-half miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches; it is said by some to have been eighteen inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.09.

A talent of silver was \$538.32.

A talent of gold was \$13,000.00.

A piece of silver or a penny was thirteen cents.

A farthing was three cents.

A mite was less than a fourth of a cent.

A gerah was one cent.

An ephah, or bath, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.—*Lyman Booth*.

## THEISM OR ATHEISM?

### PART 2

IN PURSUING our subject, it will be well to reflect that there is no difficulty or objection whatever in the creed of theism that is got rid of by substituting atheism for it.

The idea of an eternal personal God is, no doubt, an incomprehensible idea. Our finite minds sink and faint when we earnestly seek in any adequate measure to comprehend it. An eternal I Am, self-existing, underived, uncaused, is truly a thought which the more and the longer it is looked at overwhelms us in astonishment and awe. We cannot picture this aspect of Deity more strongly than it is brought before us in the Book of Job and in many parts of inspired Scripture. "Canst thou by searching," we are asked, "find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."—Job 11:7-9.

But while this is so, we ask whether the idea of an eternal creative force, self-existing, underived, uncaused, is one whit more comprehensible? Matter, with its inherent forces from eternity, is fully as incomprehensible as an eternal God. Our minds sink and fail before the one fully as much as before the other.

We are often appalled at the sight of the evil and the misery that abound in the world and are tempted to ask how they could exist under such a God as the Bible speaks of, or even such a God as Cicero and Socrates believed in. But how would our aspect towards evil be improved by substituting atheism for theism? To our mind the whole question of evil would only be intensified and the future appear clothed in blacker colors than ever. If we think it unjust or unloving or a mark of weakness in God to permit evil, we could only rid ourselves of this through atheism by the awful idea of the *necessity of evil*. What creative force produced, it must needs produce. There is an abounding evil; therefore, creative force produced it; therefore, it could not help producing it, and is utterly without care in producing it. What a fearful thought this is, whether we regard the present or the future!

Evil is. Therefore evil must be. It is not going too far to say, therefore, evil will always be! It is thus that an atheist pictures the evil of the world. "In common life," says Haeckel in *The History of Creation*, "we shall rather find everywhere a pitiless, most embittered struggle of all against all . . . we find everywhere a struggle and a striving to annihilate neighbors and competitors. Passion and selfishness, conscious or unconscious, are everywhere the motive force of life." Such is the evil of the world, according to an atheist. According to his creed, this evil must be. What a fearful look-out, from which many would be tempted to rush away through suicide if, indeed, in suicide they might hope for an escape from overwhelming thought.

But what if it could not? We were not asked if we

could have life. According to the atheist, it was forced upon us through necessity. The remonstrance of Byron against a personal God may be addressed with equal energy to creative force:

"Did I entreat Thee, Maker, from my clay  
To make me man? Did I solicit Thee  
From darkness to promote me? My will  
Concurred not with my being."

This opens, under the atheistic system, the possibility of existence being forced upon us in another life not less miserable than this, perhaps more so. This is, indeed, a most fearful thought. We shudder at the thought of the hell of Augustine, a scene of endless misery and despair! We reject it, not merely as contrary to what the Bible teaches us, but as contrary to all our notions of a good God.

But into the atheistic theory the ideas of mercy and goodness and justice cannot enter. They have no place there. Its one law is a relentless necessity, thoughtless and careless of suffering. A universal wail from all its creation might go up, but creative force has no ear to hear. In it man has no refuge from the most terrible of possibilities. A Creator may hear and have mercy and permit evil for the sake of good and one day put an end to it forever. But atheism has none and can have none of this. That creative force, whose workings are unchangeable by any sense of mercy and pity, may in its necessary working force upon unhappy man an eternal life of misery. If it be the originator of creation, it is a mighty originator. It is fully capable of—perhaps it could not avoid—forcing upon its creature man eternal woe. Atheism is a terrific idea. At best, it is hopeless for good. At worst, it is terrific for evil. It promises no blessing. It rids man of no terrible fear.

The history of humanity is unfavorable to atheism, so much so as to be in our judgment subversive of it. The system from whence atheism would derive us and our universe has been generally denied by its chief creation, man. There may be at times a more than usual tendency towards atheism or at least a more general expression of it in the mouths of men; but, as a general rule, atheism has, in various nations and generations of the world, been denied and rejected by man. In proof of this we will just cite two witnesses, whose competency to judge no one will be able to deny, the great Christian philosopher, Lord Bacon, and the acute and infidel historian, Hume.

"Against atheists," Lord Bacon says, "the very savages themselves take part with the very subtlest philosophers. The contemplative atheist is rare: a Diagoras, a Bion, a Lucian, perhaps; and yet they seem to be more than they are; for all that impugn a received religion, or superstition, are, by the adverse part, branded with the name of atheists."

David Hume, the historian, states the case as accurately as in our judgment it is capable of being stated. "The only point of theology," he says, "in which we will find a consent of mankind almost universal, is that there is invisible, intelligent power in the world; but whether this power be supreme or subordinate, whether confined to one Being, or distributed among several, what attributes, quali-

ties, connections, or principles of action ought to be ascribed to these beings; concerning all these points, there is the widest difference in the popular systems of theology." (Bacon's *Essays*.)

As a rule, mankind has believed in a God or in gods, and has rejected as an incredible thing that the universal frame of nature is without a presiding and ruling mind.

The general consent of mankind is not an argument lightly to be set aside. Any idea generally entertained must be assumed as having a foundation in the reality of things. Atheism has been over and over presented to the human mind for its acceptance, but it has not accepted it. It has appeared to human judgment and human feeling as irrational, insufficient, and undesirable.

It is vain to say that interested parties have created by their teaching a general prejudice against a great truth. The real state of the matter is that theism is so accordant to the human mind that interested parties have been able to trade upon the idea in the most various and grossest manner. The original conception of one God has been degraded by polytheism. Objects of the meanest kind have been chosen as objects of worship. But still, the great human heart has, through all these perversions and corruptions, refused to admit the idea of atheism as unsuited to the universe. Surely creative force, however blind, could not have brought forth its highest creation, man, incapable of acknowledging the source from whence he sprang, able to acquiesce in any and every theistic system, but unable to accept that of atheism.—*Selected by Rufus A. Curtis.*

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## WHY SHOULD I HELP THE JEWS?

A CLERGYMAN was once walking along a back street in one of the poorer quarters of a provincial city. As he went on his way, his eye caught a notice displayed prominently in a shop window:

"No Jew Supplied Here."

Struck by the announcement, he determined to find out why such a notice had been displayed, and entering the shop he questioned a woman standing behind the counter on the subject.

"Supply a Jew! Why should I?" she exclaimed. "I hate the lot of them. They are a cunning, dirty set of thieving scoundrels. No! As long as I own this shop, no Jew shall be supplied by me."

"Pardon me," said the clergyman, speaking with quiet dignity, "but will you answer me one question? Will you tell me to what religion you belong?"

"I am a good Catholic," came back the reply, "and I don't want any of these Jews coming round me here."

The clergyman saw his opportunity and seized it immediately.

"You are a good Catholic," he said. "Well, suppose for a moment that the Blessed Virgin Mary were to come back to earth and walk along this street and find that she

needed something out of your shop. Suppose she were to open the door and walk in and ask to be supplied. Would you supply her?"

"Supply the Blessed Virgin! Why, sir, it would be the greatest honor I could ever have in this world or the next. Of course I would, I would give her the very best of everything and not one penny would I take from her in return."

The clergyman paused before he drove his advantage home. Then he said gently, "But do you know to what nation the Virgin Mary belonged?"

As the woman remained silent, he supplied the answer. "Why, the Virgin Mary, whom you honor above all women to a greater extent, I believe, than she herself would have wished, was a Jewess, one of the race you despise so thoroughly and for whom you have not a good word to say. And furthermore, remember that, as Mary was a Jewess, her son the Lord Jesus Christ, your Savior and mine, was a Jew according to the flesh, and that it cannot be pleasing to Him that we should act unkindly towards even the humblest of those who can claim relationship with our Lord."

"Ah! sir," she replied, "I never looked on it in that way. And to tell you the truth, sir, I never knew that the Blessed Virgin was a Jewess."

Needless to say, the notice in the shop window which gave rise to this incident was taken down, and Jews were ever after given a welcome when they came to buy.

This true story compels us to think. The poor woman erred through ignorance, and having realized her error she immediately made amends. Are there not some of us who in this matter are guilty of sinning against the light? We have known from our childhood that Jesus came of the seed of Abraham and of the tribe of Judah, we have realized all He has done for us, and yet we have not one kind word to say on behalf of the Jew. When a conversation turns on Jewish matters, we shrug our shoulders and say, "Jews! Not for me! I will have nothing to do with Jews."

Do we realize that, in spite of the sin of which Jewry is guilty—that of crucifying Christ—and in spite of the hardness of heart amongst Jews today, God still loves Israel. Listen to the Word of God concerning the Jew, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isaiah 43:1), and again, "Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen" (Isaiah 44:2), and again, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jeremiah 31:3).

Surely, if that be the mind of God Himself toward Israel, we cannot, we dare not, adopt an attitude of disdain toward that nation. No! a thousand times no! Realizing God's love for the Jews and all the spiritual blessings we owe to Him, we should look on the members of the Chosen Race, not as outcasts unworthy of consideration by respectable people, but as the chosen of God and kinsmen of the Lord Jesus Christ according to the flesh, and therefore entitled to the greatest sympathy and consideration at the hands of Christians.—*The Bible Advocate.*

## WHAT A FRIEND WE HAVE IN JESUS

By Dr. J. B. Chapman

WE FREQUENTLY hear the expression, "Which is your favorite hymn?" But there "isn't any such animal." We have a hundred favorites, and it would be difficult—yes, very difficult—to reduce that list. Did you ever notice that as you go about your daily work you sing the hymns best suited to the mood in which you find yourself? Well, we personally have a hundred moods and require a large number of hymns to fit them. But in that list is, "What a Friend We Have in Jesus." There has been some question as to the authorship of this hymn, some accrediting it to Horatius Bonar, but, Joseph Scriven claimed that "the Lord and I did it between us."

Ira D. Sankey, in his "Life Story," in speaking of this wrote: "We were in error in assigning the words to him (II. Bonar). Some years afterwards, Dr. Bonar informed us that he was not the author, and that he did not know who wrote it. It was not until six or eight years after that that we learned who the author really was."

Joseph Scriven was a very modest man, yet this hymn has a world-wide audience, second to none. In every land it may be heard, and millions have been thrilled and helped by its ministry. Mr. Scriven was born in Ireland in 1820, but came to Canada at the age of twenty-five. Though a graduate of Trinity College and a man of refinement, he chose humble duties and often could be seen walking down the streets of Port Hope, where he lived, dressed as a plain working-man and carrying a saw-horse and a saw, on a mission of sawing wood for some widow or sick person. It was only a short time before his death that it was discovered that he had a poetic gift. A neighbor, sitting up with him, in his illness, happened upon a manuscript copy of "What a Friend We Have in Jesus." He acknowledged that he had written it for his mother to comfort her in a time of special sorrow. He had not intended that anyone else should see it.

Mr. Scriven had trials of his own, for it is recorded that on the eve of his wedding day, the young lady to whom he was to be married was drowned. Read and sing the hymn with this thought in mind.

"What a Friend we have in Jesus  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!  
O, what peace we often forfeit  
O, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!"

The outstanding words of this hymn are two in number: "Friend," "prayer."

What a comfort and blessing a true friend is! One who

will give sympathetic ear to our trials, and sorrows. Jesus is such a Friend. He will never betray our confidences nor belittle our confessions. He is ever ready to guide, to help, and to comfort in time of need.

"Have we trials and temptations?  
Is there trouble anywhere?  
We should never be discouraged;  
Take it to the Lord in prayer.  
Can we find a friend so faithful  
Who will all our sorrows share?  
Jesus knows our every weakness,  
Take it to the Lord in prayer!"

Prayer is supplication unto a higher power for help. It is not necessarily voiced in words, but in the devotion and yearning of the whole being. It is far more than begging; it is adoration and love and faith combined. It tells of our need and the sufficiency of the higher power; of our weakness and his strength; of our helplessness and his might and power; of our sin and his righteousness and mercy.

Prayer helps and satisfies; it brings relief to heaven itself. It is the magic touch that turns troubled minds and forms the connecting link with night into day; shadows into sunshine, and care into joy and gladness.

"Are we weak and heavy laden,  
Cumbered with a load of care?  
Precious Saviour, still our refuge—  
Take it to the Lord in prayer.  
Do thy friends despise, forsake thee?  
Take it to the Lord in prayer;  
In His arms He'll take and shield thee,  
Thou wilt find a solace there."

Pray on, dear heart: you may not always receive what you ask, but from those prayers you will rise regirded for the strife and conscious of new strength. Cast your burdens on Jesus in full trust and confidence, and His promise is, "I will never forsake you!"

"Can we find a friend so faithful  
Who will all our sorrows share?  
Jesus knows our every weakness,  
Take it to the Lord in prayer."

—Selected.

IN ESTHER 3:9 we read that Haman offered to give ten thousand talents of silver to have all the Jews killed who were living in the one hundred twenty-seven provinces of the Persian Empire. Taking the value of a talent of silver as \$538.32, we find the amount to be \$5,383,200, a princely sum to give to satisfy his spirit of hatred for one man, Mordecai. He had a gallows fifty cubits high erected on which to hang Mordecai. Through the prayers and influence of one noble woman, Mordecai's life was preserved and Haman and his ten sons were hanged upon that gallows, a striking example of the manner in which intended injuries to others revert and fall upon the evil designers. Haman's wealth and political position did not save him from a swift and just retribution.—*Lyman Booth.*

## FAILURE OF YOUTH

By Charles Martin

ECCLESIASTES 11:9, 10; 12:1-6

WE FIND that the youth of today are backward in active service for God. The reason is despondency. Yet we (the youths) have nothing to be despondent over, for we are depending on some one else for our schooling, our food, our clothing, and a place to sleep. The reason for this lack of interest is lack of spending money, lack of clothes, lack of comradeship, and lack of understanding.

But you say the younger generation has more than their parents have. Yes, that is true, but times have changed. These are only youthful lusts. Paul says, "Flee also youthful lusts; but follow righteousness, faith, charity, peace." The longing of youth for clothing better than the other fellow's, and pleasures, are only "lust of the flesh, and the lust of the eyes, and the pride of life."—1 John 2:16. A few of these youthful lusts are classified as follows: love of fine clothing, lust of the flesh; love of good looks, and desiring property of others are the "lust of the eyes"; having a fairly good education and, as modern slang puts it, "rubbing it in" on our less fortunate brother or sister are the "pride of life."

The older generation says that it does not know what this generation is coming to, because it is so high and mighty, not minding, but doing as it pleases. Timothy says that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." The youth of today are all of these and more. Yet are not the elderly people as a whole as greedy and grasping as young men or women are?

What is wrong? for this should not be. Is youth to blame for the condition they are in? Or are the elderly people, the parents, to blame? As a youth I would say that the parents are to blame. The parents say the children are to blame. A case that I know of is in my mind as an example of the reason for the wildness of youth.

A small child of a friend is always into some kind of meanness such as breaking windows, throwing rocks, or fighting. Yet whenever he does one of these, his parents only say, "Now don't do that again, or I will whip you!" But he never gets a spanking; as a result, in less than an hour he does the same thing over again. Who is to blame, the child or the parents?

I agree with that learned man Solomon when he says, "He that spareth the rod hateth his son"; in another place, "foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him"; "withhold not correction from the child; for if thou beat him with the rod, he shall not die"; "thou shall beat him with the rod,

and shalt deliver his soul from hell"; "the rod and reproof give wisdom, but a child left to himself bringeth his mother to shame"; "correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." If these exhortations are followed rightly the child is greatly benefited by being punished.

Solomon states, "Train up a child in the way he should go; and when he is old, he will not depart from it."

Do these scriptures prove anything to you? To me they mean this: the parents are to blame for the conduct of the youth by not correcting their children in their early years.

Paul gives us his blessing and asks the youth to obey and do all manner of good. Please read 1 Timothy 4:12 to 16, inclusive.

—o—

## WHEN TIME SHALL BE NO MORE

THE words were uttered by an angel of thunderous voice under circumstances so strangely impressive that they command our immediate attention and deepest interest. "The angel . . . lifted up his hand to heaven, and swore by him that liveth for ever and ever, . . . that there should be time no longer."—Revelation 10:5, 6.

Marvelous, indeed, were the visions seen and the voices heard by John on the Isle of Patmos! In a grand phantasmagoria it was given him to see the rapidly changing scenes of the distant future. The approaching events of time came sweeping into the range of his vision, only to recede as quickly as they came, giving place to others even more astonishing and awe-inspiring in their nature.

First, this remarkable pronouncement indicated that when the scroll of history should unwind to this point thenceforth there should be no delay in carrying to completion the outpouring of divine judgments upon the world. Thereafter event would succeed event with most startling rapidity.

Beyond the primary significance of the prophecy there is found a suggestion of quite a different nature, but of equal interest, and it is to that that I will invite your thoughtful consideration. How difficult it is for mortals to grasp! That the day will come when *time*, as we understand and experience it now, *shall be no more!*

Time is the period between two points in the experience of men. It is an indicator of mortality. Time marks off the moments, hours, days, and years during which men labor and hope. How meaningless time would be were men not mortal! If we were to live on and on, just as we are today, what would we care for the passage of time? No matter how prolonged the task to which we set ourselves, we would be sure of an abundance of time to complete it. Time would scarcely enter into our plans at all.

Time, therefore, is the span of a man's present mortal existence. It marks the limits of our lives, the length of our days, the duration of our being. All the way along time is connected with mortality, a constant reminder and evidence of our mortality.

Moses defined the idea of time clearly: "We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away."

Every plan we make, every work we undertake, every purpose we formulate is dependent upon time for its success. We are compelled to take time into consideration, for time is the material of which life is made.

James asserts that life is "even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14) and that we cannot tell what a day will bring forth.

The Psalmist, admonishing us to place our faith in God rather than in men, cries: "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. Our dependence upon man must be limited by the brief span of his life. Everywhere we go, whatever we attempt to do, wherever we look we find ourselves held back behind the bars of the prison house of time.

Our text, however, suggests the possibility that some day we shall be freed from the restrictions and fetters of time and be made to forget the sorrows of frustrated hopes and the despair that follows our failures to accomplish all that we set out so joyfully to do. But before that wonderful day shall dawn, and Time give way to Eternity, "this mortal shall have put on immortality," and death shall have been swallowed up of life!—*Editor.*

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## CHRISTIAN DISCIPLINE

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*By George B. Alldridge*

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*"As a good soldier of Christ Jesus accept your share of suffering."—2 Timothy 2:3, Weymouth.*

A FEW weeks ago in the pictorial supplement of a Sunday newspaper appeared an article setting forth the account of the creation of the world and our first parents, Adam and Eve, from records made in Egypt, which the writer declares antedate the time of Moses.

God never ignores human knowledge and learning if the possessor devotes it to His service and glory.

Two characters stand out in the Bible as an example of this premise: Moses and Saul of Tarsus. Saul, or Paul, speaking of himself, says, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God."

Of Gamaliel it is said, "Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people."

Stephen says of Moses, "And Moses was learned in all

the wisdom of the Egyptians, and was mighty in words and in deeds."

If critics would only thoughtfully read the Scriptures before passing judgment upon matters they but dimly understand, I feel sure they would confess with Cowper:

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."

Hence, then, if Moses' account agrees with the account recently discovered in Egypt, it is not difficult for my mind, at least, to see that God takes advantage of knowledge and learning acquired by men, even though it may be through human channels.

There is nothing impossible with God (except to lie or to deny Himself), but He in His wisdom sees the end from the beginning, as He told Jeremiah: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."

The writer does not accept the teachings of Calvinism, although his early religious training was of that school. Tennyson expresses the thought I have in mind:

"Yet I doubt not through the ages  
One increasing purpose runs,  
And the thoughts of men are widened  
With the process of the suns."

Revelation 4:11 expresses that purpose: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Where could God have found a man more suitable than Moses to deliver His people from Egypt? Possibly Moses was heir-apparent to the throne of Egypt, being the adopted son of Pharaoh's daughter. Read Hebrews 11:23-26. Today the great British Empire is utilizing the prestige and experience of its heir-apparent in enhancing the good will and material blessing of the whole empire.

You see, God first trains and educates a man or woman before He uses him for His divine purpose. How is this education attained? Jesus attained His through suffering, Moses and Paul likewise. None of us can escape it. The record is: "If we suffer, we shall also reign with him; if we deny him, he also will deny us."

It is not a question whether we will take part in the battle of life or not. We must do so. We cannot help ourselves if we would. The question is, upon whose side are we enlisted, God's or the world's? Famous men and women are dying every day. Rich or poor, they had to struggle. But for whom did they fight, God or Mammon? We cannot serve both.

If you are on Christ's side, then it means self-denial. If you reject Christ, you will have to fight anyway to live. But to win a victory that counts for eternity is possible only under the banner of Christ.

Not many miles from my boyhood home stands the beautiful ruins of Netley Abbey. It was hammered down and pillaged during the reign of that monster of infamy, King



Henry VIII. The Cistercian monks who owned and lived in it were noted for their lives of self-denial. It is said they slept on the planks of wooden boxes, and unless food were given them in alms they ate neither fish, flesh, fowl, eggs, butter, nor cheese, but only a spare porridge twice a day and in Lent once. They never spoke except sometimes in their parlor, and then only on religious topics; and on a journey they could only ask questions, which they must ask, if possible, by signs. They that transgressed the rules were whipped or stretched upon the stone floor during mass. For their greater humiliation the heads of the order were entirely shaven, and the monks went about bareheaded and clothed in white robes.

This is not the Bible teaching of suffering.

Shakespeare tells us how the world views failure:

“The painful warrior, famed for fight,  
After a thousand victories, once foiled,  
Is from the book of honor razed quite,  
And all the rest forgot for which he toiled.”

How does God deal with a warrior who fights on His side, though often foiled? Well, listen to the words of one of Job's friends: “When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.”—Job 22:29.

Moses and Paul were both learned and well informed, yet God was continually lifting them up and whispering in their ears, “My grace is sufficient for thee.”

With all their remarkable intelligence they remained humble. Humility expressed by the spirit of obedience is hard to acquire. How God's great heart of love must rejoice as He beholds one of His children richly endowed mentally encountering some great affliction and conquering it, to see his valor in not sinking at the hardest distresses of life.

A trial occasionally when we are prosperous does not mean much; but when we are plied with one affliction at the heels of another, to have them come thronging in multitudes and of different kinds is often the portion of those who are the beloved of God. But Paul says, “Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier.” Note that little word, “chosen.” God chose Moses and Paul; and, my dear brother, He has chosen you.

Upon March fourth a new president was inaugurated. Why was he appointed by his fellow citizens to fill this high office? Because they felt his remarkable intelligence and experience are the best to fill this office. Yet probably his presidency will last only for a period of four years. Paralysis seized him, and he became helpless. What brought him to the high pinnacle he occupies today? It was the force of his indomitable will overcoming all opposition and enabling him to reach the goal of his ambition, the presidency of the United States of America.

God is calling for men and women to be educated and trained through the force of disciplinary measures He uses to fit them to be the rulers of the coming age and for eter-

nity. Oh, friends, what an opportunity and what an education to attain! It means perfection!

Is it worth the struggle? Let me quote: “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.” This was Moses' inspiration and secret in his struggles.

Now, Paul, what was yours? Ah, yes, I remember: “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.”

Brother and reader, what is your inspiration in overcoming suffering? Here is mine: “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.” How true the words of Whittier are:

“Not to him who rashly dares,  
But to him who nobly bears  
Is the victor's garland sure.”

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## WAR SCARE

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*Continued from Front Page*

would require some two hundred fifty pounds of lewisite, one of the deadliest gases, (three hundred pounds of mustard) to cover an area of three hundred square feet. To do away with the two thousand reported as killed, the robot airplane shot down within the city would have to carry approximately four and one quarter tons of gas, an obvious impossibility. Indeed, it is not improbable that, as was true in the World War, more will be killed by disease than by gas. Thomas Phillips in *The Saturday Evening Post* remarks that mustard gas is the most valuable military gas known, and adds that even it no longer is classified as deadly.

Horrors of bombing are dreams. An Austrian *skoda* shell would smash a bomb-proof shelter like tin; the World War established that. The most powerful bombs possessed by the United States Navy have not sunk *obsolete* battleships in tests. Artillery fire is far more accurate and, consequently, more effective. And the kernel of truth in “Night of Terror” neutralizes any invasion by airplanes controlled by radio: automatically sighted anti-aircraft guns shoot higher than any 'plane can fly, with or without a man, and it is almost impossible for them to miss.

Any war is dreadful, but there is no necessity for painting the picture of Armageddon in too brilliant colors. It is the occasion of God's fighting “as when he fought in the day of battle” that will stamp the crisis to come with indescribable terror. When Jehovah's earthquakes make the destruction of San Francisco a petty matter, men will fear; and not until then will their fright exceed that engendered by any war. Such are the implications of Zechariah and of Joel in the concluding chapters of their books.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY."

### SOLDIERS OF CHRIST

WHILE walking my post in a military camp, it occurred to me that I was there to learn to protect my home and government. Nothing must interfere with my duty. Then the thought came to me in this light: we Christians are also training for a conflict against evil.

The dead military heroes came into my mind. We honor them for their sacrifice to protect their ideals and country. The Christian martyrs died to spread the gospel. We are to protect and carry on what they could not finish in their time. Each of us has a higher authority to guide and direct us in training for our respective battles.

There is a similarity in the two forms of duty. The military sentinel has a set path that he must follow in patrol for a few hours, while the Christian must follow a set path through his entire life. The sentinel must obey his superiors' commands to the letter, while we must obey the Great Commander. The sentinel must walk in a manner becoming a soldier, and we must conduct ourselves in a way worthy of our calling. The soldier, after a few hours on duty, relaxes his watchfulness and falls asleep. We seem to copy his habits, for after walking the straight and narrow path, we fall asleep or think we can do as we like as long as we are not caught. But the Great Commander gets the report, and the just penalty is passed on us—death and loss of our hoped-for honor in the future life.

By this time, the thoughts of armor came to me. The ordinary soldier has not enough to protect him. He has a revolver or an automatic pistol, a gas mask, and his ability to run. But what has the Christian to protect himself? Nothing, so far as the eye can see; but guns are not necessary for a soldier of Christ.

This scripture makes the above point clear: "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." This reminded me of Jericho.

In place of guns or weapons of destruction—"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intends of the heart."

To find the rest of the armor, read Ephesians 6:11-17 and 1 Thessalonians 5:8, 9. These words sum up the matter better than my own would:

"Just where you stand in the conflict

There is your place.

Just where you think you are useless

Hide not your face.

God placed you there for a purpose

Whate'er it be;

Think—He has chosen you for it!

Work loyally.

Gird on your armor! Be faithful

At toil or rest.

Whate'er it be, never doubting

God's way is best.

Out in the fight or the picket

Stand firm and true;

This is the work which your Master

Gives you to do."

Charles Martin, Kokomo, Indiana.

### HOW CAN I KEEP FROM SINGING?

"I will sing praises unto my God while I have any being."

What tho' my joys and comforts die?

The Lord my Savior liveth.

What tho' the darkness gather round?

Songs in the night He giveth;

No storm can shake my inmost calm

While to that refuge clinging;

Since Christ is Lord of heaven and earth,

How can I keep from singing?

—Anonymous.

An authority on the Hebrew language recently stated that at present ninety-eight per cent of the Jewish population of Palestine speak Hebrew. This means 160,000 who are enthusiastic for the language as it brings a practical unity into the life of the land. The University of Jerusalem has made its courses on the Hebrew language available to Gentile and Jew.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"He hath done all things well."*—Mark 7:37

## JESUS HELPING

**T**HE very first lesson of the new quarter shows us that Jesus loves not only the children of His own race but those of other races as well. You know Jesus said that because His Father loved the whole world so much, He gave His only Son to be our Savior. How many of you know where to find that verse?

Jesus never refused aid to anyone who came to Him in faith, and here was a woman who belonged to another race. She was a Grecian woman, and her little girl was ill with about the saddest kind of illness. Her mind was not right.

When the dear Savior saw how sure the little girl's mother was that He would heal her He told her to go back home and she would find the little girl well. How wonderful that Jesus didn't even need to go to the little girl's home!

Just as Jesus said, when the mother reached home she found her daughter well and happy, resting upon her little bed. And we know the dear mother at once told her all about her visit to the Savior and what He had done for them. This little girl did not belong to the Jewish race, but she was one of Jesus' little ones just the same.

Those of you who live in large cities see children of many races every day. Some of them are even in your room at school perhaps. Now if Jesus came to be their Savior as well as ours and was kind to them, we should be kind to them also.

In one of my books I found some verses telling about the different little babies of the world. They would be fine for an exercise on Children's Day in June. Here they are:

"In India, land of spreading palms,  
The small brown babe is swung  
In tiny hammock, made of cloth,  
'Neath some rude shelter hung;  
In jewels fine the babe is dressed,  
She needs but scanty clothes,  
But rings and bracelets load her arms,  
And rings and bells her toes.

"The Chinese baby lies upon  
A basket for a bed;  
When very warm it shows they love  
Celestials small, 'tis said;  
'Oy! Oy! Oy! Oy! nue ya tin

Tehmeh taai!' the mother croons;  
The almond eyes in slumber close  
To such bewitching tunes.

"Japan is 'Children's Paradise,'  
So baby takes his ease  
Upon mamma's or sister's back  
As happy as you please;  
The little girls may run and jump,  
He nods a sweet assent;  
And if he ever cries, be sure  
It is an accident!

"The baby boy in Africa—  
That land so large and warm—  
In a hammock on his mother's back  
Sleeps well, secure from harm;  
And when she's weary, in the sand  
She tucks her little man,  
For, though the sun upon him shines  
She's not afraid he'll tan.

"Upon the plains so desolate  
An Indian babe we see;  
His mother binds him to a board  
And swings him from a tree.  
Poor little Indian papoose,  
He cannot kick or crawl,  
And only when the bough breaks can  
The baby get a fall.

"So everywhere the babies find  
Soft cradles where they grow;  
And everywhere the mother-love  
Some lullaby sings low;  
And everywhere these little ones  
Are lambs of God's own flock;  
So by-lo-by; sweet baby mine,  
God will your cradle rock."

Clip these verses and paste them in your scrapbook for lesson 1; also write across the top of the page the words of John 3:16. We have two new members to begin the new quarter—Phyllis Tekanic of Cleveland, Ohio, and Jack Parsley from far away Texas. The boys and girls are keeping even, and almost half of our club is from Golden Rule Sunday School. Remember, "there's a reason"!

# With Our Sunday Schools

## JESUS MINISTERING TO JEWS AND GENTILES

Mark 7:1-37

Devotional Reading: Isaiah 11:1-10

### GOLDEN TEXT

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall be one fold, and one shepherd.—

John 10:16.

### A STUDY OF THE SUBJECT

Topic: Jesus Ministering to Jews and Gen-

Aim: To lead the pupil to understand that people of all races who believe and obey the gospel are acceptable with God.

Basic Truth: "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35.

1. The Inescapable Christ. (V. 24.) It was impossible for Jesus to hide Himself from the suffering multitude as it will be for Him to escape the attention of the world when He comes again. He is "the light of the world," and eventually that light must penetrate to every darkened corner and illuminate every race. When He comes as "the lightning that shineth from the east even unto the west," every eye shall see him; and then it will not be His purpose to escape from the multitude, but it will be the desire of "the kings of the earth, and the great men, and the rich men, . . . and the mighty men," to hide themselves from His wrath. (Rev. 6:15-17.) But they will be unable to do so.

II. The Christ of All Races. (V. 25-30.) Traced by human genealogy, Jesus, like all of the apostles and prophets who have spoken upon three fronts. (1) "The lust of the flesh," (2) "The lust of the eyes," (3) "The pride of life." Each front is continually sending forth new problems, and every one is weighted down with potential destruction. With Christ as our General we can meet and conquer every problem and turn it into a source of blessing. Regardless of the nature or extent of the problem confronting any individual, Christ is looked upon all races as equal and worthy of the offer of salvation.

III. The Vestal Christ. (V. 31-36.) The one great purpose of Jesus was to preach the gospel of the kingdom of God and thereby glorify His Father in heaven. He possessed a rare faculty of being able to express the truth in such varied ways that all could understand. Thus in our present lesson He teaches the truth concerning the source of His message and power to one who was deaf and dumb by signs that he could easily understand.

IV. The Competent Christ. (V. 37.) "He hath done all things well" is an indisputable testimony to the power, the wisdom, and the perfection of Christ's character.

### PRACTICAL APPLICATIONS

Jesus the Answer: Jesus is the answer to all our problems. Our lesson today is another link in the chain of evidences that confirms the

When Jesus was eight days old, He was taken to the temple. While there, Simeon, his arms, and blessed God, and said, . . . Mine eyes have seen thy salvation, which

Special problem: Discuss with your teacher the difference in the lives of the children under idolatrous religions and Christianity.—M. G.

Jesus gave His life for others. Others—not a select few, but all regardless of their position in life, their circumstances, or their nationality. One of the first things for us to learn, then, as followers of His, is to display the same consideration to all with whom we come in contact.

The Jews had been God's own people chosen from among the many nations of earth, but because they sinned and wandered away from Him, He turned to other races—Gentiles, they are sometimes called. It was hard for the Jews of Jesus' time to understand that, and that is what Jesus meant in verse 27 of the lesson. But notice how wonderfully Jesus regarded for a share, "crumbs," she called it, begged for a share. As we come into contact with them, with boys and girls of other races or color, let us show them the same kindly courtesy we do our own and be glad of the opportunity to help them learn the gospel of Jesus Christ. For only under that gospel can they be truly happy. Learn the last part of I Sam. 16:7.

The Jews were looking for a Messiah to bless only them, but God decreed that He should be for all and to all. "And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Gen. 12:3.

The Ministry of Jesus to All Races

YOUNG PEOPLE AND ADULT

The only real answer.—C. E. R.

# AMONG THE CHURCHES

## SERVICE AT FLAGG CENTER

Through the kindly cooperation of Bro. G. M. Birkey arrangements were made for a service at Flagg Center, Ill., in the Methodist church on March 14. Bro. G. E. Marsh delivered a prophetic lecture, the theme of which was, "The Times in Which We Live." The commodious building was packed, and the audience listened most attentively to the inspiring address by our pastor. Sr. Rogers and her choir accompanied him and assisted with the music, several other members of the Oregon and Rockford churches also attending. We pray God's blessing will attend the sowing of the seed at Flagg Center.—M. G.

## FONTHILL AND NIAGARA FALLS

Word from Bro. Austin states that he can (D. V.) be with us for our Annual May Meeting, which will be held May 26-28. Now is the time to begin boosting and praying for its success.

The Fonthill choir is preparing its Easter music, and Sr. Sullivan is getting her program for the Falls church in shape.

The General Conference published a very hopeful report in the last Herald, in which they gave the joyful news of a balanced budget, even a gain of eight hundred dollars, for last year. The N. B. I. is not a defunct institution. It is deserving of full confidence.

## GRAND RAPIDS, MICHIGAN

In addition to the regular weekly services which have made up our program in the past, a devotional and prayer meeting is now being conducted each Tuesday night. We feel the need of drawing closer to God that we may at all times be assured of His directing care.

Bro. Richard Skeels, our senior elder, celebrated on March 10 his seventy-fifth birthday anniversary. More than fifty of our church family went to his home that night to show him how much we love and appreciate him and his good wife. They have lived in wedlock more than fifty-two years.

On March 12 our Sunday school numbered 301. When the superintendent asked how many were present for the first time 16 hands went up.

Among others to be confined to their homes recently have been Sr. Hall, and Bro. Harold Simpson. The latter has a painful injury in his hip, and is being missed in his capacity as church treasurer.

Our weekly class on fundamentals is being held on Saturday nights until Easter. We expect much good to result from this.

F. E. Siple, Pastor.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND N. B. I.

Mr. and Mrs. M. Fetters; G. Long; Marian R. Richards; Lillian R. Greiner; Mr. and Mrs. F. L. Austin; Mrs. M. A. Woodward; Mrs. Gladys French; Ida Jeffrey; Jessie M. Wilson; Mrs. C. Seely; Mrs. Eva L. Page; Blair (Neb.) Sunday School; Mr. and Mrs. G. B. Sprinkle; Mr. and Mrs. E. C. Railsback; Mildred Stantial; Mary Calkins; Mrs. I. W. Gould; W. A. Reid; Anna Mae Bottolfs; R. H. Judd; Mrs. R. A. Robinson; Mr. and Mrs. T. M. Savage, Sr.; Sadie Savage; W. M. Bowers.

## RELIGIOUS CHAUTAUQUA

### Lakeville, Indiana

On Sunday, March 26, Arlen Marsh will speak in the Christian Church at Lakeville, Indiana, in honor of the boys in Bro. E. S. Logan's Sunday school class of that church who have attended the class every Sunday for one year. The service will open a two-week religious chautauqua, meetings under various speakers to be held each evening during that time. J. H. Anderson will give an address on Monday, March 27.

## SOUTHERN CALIFORNIA

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm 46:1-3.

The world was shocked to hear of the earth moving in the vicinity of Long Beach and surrounding towns in Southern California. Though some towns were almost completely leveled to the ground it was with a great deal of relief that we found that none of our people were among those killed or injured in the catastrophe. Though Sr. Railsback had a very trying trip and was forced to turn back on her usual Friday travels in the Long Beach neighborhood, and was required to take a tortuous way back through vacant lots, filling stations, and to be on the alert for fire fighting equipment, she arrived in Los Angeles unhurt, though naturally in a nervous condition.

When the earth begins to move under anyone, only the greatest of fortitude will prevent a panicky feeling. We can hardly understand the Psalm quoted to mean that one should not be afraid when the earth shakes as it does in these earthquake times. But if we look farther along in the Psalm we see that it refers to the other kind of earthquake that we find in the political and economic world. The Lord be praised that the disaster was no worse.

Plans for the Quarterly Prophetic Meeting to be held in Pomona on April second (all day) are going forward. Bro. Lichty will deliver the regular morning discourse on the field of prophecy dealing with the "Return of Israel." In the afternoon Bro. Smead will speak on the subject, "An Unrighteous Peace"; and in the evening Bro. MacLeod will deliver an illustrated sermon, "Japan: The New Scourge of God." At the table at noon there will be a series of short talks by various of the leading members of the church of Southern California, the theme being, "The Task Before Us." At the table in the evening the theme will be, "Consecration." There will be a special session for the young people conducted by Srs. J. E. Adamson, MacLeod, and Kauffman. It is expected that the usual services in Los Angeles will be dismissed for that day.

Norman John MacLeod.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

## WHO ELSE?

We have a "sock doll" and directions for making it—just the thing for inexpensive gifts for small children. It came from the Cornhusker State. Would you like to see it? Visit the Exhibit Room at the next General Conference.

Who else will share your ideas for Ladies' Aid work? Thank you.

Exhibit Committee.

## LOS ANGELES, CALIFORNIA

In Pasadena there is a dear little sister who exhibits so much heroism and true Christian courage that she has become an inspiration to all who are brought into contact with her. Having lost her mother in childhood, she was reared by her "Auntie." Upon reaching maturity she taught in a high school for years. Failing in health she was compelled to give up her position and make her home in the desert. But while still far from recovered in strength she returned to care for the invalid aunt who is now eighty-three years of age, with the dread enemy, creeping paralysis, slowly overcoming her powers and leaving her helpless.

This dear sister uses every ounce of her strength to perform her daily tasks of service, and does it cheerfully. She spends her resting periods in the study and memorizing of the Scriptures, and in reading The Restitution Herald. She finds our church paper interesting and often remarks about the helpful contributions she reads.

No mother ever had a daughter who could give her more gentle and loving care than Sr. (Miss) Ola Hillis gives her aunt, Sr. Mary Kimball. Write Sr. Hillis a cheering letter, but do not expect a reply, for that would add to her tasks. Her address is, 693 Santa Barbara, Pasadena, California.

Emma C. Railsback.

Sr. Railsback adds to the above report some very interesting details in a personal letter to the editor that serves to bring out vividly the horror of the events that transpired in California a week ago.

The first quake caught her at the home of Sr. Calkins, in Lynwood, which is between Los Angeles and Long Beach. While the house in which they were at the time was badly wrenched, dishes thrown to the floor, and doors burst open, Sr. Railsback succeeded in escaping without injury; and Sr. Calkins, an elderly woman, was carried out safely by her son.

She reports that the little brick church where they have worshiped for years was so badly wrecked that it is unsafe to use, and that the congregation is meeting at 1020 S. Burlington Avenue for the present. All of our families living in Long Beach escaped serious harm.

## HERALD RECEIPTS

Helen Porter; Mr. and Mrs. R. A. Humphreys (for others); Jessie M. Wilson; Mrs. John Guthrie; Jessie M. Shea; H. H. Hawkins; Mrs. Paul Magnus; Misses Mayme and Nancy Penrod; Mrs. L. H. Ralston; J. R. Shepard; Mrs. Jennie Murrey; Mrs. L. F. Slocum; Clarence Lapp (for others); Helen Porter; Mrs. Alletta J. Renner; John Phenix; Miss Elsie Bradley; Mrs. Howard Moore; Ada C. Simpson.

## BETWEEN YOU AND ME—

Last Sunday night the topic at the church at headquarters was, "When the Earth Reels in the Grasp of God." The pastor suggested that earthquakes would assist in preparing the way for the coming of restitution.

Writing from South Pasadena where they are spending the winter, Bro. and Sr. Glen Starbuck of Rockford, Ill., say, "We look eagerly for The Herald's coming, and believe it is better each week."

We are glad that so many of our ministers are presenting special prophetic studies in these days when the Word of God is being so rapidly fulfilled. Nothing so arouses the desires of men to be prepared for the Lord's coming as to know that it is just at hand.

The first response to our recent appeal by letter to the subscribers of The Herald came from Sr. Alletta J. Renner of Mt. Carroll, Ill. We deeply appreciate the effort the brethren are making, and successfully making, to carry the paper through the present period of distress.

Bro. Frederick Claussen of our printing force left Sunday morning for Chicago, where he is to take a week of intensive study in the mechanism of the linotype machine. He was accompanied by his wife, who will go on to Indiana for a short visit with friends and relatives at Culver in that state.

One of our most faithful supporters, both spiritually and materially, is a brother in Canada who is working day and night (literally) to support his family. He draws a regular salary of eleven dollars per week, to which he is able to add a little by sign painting in the evening. Yet out of his limited earning he always finds something to send to The Herald to help along the Lord's work. How we thank God for such self-sacrificing ones.

**MOTHERS:** Are you helping the little ones with the Scrapbook Club conducted by Sr. Gesin from her place on the Children's Page? If you just knew how much pleasure the boys and girls are getting out of the scrapbook work we're sure you would do all you could to help it along. And then it is helping to fix important truths in their minds in such a way that they will never forget them, and that surely is worth while.

### VALUE OF THE GOSPEL OF MARK

We will continue the study of the Gospel of Mark throughout the new quarter. While it is the shortest of the four inspired biographies of Jesus, the record of Mark presents the facts concerning Him in such a clear and vivid manner that it is of much value.

The language of Mark is unusually simple and easy to understand. Reflecting as he does the mind of Peter the fisherman, Mark gives us a picture of the Master that is intimate and detailed. The strokes of his brush are sure, he knows his subject thoroughly.

So vivid are his descriptions that we can plainly visualize the scenes he paints. We catch a glimpse of the Man with upturned face looking into heaven as He thanks God for the loaves and fishes. We fairly hear His words as He commands the stormy sea to subside. The look of agony, relieved by ecstatic glory, that marked His features as He hung upon the cross is clearly apparent.

The article on the Berean page in the last Herald, entitled, "The Kingdom of God," by Ellen Prichard of Kokomo, Ind., was worthy of any of our older doctrinal writers. It was well-organized, the text chosen most applicable, and for so brief an outline of truth it was remarkably complete.

Bro. H. W. Patterson, El Cajon, Calif., celebrated his eightieth birthday anniversary last Friday, the seventeenth. Although having exceeded the normal allotment of years by a full decade, Bro. Patterson is still actively engaged in the service of the Lord he loves. May he continue to thus serve until the Master comes.

Sr. Howard Moore of Redbluff, Calif., in renewing for The Herald, says, "We enjoy the paper immensely while we are isolated from our church." Many of our isolated brethren write to the same effect. The Restitution Herald should be in every Church of God home, especially in the homes of those who do not enjoy local church privileges.

Bro. Enos Elton, Tustin, Calif., writes of the effects of the earthquake out there, and sends us a local paper containing a most interesting report of the disaster. We are glad to state that our brethren in Tustin were uninjured. Let us pray that all may likewise escape the terrors of the earthquakes predicted in the sixteenth chapter of Revelation which are to be a part of the tribulation horrors.

Remember, the next number is the Kingdom Special. It will contain articles on this important theme from the pens of Jas. A. Patrick, E. O. Stewart, and other writers. Get your orders in immediately. It would be wise to do as several have already done, place a standing order for several extra copies of each special issue as they come out to hand to your friends.

Some of our contributors are asking what the "dead line" is for the Easter issue. That is, when articles must reach us in order that they may have a place in that issue. To be sure that is included in the Easter number, which will all be in the hands of the printer by April 6, it will be necessary to have your articles reach us (with the exception of news), by April 4 or 5, to give time for editorial review.

### MARK THE MAN

The following well-prepared synopsis of the life of Mark is taken from the recently issued "New Standard Encyclopedia," published by Funk and Wagnalls Company.

"Mark, or John with the surname Mark, was the author of the second Gospel. The incidental notices in the New Testament give the following facts: Mark was the son of Mary, a householder of Jerusalem, at whose home the early Christians held meetings in the days of persecution. He was a cousin of Barnabas.

"Peter calls him his 'son,' which means probably that he was converted to Christianity under Peter's ministry in Jerusalem. He came to Antioch from Jerusalem with Barnabas and Paul, and accompanied them as an assistant on their first missionary journey. But he left them at Perga and returned to Jerusalem. His action cost him Paul's confidence, and when Barnabas proposed to take him on

a second journey Paul refused. The result was a separation, and Barnabas took Mark and went to Cyprus about 50 A. D.

"We hear nothing more of him until Paul's . . . Roman captivity (60 A. D.), when we learn that he was then in Rome, reconciled to Paul and esteemed by him, and was about to visit Asia Minor.

"At Rome, according to early tradition he wrote his Gospel, not altogether as his own work, but as containing the substance of Peter's preaching. Another tradition makes him the organizer and first bishop of the Alexandrian Church."

### DOCTRINAL TEACHING FOR CHILDREN

Is it possible or desirable to teach doctrine to children in the Sunday school? This is a question that is agitating the minds of religious educators everywhere. We believe that there can be but one proper answer, and that is based on the true meaning of the word "doctrine," which is "teaching." If we can teach boys and girls about the first coming of the Lord, why can we not teach them about His second coming? If we can teach them the meaning of birth, as in the case of the Savior, why can we not teach them the meaning of death when applied to Him and to all men? And if it is possible to teach them of these doctrinal matters, why not others also?

### PASS ON THE TORCH

Pass on the torch, pass on the flame,  
Remember whence the glory came;  
And eyes are on you as you run,  
Beyond the shining of the sun.

Lord Jesus, we take the torch from Thee,  
We must be true, we must be free,  
And clean of heart and strong of soul,  
To bear the glory to its goal.

O Lord of life, to Thee we kneel;  
Maker of men, our purpose seal!  
We will, for honor of Thy name,  
Pass on the torch, pass on the flame.  
—Selected.

### THE RESTITUTION HERALD

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

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.

## FABLES

By Emma C. Railsback

*"And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:4.*

IN ISAIAH 14:12, 13, we read of Lucifer, who is almost universally thought to be a fallen angel who rebelled at God's commandments and was cast out of heaven. We shall try to analyze this fable, also.

This prophecy, written something like a hundred and fifty years before King Nebuchadnezzar's rule, is simply history written in advance. Beginning at verse 4 of Isaiah 14, we find that the prophet is commanded to take up this taunting speech against the king of Babylon: "How hath the oppressor ceased! the golden city ceased! . . . He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted and none hindereth."

"A play upon words is often used in Scripture to excite attention," writes Robert Young. This is true in this as well as in many other prophetic utterances.

Verse 12: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The word "Lucifer" means "a shining one," according to the concordance; and it is here applied to the king of Babylon in reference to his glory and pomp, and all the language that follows is a play upon words to describe the arrogance and fall of this wicked ruler. Verses 14 and 15: "I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

To get a better understanding of the cause and fulfillment of this prophecy we turn to Daniel 3 and 4. The third chapter records the history of the setting up by Nebuchadnezzar of the golden image and the commandment for all nations to fall down and worship it. The penalty for refusing to do so was destruction in the fiery furnace. Does this not sound much like trying to be like the Most High? Every Bible student is familiar with the attempt of this wicked king to destroy Shadrach, Meshach, and Abednego in the fiery furnace for disobeying this commandment. Chapter 4 relates the dream of warning to this proud, wicked king; his refusal to heed; and the stroke of judgment that fell immediately upon his boastful assumption of power and majesty just twelve months after the warning.

Thus we see how that Nebuchadnezzar, the brightest political light of his day, took a sudden fall from the political heavens. His understanding was taken away from him; he ate the grass of the field; his hair was grown like eagles' feathers, and his nails like birds' claws. Is it any wonder that the prophet exclaimed, "They that see thee shall narrowly look upon thee, and consider thee, saying,

Is this the man that made the earth to tremble, that did shake the kingdoms?"—Isaiah 14:16.

Thus, comparisons of the prophetic language of Isaiah with the historical facts related by Daniel one hundred fifty years later clearly reveal who Lucifer, the shining one, was.

Another instance in which prophetic language concerning the judgments to follow upon the king of Tyre is found in Ezekiel 28:11-19, and there is no more reason for believing that the language applies to a supernatural being than there is that that of Isaiah 14 does. The misunderstanding comes from holding erroneous ideas and trying to fit them to the Scriptures.

## COMING OF CHRIST

By C. E. Randall

*"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.*

THE hope of the church and the world is dependent on the fulfillment of this angelic promise. So vitally important is Christ's second coming that every seventeenth verse in the New Testament directly or indirectly speaks of the event.

We not only have the promise of His return in the above verse, but the manner of His return is plainly set forth. It is this latter thought that we wish to examine. The angelic messengers said "this same Jesus" would come again. This is plain language, and we do not need a commentary or concordance to understand it. Our simple duty is to believe it. This "same Jesus" is the Jesus that God "raised up from the dead."

In tracing the record of "this same Jesus," we find the following: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (grave), neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."—Acts 2:30-32.

Why did not Jesus' flesh see corruption? Because He was raised from the dead. It is this "same Jesus," whose flesh saw no corruption, that was exalted to the right hand of God. Acts 2:33. And it is "this same Jesus" that has been thus exalted and is at the Father's right hand that shall come again. Because "this same Jesus" that was crucified and whose flesh saw no corruption was raised up by the glory of the Father, He could show Himself alive by many infallible proofs and convince a doubting Thomas that He had "flesh and bones."—*Church of God Messenger.*

# THE RESTITUTION HERALD

## GOD'S GLORIOUS KINGDOM

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## THE KINGDOM OF GOD

By Lyman Booth

THIS is a subject of so much importance and interest as to require a large volume to give a comprehensive description of it and its kindred subjects. Therefore, I shall assume that my readers will admit that God once had a kingdom on earth, and that He was King over it. (1 Samuel 12:12).

The subjects of that kingdom were the children of Israel. It was located in Palestine. The laws were given by God through Moses, and were administered by judges. The subjects became dissatisfied and desired a king like those of other nations. God granted their request, and Saul was anointed king.

Many kings succeeded him. Some were good; others were not. Finally they, like some Gentile nations, became so corrupt that the kingdom was overthrown, and has been in ruins for two thousand, five hundred years or more, and will so remain until He comes whose right it is, and the throne will be given Him (Ezekiel 21:26, 27). The territory has lain in desolation many centuries, and the subjects scattered among all nations and subjected to every indignity and vile persecution that could be devised; still they remain a separate people without a country.

Nevertheless, despite this apparent destruction of God's kingdom, every element necessary for its restoration is in existence and is only waiting God's appointed time. King Jesus is at God's right hand. The land remains and is putting on a new dress. The subjects are numbered by the millions and are anxiously waiting and earnestly praying for their Messiah to appear. The laws and statutes are ready for use. The associate rulers are being selected from the nations by the preaching of the gospel. Although the material is at hand, will the kingdom be rebuilt, and for what purpose?

Moses and the prophets and Jesus have testified that it

*What a splendid theme it is to which we dedicate our paper this week! From beginning to end it is sounding forth the Glad Tidings of the Kingdom of God—the wonderful message that Jesus loved and for which the apostles gave their lives—the great central truth of the Bible, GOD'S COMING KINGDOM AND GLORY UPON THE EARTH! Lyman Booth presents, as an introduction to the subject, an outline of the Kingdom of God in the past, and an alluring view of its future greatness and grandeur.*

will be reestablished. The Prophet said, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Daniel 7:14, 27 gives in few words the extent of God's dominion and the purpose for its establishment: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Zechariah 14:9 reads, "And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one."

The above scriptures show that Jesus will be King and the saints will be associate rulers. "Nathanael said unto Jesus, Rabbi, thou art the Son of God; thou art the King of Israel." The angel said unto Mary, "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."

His laws will be absolute and divine. All nations will serve and obey Him, and peace and prosperity will characterize His glorious reign. For "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 (Please turn to Page Ten)



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"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 Prayer of the Church

ONCE again, our Father, we would offer the prayer our Lord taught His disciples; that prayer that forms a part of every Jewish service before Thee; that agonized cry of distressed and disillusioned humanity that has lost its faith in men and is now driven to turn to Thee. *Thy kingdom come*, O Lord, we pray, that Thy will may be done on earth as it is in heaven. Our strength is weakness, our wisdom foolishness, and we cannot govern ourselves aright. Send quickly to our relief the One whom Thou hast ordained to be King of kings and Lord of lords over all the earth, that injustice may give place to equity, prosperity pour out its bounties upon us, and peace prevail. In Jesus' name. Amen.

## Good Government

COMPULSORY education and universal culture of a high order have not produced the happy results for society that one might have expected from such an effort. We are still mired in a "Slough of Despond," politically speaking. Dr. Harry Emerson Fosdick said recently that "if a few more political leaders fail us, if a few more shocking revelations come of dishonesty and chicanery in high places of the economic world, the loss of public confidence may easily reach panic proportions." President Albert W. Beaven of the Federal Council of Churches declares that "the ills from which we are suffering are not merely economic but also profoundly moral."

Yet in spite of such continuous human failures in government men still turn, according to Dr. Ralph W. Sockman, to the Government as "an emergency Savior."

*The Literary Digest*, after reviewing the post-inaugural sermons of many well known ministers, says that they are warning their people "that the 'new deal' must be vastly more than a change of name and a shuffling of administrations."

Even then they fail to go far enough in their analysis of the situation. Only the coming of the Lord Jesus Christ and the establishment of His literal kingdom upon the earth will bring that lasting peace, that rich prosperity, and that limitless opportunity for human development which the thoughtful leadership of the world craves.

## The Heart of the Gospel

AMONG the multiple truths of vast importance contained in the Bible the conditions of salvation are set forth the most simply and positively of all the others in the *Gospel of the Kingdom of God*. Evidence of divine love, as well as wisdom, is seen in this fact. The sacrifice offered by the Savior for the deliverance of men from sin and the effects of sin was too great for the Father to veil the requirements of redemption in vague terms that few could understand. He wants all men everywhere to hear, believe, repent, and obey the gospel; therefore, He has made its meaning very plain.

"Go ye into all the world, and preach the gospel to every creature," was the command issued to the same apostles who had been sent forth with a limited commission some time before. "Go not into the way of the Gentiles, . . . but rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." This was the same message Jesus preached everywhere, "the gospel of the kingdom of God," and the only message He has ever commissioned anyone to carry to the world in His name.

Following His ascension the disciples were scattered throughout the world bearing the same "glad tidings of the kingdom." Both Jews and Gentiles listened to the same wonderful truth. Philip in the city of Samaria baptized all who confessed their understanding and faith in "the things concerning the kingdom of God, and the name of Jesus Christ." Paul, who never shunned to declare the whole counsel of God, preached to Jews and Gentiles alike what he termed the "gospel of the grace of God" and in the next breath defined as that of "the kingdom of God." Paul recognized but one gospel by which men could be saved.

In His own preaching to the Jews Jesus never defined the gospel He presented. It was not necessary for Him to do so. All the Jews were looking and longing for the coming of the Messiah who should rebuild the fallen "tabernacle of David" and reestablish the kingdom of God upon the earth. And that was the glad news the Son of God proclaimed. That is the glad news which the Church of God must continue to carry to the world until the King shall come "with power and great glory."

# THE NEW WORLD

By George B. Alldridge

*"It is not to angels that God has assigned the sovereignty of that coming world, of which we speak."—Hebrews 2:5, Weymouth.*

THERE is no question but what Jesus clearly comprehended why God sent Him into this world. Here is a statement made by Him that for conciseness and for depth of significance concerning His mission can only be duplicated by what He told Pilate when He stood before him charged with high treason.

The first is found in Luke 4:43: "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." The other is found in John 18:36, 37: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

By reading 2 Peter 3:5-14 I obtain some very valuable information that forever sets my mind at rest regarding the world over which Jesus will be King. I note Peter mentions three worlds and three heavens: "the world that then was," which was overflowed with water and perished; and "the heavens and the earth, which are now, by the same word (or authority which destroyed the first) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." After describing the process by which God will accomplish this, Peter says, "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness."

I wish you to note how beautifully God's Word explains itself if we know how to rightly divide the Word of Truth. We know that it was not the astronomical heavens nor the terrestrial earth which perished. We understand "the world that then was" to mean just what the headlines in the daily press mean when they say, "The whole

world is suffering the effects of the depression." Now you will readily discern what the editor means: society, or the order of things. So, when the Kaiser declared Germany was seeking a place in the sun, of course he meant to rule the world as the sun rules our solar system. Hence, then, "world" stands for society and "heavens" for the ruling powers.

In speaking of the present world and heavens Peter says they are to be destroyed by fire. I am not going to argue whether this is literal fire or not. Ask the poor sufferers in China what their experience with Japanese bombs falling in their midst is like? And this experience will soon become universal.

(I noted with admiration for President Roosevelt that prior to taking oath he repaired to church and offered prayer that God would give him wisdom to execute the duties of his high office. He probably realizes the strenuous times ahead of him during the next four years.)

Somewhere I have read that "governments derive their just powers from the consent of the governed." Well, this

is the ideal; but it is only a theory, it has never in the history of human governments been realized. We have tried every form of government, but failure is emblazoned upon their ruins. Just now two forms of government seem to be coming into prominence: Socialism and Communism. These, if successful, will plunge the world into anarchy. Then what?

David's words now come with force into my mind: "Be thou exalted, O God, above the heavens: and thy glory above all the earth." When that occurs, and it will soon, Isaiah 2:19 will be fulfilled: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." I wonder if the next verse is being fulfilled today as the banks are closing down: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one

## Thy Kingdom Come

Behold, the morn is shining bright  
Along the eastern sky;  
Behold ye, from the mountain height,  
Messiah's kingdom nigh.

Ye captive tribes, rise ye, arise!  
Thy King is coming soon;  
Jerusalem in robes of praise  
Shall wear the golden crown.

Arise and shine! thy light is come,  
Thy night shall flee away:  
The time foretold by prophets old  
No longer shall delay.

Ye graves, give up the holy dead;  
Ye trees of life, re-bloom;  
Ye saints, now join your living Head  
Beyond the chilling tomb.

Thy kingdom come! Oh, mighty One!  
Make war and crime to cease.  
Reign Thou upon Thy royal throne,  
Bring everlasting peace.

—H. V. Reed.

for himself to worship, to the moles and to the bats."

There is no question but what Paul's words are being proved true today: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

But a change is imminent. Soon we will be commemorating the resurrection of Christ. Emphasis will be laid upon the fact of His resurrection from the dead. You cannot speak of this too often. But what I wish to lay emphasis on are the words of the angel to Mary before His birth: "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."

This is the solution to all the world's problems, and the miasma of universal depression will vanish like the morning mist before the rising sun.

I love to think of Jesus at the right hand of His Father during the past centuries, since He ascended to that exalted position, has been instructed by His Father regarding the kingdom He will reign over. So as I read the second Psalm, my heart leaps with joy because God has found a man to answer David's question: "Why do the heathen rage, and the people imagine a vain thing?" Won't you please read this Psalm before you retire tonight, and in your evening prayer thank God that He has anointed your eyes with eye-salve that you may see?

They say I imagine many things; but, nevertheless, I like to shut my eyes and see Jesus talking with His Father, and then I recall: "Looking unto Jesus, the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." How sweet, then, this Psalm floats into my mind: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Yes, even to Tierra del Fuego.

Listen to this promise: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isaiah 51:3. Does this not thrill you? It does me. "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."—Isaiah 35:1, 2.

Now you can understand Hebrews 11:13-16, especially these words: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." What comfort and consolation these words bring: "God having provided some better thing for us, that they without us should not be made perfect."

Do you go to the cinema shows? It is many years since

I entered one; they do not appeal to me. Why? "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

I have told you what God will give Jesus when He sets up His kingdom on the earth. What will God give us who are looking for Him? Well, here it is: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7:27.

Because of this, the promise is, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away . . . And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens (new governments), and lay the foundations (His righteous laws) of the earth, and say unto Zion, Thou art my people."—Isaiah 51:11, 16.

This, my brethren, will constitute the new heaven and the new earth wherein dwelleth righteousness. See Isaiah's words in 2:2-4.

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## MY PALESTINE

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In his homeland, a young Chalutz plants a tree this Arbor Day

And breathes a prayer as he pushes it into the black earth. He can almost see, with shining eyes, his mighty cedar rising high,

Brushing the glamorous heavens—a thing of strength and beauty.

He sings merrily—he is gay—he thrills to life.

Spring's here—the trees are green—the skies are bright.

There's Joy in my Palestine.

In my heart, I plant a seed this Arbor Day

And breathe a prayer of thanks as I feel it grow—

A desire—a longing to be in my Eretz Yisrael

To build—to help create this land of lasting charm,

That will be yet young and fresh when I will have gone,

And the things I write will long have been forgotten.

But not so my Palestine.

The tree will grow tall and straight

Watered by soft rains and warmed by caressing winds.

For it, Life begins today beneath bright blue skies.

And my seed, it, too, will flourish green,

Watered by my tears, and warmed by the sweetness of my dreams,

Until Arbor Day comes to me, and I, like the tree, begin Life anew,

Back home in my Palestine.—*Esther Elman.*

# The What, When, and Where of the Kingdom of God

By James A. Patrick

*"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."*

THESE are three questions that should be answered in connection with this subject, and they are comprehended in three words: What? When? Where? We must know the answer to these three questions before we can intelligently seek the kingdom of God of which our Lord speaks in the above verse.

To illustrate: I was once discussing this question with a group of people in Springfield, Ohio. I was insisting that the kingdom was a literal thing, when one of them said to me, "Christ said, 'The kingdom of God is within you.'"

I answered by asking this question, "To whom was Christ speaking?" and he very promptly replied, "Well, He wasn't talking to the scribes and Pharisees, that's sure."

I asked him to turn and read the account, and after a minute or two he said rather dejectedly, "He was talking to the Pharisees."

I give this man's answer because he expressed the view of a majority of the professed Christian world. They never seem to stop to note that Christ was not talking to His disciples, but was speaking to the Pharisees, who were then, as always, trying to catch Him in His words that they might find occasion to kill Him. So it is evident that the kingdom or any element of it was not of this world (Greek *kosmos*, order or arrangement).

Is it possible for a person to intelligently seek the kingdom who is looking for it in the heart of a Pharisee? They profess to be looking for it in the heart of the Christian; but Christ did not say it was there, and there is no Bible authority for believing that it is in the heart of a Christian.

## WHAT IS THE KINGDOM OF GOD?

God, through Daniel, gives us a concise history of the nations of the world beginning with Babylon and carrying the history to the end of time. In each case there were certain elements that went to make up each kingdom. Each had a king, subjects, territory, capital city, laws, rulers under the king, etc. Then, speaking of the divided state of the last of these kingdoms, God says through Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for

*To determine the nature, location, and time of establishment of the kingdom of God becomes very important when we endeavor to obey our Lord's command to seek "first the kingdom of God, and his righteousness." These three questions are answered clearly in this article.*

ever."—Daniel 2:44. Is there any doubt as to what kind of a kingdom is meant? Nothing but a material kingdom will fill the bill. This is confirmed in Revelation 11:15, where it is made clear that the kingdoms of this world will become Christ's and

that He will reign forever over them.

Let us note a little history of God's kingdom. In 1 Samuel 8:7 the Lord said to Samuel, "Hearken unto the voice of the people . . . for they have not rejected thee, but they have rejected me, that I should not rule over them." Here God indicates that He is Israel's ruler. In 1 Chronicles 28:5 David said, "He (God) hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." We have the sequel to this in 1 Chronicles 29:23: "Then Solomon sat on the throne of the Lord as king instead of David." Further confirmation of this thought is found in 2 Chronicles 9:8: "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord." Again in 2 Chronicles 13:8 Abijah said to Jeroboam, "And now ye think to withstand the kingdom of the Lord in the hand of the sons of David."

By these and many other scriptures it is made very clear that the kingdom of Israel was God's kingdom and the throne on which David and the other kings sat was God's throne and the different kings ruled for the Lord, as the queen of Sheba said, "The Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord."

This throne was promised to David forever, IF: how many things this little word separates us from. Notice the words of David: "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 in the throne of Israel.*"—1 Kings 2:4. Read also chapter 8:25.

We have the sequel to this part of the story in Ezekiel 21:25-27. Here it is made very clear why the throne was not continued with a descendant of David upon it: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same . . . 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."

God allowed the kingdom of Israel to be overthrown, and for centuries no king has ruled upon David's throne; but God has promised, and His word has never failed, and "when he come whose right it is" God will give it to Him.

Who has the right to David's throne? "Therefore (David) 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. "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." No one questions the literality of the angel's statement up to this point; everyone realizes that everything transpired as the angel predicted. Why, then, should we question about the literal fulfillment of the remainder of the prediction: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:30-33. Israel restored, with Christ as King and the saints as rulers under Him will be the nucleus of the kingdom, the stone that will smite the image on its feet. "Thou (Jacob) art my battle axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms."—Jeremiah 51:20.

The foregoing surely answers the *what* of the matter. The *when* and the *where* are easily and quickly answered.

#### WHEN WILL THE KINGDOM OF GOD COME?

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matthew 25:31. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22:28-30. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matthew 19:28.

#### WHEN WILL THE KINGDOM OF GOD BE?

"And the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7:27. "Thou sawest till that a stone was cut out without hands, which smote the image upon the 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."—Daniel 2:34, 35. "The righteous shall inherit the land, and dwell therein for ever."—Psalm 37:29.

## IN PARADISE

By T. A. Drinkard

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."—Luke 23:42, 43.

**D**ID you read the above request and the answer very carefully? If you did not, do so before considering my views upon them. As they are in the Bible, they are inspired of God for the express purpose of teaching us some great truth pertaining to the kingdom divine, divine because authorized and established by divine judgment in the earth at God's own appointed time.

There is a perfect unity between the question and answer. However, there has been much argument concerning it by those seeking to uphold the immortality of the soul, when in fact there is nothing mysterious about the matter if we allow God's Word to explain its meaning.

I am asked if I have permission to question the views of those who seek to wrest Scripture. In instructing the apostles Jesus referred to the way hypocrites do and pointed out what they should do.

There are some things which this scripture does not teach. It does not teach that Christ and His questioner went to paradise the day they died. It does not teach that Christ entered into His kingdom glory that day. It does not teach that death was a friend. Those who so affirm are using their time and talent unwisely.

This inquirer seems to see a wonderful future after the kingdom is established in the earth. He surely understood something about it and simply asked the Master to remember him when He came into His kingdom. Jesus simply answered him, "To day shalt thou be with me in paradise."

I am asked if the verse is correctly punctuated. Why not? I am sure those grammarians knew more about punctuation than most, if not all, of us. Did you not say that the Bible was inspired? Will its being inspired allow for any mistakes? Very well!

Let us see if the removal of the comma would injure its teaching. Suppose you place it after "to day," what do you have? You have the verse out of joint. Try it and see. You would make the "to day" refer to a period of twenty-four hours, when the fact is that it refers to the time when the kingdom is to be established—not before.

Another fact proves that the comma belongs where it was put by those who translated the Scriptures. Some are very prejudiced against the translators because possibly some of them, and perhaps all of them, believed in the immortality of the soul. Yet with great show of pomp and pride we talk about *our* authorities, when I can read to you in their so-called books of authority where they teach the immortality of the soul! On this verse one authority says: "The suppliant receives more than he asks; this very day

he shall have the society of Jesus in a realm of joy and peace."

Nothing could be farther from the truth than to say that Christ went to paradise during the following twenty-four hours.

By Matthew 12:40 you will note that following His death Christ would be in the heart of the earth. By Matthew 28:1 He had been in the "sepulchre." He arose there-

from (verse 6). By Acts 2:31 you will see that Christ's soul was not left in hell; Christ was resurrected therefrom. To say that Christ went to paradise the day He died would force us to say that hell was paradise.

Very briefly, Christ refers to the kingdom by using paradise; and by using such a word He hid some wonderful truth from the worldly-wise. May we accept as it stands the record that in a few words reveals much.

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## THE THRONE OF DAVID

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*By William Laing*

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"THE KINGDOM OF GOD," "the kingdom of heaven," "the kingdom of the Father," "of the Son," or "of Christ," as used in the Scriptures, mean the same thing. What Matthew terms "the kingdom of heaven," Mark and Luke in parallel passages call "the kingdom of God," while Matthew uses both phrases synonymously, thus: "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Matthew 19:23, 24. In like manner, "the kingdom of the Father," "of the Son," "of the Lord Jesus Christ," denote the same thing. Compare Matthew 13:41-43; Luke 19:11, 12; Daniel 7:13, 14; Revelation 11:15.

When we reflect on the fact that this kingdom is referred to no fewer than one hundred forty times in the New Testament; in the teaching of our Lord, one hundred seven times; and that there is scarcely a parable or discourse of His which does not in some way relate to it, and that the second petition in that remarkable prayer which He enjoined His disciples to use was, "Thy kingdom come," we cannot fail to see the importance of having a correct understanding of what this kingdom is.

It is because we have strong convictions of the importance of this subject that we bring it before you and entreat your patient attention to what we have to say regarding it.

Our appeal will be to the language of Scripture, understood in the ordinary acceptation of the terms employed, in accordance with their grammatical construction and obvious sense, viewed in the light of the context. Thus we adopt the canon of Hooker, that "when the literal sense will stand, the furthest from the literal is generally the worst," that "there is nothing more dangerous than this licentious and deluding art (spiritualizing of Scripture) which changes the meaning of words, making of anything what it pleases, and bringing in the end all things to nothing."

The first words to which we call your attention are

those the angel of God addressed to Mary, the mother of our Lord (Luke 1:30-33), "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

It is surely reasonable to believe that the words of this promise were intended to be understood by Mary according to their common usage among the Israelitish people! There is no explanation otherwise by the angel; no guard against understanding the language in its common sense. To Mary, and to every Hebrew living at the time, the terms "house of Jacob" and "throne of David" conveyed but one uniform idea. I need not tell you what that idea was. The hopes of the Israelitish people were fixed on the promised Messiah; they looked forward with longing expectancy to the advent of a son of David to sit on David's throne, rule over the house of David, and make it the head of the nations.

These hopes and expectations were founded on the words of the holy prophets of the God of Israel, who "spake as they were moved by the Holy Spirit." Look at some of the prophetic words and see whether they warranted the expectation by the Hebrews of a re-occupation of David's throne and kingdom. Take first this familiar prediction, "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."—Isaiah 9:6, 7.

It is admitted by all who receive this prophecy as the word of the Most High that the illustrious person spoken of is indeed the Son of the Highest, our Lord and Savior. Why, then, should there be any doubt that "the throne of

David" is to be occupied by Him as the King of Israel? What else could the people of Israel take the words to mean than that the promised One should reign visibly among them, henceforth and forever?

The phrase "throne of David" was current among the Hebrew people as equivalent to *the throne of the King of Israel*. More than four hundred years after David had fallen asleep and a long line of kings had succeeded him, the seat of royalty in Jerusalem was still called "the throne of David." In the book of Jeremiah you will find examples of this usage, as, "Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon *David's throne*, . . . with drunkenness."—Jeremiah 13:13. Again, "It shall come to pass, if ye diligently hearken unto me, saith the Lord, . . . then there shall enter into the gates of this city kings and princes sitting upon *the throne of David*."—Jeremiah 17:24, 25. The same language is used regarding Coniah, the son of Jehoiakim, king of Judah, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon *the throne of David*, and ruling any more in Judah."—Jeremiah 22:30. Once more, "Thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon *the throne of David*: and his dead body shall be cast out in the day to the heat, and in the night to the frost."—Jeremiah 36:30.

With such evidence before us fixing the meaning of the phrase *the throne of David* can we reasonably doubt that the angel of the Lord used the words in the same sense when he announced to the Hebrew maiden in Bethlehem, "Thou shalt bring forth a son; . . . 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"?

That the throne of David promised to the Messiah is the seat of kingly rule which David held is strikingly confirmed by the prediction recorded in Ezekiel 21:25-27, "And thou, profane wicked prince of Israel," Zedekiah, the last king that reigned over the house of Jacob, "whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Who is He of whom Jehovah speaks when He says, "I will give it him"? You are ready to respond, "Jesus the Christ!" Well, what was it that He referred to when He said, "I will give it him"? Surely that which was to be overturned—emphatically: the throne and kingdom of David!

The place of David's throne was Mount Zion in Jerusalem; and there the throne of the Messiah, the King of the Jews, is to be "established with judgment and justice . . . for ever." "Yea," saith Jehovah, "I have anointed my king on Zion, the hill of my holiness." "The Lord hath chosen Zion . . . There," said He, "will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish."—Psalm 132:13, 17, 18. "The

Lord shall send the rod (or scepter) of thy strength out of Zion: rule thou in the midst of thine enemies."—Psalm 110:2. "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.

But while Zion will be the place of Messiah's throne and Jerusalem the metropolis of His kingdom, His dominion shall extend over all nations. "Thou art my Son . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:7, 8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8. Daniel makes the extent of His empire of righteousness universal. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7:27.—*The Word of the Kingdom*.

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Like as the flaming comet—doubles wide  
Heaven's mighty cape; and then revisits earth,  
From the long travel of a thousand years;  
Thus at the destined period shall return  
He, once on earth, who bids the comet blaze;  
And with Him all our triumph o'er the tomb.

—*Young's Night Thoughts*.

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## FABLES

No. 5

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By *Emma C. Railsback*

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"And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4:4.

MANY abstract and inanimate things are personified in the Scriptures. A very apparent and striking example is found in Proverbs 8, where it is said of wisdom, "Unto you, O men, I call . . . Hear; for I will speak of excellent things; and the opening of my lips shall be right things . . . I wisdom dwell with prudence, and find out knowledge of witty inventions." The heavens and earth are said to have ears. Isaiah 1:2: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." Three trees are represented as walking and talking. Judges 9:8-15: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us." The sword, mountains, and hills, death, and many other abstract things are represented as having personality. Because of this scriptural rule many believe that the Holy Spirit is a Person.

In John 14:16, 17 Jesus, speaking to His disciples, said,

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: for he dwelleth with you, and shall be in you.” In this instance the masculine gender is ascribed to the “power from on high” (Luke 28:49), yet the Emphatic Diaglott renders “him” and “he” in this text in the neuter gender.

However, it is not on any of the foregoing examples of personification that I wish to lay especial stress at this time, but rather to the personification of sin. We read that by one man sin entered the world; and that one man was Adam, and it was through him that sin became the great adversary (Hebrew “Satan”) of mankind. That the serpent is the type of sin is shown distinctly by the account found in Numbers 21:4-9, which records that the serpent of brass was lifted upon a pole so that Israel might look and be healed.

Our Savior corroborates the fact of this being a type of Himself by being made to be sin for us. John 3:14: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” Then the Apostle Paul in 2 Corinthians 5:21 states that God “hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him.”

The Israelites were bitten by serpents in the wilderness. Moses lifted up a serpent of brass to which they could look and be healed. All mankind has been bitten by sin. Christ was lifted up on the cross and made to be sin for us that we might look and be healed of the bite of sin. Sin is ruling this world, but the one who was made to be sin for us, who, even though He knew no sin, endured the contradictions of sinners against Him, took upon Himself the iniquity of us all, looked forward to the time when the adversary as lightning should fall from heaven (Luke 10:18), from the rulership of this world, when Christ shall put down all rule and all authority and power.

The time is very near when the rulers of the darkness of this world shall have to give place to the King of kings and Lord of lords. When the Lion of the tribe of Judah takes His power and authority and God takes away Israel's heart of stone and gives them a heart of flesh and puts His law in their inward parts and writes it in their hearts, they can no longer say, “The fathers have eaten a sour grape, and the children's teeth are set on edge,” or “Adam sinned, and we find ourselves in the prison house of sin.” Ezekiel 36:26; Jeremiah 31:29, 33. Then this Satan will be bound.

The doctrine of a personal devil is in contradiction to all true notions of God. It dishonors God. The Apostle Paul enumerates the works of the flesh in Galatians 5:17-21, and there is no deviation from virtue which will not come under one of these heads. Why, then, should there be two causes for the same thing? When the Scriptures state that all sin comes from the natural agents, why look for a supernatural one? Let us, then, recognize the law of personification in the Scriptures of truth, and turn our ears from fables and be turned to the truth.

## THE COMING WORLD KINGDOM

By E. O. Stewart

“And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one.”—Zech-ariah 14:9.

THIS prophetic utterance points unmistakably to a world-wide kingdom that is to be established on this earth. But before the kingdom of Christ can attain world-wide dominion, it must first be established as a mustard seed in comparison with world kingdoms, and then, through its righteous rule of equity and justice (Jeremiah 23:5), cause all kings to fall down before Him and all nations to serve Him (Psalm 72:11).

The first visible manifestation of His kingly power will be the casting out of the children of the kingdom (Matthew 8:12). This undoubtedly refers to the territory of the kingdom, the land of Palestine, where the Jews, Abraham's natural descendants, who are now returning to Palestine, shall organize themselves into a counterfeit kingdom, headed by the false messiah who is destined to play a great part in the world's mighty drama of the end-time.

From the mighty consolidation fever that is now gripping schools, churches, corporations, and nations, one can see that the world is hastening on, impelled by irresistible forces to a one-man rule. The desire of all nations is a super-man, who can settle all commercial difficulties. The man who can accomplish this miraculous feat shall be hailed as the prince of lasting peace.

### HE WILL BE A JEW

“He shall return into his land with great riches.”—Daniel 11:28.

We see the Jews returning to their own land today. The wealth of the world is practically in their hands, as every close observer knows. Their false messiah has not yet appeared on the scene, but he will very soon.

He is to come in peaceably and obtain the kingdom by flatteries (verse 21). “And the king shall do according to his will; and he shall exalt and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished.”—Verse 36. He shall “honour the god of forces: a god whom his fathers (Abraham, Isaac, and Jacob) knew not.”—Verse 38.

### HE WILL BE A SUPER-MAN

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences (one who is able to solve all perplexing problems), shall stand up.” “And his power shall be mighty, but not by his own power”: the dragon will give him his seat, power, and authority (see Revelation 13:2), “and he shall destroy wonderfully,



and shall prosper, and practise, and shall destroy the mighty and holy people (those who will not worship the beast). And through his policy also he shall cause craft (trade) to prosper in his hand": his policy will be a decree that those who will trade and prosper must receive his mark. "He shall also stand up against the Prince of princes; but he shall be broken without hands."—Daniel 8:23-25.

This man and his followers are the literal descendants of Abraham. They claim the right to the kingdom because they are Abraham's seed. They will be in the territory of the kingdom when Christ returns, and He will cast them out. Thus the children of the kingdom will be cast out, so that the rightful heirs may come from the east and the west and sit down with Abraham, Isaac, and Jacob in the kingdom (Matthew 8:11, 12).

Then Satan, the strong man, will be bound, that his goods, the kingdoms of this world, may be spoiled, taken, and given to the rightful owners. "No man can enter into a strong man's house, and spoil (take) his goods, except he will first bind the strong man."—Mark 3:27. After Satan is bound, then the kingdoms of this world shall become the kingdoms of our Lord (Revelation 11:15).

"Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."—Matthew 24:46, 47.

"And the great dragon was cast out, . . . and I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."—Revelation 12:9, 10.

When Satan loses his power over the kingdoms of this world, they will become the kingdoms of our Lord. Then "the Lord shall be king over all the earth."—Zechariah 14:9. Then "all kings shall fall down before him: all nations shall serve him."—Psalm 72:11.

No wonder David closed his prayers, saying, "And let the whole earth be filled with his glory."—Psalm 72:19.

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## THE KINGDOM OF GOD

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(Continued from Front Page)

any more."—Isaiah 2:4. Then men can sing, "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14. This shows briefly that the kingdom will be rebuilt, and the purpose is to bring permanent peace to a troubled world. It embraces, in effect, the promises of God made to Adam and the fathers (Genesis 3:15). They introduce the glad tidings that change men's minds and motives and instill that purity of life and personal holiness that will result in obedience to God's will.

They who would share in the honor and glory of such a kingdom must be adopted into the family of faithful Abraham by believing the things concerning the kingdom of God and the name of Jesus Christ, and be immersed (Mark 16:15, 16; Acts 8:12).

God's promises are sure; they cannot fail. They who trust Him faithfully will prevail. The years are rolling swiftly on, unfolding their sullen pages, steeped in misery, blood, and tears. There is sorrow, pain, and anguish, war's red carnage, torture and death, fire and famine, flood and earthquakes in all lands; but seasons come and go in regular order, springtime splendor and winter's snow, while the glory of the sun floods the scene with golden light and the moon with silver radiance keeps watch with the stars at night.

Life is filled with varied contradictions: joy and sorrow, smiles and tears, pain and pleasure, sickness and death, blight and bloom. While the years ring their sad and mournful refrain, there is a still, small note of cheer that never fails to swell the strain; and upon life's storm-tossed ocean, as upon Galilee's stormy billows, walks a Figure grand, sublime, before whom heaven and earth bow in reverence as He speaks peace and pardon to the sinner, showing love to man and love to God.

At His birth angels sang, "Peace on earth, good will to man." Grandly, sweetly round the earth their melody is still ringing. Though earth's night be dark and long, if amid the strife and anguish we pause and listen, we may hear the same sweet and tender notes.

When Jesus comes to claim His own, peace will spread her dove-like pinions over the nations. Then around His throne will gather the blood-bought millions He has redeemed. No more pain and anguish blight their joys, nor sorrow cause a tear, because there will be nothing to harm nor make afraid in God's eternal kingdom.

I have heard the glorious tidings of a kingdom yet to be;  
Over all the earth extending, lasting as eternity,  
Of a King whose reign of mercy will the suffering nations bless,  
Who will rule in truth and justice, who will judge in righteousness.

I have heard of earth's redemption from the ruin sin has brought,  
Of the times of restitution by the holy prophets taught;  
And my heart exults in prospects of Messiah's glorious reign;  
For we heard creation's moaning 'neath its heavy load of pain.

I have seen the deaf forbidden all earth's pleasant sounds to hear,  
And the blind whose darkened pathway earth's beauty might not cheer;  
But I know there'll be a morning, and I long to see its light,  
When the deaf ears shall be opened, and the blind receive their sight.

I have seen the lame and helpless, aided by some friendly hand;  
I have seen the dumb conversing by the signs they understand,  
And I thought then of the promise, when our Lord salvation brings:  
When the lame shall leap for gladness, and the loosened tongue shall sing.

I have heard the call to battle, seen the brave go forth to die,  
Read of many a field of carnage, where in ghastly heaps they lie;  
But when Christ shall reign in Zion, He will make all wars to cease;  
Man no more shall hate his brother, but shall dwell in quiet peace.

I have stood beside the dying, watched the struggle with the foe;  
I have seen death gain the vict'ry, and the wearied one laid low;  
But a mighty voice shall call them, from beneath the cold damp sod;  
And they'll wake and live forever, in the likeness of their God.

Hail, bright morn of restitution, all nations wait for thee;  
Hail, Messiah, once rejected, rule the world in majesty;  
Earth has never known such glory as shall rest upon her then;  
When her King shall dwell in Zion, and throughout her borders reign.

—R. A. Neff.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"IN THAT DAY SHALL THE LORD OF HOSTS BE FOR A CROWN OF GLORY, AND FOR A  
DIADEM OF BEAUTY, UNTO THE RESIDUE OF HIS PEOPLE." — ISAIAH 28:5.

### MARCH REPORT OF INDIANA BEREANS

#### BURR OAK

THE adult class meets each Sunday evening. Its average attendance is 15; its largest attendance, 22; smallest, 8. The junior class meets each Sunday with an average attendance of 4. Mary Hatten is the teacher. The primary class meets each Sunday for Bible stories and sand table lessons. Its average attendance is 5. Elizabeth Zechiel is the teacher. The young people's class meets Friday evenings, with an average attendance of 12. It is taught by different members. Mabel Overmyer is the sponsor.

—Margaret Zechiel, Secretary.

#### BREMEN

The adult class meets Wednesday evenings in the homes of members. The membership is 32, the average attendance, 25; teacher, Martha Senff. The junior class has a membership of 10, an average attendance of 5; Alice Senff is teacher.

—Mrs. Sarah Lloyd, Secretary.

#### SOUTH BEND

The young people's class meets in the homes of the members each Sunday at 7:30 p. m. The lessons are the 1921-23 series. Different members teach. The membership is 12; average attendance, 15.

—Mrs. Lynn Leighty, Secretary.

The South Bend senior class meets each Friday evening in the homes of members. The book of Exodus, from chapter twelve, is being studied. The membership is 9; the average attendance is 6.

—Frances Pierce, Secretary.

#### KOKOMO

The adult class meets each Sunday at 6:30 p. m. at the church, and on Wednesday evening at the home of Sr. Edith Bengé. It is studying the 1921-23 series and subjects of special interest. There is a teaching staff of five. The membership is 20; average attendance, 15.

—Mrs. Vada Harvey, Secretary.

The senior class (young people) meets at the church each Sunday at 6:30 p. m. It studies the 1925-27 series. There is a teaching staff of six. The membership is 10; the

average attendance, 12. Bro. D. G. Harvey is class adviser.  
—Ellen Prichard, Secretary.

Will the secretaries of Berean classes in Indiana please report to the state Berean secretary in time for the report for June?

Edgar Harvey, State Secretary,  
907 S. Waugh St., Kokomo, Ind.

### FIRST DAY THOUGHTS

In calm and cool and silence, once again  
I find my old accustomed place among  
My brethren, where, perchance, no human tongue  
Shall utter words; where never hymn is sung,  
Nor deep-toned organ blown, nor censer swung,  
Nor dim light falling through the pictured pane.  
There, syllabled by silence, let me hear  
The still small voice which reached the prophet's ear;  
Read in my heart a still diviner law  
Than Israel's leader on his tables saw!  
There let me strive with each besetting sin,  
Recall my wandering fancies, and restrain  
The sore disquiet of a restless brain;  
And, as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling, for his selfish gain,  
With backward glances and reluctant tread,  
Making a merit of his coward dread,  
But cheerful, in the light around me thrown,  
Walking as one to pleasant service led;  
Doing God's will as if it were my own,  
Yet trusting not in mine, but in His strength alone!

—John Greenleaf Whittier.

Were you on time at the last Berean service? And did you help the leader keep the attention of the class on the subject?

If you can answer each of these questions affirmatively, you are doing as much to make your society successful as are the leaders themselves. If you can think of no one to invite to your meetings or if you do not hold an official position, remember that being present, on time, and attentive is just as important as teaching.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“And he saith unto him, Follow me.”*

## FRIENDSHIP WITH JESUS

How many of you, little readers of this page, like pictures? All of you, I'm sure. And when you cannot find a picture of a certain person or event, you imagine one, don't you? And we have ever so many more “make-believe” pictures than we have real ones. In fact, we can have as many “make-believe” ones as we wish.

While we have been studying our Sunday school lessons and working our Bible scrapbooks since the first of the year, we have found several pictures illustrating the different lessons. When we haven't been able to find the picture we wanted, we drew one the best we knew how. Besides these we have many “make-believe” pictures in our minds of the life of Jesus and the things He did as He walked along the shores of Galilee and climbed the rugged hills of old Judea on errands of love.

All the events connected with Jesus have something of good, of kindness, of beauty, of gentleness, and of love in them. What beautiful scenes to hang in the picture gallery of our minds! You know we grow to be like the pictures which we look upon daily, whether they are real pictures or only “make-believe” ones.

Today we have a picture of Jesus that makes us glad and yet just a little sad. He and some of His disciples were walking along the road that led to the city of Caesarea Philippi. On three sides of the city were hills; beautiful Mount Hermon, seeming to offer its snowy summit to the Creator, rose just back of it. North of this lofty mountain a stream of water gurgled from beneath huge rocks and flowed on its way to form the river Jordan. Can you see the setting?

As Jesus walked along He grew quiet, and His face looked a little sad. He was thinking of the time when He would be surrounded by cruel men instead of friends, when He would have to endure terrible pain and sorrow. And He wondered if His disciples would stand by Him and if they realized that as the Savior of the world this was to happen to Him.

Because of the wonderful things He had done, the people far and wide had heard of Him. Turning to His disciples, He asked them, “Whom do men say that I am?”

One answered that some thought He was John the Baptist, others that He was one of the prophets of olden times. Then He asked them who He was in their minds.

“Thou art the Christ,” said Peter; “Christ” meaning the Anointed One, the One chosen by God to be the Messiah or King.

Peter had read in the Old Testament Scriptures that God would one day send His Son to be the Redeemer of Israel, and he recognized Jesus to be that very One. But he had not understood the verses that foretold of Jesus' sufferings and death. Peter didn't want that to happen to Jesus.

Then Jesus told them that if they wanted to follow Him truly, they must also suffer, and that if they gave up their lives for His sake, they would in return receive a life that was worth more than anything the world might offer.

And His promise to the disciples comes down even to us today. If we would be true followers of His there are many things we must deny ourselves, but the rewards are so bright that we count the suffering very small. It's worth everything to us to be a friend of Jesus.

### FOR YOUR SCRAPBOOKS:

Lesson 2, Friendship With Jesus. Draw a scale with a cross bar and a plate suspended from each side, such as you sometimes see in the store. On one plate print, “Jesus”; on the other, “the world.” Now write these words below your picture, and under each put the things to be gained or lost; for example, under “the world,” write sinful pleasures, love of money, etc. Under “Jesus,” write eternal joy, crown of life, etc. See how long a list you can make.

Last copy this poem:

“We should choose this very day  
That we will the Lord obey;  
Choose to serve with loving heart,  
And from sin and evil part.

“Those whose hearts are true and right  
Will be great in Jesus' sight;  
If their lives are true and pure,  
Of bright reward they may be sure.”

While here on earth Jesus filled every need of life. He was the One who fed men when they were hungry, healed them when they were sick, opened the eyes that were blind, forgave their sins, and showed them the way to eternal life in that wonderful kingdom of which He spoke and over which He is to be King.

# With Our Sunday Schools

LESSON 2. — April 9, 1933

## JESUS REQUIRES CONFESSION AND LOYALTY

Mark 8:1 to 9:1

Devotional Reading: Romans 8:31-39

### GOLDEN TEXT

Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

### A STUDY OF THE SUBJECT

**Topic:** Jesus Requires Confession and Loyalty.

**Aim:** To lead the pupil to believe in Jesus as the Messiah and Life-giver, and to serve Him faithfully.

**Basic Truth:** "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Corinthians 15:58.

**I. Jesus, the Anointed of God.** (Vv. 27-30.) Jesus placed the seal of approval upon Peter's confession, "Thou art the Christ," by assuring him that "flesh and blood," i. e., human wisdom or agency, "hath not revealed it unto thee, but my Father which is in heaven." He then proceeded to make this declaration the foundation of the spiritual house He was building by saying, "Upon this rock" (Peter's confession) "I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:16-18. The Messiahship of Jesus is the first essential of saving faith.

**II. Jesus, the Sacrifice for Sin.** (Vv. 31-33.) Peter's answer to Jesus' question marked an important change in the character of the Lord's teaching. Up to this point He had been carrying forward the work so ably started by John the Baptist, His one theme being the coming of the kingdom of God and the necessity for making preparation for it by individual faith and repentance. But from henceforth the message was to be focused in Himself. He was the One so long promised to Israel. He was the Messiah, the King "whose right it is" to reign on David's throne. He was the One in whom men must have faith and whom they must serve if they were to experience salvation from sin and obtain an everlasting inheritance in the kingdom of God.

**III. Jesus, the Savior.** (Vv. 34-38.) So great are the blessings obtainable through the gospel that they counterbalance any sacrifice that may be placed upon the scales beside them. All the treasures of the world are not to be compared with the infinite riches of life through Jesus Christ. Therefore, the most willing and self-sacrificing service should be rendered in obedience to our beloved Master.

### PRACTICAL APPLICATIONS

**Confession:** Confession of Christ is a constant challenge to live for Him. We must live for Him in public and in private. This avowal and espousal of Christ must be in act as well as word. Lip service alone is of little value. It must be a combination of mind and heart, thought and act, word and deed. There are

many ways of confessing Christ; and whatever method is employed, if it is to be well-pleasing to the Father and to the Christ, must be founded in and upon truth. The first and fundamental acknowledgment should be this, "Thou art the Christ." Such a confession to be real and true requires that the life of the confessor be in harmony with the confession. Matt. 7:21-23; 10:32, 33. Every opportunity possible should be sought to present and confess Christ. It would be an interesting and noble adventure if every member of the class who professes to be a follower of Christ would promise during the coming week to seek as many opportunities as possible to confess Christ and report the results the next Sunday.

**Sacrifice:** Eternal life is worth sacrificing for. It is worth giving our "bodies a living sacrifice, holy, acceptable unto God."—Rom. 12:1, 3. We make great sacrifices for the life that "now is" and in preparing for the "rainy day." The efforts of these struggles are often wiped out in a few hours, and we are left stranded. Why not make a greater sacrifice for the "life to come" which is eternal and prepare for that future home which will span the ages? Very few ever make any sacrifice for the cause of Christ. Discuss the sacrifices Christ made; Paul; Peter. Can you name any sacrifices that you are making? Is any sacrifice too great for the cause of Christianity?—C. E. R.

### THE GOLDEN TEXT

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me."—Mark 8:34.

It is no easy task to be a true Christian, or follower of Christ. Many sacrifices must be made, and the cross must be borne. Jesus wants whole-hearted service. Instead of denying Christ, the true Christian must confess Him and deny self. The cross must be borne daily, not one day a week nor one day a month nor one day a year, but each day of each week of each month of each year in all the Christian life.

Following Jesus is worth while. It pays a hundredfold in this life, and in the world to come life everlasting. Is not that pay sufficient for all we may sacrifice or endure in this life in denying self to follow Him?

—L. A. R.

### YOUNG PEOPLE AND ADULT What Jesus Expects of His Followers

Jesus came as the administrator of God's salvation, so we would expect Him to insist upon faith as an avenue of approach to God. "Without faith it is impossible to please him;

for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

True, faith in God requires a change of heart, usually referred to as "repentance," which is "sorrow for sin." Peter told the Jews of their great sin in killing Jesus. When they were "pricked in their hearts," Peter directed: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins."—Acts 2:38. The next requirement is: "We also should walk in newness of life."—Rom. 6:4. Repentance and baptism are but preliminary requirements of one who would be a follower. Baptism is one's sacred pledge of loyalty and devotion to the Father in heaven. Faith and the daily cross are the evidences that one is faithful to his pledge.

Such loyalty will not be in vain. Jesus told John: "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. 2:10, 26.—H. A. S.

### INTERMEDIATE CLASS

#### Loyalty to Christ

We all understand what loyalty is. There are several things to which we owe it. Our parents and our homes, our teachers and our schools are some of them. Whatever we appreciate, respect, and honor, to that we are loyal. Discuss in class the meaning of loyalty to your school—what serves to inspire your loyalty, how much it includes, what sort of students are loyal. All of these constitute very fine motives for loyalty, but there is even a higher one than these.

Jesus, while here on earth, filled every need of life. He was the One who fed men when they were hungry, healed them when they were sick, opened the eyes that were blind, forgave their sins, and showed them the way to eternal life. If merely human institutions deserve our loyalty because of the benefits we receive from them, how much more does He who is everything to us?

Did it cost Jesus anything for the service He so freely gave? Read Heb. 2:9, 10, 17, 18. If it cost Jesus so much to serve mankind, is it not only right that it should cost us something to be loyal to Him? Discuss Mark 8:35, 36. Does it require courage to be loyal to Him? does it require singleness of purpose? does it require sacrifice?

**Special problem:** What was Jesus' reward for loyalty to His Father? What will be our reward for loyalty to Jesus? Find texts.  
—M. G.

# AMONG THE CHURCHES

## WE ARE GOING ON!

While the financial returns from our latest appeal to the brethren for aid in getting the National Bible Institution on a more secure business basis are not large, nevertheless under existing circumstances, with banks closed everywhere, they have been very encouraging, and we are faring better than many other enterprises of a similar nature. For example, one of the oldest Advent Christian papers in the country has reduced its size from sixteen (the size of The Herald) to eight pages. Others among our exchanges have come out with even smaller papers.

The Restitution Herald is one of a very few weekly religious papers that has gone thus far through the depression without missing a single issue and without reducing the size of the sheet published. For all of which we thank the Father for the cooperation of faithful brethren.

And we are going on! That is the best of the story. While our subscriptions have fallen off a great deal owing to the inability of our readers to renew as they would like to do, nevertheless The Restitution Herald's list of subscribers today is much larger in proportion to our denominational membership than that of any weekly religious paper of which we have recent figures.

A message from the Joint Committee of the Massachusetts and Greater Boston Church Federation, states that "not five per cent of our church families take any church paper." We are glad to say that at least one out of every three Church of God families are still on our subscription list, as nearly as we can estimate from the inadequate reports on file in our office and from United States census reports.

One of our greatest sources of rejoicing is the increased interest the brethren are manifesting in the paper. Many of them are subscribing for others whom they are anxious to have learn the truth as advocated in these pages. It is being used extensively as a missionary, going into homes where there would be little other opportunity for the gospel to enter. Our special numbers are growing even more popular for use in this way. To get such issues out requires extra thought, effort, and hours on the part of those who perform the task; but it is well worth all the prayer and sacrifice that can be put into it.

This is your paper, brethren; pray and work and sacrifice that the scope of its influence and blessing may be increased.

## GRAND RAPIDS, MICHIGAN

A definite spiritual development is already evident in our church family here as a result of the Tuesday night devotional and prayer meetings; and a new note of confidence is present, as we believe thoroughly that God will direct us, provide for us, and lead us to the means of arranging more space. Three hundred worshippers in our little building make a terribly hard condition to handle; but if the work is the Lord's, the building will grow to take care of the needs.

The spirit of gladness in resurrection is in the air now as spring comes on, and we are glad to have several indicating a desire to become more closely associated with their Lord. Our weekly class on fundamentals is coming along well.

F. E. Siple, Pastor.

## ALBERT CITY, IOWA

Church service will be held at the Frank Boyanvsky home on Sunday, April 2. Let all those nearby make an effort to be present.

## RENSSLAER, INDIANA

March 12, 1933, was another happy day for the Rensselaer Church. At the morning service Miss Lillian Parks requested baptism. In the afternoon we went to the water, and after her confession of her faith in the things concerning the kingdom of God and the name of Jesus Christ she was buried with Christ in baptism. Sr. Parks has been a faithful worker in our Sunday school at Rensselaer for more than a year. She took time to learn the truth, and we rejoice with her in her stand for it. It brings happiness to all who learn and obey it. We understand that there are others at Rensselaer who expect to obey in the near future. The members of the Rensselaer Church are very faithful, never failing to meet the financial part of the work. So the Lord is blessing them.

J. H. Anderson.

## SOUTHERN CALIFORNIA

Following the conference to be held in Pomona on April 2, Bro. Lichty expects to continue the evening meetings with a series of sermons on prophetic questions. In the meantime the Sunday evenings have been filled in with miscellaneous subjects. Bro. MacLeod spoke on the "Stumblingstone" on Sunday evening, March 19; this sermon was a repetition of one given some time ago in Los Angeles.

A group of devoted workers met at the home of Sr. Elsie Elliott in Santa Ana to start a Bible class for the people of that vicinity. Bro. Hammond and his family from Anaheim, Bro. and Sr. Railsback from Los Angeles, Bro. and Sr. Roy Juden from Long Beach, and several others attended to give the meetings a good start. Bro. MacLeod gave an informal sermon on Luke 21. These meetings will be held each Tuesday evening. Next Tuesday we expect to study the subject of the return of Israel.

The class at Long Beach has been interrupted for a short time due to the accident suffered by Sr. Rich, and the earthquake there. But the class expects to continue again shortly.

Due to the unsafe condition of the church building in Los Angeles, the church has been holding its meetings at the home of Bro. and Sr. Rahn, 1020 South Burlington Ave. It is not yet determined whether the building will be subject to repair or whether it will be condemned.

## CONTRIBUTIONS TO DOLLAR-A-MONTH AND N. B. I.

Robert McInturff; Frances Wynne; Marjory Mogle; Mr. and Mrs. Harold Starbuck; Lois Hunt; Ella M. Siple; Albert Siple; Jessie W. Donaldson; Mr. and Mrs. H. S. Lasher; Mr. and Mrs. H. S. Bell; Olive Humphreys and Mother.

## HELPING FUND

Jessie Kauffman	\$2.00
Mrs. Minnie Rogers	1.00
Total	\$3.00

## SOUTHERN CALIFORNIA QUARTERLY PROPHETIC CONFERENCE

### Program

Bro. J. E. Adamson will be the presiding officer of the day.

Morning: 9:30, Sunday school, Bro. J. E. Adamson, teacher; 10:30, sermon, "The Return of Israel," by Bro. Lichty; invitation by Bro. Lichty; communion sermon by Bro. Reid; special music, "One Sweetly Solemn Thought," by choir.

Afternoon: 12:00, theme, "The Task Before Us," Bro. Lichty, toastmaster; "Speaking From Experience," by Bro. S. G. Elton; "The Task of the Sunday School Teacher," by Sr. Saylor; "Our Young People," by Sr. Kauffman; "The Goal Toward Which We Strive," by Bro. Hatch. 2:00, meeting of the Ministerial Association; at the same time Sr. Kauffman will conduct a service for the young people and children. 2:30, sermon, "An Unrighteous Peace," by Bro. Smead; sermon, "The Gospel," by Sr. Railsback; business session; special music, selection from Hayden's "Creation," by choir.

Evening: 6:00, theme, "Consecration," Bro. MacLeod, toastmaster; "The Basis of Our Hope," by Sr. Railsback; "Till He Come," by Bro. Hammond; "Till the Day Star Arise," by Bro. J. E. Adamson; "The Hope of the Church," by Bro. Brady. 7:00, sermon, "Japan: The New Scourge of God," by Bro. MacLeod.

## AMOS OSBORNE

Amos Osborne was born June 14, 1852, in Starke County, Ind., and died at his home in Culver, March 21, 1933, in his eighty-first year. With the exception of a few years spent in California and other parts of the West, he has been a resident of this community.

He was the second son of William and Louisa Osborne, pioneers of Starke County. On December 28, 1876, he was united in marriage to Alice Sickman; and to this union were born five sons, two of whom died in infancy. In 1890 he was baptized by Elder N. H. Geiselman, and became a charter member of the Church of God at Burr Oak, Ind.

He leaves to mourn his death his widow; three sons, Melvin J., Jesse L., and Everett, and their wives; seven grandchildren; three great-grandchildren; four brothers; and a sister, besides many other friends and relatives.

The funeral service was held in the Reformed Church in Culver, March 23, 1933, after which he was laid away in the Culver Cemetery to sleep until Jesus comes.

Sr. Osborne is getting along in years. Remember her in your prayers. We have known Bro. Osborne for the past ten years and know he was much interested in the coming of Christ and the resurrection of the dead. More than a year ago he came down to the studio of WCMA and after the broadcast said to me, "I don't expect to live much longer, and I want you to preach my funeral, using Colossians 3:3, 4." About the third Sunday of last February I visited him, and in the talk he expressed the hope that the Burr Oak church might prosper. We shall miss him in the Lord's work.

J. H. Anderson.

**PAULINE MEYERS**

Pauline Wells was born Feb. 3, 1914, at Cooperstown, Illinois, where she lived the greater part of her life with her parents, Leslie and Bertha Wells. Her early life was one of happiness both at home and at school; and was marked with a lovable childish enthusiasm for the simple, enduring values which evolve a wholesome character, frank and entirely free from false modesty.

She completed all of her elementary school work in the Cooperstown school except part of her seventh year, which she took in the Mt. Sterling grade school. She received her eighth grade diploma in the spring of 1927 with the highest honors in the county. In the fall of 1927 she entered the Mt. Sterling high school, from which she was graduated the president of her class with honors in May, 1931. In her high school work whatever was asked of her, she did; whatever was done for her, she genuinely appreciated.

After being graduated, Pauline lived with her parents in Cooperstown for almost a year; and on March 3, 1932, she became the bride of Marion Meyers in a simple wedding ceremony conducted by Rev. Meyers, a relative of the groom, at Buda, Ill. Soon after her marriage, she confessed her faith in God at the Church of God at Ripley, Ill., under Bro. F. L. Austin, who baptized her on May 22, 1932.

On Jan. 30, 1933, she was blessed with the arrival of a child—a boy, Marion Douglas, for whom she was profoundly happy. A few weeks later she was confined to her bed while visiting her parents and on March 2 was removed to the Culbertson hospital in Rushville, where she died in the early morning of March 14. Throughout her life, including the period of illness, she was ever patient, appreciative, and cheerful—a cheerful heart being a divine gift above all others.

Pauline was the oldest of three children, only one of whom is now living—Maxine. The youngest, Helen Louise, died when only a small child. Besides her husband, child, parents, and sister, Pauline is survived by her grandparents—Mr. and Mrs. W. A. Wells and Mr. and Mrs. J. S. Mallory.

We shall miss her and with deepest of regrets we lay her in the gentle embrace of Mother Earth to await the day when Jesus our Savior, even the Prince of Life, shall come and call her forth to life everlasting.

C. E. Lapp.

**ALBERT G. ALSPACH**

Albert G. Alspach, son of Gideon and Catherine Alspach, was born in Perry Township, Miami County, Indiana, July 20, 1868. He was united in marriage with Miss Julia Dawalt on Dec. 23, 1899. To this union two children, Catherine, now Mrs. Dewey Mowrer, and Lawson G., were born. He was baptized into Christ by Bro. D. E. Vanvactor on July 12, 1918. He died March 12, 1933, in the sixty-fifth year of his age, leaving surviving of his immediate family his wife and above named daughter and son, together with two brothers, Ambrose of Miami, a suburb of Cincinnati, Ohio; Abner of Roarm, Ind.; and one sister, Mrs. Laura Lukenbill of Columbia City, Ind.; his older sister, Mrs. Glendora Musselman, former matron of Golden Rule Home, having preceded him in death in 1927.

Bro. Albert and the writer were boys and schoolmates together, and grew to manhood in the same community, and many are the times we have played together in and about the old barn and premises and sat happily together at Aunt Kate's good table. Such a short while ago, it seems, but to be repeated and enjoyed no more in this life.

Albert was an exceptionally quiet and unassuming man, honest, truthful, upright, and dependable, and withal, kind and uncomplaining,

although he suffered much with disease for some seven years. But happily he fell asleep calmly and in full assurance of the faith that had modified life's sorrows and turned the sting of death into welcomed rest. After appropriate services in the Baptist Church in Chili we said farewell for awhile.

L. E. Conner.

**FRANK M. CAWBY**

Frank M. Cawby was born in Leroy, Ill., Nov. 5, 1855, and died at his home in North Judson, Ind., March 19, 1933, in his seventy-eighth year. On May 18, 1875, he and Annetta O'Neal were united in marriage. Seven children were born to them. His wife died February 18, 1917. Later he and Harriet T. Hall were united in marriage. At the Indiana Bible School in 1929 Sr. Cawby was baptized into Christ by the writer. On September 14 of the same year Bro. Cawby came to Plymouth and was baptized. Bro. Cawby was highly esteemed by those that knew him. The funeral was held in the Methodist Church in North Judson, March 22, 1933, after which he was laid away to sleep until Jesus comes. Sr. Cawby is left alone. She is the only one of our faith in North Judson. Write her and encourage her to continue in the faith.

J. H. Anderson.

**HERALD RECEIPTS**

Helen Porter; Forest C. Stilson; Mrs. Eva C. Collins; Bernard Crofton; Mrs. Harvey Krogh; Mrs. Myrtle J. Norris; Mrs. Lottie Sealine; S. T. Shirley; John O. Conrad; Mrs. Minnie Rogers; W. D. Weingart; May Moore; Jessie W. Donaldson; Elnora Waldo (for self and others); Mrs. George Reighard; Dallas Lehman; Nora Mallory.

**THE RESTITUTION HERALD**

Published by  
National Bible Institution  
Oregon, Illinois

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

**BETWEEN YOU AND ME—**

Have you your plans all made to attend the next General Conference to be held in Oregon, Illinois, August 1 to 13 inclusive?

The German-Jewish situation seems to grow no better. The Jews apparently will be forced out of the countries of their wanderings, and with no other door open to receive them, they must flee to Palestine.

It would be helpful to minister, congregation, and The Restitution Herald if attention were sometimes drawn to the paper publicly by mentioning some profitable article that appeared in its columns.

A letter appreciative of the work being done by Bro. Sydney Magaw at Brush Creek, Ohio, reaches us. It also speaks of faithful friends who drive twenty miles in order to be present at the services. It is things like that that gladden the pastor's heart.

The difficulty in obtaining reliable information from Germany concerning the conditions of the Jews there is increasing. Reports continue to reach the outside world of the anti-Semitic activities of the new government and at the same time emphatic denials of such happenings are furnished apparently from Jewish sources. It is certain, however, that Jews are decidedly unwelcome in the new German empire.

The next special issue of The Restitution Herald will be the Easter Number. Last year we printed and sold more than eight hundred extra Easter papers. This year we are hoping to make The Herald even more valuable as a missionary than it was a year ago. It will be devoted to the various phases of the life and death question. A part of the articles are already at hand, and judging from their character our hopes regarding the quality of the Easter Herald are not to be disappointed. The sooner we receive your orders for extra numbers the easier it will be for us to supply you. An order blank for your convenience is enclosed with this paper.

Bro. Eugene Howard, formerly of Morrill, Kansas, but now located at 607 Milan Ave., South Pasadena, Calif., is recovering nicely from his fall of a few weeks ago, and is able to be up and about the house. Bro. and Sr. Howard are praying earnestly with us all that the Lord may come soon and relieve His people of their anxieties and sorrows.

Another Truth Seekers' Quarterly is ordered by the teacher of a class in a Methodist Sunday school. Many others could use them successfully if they knew of their value. Help us to make other denominations acquainted with the most comprehensive quarterly published.

With much regret we learn of the serious illness of Bro. Samuel E. Hancy, 2437 S. 17th St., Philadelphia, Pa. Bro. Hancy has been for years one of our most regular contributors, and the matter he has submitted for publication has been appreciated greatly by our readers. We pray for his speedy recovery.

The editor wishes to express his appreciation of the splendid articles our various writers have contributed to this issue. There is a wealth of material brought together here dealing with the great central theme of the Bible—the gospel of the kingdom of God—that is worthy of careful preservation. We only regret that we are unable to issue it in a more permanent form.

We would like to respond personally to each letter we receive in answer to our recent appeal, but to do so would require too large an expenditure for postage. We do, however, desire to thank all those who have sent us either words of encouragement or money to help us on. Some of the numerous letters of regret were pathetic in their expressions of the writers' sorrow at being unable at this time to contribute to our mutual effort. But after all, you are giving, brethren, giving of your prayers and faith and Godspeed, and we thank you!

## THEISM OR ATHEISM?

### PART 3

**A**THEISM, in its aspect towards prayer, runs counter to humanity. Atheism proclaims that there is no use whatever in prayer, because there is no Being in existence who can hear or be affected by prayer. To pray to the elements or to creative force, he tells us truly, is an idle waste of breath. But these are, with him, the disposers and creators of all things. According to the atheist, there should be no voice of prayer ever ascending up from earth to heaven.

How is it that mankind presents such a different aspect? Everywhere prayer is offered up by man. Look to that marvelous scene in the history of the ancient people Israel when Solomon dedicated to Jehovah the temple built in His honor (1 Kings 8:30). A king assembled the elders of his people and the heads of their tribes and all the men of a great nation at their capital city to dedicate a glorious house, from whence prayer to their God should arise through all succeeding generations. In every varying circumstance of their national life prayer towards that sacred shrine was to be made by Israel, and it was expected that God would hearken unto the prayer of His servant and of His people Israel and would hear in heaven, His dwelling-place, and, when He heard, would forgive.

This aspect of a people praying to God under every circumstance was essentially presented by every nation. It was not because the inhabitants of Palestine were Israelites, but because they were men, that they prayed. Prayer was the custom of mankind. "It seems," says Archbishop Potter, "to have been the universal practice of all nations, whether civil or barbarous, to recommend themselves to their several deities every morning and evening. Whence we are informed by Plato that, at the rising both of sun and moon, one might everywhere behold the Greeks and barbarians, those in prosperity, as well as those under calamities and afflictions, prostrating themselves, and hear their supplications."

Whatever, therefore, was the variety or character of the objects of their prayer, mankind prayed. There was within the human bosom a feeling of the propriety and happiness and duty of elevating its thoughts to God, and supplicating from God what it stood in need of. Nothing could eradicate this want and craving. It is a part of human nature, as it is a part of that nature to require food and drink for the body. Atheism denounces prayer as a result of credulity or ignorance and is, therefore, not the producer of that creature, man, who, whatever be his circumstances, whether he is learned or ignorant, is as a general rule a being who prays. Atheism would pluck, if it could, this principle from man, but it cannot. Even at this skeptical age of the world, when faith is by many feebly held and by many fiercely assailed, the bells that call to worship throughout Christendom and the voice that from the mosque summons the Mohammedan world to prayer proclaim man to be one to whom prayer is a great natural want.

Again, atheism, in its interpretation of nature, runs counter to the feeling and judgment of humanity. "There was never a miracle," says Lord Bacon, "wrought by God to convert an atheist, because the light of nature might have led him to confess a God." We not infrequently hear of declarations of this power of nature operating upon minds of various powers and attainments. The great geologist Sir R. Murchinson gives this testimony: "I do not require a stimulus," he says, "to induce me to adopt natural religion, for I have it strongly implanted in me: and, if geology has done me no other good, it has, at all events, fortified me in this sense."

We read of sudden and permanent conversions from atheism to theism, wrought by the contemplation of some of the phenomena of nature. "Our view of the snow-capped mountains and ranges was sublime," says Mr. J. A. Lawson, "but a mass of dark-colored clouds hid the valleys below from sight. About four o'clock in the afternoon we observed the sun, reflecting on these clouds, lit them up with all the colors of the rainbow. The sight was marvelously wonderful and grand. I am not exaggerating it when I say that the effects of it on my mind were such as to inspire a gravity I had never experienced before. I was at that time a very young man, not gifted with much wisdom, and holding the doctrines of an atheist; but I came down from that mountain a firm believer in a Supreme Being, the majesty of whose wisdom was inexplicable and awful, and my conviction was permanent." The feeling and judgment of man, as a rule, in the contemplation of nature are opposed to the atheistic view.—*Henry Constable.*

## THE COMING AGE OF GLORY

**T**HE second advent of Christ could not have been distinctly predicted in the Old Testament *as a second*; that would have involved a premature revelation of Messiah's rejection by Israel, of His death and ascension into heaven, and of the present dispensation of grace to the Gentiles. Prophecies so clear as either to procure or to prevent their own fulfillment were never delivered by divine inspiration. The two comings of Christ, at that time both future and having one and the same object—to redeem and restore humanity and to destroy the works of sin—are seen as one in early prophetic vision.

A second coming of Christ is, however, extensively and clearly predicted in the Old Testament, of a character essentially different from His past coming, and which is to be accompanied by events of transcendent importance, none of which took place in connection with His first advent. It is therefore a future coming, and in relation to the first it is second. He did come in humiliation as a gracious Savior; He will come in glory as a righteous Judge and King. In other words, without the expression being used, the second coming of Christ is foretold and described in places too numerous to mention, in the Law, in the Prophets, and in the Psalms.—*Selected.*

# THE RESTITUTION HERALD

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## MINOR CHORDS IN LIFE

By Charles W. Howe

THE thought of suffering is entirely out of harmony with fleshly inclination. No one wants to suffer, nor can one vision good arising out of the unenjoyable. This is the natural attitude of man. The fleshly viewpoint, however, is not the viewpoint of spiritual mindedness. The spiritual mind welcomes not only the joys of life, but the sorrows as well.

Solomon said, "It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better."—Ecclesiastes 7:2, 3. The major chords of life bring pleasure, but the minor produce spirituality. And so we read, "If we suffer, we shall also reign with him."—2 Timothy 2:12.

The Revised Version renders the above scripture with the word "endure" in place of "suffer," but we are convinced by the Word that the true Christian must endure some very unpleasant things. We are told to "endure hardness" (2 Timothy 2:3), to "endure afflictions" (2 Timothy 4:5), and to endure "temptations" (James 1:12). Surely hardness, temptations, afflictions, and suffering go hand in hand.

Aside from the natural causes of ill health, there are two reasons why men suffer. They may suffer for sin, or they may suffer for righteousness. Of course, Paul did not mean suffering for sin when he said, "If we suffer, we shall also reign with him." When a Christian suffers as an evil doer, he places a blot upon the name of Christ. That is why Peter wrote, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters."—1 Peter 4:15.

The value of such suffering is hard to determine. Probably all the punishment of this life tends toward good, i. e., toward reform. Penal institutions today are run with that

*Suffering, trials, temptations—these are the minor chords in the orchestration of life's drama. But to the one who seeks only harmony in the musical setting of his experience these notes sound harsh and quite out of keeping with the even cadence of the splendid theme. And yet without these minor chords to bring out the real meaning of it all much of the richness and the beauty of life would undoubtedly be lost to us.*

thought in mind. God punished Israel in the captivity and in the dispersion with such intentions.

But why should men lay themselves liable to such punishment when the benefits are so meager and hard to ascertain? Is there not a much better way of character development? Paul put the matter very concisely:

"Shall we continue in sin, that grace may abound? God forbid."—Romans 6:1, 2.

A course of sin is always to be regretted, even though God's abundant grace may be shown in full forgiveness. Even Paul reproached himself for his former course of unbelief and persecution, from which he was saved through direct revelation and suffering; God forgave him fully, and yet he must needs think of himself as "chief of sinners." It is well to remember, then, that sin leaves its scar even after the wound is healed, "for whatsoever a man soweth, that shall he also reap."

We referred to suffering for righteousness' sake. Is this necessary? Paul gives us the answer in 2 Timothy 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Our Master was persecuted, the apostles were persecuted, the prophets were persecuted. Can we expect better treatment from the world than they received? And do not think that modern religious liberty does away with all persecution. The modern Christian has his trials, even though they are different in kind from that which befell the ancients. A lack of persecution would seemingly indicate a lack of consecration. Perhaps you will remember the words of Jesus, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6:26.

The sufferings in Christ are compared to a child receiving correction from his parent. "For whom the Lord loveth he chasteneth, and scourgeth (Please turn to Page Ten)





# EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?”—Isa. 55:2.

## A Teacher's Psalm

FOR the joy of sharing what I know of Thee,  
I give Thee thanks, O Lord.  
For Thou hast placed before me Thy people  
That I might instruct them.  
And Thy little ones  
That I might lead them.  
Thou hast trusted me to lay my hands upon them,  
And even as the skilled potter molds his clay into a lovely  
vessel,  
To shape their lives and make them beautiful.  
I thank, Thee, Lord, that Thou hast not left me unguided  
in my task,  
That Thou hast given me for help a Great Example,  
Even Thine own Son, Jesus, mankind's greatest Teacher,  
Oh, make my hands all gentleness, like His;  
Oh, make me full of sympathy and quick to understand;  
Oh, make my heart all love for Thee, and for Thy children!  
Father, as a teacher of those whom Thou dost love, make  
me like the Christ.

—Muriel Moore in *The New Century Leader*.

## Beer and the Budget

“**B**EEER by Easter!” What a sacrilegious combination of ideas! And yet that has been the slogan of many of our leading newspapers for the past month or more. Although the *Cleveland News* calls the legalizing of beer “a social reform of the first magnitude,” the great majority of the editors are eloquently silent on the moral issue involved. They do not dare to arouse the momentarily slumbering better sentiment of the American people, and no doubt realize the truth of the exclamation made by Senator Sheppard of Texas from the floor of the Senate Chamber that the proposed legislation is “a desperate and tragic form of taxation!”

In urging the passage of the measure to place beer legally upon the market so that the millions of men who have been out of employment for months, and “every one that thirsteth,” may be able to come to the newly opened grogshops and buy beer “without money and without price” to pay for it, the President stated that the purpose of the modification of the Volstead Law was “to provide through such manufacture and sale, by substantial taxes, a proper

and much-needed revenue for the Government.”

Just how “substantial taxes” can be collected from laboring men who have no jobs and whose families are being supported by the community is a little hard for one who is not a “statesman” to understand!

The National Government is not the only one that is loosening the strings of its flabby empty purse to receive the vast sums that are to come from the pockets of the unemployed millions in return for a foaming stein. The several states are passing emergency legislation in order that they, too, may have the legal right to reach their hands into those same bottomless sources of supply. And then comes the County with its outstretched hand, followed closely by the City with grasping fingers, all reaching for money that does not exist, but which is supposed to be hoarded away in pockets that have already been turned inside out and flapping in the winds of adversity for the past two years or more!

It really makes no difference in the long run whether it is the Government that reaps the profits from the sale of soul-destroying intoxicants, the lawful saloon keeper, or the bootlegging gangster; it is “the love of money” that prompts them all to engage in the traffic of the lives of men, women, and little children.

No constitutional amendment can ever take selfishness and the fruitage of selfishness from the human heart and life. Nothing but the power of God contained in the gospel of His Son can accomplish that miracle. And no government agency can do more than that which was suggested many years ago by Mr. Gladstone, when he said, “The proper function of a government is to make it easy for people to do right, and hard for them to do wrong.” That is all that law can do or hope to do. It cannot change the hearts of men, and that is what is needed the most.

Sin must be eradicated from the human heart, the motives of life must be changed, the selfish attitude that now governs must give way to ways that are divine and love-prompted. Praise God, such a change is coming! It is just over the horizon of tomorrow, when the Sun of Righteousness shall arise with healing in His beams!

“But crown Him King,  
And Christ shall usher in a better day  
than e'er has been  
For those who toil and those who spin,  
And those the grain that garner in!”

# Sum of the Ages

By Arlen Marsh

THROUGHOUT the unnumbered years that have passed since God pronounced the death sentence against Adam for the latter's violation of the divine law the history of men has been a record of crime and vilest blasphemy. For countless centuries a steady increase in sin has taken place, leaving in its wake a toll of agony and ruin. Gradually the spirit of evil has taken a more public hold upon the peoples of the earth, and this deep-rooted rebellion against Jehovah has culminated in the modern social and economic cataclysm. But the sum of the ages, the personification of all that is bad, is yet to come. The Antichrist, termed "the man of sin" by Paul in a letter to the Thessalonian church and popularly known by that title, is still to be revealed.

Any study of this individual "who opposeth and exalteth himself above all that is called God" must be accompanied by a discarding of the time-worn prejudices now rampant regarding him. A clear, logical analysis of the texts relating to his character and accomplishments can attain nothing if confronted with the unreasoning obstinacy of one who is convinced of the truth of his beliefs merely because he has always believed them.

According to numerous texts too varied to be considered thoroughly in so limited a space, the Antichrist is to be revealed during the tribulation period as a ruler of considerable territory. It is a well established fact that biblical predictions point to a tremendous war which will be in progress about Jerusalem at the appearance of the Christ to judge the nations. Further, Ezekiel declares that Gog, Meshech, and Tubal, together with those nations "of the north quarters" (Ezekiel 38) will "go up to the land of unwalled villages," that is, Palestine, a British mandate, "to take a spoil, and to take a prey." But Tarshish, Sheba, and Dedan, or England and its allies, will rise to the defense of the Jews; and the outcome of the ensuing war will be merely that one half of Jerusalem will be taken and the remainder successfully protected (Zechariah 14:2).

Obviously the Antichrist cannot have any extended sway over the world if great powers exist to battle among themselves; nor will Jerusalem be the capital of his kingdom if Palestine is still under British protection. Beyond all this, there is positive scriptural indication of vast armies to battle with him, some of which he will conquer and some of which he will not. Certainly, no intelligent, miracle working world emperor would countenance military

*One of our young writers in this article suggests a possible limitation of the kingdom of the Antichrist, who is to be revealed in the closing days of Gentile times. It is a matter of interest rather than of vital importance, and yet to gain a correct perspective of the entire tribulation period is of great help in interpreting the prophecies relating to it, and in reaching right conclusions.*

power sufficient to endanger him anywhere within his realms. And, since the battle of Armageddon comes last of all the events before the appearance of the Messiah, it is apparent that the Antichrist never will win control of the entire earth either by conquest or by diplomacy.

Much stress is laid on the statement of John in Revelation 13:7 and 8 that "a beast" will be worshiped by "all that dwell upon the earth" and that that beast will have power "over all kindreds, and tongues, and nations." Reconciling these references with those previously discussed requires an interpretation in one of two ways: either "all" does not imply *universal*, but *many*, as is the case with several other texts; or (and this is the more reasonable view) the "beast" is no individual, but the figurative representation of man's government and sin, which all except the followers of the Christ do and will worship. Support is lent to this latter hypothesis by the fact that the second beast described in Revelation 13 apparently is a person, that he "exerciseth all the power of the first beast," and that he deceives "them that dwell on the earth," but not necessarily "all" them. A comparison between the first beast and the vision of Daniel 7:7 and 8, representing a combination of nations, reveals a striking similarity. There is, furthermore, no evidence given in Daniel's dream that the "little horn" (presumably the Antichrist, and commonly accepted as such) ever subdued more than the three horns, or governments, it uprooted during the vision described. Indeed, the next event recorded is the establishment of God's kingdom.

The word "all" in John's statement that "he," the Antichrist, "causeth *all*, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name," may well refer to classes, not numbers; that is, it may include every class of society, and not every individual. There is, moreover, no necessity for the vendor's or the buyer's having this seal: he may "have the name of the (first) beast"—he may simply have the everyday stamp of human government and customs; or he may have "the number of his name," defined as "the number of man," any man, man generically, man as a group. Further, the language of Revelation 13 would imply simply that the Antichrist causes this mark of the first, and probably impersonal, beast to be placed upon the subjects

of the three kingdoms he succeeds in subduing.

It is certain that the Antichrist will be personified evil. It is certain that he will be a ruler. It is obviously impossible that he will control the whole earth, since no king would tolerate the possibility of well armed rebellion when he possessed ample power to eradicate it. Further, if every-

one were to worship him personally and were subject to his will, there would be no incentive for rebellion. Finally, Zechariah establishes as fact that there will be independent nations and alliances at the time of the appearance of Jesus at Jerusalem. The Antichrist will not be master of the world, but rather the sum of the ages of men's sin.

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## Examine Yourself

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By Lulu Johnson

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*"Examine yourselves, whether ye be in the faith; prove your own selves."*—2 Corinthians 13:5.

**I**F THERE ever was a time when it was necessary to heed Paul's admonition to examine ourselves, that time is now. Many changes have taken place, and human events are vastly different, since these words were spoken. But human nature has remained the same, and all down through the years Paul's advice has stood good for each and every responsible person.

But now, when all about us, even over our heads and under our feet, are the signs of the closing days of this age, and the nearness of Christ's coming, it behooves us more than ever to be on our guard. The reason is obvious. The world is so literally enveloped in sin that we have little else but the environments of sin on every hand.

A child may have the best and noblest parentage, yet to send that child without proper training into the world is like sending a lamb into a den of wolves. Heredity is soon devoured by evil environment. Wickedness is more subtle and difficult to discern in these days than in times past.

After self-preservation, I think, comes self-justification as one of the first laws of nature. Humanity is forever trying to justify its sinful desires, with our best educated minds thinking up cunning arguments that make black seem white, and wrong seem right, until the wise are deceived and even the very elect, if it were possible.

But there is one sure way to know without a doubt what is wrong and what is right. All the splendid arguments of the most learned minds fall flat if they cannot measure up to Paul's simple rule. If they can be listed under the head of any of the following then you can be sure they are the "works of the flesh." "Now 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, revellings, 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."—Galatians 5:19-21.

In these few words we have the head under which nearly every human shortcoming can be catalogued, and by making a careful study of them we can be our own judge, jury,

prosecutor, and witness.

Glancing over the list we might say, "I am none of these." But look again. Do you know the full meaning of each one? Be your own judge. How do you stand? If your name does not appear under the head of at least one of those given, you are indeed fortunate, for many could find it under more than one.

Are you ready and willing to put away all carnal desires, all worldly pleasures, that come under the head of the "works of the flesh"? Are any of them worth losing an inheritance in the kingdom for?

The life of the real Christian is ever an uphill pull. Many obstacles beset his path, but the most difficult ones to overcome are within himself. The most dreaded foe is silent and unseen. The hardest battles ever fought are those within the soul. The greatest heroes are those who march without banners and are unsung, but who have faced their foe and are victors over self. These the world knows not, but God knows them, and that is enough.

"And they that are Christ's have crucified the flesh with the affections and lusts."—Galatians 5:24.

### MYSELF AND ME

I have to live with myself, and so  
 I want to be fit for myself to know;  
 I want to be able, as days go by,  
 Always to look myself straight in the eye.  
 I don't want to stand, with the setting sun  
 And hate myself for the things I've done.  
 I want to go out with my head erect;  
 I want to deserve all men's respect;  
 But here in the struggle for fame and pelf  
 I want to be able to like myself.  
 I don't want to look at myself and know  
 That I'm bluster and bluff and empty show.  
 I can't ever hide myself from me;  
 I see what others may never see;  
 I know what others may never know;  
 I never can fool myself, and so  
 Whatever happens I want to be  
 Self-respecting and conscience-free.

# The Clouds of War

By George B. Alldridge

*"But when all this is beginning to take place, grieve no longer. Lift up your heads, because your deliverance is drawing near."—Luke 21:28, Weymouth*

A FEW days ago Sinclair Lewis (author of *Main Street*) returned from Europe. You recall he had been awarded the Nobel Prize, the first American to receive this distinguished honor for literature.

He said that in less than two years Europe would be plunged into war. Great Britain, Russia, and the United States would hold themselves aloof, taking no part in the hostilities raging among these Powers. After the struggle, he believes, the nations involved will become so exhausted that they will fall a prey to the propaganda of communism, circulated by agents, now being educated by Russia for that purpose.

Forty years ago I heard a sermon by the late A. B. Simpson upon the text cited above. The illustration he used deeply impressed itself upon my mind. He said that the thought Jesus had in mind was a little bird perched on the branch of a tree; a noise arrests its attention, so immediately it begins to poise its wings and gathers itself ready for flight. This beautiful illustration represents our attitude today, as we hear the rumbling of war sounding more loudly every day.

Last week I read this item in *The Cleveland Press*: "Paris, March 3 . . . European munition factories have been working overtime to fill secret shipments of war materials to centers of international disputes, it was revealed today. Railroad workers at Hortenburg, lower Austria, looked into a freight car shipment and discovered that materials labeled as 'Old Iron' actually consisted of 50,000 rifles and 200 machine guns, sent from Verona."

An amusing incident recently took place in the lower House of the British Parliament. A Labor representative called the attention of his fellow members to a fact which to his knowledge occurred in an anteroom adjacent to the office of one of England's largest munition factories. Two purchasing agents representing China and Japan met in the same room at the same time, awaiting an interview with the company's officials to negotiate the purchase of munitions for their respective Governments. They agreed that the company's prices were too high, so they further agreed that neither would purchase unless the prices were reduced. Result: the price was reduced forty per cent over the original quotation. In the meantime the British Government had placed an embargo on munitions shipped to China and Japan!

Many of my readers will recall England's attitude during our Civil War in the case the *Alabama*, built by Laird and Son at their dock at Birkenhead and permitted to sail

over the protest of our Government, which called the incident breach of neutrality.

Big Business, God is watching you and your hypocritical business deals; and one of these days not far off you will wake up and realize that James meant you when he wrote his epistle. (See chapter 5:1-6.) Then, too late to mend your methods, the full significance of Psalm 49:17-20 will be visited upon you.

Some time ago I wrote an article quoting A. K. Chesterton, who said that war would break out between Germany and Poland. Through an error it read, "Russia and Poland."

I recall very vividly the war between Russia and Turkey in 1877-78. At that time I was a boy in the British Navy. The Russian Army at a fearful loss of life defeated Osman Pasha at Plerna. It seemed that Russia would soon enter Constantinople. The British fleet placed itself in a position to prevent this, and it looked then as if war would be declared against Russia. The jingos shouted for war; many patriotic songs were composed and sung. One I remember, and as a boy sang just as lustily as the rest. I will quote the refrain of one which, by changing a few countries, meets the condition in Europe today.

"The Turkey was put on the table;

And Russia, he held the fork;

Germany held the carving knife;

Austria did all the talk.

France stood by with a napkin,

While the rest of the folks were out.

Says Germany, 'We will now commence

To carve this bird about.'

Just then the door flew open,

Old England says, 'Good day.

Before your dinner commences

I have a word to say.

You didn't expect that I would call,

But now I am on the spot.

I won't stand by with a tear in my eye

And see you gobble the lot.' "

What has become of the convention at Geneva to consider world disarmament? I wish the chaplain before offering prayer at their sessions would open his Bible and read 1 Thessalonians 5:1-3. I am sure it would help these statesmen to do some clear thinking. I wonder if, instead of discussing disarmament, the delegates are not considering the turn of events in the United States, Europe, and the Far East?

(over)

What is to be the outcome of the tension existing among Germany, Italy, and the Central European Powers on the one hand, and France, Poland, and the Little Entente on the other? Here is a headline of the *Current News*: "French Plants Rush Munitions for Jap Army. Turn Out Bombing Planes, Other Supplies on Rush Orders." Even this morning I note that France is accusing Germany of permitting some of Hitler's followers to invade French territory!

I used to frown upon the teachings of the coming Antichrist, considering that prophecy had been fulfilled regarding him in the organization of one of our great religious bodies. Listen to what I read last evening: "In Germany, it is pointed out, a dangerous situation continues to develop. Predictions of which way it will turn when the crisis comes are sheer guess-work. The nation has turned Fascist, Chancellor Hitler is on the way to become dictator, and *there are rumors even that he may try to make himself kaiser.*" Remember how this same Hitler hates the Jew; and the coming dictatorship the Scriptures point out is one of his strong desires.

Brethren, the fact is we of this generation must be alert, shake off our preconceived opinions, and with ears to the ground listen attentively to what the Lord is saying. France, armed to the teeth, is watching developments with grave anxiety.

Have you read the platform upon which Chancellor Hitler recently was elected? Here it is: revision of frontiers, the return of Germany's lost colonies, union with Austria, repudiation of reparations, and a war-machine equal to that of her strongest neighbor. There is a report that an alliance has been formed between Hitler and Mussolini or that it is impending, also alliances with Austria, Hungary, and Bulgaria.

Philip Simms says that on the eastern frontier lies Poland in nervous dread of an expected German coup to wipe out the Polish corridor and take the free city of Danzig. *That would mean war.* For, if Poland was ever determined over anything, she is determined to resist to the last drop of her blood any return of corridor territory, or of Danzig to Prussia. This situation in itself, it is said, is ample to prevent France or Poland or any other allies in Central or Southeastern Europe from disarming at this time, whatever they may do in the future.

In the Far East Japan is establishing a new empire on the Asiatic mainland. How much farther she will go, no one in the chancelleries of the Western World can more than guess. Russia is uneasy. A Japanese attempt to take Vladivostok and everything south and east of the Amur River, belonging to the Soviet Union, is openly feared. Russia, therefore, will not disarm soon. Thus, as disarmament admittedly must be on a world scale or not at all, hope that the Geneva Arms Conference will get very far at this time is exceedingly slim.

Meanwhile, the economic situation in the United States and Europe, it is observed, can hardly be allowed to drift. To do so, Europeans, at least, assert, would be fatal to America as well as to Europe.

Dear brethren, in the face of this how sweet these words

are: "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."—Isaiah 2:4.

## BIBLE FRUITS IN THE UNITED STATES

SOMEHOW Bible lands seem more real as we think of the likeness of some of them to parts of our own great country.

Of course Palestine is the Bible land of which we think first and most often. Two sections of the United States are similar in many ways to this country on the eastern shores of the Mediterranean. Their products include many things whose names we first learned from the pages of Scripture. Of these two favored regions, California is most like Palestine.

Palestine has a coastal plain, protected from the desert by mountains. Its valleys are fertile and delightful because of these rocky ranges, which temper alike the cold and fog of the sea and the hot desert winds. If we look at a relief map of the Pacific Coast region, we note the same physical features, which, of course, determine the similarity of climate.

The vegetables and fruits of Egypt for which the children of Israel longed on the march to Canaan, are all grown in California, as are also the cereals and grains, the herbs, many of the flowers, and much of the native shrubbery. Vineyards dotted the land of Palestine, and today they are represented in California by an investment of some \$350,000,000. Trees, too, which flourished beside the Sea of Galilee, or near the Tigris and Euphrates Rivers, are found on the shores of the Pacific. Cedars and mulberries, oaks and palms, olives and flowering trees like oleanders are everywhere. Walnuts grew first in Syria, we are told, and California and Oregon together produce practically all that are grown commercially in the United States. The almond tree, mentioned in Scripture, is thoroughly at home in California, too, this state growing at least one-third of the almonds consumed in this country.

Fruit trees from the Old World, after devious journeys, have likewise reached the Golden State. The carob tree, for instance, often called "St. John's Bread" and used in the Mediterranean countries for stock food, is an ornamental shade tree in California. Its thick, glossy leaves repel the sun's rays, and it thrives in a semi-dry soil. The pomegranate is another fruit mentioned frequently in the Bible. A native of Persia, it became a prime favorite in ancient Greece and Rome. Spain, the garden kingdom, sent cuttings to its province of Mexico, and the early Spanish missionaries brought them into California. The bushes are extremely beautiful, and the fruit yields a healthful drink. Some twenty-three hundred acres are planted in pomegranates, and the fruit is shipped to all the principal markets of the country.—*The Gideon.*

# Examples of the Power of Prayer

*By Lyman Booth*

**T**HE BIBLE account of the power and influence of prayer is the best we have or can have.

Abraham's servant prayed, and Rebecca appeared in answer to his prayer. Jacob prayed, and it was given him to overcome the angel; also, Esau's revenge was changed to fraternal love. Joseph prayed, and was delivered from an Egyptian prison and rose to eminence in the government. Moses prayed, and Amalek was discomfited and Israel prevailed.

Hannah prayed, and that good man, Samuel, the prophet, was born. She was a prophetess, as her hymn of thanksgiving shows at the birth of her son. Joshua prayed, and the sun stood still. He led Israel across the Jordan River, conquered most of the land, and gave inheritance to the tribes of Israel.

King David prayed. He was a man of prayer as well as a warrior. Ahithophel was privy counsellor to David, but joined Absalom and afterward hanged himself. Asa prayed, and Israel won a glorious victory. Jehoshaphat prayed, and received God's smiles instead of His threatened anger.

Elijah prayed; a little cloud appeared which spread over the land, and refreshing rain fell upon the earth, and the earth brought forth her fruit. In answer to prayer by Elisha the waters of the Jordan were divided; also, a child was restored to life. Hezekiah prayed, and his life was prolonged for fifteen years.

Mordecai prayed; Israel was saved from slaughter, but their enemy Haman was hanged on the gallows he intended for Mordecai. Nehemiah prayed; Cyrus' heart was softened, and he permitted Israel to return to Jerusalem to rebuild the temple. Ezra prayed, and the foundation of the house of the Lord was laid, and the walls of the temple were built, and all the people rejoiced.

Herod placed Peter in prison, bound with chains, under heavy guards. The church prayed for him. An angel released him from his chains and led him to freedom.

Paul and Silas prayed; the earth quaked, the prison trembled, the fetters fell off their hands, the doors opened, the keeper of the prison was converted, he and all his house.

Christ prayed; an angel strengthened Him. He prayed for His apostles, likewise for all who should believe on Him through their word. Their word has enjoined upon those believers the duty of confessing their faults one to another, and of praying one for another. James 5:15, 16 adds, "The effectual fervent prayer of a righteous man availeth much." He does not say how much. That may depend upon trial and experience. This much we may know as-

surely: that the prayer of faith will not want for effect. As faith is so great among favors, so is prayer among Christian duties. It is wonderful to contemplate what the Scriptures attribute to faith and prayer. Prayer asks for blessings in the court of grace, and faith receives them. Prayer and the answer to it are simply the request on one side and the compliance with that request upon the other. Thus, man applies, and God complies; man asks a favor, and God bestows it.

The noblest saints who ever lived, whether under law or grace, are on a plane quite within our reach. If we had the same strength of faith, the same hope, the same fervency of love, which they exhibited, we could achieve marvels as great as those which they performed. I do not mean those which change the face of nature in its outward appearance, but those higher marvels which change the mind and passions, the heart and will, of men. It would enable God's servants to call down the gracious dews and the melting fires of God's love, as it was possible in Elijah's prayer to call down literal rain and fire, if we could only speak the words with the same assurance of faith with which he spoke.

Though this high degree of faith which they possessed may not be within our reach, we should not say, "God has put the greatest standards of holiness out of our reach." That is not true. That objection is met by examples of the occasional failures and feebleness of His most illustrious and faithful servants. They were "men of like passions with ourselves," though directly under the influence of those principles which brought God into immediate relation with them, and thereby lifted them above self and the world.

Brethren may err from the truth. There is no saint mentioned in the Bible whose failings and errors are not recorded. So in the visible church there may be some one who is sometimes led astray even into great errors. The words "convert him" are better understood by "restore him" from his errors. To restore him who has gone astray is one of the principal acts of Christian duty. To help others is to help ourselves. Every effort we make to bring another to Christ only binds us closer to Him. If we would learn, we should teach. It will help to clear our minds and may reveal unsuspected deficiencies in our own knowledge of the truths that come from the fountain of all truth; and we may feel more fully the force of Paul's injunction to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

# Theism or Atheism?

## PART 4

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ANOTHER fatal objection to atheism and its system of creative force as the originator of all things, is that it runs counter to established facts. A single miracle, wrought in answer to human prayer, is altogether fatal to the idea of atheism. We do not wonder at the hostile attitude which atheism has assumed towards miracles such as are recorded in the Bible. It has assailed it with ridicule and with reasoning, because its advocates know full well that the established truth of the miracles of Scripture would scatter its theory to the winds. They may, however, argue against their possibility, or try to turn the laugh against them, but they are facts which no careful and unprejudiced judge of testimony can deny.

We have not the slightest hesitation in saying that the resurrection of Jesus Christ from the dead is the best established fact in history. That one fact overturns atheism. So does every one of the miracles wrought in answer to human prayer, or at the instance of man.

The miracle upon Mount Carmel, when Elijah appealed to Jehovah in the presence of Ahab and the priesthood of Baal and the multitudes of Israel, that fire should descend from heaven in attestation that He alone should be acknowledged as the true God, and the answer to the prayer in the descent of fire, and its consuming the burnt sacrifice, and the wood, and the stones, and the dust, and its licking up the water that was in the trench, was just as much the overthrow of atheism as it was the overthrow of the claim of Baal to be the God of Israel (1 Kings 18:37, 38). It was wrought at the time fixed upon by Elijah, in answer to Elijah's prayer, and was, therefore, no wonder wrought by creative force, but by a personal Creator, who heard and answered prayer.

The miracle at Bethany, when Jesus stood over the tomb of Lazarus and lifted up His eyes to heaven and prayed for the resurrection of his friend and then cried in loud voice, "Lazarus, come forth," and when in answer to the prayer and to the command Lazarus came forth, was just as much proof of a personal God hearing prayer and having power over nature as it was proof that Jesus was a messenger from this living God (John 11:43). The atheist's creative force would and could have returned no answer to the prayer of Jesus. Let us suppose it endowed with what power we please, capable of works equal to or superior to the raising of a dead man to life, there is one power which no atheist dares to attribute to it, and that is the power to hear and answer human prayer. If this power were claimed for it the atheist must abandon his atheism, for a power which can hear the prayer of a man and reply to it is not a blind force but a personal God. If the atheist's creative force were the supreme power in the universe Jesus might have lifted up His eyes to heaven and prayed

with all earnestness to One who, as He believed, ruled from thence, and commanded with a loud voice Lazarus to come forth, but there could have been no reply; the dead figure would not have risen up and come forth. The resurrection of Lazarus is the proof of a personal God.

So is every miracle wrought at the instance or at the prayer of man. Beyond the power of man, at whose prayer it is wrought, there must needs be a greater power than human to accomplish it. What is that power? is the only reasonable inquiry. Is it creative force or a Creator? Is it a person, or a power? We do not dispute the power of the force to work equal or greater miracles. Let this be fully conceded. But how account for the sea going back by the strong east wind just when Moses stretched out his hand? How account for the fire falling from heaven just when Elijah asked for it? How account for the figure, bound with graveclothes, coming forth from the tomb just when Jesus said, "Lazarus, come forth"?

These miracles are types and patterns of all the miracles of Scripture. They are not prodigies taking place without warning, and then laid hold of for their own purposes by designing men. They are works of a wonderful kind, beyond the power of any human agents connected with them, but still they have occurred at the instance, the command, the prayer of man. This fact in their history establishes the character of their worker. That worker was no blind, unhearing power of nature, but a Being, a Person, who had ears to hear, and who heard, who had power to work and who worked at the prayers of His creatures. The miracles of the Bible establish beyond any fair question the personality of the power that wrought them.

We repeat that we do not deny that creative force (if that were the origin of all things) could have wrought wonders as wonderful as any recorded miracles; for example, as wonderful as the passage of the Red Sea, the falling of Jericho's walls, the staying of the sun in the sky. Supposing, for the moment, that a blind creative force were the producer of all things, it does not concern us in the smallest measure to deny or to diminish its marvelous force. Wonders as wonderful as the miracles of the Bible have been, and are, daily wrought in nature. The first arrangement of the sun and the planetary system is as wonderful as the sun standing still upon Gibeon, and the moon in the valley of Ajalon. The overthrow of Lisbon is equal to, or greater, than the overthrow of Jericho. The mighty earthquake, which rolls the ocean over the dry land, is not very inferior to the effect of the strong wind that rolled back the waters of the Red Sea.

But when we associate miracles with prayer and human agency they are taken out of the category of the events produced by creative force, and put into the category of

events produced by a personal God. Of such a kind are the miracles of Scripture. It was at the prayer of Moses, and the lifting up of his rod, that the miracles in Egypt and in the wilderness took place. It was at the shouting of the people and the sound of the trumpet as ordered by Joshua that the walls of the city of Jericho fell down flat. It was at the command of Joshua, in the sight of Israel, that the sun stood still, and the moon stayed. These were all great works, beyond human power to compass, but not greater than multitudes of other works which the atheist ascribes to a blind, unconscious creative force. But the peculiar marvel of these miracles of Scripture, not superior in themselves to the miracles of the atheist's nature, is that they were wrought at the command and the instance of man. That command we, just as much as the atheist, do not consider to have, in the smallest measure, wrought or helped on the work. Neither Moses with his rod nor Joshua with his trumpets of rams' horns exercised the smallest power in producing the works at which Israel gazed in astonishment. But their occurrence at the prayer and the command of men evidenced the presence at the scene of a great Being, who heard, as He suggested and inspired, human prayer. If He had not been there, the rod of Moses would have been raised, and the command of Joshua uttered, but no response would have been made.—*Henry Constable.*

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## AM I A CHRISTIAN?

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*By Mary A. Gesin*

AS OUR pastor on Sunday morning, March 26, put this question to those assembled for worship and showed the way in which it may be answered conclusively, each one present thoughtfully pondered in his mind, Am I a Christian?

We cannot trust our hearts to answer the query, said Brother Marsh, for the Prophet Jeremiah tells us that "the heart is deceitful above all things, and desperately wicked: who can know it?" And "out of the heart of men proceed evil thoughts," said Jesus. Though many sincere Christians think to answer this question by the testimony of their hearts, surely we should put no confidence in anything so deceptive.

Shall we ask the Lord for a definite sign giving us the answer to this question? the speaker continued. If we honestly weigh and consider some of the results among those who are today offering a "miracle" as testimony that they are Christians, we must reject that means also whereby we arrive at an answer. Almost daily we may read of some act of violence or confusion perpetrated by one under the influence of such delusions. Surely not to God, who is the Author of love and of order, can be attributed these things.

The only source on which we may place dependability to answer this most important question, then, is the Word

of God. We are told in the Hebrew epistle that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Suppose that Christ should come to you today, said Brother Marsh, and should say to you that if you would do a certain thing for Him He would, in turn, do something for you. Would you believe Him? Would you have that faith in Him that the Apostle tells us is necessary in order to please Him? Eagerly we would all answer this question in the affirmative. How simple and joyful would be the task to perform for Him, while how immeasurably valuable would be the gift He might give us in return!

Let us turn to His Word and discover, if we may, something He has asked us to do in return for which He will give us a gift of untold worth. Here it is, Mark 16:15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized," the Savior promised, "shall be saved."

Many texts from God's Word which gave us the answer to our question were brought to our attention by Brother Marsh. If you believe the gospel that Jesus preached while here on earth with a full understanding of all that includes in daily living, if you have performed that service for Him which He requires of you—baptism—you may answer the question positively for yourself; you are a Christian.

May each of us take to ourselves the kindly counsel given us by our pastor and exemplify in our lives that we truly belong to Christ and are following in His footsteps, bringing honor to the name *Christian.*

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## KITCHENER AND THE BIBLE

THE BIBLE has always held an appeal for great minds. England's military chief, Lord Kitchener, cherished many memories closely associated with its stories. This silent, undemonstrative man, who was generally supposed to be cold and unfeeling, had a fine reverence for sacred things.

Upon the completion of his military course, when he emerged a lieutenant of the engineers, he asked to be sent to Palestine to make a survey of that country, because it had become a fascinating land to him through the twilight times of his boyhood when he and his brothers listened to the stories their mother told them. He followed the course of the wandering Isaac, moved over the desert spaces in the footprints of Ishmael, and climbed to where the multitude stood during the sermon on the mount.

Time and again Lord Kitchener read the Bible during his two years in Palestine, linking its great narratives with the hills along which they dragged the surveyor's chain, finding in it a never-ending satisfaction. When one thinks of the reverence of this silent man for the Bible lands and its associations, he cannot help wondering what pictures must have come to him that night, when, embarking on the voyage from which he was not to return, he went down with the steamer Hampton and five hundred of his gallant seamen.—*Selected.*



## BOOK OF DANIEL VERIFIED BY RECENT FINDS

SIR CHARLES MARSTON, writing of recent discoveries at Ur of the Chaldees, says: "Mr. Wooley (director of the joint expedition of the University of Pennsylvania and the British Museum) has discovered the palace of Princess Bel Shalti Nanna . . . believed to have been the sister of King Belshazzar of Babylon, whose great feast was interrupted by the writing on the wall. Their grandfather, Nebuchadnezzar, the conqueror of Jerusalem, took the Jews back to Babylon. Archaeology has proved that this sack of the Holy City did take place, and it is quite feasible that the captive Daniel may have seen Belshazzar's palace. Many biblical archaeologists have doubted the authenticity of the book of Daniel, but this discovery does much to confirm the historical accuracy of the story of King Belshazzar. Cuneiform writings of the sixth century B. C., inscribed on clay tablets nearly twenty-five hundred years ago, have already been deciphered, giving clear-cut evidence of the reality of Belshazzar, and remarkable confirmation of the subject matter of the fifth chapter of the book of Daniel."

## MINOR CHORDS IN LIFE

(Continued from Front Page)

every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Hebrews 12:6-8. And so, if we are persecuted, let us rejoice, even though it come from those of whom we might expect better things. If all the world turn against us we may well rejoice, if we are indeed suffering for righteousness.

The poet expressed the need of the minor chord in life in the words:

"Shall I be carried to the skies  
On flowery beds of ease,  
While others strive to win the prize,  
And sail through bloody seas?"

"Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for every one,  
And there's a cross for me."

Right here a note of warning is in order. We must be careful that we are not suffering as evil doers rather than as saints of God. People are prone to apply their sufferings wrongly. They often think that they are being persecuted on behalf of their stand for Christ, when they are in reality suffering the natural consequences of their own misdeeds.

The benefit of chastening is well set forth in Hebrews

12:11: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Such statements convince one that righteousness cannot be attained without some kind of suffering. The exhortation in 1 Peter 4:19 should, then, be in order: "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."

Even Jesus was perfected by suffering: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Hebrews 2:10. This refers, of course, to the persecutions which He endured, to the bitter disappointment He experienced when "his own received him not," to the agony of Gethsemane, and to the tortures of Calvary. We read concerning Him that He "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Hebrews 12:2. The reference to our Lord as being perfected through suffering reaches back even to the time when He was led of the Spirit into the wilderness to be tempted of the devil. He was victorious over temptation; and so it yielded in Him the peaceable fruit of righteousness, as He was exercised thereby. He differed from us in that His victory was complete, while we fall far short of His divine example.

Surely temptation has its benefits for us also, if we yield not. James said, "My brethren, count it all joy when ye fall into divers temptations. Knowing this, that the trying of your faith worketh patience."—James 1:2, 3. Temptation, if conquered, develops character. The poet puts it thus:

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

Therefore, we should rejoice in temptation, not for its possibility of sin, but for the assurance of benefit. And we need not yield to temptation, for God has promised victory to them who rely on His power. The promise is found in 1 Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

A modern version of the Lord's Prayer substitutes the word "leave" in place of "lead," and "trial" in place of "temptation." The first change harmonizes very nicely with the scripture quoted above, while the second broadens the meaning to include all suffering for righteousness. The prayer, "Lead us not into temptation," is not so inclusive nor so full of meaning as when it is offered thus: "*Leave us not in trial*; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

When the minor chords of persecution or temptation or trouble sound in our lives, let us not complain, but rather glorify God. Let us trust Him, and by His power endure unto the end. Let us keep the promise in mind: "*If we suffer, we shall also reign with him.*"

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"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."—PHILIPPIANS 3:10, 11.

### IF THERE BE NO RESURRECTION

**R**ESURRECTION is the reverse of death. It is death's undoing. For *resurrection*, the very word itself, signifies a rising up; *death*, a falling down. That the dead should be raised is a standing indictment of the doctrine of human immortality; for if one goes once to heaven and bliss at death, it is nothing to him if the dead never be raised.

Our Lord by His own personal resurrection brought life and immortality to light. 2 Timothy 1:10. Our own hope of life is wrapped up in resurrection. Without it there is no future life at all. Study the argument of Paul in 1 Corinthians 15:12-22: "If the dead rise not . . . then they also which are fallen asleep in Christ are *perished*." This is strong language. How could it be true if the dead were enjoying heaven?

Evidently the resurrection meant everything to Paul, if Acts 23:6 and Philippians 3:11 and 1 Corinthians 15:29-32 mean anything. And the ancient worthies, all of whom were made perfect through faith (Hebrews 11:1-34), suffered and died for their hope of a resurrection. Hebrews 11:35. None of them expected to go to heaven, and none of them have. Hebrews 11:39, 40. For we are not rewarded at death, but at the resurrection. Luke 14:14; Revelation 20:4, 5.

Salvation rests upon our believing that Jesus rose from the dead. Romans 10:9. If we deny that He died, we deny His resurrection. Natural immortality glorifies death, making resurrection meaningless. But the Bible sets forth resurrection as our only hope of life. John 11:23-25; 1 Thessalonians 4:14-18.—*Life and Immortality, Senior Book II.*

### HUMILITY WITH RESPECT TO INTELLECTUAL ATTAINMENTS

**E**VERY man naturally desires to increase in knowledge; but what doth knowledge profit without fear of the Lord? Better is the humble clown that serveth God than the proud philosopher who, destitute of the knowledge of himself, can describe the course of the planets. He that truly knows himself becomes vile in his own eyes, and has

no delight in the praise of man. If I knew all that the world contains, and had not charity, what would it avail me in the sight of God who will judge me according to my deeds?

Rest from an inordinate desire of knowledge, for it is subject to much perplexity and delusion, and it is surely a proof of folly to devote ourselves wholly to that with which our supreme good has no connection . . . A pure conscience is the foundation of a firm and immovable confidence in God. The more thou knowest, and the better thou understandest, the more severe will be thy condemnation, unless thy life be proportionately more holy. Be not, therefore, exalted for any uncommon skill in any art or science; but let the superior knowledge that is given thee make thee more fearful, and more watchful over thyself. If thou supposest that thou knowest many things, and hath perfect understanding of them, consider how many more things there are which thou knowest not at all, and, instead of being exalted with a high opinion of thy great knowledge, be rather abased by an humble sense of thy much greater ignorance. And why dost thou prefer thyself to another since thou mayest find many who are more learned than thou art, and better instructed in the will of God?

The highest and most profitable learning is the knowledge and contempt of ourselves; and to have no opinion of our own merit, and always to think well and highly of others, is an evidence of great wisdom and perfection. Therefore, though thou seest another openly offend, or even commit some enormous sin, yet thou must not from thence take occasion to value thyself for thy superior goodness; for thou canst not tell how long thou wilt be able to persevere in the narrow path of virtue. All men are frail, but thou shouldst reckon none so frail as thyself.

—*Thomas a Kempis.*

The above essay was written by a medieval Christian, who was born in 1380 and died in 1471.

**D**ON'T make excuses; your friends know better and the rest of the world doesn't care.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"This is my beloved Son: hear him."*

## OUR EVER-LIVING LORD

IF WE thought for one moment that Jesus our Savior were still in the grave, our hearts would be very sad indeed, wouldn't they? We could not bear it. You remember last week we read that when Jesus told Peter that He must suffer and die Peter could not bear the thought, even though Jesus also told him He would rise from the dead after three days. Peter couldn't understand that; he couldn't see how his Master could endure such pain, suffer death, and arise to live once more.

Peter and James and John had followed Jesus throughout His public ministry. They had seen Him sacrifice all things for the sake of others. They had seen Him tired and heavy of heart. But now they were to see another side of the picture.

And the dear Savior, knowing how heavy the hearts of His disciples were going to be when all was finished and He was laid in the tomb, took Peter and James and John up to a high mountain one day and showed them a beautiful sight. This was probably on the lofty Mount Hermon that we spoke of last week, you recall. But they did not ascend to the summit, for it was very high and was covered with snow. They stopped on one of its lower peaks.

And as the four of them stood there, the appearance of Jesus began to change. His garments turned to dazzling white, and a glorious heavenly light shone round about Him. Beside Him stood Elijah and Moses, and the three of them were talking together.

Now, Peter and James and John were startled and trembled with fear, while hark! a voice came from heaven, saying, "This is my beloved Son: hear him." Then, even as their wondering eyes gazed upon the sight, suddenly Jesus stood there alone, looking just as He always had looked.

In the days that followed, the three to whom Jesus had shown the vision of Himself as He would appear after His resurrection, must often have talked it over among themselves, wondering as to the meaning of it all. And after they had seen Him in reality, filled with all the glory of that immortal life with which He arose from the dead, they began to understand a little of it.

The Savior had said to them one day, "Because I live, ye shall live also." And that is the most precious thought to us of all the Easter lesson; that is the reason Easter is such a glad day for us; that is the reason we have joy in

our hearts, songs on our lips, and smiles on our faces.

When the dear Savior comes back again, He will open the graves of those who are sleeping in death; and He will give them life such as He now has, if they have been true to Him. And those who are still living when He returns will be changed from mortal to immortal, even as He was on the day that His Father reached down and unlocked the tomb for Him. For "when he shall appear, we shall be like him," filled with life that shall never end.

### FOR YOUR SCRAPBOOK:

Write at the top of the page, "The First Easter." Then copy these words: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come." Next clip this poem and paste it on the page:

#### "CHRIST HATH ARISEN

"Christ hath arisen, alive evermore;  
Lo, the white robed ones sit by the door;  
Dawn, golden morning; scatter, dark night;  
Haste, ye disciples, be first with the light.

"Break forth into singing, O world new-born!  
Chant the glad Eastertide, Christ's holy morn.  
Hail Him, ye sunbeams, dancing in mirth!  
Hail, all ye winds of God, coursing the earth!

"Greet Him, ye laughing flowers, fresh from the sod;  
Greet Him, wild leaping streams, praising your God!  
Break from thy winter, sad heart, and sing!  
Bud with thy blossoms fair, Christ is thy spring.

"Come where the Lord hath lain; past is the gloom;  
See the bright eye of day smile through the tomb.  
Hark! angel voices fall from the skies:  
Christ hath arisen! Glad heart, arise!"

Last on the page write, "The Open Tomb." Then draw a tomb such as they used in Jesus' time. It was probably on the side of a hill; color that green. The grave looked like a cave. Draw the stone with which they closed the opening, lying down upon the ground. Color that brown. Or, if you like, paste the picture which your teacher gives you on Easter Sunday. Write below it, "Because I live, ye shall live also."

# With Our Sunday Schools

LESSON 3. — April 16, 1933

## JESUS TRANSFIGURED

Mark 9:2-29

Devotional Reading: 1 Corinthians 15:51-58

### GOLDEN TEXT

Because I live, ye shall live also. — John 14:19.

#### A STUDY OF THE SUBJECT

##### Topic: Jesus Transfigured.

**Aim:** To cause the pupil to understand that the transfiguration vision was intended to teach the resurrection and glorification of the saints of all ages at Jesus' coming.

**Basic Truth:** "We shall not all sleep, but we shall all be changed, . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:51, 52.

**I. The Glorified Savior.** (Vv. 2, 3.) The vision of the transfiguration presents the Easter message in its most beautiful and comprehensive form. It shows our Savior not alone as He appeared after His resurrection, but also as He will appear when He comes again, clothed with the glorious majesty of the eternal Father, His features shining with the inward spiritual light that has its source in immortality, crowned at last as King of kings and Lord of lords, in the midst of the saints of all ages, with whom He is associating on terms of closest intimacy.

**II. The Glorified Saints.** (Vv. 4-8.) The value and richness of the resurrection of our Lord is largely lost unless its vital bearing upon our own resurrection is clearly established. That is what the transfiguration presents with such startling clarity—Jesus glorified in the midst of His glorified saints! The light of the divine nature glowed in the countenance of the Lord and no doubt was reflected in the faces of Moses and Elias as they stood conversing in close association with Him. Moses, of whose death and burial we have the definite assurances of none other than God Himself, pictured in the vision as alive again from the dead, provides a most impressive type of the saints of God who sleep in Christ who will be restored to life when He comes. Elias, or Elijah, whose death is not recorded, who for some great purpose the fullness of which we may not fathom was caught away, also by the direct power of God, alive, representing the living saints who are taken up in the clouds to meet their descending Lord in the air when He comes. Then follows the blessed fellowship they are to enjoy with Him through the ages, for "so shall we ever be with the Lord."—1 Thess. 4:17.

#### PRACTICAL APPLICATIONS

**A Vision of Realities:** The transfiguration scene was a vision of the coming kingdom of God. It had nothing to do with any present phase of the kingdom, for the kingdom was not in existence. It had to do with the time when the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15. It was a "vision" (Matt. 17:9) of the realities of the kingdom. In this vision Christ appeared in the following manner: (1) personally; (2) visibly; (3) cor-

porally. Personally, because He talked with the disciples and was seen of them. Thus being seen of them, He was visible to them. He appeared bodily, for "his face did shine as the sun, and his raiment was white as the light."—Matt. 17:2. This was a miniature picture of kingdom conditions. As He appeared then, so will He be in the kingdom. His second coming and reign are set forth harmoniously with the above appearance.

Personally: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

Visibly: "Behold, he comes with clouds; and every eye shall see him."—Rev. 1:7.

Corporally: "They shall look upon me whom they have pierced"; "and one shall say unto him, What are these wounds in thine hands?"—Zech. 12:10; 13:6.

The appearance of Moses and Elias in this "vision" as "men" (Luke 9:30) "talking" with Jesus is evidence corroborating other biblical testimony of the reality of the blessed meek when they inherit the earth. Matt. 5:5. Real people in a real kingdom ruled over by a real Christ is the vivid picture of the transfiguration scene. Realities are the basis of the "truth" that makes us free. John 8:32 is anchored. Do away with reality, and the base or foundation is gone.—C. E. R.

#### THE GOLDEN TEXT

"Because I live, ye shall live also."—John 14:19.

What a wonderful statement! "Because I live, ye shall live also." But what does it mean to you and me? Christ Jesus came into the world to save sinners, "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Were we sinners? Have we come to Christ that we may be saved? Had Christ not come into the world and given His life a ransom for many, you and I would have no part in His kingdom.

And had Christ not been raised from the dead, His life would have been in vain; but thanks be to the Father, who brought Him forth and made it possible that we may say, "Because He lives, ye may live also."—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Meaning of the Transfiguration

We learned in our last lesson that Jesus expects His followers to have faith in God and in Him. We learned further that God never allows a great test of faith to come to anyone without first building up his faith. In Matthew 16:21 Jesus revealed for the first time the great fact of His approaching suffering and death. The disciples could not understand such instruction. They did not know that Jesus, as "the Lamb of God that taketh away the sin of the world" (John 1:29), must

be put to death as fully and as completely as the sacrificial lamb. Their love for the Master caused them to reject any such idea regarding Him. Peter's rebuke, "Be it far from thee, Lord: this shall not be unto thee," seems to express the sentiment of all.

Jesus remained firm in His announcement. This probably created grave doubts in their minds. We can hear them ask: "How can He become King over Israel if He is to die?" "How can He raise the dead if He Himself is to die?" To strengthen weak faith Jesus took Peter, James, and John up to the mount and was transfigured before them. He permitted them to see Him (in vision) as He would appear in His kingdom. He was assuring them that He would reign in glory even though put to death in the flesh. Yes, they were to realize that He was to pass through death and come forth as a glorified Conqueror. Their faith was being prepared for the great test already so near.

Moses stood on one side of Christ as evidence that the dead would be raised, and Elijah stood as evidence that the living would be changed. See John 5:28, 29; 1 Cor. 15:51, 52. Did Jesus not strengthen your faith in His future kingdom and coming resurrection by being transfigured?—H. A. S.

#### INTERMEDIATE CLASS

##### The Glory of Jesus

Peter and James and John had followed Jesus throughout His public ministry. They had seen Him sacrifice for the sake of others all that mortal men crave; they had often witnessed His weariness of body and heaviness of heart; they had seen Him rejected by the people of His own locality. But daunted by none of these things, He went courageously on to the end. These disciples were now to see the other side of the picture. They were to witness their humble Master glorified, radiant with light which came from heaven, crowned with honor bestowed by a greater than mortal man—bestowed by God Himself. It was a vision of their Master as He would appear after His resurrection.

Turn to 1 Cor. 15 and read Paul's wonderful contrast of the natural body and the spiritual body in verses 40-49. Prior to His transfiguration Jesus had shown His disciples the meaning of service. The transfiguration, then, gave them a very real lesson on the rewards for service, and it must have often encouraged them during the days that were to come. Now read Eph. 1:18-23, and discuss some of the honor which came to Jesus as a result of His obedience. When did He receive this honor? He will receive it in even fuller power and glory when He comes again and bestows like honor upon the faithful.

**Special problem:** Find texts in the Old Testament teaching the resurrection of the dead.—M. G.

## AMONG THE CHURCHES

### PLUM RIVER, ILLINOIS

Since Bro. Krogh has been with us, we have studied the Scriptures as never before; and it seems that we find them almost thrillingly interesting. We are so thankful to have such a devoted, humble servant of God among us. We never saw a young man more earnestly absorbed in the work than he is.

I wish each brother and sister from now on would try doubly hard to learn more and more of the truth and that each one would try to help his neighbor or weaker brother to come to see the light and be ready. We will be amply repaid both now and in the future. "Each shall receive his own reward according to his own labour."

How happy we will be if we can help some one else and at the same time helping ourselves so that more will be spared that "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. 3:10. If we do this, more will be found with oil in their lamps; and the door will be open for us as the door of the ark was.

We surely need to watch and pray as never before; for we can see so many Bible prophecies being fulfilled, and they will only be fulfilled once. We can "see in a mirror darkly." "Behold, I come quickly."

Mrs. Mildred Crofton.

### BURR OAK, INDIANA

The Burr Oak church is making preparations for special pre-Easter services. Bro. J. H. Anderson will speak April 13, 14, and 15, and on Sunday night a special program, "The Christian Trail," will be given, followed by remarks by Bro. Anderson.

The church has been working hard during the absence of its pastor, Bro Cecil A. Smead, and we pray for his return soon.

Mary Hatten.

### Ladies Aid Financial Report

The following is a report of the Ladies Aid of the Burr Oak Church of God, which has 9 members.

Money on hand March 28, 1932	\$ 61.22
Money received during year to March 29, 1933	68.10
<b>Total</b>	<b>\$129.32</b>
Money paid out during year for Paint, Carpets, and Ministers fees	\$119.80
<b>Balance on hand</b>	<b>\$ 9.52</b>
Of the amount received during year was for quilting.	Pearl Zecheil. \$49.35

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

W. S. and Ruth Tomlinson; Golden Rule Bereans, Cleveland, Ohio; Mary E. Carter; Mr. and Mrs. Delos Andrew; Mr. and Mrs. Chas Netts; Marian R. Richards; John E. Miller and family; Mrs. Julia Ordnung; Elizabeth Ordnung; Mr. and Mrs. Geo. Siple.

### CONTRIBUTIONS TO N. B. I.

Blair, Nebraska Sunday School	\$ 1.39
Maurertown, Virginia Sunday School	3.53
James A. Patrick	.70
Hazel Wilde - back salary	24.00
<b>Total</b>	<b>\$29.62</b>

### EDEN VALLEY, MINNESOTA

A large number of the church people surprised our pastor, John Denchfield, with a party Saturday evening, March 18, in honor of his birthday. A jolly time was had by all, and a delicious lunch was served. Bro. Denchfield was presented with a lovely birthday cake and a purse of silver.

Sunday school and church attendance has been about as good as usual, with plans under way for an Easter program.

Bro. Denchfield is the proud possessor of a big pile of wood. The wood, sawing, and hauling were donated, but John's powerful right arm was needed to get the trees ready to be sawed into wood.

An epidemic of mumps has been going among the church members since Christmas. While almost everyone has had them, there are still several families where mumps is an unwelcome guest. One family is shut in for scarlet fever.

Two of our church families have been brightened by the arrival of babies since our last report. Deacon and Sister Floyd Mills have a baby girl, and Mr. and Mrs. Robert Flesland are the proud parents of a little boy.

Mrs. Herman Ruhn, Church Clerk.

### PUTERBAUGH-MACY

A quiet wedding was solemnized Saturday evening, March 18, at our home in Tippecanoe City, Ohio, when Miss Mildred Puterbaugh became the bride of Mr. Emory Macy. Both the bride and groom are members of the Brush Creek Church of God. They will soon begin housekeeping on a farm east of West Milton, where we pray a happy married life may long be theirs.

On Friday evening, March 24, a wedding party and shower was given the newly married at our home, where ninety of the Brush Creek congregation assembled to wish them a long and happy marriage. We have greatly enjoyed this wedding, as it had been our former privilege to baptize into Christ both the husband and the wife.

Many of our Herald readers will recall having met these newly-weds at the General Conference last summer at Oregon, Illinois.

Sydney E. Magaw, Pastor.

### OUR APPEAL

Jesse and Thomas Harrold	\$15.00
Mrs. James Sanford	5.00
Mrs. Alletta J. Renner	10.00
Mr. and Mrs. Russell Harman	5.00
Mrs. Amy Johnson	1.00
Mrs. Diana Murphy	10.00
Mrs. May Morre	3.00
Iva Lehman	2.00
Mr. and Mrs. Olaf Lewis	20.00
Washington D. C. Church	1.00
Mrs. I. E. Brown	10.00
John Sweet	1.50
Mr. and Mrs. B. F. Cook	7.00
A Friend	25.00
D. W. Kirkpatrick	5.00
Mr. and Mrs. Horace Pierce	5.00
Mrs. R. A. Robinson	100.00
J. H. Leavitt	5.00
Marian R. Richards	25.00
Mrs. Hilding L. Anderson	2.40
Mrs. Jennie McDonald	2.00
Watson Weinberg	2.00
<b>Total</b>	<b>\$261.90</b>

### RELIEF WORK

Easter will soon be here, and perhaps some of you are planning on making an Easter offering to some good cause. If so, please help this relief work, as it is needed very much and I am sure it will be an offering pleasing to God.

I wonder how many read Sr. Lottie Young's article in The Restitution Herald of March 7, where she told about "True Service." I was very much interested in it; for many times I have known families among our church people in dire need of the necessary things of life, and some have thought these people could be fed, warmed, and clothed with tracts and sermons. This is a common way of stating it, but nevertheless I know it to be true. Would it not be better, as is said in Sr. Young's article, in times of want and distress, to have a practical demonstration of Christian love to the needy ones and let them read the Bible in us?

This was said of a relief worker a short time ago by a child who had been given some very much-needed clothing by the worker, the widowed mother having been helped financially: "You are the best Christian in the world." This child could go to Sunday school after receiving the clothing and hear something of the lesson, rather than having her thoughts on her poor clothing and wishing she could look like the children of more prosperous parents. And, too, she did not have to go to Sunday school needing nourishing food, as I have known many children to do, the Sunday school teacher having called previously at the home to urge the mother to send her children to Sunday school, not giving it a thought that they were in a destitute condition.

In our desire to help in God's work let us not forget nor neglect to help the needy.

Orpha A. Sanford, Chairman of National Berean Relief Committee of the Church of God, 1030 Warren Ave., Downers Grove, Illinois.

### NATHAN ORR

Nathan Orr was born in Coshocton Co., Ohio, Jan. 29, 1838, and died near Seircleville, Ind., March 29, 1933, at the age 95 years and 2 months. When a boy he came with his parents to Indiana and settled near Seircleville, where he spent his long life. He and Sallie McClland were united in marriage Sept. 19, 1858. Seven children were born to this union. Two preceded him in death and five, Austin, Lorenzo, Clinton, Mrs. Etta Hatch and Mrs. Ella Skinner survive. He also leaves nine grandchildren and thirteen great grandchildren and a host of friends. Two years after their marriage he and his wife were baptized into Christ by Eld. Hugh Barnhill. When the Hillisburg Church of God was organized they became members and remained faithful until death. Thus he was a member of this church for seventy-three years. This must be a record.

After the death of his wife he lived with the children, being at the home of his son Lorenzo during his last sickness.

Funeral service was held in the St. Paul Methodist Church by the writer, assisted by Eld. O. J. Parker, March 31, 1933, after which he was laid away to sleep until Jesus comes.

J. H. Anderson.

## BETWEEN YOU AND ME—

The catalogue of our publications which we have planned to issue has been delayed due to various causes, but will be brought out at the earliest moment possible.

**Notice:** Will the friends of the relief work everywhere please observe that the address of the chairman of the Relief Committee is now located at 1030 Warren Avenue, Downers Grove, Illinois? The work needs all the help you can render.

Sr. Levi Mick, the efficient matron of Golden Rule Home, has been laboring faithfully in spite of weakness due to a brief illness to keep the Home bright and cheerful and its people well cared for. How we wish you might all drop in for a call and experience for yourselves the homelike atmosphere of this pleasant abode of our older ones. And there is room for others!

The need of a well organized and attractively prepared series of books and tracts on first principles becomes ever more apparent. Requests are coming in all the time for literature outlining the faith of the Church of God in a comprehensive way, but which we are unable to fill adequately. Let us think of this need as we plan our next year's budget for the General Conference.

Copies of "The Minute Man," an interesting little weekly published by the Mount Vernon Junior High School of Los Angeles, has reached our office. In glancing over the paper we notice the editorial staff is headed by "Bradley Crundwell, Editor-in-Chief." Mr. Crundwell is a son of Bro. and Sr. Ernest Crundwell, and is a member of the Los Angeles church. We welcome Bradley to the editorial fraternity with pleasure. He will be a credit to the profession.

In sending in a new subscription to The Restitution Herald, Elder E. O. Stewart of Sweetwater, Texas, writes appreciatively as follows: "I surely enjoy reading The Herald. Every issue brings a message of renewing and inspiring hope. It lifts one from the busy cares of life, and makes his path brighter as he pursues his way to that rest that remains for the people of God." For many years Bro. Stewart has been one of our most successful evangelists in the South, and has served the northern churches equally acceptably although in a more limited way as to time. The Easter Herald will have an article from Bro. Stewart's pen on "Baptism: A Bible Picture of the Resurrection Life."

Through the generous provision made in her will by Sr. Harriet E. Russell formerly of Chico, Calif., to which attention has been previously called, during the past week the National Bible Institution has been able to pay off nearly two thousand dollars of indebtedness, for which we are exceedingly grateful to the Father. Similar memorial provisions by others would soon place the Institution on a firm financial basis where it could press forward in evangelistic work in new places through the employment of some of our most able ministers, and it could also issue a series of readable books and tracts for wide distribution. The national board knew nothing of Sr. Russell's bequest until notice was received from the administrators of the estate.

The Oregon church was glad to welcome Bro. and Sr. Glen Starbuck back to their usual place in the evening congregation last Sunday. They have spent the last few months in Southern California, and have but recently returned home to Rockford, Illinois.

"The joy of life is to serve and bear one another up in prayer to the God of all comfort," writes Bro. Geo. B. Alldridge of Cleveland, Ohio. No other joy is equal to that which comes from serving the Father.

The Oregon church has taken its midweek prayer service to Golden Rule Home this winter so that those who could not otherwise be present might take part in the services. This change has been heartily welcomed by the Home family.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

Again the Executive Board of the National Bible Institution desires to thank the brethren who have responded so splendidly to our last appeal. Returns are not all in yet, but thus far our people have sacrificed nobly, as they always do in the interest of the general work of the church.

At the joint board meeting of the Illinois State Conference and the General Conference, which was held recently, some very interesting plans were made for the forthcoming Bible School and Conference to be held in Oregon, Ill., next August. Watch for later developments.

Bro. Frederick Claussen of our printing plant force, who has been in Chicago for the past two weeks taking a short course in linotype operation and repairing, was again at work in the office Monday morning. Sr. Claussen accompanied her husband as far as Chicago, and then went on to Culver, Ind., for a short visit with relatives and friends at her girlhood home.

The National Berean Society regrets to announce that all books sold on and after April 1 to residents of Illinois will be subject to the additional cost of the 3% state sales tax. Books cannot legally be sold unless sufficient to cover the tax accompanies the remittance. Through an unfortunate oversight of the Sales Committee an error was made in the Truth Seekers' Quarterly advertisement of the Children's Bible Story and Study Book. The actual price scale is: single copy, 35¢; 5-24, 32¢ a copy; 25 or more, 30¢ a copy. All books sent prepaid.

Here is a suggestion from Sr. Ada C. Simpson of Grandville, Mich., that should be helpful to our regular contributors. After stating how much she enjoys The Herald, she says, "I like any articles that deal with the subjects of the Sunday school lessons, because they give additional topics to discuss in class." May not some of our writers look over the new quarterly in advance, and choose some phase of a future lesson for a special article to be published in time to be of benefit to the class?

## HERALD RECEIPTS

Helen Porter; E. O. Stewart (for another); Watson Weinberg; Mrs. Mary Goekler; J. H. Leavitt; Mrs. Earl Thayer; Mrs. Lucy Robinson (for another); Mrs. M. D. Newell; Mrs. Sadie Clark; H. S. Hunt; V. C. Railsback; Harvey Krogh; J. E. Coverston; Mrs. John P. Stedman; Eugene Howard; G. C. Coats (for another); Mrs. Hilding L. Anderson (for others); Philip McRae; W. W. Cooper; Mrs. W. I. Barber; Mrs. Otto H. Momsen; Mrs. B. F. Cook.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

## NATIONAL CASH REGISTER FOR SALE

We have recently taken in on an account a splendid, nearly new National Cash Register. It is of the latest design and sold originally for \$350. A very fine machine and in perfect working condition. Any one interested in securing a fine cash register at a very attractive price write us for particulars. It may be bought on payments by reliable concern. Address NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

## THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

**Subscription Rates.**—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

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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.

### "PRESENT CONDITIONS IN THE LIGHT OF PROPHECY"

Such is the title of a timely little work by Elder J. H. Anderson on the "Cause and the Remedy" of present world-wide distress and perplexity. It is a booklet of 24 pages, envelope size, that is priced at ten cents per copy, postpaid. It may be secured from the author, J. H. Anderson, Michigantown, Indiana.

## NOT IMPOSSIBLE

By D. G. Harvey

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8.

PAUL, the great Apostle, used the words of our text in his defense before King Agrippa. Speaking to men of culture, he asked the question, "Why does it seem impossible to you?"

The learned men of his day could not comprehend an act of resurrection on the part of God. They had no background to which to point to decide the question. So it is with the worldly-minded man today. He has no record from his studies of science on which to base his understanding. Profane history gives no record of such a resurrection. There is no wonder that the wise man, wise in the learning of the day, will ask, "How?"

While most church members will attend the Easter services and hear again the story of the first Easter morn, deep in the minds of many is the question, "How can this be?"

The fact that Jesus was not held by death, that He came forth from the tomb, has been proved by infallible evidence. Peter was a witness of that fact; the apostles all saw the risen Lord; five hundred were eye-witnesses; and last of all Paul received that proof by a vision (1 Corinthians 15:5-8).

Let us for a moment lay aside the fact of the divine inspiration of the apostles and consider their work merely as historians. What event in the history of the world can be said to have a greater wall of proof than the resurrection? The resurrection of Jesus the Christ is proved as soundly as any event which men accept as truth from past history.

Mankind has the natural desire for future life: for that reason even the heathen hope for life after death; being unable to comprehend life from the dead, they fall easy victims to that first lie as recorded in Genesis 3:4, "Ye shall not surely die." Satan has caused men to deny the truth of God's Word. "Thou shalt die, and not live."—2 Kings 20:1. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4. "The living know that they shall die: but the dead know not any thing."—Ecclesiastes 9:5.

Surely there is no need for man, in his desire for future life, to deny the reality of death. He need but accept the evidence of the resurrection. Read Jesus' words as recorded by John the beloved: "I am he that liveth, and was dead; and, behold, I am alive for evermore."—Revelation 1:18.

We may not understand just how the power of God can bring the dead into existence again, neither can we understand how God could take nothing and make something in the beginning of creation. We must accept the created universe as proof of the Creator.

By the same faith we know our Lord Jesus lives and,

oh, the comfort of His words: "Because I live, ye shall live also."—John 14:19. If we turn to 1 Corinthians 15, we read Paul's reasoning: "If there be no resurrection of the dead, then is Christ not risen." And as we continue to read Paul's words we find that if Christ has not risen there is no hope, we are yet in sin, there is no Redeemer.

*He is risen! He lives!* "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29. Impossible! No, for it is written that it will be.

## WHO STANDS FOR YOU?

IN Dr. Bainbridge's *Around the World Tour of Christian Missions*, there is a curiously interesting and suggestive incident.

When in his journey he had reached Tokio, Japan, intending to remain there some little time, he was waited upon one morning by an official, with this singular inquiry: "Who stands for you?"

Supposing it to be a question of passports, he presented his, but that was not what was wanted. He then offered some letters of introduction. But they also were unsatisfactory, and the question was repeated, "Who stands for you?"

It was finally explained that there was an ordinance in the city to the effect that no foreigner could take up his residence there for any length of time unless he provided himself with a "substitute." And, as a matter of fact, there were natives who hired themselves out to foreigners for that very purpose. If the foreigner transgressed any law, the substitute suffered the penalty for it. Even though the penalty were death, the substitute paid it. Dr. Bainbridge secured a substitute and was thereafter permitted to remain in peace and security as long as he chose.

The analogy does not hold good in all points, of course; and like many another so-called illustration of divine truth, if pressed too far it may hinder as much as it helps. But in this it is true, that all men by nature are alien from God through sin; that their standing before Him is obtainable only through the work of His Son; that (and this by way of contrast with our illustration) the merits of His Son are obtainable by faith, and "without money, and without price"; and that finally, once obtained, they secure to the believer eternal acceptance, perfect peace, complete satisfaction, and glorious liberty.

Dr. Bainbridge could not satisfy the law of Tokio in his own person, and without a substitute he must have been banished from its privileges. No sinner, such as we all are, can satisfy the law of God in his own person; and without Christ he must "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thessalonians 1:9.—Selected from *Salvation From Start to Finish* by Dr. James M. Gray.

# THE RESTITUTION HERALD

## LIFE NUMBER

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### He Is Not Here!

By G. Eldred Marsh



Dead! Our Lord is dead!  
He upon whose head  
Rested the hope of all the world  
Is dead!  
From such high pinnacle is hurled  
All for which we prayed, longed for, and desired—  
All to which the human heart aspired—  
All hope with Him is dead.

Hark! "He is not here!"  
A voice strong and clear  
Calls from the empty grave—  
"Good cheer!  
Fear not! for Christ but died to save,  
And now He lives that men through Him may gain  
Deliverance from sin and death and pain.  
Praise God! He is not here!"



# EDITORIAL

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G. Eldred Marsh, Editor

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Associate Editor

*"See, I have set before thee this day life and good, and death and evil."*

## Reality of Death

THE resurrection of Jesus Christ, which is the first and most essential element of Christian faith, rests upon a recognition of the mortality of man and the reality of death. It is obvious that one cannot believe in the literal resurrection of Christ without first believing in the reality of His death. Until one comes to acknowledge that "Christ died for our sins according to the scriptures," he cannot believe in his heart that "God hath raised him from the dead" (Romans 10:9, 10), and such a confession of faith Paul declares to be the most vital condition of salvation.

If the real Christ survived the death of His body, that is, if the *essential* Christ did not die, if His "soul" lived on between His death and His resurrection, by no possibility can it be truthfully affirmed that "*Christ* died for our sins." Unless the identity of Christ is connected inseparably and altogether with the body which hung upon the cross, no acceptable offering has been made for our sins, and we, together with all the world, are still without hope.

It is only when we realize the truth of the words of Isaiah that "he hath poured out his soul unto death," and that His "soul" has been made "an offering for sin" (Isaiah 53:10, 12), that we can appreciate the true greatness of the sacrifice He made and the full glory and wonder of His resurrection, for the offering predicted here was to be complete, all was to be given.

The real Christ died; He gave up His life, all the life that He possessed, willingly on our behalf. The cup He drank for us was bitter indeed. The price He paid for our redemption was very great. And how marvelous was the love that prompted such a sacrifice for sinful men! But equally great and equally marvelous was the miracle wrought by God in restoring His Son to life again for our justification! To the Father and to the Son be praise and glory and honor for their splendid gifts to the children of men!

## Reality of Life

OF ALL the rich promises of God contained in the Bible, none is so appealing and desirable in the estimation of a death-threatened race as the promise of life. All other gifts, however splendid they may be, become valueless in the absence of life, the most precious of all. Life is the great reality, eternal life the splendid prize and glorious hope set before the children of men in the gospel and made sure by the resurrection of Jesus Christ. "Hope in death," wrote Tulloch, "can only spring from the principle of immortality, and that principle has no root save in Christ." And this conclusion is strongly supported by John when he says, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."—1 John 5:12.

That there should be no misconceptions concerning the way in which eternal life would eventually be obtained, Jesus forfeited His own life for a time; He was placed unresisting in the tomb, and there remained for three days and nights in silence and unconsciousness until the reviving power of God restored Him and He lived by a resurrection from the dead, to die no more.

Jesus never denied the reality of death, but emphasized it. His great task was to convince men of the truth of the words He addressed to Martha at the time of her brother's death: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26.

The Easter message is the message of a living Savior, who once was dead, but is now alive again for evermore and has the "keys of the grave and of death." It sounds forth a note of comfort that thrills the sorrowing heart with joy. The way through the vale of shadows has been made clear and plain by Jesus Christ, and the Gates of Immortal Life swing wide on the other side that you and I may enter in!

### For Me

Under an Easter sky  
Amid a rabble's cry,  
A man went forth to die,  
For me.

Pierced were His hands and feet;  
Three hours o'er Him beat  
Fierce rays of noonday heat,  
For me.

Thus wert Thou made all mine,  
Lord, make me wholly Thine,  
Grant grace and strength divine  
To me.

In thought and word and deed,  
Thy will to do. O lead  
My soul, e'en though it bleed,  
To Thee.

—Selected.

# The Reasonableness of the Resurrection of the Body

By Elmer Ellsworth Helms

*"How are the dead raised up? and with what body do they come?"—1 Corinthians 15:35.*

THE doctrine of the resurrection of the body has provoked protracted discussion through the Christian ages. I say Christian ages, for belief in the resurrection of the body is distinctly a Christian doctrine. Yet how few Christians really believe it.

It is not uncommon—indeed, most common—to meet men, Christian men, who frankly say they do not believe in the resurrection of the body. And when they come to that phrase in the creed, "I believe in the resurrection of the body," they stand unbelieving, if not unspeaking.

Their difficulties are father to their doubts. They would remind you that one day a lion ate a man on the plains of Persia; digested him, assimilated him, and thereby man became lion. Later the lion died under the shadow of a Persian palm, and his body, disintegrating, became food for the palm's roots, and through natural process the lion's carcass became dates. And one day a company of Bedouins came that way and ate thereof, and also shipped dates to the uttermost parts of the earth; and European, American, Asiatican—men of many lands ate of these dates. The body of the man first went into the body of the lion; then through the body of the lion into dates; then through the dates into wandering tribes of Persia and far-off men of many countries. How can these far-scattered atoms be reassembled in the resurrected body of that lion-devoured man of the plains of Persia?

Or if your reminder ever chanced to be in Bombay, he is quite certain to tell you he there saw the Tower of Silence where the Parsees deposit their dead. And he would remind you how birds of prey swoop down upon the corpses and pick the bones clean; and then these birds of prey having manufactured these dead bodies into their own, flying far afield, are caught and killed, and thus they in turn become the bodies of other human beings; and reminder asks, "Whose body shall it be in the resurrection, and how?"

Or if he has been a traveler in Europe he will doubtless remind you that after every great war countless bones of dead soldiers have been gathered and ground into fertilizer, and these in turn have passed into grass and grain, which in turn have become milk and meat and bread, which again have become the brawn, the body, the brain of multitudes of men. He is not likely to let you forget that we

*Regardless of the fact that he confesses his belief in the traditionary and to us unscriptural doctrine of the immortality of the soul, Dr. Helms, Pastor of the First Methodist Church of Los Angeles, meets in a most interesting and thought-provoking manner some of the questions which arise in the minds of men regarding the possibility and reasonableness of the resurrection.*

are all unconscious cannibals. Men's bodies of today are built up out of the bodies of the past. So that it becomes a fact that "Imperial Caesar, dead and turned to clay,

Might stop a hole to keep the cold away."

On this and of this, Professor Huxley says: "Plants are de-

voured by animals; animals devour one another; man devours both plants and animals. Hence it is very possible that the atoms which formed an integral part of the busy brain of Caesar may now enter into the composition of Caesar the negro of Alabama or Caesar the house-dog." The question, "Whose atom shall it be in the resurrection?" far surpasses in interest and difficulty of answer the ancient Sadducee question, "Whose wife shall she be?" (Matthew 22:23-30.)

Imagine a thousand litigants contending the title in a court of law of the same square yard of land! That would be as nothing to the millions contending for the same atom in the resurrection. It is very evident the same atom cannot enter into the resurrected bodies of millions of different people, through different generations, who once had a life interest in that same atom. "Ye do err not knowing the scriptures," nor yet physiology and modern science.

That "the love of money is the root of all evil" becomes apparent in times of depression even more than in periods of prosperity. As the starving animal loses all sense of fear and becomes a very fury of energy when he sees his hoped-for prey escaping from his clutches, so the avaricious man, whether financier or politician, when his sources of revenue become limited and he finds that his ill-gotten gains are slipping through his fingers, ruthlessly endeavors to collect, not only the "pound of flesh" that was his due, perhaps, but the moral life-blood of the nation with it.

Let us to the problem and its solution. The scientist tells us the physical universe is composed, built up of some eighty different elements: oxygen, hydrogen, nitrogen, chlorine, carbon—eighty in all. If the physical world could be reduced to its original elements and be piled into vast pyramids, there would be one pyramid of hydrogen, one of nitrogen, and so eighty pyramids. All the atoms of hydrogen in that one pyramid would look the same, would be the same, whether they had come from the body of a tree,

a dog, a man or a mountain. That is, every atom of hydrogen is the same as every other atom of hydrogen. Tree, dog, man, mountain are determined and distinguished not by any particular hydrogen and other atoms entering into their make-up, but by these elements entering in according to some particular design, plan, and pattern.

Take the marvelous Mosaic Panels, "The Enthronement of Christ," in this beautiful auditorium. Before they were constructed, Tiffany's Mosaic artist in New York made full-sized drawings, designs. Every color now in these matchless pieces of art was on the original canvas, in the original pattern. The glorious pink and purple and blue and gold and rose and red and green and white and black and yellow and silver and crimson were all in the original drawings and design. And then more than two million pieces of mosaic glass, iridescent favrile glass, were made and the work of building began, building according to pattern. Here was a great pile of purple glass bits, and here of gold, and here of crimson, and here of blue; and the artist picked them out and put them in according to the original plan and pattern. At any time any of these individual pieces might be removed and other like pieces be substituted and the panels would remain the same; for their identity and beauty depend not upon whether this particular piece or that be in them, of them, but upon whether all the pieces are in and arranged according to design. The same mosaics. The same body. Identity does not rest upon any individual atoms, but upon the design into which the artist has worked the atoms.

The identity of the body—in what does it consist? The atoms composing my body are in constant flow. They pass away in swarms with every breath I breathe. Every inhalation of oxygen burns them up. They become waste matter and are sloughed off, thrown off, and new particles take their places. In truth, as we all know, today I have in my body not one single atom I had a short seven years ago. In the span of seven years my body has completely changed. Yet I am I. But I have had, I have lived in not fewer than eight different bodies in my brief years. If identity consists in the possession of the same identical atoms, then the little girl was right who insisted her father should not punish her for the misdeed of yesterday because she wasn't the same person today that she was yesterday. By the same process the debtor might be freed from obligation, not being the same person who contracted the debt.

In Japan there is a temple that is entirely renewed every seven years. Not all at once; but the renewal is going on little by little, all the time. Every day workmen are at the task of renewal, so that at the end of each seven years the temple stands completely renewed. But it is the same identical temple. Not a tint, not a line, not a carving is changed. It has been renewed after the original plan and pattern. It is thus with the body, renewed according to design. Atoms are constantly moving through the body like a slow-flowing river and are no more necessary to its identity than are particular drops of water to the identity of a river.

We say "Mississippi River, Hudson River, Nile River." What makes the Mississippi the Mississippi? Not certain

drops of water. I have crossed the Mississippi more than a dozen times. It was the same Mississippi that de Soto discovered in 1541 and Marquette and La Salle traversed in 1673 and 1682. But certainly not a drop of the same water flowed between its banks that was there when de Soto and Marquette and La Salle beheld it. No water that was in it when I crossed it the last time in 1925 was in it when I crossed it the first time in 1887.

What constitutes, preserves the identity of a river? Not particular water, but the mold in which the water is made to run, the banks, the bed, the form, the fashion of the river. If identity were determined by particular drops of water, then there would be no Los Angeles River much of the year. All the waters of the peerless Hudson and the matchless Mississippi might be exchanged bodily at one time. But that would not change their identity. The Hudson would still remain the Hudson and the Mississippi the Mississippi.

We speak of identity of handwriting. But identity of handwriting does not depend upon the color of the ink in which the writing is done. Here are four documents; one written in blue, one in black, one in red, one in green—but they are identical, the same handwriting. No one particular kind of ink is necessary to the identity of the document. No more than are certain leaves necessary to the identity of a tree or certain particles of air passing through the tubes of the organ necessary to the identity of the music. The Hallelujah Chorus is the same whether these particles of air are passing through the organ tubes at its rendition, or those. For that, I have heard "The Star Spangled Banner" rendered on harp, cornet, flute, violin, organ. But it was ever the same.

Thus have I used many figures of the same sort and substance, that we might one and all, and once for all, get it that the identity of the body depends not upon the possession of this particular atom or that, or of any particular atoms, but upon atoms being arranged according to a definite pattern.

As the original design of these mosaic panels is preserved in Tiffany's and at any time they could be renewed, resurrected after the original plan, so the Divine Artist has the plan and pattern of my body, and in that day when the trump shall sound and the dead shall rise, in the twinkle of an eye my body shall be renewed, resurrected after the design preserved by the Great Artist. The resurrection of the body is reasonable and simple when thus approached with a bit of common sense and common knowledge.

Of course, as every thinking person knows, we have not thus proved the resurrection. We have but dealt with one of the difficulties, assuming all the while the resurrection to be an established fact. Our belief in the resurrection is based rather on the fact that "now is Christ risen from the dead, and become the firstfruits of them that slept." Christ walked out of the grave and said, "Behold my hands." "My hands," not another's. "My body," not another's. He came forth from the grave with the same body, for the disciples recognized Him from His hands, His feet, His body, the same, yet different, for He

*(Please turn to Page Ten)*

# The Nature of Man

By T. A. Drinkard

*"Shall mortal man be more just than God? shall a man be more pure than his maker?"—Job 4:17.*

THIS subject is often presented for consideration to our many readers, and it appears that it has been so clearly and ably given that even the most simple mind could grasp it. The writer makes every effort possible to portray vividly his best thoughts upon the subject and yet fails to convince many, when the subject matter is so clearly taught in the Scriptures of divine truth.

There is always something to cause us to think a little deeper. I recall an hour during an Iowa Conference in which I labored to present faithfully a treatise on the coming of Christ and the work before Him.

At the close a sister asked, "Bro. Drinkard, why did you labor so hard to tell us something we already knew?"

My answer was, "To stir up your pure minds by way of remembrance."

Yes, we write volumes and talk much on this subject and wonder why more are not converted to our way of thinking.

Let us notice the way the subject is stated. What is meant by the word "nature"? by the word "man"? By "nature" I simply mean *make-up* or *constitution*. I could express it another way: Is man so constituted that at a certain time he dies—hence ceases to live (Isaiah 38:1)? By "man" I mean the man of Genesis 2:7, 15; the man to whom God gave His commandment of Genesis 2:16; the man who disobeyed the commandment of God; the man that was driven out of the Garden of Eden (Genesis 3:23, 24); therefore, the man of creation (Genesis 2:7), the man of knowledge and understanding (Genesis 2:16), the man of disobedience (Genesis 3:6). That man did not possess eternal life (Genesis 3:22).

Up to this point there is no evidence to show that man could possibly live beyond the boundary line of the day in which he sinned (Genesis 2:17). His time to live was limited. This fact conclusively proves that when he died he ceased to live (Isaiah 38:1). With all the abundant evidence in the Scriptures to prove the above fundamental truths is easy. There are those who will not have it so, but continue to teach that man has an immortal soul, an immortal spirit, that survives the body-man at death. The apparent puzzle to me is not why so many clergymen teach this false doctrine, but why so many seemingly sincere, honest people will be satisfied with such teachings when there is not one passage of Scripture in all the Bible that teaches such when read and viewed in the light of fundamental truth or principle.

It is absolutely impossible to believe in the immortality of the soul and in the resurrection. One is opposed to the

other as light is to darkness. If you believe in the immortality of the soul, you will deny the necessity of a resurrection.

Try it! Suppose for a moment that man is composed of two men, the body-man and the spirit-man; that the spirit-man is the real, immortal man, the man that lives and never dies; that when the body-man dies, the spirit-man goes immediately to heaven and enters the house of 2 Corinthians 5:2. This is what most theology teaches. What about the resurrection? Such teaching denies the resurrection doctrine. The doctrine of resurrection proves within itself that man is mortal, that he dies, and that the only way possible to get out of death is by way of resurrection (John 5:28, 29).

We cannot say too much on the nature of man. Once you convince anyone that the doctrine of the immortality of the soul is full of error, you have paved the way for the truth. True, there are some things in the Scriptures that are hard to understand. They should be read and compared with those scriptures which present fundamental truth in a plain and indisputable way.

All of our thought is the result of the proper functioning of our material being.

Examine Psalm 146:4. I like the threefold division of this verse, which clearly teaches the mortality of man by saying, (a) "His breath goeth forth; (b) "his thoughts perish"; (c) "he returneth to his earth," a confirmation of Genesis 3:19.

Elihu seemed to understand the question when he declared, "The Spirit of God hath made me, and the breath of the Almighty hath given me life."—Job 33:4. This shows the beautiful story of creation. This creation spirit, this life-giving breath, belongs to God, who owns and controls it.

It is clearly stated that, when the man of Genesis 3:19 returns to the dust from which he was taken and made, the breath will return to God who gave it (Ecclesiastes 12:7). The word "return" can only mean that it returns to the great reservoir of life.

May I call attention to a personal experience at this point? I was possessed with a keen desire to test a clergyman's view affirming the immortality of the soul. This certain gentleman was making his usual defense, basing his whole argument upon Ecclesiastes 12:7. I suggested that he had selected the wrong authority for his doctrine, and that he would repudiate him before he was through. And he did!

It is amazing how much error can be raised over this

verse. I called his attention to Ecclesiastes 3:18-20. He said that Solomon did not understand his subject properly when he wrote the third chapter, strictly speaking, not until he had come to the twelfth chapter.

The Bible is able to prove this: that man is mortal, that he dies, and that after death comes the resurrection. Christ died for all under sin. Being under sin, man is subject to death. Being in this condition, he is mortal, and therefore unable to live eternally except through the touch of power divine.

The flowery words of the worldly-wise cannot frustrate the scriptural meaning of *resurrection* and the important place it occupies in God's mighty plan. Resurrection is only for that which dies. If the man of salvation is the spirit-man that is temporarily incased in the house of clay and which is immortal, then resurrection is excluded, because Jesus died to save those in death, not for that which lives and never dies. The fact that the doctrine of the immortality of the soul lends to destroy the necessity of resurrection is proof positive that it is false and dangerous.

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## The Glorious Resurrection

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By R. H. Judd

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*"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."—1 Corinthians 15:41, 42.*

**W**E LIVE in troublous times. Men's hearts are failing them for fear of the terrible things that are happening; and forebodings of still worse events are plainly seen on the horizon of the north, south, east, and west. War, famine, earthquake, and pestilence are abroad in the earth; and God's children stand alone in calm assurance of safety and peace, knowing that He ruleth over all.

The words of our text contain an Easter message of hope and joy, joy unbounded, peace unending. In the troubles that are coming upon the world it may be that some of God's children will suffer, too, for the tares and the wheat must grow together until the harvest. But, unlike the rest, amid the suffering they would know that their bread shall be given them and their water (even in lands where it must be bought) shall be sure. Again, like the rest, they, too, will go down in corruption; yet once more, unlike them, they will pass through the valley of the shadow of death with the blessed assurance that incorruption will yet be theirs in resurrection.

"Sown in weakness"? Yes. For who among us has not recognized during his lifetime the weakness that is common to man: the desire to do, but the inability to carry out; the spirit willing, but the flesh weak? That the beloved Paul knew much of weakness is beautifully and helpfully brought out in 2 Corinthians 12:10. Evidently suffering from some physical weakness ("a thorn in the flesh"), he besought the Lord thrice that it might be removed; and he received, not the removal of the weakness, but promise of help that has been of abiding comfort to countless thousands since. "My grace is sufficient for thee, and my strength is made perfect in weakness."

Just here we would draw attention to a most interesting comparison between 2 Corinthians 12:10 and 1 Corinthians 15:43. There is a change in the Revised Version of the former verse from the word "strength" to "power," which brings it into line with 1 Corinthians 15:43. That

there is a definite difference between the meaning of these two words which perhaps even the dictionaries fail to define many do not at first grasp, else there could be no real purpose for the alteration made by the revisers. *Strength* carries with it the idea of ability that may or may not be equal to the task. It is both limited to the possessor and limited in him. *Power* conveys the idea of overflowing supply.

This thought is confirmed, yes, even enlarged upon, by reference to the marginal readings. The reading in the text of the Authorized Version is, "Most gladly therefore, will I rather glory in my infirmities that the *power* of Christ may rest upon me." The marginal readings are, "... that the power of Christ may cover me," or, "that the power of Christ may tabernacle over me."

Do not these two marginal readings at least suggest to our minds the passage, "The power of the Highest shall overshadow thee"? And why? "That the *life* also of Jesus may be manifest in our mortal flesh." His *life* manifested in us. If this be really fact, what wonderful evidential proof we have that Jesus lives. And, oh, how exact inspiration is in its use of even the names of Christ, for in the verse just quoted it is "Jesus," and not "Christ Jesus" or "Jesus Christ." It is "this same Jesus," the One who died, who now lives; and His life is manifested in us.

But Paul rises to a still higher note. He says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:18. "Waiting for the adoption, to wit, the redemption of the body."—Romans 8:23. "Sown in weakness"? Yes; but "raised in *power*."

Well might Paul burst forth with that arresting word of the angels, "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." So definite is this truth of being "changed" to him that he twice gives expression to it in

the short space of a few words. Changed? Yes, friends, changed from corruption in all its varied phases to incorruption, from mortal to immortal, from weakness to power, from dishonor to glory. Then shall come to pass the saying, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk, and not faint."—Isaiah 40:31.

What we shall be, we do not know,  
 "It doth not yet appear";  
 But as we now are sons of God,  
 Our faith hath banished fear.

But this we know, that when He comes,  
 Like Him we all shall be;  
 For each and all will surely "change"  
 When His dear face we see.

Where now, we change from youth to age,  
 From strength to weakness go;  
 Oh, then we'll change "from strength to strength,"  
 And in His service grow.

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## LIFE AND DEATH

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**T**HE true faith putteth (setteth forth) the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put (set forth) that the souls did ever live." "And ye, in putting them (the souls of the dead) in heaven and hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . If their souls be in heaven, tell me why they be not in as good case as the angels be; and then what cause is there of the resurrection?"—*William Tyndale*.

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

"My mind fails to conceive a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying destroy or destruction, are explained to mean maintaining an everlasting but wretched existence. To translate black as white is as nothing to this."—*Dr. Weymouth*.

"The advocates of what they call 'Conditional immortality' have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter, and by protesting against a theory long dominant in the Christian pulpit, which, as I believe, goes far beyond the teaching of Holy Scripture."—*Professor J. Agar Beet*.

*From a tract issued by the Conditional Immortality Mission, of London, England. Copies containing the above and a few others may be had at 10¢ per dozen; 60¢ per 100, of the NATIONAL BIBLE INSTITUTION, Oregon, Illinois.*

## REDEEMED THROUGH CHRIST

*By Mary A. Gesin*

**I**N THE words of the Apostle Peter, in his first epistle, chapter 2, verses 20-25, we find a resurrection thought of great value, though he speaks in detail of the death of Christ our Savior rather than of His living again. He tells us that the Christ, who "did no sin, neither was guile found in his mouth, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."

The phrase "being dead to sins," found also in the Apostle Paul's writings, is applied to Christ as well as to His true followers. Our Savior may be said to be "dead to sins" in the sense that our sins (not His own, for He was sinless) caused Him to be crucified. He having paid the penalty, then, sin lost its power over Him; He was "dead to sin." Being raised to live again, He becomes our Mediator, our Life-Giver, our Redeemer.

The true follower of Christ becomes "dead to sin" through the figure of baptism, as we learn from the pen of the great Apostle in Romans 6. "Know ye not," he asks, "that so many of us as were baptized in Jesus Christ were baptized into his death?" Our sinful nature is crucified with Him, "that the body of sin should be destroyed, that henceforth we should not serve sin."

How glad we are that God does not leave us in this "dead to sin" state, a negative condition at best, but that, as Paul tells us further, "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."

Because He bore our sins in His own body on the cross and by His stripes we are healed, we find the forgiveness of our sins of which we all stand in such dire need. And all of this comes to us through no merit of our own, but because of His grace, as we read in Ephesians 1:7 and in many other texts.

How fitting, then, that in return for this unmerited favor we should live "unto righteousness." Being no longer dead in sins, but "alive unto God through Jesus Christ our Lord," we will yield ourselves unto God, "as those that are alive from the dead."

We need not wait for our resurrection body, nor place all the blessings and promises of God in the future; "but now being made free from sin, and become servants to God," we have our "fruit unto holiness" today, and "in the end everlasting life." It is thus we recognize the force of Paul's words in Romans 8:1, where he tells us that there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

If we "live unto righteousness" now, we have the assurance of the One who never fails of His promise that "he that raised up Christ from the dead shall also quicken (our) mortal bodies." It is then that we shall possess in reality a body of immortal glory like unto the one bestowed upon Christ at His resurrection. We will no longer stand in need

of forgiveness, for we will be incapable of sin, incorruptible.

How much greater meaning we find in Paul's words in his great resurrection chapter, bringing us this incomparable contrast: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in power: it is sown a natural body; it is raised a spiritual body."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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## WITH WHAT BODY DO THEY COME?

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By James A. Patrick

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*Without entering into the scientific aspects of the question, the resurrection of the dead brings the glorious assurance that those who die in Christ will actually live again, that the one who goes down stricken by the last enemy is the one that will arise at the appointed time clothed in immortality. In this article the author strongly emphasizes the fact that the identity of the individual is associated, not with an intangible "spirit," but with the physical body.*

*"But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it has pleased him, and to every seed his own body."—1 Corinthians 15:35-38.*

"THOU sowest not that body that shall be." Does Paul mean to tell us that if we sow wheat we will reap oats? or if we sow oats we will reap corn? Paul was too well acquainted with nature to do such a thing; for he says that God gives it a body, and to every seed his *own* body.

Let us carry Paul's illustration to its logical conclusions: "That which thou sowest is not quickened, except it die." Yes, and the new grain comes from the old and contains all the elements of the old; the new grain has as much protein, as much chlorophyl, as much wood fiber, yes, as much of everything as the old one had. The new grain is not composed of entirely different materials, but is composed of the same kinds of materials as the old. The old grain was composed of protein, starch, chlorophyl, etc., and the new is composed of the same kind of material. What, then, is the difference? Why do you not sow the same body that you reap? Paul explains this a little further on in this chapter.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption . . . It is sown a natural body; it is raised a spiritual body." What is the antecedent of it? We must go back to the thirty-fifth verse. From there on to the forty-fourth verse Paul's subject is

the "body." "It (the body) is sown a natural body; it (the body) is raised a spiritual body." The difference is that one is a natural, weak, corruptible body; the other is a spiritual body, but the same body.

This is made plain in Peter's language in the second chapter of Acts: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." "This Jesus hath God raised up." What Jesus? The one whose flesh saw no corruption. This is made still plainer in verse 36: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It was the one they crucified that God raised up, and Christ gave an abundance of evidence to this fact by showing His wounded hands and feet and side.

Some time ago I was talking with one of our brethren about Christ appearing in the room where the disciples were when the doors were closed, and I said, "You don't believe that Christ went through the material of the door, do you? He had a material body didn't He?"

The reply was, "O yes, but gas is material."

Yes, but gas is not susceptible of organization; electricity is not susceptible of organization. Jesus had an organic body both before and after His resurrection. He walked before His resurrection, He walked afterward; He ate before, He ate afterward; He used His hands before, He used His hands afterward; and the nail prints showed that they were the same hands He had before His resurrection.

And we are to be like Him, for we shall see Him as He is. Praise the Lord.

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## DEAD TO TIME AND SENSE

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By Mrs. A. J. Chaplin

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IT is stated in Ecclesiastes that the dead know not anything. Then they have no knowledge of the lapse of time. Six thousand years in the grave to a dead man is no more than the wink of an eye to the living. To them, consciousness, our only method for measuring time, is gone; and it will seem to them when they awake that absolutely no time has elapsed.

Herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that in death there is no consciousness of passing time. To those who sleep in Jesus, then, sleep, whether long or short, will be but as if the moment of sad parting were followed instantly by the glad reunion in the presence of Jesus at His glorious appearing and the resurrection of those we have loved and lost a little while.

What a comforting thought that the dead know not anything, that all sleep quietly in their graves, that all should wait till the resurrection for their future life and eternal reward (Hebrews 11:39, 40).

# Man's Opinions versus God's Revelation

SOME time ago *McCall's Magazine* carried an interesting symposium of answers by thirty-three distinguished authors, scientists, university professors, jurists, and clergymen to the question, "Do you believe in immortality?" Some of these distinguished molders of modern thought deny that any evidence has ever been produced to prove that there is an immortal soul; while those who believe in immortality admit the impossibility of demonstrating scientifically the existence of an immortal soul.

Although twenty-two contributors to the symposium expressed belief in immortality, it is a conspicuous fact that only once was the Scripture quoted as proof, and in that lone instance a portion of the text is mutilated to maintain the point.

The reason for this omission is that there is not a single text in all the Bible that states that man possesses a never-dying spirit or an immortal soul, though the words translated "soul" and "spirit" occur some seventeen hundred times in Holy Writ. On the contrary, the Bible definitely affirms that man is mortal—subject to death. "Shall mortal man be more just than God?"—Job 4:17. It further teaches that God only is immortal. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."—1 Timothy 6:15, 16.

So far from our possessing immortality, it is plainly stated that it is the gift of God through Jesus Christ and that it is a thing to be sought after. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Romans 6:23. "Who will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life."—Romans 2:6, 7.

The question as to what becomes of man at death is one that has exercised the minds of men from the earliest times. The patriarch Job raised the question: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Job 14:10. And the answer follows: "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!"—Job 14:11-13. "Yet shall he be brought to the grave, and shall remain in the tomb."—Job 21:32.

In the answer to Job's question just quoted it will be observed that death is referred to as a sleep. With this agree the words of Jesus referring to the death of Lazarus, "Lazarus sleepeth."—John 11:11, 14. The Psalmist informs us that that portion of man which does the thinking

ceases to function at death. "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. The inspired writer of Ecclesiastes is very specific: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecclesiastes 9:5, 6, 10.

## A DREAMLESS SLEEP

Here again the emotions and faculties attributed by popular theology to the soul—love, hatred, envy, knowledge, wisdom—all perish with man at death. Therefore, Job tells us: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job 14:21. And the Psalmist declared: "The dead praise not the Lord, neither any that go down into silence. . . . For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Psalm 115:17; 6:5.

We turn to another Bible question: "If a man die, shall he live again?"—Job 14:14. And the Bible answers this all-important question with the positive declaration: "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. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26:19.

Listen also to the words of Jesus: "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 gift of immortality will be bestowed upon His faithful people at the second coming of Jesus. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. . . . Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Corinthians 15:22, 23, 51-53. "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 Thessalonians 4:16, 17.

The child of God sleeping that last sleep has no consciousness of the passing of time. One moment falling asleep in Jesus, the next moment of consciousness awakened by the voice of the Life-giver, the people of God come forth immortal to behold the Lord coming with all the angelic host to gather His people together in a glad reunion that will know no parting through a blessed eternity.

It was that blessed hope that buoyed up the heart of the patriarch Job, bereft in one day of his ten children, all his property, the savings of a lifetime swept away in old age, his friends turning against him, himself afflicted beyond endurance, when he said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:25-27.

It was that blessed hope that inspired the last words of Paul as he calmly laid his gray head on the executioner's block, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Timothy 4:6-8.

At the close of an address by a noted infidel lecturer that seemed to sweep the very foundations of the Christian's hope, as opportunity was given for questions, an old lady arose and said, "Sir, I have followed one by one my husband and my two sons—all I had in this world—to the grave. I have been sustained by the hope of meeting them on the morning of the resurrection. You have taken away my hope. What do you offer in its place?" The infidel had no answer.

Without that hope, as those who are dearest to us are snatched away by the icy hand of death, life would not be worth the living to many a lonely soul.—*The Canadian Watchman*.

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

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HAPPY is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings, of which he himself is as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move over dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.—*Henry Ward Beecher*.

## THE REASONABLENESS OF THE RESURRECTION OF THE BODY

(Continued from Page Four)

appeared "in their midst, the doors being shut." He appeared and disappeared at will. Because He arose from the dead, we have this assurance that we also shall arise. "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."

How the bodies of our forefathers which have long lain in the grave and moldered into dust shall stand triumphant and shout, "O grave, where now is thy victory, O death, where now is thy sting?" is shrouded in mystery.

So, too, when my friend took me into his cellar one winter night and showed me some dried-up shriveled, brown, odorless, dead-looking bulbs, and he grew eloquent over the glory of the summer flowers that would bloom in June from these same unsightly, withered lumps (mystery!), I could not understand. But one soft summer day he led me forth into his tulip garden, a myriad-colored glory! And he told me these were the shriveled-up bulbs of the winter. Behold, a resurrection, the resurrection.

"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." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; for we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

"Where does your great river go?" would David Livingston frequently ask of the natives of interior Africa, pointing to the Congo. Their invariable answer: "It is lost in the sands." They had not eyes to see beyond the sands the measureless ocean into which the Congo at last flowed, not lost in the sands of the grave, not confined to the narrow tomb forever, but finding at last the mighty, mysterious ocean of immortal life.

The news of the battle of Waterloo was brought to the south coast of England and by signal flags wigwagged to London. When the message was being signaled from the top of London's great Cathedral, "W-e-l-l-i-n-g-t-o-n d-e-f-e-a-t-e-d," a dense fog settled down and over, and all London went mourning and in despair. But after a while the fog lifted, and through their tears the Londoners read the whole message, "*Wellington defeated the enemy.*" And tears were turned into triumphs and heart sobs into hal-lujahs. Not to the grave; but through the grave to glory. Out of the night into the light. From clouds to crown.

"Some day the silver cord will break  
And I no more as now shall sing;  
But oh, the joy when I shall wake  
Within the palace of the King."

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"I AM THE RESURRECTION AND THE LIFE."

### MARY MAGDALENE

THE diluted paleness of dawn was just beginning to turn to rose over the roofs of Jerusalem when Mary of Cleophas came out of her house into the dirty little street. She was heavily veiled, and she carried a little alabaster bowl of spiced ointment—for the body of Jesus. She hurried through the streets until she came to a gate, where a little group of women stood silently. Mary was late, for her sister, Jesus' mother, and Joanna, the wife of Chuza, and three or four others were waiting for her. They saluted her in low tones.

"Now let us go," said Joanna. "We are all here, for Mary Magdalene went on alone, long since, while it was dark."

So this sad little company of women who had been Jesus' friends passed through the gates and started toward the garden of Joseph, which was not far from Golgotha.

Mary Magdalene had hastened out of the city very early indeed. She was anxious and impatient to reach the new tomb of Joseph of Arimathea. While she walked, sad thoughts came to her. The death of her Lord had hardly penetrated her consciousness fully. She could not quite realize that after this last duty she would go home and there would be no more of this gentle Man. Her plans went no further than His tomb; she could not imagine her life going on and on to her death without Jesus.

As she approached the tomb, nervous dread assailed her. If there were soldiers there who would not let her in; if she could not move the stone—but she stopped in horror and amazement. The stone was already rolled away! She looked incredulously into the tomb. There was nothing there. It was quite empty except for the white cloths that had bound Him. The Savior was gone.

Mary Magdalene put down the precious ointment and ran without stopping, barely noticing her surroundings, until she reached the city. She searched for some of the disciples without thinking what help they could offer. When she met John and Peter walking together in mournful silence, she poured out her story in such incoherent excitement that they thought her mad. When they finally understood, they ran immediately to the tomb. Mary followed

them, because, although His body was stolen away, His tomb was the last place Mary had seen the Savior. Peter and John were swifter than she. They looked in the tomb. There was no doubt that it was empty. Peter and John went slowly away, too surprised to speak. Mary Magdalene sat down by the great stone and wept disconsolately. She had no longer even her Lord's body. The sun was just coming up, but its beauty and light held no promise for her.

Mary Magdalene did not even see the little band of women when they came. Jesus' mother and her sister and the others were too startled at the open door of the tomb to notice the weeping woman. They entered the tomb eagerly. Instead of their Lord, they saw a wonderful creature whose radiance brightened the semi-darkness of the tomb. They were afraid to speak, but the angel accosted them:

"Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

They ran from the tomb with much joy, to do the angel's bidding. On the road back to the city they met—Jesus! When He spoke to them, they knelt and worshiped Him eagerly. Their Lord sent them to tell the disciples to go to Galilee, where they should see Him.

But Mary Magdalene had heard nothing of the wonderful news. She arose to look once more into the place where the Lord had once lain. She saw the angel, but she thought he was a man. When he spoke to her gently, and asked her why she cried, she answered, "Because they have taken away my Lord, and I know not where they laid Him."

She turned to go. There was another man just outside, but she was so absorbed in her grief that she scarcely noticed him. When he asked her why she was sad and whom she sought, it occurred to her that he must be the gardener, and he might know where Jesus' body was. She begged of him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

The man said only, "Mary."

With joyful recognition, she turned to Him and cried, "Master!" The man was Jesus Christ, her Lord.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"For even Christ pleased not himself."*

## FINDING HAPPINESS

**E**VERYBODY likes to be happy. Not one of us but enjoys life more when he is happy. More than that—we can't really enjoy anything unless we are happy. I wonder how we find happiness.

Among your acquaintances, my little friends, you all know of some one who has everything he wants. Perhaps it's a boy or perhaps a girl. But you think sometimes everything comes to that person—toys, clothes, books, candy, good times of every description.

Now, in most cases, is that person really happy? Answer the question truthfully. Isn't that one always wishing for more, tired of the fine playthings he has, selfish and disagreeable even? And you think if only you were in his shoes how happy you'd be. I wonder!

It seems to me there are three things which are necessary to happiness—three things which everyone must have and which everyone may have. They are these: someone to love, something to do, and something to hope for.

Take the first one. Love is the thing that makes life worth while. All of you have some one to love, yes, many to love—Father and Mother, perhaps sisters or brothers, and above all, Jesus.

Something to do. How we enjoy doing something for some one we love! In fact, we aren't happy unless we can do something for another. And Jesus says even so small a thing as giving a cup of cold water is noticed by Him.

Something to hope for. We all look forward to being a great person when we grow up. Let me whisper something in your ear: There is no better way of becoming great than by being humble now, being content to serve now. It's true because no less a person than Jesus said so, and He knows, for He tried it Himself.

Jesus was born to be a King; He was the Son of God. And surely, if anyone had the right to feel proud, it was He! But was He proud, and did He want others to serve Him? We find in Acts 10:38 that He went about doing good.

Jesus had many to love, and many to work for, even the whole world. And did He have something to hope for? Read Hebrews 12:2. Let's be like Jesus, and we will have a bright hope, too.

And now! Good news for the Scrapbook Club. Six new members this week! Two are from Nebraska, Ardys and Donna Johnson, from Freedom. Ardys is ten and Don-

na is eight. Four are from our Oregon (Ill.) Sunday school. They are Kenneth, Arlene, Leota, and Francis Gruber. All six of these are beginning with the lessons from January first so that their scrapbooks will be complete.

And better yet! More will probably be joining next week, because two of our Oregon Sunday school teachers, Mrs. Edna Gruber and Mrs. Maude Young, are forming a club to meet on week days and work on the lessons at Mrs. Gruber's home. Let's give three cheers for our six new members and more to follow.

We now have eighteen members from six different states—ten girls and eight boys, all working on the same Bible lessons and eagerly watching for the mailman to bring THE RESTITUTION HERALD to them each week. And now for our lesson for April 23.

### FOR YOUR SCRAPBOOK:

Always put the date at the top of your page, then the title of the lesson, and the golden text you find at the top of this page each week. And if you think of something else to illustrate the lesson or if you have a picture of it, you may add to your page and make it more interesting.

First, write the words of Matthew 7:12. Then, these words: "Do unto others as though you were the others."

Now take the word "Joy." Find a verse in the Bible beginning with the letter J and copy it; next one beginning with O; and last one beginning with Y. Make the initial letters large and color them so they will stand out. Find verses that teach the truth of this lesson if you can. The younger ones may have help.

### LIVING LIKE JESUS

"Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray  
My prayer shall be for others.

"Help me in all the work I do  
To ever be sincere and true,  
And know that all I'd do for you  
Must needs be done for others.

"Others, Lord, yes others,  
And none of self for me,  
Help me to live for others  
That I may live like Thee."

# With Our Sunday Schools

LESSON 4. — April 23, 1933

## JESUS REBUKES SELF-SEEKING

Mark 9:30-50

Devotional Reading: 1 Corinthians 13:1-13

### GOLDEN TEXT

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Romans 13:10.

### A STUDY OF THE SUBJECT

**Topic:** Jesus Rebukes Self-Seeking.

**Aim:** To lead the pupil to an appreciation of the value of humble service.

**Basic Truth:** "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much."—Luke 16:10.

#### I. Who Shall Be Greatest? (Vv. 33-37.)

The desire to make the most and best out of life is commendable, and the Lord has given us the highest standard to govern our conduct in that direction. "Be ye perfect, even as your Father which is in heaven is perfect." The perfection here required is that of character and of service. "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good."—Matt. 5:44-48. The disciples were shamed into silence when Jesus asked them the nature of the argument they had on the way. They realized they had been moved by self-seeking motives. When Peter at a later period questioned Jesus with regard to the reward they would receive for the sacrifice made, the Lord answered fully and without reproving him for making the inquiry, for it was a legitimate and justifiable question. Cf. Matt. 19:27-30.

**II. The Servant of All.** (Vv. 38-43.) Our Lord was the most humble of men. He took no personal credit for the words He uttered or the deeds He wrought. They were all of God, to whom the glory belonged. John 14:10. Paul manifested the same disposition to efface himself. 1 Cor. 15:10. While Jesus possessed a strong, manly character that enabled Him to reprove fearlessly the arrogant Pharisees, He did not hesitate to stoop to take a child in His arms and to commend all such little ones to the love and care of His followers. He who stilled the raging sea was great enough to appreciate the needs of childhood and to make Himself beloved to them. It is not the magnitude of the work one does that makes it great, but the spirit and motive that prompts the service that is rendered.

### PRACTICAL APPLICATIONS

**1. Christ knew the apostles' thoughts.** He knows ours. Thought is the basis of all action, good or bad. Thoughts can be governed. Man judges according to what is said and done. Christ goes to the cause of all action and "brings to light the hidden things of darkness" and "makes manifest the counsels

of the hearts" and does not, therefore, need to judge after the "sight of his eyes, neither reprove after the hearing of his ears."—1 Cor. 4:5; Isa. 11:3. "There is nothing covered" to the Lord. His eyes are "in every place, beholding the evil and the good." "The Lord knoweth the thoughts of man." Prov. 15:3; Psa. 94:11.

Thought precedes all action. It is difficult to control our actions if our thoughts are uncontrolled. "For out of the heart (mind) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matt. 15:19. Our thoughts can be governed and controlled. Perhaps the task seems gigantic and in many instances hopeless, but we have the assurance that we "can do all things through Christ which strengtheneth" us.—Phil. 4:13. Through this unlimited power of Christ, which is at our disposal, we can bring "into captivity every thought to the obedience of Christ."—2 Cor. 10:5.

**2. Self-Exaltation.** Our lesson condemns this. The exalting must be left to Christ. Apparently there is only one rule governing this work, and that is our capacity to absorb, live, and teach His doctrines and life. Study the parable of the pounds in Luke 19:12-27.

**3. Working in Christ's name.** "Give in His name" is the principle that should regulate our giving if we are to receive a reward for the same. V. 41. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3:17. This will prevent self-exaltation.—C. E. R.

### YOUNG PEOPLE AND ADULT

#### The Sin of Selfishness

Most of the world's ills can be traced to this one human lust, selfishness. It caused death to come into the world, Joseph to be sold into bondage, Saul to seek David's life, Jesus to be betrayed. Millions of people have been killed that one church might have mastery over another. Selfishness caused thousands to lose their lives when Samson insisted on marrying contrary to God's commandment. The World War, caused by selfishness, killed about eight million people. Stock inflation, strikes, and many of the ills of the present commercial world are but evidences of selfishness.

Selfishness is proof of another sin, that of forsaking God. When the priests of Israel forsook God, it was written of them: "They are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter."—Isa. 56:11. Christians must suppress selfishness in them-

selves. "Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law, according to the scriptures, Thou shalt love thy neighbour as thyself."—James 2:7, 8.

Jesus was not selfish toward us. "For even Christ pleased not himself." Therefore, "Let every one of us please his neighbour for his good to edification."—Rom. 15:2, 3.—H. A. S.

### THE GOLDEN TEXT

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—Romans 13:10.

The two great commandments as found in Matt. 22:36-40 are based on love. The first, "love to God"; and the second, "love thy neighbour as thyself." This second great commandment is one of the laws given during the time of the Levitical priesthood. It means the same now as it did then. The neighbor was not to be defrauded nor robbed, nor anything done against him; therefore, love worketh no ill to his neighbor, but good. See Lev. 19:13-18.

Christ loved and served mankind; we, by love, are to serve one another. "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself."—Gal. 5:14.—L. A. R.

### PRIMARY CLASS

**Topic:** Who Will Be First?

Jesus and His disciples were going from Galilee to Capernaum. On the way Jesus tried to tell them again about how He would be killed and that He would come to life again. But still it just seemed they could not understand.

But Jesus watched them closely, as they walked along. He saw they seemed to be talking, and not agreeing with each other.

When they came to Capernaum, they went into a house. He asked, "What were you talking about on the way over?"

No one answered. They did not want to tell Jesus that they had been quarreling about who would be the greatest in God's kingdom.

But Jesus knew just the same. So to teach them a lesson, He took a little child and stood him near the disciples. He said, "If you want to be great, you must do good to all men, even to little children like this. If you are good to all, then I know you love me; for this is the only way you can show your love for me. And, too, only in this way will you ever be great."

What a lesson. How can we become great, as Jesus said?—V. C. T.

# AMONG THE CHURCHES

## A HINT TO THE WISE

Perhaps some of you who are so generously subscribing for The Restitution Herald for others may know of some little folks in your Sunday school who would like to work on the Bible Scrapbooks as outlined from week to week on the Children's Page, but whose homes the Herald does not visit. Perhaps their parents are not acquainted with the paper. What better missionary work could you do for child and for parents—and for God? Remember, the price to new subscribers is \$1.50 per year.

### PEDDLER'S PACK"

The Dixon, Illinois, ladies use a clever "Peddler's Pack." It sounds interesting, doesn't it? Maybe they are willing to share their idea.

If you are willing, Dixon, who's going to write about it? Please decide, for we would like an account of it in the Exhibit Room at the General Conference this summer. Thank you.  
Exhibit Committee.

## GRAND RAPIDS, MICHIGAN

We are glad to be able to report steadily increasing interest and attendance. The Sunday school records showed 309 on the first Sunday in April. The auditorium was more than comfortably filled for the preaching services, both morning and evening. When the invitation was given at close of morning sermon, five more came forward to witness for their Lord and to prepare for baptism at the Easter time. Our Saturday night class on fundamentals is accomplishing a good work.

Our treasurer, Bro. Harold Simpson, is now able to be out of bed part of the time each day after a month of being confined. We are all praying he may soon be back at his post in church, home, and work. Sr. Doan is praying and trying to gain strength so that she can be at church on Easter, and the prayers of all of us join hers.

F. E. Siple, Pastor.

## RECEIPTS FOR EASTER ISSUES

Mrs. I. W. Gould; Mrs. D. W. Brown; Mrs. Addie Nell; Mrs. Mae Mercer; Mrs. Ida Eastman; Mrs. W. H. Eidemiller; O. H. Berry; Jessie M. Wilson; S. P. Dismukes; George Claypool; Mrs. Chas. Jewell; James R. Moore; Mrs. Sid Martin; Mrs. A. J. Chaplin; N. S. Westfall; Harry Goekler; Mrs. Harriet Reed; Mary E. Elton; Mrs. Bert Sheets; Abbie H. Fiske; Mrs. Iva Lehman; Mrs. Chas. E. Miller; Mrs. Geo. R. Graves; Loren L. Burnett; Mrs. Isaac Fish; E. S. Logan; Mrs. Diana Murphy; C. E. Weaver; R. A. Humphreys; Mrs. F. Moran; Mrs. Pauline E. Prime; Glen M. Birkey; Gerald Cooper; Mrs. Geo. Reighard.

## HERALD RECEIPTS

Helen Porter; Mrs. M. J. Osborn; Mrs. Olive Wood; Mrs. Chas. Jewell; Mrs. Jesse W. Lovett; James R. Moore (for self and another); George Claypool; Milton Long; Mrs. Bert Sheets; Vivian Magaw (for another); J. M. Boyer; Mrs. Chas. E. Miller; C. E. Mills; R. A. Humphreys; Loren L. Burnett; Jessie L. Groves; Maybelle Hanson; Mrs. David Long (for self and others); Leila E. Whitehead; Pearl Zeehler; A. Nichols; Mrs. Elizabeth O. Frier; Mrs. Albert Logsdon; Mrs. Maurice Guest; Chas. D. Balliet (for self and another).

## ELDORADO, ILLINOIS

There is still evidence that the gospel is the power of God unto salvation. Our hearts were all made to rejoice at our monthly meeting because of three young people that have just started to serve the Master. On Saturday evening Miss Elizabeth Martin came forward and took her stand for Christ, and on Sunday morning after services was buried in the name of our Savior. Sunday evening Miss Madaline Davenport, and Mr. Marshall Lloyd also came forward to accept Christ, and on Tuesday morning they also were buried by baptism into Christ.

At times we have become discouraged, but God has promised that His Word will not return unto Him void. We are so thankful for the noble stand these splendid young people have taken, and already we can see they are going to give us greater strength than we have thus far felt.

Our prayer meeting and Bible class on Tuesday night showed an interest and spiritual feeling of greater depth, for which we thank our heavenly Father. Brethren, pray for us.  
C. E. Lapp, Pastor.

## COMMENDING OUR AUTHORS

In their letters to the office our correspondents often comment on the satisfaction they experience in being able to give The Restitution Herald to their friends of any denomination or of no religious affiliation with the assurance that, while they will find in it much of spiritual uplift and comfort, much of vital truth pertaining to salvation only through Christ, and much important prophetic information for their instruction, they will not find a harsh word or a bitter denunciation directed against any professed follower of the Lord Jesus Christ, which might rankle in their bosoms like a festering arrow.

The management of The Herald greatly appreciates the efforts our contributors are making to approach their subjects from a positive standpoint. If we prove that a thing is white, it is not necessary for us to say that many deluded "friends" believe it to be black. They will draw their own conclusions far more accurately and acceptably to themselves than we could do it for them.

The great majority of strangers into whose hands the paper falls are unprepared to state clearly their own religious convictions, much less to defend them against a direct attack. They are willing to be taught, but will not be driven. Generally their faith is a precious heritage from their fathers, sacred and holy and true in their eyes, as indeed it ought to be. Consequently, they will resent bitterly any violent effort made to destroy it.

On the other hand, to present facts of inspiration in an appealing, an interesting, and a convincing manner will win the sympathetic attention of the reader and lead him, almost imperceptibly to himself, to accept the truth suggested and to discard such contrary ideas as he may have previously believed.

## EASTER OFFERING

Mr. and Mrs. Frederick Claussen	\$20.00
Mrs. D. W. Brown	3.00
Mrs. Geraldine M. Stewart	1.00
Mrs. Sid Martin	1.00
Abbie H. Fiske	5.00
Total	\$30.00

## SOUTHERN CALIFORNIA

Unbounded enthusiasm marked all three sessions of the Southern California Prophetic Conference at Pomona on April 2. In the morning Bro. Lichty made a ringing appeal to the brethren in his subject "The Return of Israel." He spoke to an enthusiastic audience that reached well up over one hundred. People were present from many places in Southern California too numerous to mention. Pasadena, Long Beach, Santa Ana, and Riverside had large delegations for cities which have no regular church bodies. Bro. Adamson gave a short speech of welcome which was responded to by Bro. Railsback for Los Angeles; Bro. Will Reid for Riverside; Bro. C. E. Hatch for Santa Ana; and Bro. S. G. Elton for Pasadena. The choir rendered "One Sweetly Solemn Thought" by Ambrose.

At noon the group adjourned to the church patio, where a potluck dinner and informal chat were enjoyed. At two o'clock Sr. Jessie Kauffman conducted a service primarily for the young people (most of the membership considered themselves to be young); her theme dealt with sums in addition in "Righteous Arithmetic." During the same period the Ministerial Association assembled to adopt a constitution and elect officers. Bro. Norman MacLeod was elected President; Bro. S. G. Elton of Pasadena, Vice President; and Bro. Geo. P. Lichty, Secretary Treasurer. Matters of the next Conference were discussed, and Long Beach was considered to be the best place; and the next ministerial meeting was set for the Railsback home in Los Angeles on the afternoon of the first Sunday in May.

A large audience at 2:30 heard Sr. Railsback give an exceedingly forceful sermon on "The Gospel." Bro. Smead then gave an unusual discussion of "An Unrighteous Peace." Mrs. MacLeod and Rahn rendered a duet, "What A Friend We Have In Jesus." The next Quarterly Prophetic Conference was then set for July 2 at Long Beach. Following the afternoon services the group adjourned to the MacLeod home, where a reception was held and tea served to those assembled.

In the evening Bro. MacLeod gave an illustrated sermon to a very attentive audience: "Japan: the New Scourge of God." Many acquaintances were renewed, and many new acquaintanceships were formed. We are all looking forward to the next conference session.

We were much disturbed to learn that Sr. Lizzie Railsback fell and injured her hip and is now laid up in bed. We do not yet know how seriously she is injured. Sr. Rich, though not improving much, is no worse. We pray God's healing power be used on these two sisters.  
Geo. P. Lichty, Secretary.

## OUR APPEAL

To Date	\$261.90
J. M. Boyer	100.00
B. N. Berry	25.00
Luella Caples	10.00
Mrs. Olive Wood	10.00
Mrs. I. W. Gould	9.75
Mrs. Nettie Crundwell	5.00
O. H. Berry	5.00
Pearl Hatten	1.00
Mrs. Lucy Lapp	2.00
Ida Lapp	1.00
Total	\$430.65

# BETWEEN YOU AND ME—

Owing to the fact that the Easter issue takes the place of our regular monthly special, our next special number will be published the latter part of May. Watch for announcement of its contents.

A letter from Sr. A. M. Stiple, Hammond, La., says, "My heart is with you in the work. There have been so many fine articles in The Herald lately which we appreciate so much. I pray for your success."

Our hearts go out in sympathy to all whose homes have recently been touched by death, but we rejoice to know that each passing day brings the Life-Giver one step nearer, and that resurrection and reunion will come soon.

A series of pre-Easter week-night services is in progress in the Church of the Golden Rule at Cleveland, Ohio, under the leadership of Pastor M. W. Lyon. We trust that much good will result from this effort.

Our city congregations are laboring valiantly and sacrificing generously to meet the suffering caused by the depression. There will be no depression and privation when Jesus comes!

An elderly brother in California, whom we esteem for his Christian faith and character, writes that he has suffered much in the past eighteen months, having in that time lost his beloved wife, and in addition been deprived of all income. Our heart goes out in fullest sympathy to him, and we pray again, "Come, Lord Jesus, come quickly!" Nothing but the Lord's coming can meet all of our needs and wipe away all of our sorrows.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Joseph Williams; Dorothy Magraw; Mrs. Eva H. M. Flecher; Helen M. Chisholm; Mrs. Pauline E. Prime; Luella Caples; Mrs. Levi Mick; Mrs. M. Moran; Loren L. Burnett; Sillas M. Claypool; Adult Class, Dixon, Illinois; Jessie M. Wilson; Mrs. D. W. Brown; W. A. Reid.

## MRS. HARRIET A. GESIN

Harriet Alberta Koozitz was born on June 25, 1859, near Oregon, Ill., being the youngest child of Jacob and Dorcas Koozitz. She lived at the place of her birth until four years of age when with her parents she moved to a farm north of Adeline, Ill., where she grew united in marriage with Bro. Ernest F. Gesin, whose death occurred at their home in Freeport forty-five years later. Sr. Gesin was baptized by Elder August Smith when but a young girl, and was faithful to her church for more than sixty years.

The home of Bro. and Sr. Gesin, "The Pines," near Freeport, was always hospitably open to all, many of the ministers of the Church of God finding a welcome there during the years past. Their kind and charitable deeds to those who stood in need are remembered by many and their labor of love for the church is especially treasured by the Illinois State Conference.

Sr. Gesin fell asleep in Jesus on Apr. 5, at the home of her daughter, Sr. Walter L. Miller, near Freeport, Ill. Besides the only daughter, there is left to mourn the death of a beloved and godly mother, three sons,

Sr. Lottie E. Young has sent a stirring appeal to the Church of God to press forward in spite of all opposition in its great task of evangelization as the coming of the Lord draws near. Watch for this article in a future issue. It will prove stimulating.

May God continue to lead those who have recently been baptized into the saving name of His Son into fuller understanding, deeper fellowship with Him, and complete consecration to His service, that they may be crowned with victory when Jesus comes.

As we go to press orders continue to pour in for this issue of The Herald. Eternal life is the desire of every heart, and it can be obtained only through faith in the Lord Jesus Christ. Bring this vital fact of revelation to the attention of your sorrowing and fearful friends.

Writing from her home in Arkansas City, Kan., Sr. A. J. Chaplin sends in a new subscription for The Herald, and asks for the prayers of the church on behalf of Sr. Wm. Hadicke, who has been unable to be present at divine service since last fall. Concerning The Restitution Herald Sr. Chaplin says, "We think it grows better all the time."

It requires constant vigilance on the part of the watchmen on the walls of Zion to keep abreast of prophetic accomplishments in these days. Events of vast importance are happening in all parts of the world, and they are all parts of the big-saw puzzle of time and mast each be placed in its proper setting to complete the picture and reveal the true meaning of these things. "And what I say unto you I say unto all, Watch."

Charles of Oregon, Earl, and Emil of Forreston, Ill. In addition there are twelve grandchildren and three great grandchildren also other more distant relatives and a host of friends. Funeral services were conducted on April 8, by Bro. Marsh, who spoke on the resurrection theme of I Cor. 15, and whose tribute to her memory was especially fitting because of his long personal acquaintance with her. Interment was made in Adeline cemetery.

Sr. Gesin sleeps in Jesus at the side of her husband, awaiting the call of the Master they loved and served so long and so faithfully.

## JOHN FLOYD BALL

The Grand Rapids Church has been saddened by the death of Bro. John Ball, who for six months has been receiving care at the Sunshine Sanitarium. The dread disease of tuberculosis finally won the battle; and our brother fell asleep on March 28, 1933, being 36 years of age.

Having no near relatives, Bro. Ball had made his home with Bro. and Sr. Pixley for several years before entering the sanitarium, and for the last several months his church relationship has meant more to him than human relatives could. Very deeply did he appreciate the dozens of communications and calls that came from brothers and sisters both near and far.

Funeral services were conducted from the home church on March 31, the church being well filled with sorrowing friends; and John was then laid quietly away in Oak Hill Cemetery, where he awaits the Master's call.

F. E. Stiple.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

## NATIONAL CASH REGISTER FOR SALE

We have recently taken in on an account a splendid, nearly new National Cash Register. It is of the latest design and sold originally for \$350. A very fine machine and in perfect working condition. Any one interested in securing a fine cash register at a very attractive price write us for particulars. It may be bought on payments by reliable concern. Address NATIONAL BIBLE INSTITUTION, Oregon, Illinois.

## THE RESTITUTION HERALD

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

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, I Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.



One of the latest and most interesting publications dealing with the outstanding truths of the Bible that has come from the press in recent months is the four-page paper issued by F. L. Austin, the "Back-to-the-Bible" Evangelist, of 5439 Ohio St., Chicago, Ill. This unusual addition to religious literature is gotten up in the form of a modern newspaper, with arresting display "heads" that attract the attention of the reader to the instructive subject matter that follows.

The paper is undated, and so may be used at any time or place where religious advertising that both attracts attention and instructs the interested is required.

The price in quantities is sufficiently reasonable to make it available to any congregation for use in special evangelistic meetings. To those desiring this publication for general distribution it will be supplied at \$2.50 per hundred. Address orders to F. L. Austin, 5439 Ohio St., Chicago, Illinois.

# A Bible Picture of the Resurrection Life

By E. O. Stewart

*“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”—1 Corinthians 15:29.*

HERE is a vital point to consider concerning the necessity of our being baptized in order to make an outward, visible confession of our hope of future life through the resurrection from the dead. To confess with our mouths the Lord Jesus, believing in our hearts that God hath raised Him from the dead (Romans 10:89), should be followed by obeying from the heart that form of doctrine which has been delivered unto us (Romans 6:17).

Paul had delivered unto the Corinthians first of all that which he had also received: how that Christ died, was buried, and had risen from the dead (1 Corinthians 15:1). There were some among the members at Corinth who did not believe in the resurrection of the dead. These members had been baptized, but had failed to grasp the meaning of baptism. Baptism represented burial and resurrection, and resurrection was the very thing they denied. Paul appealed to them, asking them to be consistent.

If you do not believe that the dead shall be raised, he said, why were you baptized for the dead? Why are you so inconsistent in your belief as to deny the very thing you were supposed to believe when you passed through the figure which so fittingly represents it?

## WHEN ARE WE MADE FREE FROM SIN?

“But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then (at the time you obeyed) made free from sin, ye became the servants of righteousness.”—Romans 6:17, 18.

But says one, “If baptism is in order to obtain remission of past sins, why was Jesus, who knew no sin, baptized?”

This is a very important question. It furnishes an opportunity to bring to our minds the very purpose of baptism.

Christ possessed a mortal nature, just as you and I do. Sin represents mortality, for death came by sin (Romans 5:12). Christ was mortal, without sin; and we have both mortality and sin. Christ believed that God would raise Him from the dead, free from mortality; and He showed His faith in God’s desire to do this by passing through the figure which represents it.

“But,” some one asks, “I thought that Jesus shed His blood for the remission of our sins.”

He did. But let us remember that Christ shed His blood in His death. And if we come in contact with His blood which frees us from sin, we must go into His death to reach it, for there is where He shed it.

Paul makes this very clear, that all may understand it. “Know ye not, that so many of us as were baptized into Je-

sus 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.”—Romans 6:3-5. The words “like” and “likeness” which appear in these verses prove that it is all a picture, a figure, a foreshadowing of a glorious reality.

## THE OLD MAN AND THE NEW MAN

The old man, like the new man, is composed of many members. The old man is a system whose life is sustained through the lust of the flesh, the lust of the eyes, and the pride of life. He spends his earnings to satisfy his own desires. He wants to see and be seen, and likes the praise of men. His head is Adam.

The new man is a system whose Christian life is sustained through mortifying the deeds of the body. He lives by feasting upon the promises of God, by laying up in store a good foundation against the time to come, that he may lay hold upon eternal life. Christ is the head.

## TRANSITION

The transition from a state of condemnation to a state of justification is very important for us to understand.

When a sinner hears the Word of God and believes it, a godly sorrow for sin begins to trouble his mind. That godly sorrow then works repentance, which means to turn and start in the opposite direction. When he starts in the opposite direction with his face toward God, he kills himself to the old man. He is then dead to the old man. He is like a twig cut from the old stock. He is ready to be grafted on to the new stock.

Christ is the new stock. His blood is the sap which is to give new life to the broken-off twig. Christ shed His blood in His death. Therefore, in order to reach the blood, the penitent must go into His death.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”—Romans 6:3. “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”—Colossians 2:12.

A beautiful picture of resurrection life: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Colossians 3:1-4.

# THE RESTITUTION HERALD

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OREGON, ILLINOIS, APRIL 18, 1933

NUMBER 29

## "In the Secret of His Tabernacle"

By Norman John MacLeod

*"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."—Psalm 27:5.*

A TIME of trouble such as has not been on this earth before is about to break upon the earth as indicated by Holy Writ. The trials through which other people went will seem as little things in comparison with the trials through which the world is expected to pass. All of us go through certain trials and tribulations as we go through life, but these are mere aggravations for the most part. When we read in Hebrews the eleventh chapter of the things endured by those great worthies, our testings are slight indeed. Most of us would not endure cruel mockings, to say nothing of scourgings and the other things there mentioned. But some of those people would not accept deliverance that they might obtain a better resurrection; they suffered death. Why does God allow His people to undergo such trials? In order to form character!

We are familiar with the fact that the individual who has been raised in the lap of luxury does not develop character. He does not learn by adversity, and fails in the time of difficulty. God knows best how to develop suitable characters. He allowed His chosen to undergo severe trials in order to perfect their characters. What can we expect, then, in the day of trouble that is to come on the earth? We will be like the martyrs of the early Christian era who died smiling rather than submit to things unlawful for Christians. We are told, and we must not overlook it, that our Savior Himself was perfected through suffering (Hebrews 2:10). In the same way we are perfected for the work of God through Christ.

Paul says, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Romans 8:35, 36. None of those things should turn us away from the love of Christ, but lesser trials many times do. Are we, then, to go through great testings? or are we to be removed from them?

There are passages of Scripture that would seem to indicate that the elect of God would be removed from the greatest trials. And we can turn to the example of Elijah to see how he was protected from the terrible famine in the land of Israel by divine power. But the passages that teach the escape of the church are based upon doubtful interpretations. Jesus, it seems, purposely left that matter ambiguous. "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, the other left. Two men shall be in the field; the one shall be taken, and the other left."—Luke 17:34-36. The apostles were anxious, even as we, to know more of the matter, and so questioned: "Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."—Luke 17:37. Certainly not a very definite answer! If Jesus had wished them to know just what would happen to living believers at His coming, He would have been more definite.

Isaiah (26:20, 21) explains some things which tell of God's methods in times past and probably in times to come: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Much could be said to indicate the instance when the words of Isaiah were applied, but the incident illustrates the methods of God. He uses natural means in order to care for His own.

Why should it be necessary for God to spirit His church away for any purpose? No matter what happens to the believer, God will take care of him! As is said in Romans, nothing can separate us from the love of Christ. And that thought is repeated in Psalm 139: "Whither shall I go

*Please turn to Page Ten*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*“There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”—Matthew 24:24.*

## The Editor's Prayer

**M**OST gracious God our heavenly Father, we are indeed thankful that Thou hast permitted us to live in these remarkable days when the truth of Thy Word is being so fully supported and vindicated by events occurring around us. Yet while we realize and appreciate the opportunities afforded us to witness these things, we also know that with the approaching end of Gentile times we are being brought face to face with spiritual temptations of a most dangerous and insidious character. Appeals are being made to our religious natures, to our most holy aspirations, to our divinest yearnings, that may lead us away from truth and from Thee should we give place to them. Preserve us, we pray, from the alluring deceptions of false teachers, for Jesus' sake. Amen.

## Horrible Delusions

**A**MONG the multiplying signs of the last days through which we are now passing none appeals more strongly to certain minds, and none is more appalling in its final results, than the “gift of tongues” movement that is sweeping not only America, but various other countries of the world, at the present time. While by no means a new form of religious emotionalism, its manifestations in these days are taking on a more sinister aspect than ever in the past, leading its devotees at times to the commission of the most revolting and brutal crimes. The blasphemy and the horror of it lie in the fact that these acts are always performed in the name of Jesus Christ, and those who do them conscientiously feel that they are rendering a service to God.

That the movement is progressing along lines that are not only morally destructive, but distinctly anti-Christian, is clearly apparent. The trials last week of three members of a “gift of tongues” cult in Kentucky for the murder of an elderly woman, the mother of one of the “gifted” believers, brought out the fact that the murder was committed as a human sacrifice, made probably with the consent of the victim, whose own son officiated as the sacrificial priest. The mind revolts in horror at the very thought of such a deed being done in the name of Jesus Christ.

This particular Kentucky group was not composed of ignorant, illiterate people, although it was located in a small mountain community. It was revealed at the trial by the various experts employed by both the prosecution and defense counsels, that they were apparently normally devout and intelligent people, but that they had been carried away by a frenzy of emotion to the borders of insanity. They had lost their mental balance, their sense of proportion and judgment; and, like the followers of the so-called “Oxford Movement” of England, they had come to depend for guidance entirely upon impressions and “voices” from without themselves. Their attitude took on the semblance of demoniac possession, rather than that of a sane and quiet mind. With great intensity of feeling they desired a “sign” from heaven. They believed their prayers were answered in the bestowing of the “gift of tongues.” All could evidently speak the strange “language” which they thought was given by inspiration, and one or more could “interpret” its meaning. The result was that the son was led to believe that God commanded him to make a human sacrifice to God. In obedience to the supposed divine requirement, he prepared a makeshift altar in his home, placed his unresisting mother upon it, and there in the presence of his little circle of fellow “worshippers” choked her to death with his own hands!

This sad case is but one of several similar occurrences that have taken place in recent months. We may expect to hear of many more in the near future. The fruitage of error is sin, sometimes in its most repulsive forms. “Deceiving, and being deceived” was one of the conditions Paul declared would pertain to the declining religious standards of the last days. Following the leadership of their own terrible delusion concerning the authority and source of the “voices” that spoke to them, they were led to enact a true “sign” to which others would do well to take heed.

One of the gravest results of these latter day delusions is found in the fact that those who embrace them generally pass beyond the reach of reason. They can no longer be influenced by evidence, scriptural or otherwise. Their minds thereafter are “controlled,” like the minds of a spiritualist medium, by influences that have little or nothing to do with the ordinary processes of sane and logical thinking. May God help us to resist all such unscriptural and perverse teaching.

# IN NOTHING BE ANXIOUS

TO HIS "brethren dearly beloved and longed for," Paul writes: "In nothing be anxious; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."—Philippians 4:1, 6, 7, Revised Version.

Present-day readers more easily grasp the writer's meaning as expressed in the words, "In nothing be anxious," than in the language of the common version, "Be careful for nothing." No encouragement is given to any habit of carelessness or indifference. But we should have such unwavering trust in the Lord that we are perfectly willing to leave all consequences in His hands, with complete confidence that all will be well. This attitude of mind will free us from worry or anxiety or despondency, so distressing to the mind (and even to the body) of man.

The Apostle is here offering instructions to be followed "in every thing"; that is, under all circumstances, and with reference to all our experiences in life; and in so doing he emphasizes the importance of "prayer and supplication, with thanksgiving."

Fundamentally, prayer is "the heart's sincere desire, unuttered or expressed." So if we would learn to pray acceptably, we must cultivate the proper desires, or wishes, at all times; and all righteous desires may be described in these words: "the will of the Lord be done" (Acts 21:14); "not my will, but thine, be done" (Luke 22:42). In so far as we acquire and maintain such holy desires it is possible for us to "pray without ceasing" (1 Thessalonians 5:17), and to do so with great fervency. And our burning desire to know what His will is—in order that we may not only pray "according to his will," but devote ourselves unre-servedly to the accomplishment of the same—will incline us to the earnest study of His Word. Then, delighting in the law of the Lord, we meditate thereon (Psalm 1). Thus, by reading, prayer, and meditation, we develop a state of mind and soul which invites the presence and rich blessings of God and which will make us fruitful trees of righteousness.

Periods of uninterrupted communion with God are essential to the progress we ought to make in the divine

life. "The Man of Galilee" left us an example in this respect. One of the numerous recorded instances of His engaging in private prayer is found in Luke 6:12: "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." If there is ever a time when only the purest desires have a place in the heart, it is most likely to be when we are conscious of being alone with God, realizing that the deepest recesses of our being are open to His view, and when we pour forth before the "throne of grace" such a petition as,

"Examine me, O Lord, and prove me; try my reins and my heart."—Psalm 26:2.

Also, we have approved examples of Christians uniting in prayer to God. For instance, when Peter and John had been arrested and threatened for preaching Christ, they returned to their company; and when the report had been heard, "they lifted up their voice to God with one accord." A similar instance is mentioned in Acts 21:4, 5, where it is stated that when disciples in Tyre were bidding Paul and his companions farewell they "kneeled down on the shore, and prayed."

It is indeed refreshing when fervent souls send up their petitions as the prayer of one man! But doubtless those who contribute most to the effectiveness

of such seasons of public and semi-public prayer are those who (in principle, at least) adopt David's plan: "Evening, and morning, and at noon, will I pray, and cry aloud, and he shall hear my voice."—Psalm 55:17.

In the passage under consideration Paul makes mention of "supplication" in connection with prayer. To supplicate is to implore or beseech the Lord to hear our prayer, to take notice of our heart's desires.

Gratitude co-exists with prayerfulness in the heart of every true Christian. Surely, the one who realizes that "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17) and therefore prays to this benevolent Father for needed blessings; the one who "counts his blessings" until he is overwhelmed with realization of their riches, knowing at the same time that not even the least of them could have been received by him as a reward of merit—I say, such an individual could hardly fail to be filled with thankfulness.

After saying in 1 Thessa- (Please turn to Page Ten)

## Vision

If we could see beyond a present sorrow,  
Beyond a present grief, as God can see,  
We would be braver, knowing some tomorrow  
Will still hold happiness for you and me.

If our blurred eyes could see beyond their weeping  
The sunlit hills that some day we shall climb,  
We would be stronger, and we would be keeping  
A tryst with Hope through every darkened time.

If we could see beyond a fresh disaster,  
The road smoothed out again before our eyes,  
We would be calmer, and we would learn faster  
The lessons life unfolds to make us wise.

We are so blinded by a moment's grieving,  
So hurt by any sorrow—any pain,  
That we forget the joys beyond believing,  
The peace, that some day will be ours again.

—Grace Noll Crowell in "Christian Herald."

# IN PARADISE

By Paul M. Hatch

THE malefactor had made a marvelous request from the dying Savior, "Lord, remember me when thou comest into thy kingdom." Jesus, in His dying agony, had made reply to that request, "Verily I say unto thee, To day shalt thou be with me in paradise."

From the standpoint of faith, what a wonderful study it is. Here was the malefactor, evidently an evildoer of hardened character, that had never been faced with such a crisis as this, a forfeiture of his life for his evil deeds. Whether this man had ever before met Jesus, of course no one is able to say. Now he saw in Jesus such an outstanding quality of righteous character that a great request, begotten of faith, issued from his lips. Faith that not only was expressing itself in the firm conviction that this man would be the great King in a coming kingdom, but also that he would stoop to the sinner and remember him there.

Likewise the answer of Jesus was full of faith and gracious condescension to the sinner that was in greater imminent danger than He was. Jesus' answer was direct, unhesitant, and concise. He does not promise to remember the malefactor in His kingdom, but He does promise that they will be together in paradise.

It has long been supposed by all religious bodies that Jesus granted the request asked of Him, and such was the belief of the writer at one time. Now it seems that granting the request would be out of harmony with other Scripture. The malefactor had never complied with the teaching to believe, repent, and be baptized for the remission of sins; nor had he exercised himself in the works of faith that cause one to grow in grace and the knowledge of our Lord and Savior Jesus Christ. But he was granted his order and rank of resurrection and a granting that his one request, begotten of faith, would usher him into a meeting in paradise.

As to the etymology of the term *paradise*, it is traced to the Orient and is carried into the Occidental languages bodily. Originally it meant a royal pleasure and hunting park, named thus by the Assyrians and Persians. We do not encounter the term in the Old Testament of English translation, but the Greek translation of the Hebrew Scriptures in the third century B. C. known as the LXX or Septuagint names the Garden of Eden a paradise. The singular fact in this case is that it was a garden or park planted by God Himself, and there He associated with the man and woman that He had made until transgression marred that association.

The New Testament contains the term thrice. First: Christ and the malefactor in Luke 23:43. Second: Paul uses the term in 2 Corinthians 12:4. Third: John the

Revelator in Revelation 2:7 to the "overcomer" of the church at Ephesus.

Disregarding the first occurrence, let us examine the second reference and then the third. In the second reference, 2 Corinthians 12:4, Paul is speaking of visions and revelations. He claims to have known a man that was caught up in a vision to the third heaven, and then continues that this man was caught up into paradise and heard unspeakable words which are not lawful for a man to utter. Here we have evidently two places or one. Either the third heaven and paradise are two distinct places or they are synonymous terms. As Paul is the only one to use the term *third heaven*, and this is the only place where he uses it, it will be necessary to go farther afield to find a clue to his language.

Peter in his second epistle and the third chapter uses the term *heavens and earth*, giving us the idea of a chronological procedure. This chapter describes three heavens and earths that occur in sequence. The first in order perished in a deluge; the present one is reserved for the fiery judgment of God. The future or third one, that shall be new, will be the habitation of righteousness. This, according to Peter, is the one long promised and for which we look.

God's promise of a new heavens and earth made to Isaiah shows its glories. There, there shall be no more sorrow or crying, but a continual joy (Isaiah 65:17-25).

Still we seemingly have no apparent clue that third heaven and paradise are two distinct places or are one. Let us now examine the third reference, 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."

The tree of life is in the midst of the paradise of God, even as it was in the Garden of Eden. That is when God again dwells with man in the heavens and earth made new. Of this great and glorious culmination of the destiny of the earth, read the twenty-first and the twenty-second chapters of Revelation, especially the first five verses of each chapter.

This occurs after the thousand-year reign of Christ and the final judgment at its end. The resurrection occurring at the end of the millennium has to do with those dead that were not raised at its beginning. These are judged out of the things written in the books and the book of life. Those not found written there are to suffer destruction in the lake of fire and brimstone. The judgment is based upon works according to the text, Revelation 20:7-15. In the case of

the malefactor, judgment will come then, and he will be granted an entrance into the paradise of God.

Coming to the conclusion of the matter, the third heaven, new heavens and earth, and paradise are one and

the same condition. The tree of life, which is not mentioned as being apart from God Himself and His association with His creatures, is there. Truly the malefactor had a most wonderful promise.

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## Did Christ Die More Than Once?

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By R. H. Judd

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*"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."—1 Pet. 3:18.*

THERE are one or two alterations in the above scripture which to the casual reader would seem to be but of minor importance, but to the one "whose delight is in the law of the Lord, and in his law doth he meditate day and night" the changes are of deep and far-reaching significance.

The mere transposing of a single word in a sentence may and sometimes does bring out more clearly the true meaning of the one who utters it. The thought as expressed in the Authorized Version is not infrequently understood to mean that Christ "once suffered," having the sense of "once upon a time"; but as Paul intended it to be understood, the distinctive thought is that Christ "suffered *once*." It was a suffering that was definite, a single occurrence never before experienced, and never again to be repeated.

That such is the correct view of Paul's statement is fully confirmed by closer examination. First, it will be seen by reference to Young's Concordance that the meaning of the Greek is "once for all." Holding this thought in mind, let us notice another change (in the margin) from that of the King James Version, namely, Christ "died" instead of Christ "suffered."

The Scriptures testify that Christ suffered many times (see Mark 8:31; Hebrews 5:8), but search them as we may, we cannot find in them even a hint that Christ died more than once. In further confirmation of this thought it will be noticed that in Young's Concordance in this passage, and this alone, the word "suffered" is in brackets, indicating that it is of doubtful interpretation.

The reader will naturally ask, "Why place so much emphasis on the fact that Christ died *once*?" Because not only is it important to get as near as possible to the correct idea to be conveyed, but in this instance it has a most important bearing on various Bible topics of great moment, such as the nature of Christ and the purpose and nature of His mission to men.

The statement that Christ "died once" is a statement of fact, and just as an astronomer was able to predict by means of premises based on *facts* already known (so closely is fact related to fact, and truth to fact), the discovery of

a planet long before its existence was actually proved, so from the statement of fact that "Christ died once" other facts may be scripturally and reasonably deduced from it.

Still another consideration: There are no passages in Scripture that cannot be brought into reasonable harmony with the view that Christ did *not* preexist His birth by Mary, while on the contrary there are statements like that of our text which completely shut out the possibility of His preexistence; for, (note this), if Christ preexisted in any sense, He could not have become Mary's son without first suffering the death of His previous personality. There is a conclusion from which there can be no escape, for His pre-existent state and that in which He was being "made of a woman" could not both exist at one and the same time.

Any theory that involves contradiction of the scriptural statement that Christ died once must of necessity be erroneous. Besides, if His death on the cross was for the purpose that He "might put away sin by the sacrifice of himself," what purpose could there be in a previous death? It could not be with respect to *sin*, for Paul says, "In that he died he died unto sin *once*," yet another scripture that confirms the statement of our text.

The fact that if Christ preexisted His birth by Mary He must have previously *died* was brought to my notice some thirty years ago, but never until quite recently when in correspondence with an esteemed friend did it come to me with all the force of indisputable fact. Now again I pass it on to the readers of THE RESTITUTION HERALD.

Many a time in his study of Scripture has the writer sought to lay hold of some one central fact in his solution of a problem, and in the assurance of its being fact has patiently waited, in some instances for years, for the harmony which he knows must come in due course. He has not been disappointed, and more than one prominent servant of God has thanked him for the help thus given. The writer believes that many a subject in the Word of God will find its answer (in brief) in this one passage of Scripture; and the answer to that ever-recurring question, "Jesus Christ: who is He?" will be found here, too, as well as the answer to the question regarding the nature of His mission to men.

## INSPIRATION

By George B. Alldridge

*"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32:8.*

WEBSTER'S Dictionary defines *inspiration* as "the supernatural influence of the Holy Spirit on sacred writers and teachers."

In the Authorized Version there are only two references where *inspiration* is used: Job 32:8 and 2 Timothy 3:16. But the significance of its value is expressed throughout the whole Word of God. I will cite one especially significant instance, using my favorite translation by the late Ferrar Fenton. It is found in 2 Peter 1:21: "For the prophecy was never a result of human design; on the contrary, men spoke under the influence of a Holy Spirit sent from God." Once more I quote in harmony with this from Hebrews 1:1, 2: "God having of old spoken to our forefathers in many portions and many forms, by the prophets, at last in these times has spoken to us by a *Son*: whom He appointed Inheritor of all; and through whom He made the *Ages*."

Nowhere is there a record, either canonically or apocryphally, excepting John 8:6 and of that no record has been made, of Jesus ever writing anything. His matchless discourses and parables, in which He revealed the depth of His penetrating insight into the nature of man and God, were treasured in the memories of His loving and faithful disciples.

Not one of my readers, I hope, questions the fact that His disciples were inspired. But how were they inspired? is the point I wish to emphasize. (I will continue to quote from Ferrar Fenton's Translation.) Let us read John 14:26: "But the Helper, the Holy Spirit, whom the Father will send with My power, He will teach you everything, and remind you of all that I have myself told you." John 16:13 reads, "When, however, the Spirit of Truth himself comes, he will instruct you in the truth: for his utterances do not proceed from himself: but just what he learns he will declare, and the events that are coming he will announce to you."

It is granted, I presume, that all my readers concede that St. Paul was one of the Lord's apostles; and according to his own declaration he was the last chosen. (1 Cor. 1:1; 2 Cor. 12:12). Listen to what Paul said to the elders of the church at Ephesus: "I am consequently anxious this very day to prove to you that I am clear from the blood of all men: because I never hesitated in declaring to you *the whole purpose of God*."—Acts 20:26, 27.

I will quote from *The Religions of the World* by George A. Barton. On page 301 he says, "Not all schoolmen were as considerate of the Latin church. Abelard was led to hold many of the views of the Greek theology, and became a martyr for his independence. With the dawning of new intelligence several sects sprang into existence, the adherents of which sought greater satisfaction for the soul than

the church afforded. The church took alarm and in 1229 closed the Bible to the laity, and in 1232 invented the inquisition to enforce the decision."

Dear brethren, the paragraph just quoted proves beyond all cavil the inspiration of the blessed Holy Bible. I cannot find in history where any edict ever was issued to suppress the Koran; the teachings of Zoroaster; the books of the religion of the Veda; Gautama, founder of Buddhism; Confucius; Shintoism; the Grecian philosophers; or the Roman orators, including Mars, the god of war. But the words of Him of whom it is said: "And they all commended Him, and wondered at the language of love which proceeded from His mouth."

The record of His words and acts must be suppressed at all hazard, even making a bonfire of it; and why? Let Paul answer: "For I am not ashamed of the Gospel; for it is Divine power to save every believer, Jew first, and then Greek, for a Divine Righteousness is displayed in it from a faith to a faith; as it is written, The Righteous shall live by faith."

Peter, do you agree with Paul? Indeed I do; write down my words, neither adding to nor taking from them: "Having purified your lives by your obedience to the truth, with sincere brotherly affection love one another earnestly from the heart; having been regenerated, not from a corruptible source, but from an incorruptible, by means of a message from a living and enduring God."—1 Peter 1:22, 23.

Brother, are you inspired? I thank God I am as long as I follow Paul's injunction and that is, "And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Do you remember Jesus' prayer? "Neither pray I for these alone, but for them also which shall believe on me through their word."

What did Paul tell Timothy? To tell funny stories and make the people laugh and quote the sciences to prove how erudite he was? No, sir! He said, "Preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come (that is now) when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Some of my dear brethren contend that certain portions of the Scriptures are not inspired. Well, what are the parts? They all look good to me.

Suppose I go to the architect who designed the Empire Building in New York City, and say, "That building, sir, is too top-heavy. You had better cut it down."

He may say to me, "I designed that building; and everything, including its height, depth, and weight, was all thought out, and it was fabricated to stay just as it is.

Your criticism, crude as it is, fails to note the beautiful harmony prevailing throughout the whole building and the purpose for which it was constructed."

God is the Architect of the Holy Bible, and He has inspired many men to write it. Each book has been so written that the whole sixty-six stories will stand because their foundation rests upon a rock foundation. It is dear to Him. As David says, "I will worship . . . and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name."—Psa. 138:2.

I understand now what Paul had in mind when he wrote, "For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Romans 11:34-36.

So, as I study the life of Jesus and assimilate His Word and keep His commandments, I realize that the spirit He manifested in His life was the spirit of the Word of God in Him made flesh; and as He was of God, so always He manifested the spirit of the truth. According to His promise, in the measure I receive His Word into my heart I, too, shall be led by the same spirit as expressed by God in His written Word. So I realize that God has expressed in His Word His wisdom and knowledge. If I obey His Word, then I am led by the spirit of the truth and will find myself daily walking in the wisdom and knowledge of God.

Paul, in speaking of those who walk otherwise, says, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Ephesians 4:18.

So, then, if I am continually led and thus inspired by the Word of God, I will realize that "every one born from God does not practise sin: because His principle of life continues in him; and he does not value sinning, because he has been born from God."—1 John 3:9, F. F. But if I forget God's Word and it ceases to influence my life and I begin to flirt with Delilah, then like Samson I will go out as at other times before and shake myself and wist not that the Lord has departed from me (Judges 14:20, 21).

#### A JEWISH FOLK TALE

ONE day a certain rich man of a miserly disposition visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out there," he said.

The rich man looked into the street.

"What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass! But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself."

## THE MANIFESTATION OF LIFE

IT is impossible to have consciousness without life, or to have life without an organism for its reception. Life never lives by itself. It is not a living being. It has no body, parts, or attributes. Life neither lives nor dies. As there can be no love without a lover, no thought without a thinker, no sin without a sinner, so there can be no life without a physical organism in which it is contained.

When God made man, he was complete in all his parts before he gave him life. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Genesis 2:7. The only difference between a living and a dead man is that one has life and the other has none. The Bible and science show most plainly that all that leaves men, animals, or vegetables, at death, is *life*. The life of man is not the man; the pain of a wound is not the wound; the memory of the dog is not the dog; the thoughts of a man are not the man.

The man is a real, tangible, personal being, most wonderfully organized; and only this organism can properly be called a man, as only a certain combination of various parts is properly called a watch. The time of a watch is no part of its mechanism. Time is not a material object that can be seen or handled; neither are life, love, peace, joy, and thought. They all come to an end when the organism is destroyed to which they belong. When the watch is destroyed it ceases to keep time; when man is destroyed he ceases to will, think, or act. Says Inspiration: "His breath (*ruach*) goeth forth, he returneth to his earth, in that very day his thoughts perish."—Psalm 146:4.

In the *Philosophy of Health* by L. B. Coles, it says: "The body is not the man . . . The eye is no part of the man; it is only the window of the house. . . . The ear is no part of the man. . . . Our identity . . . does not consist in the body." Another says: "The soul lives in the body just as a man lives in a house. . . . At death your soul must move away, . . . and leave the body," and live "somewhere else."

These are very plain statements that cannot be misunderstood. But are they true? Where, in the Bible, is it said that the soul of man leaves the body at death, and moves away to live "somewhere else"? Where is there such an intimation? We must admit that what is not taught in the Bible is not a Bible doctrine. The soul of man is said to be "immaterial," "uncompounded," "indivisible," "indissoluble," "indestructible," "intangible," having no "exterior" or "interior surface." All these terms would be proper in describing *nothing*. How could such a soul be identified that had no "exterior" or "interior surface," as declared by Mr. Drew? But, as he affirms, if the soul of man has an *outside* it must have an *inside*; and then it would be material.

It seems almost incredible that intelligent men can believe that "the real man" is not the one who is begotten, is born, lives, dies, and is buried, to be raised from the dead; but is one who has no body, neither breadth, length, nor thickness, outside or inside; and that such a one goes to heaven to praise the Lord while his organs of speech are

dead in the grave; to see Christ and the holy angels while his eyes are closed in death; to hear the songs of heaven while his ears are decaying in the coffin; and to enjoy the raptures of the celestials while all his senses are rotting in the ground. Are we required to believe such monstrous

absurdities in order to be considered orthodox? If so, is it not about time that orthodoxy was cleansed from such wild, pagan, and papal theories?—An excerpt selected by Rufus A. Curtis from the writings of Miles Grant in *Positive Theology*.

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## Has the Church Had Its Hair Cut?

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By Gerald T. Cooper

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THE above title was used as a basis for one of the most interesting sermons the Church of God at Ripley has heard for some time.

Generally, we think of Samson as being just the strong man of the Bible; but Brother Lapp, pastor of the Church of God at Ripley, Illinois, compared his life to the church of today.

Samson was consecrated to the service of God before his birth, his mother having received instructions from an angel of God to make him a Nazarite. The Nazarites were an especial group of God's children consecrated to His service alone. One of the rules of this group was that no razor or shears should touch the head of its members.

Of Samson's earlier life we have only these words: "And the child grew, and the Lord blessed him."—Judges 13:24. The next we hear of him was when, instead of picking one in the camp of Israel, he went down to Timnath and married a woman there. Here the thought was brought in that if young people would marry in their own faith much present day marital discord would be wiped out.

Samson's experiences with this woman are familiar to most of us, but permit me to relate them briefly. First, we have the story of the riddle (Judges 14:8-20) and of how Samson fulfilled his part of the bargain. After this he tried to claim his wife, but her father had given her to another. To wreak vengeance, Samson burned the corn and other crops of the Philistines. The Philistines then burned Samson's former wife and her father. Thus ended his experience with this woman.

When the Philistines went up to Judah to capture Samson, his strength again came to his rescue, and he escaped. At Lehi God's Spirit strove with him, and he slew one thousand men with the jawbone of an ass. Then, when he became thirsty, God caused water to flow from the bone to quench his thirst. The thought of the wonderful twenty-third Psalm stands forth here not only for Samson, but for us as well.

Again he escaped from the Philistines after being surrounded at Gaza, when he carried away the gates of the city.

But we find that his ultimate downfall was forthcoming. He fell in love with a woman named Delilah, and she

conspired with the Philistines to find out the source of his great strength. Three times he deceived her, but the fourth time he disclosed the secret. It was not his own but God's strength, because he was a Nazarite. While Samson slept, his wife shaved his head; and when the Philistines came to capture him, his strength was gone. They took him, punched his eyes out, and cast him into prison. There his hair grew again; and when he was brought out to be made sport of, he leaned upon the pillars of the temple and with God's help brought down the great building, killing more people at his death than he did during his lifetime.

Now let us sum up our points. Samson's strength was in his hair because of a vow to God. The strength of the church is in close communion with God in prayer and service. Samson was led away by Delilah and lost his strength through the cutting of his hair. The church is also being led away. Is it being shorn of its power by modernism?

What is modernism? Belief that the Old Testament stories are fables is modernism. Take the story of Jonah for example. Many think it was impossible for a whale to have swallowed him, but Christ said that even as Jonah was three days and nights in the whale's belly even so would the Son of man be three days and nights in the heart of the earth (Matthew 12:40). Belief that we can save ourselves is modernism. Many people believe that they can save themselves, but in Acts 4:12 Peter tells that "there is none other name under heaven given among men, whereby we must be saved," referring, of course, to Jesus Christ. Another act of modernism is bringing worldly things into the church. The church is a good thing for the world, but the world is not good for the church. By "worldly things" I refer to too many social times, too much formality in worship, and trying to serve both God and the world by participating in motion pictures, card parties, and Sunday baseball games, and similar amusements.

Perhaps your church is not guilty of modernism. I pray not, but be careful and remember that Samson was finally enticed by Delilah. Also remember, should your church be guilty, that Samson returned to God and was still strong at his death, and that you, too, can return to God and be strong in the end.

## THE JUDGMENT OF MAN IS NOTHING

By D. G. Harvey

*"But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self."—1 Corinthians 4:3.*

WHILE considering a recent article on the question of jealousy, one of the results of jealousy comes to mind. Should we judge one another? It is so easy to pass judgment and condemn others, but not ourselves.

Like all questions of this nature, we should turn to the Book of books for our answer. We find there is indeed danger to our future life in passing judgment today.

Our Lord warns in Matthew 7:1, "Judge not, that ye be not judged." Let us turn to Revelation 12:10: "For the accuser of our brethren is cast down, which accused them before our God day and night." Compare with the ninth verse.

Is there a member of the church who has a desire to be in the class of Satan? Then there is the result that we so often see today, the cause of division in the church. Many Berean classes have failed to carry on for this reason. Let us read Galatians 5:15: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

There is one sentence of our text with which all seem to agree: "I judge not mine own self." But Paul goes on to say in 1 Corinthians 11:31, "For if we would judge ourselves, we should not be judged." How true is Paul's reasoning. What natural man will condemn himself? Let us borrow a thought from Brother Arlen Marsh's splendid article, "I Am a Pharisee," of the January 10 issue: "They are to be condemned. But I—I am a Pharisee." We are all too sure of ourselves. We do no sin.

But our Master gives one rule by which we are to judge others: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that 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."—Matthew 7:3, 5.

But some will say, quoting 1 Corinthians 6:2, 3, "Do ye not know that the saints shall judge the world?"

Yes, brother, but not now. Turn to Paul again, 1 Corinthians 4:5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Let us, then, realize our judgment is nothing and not be hasty to condemn others. Surely we cannot judge by the standard of God, "for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

Then what are we to do? "To speak evil of no man, to

be no brawlers, but gentle, shewing all meekness unto all men." Why? "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared."—Titus 3:2-4.

What have we to glory in, to boast of? It is not our own works that save us, not our self-righteousness, not our goodness; but it is the mercy of God. "Not by works of righteousness which we have done," says Paul, "but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5.

Let us turn to Romans 2:1-4: "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. But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

We have, then, no *right* or *power* to judge or condemn our fellow laborers in the Lord. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."—Romans 14:4.

"So then every one of us shall give account of himself to God."—Romans 14:12. It is no marvel that the great Apostle to the Gentiles, seeing this great truth, his responsibility to God, could pen the words of our text: "But with me it is a very small thing that I should be judged of you, or of man's judgment."

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."—Romans 14:13. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:30-32. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

THOMAS A. Edison, the great inventor, has always been a very bitter enemy to the cigarette habit. He did not allow anyone to smoke in his presence, and, though many of his employees habitually used cigarettes, they kept them out of sight when Mr. Edison was around. On one occasion Mr. Edison found a package of cigarette papers outside the door of his office. He picked it up, and wrote the following sign:

"A degenerate, who is retrograding toward the lower animal life, has lost his packet. The same can be had by applying to the storekeeper."—P. B. Prior.



## IN NOTHING BE ANXIOUS

*Continued from Page Three*

lonians 5:17, "Pray without ceasing," Paul immediately adds in verse 18: "In every thing give thanks, for this is the will of God in Christ Jesus concerning you."

Thus far the Apostle has told how to make requests to God. Such requests are not to be made in anxiety and fear that perhaps He will fail us in our time of need, but in quiet trust and confidence that the needed assistance will be forthcoming. The request must be the outgrowth of the heart's sincere desire that the blessings of Jehovah be granted according to His will and wisdom. And this request may be accomplished by thanksgiving, not only for blessings already received, but also for the assurance that "no good thing will he withhold from them that walk uprightly" (Psalm 84:11).

Now, what will follow when we proceed consistently in the course indicated? Philippians 4:7 answers this question: "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

It may seem impossible to enjoy such peace while there is so much turmoil in the world. But there is a sense in which it is possible to us now and here. It is said there are depths of ocean where perfect calm prevails even while a storm is raging on the surface which may endanger the strongest ship. May we not enter deeply enough into the realm of spiritual things so the peace of God will be ours though the unbelieving world is torn by discord and strife? Certainly we may, but only by faithfulness to the Master and with His help!

According to another comparison, it must be by rising higher that we attain to that state of peaceful calm. Aviators sometimes encounter storms which threaten to wreck their craft, or at least to end their flight for the time being. But by flying at a greater altitude they are able to sail onward serenely toward the desired port while the tempest leaves ruin in its wake beneath them.

Let us not overlook the fact that the peace of God, when we have made it ours, is a safeguard: it keeps, or guards, our hearts and thoughts. When one is in a "stormy" state of mind, he cannot think clearly or reliably. If fear, wrath, greed—or any other destructive motion—be predominant in the heart, it creates a condition of confusion and unrest as distressing and distracting as a furious storm. At such times the portals of the heart and the current of thought passing through these portals are not well guarded. But "the peace of God, which passeth all understanding, shall guard your hearts and thoughts"—if it be allowed to do so.

When the heart is thus properly guarded, what kind of thoughts will be allowed to pass? Let the inspired penman answer: "Finally, brethren, . . . 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."—Philippians 4:8. Such thinking, if prevalent among men, would soon revolutionize this old world! It should at least be prevalent among those who wish to be known as disciples of Christ; and, even in this circle, a great reformation and restoration should be ushered in. And while following through on this course we can "rejoice in the Lord always," as Paul says we should.—William Albert Burcher in *The Bible Advocate*.

## "IN THE SECRET OF HIS TABERNACLE"

*Continued from Front Page*

from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." But the much-loved twenty-third Psalm expresses the idea even in bolder terms: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Even though we go down into death, we need not fear if we are followers of Jesus! Not even death can separate us from the love of God! So we might say again that if Jesus had wished us to know what would happen to the believer when He comes He would have told us definitely. Jesus, who was to be our example, suffered unto death; yet it was said of Him: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91:11, 12. The reason Elijah's life was miraculously preserved was that he might work for the Lord. The reason Jesus did not die earlier than He did was that the Lord had work for Him to do.

And it has ever been so with us: if we have come into covenant relationship with God through Christ, we cannot run away from our duty, even as Jonah could not escape his. If we escape the fiery trials of the judgments of God that are to come in the earth, it is because God will have some special work for us to do. The so-called "tribulation saint" would be of a much more perfect character than any of us who have seen less trials; and, instead of being of less degree as some think, he would be of much higher degree than the other saints. This idea is born out of Jesus' answer to the mother of James and John when she asked for a high position for her sons; could they drink the cup of suffering?

Will God take His church out of the "time of trouble" that is coming on the earth? or will He preserve it from that time as He did the cities of Judah at the time of the invasion of Alexander the Great? or will they be allowed to perfect their characters through suffering? The Scriptures do not say.

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"THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM: FOR THIS IS THE LAW AND THE PROPHETS."—MATTHEW 7:12.

### JESUS BEGINS HIS WORK

**A**FTER Jesus' baptism He was driven into the wilderness, and here He stayed for forty days and forty nights. Here He was tempted by Satan. He was with the wild beasts, and the angels ministered unto Him.

After that, John was put in prison for baptizing the people. Then Jesus came immediately preaching the Word of God. Jesus said, "Repent ye, and believe in the gospel."

As He walked by the sea, He saw two brothers putting their net into the sea. He said unto them, "Come with Me, and I will make you fishers of men." And immediately they left their net and followed Jesus. As they walked on, they saw the sons of Zebedee, who were in a ship fixing their nets. And He called them also, and they left their ship and followed.

They went to Capernaum, and on the Sabbath day Jesus preached to the people. They were astonished at the words that Jesus spoke, for He taught them as one of authority. In the church, there was a man with an unclean spirit, and he said to Jesus, "Let us alone; you have come to destroy us. I know who you are, the Son of God." Jesus said to him, "Hold thy peace, and let this spirit come out of thee." And the spirit did come out. The people were amazed, saying, "Why does this man obey Jesus? He would not obey us."

And immediately His preaching spread over all Galilee.

When Jesus and His disciples came out of the synagogue, they went into the house of Simon and Andrew with James and John. As they entered the house, they saw Simon's wife's mother sick with a fever, and they asked Jesus to talk to her. Jesus took her hand and immediately the fever was gone and she was well.

The people of the city gathered at the door where Jesus was, and even when the sun went down they brought people that were sick for Him to heal. And Jesus healed many people, and brought out unclean spirits. Jesus got up long before sunrise and went out and prayed. Simon and the others that were with Simon followed. When they found Jesus they said, "All men seek for Thee." Jesus said to the people, "We will go to the next town, and there I will preach the gospel to you." They all went to the church, and Jesus taught and cast out bad spirits.

There came a man to Jesus, saying, "Will Thou heal me of my disease?" Jesus knelt before him and healed him. Then Jesus sent him away. He said unto him, "See thou say nothing to any man. Go show thyself to a priest and offer the things which Moses commanded."

Instead, he went out and preached it to all the people, and they came to Jesus from all quarters.

—Helen Pettinger, 11, Oregon, Illinois.

### JESUS FORGIVING SIN

You should never sin against anybody; but if you do, you should ask for forgiveness. If you do, as often as you ask God to forgive you, He will always do it, if you ask that forgiveness for Christ's sake.

Jesus forgave the sick man that sinned, and He healed him of the palsy. The men that brought him to Jesus had a lot of faith in Jesus. They carried him on his bed, which was made of dried grass, with a piece of carpet thrown over it. Jesus was in the house of Simon Peter. Simon Peter was a Pharisee. The house was packed so full of people that these men had to make a hole in the roof and let the sick man down. Jesus said, "Arise, take up thy bed, and go thy way into thine house."

That shows us that Jesus can heal the sick, make the blind to see, raise the dead, and make the lame to walk. We cannot do all the things that God gave Jesus the power to do, but we can forgive those who do us a wrong.

—Leota Gruber, 9, Oregon, Illinois.

IN RESPONSE to numerous queries of the last few weeks, the National Berean Society announces that the publication date for Senior Book 3, *God's Kingdom*, cannot be set. Only about half the copy for the book is now available for the use of the printers. The national organization regrets this delay as much as the local societies desiring the book. All the books indicated in recent advertisements through this paper are in stock and will be mailed promptly upon receipt of an order, postpaid. Tracts on the regular list will be provided free, postpaid, in any quantities required.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Suffer little children to come unto me."*

## JESUS GIVES AN INVITATION

**J**ESUS, you know, was the Son of God; He was born to be a King. And yet He had time to talk to little children! We think that He would have been too busy with great affairs of the nation to do that. And that is just what the disciples thought, too.

One day as Jesus and His helpers were walking along one of the roads of old Judea, east of the Jordan, they came to a quiet and shady spot and sat down to rest awhile. Jesus was never left alone very long, and about the only time He could get to talk to His Father in prayer was in the midnight hours. And to be sure, there was soon a crowd of people around Him.

On the edge of the crowd were some timid mothers, with their babies in their arms and their little ones clinging to their skirts. They had heard such wonderful stories of Jesus—how He had healed many a sick one and even brought one little girl back to life. They thought that if only Jesus could lay His hand on the heads of their little ones, great blessings would come to them.

And as they pressed closer to Him the disciples scolded them and said, "Do not trouble the Master with your little children. He is teaching us great truths which He wants us to know."

But when the Master heard what they said, He called the mothers near and took the little ones up in His arms. For He had a greater truth yet to teach His disciples. And this is what He said:

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Then He explained to his disciples that all who want to enter His kingdom must trust Him just as a little child trusts his parents. They must have faith in every word He speaks and never doubt Him. And that is the greatest truth of all that He taught them that day.

How we wish we could have been among those whom Jesus called to Him in old Judea. But we need not feel sorry that we were not, because He sends us the same invitation today.

When we receive an invitation from one of our friends we gladly accept it, and at once we try to think of some nice gift to take with us, because of the love in our hearts for each other. And it is the same way with Jesus. He is

our best Friend, and He loves us more than anyone else.

Because He has done so much for us, we want to do as much as we can for Him, and there are oh! so many little things we can do. For doing kind things for others is the way we do things for Him. And besides all the little deeds of love, we must not forget to give some of our pennies to help His work.

There is a dear little girl in our Oregon Sunday school, not quite three years old. Her name is Patricia Andrew. When some one asked her the other day what she did with her pennies she said, "I give them to the Lord."

Little Patsy, as we call her, is beginning early in life, and if she keeps on in the way she has started, she will be just like the nice, straight, beautiful tree you are going to draw in your Bible scrapbook.

Our new member this week is Florence Steffa, Oregon, Illinois.

### FOR YOUR SCRAPBOOK:

After copying the golden text and the title of the lesson, draw a picture of a bed and a child kneeling beside it, or cut out a figure of a child kneeling and paste it beside the bed. Underneath, copy the first part of the first verse of Ecclesiastes 12. Then draw two trees, one crooked and twisted, the other straight and beautiful. You know our lives are like trees. If we learn the right way to live and give our hearts and lives to Jesus while we are young, we will be like the straight tree; we will be good and kind and upright, growing all of the time in favor with God and man. But if we wait until bad habits get a hold on us and sin mars our features, we will be like the crooked tree. Under your trees write the words of Luke 2:52. Next copy the words of this poem or clip it out and paste it in your book:

"I think when I read that sweet story of old,  
Of when Jesus was here among men,  
How He called little children as lambs to His fold,  
I should like to have been with them then.

"I wish that His hands had been placed on my head,  
That His arms had been thrown around me,  
And that I might have seen His kind look when He said,  
'Let the little ones come unto Me.'"

# With Our Sunday Schools

LESSON 5. — April 30, 1933

## JESUS SETS NEW STANDARDS OF LIVING

Mark 10:1-31

Devotional Reading: Philippians 2:1-11

### GOLDEN TEXT

As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Sets New Standards of Living.

**Aim:** To show that Jesus requires us to be willing to sacrifice anything for Him.

**I. Jesus' Thought for Children.** (Vv. 13-16.) It was a widespread practice among Jewish mothers to take their babies to the temple or synagogue to have them blessed by notable people. Luke calls those who were brought to Jesus for blessing, "infants." It is a sacred thought to meditate upon the fact that our busy Lord, with tremendous tasks awaiting Him, took time to take little children in His arms and call down upon them the benediction of God! He saw in these babes the innocence, faith, and dependence which God delights to see in His children of riper years, and used them as a text for a wonderful sermon on the conditions of salvation.

**II. Jesus Grieves a Rich Man.** (Vv. 17-22.) The contrast between the teaching of Jesus and that of the Jews at that time is nowhere more clearly set forth than in this lesson. Here was one who from his youth had observed the requirements of the law, yet he realized that there was still something which he lacked to bring him into complete harmony with God. He did not know what it was, so he appealed in humility to Jesus. Seeing in his heart the sin of greed, the Lord prescribed for his spiritual healing the giving up of the riches which were the cause of his separation from God. The young man was grieved. Whatever it may be that prevents our giving God first place in our lives must be removed if we would obtain eternal life and a place in His kingdom.

**III. Jesus Teaches His Disciples.** (Vv. 23-27.) The disciples did not realize how complete must be their consecration to the Master until it was made so clear to them on this occasion, and they were astonished. "Who then can be saved?" they cried. The answer in substance was this: Salvation in the final analysis depends upon the transforming power of Almighty God exerted through the gospel.

#### PRACTICAL APPLICATIONS

**1. God wants the children.** Children are a blessing; train them for the kingdom; early training necessary. God loves the children. They are His future workers. They are a blessing from God to man. We are entrusted with these live blessings. In a large measure, we are stewards of their destinies. The majority of these "living blessings" are taught by their parents in an exemplary way to curse the Father and Source of the blessing. We turn them away from God, instead of

leading them toward the Father. They are kingdom material, created for the kingdom and the glory of God and the blessing of mankind. When we fail in training them in the way of righteousness, we are robbing them of the chief glory and end of life.

Training children for the work of God and the kingdom of God should begin at birth. Under the Mosaic law it began when the child was eight days old. Luke 2:21. Early habits produce the character and life of the individual in nearly every case. Begin early in developing the habit of going to the house of God. Psa. 122:1. Teach them regularity, so they will not fail to assemble. Heb. 10:25. Train them to respect the house of God. Hab. 2:20. "Train up a child in the way he should go."—Prov. 22:6.

**2. Prepare for eternal life.** Observe God's teachings. Refuse to allow anything to hinder. He that prepares for eternal life must observe the teachings that point out and lead to such a life. "Ye shall know the truth."—John 8:32. "Study to shew thyself approved unto God."—2 Tim. 2:15. Acceptance of some and omission of other of the teachings will not suffice. One of the characters of our lesson did this very thing. We must not allow anything to hinder us or interfere without complete acceptance and observance of all of God's teachings that are applicable to our time and people.—C. E. R.

#### THE GOLDEN TEXT

"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

Christ in talking with His disciples gave them this rule. Christ taught only good things; so if this rule was good for His disciples when He was here, it is just as good for His followers today. Each one who lives up to this rule is certainly manifesting the spirit of that other rule, "Love thy neighbour (fellow citizen) as thyself."

If every citizen of our country, yea, even if every Christian in our land lived up to this rule, it would make this world a much better place in which to live. Christ's teachings were always for the best. It had been "an eye for an eye, and a tooth for a tooth," but to treat others as we want them to treat us is an entirely different way of looking at things. Let us each one try to live up to this rule, thereby walking more nearly in the Master's footsteps.—L. A. B.

#### YOUNG PEOPLE AND ADULT

All for Christ

Jesus once said, "If any man come to me, and hate not (care less for) his father, and mother, and wife, and children, and brethren,

and sisters, yea, and his own life also, he cannot be my disciple."—Luke 14:26. Jesus was not teaching hatred, but He was teaching that one could not have more regard for his relatives or his own life than for Jesus.

Man is blessed to the extent of his surrender to the will of God. In justice to man himself, God can bless him only as he turns to righteousness. Man, blinded by sin, does not realize this. God, who knows the only road to eternal happiness and joy, has given directions and instructions which if allowed will lead to man's greatest blessing and benefit. Man must learn to surrender to the Father in heaven. The divine Road-guide tells the road to follow. It states: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbour as thyself."

God demands first place, but He has promised to pay well for this demand. "Every one that hath forsaken houses, or lands, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19:29.

Complete surrender to the Master took Peter from a fishing net to a throne (still in promise). We can receive a throne, too, if we are willing to surrender. See Rev. 5:9, 10.—H. A. S.

#### PRIMARY CLASS

**Topic:** Jesus Loves Little Children.

After studying all these lessons about the things Jesus did, don't you just wish Jesus were here right now? Wouldn't we like to hear and see Him do some of these things we have studied? I'm sure you will wish it much more after I tell you this story about Jesus.

Jesus had come to Judaea. Many, many people came to see and hear Jesus. Among this group of people were several mothers. Each one had her children with her. And what do you think they wanted? They wanted Jesus to see and touch their very own children. They just knew something wonderful would happen if Jesus did this.

But Jesus' disciples said to them, "Go away. Jesus has no time to be bothered with you." How disappointed they must have been.

Now Jesus happened to hear what His disciples had said and done, and He didn't like it at all. He said, "Let the little children come here to me." And then, best of all, Jesus took them up in His arms and loved them. Now don't you wish you had been one of those little children? But Jesus loves us, too, and while He is not here to put His arms around us, He watches over us and cares for us every day.—V. C. T.

# AMONG THE CHURCHES

## EASTER SERVICES AT OREGON

The services of Resurrection Sunday were beautiful and interesting from beginning to end. During the Sunday school hour, Sr. Alice Carpenter's class gave a playlet depicting activities immediately following the Savior's resurrection. The scene for the play was drawn by Sr. Carpenter and pictured the three rugged crosses outlined against a beautiful sky. Our risen Lord seemed more a reality to us as we followed His disciples on that first Easter morning. By request of Bro. Marsh, Bro. Austin, our former pastor, conducted the communion service, and drew us closer to our Master, who said, "Do this in remembrance of me." During the evening hour Bro. Marsh gave a meditation, "With Christ by Galilee," impersonating the Apostle Peter as he conversed with others of his Lord's service among men. During Bro. Marsh's talk, a beautiful picture was thrown upon the wall, showing our risen Lord as He sat by the shores of the lake which was so often the scene of His labor. The music by the choir was especially appropriate both morning and evening, and was greatly appreciated.—M. G.

## GRAND RAPIDS, MICHIGAN

As this is written, final plans are being made for Easter services. The day is to be started with a sunrise service at seven o'clock. Baptism is to be administered at the morning worship hour, eleven o'clock.

April 9 established another record in our Sunday school with an attendance of 323.

The men had their monthly meeting of the "Knights of Abraham" on Saturday night, April 8, with 26 men present; and the most encouraging feature was that there were more men at Sunday school the next morning than were at the meeting the night before.

In spite of cramped quarters, the church still continues to grow steadily; and we have faith to believe that when the walls can contain us no longer God will provide some means for a larger building.

The choir is taking on new life at this time with Mr. Barr directing, and a noticeable pick-up in the Berean society is also evident on Thursday nights. Devotional meetings are held every Tuesday.

F. E. Siple, Pastor.

## BRUSH CREEK ANNUAL MEETING

The annual meeting of the Brush Creek (Ohio) Church of God will be held this year one week earlier than usual. The dates for the meeting this year are May 28 to June 4. This change has been made to permit the writer to assist with the Minnesota State Conference a few days later.

Bro. F. E. Siple, pastor of the Church of God at Grand Rapids, Mich., will assist us at the Brush Creek meeting. Bro. Siple is also one of the former pastors of Brush Creek, and the congregation will be glad to meet with him again and to hear him teach and preach.

Any from a distance who may be able to attend are cordially invited. Everything for your enjoyment of the meetings will be done. Get the dates fixed in your mind, May 28 to June 4, and then plan to attend. Idle time is wasted time; but if you will worship with us, your time will not be wasted. Our most precious hours are hours with God and the inspired Book.

Sydney E. Magaw, Pastor.

## HOW ABOUT PROGRAMS?

Have you had a fine program during the year? What books did you use in preparing it? Where did you find the exercises? Who will cite some books and pages to help some one else? You will, won't you? Thanks.

Wouldn't you like such an exchange of ideas in the Exhibit Room of the General Conference this summer?

Exhibit Committee.

## A SUGGESTION TO OTHERS

The ladies of the Dorcas circle of the Rockford, Ill., congregation have anticipated the need of sheets and aprons at the dormitory during the coming Illinois Bible School and General Conference. We are thankful for their thoughtfulness. Among other things which can be used to advantage at that time are potatoes, and canned goods such as meats, vegetables, and fruits. Paul C. Johnson.

## OREGON

We extend our sincere sympathy to Srs. Lena Hataway, Lulu Treamine, and Lela Taylor, who recently lost their grandmother and an aunt through death. The double funeral was held in Corvallis.

Bro. P. G. Hathaway and wife are rejoicing over the arrival of a daughter. She has been named Beverly.

Sr. Lela Taylor and Bro. Maurice Kerr have resumed their studies at Oregon State after the spring vacation.

Bro. E. C. Hathaway has been a patient at a Vancouver, Wash., hospital, as a result of a serious attack of influenza. We regret to report that Bro. Morton McIrvin is not enjoying the best of health. Bro. and Mrs. McIrvin are living in Portland so that he may have the care of a specialist.

Bro. and Sr. J. C. Wilson of Lebanon arrived Monday to visit Bro. Wilson's sister, Sr. W. I. Barber and family.

Sr. Wilson left Monday evening on a visit to her family in Lynwood, Calif. While several members of the family lived in the center of the earthquake area, none were injured. Sr. Wilson goes to care for her aged mother, Sr. Alice Chapman, and a sister-in-law who suffered a paralytic stroke during the first 'quake.

Dora Jean, small daughter of Bro. and Sr. Delbert Hathaway, has fully recovered from a long and severe seige of poison oak.

Bro. D. H. Hathaway and wife, accompanied by Bro. H. B. Hathaway, spent the week end at Felida, Wash., with Elmer Hathaway.

Bro. A. N. Harlan is able to be outside and is enjoying the beautiful spring weather. He was visiting the brethren about town last week.

Gladys Barber.

## EASTER OFFERINGS AND CONTRIBUTIONS

To date	\$30.00
Mr. and Mrs. W. D. Tilton	2.00
Blair, Nebraska, Sunday School	1.30
Anna E. Sleight	2.00
Norman John MacLeod	10.00
M. W. Perrine	.50
Mrs. Eva H. M. Fletcher	10.00
Niagara Falls, N. Y., Sunday School	5.00
<b>Total</b>	<b>\$60.80</b>

## NORTHWESTERN CONFERENCE

The quarterly meeting of the Northwestern Conference was held March 2 to 5 at Felida, Wash. Bro. A. W. Darby conducted the meetings, devoting most of the time to study of present-day prophecy. The meetings were reported as being very interesting and were held in the Methodist church. The attendance was good, many of the residents of Felida attending. Another of the basket dinners for which the Felida sisters are famous, was given in the basement on Sunday.

Visitors from a distance were Sr. Knapp, Camas; Sr. Luella Caples, Bro. and Sr. Dan Pentzman and family, Vancouver, Wash.; Bro. A. W. Darby, Gresham; Bro. and Sr. Morton McIrvin, Portland; Srs. Minnie Kerr, Flora Hogue, Bro. H. B. Hathaway, and Bro. and Sr. D. H. Hathaway and family, all of Corvallis, Oregon.

The next meeting will be the annual Northwestern Conference to be held in June (exact date later) at Felida, Wash. We extend a most cordial invitation to those planning a western trip to attend these meetings and to visit among the brethren.

Of the Northwestern brethren we ask cooperation and hearty support of plans for a successful meeting. Any information will gladly be given by the secretary upon request.

Gladys Barber, Conference Secretary, 1553 Adams St., Corvallis, Oregon.

## SOUTHERN CALIFORNIA

Bro. Geo. P. Lichty went to Los Angeles Sunday, April 9, to speak there; his theme was "The Resurrection of Lazarus," a very timely one for the Easter season. Bro. Lichty has a very forceful way of delivering his perorations. The occasion for his speaking was the illness of Bro. MacLeod, who was taken with an attack of appendicitis on Tuesday evening while on his way to teach the class at Santa Ana. Though too weak to deliver the usual discourse, Bro. MacLeod was present and opened the meeting.

Following the church services, Bro. Lichty went with the MacLeods to the Railsback home for dinner and then visited various of the brethren in Pasadena. Bro. Howard seemed better than the last time we had seen him; may he continue to improve. Sr. Hillis and Sr. Kimball expressed their interest in the conference meeting of last week even though they were unable to attend, and hoped to be able to attend the next one in Long Beach in July. While visiting Bro. and Sr. S. G. Elton, Bros. MacLeod, Elton, and Lichty, who form the executive board of the California Ministerial Association, appointed the standing committees of the Association for the coming year. An invitation was extended and accepted for Bro. Lichty to speak in Pasadena on Sunday morning, April 23.

Completion of repairs on the church on Forty-Second Street will enable the Los Angeles congregation to return there for its Easter services. Special Sunday school services for that day will be under direction of a committee appointed some time ago.

## RECEIPTS FOR EASTER ISSUES

E. A. Drake; Harvey Krogh, Jr.; Mr. and Mrs. M. Feters; Fred C. Smith; Alletta J. Renner; Mrs. Anna Cochran; Clarence Lapp; Mrs. B. F. Cook; Jessie M. B. Kauffman; Elizabeth Ordnung.

**ARKANSAS CITY, KANSAS**

It has been some time since we have sent any news of our church activities here. We are still conducting our Sunday school each Sunday morning at ten with good interest and attendance. Sunday, April 2, we had 25 adults in the Bible class, 7 in the junior class, and 9 in the primary class.

Sr. Harriet Reed, our oldest church member here, was in class again last Sunday for the first time in almost three months. She has had a serious sickness which kept her in bed most of the time for four weeks, flu and sinus trouble. She is happy to again be able to meet with those of like precious faith in the study of God's Word.

The widespread depression had stopped the work on our church, but it has again been resumed and our church people here are very anxious to get the church building up and enclosed. We are not expecting to finish it now, but we want to use up all our material on the ground, which consists of all the brick for the building and about all the dimension, by April 8. The excavation for the basement will be finished. Our church will be 30 x 50 feet, with a basement under the whole church to be used for class rooms and dining room at conference.

It has been a hard struggle to get this far, yet we feel that God has blessed our efforts in His name. There is only a small congregation here, and only a few that have a salary, and they have been cut. So we feel at the present time we shall try to finish the work as far as we can go, God willing. This church is not alone for the Arkansas City people, but for all our church people in the states of Kansas and Oklahoma, or wherever you may be if you are passing through Arkansas City. It is the object to have a place for our conference where we can meet together in our own church building.

It has been very unsatisfactory to have our conference meetings at the park, as I am sure our ministers would testify. The noise from the playground and bathing pool is annoying to both speaker and congregation and detracts from the interest in the sermons. Then the union service on Sunday evening calls for a move to some other place. I am sure all who come here would be glad if we had a church building so we would not be moved around from place to place.

And, dear ones, this is just why we here have been making as many sacrifices to have a place for you to come when you visit Arkansas City. A church home it will be for every child of God who can meet with us; and I wonder even now, amid these trying times, if any of you who love the truth could not make a little sacrifice to help get this beacon-light shining, God's light in Arkansas City. I am sure if you can only have a small part in it you will feel as if you had done something worth while for the Lord. And you will be blessed, abundantly blessed, for the little sacrifice. One dear old sister gave forty cents, but she gave it freely. It was all that she had. God loves a cheerful giver. When we give to the Lord, we never lose anything. Like the widow's meal, there will always be some and to spare. Also, if we give to God's work, be it ever so small an amount, like bread cast upon the water it will return to us even after many days. It is when we forget God and fail Him that He fails us. If anyone feels as if he wanted to donate something toward our work here, please write A. J. Chaplin, church treasurer, 702 North B St., Arkansas City, Kansas.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

**MRS. CHARLES T. STORY**

Emma Jane Harris was born at Limberton, Vermont, Sept. 20, 1854, and departed this life March 23, 1933. At the age of twenty-six she moved with her mother to Eldora, Iowa. She was united in marriage to Chas. T. Story at Gifford, Iowa, Sept. 1, 1880. In the year 1885 the family came to Furnas County and located on a farm south of Holbrook, Neb., where they lived until 1912, then moving to Holbrook where they have since resided. While still a young woman she united with the Church of God and remained a faithful member to the end.

The deceased was a woman of noble traits, a kind and gentle mother and a dutiful wife. She made friends with everyone with whom she came in contact. She will be sadly missed by those near and dear and by a host of friends. She leaves to mourn her death her husband, Chas. T. Story; two sons, Clyde of Bartley, and Guy of Holbrook; two daughters, Mrs. Cora Clay of Eldora, Iowa, and Mrs. Ada Cooper of Arapahoe, Neb.; also fourteen grandchildren and four great-grandchildren. Two daughters preceded her in death, Mrs. Maude Cooper, and Grace, who died in infancy.

Funeral services were conducted from the Church of God on Saturday, March 25, by the writer. The church was filled to capacity with sorrowing relatives and friends. She was then laid to rest in the Holbrook cemetery to await the call of the Master to come with a shout and the voice of the archangel and the trump of God to raise the dead ones and change the living ones into His likeness.

Grover Gordon, Pastor.

**MADGE LUCILLE SILBERG**

Madge Lucille, daughter of Willis A. and Mary B. Roose, was born on a farm near Nappanee, Ind., Feb. 9, 1897, and fell asleep April 1, 1933. After a twelve-hour illness she submitted to a major operation from which she never recovered. Everything that loving hands could do was of no avail, so we humbly submit to His will.

She lived her entire life in this vicinity, and after finishing the grade school graduated from the Nappanee High School in 1914. During the Bible School at North Salem, Ind., in 1918 she accepted Jesus as her Savior and was baptized by Bro. S. J. Lindsay. On Jan. 15,

1923, she was united in marriage to Donald W. Silberg, who, with her parents; one brother, Lowell; and her twin sisters, Doris Naylor and Dorothy Uline, all of Nappanee, still survives. One sister, Audrey Ione, preceded her in death on Aug. 21, 1903, at the tender age of 1 year, 10 months, and 5 days.

Funeral services were held on Tuesday from the home of her parents in Nappanee, where Elder W. H. Brown of the Church of God at Plymouth, Ind., spoke words of comfort. She was tenderly laid beside her little sister in the Bremen cemetery to await the call of the Master.

She was always of a sunny disposition and made many friends, as was evidenced by the many beautiful flowers and messages of sympathy received by the family.

Mr. and Mrs. Willis A. Roose.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mrs. Ida Orem; N. Goodreau; Mr. and Mrs. Chas. M. Updike; Mr. and Mrs. Paul C. Johnson; Mrs. Lucille Ayres; Mrs. Seraphine R. Cleek; Mr. and Mrs. M. Fetters; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mrs. I. W. Gould; Mrs. Jessie M. Shea; Mrs. Eva L. Page; Etta L. Elton.

**HELPING FUND**

S. T. Shirley \$1.00

**HERALD RECEIPTS**

Helen Porter; Mrs. Carrie Ogdin; Mrs. A. R. Guge (for another); Clyde M. Long; H. W. Patterson (for another); Mrs. A. J. Chaplin (for another); Earl Taber (for another); Alex. D. Donaldson; Annie Hutchinson; Mrs. Earl Thayer; W. E. Wharton; Mrs. L. C. Anthon; Mrs. Elmer Winfrey; Mrs. G. E. Stauffer; A. J. Grubbs; A. J. Eychauer.

**OUR APPEAL**

To date	\$430.65
"A Sister"	25.00
Lottie E. Young	50.00
"A Friend"	25.00
Mrs. Jessie M. Shea	3.00
Mrs. Jennie Baker	2.00
Mrs. E. L. Griffin	5.00
Anna Cochran	5.00
<b>Total</b>	<b>\$545.65</b>

**BETWEEN YOU AND ME—**

Bro. and Sr. F. L. Austin, accompanied by Sr. M. A. Woodward, were in Oregon for Easter Sunday. Sr. Woodward did not return to Chicago with them but will remain at Golden Rule Home for a time.

The brethren in Southern California are diligently endeavoring to spread the truths we hold so dear among their friends and neighbors. May God's blessing rest upon them in their effort.

Our next issue will contain an interesting and instructive article by Norman John MacLeod on "Japan: The New Scourge of God."

The editor expects to be absent from his pulpit in Oregon next Sunday for the first time in more than a year and a half. He will spend a day or more doing special research work in the Chicago library. Bro. Paul C. Johnson will fill the Oregon pulpit in the morning, and Bro. Arlen Marsh in the evening.

Bro. and Sr. T. J. Ellis of Waterloo, Iowa, accompanied by their son Eldridge and daughter Margaret, together with a friend, attended Easter services at Oregon, driving home in the evening.

An elder brother of Washington sends us fifty cents, stating, "I received a gift from the Lord of five dollars and I send you the tithe—small, but maybe it will do somebody a little good, as God's blessing goes with it." What a Christ-like spirit! If we all might manifest the same generosity God's work would prosper everywhere.

Many are writing us concerning various state conferences. They wish to know the time when such gatherings are to be held well in advance of the date set, and some from a distance are asking what speakers and teachers will be present. It would be well for the various boards to get this information to us as early as possible so that those contemplating attending these meetings can make their plans more definitely.

# "GO FORWARD"

By Lottie E. Young

**E**VEN though many grown up people ignore the divine hand as seen all through God's Book, often calling the Bible "just a book of history, more or less bloody, with some fairy tales thrown in," there few real children but who delight to hear about the heroes of the Old Testament and what they accomplished. I was taken to "meeting" when such a small child my feet were a long way from the floor, and was expected to sit still while elderly men for hours at a time discussed subjects far too deep for my little brain to comprehend. How different things are now for little folks when kind Sunday school teachers adapt themselves to the pupils, and everything is done to interest them in the lesson. I always loved to read; and as "fidgeting" was not permitted in the church gathering, I early sought refuge in the books of Genesis and Exodus with the doings of the patriarchs, which led me into another world than the one in which I was living. Some of this was pretty solid "meat" for a child, but I gained a knowledge of life as it then existed which has been a help to me in later years when, as a teacher, I have had to answer questions.

Every man and woman in the Bible had as distinct an individuality as those with whom we now come in contact; each had virtues and vices, and the recounting of the latter shows what a true book the Bible is in telling about them, as story book heroes are always nearly perfect. If Joseph had not had the severe trials which came to him, he might have been that type; and no evil is recorded of Daniel; but as the Captain of our Salvation was made perfect through suffering, so these Old Testament men shine brightly because of the hard places through which they triumphantly passed.

The man, though, who has been the idol of the Jewish people and one of the ten greatest names in the world's history is Moses, born of slave parentage, then the adopted son of an Egyptian princess, having to flee for wrongdoing in that country, but returning to carry out God's plans for the Israelites in their misery and to be their leader through all their long years of wandering in the wilderness. A magnificent personality, and perhaps at no place finer than when at the very edge of the Red Sea with millions of fugitive slaves to be looked after and no visible way of doing it. Can you wonder at the murmuring of the Israelites when the wide waters of the sea stretched before them, the mountains hemmed them in, and hundreds of thousands of Pharaoh's horsemen and footmen pursued? It was very natural that they reproached Moses and asked, "Wherefore hast thou dealt thus with us, to bring us forth out of Egypt? . . . it had been better for us to serve the Egyptians, than that we should die in the wilderness."

How does Moses answer this tirade? Hear him: "Fear ye not, stand still, and see the salvation of Jehovah, which

he will work for you to day," doubtless lifting up his voice to God in earnest entreaty for wisdom and guidance. In Exodus 14:15 we hear God's voice saying, "Wherefore criest thou unto me? speak unto the children of Israel that they *go forward*"; while the next verse shows the way, so that six or eight miles of surging water becomes dry land and the Israelites pass over in safety, while a glad song is made to the only One who could have accomplished this miracle. Suppose they had stood trembling on the brink of the sea; what would have happened when Pharaoh's soldiers came up?

There is another "Go Forward" from God when Joshua is commanded to take the Israelites over the Jordan River, the only proviso being, "Be strong and of good courage; be not affrighted, neither be thou dismayed." Their further history shows marvelous deeds of valor were performed when God was their Leader and they obeyed His commands.

Jesus Christ gives a similar order, as among His last recorded words are these: "Go ye therefore and make disciples of all the nations; and lo, I am with you always, even unto the end of the world." How could those poor, untrained men go forward without money, powerful friends, or anything else which the world thinks necessary for success, and convince others that their Master was the Son of the only God and would be the future King when all other monarchies had crumbled into dust? History tells us what was accomplished so that in thirty years from the death of their Leader, just by word of mouth, the "Jesus doctrine" had been preached in all the then-known world. How was it done? Through faith in the One whose promises never fail and who had promised to guide them. The Israelites in the day of Moses walked by sight, but the disciples of Jesus walked by faith.

Are not only the Church of God, but all other professing Christians, at the Red Sea today? Where is the old-time fervor manifested which made men cry out, "What must I do to be saved?" and brought hundreds to the cross? All denominations report indifference, lowering membership, lessening finances, "lovers of pleasures more than lovers of God," in their ranks; doubt and uncertainty before them, enemies both within and without. Shall the church of Jesus Christ stand still in this emergency, or will each faithful member pledge earnest prayer to the One who gives wisdom and do his best to stand behind it? "Man's extremity is God's opportunity," and it may be we are in this position to show what "good soldiers" of Jesus Christ can accomplish. Nothing can stand still and live. Fear is in the hearts of many; but may we live the word *faith*, sounding the slogan, "If God be for us, who can be against us!"

# THE RESTITUTION HERALD

VOLUME 22

OREGON. ILLINOIS, APRIL 25, 1933

NUMBER 30

## Where Cross the Ways

Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear Thy voice, O Son of Man!

In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of Thy tears.

O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
O tread the city's streets again.

Till sons of men shall learn Thy love,  
And follow where Thy feet have trod:  
Till glorious from the heaven above  
Shall come the city of our God.

—*F. Mason North.*





# EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight."—Isaiah 42:16.*

## Invocation

LORD, for tomorrow and its needs  
 I do not pray;  
 Keep me, my God, from stain of sin,  
 Just for today.  
 Help me to labor earnestly  
 And duly pray;  
 Let me be kind in word and deed,  
 Father, today.

—Canon E. R. Wilberforce

## War of the Races

THAT a menace of unparalleled magnitude to western civilization and to the dominance of the white race everywhere is rapidly approaching becomes ever more apparent. Attention was drawn to this matter in these columns on February 7 of the present year under the editorial caption, "When East Meets West." The situation has by no means improved since that time, but on the reverse has grown decidedly more threatening.

A writer in the *Saturday Evening Post* quotes Lord Lytton, who, it will be remembered, headed the League of Nations Commission appointed to investigate conditions in Manchuria, as asserting that the threat of Japanese aggression which was first observed in 1931 has now grown to alarming proportions, exceeding in its portentousness the dangers arising from all other international problems.

To further substantiate the conclusion of this experienced English observer, we quote the following from the report of a traveler who has recently returned from the Far East. "The political domination of the white race in the Far East is doomed. The mastery of the white man in Asia is breaking. Its end, a considerable way off yet, but short as time counts in the Orient, is in sight. With it, by progressive stages, the very supremacy of the Western races in the world may be drawn into question unless these races succeed in finding a common basis of solidarity for their mutual interests and Western culture. It is difficult to escape this conviction after traveling, as I have recently, from Morocco to Egypt, Palestine, Syria, Turkey, from Moscow to Manchuria and Harbin, Mukden, Peking to Shanghai, studying conditions, talking with representatives of every

race and color, hearing what they have to say, what they think today of the white man, and what their aspirations are."

Now that Japan has withdrawn from the League there remains no power to restrain the ambitious designs of the little eastern giant, except the ineffective moral sentiment of the world and the diplomatic objections of the other nations. That the Powers having extensive commercial and territorial interests in the eastern hemisphere are exceedingly suspicious of Japan's policy is shown in many ways. For instance, the papers report under date of April 16 that Great Britain has increased the effectiveness of the hitherto inadequate Australian navy by adding to its line of vessels four modern cruisers and one flotilla leader. According to the *Chicago Tribune*, "Australia may receive the five vessels as a virtual gift from England, although technically they will be a loan."

The movement to increase the strength of the Commonwealth on the sea is in line with "Australia's policy under Britain's direction to concentrate more adequately on fortification of northern Australia. Within the last few months Australia's department of defense has been strengthening fortifications at Darwin and elsewhere along the northern coastline," the *Tribune* asserts.

The reason given for this activity is said to be the fear that has been aroused in the minds of British and Australian statesmen by many suspicious reports that have reached them of mysterious Japanese airplanes and submarines being frequently seen in the vicinity of the more outlying districts of Australia. Last February an Australian customs vessel captured the Japanese "exploration" ship *Daikoku Maru*, near Thursday Island, which, the authorities contend, partially confirmed the reports of secret surveillance of Australia on the part of Japan.

There can be no question but that the international situation is growing worse instead of better. At the same time we do not anticipate an immediate outbreak of another world war. The Jews, although pressed severely, have not yet reached the point where they have been forced back to the homeland in sufficient numbers to incite the envy of the northern Power. These stirring events we are witnessing today are but "the beginning of sorrows." When the time is ripe, the tempest of the tribulation will sweep forward with resistless fury and none will be able to stay its progress.

# Japan: The New Scourge of God

By Norman John MacLeod

THE original home of the human race around the Caspian Sea is one that is full of vital interest. There men travel for miles over difficult mountains in order to feed their flocks on the grass that grows now on one side and then on the other side of the mountains. But such movements are disturbed occasionally. When the variability of the seasons makes the grass fail at times in these pasture lands, the herdsmen turn west where the grass grows better to feed flocks and families; toward lands occupied by more highly civilized races: our more immediate ancestors. These movements have made up the history of man's life on this globe.

When history dawned in Egypt, people were there that had migrated from the region of the Caspian Sea; the same in Mesopotamia and in Palestine; and from the Plateau of Iran the Persians swept into the lands of Babylonia. Then later into Europe came that same invasion of the older regions by people from the grasslands of western Russia; always from the same region around the Caspian Sea, the home of the human race. Then the movements ceased for a time under the great organizing power of Rome, until the dawn of the Middle Ages.

With the Middle Ages began a new series of invasions from Western Asia headed by some of the greatest warriors of all times: the Huns, who drove the Germans into the Roman Empire and caused its disruption. These were followed quickly by a horde of Asiatic invaders: the Saracens of Nearer Asia; then the Turks; and finally, in one last great enveloping wave, the Tartar-Mongols. The French called these invaders, "The Scourge of God." They thought of the disasters to their people as the just wrath of God descending upon them. What a thought! Attila the Hun; Suleiman the Magnificent of Turkey; and Timur the Lame of Mongolia, these came to punish the decadent Roman civilization for its sins. The Scourge of God!

For centuries the Far East lay quiescent after those great invasions. Those nations became hermits, shutting themselves off from the world. Only one of that group of nations, and it only a hybrid Oriental, Russia, kept some of its western animation. It was pressing in all directions from the hot plains of India to the frozen north; from the shores of the Baltic and Black Seas which overlook Europe and the Near East to the far off shores of the Pacific Coast of Asia it stretched out its bulky empire. So down to modern times, and the revolt of Asia.

Let us see in the Word of God if we can find that that

*"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." — Revelation 16:13 and 14.*

tells of the stirring events of the latter days. Without proving our points in detail let us turn to the text in Revelation. The beast here referred to, let us say, is the papacy, the Roman Church which carries on the Roman spirit. The false prophet, it is agreed, is Mohammedanism, whether in its Saracenic or

Turkish forms. The dragon, otherwise known as the serpent, is paganism or atheism, centered formerly at Rome, but now in the Far East. From the mouths of these institutions, John, in vision, saw an unclean thing emerge. And together they went forth to bring the nations together to the "great day of God."

If we return to the Middle Ages, it is seen that the papacy and the Turks dominated the politics of the day. Whenever the Holy Roman emperor wished to fight his enemies, he called to the pope for aid. The enemies of the emperor, chiefly France, allied themselves with the unspeakable Turk. From time to time these alliances shifted until in modern times these three institutions, the medieval papacy, and the medieval Turkish Empire lost their influence in European politics. In 1872 after the close of the Franco-Prussian-Italian dispute the three institutions (papacy, Holy Roman Empire, and Turkish Empire) in the medieval form disappeared completely. Since that time none of them has had much part in bringing on wars. The pope may issue bulls, but in vain; Western Europe pays little attention. The Sultan tried vainly to arouse the Mohammedans during the World War to fight his enemies as a religious group. But now another influence brings the nations to war, and arranges them into opposing alliances for that last great struggle in the land of Palestine.

In the Land of the Rising Sun, nationalism at last is bringing those people to a self-consciousness previously unknown. China, India, Korea, and Japan feel the impulse to come forth into nationality. With many lands the process is long and wearisome, but in Japan it is swift. Beginning with her opening to commerce she underwent changes the like of which has seldom been seen, until in 1894 she proved herself to be the most important nation in Asia. She began a program of expansion, first at the expense of China, then in 1904 of Russia; and in 1914 was able to add to her conquests until her island empire is flung from the Arctic Circle on the north, where she holds islands that come near our own Alaska, to the equator, where she owns the Marshall Islands that have been in dispute since Japan withdrew from the League of Nations. She holds

the whole Pacific coast line of Asia in a continual blockade. China is in her hold; and Russia must make each move with care, for her entire coast line is subject to the Japanese.

Consider for a moment the significance of these movements. Lest I be accused of being a "jingo" trying to scare up a war, notice in detail some of the things that make Japan the "New Scourge of God" that is about to overrun the civilizations of Asia and Europe. I feel that the United States has no direct part in the movements except in so far as she is interested in the preservation of the civilization that she has inherited from Europe. Japan's career will be toward the west, not the east; for the United States watches every move. A conflict will come soon, for there are many things that compel us to war with Japan. If the United States and Japan were alone concerned in Asia the question would be fairly simple, but there are Russia, France, England, and Italy. But the great atheistic powers of Japan, China, Russia, and India dominate the whole sphere of international politics and will continue to do so.

At the close of the War of 1914 Japan found herself in possession of numerous islands acquired during the Chinese War of 1894 and the Russian War of 1904; she had obtained Corea and a permanent lease on the Liaotung Peninsula (on which Port Arthur is located); and at Versailles she won the Shantung Peninsula. The map will reveal how that would put China completely at the mercy of Japan, for in the region around these three peninsulas lies the very heart and center of Chinese life. The Washington Conference of 1921 forced Japan to return the Shantung Peninsula to China, but that same conference allowed her other concessions which were far more encouraging to her appetite for conquest. In a secret conference Japan was allowed a free hand for colonization in Manchuria.

Then came Japan's defiance of the rest of the world in her dealings with Manchuria and Jehol. Anyone who studies the history of that affair will see surely that Russia must have been pacified in some way in order to allow the Japanese to go through with a program of the entire subjection of Manchuria without any Russian interference. Politics makes strange bedfellows, and there is no people on the face of the earth that can outdo the wily Oriental in his handling of the tangled meshes of foreign diplomacy.

Japan has made war her great all-absorbing function for hundreds of years: when her country was opened to intercourse with foreign nations, her first interest was modern militarism; her religion is such as to steady the nerves of the warrior so as to make him calm in the face of the greatest dangers and to make it possible for him to die with a smile; her art and "refined follies" are for the same purpose of making the devotee unflinching in the hour of trial; and her education has been that of the battlefield and the athletic military camp, rather than that of the arts of peace.

The London treaty of 1929 expires in 1935: Japan has announced already that she will not renew it, but will demand a higher ratio. Not long ago Japan announced her "Monroe Doctrine of the Far East": Asia for the Asiatics.

That is merely saying that the rest of the world is supposed to get out and leave Asia free for the exploitation of Japan.

A "New Scourge of God" is about to break into the land of Palestine, where it will meet supporters of the people who live in "unwalled villages" (according to the Word of God) in the Valley of Jehoshaphat where will be fought the last great struggle that will end with the coming of our Lord and Savior from heaven. For "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." And after that "the mountain of the Lord's house shall be established," and "all people shall flow unto it."

These are stirring times in which we live! We should thank our Lord and Savior that we are privileged to live in this period of stress and trouble, and that we may be able to lift our heads above the storms that gather and rejoice, "for our redemption draweth nigh."

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## THE APOSTLE'S PART IN FORMING THE CHURCH

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By J. G. Haupt

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JESUS had led His disciples aside from the ordinary places of travel or of gathering. He asked what the people round about were saying concerning Him. "Who do they say I am?" Many answers resulted. The common talk was that He was John the Baptist returned to life; there were reasons for thousands to have formed this opinion. Others said Isaiah or some other of the prophets.

The vital question followed, "Who do you say that I am?" Peter was quick to reply, "Thou art the Messiah, the Christ, the Son of the living God."

Jesus expressed the fitness of the reply. "Your name is *Petrus*, a stone. You have announced the most important *petra*, the foundation stone. I am the Messiah, the Christ. Upon the *petra* that you have announced I will build My church. That church will live forever. *Hades*, the grave, destruction, will not prevail against it." *Hades* in Greek is the same as *sheol* in Hebrew. Both terms express the tomb, the grave, the place of disposition of the dead.

The reader should note that the expression of Jesus left the church to the future. "Upon this foundation will I build My church." The church did not exist at the time of the cross. Peter denied Jesus on that occasion. Immediately after the resurrection the disciples on the way to Emmaus did not know of the truth of the gospel. It was on the day of Pentecost that divine knowledge was given to all the believers and many wonderful signs were given to assure them of the great truth. Then the church which was called God's church, or the church of God originated. This church was the church of Christ, the church of all Christians, and has continued until this day. Peter's name as *Petrus* and his statement as the *petra*, the foundation, remain to this day.

# GOD IS LOVE

By George B. Alldridge

*"He who does not love doth not know God, for God is love."—1 John 4:8, Moffatt.*

THE readers of THE HERALD may accurately be divided into two classes. Hebrews 5:14, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil," describes one class; and 1 Peter 2:2 describes the other class: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

It is a remarkable coincidence that the pages of THE HERALD are so arranged to meet both those requirements. For the matured mind we seek the Editorial Page; especially those do so whose spiritual digestion is unimpaired. And for those in the Sunday school, especially the kindergarten and primary grades, we have the Children's Page.

(Do you know, I think if Jesus were among us again, the first page He would read would be this. The editor, God bless her, has caught the Master's spirit. If you desire to read about the gospel as Jesus taught it in language simple and clear with each line glowing with glorious enthusiasm that will warm your heart towards God, then by all means always read this page. You will catch the spirit of my youngest grandchildren, who each week after the paper arrives request their mother to read Sister Gesin's page for they all know her.)

Until about three years ago I had been active in Sunday school for many years. One of the most beautiful impressions and the most lasting made upon my mind is the repeating of a text from the Scriptures by each member of the kindergarten after his name was called. I have noticed one text, or rather part of a verse, more often quoted than any other; and that is, "God is love."

Some may say this text was selected because of its brevity. No, I think not; for John 11:35 is much shorter, and I never heard one of them quote it. Well, why select, "God is love"? Ah, there is a secret behind this. The children learn the Scriptures at their mother's knees and often in her arms. Read 2 Timothy 3:15 and 2 Timothy 1:5.

Now what text would the mother teach her child? Why, the one nearest to her heart, of course; and that is, "God is love."

I have often wondered at God's condescension in using illustrations so simple and beautiful that they appeal to us even before we know how to walk. In whom does a child place its love and confidence in the main? You answer, "Its mother, of course." You said this because from infancy it has been engraved upon your heart, and you therefore cannot give any other answer.

Now God knows this trait of our hearts, love for our mothers; so in the verse I am about to quote He is touching you right in that spot and saying, "My son, as you give your heart to your mother in love, give it so to Me": "Can a woman forget her suckling child, that she should not have compassion on the sons of her womb? Yea, they may forget, yet will I not forget thee." Can you find anything more exquisitely beautiful than this? "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."—Isaiah 66:13.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."—Jeremiah 31:3.

After H. L. Davis of Ohio left the office of governor, he gave several talks on his reminiscences during the time he occupied the position. The thing which stood out the most prominently in his mind, he said, was the interview with the mother of a boy who in a few hours would be electrocuted for murder. She sought him to commute the penalty to life imprisonment. She pled and prostrated herself before him. The tears rolled down the governor's face as he related it.

Owing to the atrociousness of the crime, the Board of Pardons refused to recommend that he commute the death penalty. The governor refused the prayer of the mother. She was almost carried out of the executive office; and the governor said of all men he was the most wretched, and hated the very office he held.

He walked up and down his office, his mind agitated and in a turmoil. Stopping at the window, he glanced out, and right under his window looking up at him was the mother still there. Her very life's blood would

## Live for Others

"He saved others."—Mark 15:31.

Live for others! There is need  
That you crystallize your creed,  
Put in practice what you pray—  
What you often sing and say.  
Live for others here below  
If the fullest joy you'd know.

Live for others! Live to give,  
Only giving do you live.  
Give a smile to spirits gay,  
Give a tear where sorrows prey.  
Live for others! Give your best,  
If you'd find the truest rest.

Live for others! all the way—  
Every moment of the day:  
Freed from selfish aims and pride,  
Let your love flow far and wide;  
Live for others, if you'd earn  
Grateful blessing in return.

—Needham Phillips.

have been given for her erring boy. Governor Davis said that look upon the mother's face, a commingling of love, agony, and pleading is so engraved upon his mind that only death itself will efface it. Ah yes, but a mother's love is but a reflection of God's love.

Of only one being throughout the universe can it be said, "He is love." Does it occur to my readers that love as applied to God is the principle of His nature itself? I cannot say of any other being, "He is love." He may be lovely and kind; but love as the principle of his nature is not in him. This can be said of God and Him only: God is love.

*Love*; who can define it? I cannot; neither can I find any definition that will explain it as used in this connection, "God is love." The best thing I can find is 1 Corinthians 13:1-13, but that falls short. The last verse helps me some: "And now abideth faith, hope, love, these three; but the greatest of these is love."

God does not need faith; God is omnipotent. "For he spake, and it was done: he commanded, and it stood fast. . . . By the word of the Lord was the heaven made; and all the host of them by the breath of his mouth." God does not need hope; God is omniscient. "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 name by the greatness of his might, for that he is strong in power; not one faileth."

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the Lord of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter; that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together."

How about love? Ah, that is different! Love is God Himself. I read: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him." Why? Because love, since it is God's very nature, is also from everlasting to everlasting. Love, like God, is eternal and can never vanish away.

Faith can only be exercised toward something upon which confidence is placed; hope only is the foundation of that upon which faith is based.

So the Bible says, "God is love," "God is light." Hence, then, every good and perfect gift comes down from Him. So I know positively two things about God; and these are, God is light and God is love, and both are like Him—eternal.

Now when the Bible says that no man can see or has seen God I believe it, since the light He dwells in must be so powerful as to excel in refulgence any other thing, whether it be sun, moon, or stars. And since God loves all things which He has created with an everlasting love; and since Jesus said, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. . . . And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day," I believe it.

## DIVINE ARITHMETIC

**D**IVINE arithmetic is fundamentally different from human arithmetic. It is different, not in degree, but in kind—so different that all human ideas and laws fail when we attempt to reckon its possibilities. It is important to remember, as we think of this, that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

God is not limited, for example, by the multiplication table. The best that man can do with two and two is to conclude that they make four. But when two and two are placed in God's hands the result may be so much better than four that only a miracle could account for it.

The Bible and human experience are filled with demonstrations of divine arithmetic. An American business man who died some years ago gave a striking testimony to the divine principle of tithing. After he had become a Christian, he came to believe that he ought to give a tenth of what he received to the Lord. But at that time he happened to be a hundred thousand dollars in debt, and it seemed to him that it would be dishonest to give God a tenth of his income while he owed such a vast amount to his creditors. Then it flashed into his mind that God was his first or preferred creditor. So he decided to begin paying God back first; and all the other creditors were eventually paid, and in full.

Those who have conscientiously followed the practice of giving the Lord one tenth of their money and one seventh of their time have had plentiful evidence that, somehow, they can do more with the remaining nine tenths of their money and six sevenths of their time than they had ever been able to do when all their money and all their time was used for themselves. The divine arithmetic comes in here. It means that, when we really trust the Lord, a supernatural factor enters into our lives and experiences. Two and two without God can only make four. Two and two with God can make—whatever His infinite love and wisdom and power determine.

There was an unprecedented depression in Israel. For year after year there had been no rain. A poverty-stricken widow with one child had only a handful of meal left and a little oil in a cruse; and one day she left her house to go out and gather a couple of sticks of wood, that she might go back and prepare one last meal for herself and her son, and then they would lie down and die.

She left her house on this errand and, as she was gathering sticks, a man of God called to her, "Fetch me, I pray thee, a little water in a vessel, that I may drink."

She turned to do as he asked, and he called after her, "Bring me, I pray thee, a morsel of bread in thine hand."

Then the woman opened her heart to him and told him her pitiful story. The prophet answered with an amazing word: "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee, and for thy son." By human arithmetic he was taking from her the last hope of her life she had; but he went on with an amazing promise: "For thus saith

*Please turn to Page Ten*

# The Remarkable Jew

*“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”*

THE industrial progress in Palestine is enormous. Factories are springing up everywhere. Before the war very little was done industrially, but now Palestine is rapidly becoming a world's center of business activity. At Haifa Britain is to spend a million pounds on the harbor, making it the principal harbor of Palestine. It will become the great exporting port of mineral deposits from the Dead Sea and the outlet for oil through pipe lines from the Mosul oil fields. At Haifa there are railway workshops, sugar refineries, a match factory, a cement factory, a Shemen oil factory, and a flour mill. At Jaffa an electric power station is established for electrical supply for Palestine and for irrigation purposes. It is a huge scheme; the water power of the Jordan is being utilized. At Nablus and Jaffa are soap factories (olive oil soap). At Tel-Aviv—a wonderful town which has sprung up that was previously only a suburb of Jaffa—are brick works turning out fifteen million bricks a year. At Bethlehem are sweet factories, furniture and textile factories, and knitting works. At Nazareth are engineering shops, printing works, ice and mineral water works. Near Jerusalem is the red marble industry. In the whole of Palestine there are 265 flour mills alone. Many other industries could be mentioned. Exports to the U. S. A. alone are fifty times greater than they were in 1921.

The mineral resources of the Dead Sea are enormous, containing common salt, chloride of magnesium, and salts of potash and bromide. It is known that 100,000 tons of potash alone could be obtained from the Dead Sea per annum, besides other by-products. Besides this, there are in this region bitumen, sulphur, copper, coal, and oil. The mineral wealth of other parts of Palestine has not yet been carefully investigated.

The harnessing of the Jordan is only a part of the great Ruthenberg scheme which the Palestinian Government has well in hand; but the plan of a Norwegian engineer, if carried out, will be wonderful. He has planned a tunnel forty miles long to carry the waters of the Mediterranean to the Dead Sea, which is nearly 1400 feet below sea level. If it is constructed, it will enable vast electrical power to be generated to work a pumping plant, which will make irrigation possible over several hundred acres of sterile land. The cost is estimated at twelve million pounds. The tunnel would pass under Jerusalem. How wonderfully is this scheme partially going to fulfill the prophecy in Ezekiel 47. God here gave the prophet a vision of Israel's future. We will examine some of the details of this prophecy.

In verse 1 we read that waters are under Jerusalem, and in verse 8 these waters go east toward the Dead Sea and heal its waters, which are at present so impregnated that

no fish can live in them. Verses 9 and 10 state clearly that there are multitudes of fish in the Dead Sea like the fish of the Great Sea (Mediterranean) because of the waters that shall come. This infers that the water which comes into the Dead Sea is from the Mediterranean.

In connection with this prophecy it says that the marshes shall be given to salt (verse 11). These marshes are on the southern portion of this sea. How can this also be fulfilled? It can now be quite easily understood, for this engineer (M. Hiorten) proposes large salt works near the southern shores of the Dead Sea as part of his scheme. As it is prophesied in Ezekiel 17:11, the marshy places shall be given over to salt (i. e., salt works).

We have another prophecy in Zechariah 14:8, 9. In chapter 8:7, 8, it has been stated that the people are already brought back from East and from West. In chapter 14 it tells us that Armageddon takes place (verse 3); but in verses 8 and 9 we read that “in that day” (revelation of the Lord) “living waters shall go out from Jerusalem, half of them toward the eastern sea, and half toward the western sea. In summer and in winter shall it be. And the Lord shall be king over all the earth.” (Millennium commences.)

In reading these two prophecies in reference to the waters issuing from Jerusalem, we see that complete fulfillment could not be possible merely by the great engineering scheme mentioned, as that only happens when the Lord comes; but if this scheme is carried out, it will be very suggestive in the light of Ezekiel 47:9. There is no doubt whatever that the complete fulfillment of prophecy in Ezekiel 47 is when the Lord stands on the Mount of Olives.

The Armageddon battle is at its fiercest stage when the Lord comes and stands on the Mount of Olives. The mountain cleaves in the midst towards the east and towards the west. Half the mountain moves towards the north and half towards the south (Zechariah 14). This is the Lord's way of providing an escape for the Jews. Though the Lord does it, the verse suggests an earthquake. Also Isaiah 29:6 says an earthquake comes when the Gentiles fight against Jerusalem at Armageddon (Mt. Megiddo). The third earthquake took place in 1927; the fourth is yet to come.

It is remarkable that scientists have discovered weak strata right across Olivet, east to west, and great sources of water under Jerusalem. It is easy, then, to see how an earthquake—a miraculous act of God—would cause a valley to appear running east and west, opening great springs of water which are now under Jerusalem, thereby completely fulfilling the prophecies of Ezekiel 47:1 and Zechariah 14.—L. S. Harrison in *The Bible Advocate*.

# The Young Regeneration

By Arlen Marsh

APPROXIMATELY nineteen hundred years have come and gone since Paul set down that immortal statement that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." These nineteen centuries have been a period of growth that overcame all obstacles, of stagnation, and of positive retrogression. The last of the three steps has led backward toward a status of political, economic, and moral uncertainty unparalleled in the history of men.

There is no doubt but that these years have witnessed a decided change in the interpretation placed upon the words quoted from the Epistle to the Hebrews. Ignoring the definition laid down by the Apostle himself ("faith is the substance of things hoped for, the evidence of things not seen"), ignoring the definitions propounded by modern lexicographers, the generality of Christendom has come to accept with a calm complacency whatever its religious leaders see fit to teach, regardless of the truth (or, indeed, the possibility) of the facts so advanced.

Literally *faith* includes much more than is commonly credited to it. It implies, as is stated by the margin of the King James Version, a "ground" or "confidence" for hope; and by no means does it imply an unquestioning acceptance of the declaration that God is and that His Bible is both inspired and correct. On the contrary, it demands a careful analysis of every theory advanced by the theologian, with a view to establishing a logical, concrete foundation for the belief and work which are held and done in the name of Jesus Christ and of His Father.

Recognizing these facts, various religious leaders have entered upon what may well be termed a regeneration in their teaching, a re-creation of their ancient methods, a re-birth of the old ways. This change is still in its infancy and has not yet been generally adopted; it has, consequently, earned the title attached to this article: "The Young Regeneration."

Application to the American Association for the Advancement of Atheism, the organization of young people for setting forth the tenets of the disbeliever, or to any one of its satellites, for information regarding the reasons for its ideas leads to an instant, enthusiastic response. The average agnostic, however young or old he may be, has at his tongue's end the answers to any queries that can be asked him concerning his theories and beliefs.

Unfortunately, Christianity is not so well equipped. Blindly the majority have bowed to the dictates of their leaders, giving no thought to the necessity for preparing themselves to face the arguments of the ones who disbe-

lieve in God and in the Bible. They have attended church as it pleased them, have raised their children as it pleased them, and have sent those children into the world with neither facts nor reason to support the nebulous "faith" instilled in them by their Sunday school and church teachers.

This neglect of the true meaning of *faith* has led to the results now evident throughout the nation: the steady rapid growth in doubt and downright atheism among the younger people, and the marked decrease in church membership and attendance. Having no factual basis upon which to build their religious house, the children of those who have taught unproved ideas fall easy prey to the onslaughts of the educated exponent of the Anti-God Society.

In colleges and high schools a definite curriculum teaches with a logical consistency the hypothesis of organic evolution, the suggestion that there exists no form of Deity, and the various other philosophies that accompany such instruction. Apparent inconsistencies in the Word of God are pointed out; the obvious fallacy of a unified triune Godhead is attacked; and the very real and incontestable evidence lying in the earth and rocks is advanced in a frequently successful effort to establish the conviction that there is no God.

Herein lies the necessity for the regeneration that at present is barely begun. To contradict effectually the logic of the atheist, a concrete knowledge of the facts upon which Christianity is based must be held by everyone. Without exaggeration it may be said that every advocate of the precepts of the Christ should in one sense be a confirmed skeptic; he should question each religious thought presented him before accepting it as critically as the editor examines a manuscript submitted to him for publication in his magazine. Otherwise, he has no faith; his religion is but a house of cards, to be broken by the lightest breeze that sweeps from the mouths of the godless.

There exists no pronounced difficulty in proving either the existence of God or the inspiration of the Bible. In point of fact, the knowledge which men now possess may more easily be corollated with a divine Being than with a general rejection of everything suggesting such a One. Science, as a whole, has come to accept this view, preferring usually to ascribe to some great, indefinable force the powers normally granted to Deity.

Einstein, having spent the best years of his life in intense study of the several universes which make up the greater *cosmos*, evolved two mathematical equations of such detailed intricacy as to make them incomprehensible to any save a well-defined group. In the course of his researches

he settled upon the conclusion that somewhere there exists some great power of illimitable strength, possibly possessed of reason. He still, however, remains unwilling to confess the anthropomorphic personality attributed to Jehovah by His worshippers.

This eminent scientist does not stand alone in the conclusions he has reached. Millikan, Poiccard, and others of like ilk believe firmly in a controlling force, Poiccard designating that force as the cosmic rays and others cataloguing it according to various theories. But whatever their hypotheses may be, whether of mathematical origin or of other genesis, science as represented by its greatest leaders has come to favor the idea that an overruling providence of some kind exists.

Burbank, some years before his death, commented to a questioner that he was not developing the plants with which he worked, but he was taking them back to the high standard at which they once stood. He did not believe in God. According to the theory of organic evolution, his statement was erroneous; for all things, in the light of Darwin's hypothesis, develop toward better and better standards. On the contrary, Burbank held that vegetable life—and presumably animal life—had retrograded, had gone backwards down the scale. This, it is seen, is the idea taught by the third chapter of Genesis, in which is recorded the curse pronounced by Jehovah upon the earth and the growths it bore.

It may be said, then, that the existence of some creative power outside of natural phenomena is established from the standpoint of science as well as of religious belief. Applying the somewhat weak argument of the empiricist—that whatsoever lies outside of human experience should not be accepted—to these facts results in the conclusion that this force is not necessarily a personality, but that it is possessed of reasoning powers.

Argument from authority, however, cannot be considered of any great value. The actual evidence presented by the rocks and the stars, the plants and the animals must be taken into account before the being of God may be taken as proved. Here we are presented with the problem of settling upon theory of purest ray serene, for no man has existed for a sufficient length of time to determine precisely how long or what manner certain geological formations required to be created.

In general—not in exactitude—the account given by Genesis of the creation of the world agrees with the idea advanced by Laplace in his Nebular Hypothesis and with the other theories suggested by science. The seven days related by Moses correspond roughly to the various periods of geological history: the Archeozoic, or formative, Age; the Paleozoic Age; the Mesozoic Period; and the present Cenozoic Period. It cannot truthfully be said that the geologist and the theologian parallel each other in their teachings; but nevertheless, the similarity between their beliefs is too marked to be ignored.

The young people who are attending college and high school must be presented with factual evidence or incontrovertible logic if they are to believe in Jehovah. Comparison of the periods of geology, the known facts of as-

tronomy, etymology, entymology, anthropology, conchology, and a host of other branches of science with the precepts laid down by the Bible lays bare a decided likeness among them. The regeneration now beginning, which combines the Word of God with the teachings of the sciences, is the only method by which these young people can be saved for the church. Having arrived at the conclusion that there exists some governing influence, it requires no leaping of a wide gulf in the plain of reason to arrive at the thought that that influence must possess both brain and personality. True, this is a mere assumption; but the orderliness of the universe denies the possibility of there being anything but a thinking force in control of it. These things young people who have been taught to question, to examine, and to doubt can and do appreciate.

The time for an unquestioning belief in the being of an anthropomorphic Deity, eternal and omnipotent, has passed. The time has come for giving a decided impetus to the regeneration in religious methods that demands logical arguments and solid facts to meet the superficially reasonable theories of the atheist. In brief, a reversion to the apostolic definition of *faith* must be made before any successful attack can be made on the advance of atheism by the religious world.

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## PUNISHMENT OF THE WICKED

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THE divine verdict of God upon the sinner is, "The soul that sinneth, it shall die."—Ezek. 18:20. It does not say that the soul that sins shall have no resurrection, but "it shall die." This is a penal death due for one's personal sins. In this case it does not mean the natural death that all undergo because of Adam's transgression. True, Adam brought death into the world through disobedience, and all are subject to death in this life, both saint and sinner (Romans 5:12-14; 1 Corinthians 15:21, 22), but penal death for one's own sins is different.

The death that people undergo in this present life is because of Adam's transgression, and is not wholly a penalty for one's own sins. The penalty for an individual's own sins is the second death. Rev. 2:11; 20:13-15. To undergo the second death necessitates a resurrection from the dead. And this resurrection of the wicked from the dead occurs at the end of the millennium. Rev. 20:5. When God said, "The soul that sinneth, it shall die," He also meant that those who do not sin—whose sins are atoned for—shall not die; that is, they shall not die the second death. John 11:25, 26; 3:16, 36; Ezekiel 18:21.

From the 18th chapter of Ezekiel we learn definitely that there is a death pronounced upon individuals for unrepented sins which the repentant sinner will not have to die. Since everybody has to die the natural death of the present because of Adam's transgression, then, if a sinner must also die for his own sins, it absolutely necessitates a resurrection of the wicked from the dead, followed with a second death as decreed in Revelation 20:13-15.

—*Messiah's Advocate.*



## IS THE BIBLE UNBELIEVABLE?

WHAT a question to ask of people living in civilized nations! Have changed conditions in our land justified a change in our faith in the Bible?

Have the brains of our great scholars become so brilliantly bright that they shed new light on the Bible?

Has the incomparable history of the church of God been brought through belief in myths and fables?

Must we burn the books of our fathers of the faith, those men who walked by faith and toiled through tedious years to help fix our feet upon a firm foundation?

Are we to surrender our souls to the soothsayings of silly, superficial scholars who sit in judgment upon the Scriptures and sentence them to the scrap heap?

Are we to permit our children to be chained and left in the darkness of the dungeon of unbelief and skepticism?

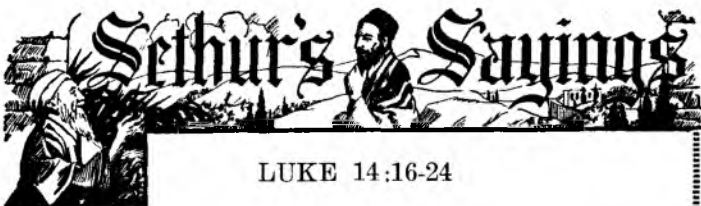
Are the true men and women of the church to lie supinely upon their backs while Satan's servants bind them hand and foot?

Is there not a call from the crucified, glorified Christ to His chosen ones to unsheathe the sword of the Word, stand like stalwart soldiers, and smite the traitors to the truth?

Is there no appeal to the honest-hearted, faithful followers of our Lord from the hungry-hearted, sin-sick, perishing people who, without God and without hope, are heading toward punishment as fast as feet can carry them?

Who among us will rally to the standard, stand the test, raise their voices in testimony, and by lip and life challenge the charlatans who are toying and trifling with the most sacred things in human life and seeking to destroy the foundations of our faith and the very fabric of our beloved country?—Selected by R. A. Curtis from *The King's Business*.

“God is never impetuous, but takes time to develop and perfect His plans.”—George B. Alldridge.



LUKE 14:16-24

Whensoever thou art bidden, O Abidah, to serve the Lord thy God in the Synagogue of thy people, thou shalt not begin at once to make excuse, neither shalt thou say unto him that asketh thee, “Let Maaseiah do it, for, lo, I am bidden to a feast at the time appointed, and I must not disappoint my fellows.” Which is the worse, my son, to disappoint thy fellows or to disappoint thy God?

## DIVINE ARITHMETIC

*Continued from Page Six*

the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.”

Somehow the woman dared to believe the man Elijah. The prophet's God honored the faith of the prophet, and made his divinely-given promise true: “And she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.”

Our human multiplication table is set aside when God decides to work a miracle. And He is working miracles in these dark hours of the depression just as surely as in the days of Israel's drought and famine. Many an unknown Christian is thanking God today for the testing time, because it has given Him an opportunity to show His love and power in ways that were not known in the midst of prosperity.

God's arithmetic is better than ours. We are safer when we trust to His arithmetic and not to our own. For one of the divine laws by which He works was stated by His Son: “With men this is impossible; but with God all things are possible.”

We think of human strength as a very important asset if we would render valuable service. God, whose thoughts are not our thoughts, and whose ways are not our ways, says something very different. The Apostle Paul, who was rendering valiant service for the Lord, was greatly afflicted by some human weakness, “a thorn in the flesh.” Being a man of prayer and of unlimited faith in the Lord, he pleaded earnestly that this thorn in the flesh might be removed. There came a surprising answer from his Lord. “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.” Paul took the Lord at His word, trusted Him, and gave us by inspiration the word that has come ringing down through the centuries: “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak, then am I strong.”

If only we will surrender our weaknesses wholly to the Lord, and trust Him and His divine arithmetic, we shall know a strength and a joy that are beyond all human reckoning.—Selected by R. H. Judd from *The Mail and Empire*.

*And not until then:* When skepticism has found on this planet a place ten miles square where a decent man can live in decency, comfort, and security, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not first gone and cleared the way and laid foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their view.—John Russell Lowell.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"PRAISE YE THE LORD: FOR IT IS GOOD TO SING PRAISES UNTO OUR GOD."

### MARCH REPORT OF INDIANA BEREANS

#### BURR OAK

THE adult class meets each Sunday evening. The average attendance is 15, the largest class 22, smallest 8. The junior class meets each Sunday with an average of 4. Mary Hatten is the teacher.

The primary class meets each Sunday. The average attendance is 5. Lessons are Bible stories and sand table lessons, and Elizabeth Zechiel is the teacher.

The young people's class meets Friday evening. The average attendance is 12. Different members teach. Mable Overmyer is the sponsor. —Marguerite Zechiel, Secretary.

#### BREMEN

The adult class meets each Wednesday evening in the different homes. The membership is 32; average attendance is 25. Martha Senff is the teacher.

The junior class has a membership of 10 and an average attendance of 5. Alice Senff is the teacher.

—Mrs. Sarah Lloyd, Secretary.

#### SOUTH BEND

The young people's class meets in the homes each Sunday at 7:30 p. m. The lessons are those of 1921-23. The different members teach. The membership is 12, average attendance 15.

—Mrs. Lynn Leighty, Secretary.

The senior class meets each Friday evening in the homes. The lessons are from the Book of Exodus, from chapter 12. The membership is 9, average attendance 6.

—Frances Pierce, Secretary.

#### KOKOMO

The adult class meets each Sunday at 6:30 p. m. at the church and on Wednesday evening at the home of Edith Bengé. The lessons are the 1921-23 series and subjects of special interest. There is a teaching staff of 5. The membership is 20, and the average attendance is 15.

—Mrs. Vada Harvey, Secretary.

The senior class (young people) meets at the church each Sunday at 6:30 p. m. The lessons are the 1925-27 series. There is a teaching staff of 12. D. G. Harvey is the class adviser.

—Ellen Prichard, Secretary.

Will all secretaries of Berean classes in Indiana please report to the state Berean secretary in time for the report of June?

—Edgar Harvey, State Secretary,

907 S. Waugh St., Kokomo, Indiana.

### DO WE NEED CHRIST

Let us go back to the start of the human race, and we will find that God pronounced everything "good and very good." Then man had a pure, well-balanced mind which was without evil thoughts.

The time of disobedience was a turning point in man's entire career. His mental power was changed to include evil, and perfect love was replaced by selfishness. Now it is a common event to read of some murder to satisfy this selfishness of man.

Transgression continued until it is impossible for man to keep entirely free from evil in thoughts and actions. Therefore, man has become a slave of passion and a captive.

Christ's own words in speaking to a class of people claiming to be His followers or of His Father's house, were these: "Ye are of your father, the devil."

We were without hope and had no reason for obeying God until we had a ransom. When Christ died on the tree, He was that Ransom. As the Scriptures state, "He gave himself a ransom for all."

After sinning, Adam and Eve hid themselves and had no pleasure in God's presence. That is still true with man. An unrepenting heart finds no joy, peace, or harmony in God's presence.

We find that the love of the kingdom is an unselfish love, each heart responding to the infinite love.

Job speaks of the evilness of the heart. Paul, also, in the Roman letter says it is evil and not changed. All the modern education, culture, will-power, and human effort are of no avail. They cause outward changes, but not inward ones. A new birth is therefore necessary, a birth from above. "Marvel not that I say unto you, Ye must be born again."

Paul recognized the fact that the kingdom is founded on unselfish love. He longed for purity and righteousness, and said: "O wretched man that I am! who shall deliver me from the body of this death?"—Romans 7:24.

There is only one way. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

—Charles Martin, Kokomo, Indiana.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Let us love one another."*

## A WALK WITH OUR BEST FRIEND

How we all like to go walking, especially with some one we love very dearly! Often we are so busy talking about something or other that we do not see any of the beautiful things about us. Let us go today for a walk with our best Friend.

Let's pretend we are among the twelve disciples, who were with Jesus this day. One of you may be Peter, one may be Matthew; one, James; another, John. Jesus is walking ahead.

It is nearly time for the celebration of the Passover, and that is the reason Jesus is anxious to be in Jerusalem soon. Along the rough mountain road we journey, down toward the beautiful, fertile Jordan Valley. In this valley we find growing delicious figs, olives, grapes and nuts. You know, the climate of Jesus' homeland is much like our Southern California.

We wonder what we are going to find at Jerusalem. Our Master, we know, was born to be King. Will the rulers be friendly to Him so that He can set up His kingdom when He reaches there? Oh, we hope so, for we want to be His helpers!

James and John cannot wait to find out, and so they hurry to catch up to Him and ask Him for the places of highest honor beside His throne. The rest of us stand back, for we are ashamed of James and John, even though perhaps in our hearts we had been wishing for the same thing.

Our beloved, understanding Friend then seats Himself on a little grassy knoll beside the road and talks to us all. He had told us before of the terrible things He must suffer, and now He asks us if we can bear what He must bear. All unthinking, we say we can.

Jesus shakes His head sadly and tells us that if we continue faithful we will suffer many hardships and much pain. He cannot give us the places of honor beside Him, for they are not His to give, but God's.

Jesus tries to tell us, then, that if we desire to have high honor in His kingdom, we must be satisfied to be servants now. Only in that way can we ever become truly great. For even He Himself served others, giving His whole life to make others happier and better.

We understand Him just a little. Then He arises, and we all take up our journey again. Soon we come to the city of Jericho.

## FOR YOUR SCRAPBOOK:

Turn in your Bibles to Mark 10:46, and read to the end of the chapter. Then write in your own words the story that you find there. It is a story you will like very much. Those who cannot write may tell Mother the story after she reads it to you and then she may write it in your book.

Move your chairs over, boys and girls, and make room for two more members, Mildred and Oran Hiscox, of Oregon, Illinois. Now the older members may draw a map of the country through which Jesus traveled in this lesson. Draw the Jordan River; then locate Jericho and Jerusalem, and as many other places as you like. The younger ones may cut out of brown paper several little pieces to represent the tops of buildings; paste them along a horizon, and draw a hilly path leading up to them. Write under it, "Behold, we go up to Jerusalem."

Now draw another picture; this one showing a cross upon a rocky hill. Write underneath, "Suffering and death awaited Jesus at Jerusalem."

Since you have just celebrated May Day, some of you carrying May baskets to your dearest friends, here is a May Day poem that tells you what will come to you if you count Jesus as your best Friend. Copy it into your Scrapbook, or clip it out and paste it on your page.

### MAY DAY

Open your eyes, dear children,  
There's beauty everywhere;  
The earth is green and golden  
And fragrance fills the air.

Open your hearts, dear children,  
Let love and joy and praise  
Fill all your lives with gladness;  
In songs your voices raise.

Open your hands, dear children,  
Drop blessings everywhere.  
With words and deeds of kindness  
Your mercies freely share.

Open your lives, dear children,  
Make Jesus welcome there;  
He'll bring you peace and sunshine  
And May Day all the year.

—Jennie H. Caldwell.

# With Our Sunday Schools

LESSON 6. — May 7, 1933

## JESUS FACES THE CROSS

Mark 10:32-52

Devotional Reading: Isaiah 53:7-12

### GOLDEN TEXT

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.—Luke 9:51.

#### A STUDY OF THE SUBJECT

**Topic:** Greatness Through Service.

**Aim:** To show that true greatness is based on willingness and ability to be useful to others.

**Basic Truth:** "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward: . . . for ye serve the Lord Christ."—Colossians 3:23, 24.

**I. Jesus Foretells His Death.** (Vv. 32-34.) In the clearest manner Jesus set before His disciples the order of events that would culminate in His death upon the cross and be crowned by His glorious resurrection three days thereafter. The orderly progression of happenings stands out like an etching: betrayal to the priests and scribes; condemned to death by them, and delivered to the Romans for execution; mocked, scourged, spit upon, and at last killed; and then restored to life on the third day. It is not strange that the disciples could not fully grasp such a rapid succession of awful events.

**II. A Worldly Conception.** (Vv. 35-40.) James and John, not able to grasp fully the spiritual meaning of Jesus' teaching, looked forward to the coming of the kingdom as an opportunity for personal aggrandizement. It was true that the kingdom was to be established on the earth and that it would exhibit all of the elements found in other kingdoms. But beyond this it would differ widely from human governments in that it would be ruled by spiritual authority and by wholly unselfish governors. The very thought of personal preferment as it is understood and sought for in the world is contrary to the divine nature of the kingdom over which Jesus and His associates will rule.

**III. A Divine Conception.** (Vv. 41-45.) The Lord placed before the disciples in sharp contrast the divine and the human basis of greatness. The human conception is position, power, honors of men. The divine conception is humility, usefulness, and faithfulness to duty. The human idea of greatness is to receive from others. The divine idea is to give to others. Jesus made Himself an example, as He gave "his life a ransom for many."

#### PRACTICAL APPLICATIONS

**Following Jesus:** (a) disciples followed; (b) were afraid; (c) safe leadership. The disciples were followers of Jesus. He was their leader. At His command they forsook all and followed Him. True followers must be willing to subordinate everything to the Lord Jesus. He must have first place in our lives. "If any man will come after me, let him deny

himself, and take up his cross, and follow me."—Matt. 16:24. To be worthy of Him we must be willing, and actually do this very thing. Matt. 10:37, 38.

In following Jesus on the occasion of our lesson we are told the disciples "were afraid." They had not reached that point of faith where they could say, "I will not be afraid what man can do unto me." Their later ministry indicates they unflinchingly did their duty regardless of impending dangers. True faith removes fear and says, "If God be for us, who can be against us?"—Rom. 8:31.

The leadership of Jesus is dependable. He will lead us nowhere that our feet are not strong enough to take us or our strength to carry us. We are never asked to go where He has not gone or will go. His leadership is real and true, for He leads the way. His way is the right way: follow Him.

**Obedient to duty.** (a) Christ was faithful; (b) duty ahead of self; (c) danger did not stop Him; (d) victory greater than humiliation. Christ knew what awaited Him at Jerusalem. He likewise knew His duty. The easier way for the immediate future would have been to call for twelve legions of angels. Matt. 26:53. He placed duty ahead of self, the interests of mankind above suffering. His way was the way of the cross and the valley of humiliation. The besetting dangers could not stop Him. He was looking ahead "for the joy that was set before him."—Heb. 12:1, 2. The course was set for Him; He surveyed its cost, and then patiently ran the race; and when the end had been reached, He said, "It is finished," knowing that shortly He would reap the fruitage of His sowing.—C. E. R.

#### THE GOLDEN TEXT

"And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem."—Luke 9:51.

The incident in the golden text seems to have occurred some time before the incident in the lesson text. It may have been several weeks or months, as Christ did so many things between the two events; but for all that He knew then that the time was nearing when He would be changed. Though His disciples did not know why, Christ no doubt had some special reason for going to Jerusalem at this time; and no one could hinder Him.

This incident is just one of the many things that occurred to teach the followers of Christ that He knew all things and that He was able to control things that hindered in His work. This should make us realize that our Christ is able and willing to do for us all that has been promised that He would.—L. A. R.

#### YOUNG PEOPLE AND ADULT

Greatness in the sight of man is different from greatness in the sight of God. Jesus expressed the idea of the world when He said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." We do attach "greatness" to our rulers, but Jesus gave a different standard for His followers to observe. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."—Matt. 20:25-27.

To impress this great truth upon His followers Jesus took a towel and a basin of water and washed the feet of each disciple. Jesus, the Son of God, performed the menial task of washing feet. Oh, the humility of earth's future King! What a vivid lesson for the twelve, and for us!

Jesus, the Shepherd of the sheep, led the way. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28. He "pleased not himself" (Rom. 15:3), but gave up a quiet life to cure and teach. Last of all He gave His own life that our "sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.—H. A. S.

#### PRIMARY CLASS

**Topic:** Another Lesson on How to Be Great.

You remember in our last lesson how Jesus tried to teach the disciples how they might become great in God's kingdom. Tell us about it.

Well, this time we find Jesus and His disciples on their way to Jerusalem. And what do you think Jesus is telling them. He is trying once more to explain to them how He will be taken, killed, and come to life again.

But, as before, it doesn't seem that the disciples understand what He is telling. But James and John remember what they had seen on the mountain. What was it? So they have just a little idea about what Jesus would be like after He arose.

What do you suppose they did? Here it is. They went up to Jesus and said, "Will you do something for us?"

Jesus said, "What is it?"

They answered, "When you get to be King, may one of us sit on one side of you, and one on the other?"

And then Jesus tried to explain to them more clearly just what He would have to go through, His death, etc. He told them of some of the hard things they would have to do, too. But He could not promise them what they wanted Him to do.—V. C. T.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

Fonthill May Meeting at Fonthill, Ontario,	May 26 to 28
Brush Creek Annual Meeting at Brush Creek Church near Tippecanoe City, Ohio	May 28 to June 4
Minnesota Conference at St. Cloud	June 8 to 12
Southern California Quarterly Pro- phetic Conference at Long Beach	July 2
Northwestern Conference, Oregon and Washington, at Felida, Wash.	June
General and Illinois Conference and Bible School at Oregon	August 1 to 13

### GRAND RAPIDS, MICHIGAN

Easter was a very inspiring day to all of us. The sunrise service at 7 o'clock was attended by almost the whole church body and furnished spiritual strength for beginning the day.

At Sunday school 339 checked in, and for the forenoon service every available nook and corner was crowded to capacity. Again in the evening chairs in the aisle and benches in front were filled.

Eleven were baptized and received into fellowship on Easter, and we take pleasure in presenting to the household of faith the following: Mrs. Jerry Keyes, 112 Allen Rd., S. E.; Joyce Lowden, 219 Burt St., S. E.; Mrs. Dorothy, Miss Mary, and Leo Newell, 303 Abbie St., S. E.; Miss Helen Smith, 356 Walter, S. E.; Miss Irene Sleeper, 244 Walter, S. E.; Miss Darlene Scott, 127 Liberty, S. E.; Miss Johanna Rinard, 3861 Florence, S. E.; Miss Helen and Miss Edith Horton, 3750 Wright, S. E.

The first lady named is of advanced years, and Mrs. Newell is in middle life; but the others are all young people; the direct result of the church activity in the community. When Sunday schools and Berean societies function as ours have, beneficial results are bound to accrue to the church. We humbly thank God for the earnest and sacrificing efforts that have been put into the work, and we thank Him for the increase that continues so steadily to flow into the church.

F. E. Siple, Pastor

### DIXON, ILLINOIS

Easter Sunday at Dixon church was one of inspiration and enjoyment. The usual Sunday school services were held, followed by preaching services. The senior choir gave a special program of Easter music, which was surely enjoyed and appreciated by all, followed by an excellent sermon by Bro. Conner on "The Resurrection, and What It Means to the Church." Despite the heavy rainfall a good audience was present for the evening service, and was more than repaid for coming out in the inclement weather.

A splendid program of music and pantomime given by members of the Sunday school was well rendered and was a beautiful addition to the evening's service. Bro. Conner's sermon, on "The Resurrection, What It Means to the World," was full of splendid thoughts and Bible truths, making it a feast of the good things in God's Word. Many strangers were present, to whom a cordial invitation is always extended.

### EDEN VALLEY MINNESOTA

Our Easter Sunday services were well attended and well appreciated. There must have been about 300 people in all who attended these services. In the morning our regular Sunday school service was followed by a program consisting of special singing by the choir, recitations by the Primary and Live Wire Classes, and a sermonette by our pastor. Sunday evening the young people's class and choir gave a musical pageant, "The Risen Christ," which was well presented. The old story was brought freshly to our minds: the despair of the disciples and then the joy of His resurrection. We were glad that Bro. Richard LeCrone could attend the Sunday evening service and visit among us for a few days.

Plans are being made for our Annual Conference, which is to be held here from June 8 to 12. We are to have Bro. Sydney Magaw of Tippecanoe City, Ohio, with us during these meetings and for a two weeks' series of meetings following the conference. During the conference we expect to have a number of other able speakers. We take this opportunity to extend an invitation to all who can to attend. You will be made very welcome.

Mrs. Herman Ruhn, Church Clerk.

### ST. CLOUD, MINNESOTA

Dear Brothers and Sisters in Christ: In the budding of the trees we have a hope supreme, for we know that summer is nigh; likewise are we blessed with that hope through Christ, knowing that all signs point to His coming to claim His own. We are endeavoring to make ready for the bridegroom and that great feast with our Lord Jesus Christ.

These few words find us busy with things eternal. Services are well attended. The young people's Berean society is standing by its motto.

Services Resurrection Day gave us courage with one confession, and twenty or more came forward to rededicate their lives into service for the Master. The Holy Spirit prevailed, and all were happily blessed.

We are very thankful for those that sacrifice so much for the Lord and His work in this city.

Pray for us that we will be faithful in our endeavors to help humanity to find Christ.  
A. E. Hoskins, Pastor.

### CLEVELAND, OHIO

A most inspiring and successful series of meetings has been concluded with the Easter services at the Church of the Golden Rule. The first night, April 5, brought out about 150 people, almost filling the church. There was good attendance throughout, and very consistent attendance on the part of a number of families. This is the second series of meetings our church has promoted, and we feel this year greatly surpasses last year's effort. Everyone is enthusiastic with the results. We feel that we have been definitely blessed and that the Lord is leading forward to greater things.

The whole congregation cooperated to make the effort a success. A program committee provided the musical end for each evening, and one result of this experiment was the formation of a junior choir, made up of boys and girls from the Sunday school, which performed creditably on two occasions. The advertising committee did some good work in providing plenty of publicity. Then there was a large invitation committee who divided the territory up into sections and called personally on all the people likely to be interested in the meetings. To the work of this committee is unquestionably due much of the credit for the splendid attendance. The membership responded nobly by attending faithfully themselves throughout.

The Easter Day services were well attended both morning and night, with the senior choir on the job for both with good inspiring anthems. Six confessions resulted from the meetings, and there were three baptisms Good Friday evening and one Easter morning. The two others will be arranged as soon as possible. The new members are Mrs. Marcella Richter, 14307 Darley Ave.; Mrs. Emma Kelly, 14221 Darley Ave.; Mrs. Eliza Bullas, 17814 Ingleside Ave.; all of Cleveland, and Mrs. Tressa Shrimplin, 102 Oakwood St., Barberton, Ohio. Sr. Kelly and Sr. Richter have both been active in Berean work for a year or so, and both have children in the Sunday school. Sr. Bullas is the mother of Sr. Ethel Hicks, one of our most active and loyal workers for many years, and many eyes were wet with tears of joy as she came forward to make the good confession. Sr. Shrimplin is new to Cleveland members, having lived for several years in the home of Sr. Juergensen, at Barberton. All of these we gladly welcome to the household of faith, and rejoice that they have taken the stand for the Master. May they ever be true to His name and cause and at last be found worthy at His appearing.

The additions just mentioned do not represent the full fruitage of our meetings, for there are a number of others whose interest has developed to the stage that we feel they will follow before long.

M. W. Lyon, Pastor.

### BENGE-SHAW

On April 16, 1933, the writer was called to Kokomo, Ind., to unite in marriage Mr. Alton Shaw and Sr. Bernice Benge of the Kokomo Church of God. Sr. Shaw is well known to many of our people. She has been a faithful worker in the Kokomo church for several years. They will make their home in Kokomo, where Mr. Shaw is employed. We wish them the best of life.

J. H. Anderson.

### EASTER OFFERING

Brought Forward	\$60.80
South Bend, Ind. Sunday school	15.00
G. R. Easterday	5.00
Jessie M. Wilson	5.00
Amy L. Young	1.50
Opal Robbins	10.00
Dollie M. Robbins	1.00
Mrs. Mae Mick	1.00
Margaret Ellis	5.00
Total	\$104.30

### OUR APPEAL

To date	\$545.65
Lucy B. Groat	25.00
M. W. Lyon	100.00
Mrs. M. A. Reed	3.00
Total	\$673.65

### HELPING FUND

A Friend	\$1.00
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**JULIA A. UPDIKE**

Julia A. Updike was born near Browntown, Virginia, March 15, 1861, and died at her home in Browntown Tuesday, April 18, 1933. Her entire life was spent in and near Browntown. In May, 1880, she was married to Mr. George Thomas Updike, who died March 7, 1924.

In 1899 the members of the Church of God built the church located three miles from Browntown. It was at this time that Mrs. Updike was baptized by Bro. Ben Boyer, thus she became one of the charter members of the church. During the thirty-four intervening years Sr. Updike was loyal to the Church of God and devoted to her God, faithfully serving Him in her quiet way. Her home was usually considered headquarters for the visiting ministers and her loving hospitality will long be remembered.

During the eight years the writer has known Sr. Updike there have been very few times when she was not in her accustomed place in church. She usually had to walk about three miles, but it seemed to us that the weather was never too bad nor the roads too muddy to keep her at home. We shall always remember the oft repeated scene of Sr. Updike carefully picking her way over the rocks to the little mountain church so dear to her heart.

She is survived by one brother, three sisters, one son, three daughters, nineteen grandchildren, ten great-grandchildren and many friends. Her brother and sisters are J. R. Updike, Browntown; Mrs. Mary F. Cook, Bentonville; Mrs. Alice Updike and Mrs. Canzada Dunlap, both of Winchester. Her children are Mrs. Jesse Updike, Mrs. Ed. Rudacille, Mrs. Doc Partlow, and Mr. Worley Updike, all of Browntown.

Sr. Updike died in full hope of the resurrection and now lies sleeping in the little vine-covered cemetery overlooking the scenes of her life. Just about a week before she died she said: "I am ready to go." She felt her work was ended and with Paul could say: "I have fought a good fight, I have finished my course, I have kept the faith." She worked hard and is now taking her rest and we know that some day King Jesus will awaken her and she, revived and refreshed, will come forth ready again to serve her God and her Savior. Harry A. Sheets.

**JOHN J. WILLIAMS**

John J. Williams was born Aug. 27, 1847, a son of Amos and Caroline Williams. He was united in marriage with Sally Spillman in 1871. She died in 1884. Then in 1886 he married Mrs. Martha Spurgeon; to this union one daughter, Mrs. Charles Huffer, was born. It was with her that he had made his home since the death of Mrs. Williams in 1920. Mr. Williams united with the Church of God in 1874. He departed this life April 4, 1933. He is survived by one daughter, Mrs. Huffer; six grandchildren; four step-grandchildren; four great-grandchildren; one step-son; a brother; and two half-sisters. Funeral service was held in the Church of God, Hillisburg, Ind., April 6, 1933, after which he was laid away to sleep until Jesus comes. J. H. Anderson.

**HESTER DUNN BURGET**

Mrs. Hester Dunn Burget, widow of the late William Burget, fell asleep in Christ at her home in Kempton, Ind., April 11, 1933, in her seventy-ninth year.

Several years ago she was baptized into Christ and became a member of the Hillisburg Church of God. Her husband fell asleep in Christ in 1929. The funeral was held in the Christian Church in Kempton April 13, after which she was laid beside her husband to sleep until Jesus comes. Words of comfort were spoken by the writer. J. H. Anderson.

**COMMUNICATIONS**

Bear, Arkansas

Dear Editor and Friends of our Weekly Messenger:

As "a wise reprovor upon an obedient ear" came the issue of March 14, and we feel unworthy of such honorable mention of us as is made on page 14. See Matt. 8:8-10.

Our Savior marveled at the centurion's faith in Him, saying, "Indeed, I say to you, I have not found so great faith among any in Israel." "O, woman, great is thy faith," said Jesus.—Matt. 15:22-28, Diag.

We had another good meeting at Bear, beginning Friday night before the fourth Sunday in March. Elder L. H. Shelton's son, Winford, with another young brother, Carl Parker, brought Bro. Shelton down here, and our son Jesse, went with them to Hot Springs. We had fine services this time, the second and fourth being conducted in our home. We pray some one will bring Bro. Shelton again the fourth Sunday in April.

Our daughter Esther H. Sprinkle, of Cheyenne, Wyo., is expecting to spend a month with us. Read James 2:5; Heb. 19:16-25.

Yours in hope of Israel's King,  
Kittie C. and R. A. Humphreys.

Seminole, Texas.

Dear Brethren and Sisters, Greetings:

I wish to report the baptism of George Baker eleven year old son of Bro. and Sr. C. S. Baker, into the glorious body of Christ Jesus. It is a great inspiration to the writer to see one as young as he is, so devoted to the teachings of the Master and with such a breadth of understanding of first principles of the gospel.

I wish to further report that on March 19, after spending several months in study and undergoing various trials, I have definitely taken steps to dispose of all my worldly possessions that I may devote my full time to the preaching of the gospel. I am now here at Bro. Baker's in a series of meetings, and the Lord has blessed my humble efforts. I beg the prayers of all the brethren that I may be steadfast in my labors, and that the Lord will bless me with the opportunity of leading many souls to Him.

I plan on evangelizing throughout the State of Texas until August when, if it is the Lord's will, I expect to attend General Conference for the first time. That has been my desire since I first heard of it nine years ago. I hope

to visit the Home, the Herald office and the editors. Most of all I will delight in meeting many new brethren, together with all my old friends. God alone knows the pleasure I derived from our state conference, and, I hope that we may soon be able to resume the work in this state.

Your brother and servant in the Master's work,

Erby O. McCullough.

**ENCOURAGING WORDS**

Sr. Anna B. Eychaner, writing from Tampa, Fla., where they have been spending the winter, says, "We are planning to start for our home in Cedar Falls, Iowa, soon." Commenting on her desire to have The Herald changed to the new address, Sr. Eychaner continues: "We do not want to miss any of the papers. We think it is better than it ever was, and we have taken it (and its predecessors) for more than sixty years." She also mentions her approval to the Truth Seekers' Quarterly. "We heartily commend those who prepared the temperance lesson for March 19. It was the best ever. . . . I would like to personally thank Bro. Randall and Sr. Gesin for their timely instructions and information concerning alcoholics. . . . There is no safe way except total abstinence."

**MAMIE EDITH BELL**

Mamie Edith Bell was born in Attica, Ind., September 10, 1897, and fell asleep in the same city April 14, 1933, at the age of 37 years, 7 months, and 4 days. When a small child Sr. Bell was left an orphan. She was adopted by Mr. and Mrs. Jot Davis. Several years ago she and her husband, Bro. Cecil Bell, were baptized into Christ by the writer and became members of the Pleasant View Church of God. Bro. Bell fell asleep in Christ some time ago. Then she was left with six small children to care for. Later she contracted tuberculosis and had to be taken to the hospital. The fight against the enemy was a losing one.

She must sleep until Jesus comes. She leaves her adopted mother, Mrs. Emma Davis, in whose home she fell asleep; six children, Charles Vernon, Verna Elizabeth, Marjory Lucile, Dorothy Louise, Wilma Marie, and Emma Alice. The writer spoke words of comfort to the sorrowing ones April 16; then she was laid away to sleep until called by Jesus. J. H. Anderson.

**BETWEEN YOU AND ME—**

In the absence of our editor at this time our "Between You and Me" column seems to suffer. However, we are sure that he will profit by his short vacation and that he will be able to give us much of benefit upon his return.

We wish to call attention to the Conference Calendar on the opposite page. Do your best to arrange your affairs so that it will be your privilege to attend one or more of these gatherings.

Bro. J. A. Squires of Compton, Calif., requests that his address be changed to Bucklin, Kansas, where he expects to spend the summer. He also says that Sr. Mary Calkins of Lynwood, Calif., has been ill.

The article on page 8 of this issue is a summary of the sermon which Bro. Arlen Marsh gave on last Sunday evening at the Oregon church. A good sized audience listened attentively to the discourse.

Bro. Allen Weaver, Casey, Ill., who was seriously injured recently while driving a tractor, is slowly improving.

Sr. J. H. Williams of Rochelle, Ill., was sufficiently recovered from an illness of the preceding week to be in her usual place at the church services at Oregon on Sunday.

Word from Marshall, Ill., tells of the severe siege of scarlet fever through which Bro. Harry Goekler, pastor of the church at that place, is passing. We pray that his recovery has begun by now.

Lack of space necessitates omitting part of the report sent us by Bro. McCullough, which we regret very much. Bro McCullough is putting forth splendid efforts for the Master in his home state. We rejoice with all who witness the sowing of the seed bearing fruit, and pray God's further blessing on their efforts.

# The War of the Ages

By Harvey Krogh, Jr.

*"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Ephesians 6:12.*

WHEN we hear of war we immediately become interested; and though we abhor it we want to learn more of it, for it may concern us. We have been watching with intense interest the events in different parts of the world which point to an impending war. These things are all very interesting, but we wish to speak of a war of another type.

Nearly six thousand years ago our heavenly Father announced a conflict in the Garden of Eden when He said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15. Since that time there has been bitter strife between good and evil, between light and darkness, between righteousness and sin. This war has been raging since that day; and because it vitally concerns us, we must learn more of it.

Jesus Christ, the seed of the woman, is the Captain of our salvation and is the Leader of the winning side. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8. The work of our Lord was to do away with sin; and He has asked us, Christians, to take part in that great work.

To carry on successful warfare we must know the nature of the conflict and the things with which to fight. First the Apostle Paul says we wrestle not against flesh and blood. The world fights in that manner and gains nothing, but goes down to the grave a loser. At the grave the things for which the world has striven count for nothing, and all is vanity. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations." The margin gives "reasoning," and truly our warfare is against reasonings, the reasonings of the worldly wise, the vain imaginations that say there is no God and "where is the promise of his coming?" We have these things to fight against "and every high thing that exalteth itself against the knowledge of God," and have to bring "into captivity every thought to the obedience of Christ."—2 Corinthians 10:3-5.

A young man once said, "My thoughts are my worst enemies." And how true these words are and also the words of Jesus: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false

witness, blasphemies."—Matthew 15:19. If we bring our thoughts to the obedience of Christ, our actions will prove we are working for Him.

Now, because we do not wrestle against flesh and blood, but against imaginations, reasonings, worldly wisdom, and our own carnal thoughts, we need implements of defence that will best fit us for the battle. In Ephesians 6:13-18 we find our instructions. We must have the *whole* armor of God, not just part of it. We need the truth and the breastplate of righteousness, that shining breastplate which will blind the enemy by its brightness. In order to go forward we need our feet shod with the preparation of the gospel of peace. We need the gospel that says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5:1.

Above all things we need the water of faith that will quench all the fiery darts of the wicked. Did those evil little thoughts ever rise up within you and say: "Don't pray now; wait till some other time," or, "It's too hard to be a Christian; what's the use?" All these are the fiery darts that our shield of faith will stop. A real shield of faith is a wonderful thing because genuine faith *WORKS*, and it will do very good work to the putting down of evil thoughts.

One more part of armor is the helmet, the hope of salvation. If we have that hope of being saved, we know we are on the winning side. We need not fight despairingly but we can fight with the spirit of victory already in us; and what a difference it makes to know you *will* win.

Let us not forget the weapon with which we fight, the sword of the Spirit, which is the Word of God. You know that Jesus always answered the adversary with the words, "It is written." Those words were God's words, and we still have them. They are exceedingly powerful for good if we will only take them and use them as good soldiers.

Let us not forget that Paul added that we should pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all saints. Prayer gives us the morale that we need from our loving Master Jesus. Let us fight the good fight of faith and account with Paul that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

# THE RESTITUTION HERALD

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## Out of Past Ages Comes Proof

*By Arlen Marsh*

OUT of the ages of the past come the voices of forgotten civilizations, civilizations that rose from a meager beginning to a riotous heyday and that thereafter fell before the dry rot of insurrection, immorality, and war. These voices speak with clarion tones of the truth of God's Word, leaving an undeniable evidence of the correctness of Paul's assertion that "all scripture is given by inspiration of God" and of Peter's well known declaration that "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."

Lying in the dust of the centuries was the buried proof of the being of the Hittites, whose empire extended from approximately 1450 to 1200 B. C. Although mentioned several times in the Bible, this race was believed until comparatively recent years to be mythical; and the higher critics seized upon that theory as an evidence that Peter was guilty of setting down misinformation. Discoveries in Asia Minor, however, indicate that the Hittites actually did exist; that their nation was one of military power and of only slightly lesser advancement than the countries of Mesopotamia and the Nile Valley; and that they served as the earliest distributors of iron and as a means of communicating the earliest stages of arts, sciences, and literature from the district of the Tigris and Euphrates to Macedon and Greece.

A somewhat similar controversy arose over the biblical ascribing to Belshazzar the rulership of Babylon at the time of its downfall before the onslaught of Cyrus. No evidence that such a man had ever ruled over Chaldea could be found outside of the Old Testament. However, in 1854 Rawlinson discovered a Babylonian monument bearing the inscription of Nabonidus, the father of Belshazzar, referring to his son. Following that date, various texts written by Cyrus concerning Belshazzar were uncovered which not only confirmed the historical personality of Belshazzar, but which further confirmed the truth of Daniel's descriptions of the capture of Babylon. It is certain that Belshazzar actually was the last ruling regent of Babylon, and that the story related by Daniel is correct.

For a considerable time the tale of the tower of Babel,

built according to Ussher's chronology (which can be accepted as being only approximately correct) about 2218 B. C., was considered as a mere fable, to be placed in the same category as the adventures of Ulysses and his henchmen. Excavations on the site of the ancient metropolitan kingdom founded by Nimrod finally dissipated this opinion by denuding the ruins of what doubtless was the very tower described by the eleventh chapter of Genesis. Today archaeological expeditions camp near the tumbled heap of stones that once formed a structure some four hundred fifty feet high and which stands even now to a height of nearly one hundred fifty feet. That the scriptural account of the building of this tower is correct is no longer seriously questioned.

The principal proof of the inspiration of the Bible, however, lies not in the obvious veracity of its historical records, but rather in the fulfillment of various predictions made by it centuries before the events predicted occurred. Jules Verne was capable of foretelling in fiction many of the inventions which today are taken as common; political and economic prophets among men are occasionally correct in their beliefs; and students of meteorology and astronomy have become able to predict general weather conditions two years or more in advance. No one, in spite of this, has yet been able to foretell successfully specific events; nor has any man except those who laid claim to inspiration by God accurately announced a thousand years before its existence the coming of some nation or coalition of nations. Herein lies the main argument—indeed, infallible evidence—in favor of the divine origin of the sixty-six books which make up the Canon.

The second chapter of Daniel provides an excellent example of fulfilled prophecy. Four hundred years before Rome came into prominence as a world power Daniel described to Nebuchadnezzar the rise and fall of Babylon, Medo-Persia, Macedon, and Rome. Neither Macedon nor Rome was, at the time the prophet spoke regarding it, a dangerous country. Yet in every detail, as was true in the case of Daniel's later *(Please turn to Page Ten)*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Watch ye therefore, and pray always, that ye may be accounted worthy."*—Luke 21:36.

## A Prayer for Times Like These

Help me in times like these  
To braver be,  
Trusting each trying day  
For strength from Thee!

Help me to keep my faith  
When funds are low!  
Guide me to wisely plan  
The way to go!

Help me to learn to smile  
Beneath the load,  
And lift some struggling one  
Along the road!

Help me to walk by faith,  
And not by sight,  
Knowing in God's good time  
All will come right!  
—*Mary K. Miller.*

## Appealing to the Modern World

IN SENDING forth His apostles Jesus gave them a most comprehensive commission: "Go ye into all the world, and preach the gospel to every creature." Geographically it encompassed the earth, and individually it included every intelligent being of all races and nations of men. "Go! tell the glad tidings everywhere, that all may know and be given an opportunity to accept the gracious invitation."

Paul follows his broad assertion—"Whosoever shall call upon the name of the Lord shall be saved"—with the logical query, "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?"—Romans 10:13, 14. Paul reasons again: "By grace are ye saved through faith" (Ephesians 2:8), but we are at once driven to ask with him, How can one come to have faith in the gospel, which is "the power of God unto salvation to every one that believeth," unless some one clearly reveals that wonderful message to him?

Preaching and teaching, therefore, are found to be essential and divinely appointed methods of making the grace of God through Jesus Christ accessible to all men. It cannot reach them except through the instrumentality of a "preacher."

This being true, the importance of sending forth messengers who are able to present the gospel correctly, appealingly, and positively, is made apparent. It must be *taught* to "every creature" in such a way that he can clearly understand it or the teaching is vain. To preach to Americans of today in the original Hebrew, Aramaic, or Greek dialects with which the prophets and apostles were accustomed to express their inspired thoughts would be a foolish waste of energy. Paul's statement regarding the matter of speaking in "tongues" is applicable here: "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."—1 Corinthians 14:19. There is no value in preaching unless the subject discussed is made understandable to the hearer.

We are not living in the world of Paul and of Peter. People do not talk the language of the apostles. We are not living in the time when the King James Version of the Bible was translated by uninspired men. English people of the sixteenth or seventeenth centuries would find great difficulty in making themselves understood by us, and we would be equally puzzled to express our thoughts to them in such a way that they could grasp them. The meaning of words changes with the passage of the years, and it becomes necessary to have the language of one period "translated" for the people of succeeding periods.

To reach the attention of the world today the gospel must be presented in the language of today. That is, our appeal must be made along lines in which the people are already interested. Do not expect them to listen attentively to long and difficult expositions of the Scriptures when they know nothing about the Bible. We must first furnish the loaves and the fishes, and then, when we have gained their attention gradually and patiently, lead them into the deeper and more vital truths of God.

It is not always wise to approach them as though you knew they were deeply religious, for they are not. They have little or no concern with religion. Study the events that are occurring around them. Point out the dangers that threaten from a political, moral, and social standpoint. And then, having thus won their interest, show clearly and briefly the wonderful manner in which the Bible has predicted the coming of all these things, and finally direct their close attention to the way the coming of the Lord Jesus Christ will meet every demand of the modern world, social, political, and moral.

# The Absent Nobleman

THE parable of the nobleman traveling into a far country was delivered in the hearing of certain persons who taught that "the kingdom of God should immediately appear." It is impressively suggestive and reveals a state of things exceedingly unlike that which is expected by those who look for the gradual dawn of the millennium and its continuance to the close of the promised Sabbath, whilst the Lord of the Sabbath is still absent in a far country.

Now, it is obvious to remark that upon the popular hypothesis—that the coming of the Lord is to be post-millennial—the repeated note of warning against slumber, which He gives in view of our ignorance of the period of the advent, would, as far as I can see, be superfluous; for if He is not to come until the close of the millennium, the period would be very accurately known. Those who shall be alive at its close will know that the thousand years are expired, and they will look for their Lord's return; whilst we, who have not yet seen their commencement, certainly know that more than a thousand years have to roll by before "his feet shall stand . . . upon the mount of Olives." In our case, therefore, to watch for His coming is to look in vain.

But it is impossible to reconcile this idea with His solemn and repeated command, "What I say unto you, I say unto all, Watch." An antecedent happy millennium is inconsistent with a multitude of New Testament precepts, enjoining the state of mind which Christians should cultivate in reference to the "glorious appearing of the great God and Saviour Jesus Christ"; for all these precepts suppose those to whom they are given to be amidst circumstances of trial and sorrow, the groaning inhabitants of a world yet under the influence of the prince of darkness; but the opponents of what I cannot but believe to be the mind of God on this point represent the millennium, to which they look forward, as one of universal peace and righteousness when persecution shall be unknown, wars abolished, idolatry destroyed, and the knowledge of the Lord universal; a millennium, in fact, every way equal to that which is anticipated by the advocates of the pre-millennial advent, always *excepting* the blessed presence of the great and glorious King. The precepts to which I refer are such as inculcate watchfulness, prayer, sobriety, moderation, and patience, in the midst of

persecution, *in view of the coming of the Lord*. To that their hope is called; on that the eye of their faith is steadily fixed; in that their amplest desires will be gratified; it is the consummation, the glorious goal, the full redemption, the entire deliverance from evil, the possession of the inheritance, "the glory to be revealed."

Now, as the parables of our Lord were undoubtedly designed to exhibit the state of matters during the whole period that should elapse between the day of His humiliation as the "man of sorrows," and that of His universal and triumphant recognition as

"king over all the earth," the fact that to this very hour, notwithstanding the preaching of the gospel for many centuries in many lands, the state of things is precisely what these parables represent, is *proof conclusive* of their divine truthfulness. Had there been a period when there were no tares among the wheat, no indolent servant hiding his lord's money, no wicked servant rioting in debauchery and persecuting his fellows, and no slumbering virgins who forgot that they had gone out professedly to meet the bridegroom, the view I have taken of them as descriptive prophecies would be untenable. But ecclesiastical history records no such period, even for a single day. Nor can such a state of things be predicated

even of the most select and unworldly sections of the church at any period in their history. Even the most minute sects that have escaped into a corner, like a stray leaf detached from the tree, have had symptoms of the blight incident to a diseased atmosphere. The minimum of numbers has been no guarantee against the intrusion of false brethren. And the effort to avoid what is considered the evil of sectarianism, by seceding from *all* existing sects, has, of course, only increased the evil deplored.

"The faithful and true witness" has not deceived us; and the Book which contains His parables is demonstrably inspired; but we shall most lamentably deceive ourselves if we imagine that the powerful and million-armed enemies of Christianity are to be overcome without the descent of the great Lord Himself; and if we teach the doctrine either in our pulpits, our books, or on our missionary platforms, we shall rob the Bible of that which constitutes its terror and glory and expose ourselves and our cause to the contempt of an exulting and blaspheming atheism. Evil is

## He Is Coming Again

O lift up your heads, ye pilgrims aweary,  
The day is approaching, now crimson the sky;  
Night shadows are fleeing, and your beloved,  
Awaited with longing, at last draweth nigh.

O dark was the night when sin warred against us;  
And heavy the burden of sorrow we bore;  
But now in the East are signs of His coming;  
Our hearts burn within us, joy's cup runneth o'er!

O blessed the hope! O blissful the promise!  
Now filling our hearts with a rapture divine;  
O glorious day! We hail thy appearing!  
Thy transcendent splendor forever shall shine.

Behold, the King comes! Our precious Lord Jesus;  
Creation awaits His redemption to see;  
Caught up in the clouds, we soon shall behold Him;  
And with Him in glory forever shall be!

—Mabel Johnson Camp (adapted).

everywhere rising around us with renewed vigor and extraordinary energy, as the Word of God has long assured us it would do in these latter days.

The last sands are dropping out of the glass upon which is inscribed, "The times of the Gentiles." The image, whose ideal was formed in the mind of the old serpent, has had the number of its "weeks" nearly completed. The

world's aristocracy—the sons of a repeated covenant—who were "broken off because of unbelief," have nearly performed their terribly protracted wanderings across the surface of the earth. The dispensation of mingled light and darkness is about to close. The period during which the gospel should be preached in all the world for a *witness* will suddenly terminate forever. (*Please turn to Page Ten*)

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## Mohammedan Errors Concerning Christ

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THESE words appear in the Koran (Mohammedan scriptures) in chapter 3: "O Lord, we believe in that which thou hast sent down, and we have followed thy apostle; write us down therefore with those who bear witness of him (Jesus). And the Jews devised a stratagem against him (Jesus), but God devised a stratagem against them; and God is the best deviser of stratagems."

And in chapter 4: "And for that they (Jews) have not believed on Jesus and have spoken against Mary a grievous calumny, and have said, Verily, we have slain Christ Jesus the son of Mary, and apostle of God: yet they slew him not, neither crucified him, but he was represented by one in his likeness . . . they did not really kill him; but God took him up unto himself."

I could mention many other like passages from the Koran, but this will suffice to point out one of the greatest obstacles that confronts missionaries among Mohammedans and prevents them from confessing Jesus Christ.

The stratagem, they claim, that God devised against the Jews was the taking of Jesus up into heaven, and stamping His likeness on another person, who was taken and crucified in His stead. It is a doctrine of the Mohammedans that it was not Jesus who underwent ignominious death, but some one else in His shape and likeness. Some believe that the one crucified was a spy, sent to entrap Him; others, that it was one Titian, who by the direction of Judas entered in at a window of the house where Jesus lodged to kill Him; and still others, that it was Judas himself, who agreed with the rulers of the Jews to betray Him for thirty pieces of silver, and who led the others who were sent to take Him.

The Mohammedans add further that Jesus, after His crucifixion in effigy, was sent down again to the earth to comfort His mother and His disciples, and to acquaint them with the fact that the Jews were deceived through the stratagem that God devised against them, and that He was then taken up a second time into heaven.

It is also accepted as a fact among the Mohammedans that there is a gospel of one, Barnabas, in which is fore-

*This interesting account of Mohammedan teaching concerning the death and resurrection of Christ is by Rev. Michael Kurlak. It first appeared in The Alliance Weekly under the title, "A Great Obstacle in Winning Mohammedans." Mohammedanism is growing rapidly in various parts of the world, and its devotees will play a large and important part in prophetic events.*

told the coming of Mohammed. From what I have been able to gather, it also contains the record of some peculiar incidents believed to have occurred in the life of Jesus. One is that the moment the Jews were about to apprehend Jesus in the garden, God by the ministry of four angels, snatched Him up into the

third heaven. Another statement is that Jesus will return to help Mohammed to judge the world. Again, that He will marry, have offspring, and finally, at the end of the world, die a natural death. Yet again, that it was Judas, the traitor, whom God permitted to appear so like Jesus in the eyes of the Jews that they took him and delivered him to Pilate, and that he was crucified in Jesus' stead. It is believed that so great was this resemblance that even the Virgin Mary and the disciples were deceived; but that Jesus Christ obtained permission from God to go and comfort them. It is further said that when Jesus returned, Barnabas asked Him why God for a moment permitted Mary and the disciples to believe that He had died so ignominious a death, and that Jesus replied: "O Barnabas, believe me that every sin, no matter how small, is punished by God with great torment, because God is offended with sin. My mother therefore and faithful disciples, having loved me with a mixture of earthly love, the just God has been pleased to punish this love with their present grief, that they might not be punished for it hereafter in the flames of hell. And as for me, though I have myself been blameless in the world, yet other men having called me God, and the son of God, therefore God, that I might not be mocked by the devils at the judgment day, has been pleased that in this world I should be mocked by men with the death of Judas, making everybody believe that I died upon the cross. And hence it is that the mocking will continue till the coming of Mohammed, the messenger of God, who, coming into the world will undeceive every one who shall believe in the law of God from this mistake."

Let us as the church of Christ beseech God for the Mohammedan world, that Jesus Christ, the Light of the world, may become the Hope of the Mohammedans as well as our Hope.

# The Dying Thief

By George B. Alldridge

*"Jesus, remember me when you come in your kingdom. In solemn truth, I tell you, said Jesus, that this day you shall be with me in Paradise."—Luke 23:42, 43, C. Trans.*

PERMIT me to apologize to my readers for writing upon this subject. So many able writers both pro and con have thoroughly covered every feature of it.

However, we have had a series of protracted meetings. Apparently, judging by the good attendance, they were successful. Always a healthy sign at these meetings is that interested inquiries are made by those seeking to know the truth.

I was asked, "Was the dying thief baptized?"

I answered in the negative and said that there was not when he made his request any saving name into which he could be baptized. In Mark 1:4 I read, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Back under the law I read that upon the day of atonement, after the high priest came out of the holy of holies to bless the people, their sins were remitted for one year. Again, I read, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."—Mark 2:5. Note there is no mention of baptism in this connection, but only faith. In Ephesians 4:5 it reads, "One Lord, one faith, one baptism."

Since the Scriptures teach two baptisms, the baptism of John and the baptism of Christ, which of these two constitutes the "one baptism"? And the Scriptures point out that only one of these can save us, and here it is: "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Peter 3:21.

Philippians 2:9-11 says, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Were any baptized into this name before the resurrection of Christ? You say no because they could not be before God had bestowed this name upon Him. Hence, then, John's baptism could not save men; it was the initiatory process of introducing men to Jesus; or, as John said, "Behold the Lamb of God, which taketh away the sin of the world."

I have often wondered over this text: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)."—John 4:1, 2.

Why did Jesus not baptize? How could He; into whose

name could He baptize, into His own? Certainly not. God had not yet bestowed that saving name upon Him. He must first taste death for every man; He must first become the Captain of our salvation. First He Himself, then all who obey Him are covered with His name.

Let us see if the Scriptures support this view. We read in Acts 19:3, 4: "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Now note what follows: "When they heard this, they were baptized in the name of the Lord Jesus."

So it is not essential whether or not the thief was baptized. Even though John may have baptized him, that would not have saved him. It is the baptism into the name of the Lord Jesus which saves, and none other.

Let us go back to the thief again. Over and over again Jesus forgave people their sins because of their faith and not John's baptism.

Two things we must believe, namely, the kingdom of God and the name of Jesus Christ. The thief believed in the kingdom of God, and we are exhorted to seek this first. He knew also that Jesus was a king. So note his request: "Lord, remember me when thou comest into thy kingdom."

I know a lot is said about faulty punctuation, but let the comma alone just where it is. If you change it, it looks as if you are begging the argument and running away. There is nothing to be afraid of in the text. It is all right just as it is.

What did Jesus say? "Verily I say unto thee, To day shalt thou be with me in paradise."

Every intelligent Jew knew exactly what paradise meant, and so do you, dear reader, if you are honest with yourself. There has only been one paradise so far, and that was a miniature. For three and a half years Jesus had been explaining this to the people. All knew what He meant by saying the kingdom of God included the dying thief, but all did not have faith to accept it. But the thief had, and that is why Jesus will remember him.

Again, there are millions of subjects in the British Empire. But how many are there who are members of the royal family? There is a difference between being in a country and kingdom and being one of the rulers of that kingdom. Millions, including the thief, Jesus will remem-

ber in His kingdom; but only a few will occupy a place upon His throne.

One other question: "Must we be regenerated before being baptized?" Again I answered no. Regeneration, like education, is a process. After baptism into Christ we become a new creature. Old things are passed away. Now God begins to shape and fashion us into His divine image.

Let me quote 2 Corinthians 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Nothing can be done before you are baptized. Then God, by the spirit of the truth, takes hold of your mind and begins your life work of preparing yourself to be in the coming age one of the rulers.

You must lay hold of God by faith. This will then lead you to become obedient.

Both thieves were bad; and, as one said, they received justly for their sins. This is confession. Secondly, he became repentant. Thirdly, he saw his need of Christ and threw himself upon His love and mercy. His request, because of His faith, will in the coming age save him.

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"God can read each falling tear,  
He knows the heart that's needing cheer,  
He sees the path that's hard and drear;  
Don't give up, for He is near."

—Harry Clarke.

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## JEWISH NOTES

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**I**N SPITE of the afflictions that have befallen the Jews all over the world, the Zionists are still full of pride and boastfulness. On August 11, when the Jews with mourning commemorated the day of destruction of the second temple by Titus nineteen hundred years ago, Dr. Norman Salit, one of the Zionist leaders, made the following statement:

"It was nineteen hundred years ago that Rome burned the temple, razed Jerusalem and ended the political existence of the Jewish people. Just nineteen hundred years later, with Rome but a memory and the Caesars covered with the same dust of oblivion that shrouds the Pharaohs of Egypt and the Satraps of Persia, the Jewish people makes more commanding than ever the expression of its will to live.

"The unbelievable growth of industry, the wide extension of agricultural activities, the unparalleled economic stability and absence of depression, all make Palestine, as we are privileged to view it now, a source of pride to the Jew of today and of hope for the Jew of tomorrow."

God warned Israel long ago through Moses not to attribute success to her own power, saying, "And thou say in thine heart, My power, and the might of mine hand, hath gotten me this wealth."—Deuteronomy 8:17. May not such boasting be the harbinger of the destruction foretold in Ezekiel 38?

Spain has declared publicly that its new Republic is sincere in its desire to have her ancient Sephardic Jews return to her borders. In doing so they endeavor to redeem that country from the intolerance which prevailed when her Jews were exiled in the fifteenth century. Consequently a leading Spaniard was commissioned by the new Republic to visit the Balkans with the sole purpose of inviting the descendants of the former Sephardic Jews to return to Spain. He reported that in Roumania there are 20,000; in Bulgaria, 14,000; in Salonica, 65,000; in Yugo-Slavia, 26,000. It is evident that the Spaniards have realized that the decline of Spanish prestige and prosperity since the expulsion of the Jews has come upon them directly on that account. So the new Republic desires to expiate that historic crime of her rulers in the days of Columbus.

Some time ago the Jews of New York began putting forth efforts to regain the Marranos to Judaism. The Marrano is in Spanish, "accursed," "banned." This epithet was applied to the Jews in Spain who through compulsion became converted to Christianity in consequence of the cruel persecution of 1391. They numbered more than 100,000. They engaged extensively in commerce, industries, and agriculture. They had been wealthy before their acceptance of Spanish Christianity, and on that account they refused to be expelled, choosing rather to stay there and not lose their riches. They intermarried with families of the old nobility. Impoverished counts and marquises readily wedded wealthy Jewesses, even nobles of royal blood intermarried with those Jewish Christians. Thus they became very influential through their wealth and intelligence.

A delegation of Jews was sent from New York a number of years ago to ferret out these Marranos' descendants and persuade them to return to Judaism. Quite a large number of them soon confused their Jewish descendants, and became ready to act upon that confession. The first step was to build a synagogue in Oporto, Portugal, where there are numerous Marranos. Recently, however, news has come that they have stopped the building of the synagogue, as they refuse to give up faith in Christ. They like Judaism, they said, but the Lord Jesus is superior in their regard and respect. They have concluded, therefore, to organize a new sect of Jewish Christians.

A Jew by the name of Newman who lives in Jerusalem blew the ram's horn at the Wailing Wall upon the closing of the Day of Atonement. This is customary among the Jews on the Day of Atonement in every synagogue. The Jews at the Wailing Wall had been following this custom until three years ago, when they underwent a terrible attack by the Arabs. To please the Arabs who objected to such customs of the Jews, the British Government ordered that no more shall the ram's horn be heard at the Wailing Wall. So this Mr. Newman, having violated the Government order, was hailed to court and sentenced to three weeks in prison. He pleaded in court that his religious convictions are superior to the law of the court.

—The Chosen People.

# Has God Forsaken the World?

WE ARE living in a day of social chaos, political upheaval, and human misery. Ideals have been shattered; hopes have been blasted; to many, faith becomes a mockery; aspirations have been smothered by a heaviness of heart which makes life itself a burden. Darkness seems to brood over the face of the earth.

Many people are questioning the existence of God. Others, baffled by the mystery of existence, are asking, "How can a good God permit the world to become morally and spiritually bankrupt?" If God is love, why so much hatred? If God provides for all of His children, why is there so much hunger and suffering?

Soul-searching moments create faith in some, and break faith in others. Jesus, for example, at one of the most crucial moments of His life, cried aloud, "My God, my God, why hast thou forsaken me?"

These are times that test men's souls! They reveal us to ourselves. How completely selfish we are! For fifteen years the people in various countries of Europe have suffered just such misery—and worse—as has now come upon us.

We read about it; we heard about it; many of us visited Europe and witnessed it at first hand, yet strangely enough we did not lose our faith in a good God. Now that it has come to us, even though in mitigated form, some are beginning to lose faith. The fact that we did not lose faith *before* misery, hunger, and unemployment *visited our own homes* and began to lose faith only *after* such visitation, ought to make us doubt whether we ever had any real faith at all, whether it wasn't a mere lip service, repeating by rote our faith in the brotherhood of man, when in reality we thought of ourselves first, last, and always.

The question, "Has God Forsaken the World?" is not difficult to answer if we keep before us a few simple truths. The first of these is that *both good and evil exist in the world*. If there were no evil, there would be no good. If there were no good, there would be no evil. Everything that exists in the world exists only because its opposite also exists.

The second of these axioms—even though some would make it a subject of controversy—is that *man can choose*; that he does choose; and that the character of his choice establishes his morality. If man had no choice, he would not be responsible for his actions. If he were not responsible, he would not be accountable. If he would not be accountable, there would be neither praise nor blame.

If there were no praise or blame, there would be neither good nor evil; if this were true, then, the most and the least that one could say about anything would be that it *is*. The third thought that ought to underlie a discussion of this kind is that *conditions in this world are the results of our own choosing—if not of our individual, then of our social choosing*. The individual is responsible for the group and the group is responsible for the individual.

We must also remember that society is organic, that we are our brother's keepers whether we will or not, and that there are natural laws in the spiritual world and that there are spiritual laws in the natural world.

Because human speech is inadequate and the mind of man so limited, because our knowledge is but a drop in the ocean of our ignorance, because finite man cannot comprehend the infinite, we speak of God as Father. Let us press this poetic figure of speech beyond its homiletic license.

Suppose a father would warn his child not to play with fire and the child exercised its free will and burned itself. Would you say that the parent had forsaken the child? Or suppose that a physician diagnosed a case correctly and prescribed properly and the patient paid no heed and the inevitable happened. Would you say that the physician had forsaken the patient, or that the patient had forsaken the physician?

Our present social crisis contains many contributing causes, none as great as the World War. As a matter of fact, this one cause is greater than all of the others combined. For centuries have we taught "that the work of righteousness is peace, and the effect thereof quietness and security." For two thousand years we have known that "they that take the sword shall perish by the sword."

According to the poetic fancy of a Jewish sage the book and the sword came into the world at the same time, bearing an inscription, "By choosing the one you reject the other."

Three months before the World War, David Lloyd George said to the people of England: "Give me \$200,000,000 and I will obliterate the slums of England, alleviate the disease, cast out the social maladjustment, dispel the ignorance, and abolish the poverty of England."

The next morning nearly every newspaper in Great Britain and most of them in America contained cartoons of David Lloyd George, with his finger pointing to his forehead. They called him a dreamer, an utopian, an idealist. Some were meaner than that, and said that he talked like a preacher and that he would bankrupt the British Empire.

Then three short months passed by. The World War came and Great Britain spent \$200,000,000, not once and for all, not to abolish poverty, not to alleviate disease, not to obliterate social maladjustment, not to dispel ignorance, but to maim, to kill, to mutilate, and to manufacture widows and orphans.

As long as we are willing to spend a thousand times as much to bring hell on earth as we are willing to spend to bring heaven on earth, it is not God who has abandoned us but it is we who have abandoned God. God has not forsaken men but men have forsaken the godlike within them, the passion for peace which comes from men of good will.

The paradox of plenty! We are starving not because

there is not enough food, but because there is too much food. Children are going barefooted not because we have been unable to manufacture enough shoes, but because we have manufactured too many shoes. Never was Utopia so near at hand.

Had we solved the problem of distribution as we have mastered the problem of production, Plato's *Republic*, St. Augustine's *City of God*, Campanella's *City of the Sun*, More's *Utopia*, Bacon's *New Atlantis*, Bellamy's *Looking Backward*, and other classic utopias would have been completely surpassed in our day and our generation.

God's power has not waxed short; man's greed has waxed great. God never intended all the steel to belong to one small group, all of the oil to another; and the fact that a majority of our people—fifty-five per cent to be exact—did not make a living wage, even in the era of greatest prosperity in the most prosperous country of the world, is significant.

The fact that labor—seventy-five per cent of our people—did not earn enough to buy back what it produced speaks for itself. Without buying power, there can be no selling power. When men worship gold they abandon God! The day of judgment has come. The greed of man caused him to forsake his God. To imagine for one moment that God has forsaken man is not only childlike but childish.

We face the persistent problem, "Why do the righteous suffer?" That problem is as old as the Book of Job. The righteous suffer because "rain falleth alike on the evil and the good." If the righteous did not suffer, there would be no righteousness, because righteousness would then be the premium on an anti-suffering insurance policy. It would vindicate the contention of Satan in the drama of Job, "It pays to be good."

Righteousness and material prosperity have no connection whatsoever. One belongs to the realm of the spirit and the other to the realm of material things. If people were good only because it "paid to be good," because it would insure prosperity, ethically speaking, they would not be good at all, because if it "paid to be bad" they would be bad, since reward was the basis of their motivation. The people who are righteous in this world solely in order to be rewarded in heaven are not ethical or religious, because they are simply postponing the day of their reward, and most of them expect compound interest on it in the meanwhile.

If righteousness could be "bought and paid for" in terms of prosperity or lack of suffering, it would become a contradiction in terms. The Book of Job presents the greatest and most powerful protest to this type of ethics in the world's literature.

It spells disinterested service that cannot be bought or sold, threatened or bribed, cajoled or coerced; it teaches right for right's sake, whether it lead to the funeral pyre or to the rack, amid cheers or jeers, without hope of reward, without fear of punishment, to do the right just because it is the right—that and that only spells ethical conduct.

The righteous, whom one with a sense of poetic justice might wish to exempt from suffering, brings home to us

all the more strongly the sense of social inevitableness.

"There is a destiny that makes us brothers,

No one goes by his way alone;

All that we pour into the lives of others

Comes back to our very own."

From the days of Hosea, almost twenty-seven hundred years ago, have we been taught that God is love. Yet men have by their actions denied and by their works belied their faith in a God of love. Suspicion, hatred, jealousy, prejudice, malice, and ill-will are to be found abundantly. The man who hates his fellow man has lost God. The people that are given over to national animosity have lost love.

When so-called "Christian" nations are cutting each other's throats, either economically or militaristically, they have declared a moratorium on the law of love as well as an abrogation of morality and a desecration of the divine name. We have not outgrown the idea of *imitatio Dei*—in fact, we have not yet become intelligently and spiritually mature enough to comprehend it.

We have it in our power to pension the aged. Old age security has been championed by social workers and others who love their fellow man, who hearken seriously to the words of the aged in Scripture, "Cast me not aside in my old age." During the last seventy-five years science has been able to prolong human life nineteen years. Men are able to live a longer time and to make a living a shorter time. At present the honest toiler is thrown on the human scrap heap—there to die in ignominy. If we pension the soldier who kills, we dare not abandon the toiler who builds.

In every city there are slums that create crime, disease, degeneracy, and delinquency. By a process of legal condemnation these could easily be removed and playgrounds put into their places. This would not only save the community large sums in dollars and cents but would save that—far more precious than money—human life. Some of these poor souls, victims of circumstances, feel that God abandoned them. The truth is, they have been betrayed by their fellow men.

Has God forsaken man because there is poverty in the world? Poverty, amid plenty, was caused by greed. God did not forsake man, but man forsook God for gold.

Has God forsaken the world because of political upheaval? Let us recall the words of the Scripture: "Choose ye, men of ability, men of truth, God revering and graft-hating men." Unless and until we choose the wisest and best to govern for the good of all—we abandon God. Such was the ancient concept of Jewish theocracy out of which our democracy came. In our choice of representatives, we have forsaken God. Has God forsaken the world because of international economic distress? "Let nations remember they are but men."

The answer to our question, "Has God forsaken the world?" may be found in the words of Deuteronomy, as true now as when first they were written, "Behold, I set before you this day life and death, a blessing and a curse—but choose ye life." As long as we choose to forsake God and all that is godly, we may continue to delude ourselves and say that God has forsaken us.—Dr. Louis L. Mann, Rabbi, Sinai Congregation, in *Sunday Times*.

# The Kingdom at Hand

By Charles W. Howe

THE kingdom of God, or the kingdom of heaven, as it is otherwise called, is frequently mentioned in the Bible. It refers to God's work of righteousness among men. When John started preaching in the wilderness of Judea, his message was, "Repent ye: for the kingdom of heaven is at hand."—Matthew 3:1, 2. Later, Jesus sent the disciples forth with the same message for the instruction of the lost sheep of the house of Israel (Matthew 10:7). Jesus was the great King. John was the messenger sent before His face. The disciples were also messengers doing His will. The gist of their message was contained in the words, "The kingdom of heaven is at hand."

Are we not also messengers for Christ in these days? Should not our message be the same as theirs? Do not the words have even greater fulfillment now than when they were first spoken? Should not our message contain, among other things, the imminence of the kingdom of God and the glorious appearing of our Lord and Savior Jesus Christ? The signs all tell us that the time is short and that our Savior will soon return. Prophecies are being rapidly fulfilled. It behooves us, therefore, to acquire all the knowledge possible concerning Jesus and His coming kingdom.

There was a sense in which the kingdom was at hand in John's day, for the great King was about to appear. The message of the disciples was likewise concerning Him and His work. The prophets of old had told of the kingdom work, which was to be fulfilled in Him. He was anointed to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, to set the bruised at liberty, and to preach the acceptable year of the Lord (Luke 4:18-21). That He did just such work is evident. We read, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."—Matthew 4:23. That He will do this more fully in the future is also evident, for "the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isaiah 33:24.

The kingdom was at hand in Jesus' day in that it was offered to the Jews. The lusts of their flesh prevented them from accepting it, however. Their attitude proved that "flesh and blood cannot inherit the kingdom of God." And so while the flesh phase of the kingdom was set aside, the spiritual kingdom had its beginnings in the salvation work through Spirit-filled workers, as God was "taking out of the Gentiles a people for his name." The kingdom was taken away from fleshly Israel and given to a people bringing forth the fruits thereof, or in other words, to the church with its fruits of the Spirit (Galatians 5:22, 23). The ones so called and so taken out are to be kings and priests, and

shall reign on the earth (Revelation 5:10). This will have its fulfillment when Jesus comes back to earth again.

The kingdom of God is at hand now in a greater sense than ever before, for Christ is about to appear in His glory. Many signs of the times show this event to be imminent. Israel's return is one of the great signs.

There is no depression in Palestine. I wonder why. With the gold money standard in the earth, a lack of gold brings depression and its presence tends to bring prosperity. If this reasoning is true, then Judah must have gold. He is eating of the riches of the Gentiles (Isaiah 61:5, 6). His hand is in the neck of his enemies (Genesis 49:8). Judah is getting the gold of the world; the world is reaping depression. But conditions must change for Israel ere long. James said, referring to the rich man of Israel, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." He says that their gold and silver which they have saved up for the last days is rusted (from lack of use no doubt) and so shall be a witness against them. We read in Ezekiel 7:19, "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." As the nations are forced off the gold standard, will this not react on the people of Judah and cause their gold to be useless as the Scriptures foretell? Surely, then, this present financial crisis is a sign of the times indicating the near end of the age.

The times of the Gentiles seem about to end. The seven times of punishment for Israel's sins are about up (Leviticus 26). Seven times of year-days from the capture of Jerusalem by Nebuchadnezzar figures up as follows: 586 B. C. plus (360 times 7) equals 2520 minus 586 equals 1934 A. D. That date should conclude Israel's punishment, and consequently indicate the close of Gentile times. Two other indications are found in the gradual removal of the Gentile foot from Jerusalem and the present tendency of many Jewish leaders to say that Jesus really lived and was wrongly condemned. The Scriptures in this regard follow. Luke 21:24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Romans 11:25: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." The treading down and the blindness are ending. Therefore, the kingdom conditions should soon appear on earth.

Since the glorious kingdom of God is so near at hand, we might well ask the question, "How will Jesus manifest Himself?" Two distinct views are held by believers in the second coming of Christ. I believe that the most general view is that Jesus will come visibly and literally back to earth. "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." We have been looking for Him to catch us away immediately at His coming, and so escape the time of trouble, after which we will return to rule with Him. This thought is indicated in Isaiah 26:20: "Come, my people, enter thou into thy chambers, . . . hide thyself as it were for a moment, until the indignation be overpast."

Some people believe that Christ will appear visibly to the church only, and quote as proof Hebrews 9:28: "And unto them that look for him shall he appear the second time without sin unto salvation." A few seem to feel that the world will never see Jesus visibly, and so will not see the kingdom as a visible reign of Christ, but as a new order to come out of the present chaos. John 14:19 is quoted in this regard: "Yet a little while, and the world seeth me no more, but ye see me." It is well that we know the different views, whether we accept them or not.

It is well not to be too dogmatic as to how Christ will appear. We may be sure that He will manifest Himself to His true followers in due time. Let us get all the knowledge we can concerning His coming, and then follow His admonition, "I say unto you, Watch."

But to watch is not enough; we must work as we watch. We must occupy till He comes. John's message was, "Repent, for the kingdom of God is at hand." Our message is, "Repent, for Jesus will soon be revealed from heaven. God will soon 'give unto him the throne of his father David, and he shall rule over the house of Jacob for ever, and of his kingdom there shall be no end.'"

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## THE ABSENT NOBLEMAN

*Continued from Page Four*

The idea of the regeneration of humanity, through existing agency, can no longer be entertained by any man who compares history with existing phenomena, and both with the Word of God. The testimony of that Word has been verified to the letter, both as it respects the world and the church, *up to a certain point*; and that point will not be forgotten. Men, bad and good; church, false and true; angels, fallen and faithful, have been traveling unrestingly towards it. War and peace; pestilence and health; famine and plenty; have, with prophetic finger, steadily pointed there. And creation, groaning in pain, has given forth many an earthquake-cry to be delivered from the bondage of corruption into the glorious liberty of the children of God, which will be realized and manifested when that point shall have been reached.

That point is, "*The coming of the Son of man in the clouds of heaven, with power and great glory.*" Then shall the troubled saints, who "long for his appearing," have rest, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in

that day." That point is the realization of the infinitely grand vision presented to the ancient seer: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And that point is the fulfillment of Jehovah's ancient purpose and the accomplishment of His design: "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."—*Selected by R. A. Curtis.*

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## OUT OF PAST AGES COMES PROOF

*Continued from Front Page*

vision of the ram and the he-goat, these predictions came to pass.

Similarly the prophecies of Ezekiel, Jonah, Micah, Jeremiah, Moses, Elijah, and David were fulfilled to the most minute point. Jesus Christ was pictured in prophecy as riding into Jerusalem on the foal of an ass; the exact manner of His execution was described; the conditions surrounding His birth were mentioned; His almost fruitless attempts to make the Jewish people accept Him were depicted. And all of this was inscribed on the scrolls of the Hebrew Old Testament centuries before the actual occurrence of any of the events named.

The gradual development of modern civilization to the condition described by the New Testament prophets—Paul, John, Jesus Himself—furnishes one more evidence of the inspiration of God's eternal Word. Men, ignoring the history of their past eras, have spoken of building a new Utopian world, a world in which crime is unknown, a world in which perfection lies. But history does repeat itself, and the profound statesmen and philosophers of today admit that present civilization is on the road to retrogression and ultimate failure that the empires whose voices speak out of past ages took. Exactly does this thought harmonize with the epistles to Timothy and various sermons of the Messiah.

It is, therefore, not hard to establish the fact that the Bible is true. Recorded secular history proves that. Nor is it difficult to carry the evidence further in an effort to determine whether or not the Bible is of divinely inspired origin. Fulfilled prophecy, past and present, proves that it is. Men have never succeeded, try as they will, to predict accurately and in detail happenings to occur among the nations two thousand, five hundred years in the future; yet the prophets of the Old Testament have done that very thing. It follows from this that the Bible is not of human authorship; some higher, more omniscient power lies behind it; and, having established the being of God from a logical standpoint, it is almost necessary to concede that the prophecy did not come in old time by the will of men, but by the inspiration of an all-wise Jehovah.

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### RIP VAN WINKLE OF THE CHURCH

WE ALL know the story of the man that fell asleep and slept on a mountain side for a score of years, but we fail to see that many are in the same condition as this man.

We go back to the time that Christ was here, and we find that the disciples went with Him to the mountain to pray. Christ went alone to a place apart from His followers. After He had prayed, He returned to His disciples. He awoke them from their slumber and asked them, "Why sleep ye?"

Here is a warning if we will only stop and look. Shortly after Jesus had found His followers asleep and had awakened them, He was taken from them. Then they regretted failing Him.

If we study the present, we will find it is a parallel case. Many years ago the people all over the nation were religious and attended church. Then for some reason mankind fell asleep and did not see the signs spoken of in Luke 22:45, 46. Now this sleep is so profound that it is almost impossible to awaken people to the fact that they are drawing away from God. So they will continue in this sleep until it is too late. When they awake, their cry will be, "Lord, open to us!" His reply will be, "I never knew you."

All of us have seen our friends and acquaintances in this sad condition. Now is the time to do our part to awaken them. The time draws near when "all that are in the graves shall hear his voice, and shall come forth."

If we want to be in this great awakening, we must carry on Christ's work. We may say, "I can't talk, I can't sing, I can't teach"; but we all have some talent, and it was meant to be used.

In Mark 13:33 we are told to "take heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, lest coming suddenly he find you asleep."

What makes us modern Rip Van Winkles in the church? We are baptized into Christ and our names are added to some church book. We feel then that we have done all that is needed, so we sit down to watch some one else work. Then we are as the disciples were, asleep. We may think

we shall awake in time, but we shall not. We must stay awake from the start.

—Charles Martin, Kokomo, Indiana.

Hope in our hearts doth only stay  
Like a traveler at an inn,  
Who riseth up at the break of day  
His journey to begin.

Faith, when her soul has known the blight  
Of noisy doubts and fears,  
Goes thenceforth clad in the light  
Of the still eternal years.

Truth is truth: no more in the prayers  
Of the righteous Pharisee;  
No less in the humblest sinner that wears  
This poor mortality.

But Love is greatest of all: no loss  
Can shadow its face with gloom—  
As glorious hanging on the cross  
As breaking out of the tomb.

—Alice Cary

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# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Sing unto the Lord a new song."*

## IN THE FOOTSTEPS OF OUR KING

WE HAD just left the city of Jericho last week on our journey to Jerusalem with Jesus, our beloved Master. Outside this place something happened which you wrote about in your scrapbooks and which showed us more clearly than ever the love and sympathy the dear Savior has for everyone.

Did you notice the words that were spoken to that pleading blind man? "Be of good comfort, rise; he calleth thee." They must have fallen on the ears of that suffering man as the most beautiful music he had ever heard.

How we wish the Savior were here today to call everyone who needs Him—all the little sick children, the girls and boys who cannot run and play, the men and women whose hearts are hardened by sin—and hear Him say, "Go thy way; thy faith hath made thee whole." Perhaps we won't need to wait so very much longer for Him. Let's watch and be ready.

Today let's imagine we are among those who are following Jesus, and remember, we are Jewish boys and girls. As far back as we can recall our parents have been looking for the Messiah to come and free us from the cruel Romans and take the throne of David which has been vacant so many centuries.

As we draw nearer to Jerusalem the road becomes hilly, for, you know, that city was situated on a lofty plateau and from it could be seen a wonderful view of the whole Jordan Valley. Just outside the two villages, Bethany and Bethphage, near the Mount of Olives, a strange thing happened.

Read verses two to six of Mark 11. How did Jesus know a colt would be tied there just at that time, and how did the colt come to be there just when Jesus needed it? This is more interesting than any "fairy" story you ever read, and the best part of it is that it is true!

Now our Master is riding into the capital city, and how happy we are. We run ahead, and some of us take off our capes and cast them down to make a beautiful, colored carpet for Him. Others of us, seeing the stately palm trees by the roadside, break off the largest branches we can find and place them in His pathway.

Then we join all the other boys and girls in singing that wonderful song that we have heard our parents sing, only our voices are young and full of joy, for our King is really

here and entering Jerusalem. These are the words of the song:

"Hosanna;

Blessed is he that cometh in the name of the Lord:

Blessed be the kingdom of our father David,

that cometh in the name of the Lord:

Hosanna in the highest."

The Bible Scrapbook Club grows each week. We have two more members—Dorothy Siple of Grand Rapids, whose sister, Jeannette, is a member, and Verna Friebe, of Oregon, Illinois. The girls are now in the lead in numbers.

### FOR YOUR SCRAPBOOK:

Turn to Mark 11:15-18, and find out what happened the first thing after Jesus entered Jerusalem. The boys especially will like this story. Jesus acted just as a king would have the right to act, didn't He? Why were the people buying and selling birds and animals just at this time?

Now the older ones may draw pictures to illustrate this story, or if you would rather, write the story in your own words. But always copy exactly the words of Jesus.

All of you find pictures of a palm branch and then draw one. Under it write the words of the song they sang that day. Then paste on your page the picture your teacher gives you on May 14.

Those of you who drew a map last week, locate Bethany and Bethphage on it. Read in Truth Seekers' Quarterly the interesting facts Bro. Marsh gives us about these two names in the first paragraph in "A Study of the Text." Now with a red crayon draw the route Jesus traveled along the Jordan River, through Jericho, Bethphage, and Bethany, to Jerusalem.

And this is Mother's Sunday, isn't it? You know, our love for Jesus is something like our love for Mother, only we love Jesus in a greater way. Why, Mother loves Jesus even more than she loves you; so she will want you to love Him more than you do her. Surprise her and make a bookmark for her Bible. Get a pretty piece of colored cardboard, cut out a picture of a little child and a mother, if you can find one. Paste it at the top. Ask one of your aunts or big sister to help. Then print on it these words:

"There's a loving thought in my heart today,

And its gladness thrills me through;

For I'm blessed beyond all others

In having a mother like you."

# With Our Sunday Schools

LESSON 7. — May 14, 1933

## JESUS ASSERTS HIS KINGSHIP

Mark 11:1-33

Devotional Reading: Revelation 5:9-13

### GOLDEN TEXT

Behold, thy king cometh unto thee; he is just, and having salvation.—  
Zechariah 9:9.

### A STUDY OF THE SUBJECT

**Topic:** Jesus Asserts His Kingship.

**Aim:** To influence the pupil to obey Jesus as his Lord today, and to look joyfully forward to His future reign on the earth.

**Basic Truth:** He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . Yea, all kings shall fall down before him, all nations shall serve him."—Psalm 72:8, 11.

**I. The King Approaches.** (Vv. 1-6.) Jesus was about to enter Jerusalem to be accepted by the common people as their King. The entrance must be carried out exactly as the prophets predicted would be the case so that the Jews would have no excuse for not believing in Him. Jesus performed His part in the preparations for the event with complete success. Every detail was carried out. Yet in doing all this the Lord was not intentionally fulfilling prophecy, nor was God compelling Him to act as He did. He was simply doing those things which God had foreseen He would do at that time. So it is with all prophecy. God does not cause things to come to pass because He has predicted them, but He predicted them because He foresaw what would happen in the future.

**II. The King Acclaimed.** (Vv. 7-10.) The placing of their garments upon the colt, the cutting of the branches, and the cries of, "Hosanna," all indicated the joyful manner in which the people welcomed Jesus as their King. They firmly believed He was about to reestablish the kingdom of David and to assume the throne. Cf. Luke 19:11.

**III. The Coronation Delayed.** (Vv. 15-18.) The first act of the Messiah as predicted by Malachi (3:1-3) was to consist in purifying "the sons of Levi," or the priesthood. Jesus started this work in the temple; but upon His rejection by the rulers, it was discontinued and His coronation also postponed until the rulers, as well as the common people, should be ready to say, "Blessed is he that cometh in the name of the Lord."—Matt. 23:39.

### PRACTICAL APPLICATIONS

**Power of Jesus:** (a) He knew the future; (b) He manifested His power; (c) He was the King powerful. Jesus' power was a marvel to all. He always exercised this power in a way most helpful. We first notice His power over events. He knew the present and foreknew equally well the future. His command to the two disciples to go and bring the colt was based entirely upon the future, unseen and unknown as far as man was concerned. He gave them all the details. We can well call Him the all-knowing One. As in-

dividuals we are not outside the pale of His thoughts. We can well afford to let Him do some of our thinking.

He manifested His power over the brute creation. The colt was one "whereon never man sat." Under the influence and touch of the all-powerful One he was a gentle and obedient beast. He can also subdue the "wildness" of the wildest man. If we submit to this powerful One, His power will be our power.

People acclaimed Him as King. He did not remonstrate with them. Truth was on their lips. On one occasion when asked, "Art thou a king?" He replied: "To this end was I born, and for this cause came I into the world."—John 18:37. The end of His birth and the cause for which He came into the world have not been frustrated. They soon will be realized. Are you ready for the day?

**Authority of Jesus.** He exercised His authority: (1) cast out defilers; (2) restrained further pollution; (3) taught needed truth. Jesus exercised His authority by entering the temple and casting out the defilers. When He had finished cleansing the temple, He "would not suffer that any man should carry any vessel through the temple." It was just as needful to keep the temple clean as it was first to cleanse it. The same was true of individual lives. The people needed to be taught the truth concerning the proper and true purpose of the temple. This Jesus did. While they were "astonished at his doctrine," they sought how they might destroy Him. Contrast with conditions and circumstances surrounding the advocates of truth in this generation.—C. E. R.

### YOUNG PEOPLE AND ADULT

#### The Lordship of Jesus

God in prophecy spoke to His Son, Jesus, saying: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. 2:8. Jesus knew what God had promised. He also knew that God's promises could be realized only after one had given proof of his right to them. Jesus did not ask for that possession until after He had proved His right.

Jesus did many things to prove His Lordship. He spoke as man had never spoken before. See John 7:46. He cured all manner of diseases; assumed full authority over demons so that all obeyed Him; raised the dead; stilled the storm; multiplied bread and fish; read men's thoughts; foretold the future with unerring accuracy; mastered the waves and walked upon them; loved poor people and preached the gospel to them; ate with publicans and sinners, yet remained pure; conquered His tongue and controlled His temper when He was spit upon, falsely accused, and derided; suffered unjust ignominy and shame

without cursing the guilty; cried, "Father, forgive them"; died as the "Lamb that taketh away the sin of the world"; and triumphed over death.

Jesus proved His Lordship, asked for the promises, and will receive them when He comes again. See Matt. 25:31, 32.—H. A. S.

### THE GOLDEN TEXT

"Behold, thy king cometh unto thee; he is just, and having salvation."—Zech. 9:9.

This prophecy was spoken about five hundred years before the birth of Christ and was literally fulfilled in today's lesson, as the rest of the verse from which our text is taken says, "Lowly, and riding upon an ass, and upon a colt the foal of an ass." Also read Matt. 21:1-9.

Our King, Jesus, of whom this prophecy was made, is truly just, always having the wisdom to do the right thing at the right time; and He has salvation, for, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12. Let us put our trust in Him that we may obtain this salvation.—L. A. R.

### PRIMARY CLASS

**Topic:** Jesus Rides Into Jerusalem.

In all our other lessons about Jesus, we have found Him working, working, working, making this child well, curing this man of his deafness, and many, many other things. Can you tell me some others?

Today, we see Jesus in a very different picture. He is standing on the Mount of Olives. His disciples are there, too. Jesus says to two of them, "Go over to that little town. Bring me the colt you will find there. If any man asks you why you want that colt, tell him that I want it."

The disciples do just what Jesus has said. I imagine they are wondering and wondering what Jesus wants with the colt.

When they bring the animal, they put their coats on his back. Jesus gets on. No one has ever ridden the colt, but it doesn't seem to care.

A very exciting time follows. Jesus starts towards Jerusalem. Great crowds of people gather to see Him. They spread their coats in the road. They put branches from the trees in the road. And oh! How they sing! They do these things just as if Jesus is a very great king.

Jesus is a great king. He was then, but most of the people did not want Jesus for a king then. Can you tell me when Jesus will be King here?—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Fonthill May Meeting at Fonthill, Ontario, May 26 to 28  
 Brush Creek Annual Meeting at Brush Creek Church near Tippecanoe City, Ohio, May 28 to June 4  
 Minnesota Conference at St. Cloud, June 8 to 12  
 Southern California Quarterly Prophetic Conference at Long Beach, July 2  
 Northwestern Conference, Oregon and Washington, at Felida, Wash., June 15 to 18  
 General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Iowa Conference at Waterloo August 22 to 27

## NORTHWESTERN CONFERENCE

The annual meeting of the Northwestern Conference of Oregon and Washington will be held June 15 to 18, inclusive, at Felida, Washington. A cordial invitation is extended to all. Further information and road maps may be secured by writing to the secretary whose name and address appear below.

Gladys Barber,

1553 Adams St., Corvallis, Oregon.

## LOS ANGELES, CALIFORNIA

A brief visit to San Diego permitted a call on some of the brethren who are living there for the winter. Bro. and Sr. Conway of Seattle are spending the winter near their daughter and her husband, Bro. and Sr. Kellogg. All are enjoying good health. Bro. Conway is in his ninety-fourth year. He has been a member of the Church of God and a staunch defender of the truths it advocates from early boyhood days. They still take an active interest in The Restitution Herald and the progress of the church in general. May their days be lengthened until the Lord comes.

Sr. Elizabeth Morton has been spending the last two years on the coast. She is recovering from an attack of the flu at the home of her daughter, Mrs. James Hutchins. She is planning to return to her old home in La Porte, Ind., in the near future.

We also had the pleasure of visiting with Bros. W. R. Young, H. W. Patterson, Earl Corbaley; and Srs. E. C. Lakin, A. E. Benney, and J. D. Murry. All of these are watchers for the Lord's return.

Sr. A. R. Dresser of Santa Ana received such a severe shock from the earthquake of March 10 that she has not yet recovered from its effects.

Sr. L. E. Rich of Long Beach shows decided improvement in her condition. We are hoping to see her sitting up in the near future.

Sr. Elizabeth Railsback, of 1020 S. Burlington Ave., had the misfortune to fall and fracture her hip the last of March. She is being cared for by Sr. Verna Rahn and is recovering nicely.

Emma C. Railsback.

## CONTRIBUTIONS TO N. B. I. AND HELPING FUND

Maurertown (Va.) Sunday School	\$3.69
John Sweet	1.50
Ruchie Alexander	5.00
Total	\$10.19

## GRAND RAPIDS, MICHIGAN

On April 21 it was the privilege of the pastor and wife to visit the old Coates Grove community and see Bro. Eddie Coates, one of the pioneers of the faith, as well as several others who are interested in the cause of truth. Bro. Coates is in failing health, but is patiently and tenderly cared for by his son and daughter-in-law, Bro. and Sr. Geo. Coates. He remembers many of our ministers of decades ago, and loves to talk of our hope.

A Sunday school has recently been started at the old Dutton church. On April 27 a group met to clean the church, clean up the yard, and plant some trees. We had a pot-luck supper, and the writer spoke in the evening. We shall be glad if the truth can once more be taught in this place which used to be the Michigan headquarters.

Our local church continues to work with zeal and faith, praying for our coming Lord.  
 F. E. Siple, Pastor.

## COMMUNICATION

On Sunday, March 26, our community, "The Scotts Mill Neighborhood," met at the Liberty School and organized a Sunday school. It is the first Sunday school in this community for nearly twenty years. Our neighbor said he would donate the money for the lesson material for this quarter if we would order your literature, which pleased us very much, being already acquainted with the "Truth Seekers' Quarterly."

We welcome The Restitution Herald each week and extend many thanks to Bro. Clarence Lapp for it. It surely brings happiness to our home.

Yours in His service,

Mrs. C. W. Barclift.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lois Hunt; Leota Hanson; Mrs. Arra Hanson; Florence Hanson; Anna Mae Bottolfs; Mr. and Mrs. Chas. Netts; H. J. Stadden; Mrs. J. Don Swartz; Dr. J. W. Lent; Mrs. M. A. Woodward; Gladys French; Mr. and Mrs. Harold Starbuck; Mrs. Ray Maysilles.

W. E. Boyer; Ida Jeffrey; R. H. Judd; Mr. and Mrs. J. H. Williams; Mrs. Sue Williams; Mary E. Carter; Mr. and Mrs. Delos Andrew.

## SYSTEMATIZING THE BIBLE SCHOOL

The annual Bible school idea, introduced to the consideration of the Church of God by Bro. S. J. Lindsay nearly thirty years ago, has come to be recognized as one of the most valuable features of our state and national conferences. When Bro. Lindsay suggested the idea of conducting such a school in connection with the annual conference, he met with strong opposition from many of the leaders and like every other reformer was obliged to carry on for some time by his own efforts, unsupported and largely unencouraged by the church at large.

It was not long, however, before the importance of the Bible school was made manifest to the state conference officers everywhere and generally adopted to the great profit of all concerned.

From the beginning the work was a success in Illinois owing to the teaching ability and experience of its founder, as well as to the enthusiasm he was able to develop in others by his own deep interest in the work. That it did not always prove so successful or so interesting elsewhere was probably due to the absence of instructors who were properly qualified for such a task. No effort can succeed without the leadership of men and women who are specially fitted by educational preparation and experience to carry it on.

During the more than quarter century the summer Bible school has been operating in the Church of God many changes have been made in educational methods in the public school system. Some of these newer methods have already proved their worth, while others, perhaps, might as well be discarded without further trial. But on the whole the educational methods that have been introduced into our public schools during the past thirty years show a marked improvement over the older methods. This being true, would it not be advantageous for the church to carefully study these more recent advances in the field of education and adapt to the needs of the Bible school such teaching principles as may tend to improve the effectiveness of our work along this line?

A definite educational program might be worked out by a committee of our own ex-

## BETWEEN YOU AND ME—

The Oregon church was gratified to see again in the Sunday evening congregation a group of business men from Dixon who are not members of the church and who drove sixteen miles to hear the pastor's sermon on "Has God Forsaken the World?" Other companies were present from Mt. Morris, Rochelle, Chana, and Rockford.

Sr. Mary E. Carter, writing from her home in Mt. Vernon, Mo., renews her subscription to The Herald, and says, "I do not want to miss a paper. It is all so good I do not really know what part interests me the most. Usually I look first for the news from the churches. It is so good to hear from those of like precious faith, as I never hear a sermon."

On May 7, at 11:00 a.m. and 2:30 p.m., sermons will be delivered at the residence of Sr. Anna Boyanovsky near Albert City, Iowa. Bro. A. M. Jones of Eagle Grove and Bro. J. Arthur Johnson of Sac City will speak.

Few people appreciate the labor that goes into the preparation of the articles submitted by Bro. J. G. Haupt, our blind contributor from Natchitoches, La. Owing to his inability to see Bro. Haupt dictates his material to a stenographer. Few office stenographers possess the necessary literary experience and biblical knowledge to prepare religious material for publication. Bro. Haupt's wife and daughters, however, go over his manuscript carefully and edit it before it is sent to our office.

perienced educators and recommended to the consideration of both the state and national conferences for adoption should they so see fit.

In line with this the Illinois state board is breaking away from the haphazard methods of the past and is announcing a definite curriculum for its forthcoming Bible school. It will include classes for all ages, adapted to the peculiar needs of each group. In this it will differ in no wise from the past. But in

addition to these younger classes, primary, junior, intermediate, and junior young people, there will be selective classes in fulfilled prophecy, prophecy being fulfilled today, and prophecy to be fulfilled after the Lord comes. Another group of classes will be given over to methods and materials for Sunday school teachers. This latter course will be combined in one session each day with the class dealing with fulfilled prophecy, or the history of God's dealing with men in the past. Work will be

given in Bible geography and Bible principles and interpretation. This course will include the study of the conditions of salvation as taught by the Church of God.

Altogether the Illinois plan appears attractive. It has a definite goal, a progressive course of study outlined and advertised in advance, covering a wide variety of religious educational subjects of a timely nature, and should appeal to the rapidly growing group of educated people in our church communities.

## Prosperity in Palestine

**P**ALESTINE—sacred soil of the Old and New Testaments—Holy Land for the Christian, the Jew, and the Moslem—has a new title to fame—it is the one country in the world which is not suffering from economic depression. It has no unemployment problems, no dole, no income tax, no deficit in its budget.

These things were proudly asserted recently at a Zionist banquet in London, which was attended by many non-Jewish cabinet ministers, government officials, and members of Parliament.

An examination of recent statistics and reports seems to bear this out to the letter. Not only do things seem to be as stated above, but, whereas most of the big nations of the world are struggling with budget deficits, Palestine actually has a surplus of nearly \$4,500,000 in its treasury. Its income comes mainly from land taxation, taxes on tobacco and liquor, and from a protective tariff on imports. The officials appointed to rule the interests of Palestine as a British mandated territory are investigating the subject of instituting an income tax, but this is bitterly opposed by Arab and Jewish interests, who claim that the present situation is satisfactory.

It has often been claimed by British opponents of the establishment of a home for Jews in Palestine that it is costing the British taxpayers a lot of money. The Zionist leaders point out that Palestine is self-supporting. The counter-claim is that it costs England a lot to have troops there to stop fighting between the Arabs and the Jews.

The reply is that if those British regiments were not stationed there, they would be in barracks in some other place; that they are in Palestine, not only to maintain order in the country, but to guard the Suez Canal in case of need; and, lastly, that the difference of the cost of keeping the troops there, as against stationing them in England, is borne by the Palestine treasury.

According to all available figures Palestine is about the only country in the world that is enjoying something like business prosperity. This is partially due to the immigration of Jews backed by their own Zionist money, which in

*The following interesting account of conditions prevailing in the Holy Land is of particular interest to the student of prophecy in that it indicates the possibilities of that long neglected land. When the King who is to sit on David's throne will come and usher in the "times of refreshing from the presence of the Lord" and the Age of Restitution shall dawn upon the world, what wonderful accomplishments and developments may be looked for! This is a selection by George B. Alldridge from an unnamed publication.*

the past ten years has brought more than \$200,000,000 of fresh money into the little country. Jewish farmers have planted big acreages of orange groves. Their Arab neighbors have vied with them. They have gone in for planting grapefruit and vines, and here again the Arabs have followed. They have introduced modern methods of irrigation, swamp drainage, soil fertilization, and farm implements.

The population of the country is now 1,000,000, an increase of thirty per cent in ten years. Seventeen per cent of the people are Jewish. Not only have new farms been established, but the urban population has greatly increased. Jerusalem is a city of nearly a hundred thousand, of whom sixty per cent are Jewish. On the outskirts of the old Holy City there are now new suburban districts with wide streets and modern buildings. In ten years Tel-Aviv, which started as a Jewish suburb of Jaffa, has come to be the only all-Jewish city in the world, with 46,000 people, complete with shops, theatres, film houses, growing industries, and a thorough school system. Even the bus drivers and the traffic cops are Hebrews.

Almost every country in the world shows a decrease in exports and imports. Palestine's exports have doubled in value in the past two years, and the imports show an increase of thirteen per cent. A considerable part of the increase in exports is due to the orange orchards. These oranges find a ready market in England, despite the tariff placed against them.

The new industries in Tel-Aviv, Jaffa, and Haifa have made Palestine self-sustaining as to soap, wines, salt, olive oil, tobacco, cigarettes, matches, chocolate and other candies, and cement. It is also increasingly self-sustaining in its requirements for flour, crackers, leather and shoes, furniture, lime, brick, tile, hosiery, underwear, iron and brass work. Electricity, both for lighting and for power, has been produced cheaply and delivered extensively by harnessing the water power of the Jordan River. In all, the newly established industries number over twenty-five hundred, with a capital of \$25,000,000, and employ twenty thousand workmen.—Milton Bronner.

## IN THE BEGINNING GOD

By J. G. Haupt

*"Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him."*

THE first great law God issued to man was, "Thou shalt have no other gods before me." It was God only—the unit God—throughout the Old Testament. The prophets always speak of the *one God*. The Messiah is not referred to until after Adam and Eve had sinned. Then it was said that the seed of the woman should bruise the serpent's head. The prophets had so much to say about the Messiah that was to come that the Jewish people were in full expectancy of His coming. The Pharisees, the high priests, and scribes earnestly taught that the All-Father must ever be held above the Messiah.

The New Testament begins at the same point as the Old. In the beginning was the *Logos*. This is a Greek word that should be understood by all Bible students. In the form of *logy* it is a suffix to not a few good English words. In *psychology* we have the *logos* of the *psyche*, or in the more familiar form of a prefix, *psycho*. Psychology is the science or philosophy of the mind, the plan upon which the human mind is constructed, and by which it functions. In *theology* we have the *logos* of the *theos* or God, which includes the being and nature of God, but more specifically the plans upon which God works. "In the beginning" were these plans, these established purposes of God (John 1:1). It was sheer folly on the part of the King James translators of 1611 to call *logos* "the Word." *The plans of God* were uppermost in the mind of John. They were all but God Himself. Of course, God was greater than all His plans, greater than all His purposes. The *plans* and *purposes* of God surely did not constitute the *person* of God.

In the announcement to Mary concerning the birth of her Son, that she should be the mother of the Messiah, it is plainly stated that God would be the Father and Jesus His only begotten Son—begotten by His Holy *Pneuma* (Spirit), His Holy *Breath*. (*Breath* is the literal meaning of the Greek word *pneuma*.) In plain English God breathed upon Mary His Holy Breath, and she became the mother of God's divine Child.

The Messiah of the Hebrew is the Christ of the Greek. All believers in the Messiah are thus believers in the Christ. All New Testament writers were devoted Jews. Paul was a Pharisee of Tarsus. He had been bitterly opposed to the disciples of Christ; but when fully convinced of the Messiahship of Jesus, he became a devoted follower. Peter and John, both Jews, had been earnest defenders of the truth. Luke was a Jewish physician and an able writer both of the Gospel that bears his name and of the Acts of the Apostles. These all, being Jews, held the common Jewish view of God, that there is but one God, and none else beside Him.

## SCIENCE NOT WORTHY OF CREDENCE

IN VIEW of the publicity given through the press of the utterances of speakers and writers who would bring true religion under a shadow, may I be permitted to bring to the attention of your readers the following facts which have not had the attention they deserve:

That many centuries before its fulfillment became dimly visible, God placed in the hands of men a gradually unfolding program of His plan of saving men from sin which, when compared with subsequent history, was found to coincide at every point. As foreknowledge is an attribute of God alone, the Christian revelation bears the stamp of genuineness.

That cultured ignorance is being exposed in failure to comprehend the limitations of human reason to solve mysteries above and beyond it. Life in one kingdom cannot in the nature of things comprehend life in the kingdom above it. For human reason to attempt to apply itself to the solution of the realities of the kingdom of God is as absurd as that a monkey in the animal kingdom should attempt the solution of mathematical problems or the practice of ethical culture.

That modern science is not so worthy of credence as some would have us believe, inasmuch as "the assured results" of scientific investigation are discarded as archaic, with every decade and its literature tabooed as a back number.

Deny it who will, but modern science is a history of discarded theories, and unproved theories are not science. As to permanence, the modern scientific theory must bow its head to creative fact. Men will go slow to endorse a statement given wide publicity that "the thing that has done most to liberate the world is science." Has science sent forth tens of thousands ready to live and work and die for the emancipation of captives to every form of evil at home and abroad? Has science established institutions for the amelioration of every conceivable woe of man? Has it held out a sympathetic hand to its votaries as they have "crossed the bar"?—B. Wright Harris in *The Mail and Empire*.

### "OCCUPY TILL I COME"

THE hosts of darkness are rushing upon us, but is this any reason for despair? Is it not rather the challenge to buckle on our armor and to move forward speedily and with all our forces to declare a world-wide gospel, knowing that the time is short? Our Lord challenges us with these commanding words: "Occupy till I come." Occupy till when? "Occupy till I come." Seeing the onrushing conflict, shall we not as a mighty host move forward into all fields, gathering in the elect before the hour of midnight strikes and He come to receive His own?—*Ralph C. Norton*.

# THE RESTITUTION HERALD

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## A Significant Prophetic Development

“**B**EHOLD, . . . I will work a work in your days, which ye will not believe, though it be told you.”

If these words spoken through the lips of the prophet Habakkuk were ever appropriate for any day and generation, that time is the present. We might reconstruct the verse to read this way, “The nations are fulfilling prophecy at lightning speed, but they do not know it.” Back of all the turmoil through which the world is passing, a plan of symmetric beauty is being worked out. It provides optimism in the midst of all this suffering and world chaos to be able to discern the prophetic trend and thereby be able to interpret current events in the light of “the signs of the times.” Indeed, it must be very dark and discouraging for those who lack this knowledge. To understand prophetic developments is to have chart and compass during these trying days.

Students of Bible prophecy know that Daniel’s interpretation of the great image which Nebuchadnezzar saw in his vision makes it clear that there were to be five great specific empires on the earth between the date that the prophecy was uttered and the time of the return of Jesus Christ. If we will sketch briefly the outline of subsequent history, we shall again be reminded that “*prophecy is history written in advance.*” The vision described the image as having: *head of gold; breast of silver; thighs of brass; legs of iron; ten toes of iron and clay.*

### BABYLON

THE *first* kingdom was Babylon. It was symbolized by the head of gold. Daniel was compelled to break the sad news to the king that his nation would be destroyed. Babylon towered to a height never reached by any of its successors. The city was in a perfect square measuring sixty miles around the top of the wall. The wall was three hundred and fifty feet high and eighty-seven feet thick. The Euphrates River flowed under the walls and through the center of the city between banks of marble. This city with its impregnable walls and moat; its one hundred and fifty

*One of the most interesting developments in the field of prophecy is the revival of the ancient empires that were pictured so vividly in the great image of Nebuchadnezzar’s dream. The editor of the Defender, published at Wichita, Kansas, presents his analysis of these developments.*

huge gates of solid brass; its hanging gardens, rising terrace above terrace, which we still look back upon as one of the seven wonders of the ancient world; its two royal palaces, one three and a half and the other eight miles in circumference; its subterranean tunnel under the Euphrates connecting the two palaces; its supply of food sufficient to last for twenty-five years in the event of an attack from the outside—this was the golden head built by Nebuchadnezzar which Daniel prophesied would be overthrown. The people were wholly given over to pleasure, unbridled dissipation, and drunkenness. Virtue had given place to vice. After Belshazzar came to the throne, Daniel’s prophecy was fulfilled on the tragic night of the great feast when the Medes and Persians suddenly turned the Euphrates out of its banks into a lake, dried up the river bed and marched under the city walls.

### MEDES AND PERSIANS

THE Medo-Persian Kingdom became *second* in the politico-prophetic series. It was symbolized by the breast of silver. Under Cyrus its borders were pushed far beyond those of Babylon; but it was inferior in wealth, beauty, luxury, and magnificence. Under Babylon the children of Israel were brought into captivity, but under the Medes and Persians they were restored to their own land. The silver kingdom was supreme over the earth for a few hundred years until the time that Darius Codomannus came into power. He was the last of the line of old Persian kings. Ill-fortune smote him. He was hardly on the throne before Alexander the Great, head of the Greek armies, was trying to destroy him. Although the Persian soldiers outnumbered the Greeks twenty to one, Darius went down. And Daniel’s prophecy was fulfilled, that a “third kingdom of brass shall rule over all the earth.”

### GREECE

IN THE ever-changing political kaleidoscope, Grecia became the *third* in the series of kingdoms. It was symbolized by the thighs of brass. (Please turn to Page Nine)



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"To you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."*

## The Editor's Prayer

**M**OST GRACIOUS LORD, we would thank Thee for the comforting assurances of Thy Word; for the opportunity afforded us in the gospel to escape the sorrows that are to beset the sinful world in the last days; for the glorious hope that is set before us in the Lord Jesus Christ Thy Son. Help us, we pray, that we may prove faithful unto Thee throughout this trying period. Protect us from the allurements of the World. Forgive our sins for Jesus' sake. Amen.

## Who is Responsible?

**T**HIS old world of ours is certainly in a most turbulent state! From widely separated regions the smoke-clouds of battle obscure the sunbeams of peace. From the Far East and from the Far West comes the crash of bursting shells and the deadly clangor of warfare, while in Geneva, where the League of Nations listens dreamily to the reports of commissions and committees and parties and cliques, echoes the sound of ineffectual debate passing round the council table about which are gathered the representatives of fifty-seven world powers.

And while this futile talk drags sleepily on, millions of human beings go hungry and naked and cold. Not that the League of Nations is to be blamed for this condition—far from it. The League could by no means prevent it. No human agency could do so. No government of the world is responsible for it. Humanity, the entire race of men, is responsible for the distress that everywhere prevails. For "sin lieth at the door." Rebellion against God has brought about this deplorable state of affairs, and it will continue with greater or less intensity until the last enemy of Jehovah is put under the feet of Jesus Christ when He comes. That final overthrow of sin will be accomplished by force, by divine power, exercised by the King of kings and Lord of lords. None will be able to resist His will at that time.

How much better, however, it is for us to submit to the Son of God today, to give our lives and destinies wholly into His keeping now, rather than to wait until we are compelled to bow before Him following the outpouring of divine wrath upon the rebellious and disobedient nations of the world!

## First the Tares

**M**ORE than fifty years ago Matthew Arnold declared that the church was fast losing its influence over the minds of the people, and we may trace the beginnings of the present widespread indifference to religion in all its forms and phases to a date even earlier than that. H. G. Wells wrote recently concerning the religious status of the world that "great multitudes of us are living in a state of faded religiosity. The formal religious organizations of the Atlantic world are little more than the spiritualized husks and trappings of long-abandoned efforts to begin a new way of life for mankind."

It cannot be convincingly asserted that this well-known "unbeliever" is altogether wrong in his analysis; for as we scan the religious battlefield, we are forced to acknowledge that on many fronts the nominal church is in full and ignominious retreat, fleeing, reluctantly, it is true, from the steadily advancing army of materialists and skeptics.

At least one encouraging feature appears in the otherwise depressing situation, however, although it is apparent only to the more careful students of the Word. Indifferentism is leading to a separation of the tares from the wheat. The unbelieving church member is leaving the church entirely, openly acknowledging his skepticism, and thus ceasing to dishonor with his presence in the body of Christ the sacred name it bears.

At the same time the faithful followers of the Lord Jesus are being drawn more closely to Him and to each other as the days go by. The honest seeker after truth is turning more earnestly to the inspired pages of the Book. Further, he is approaching his study with a mind more open and ready to receive its teaching than hitherto. The consequence is, the believer in the Bible and in God is coming to realize the importance of prophetic truth. He is coming to see in all that transpires around him the fulfillment of the predictions of God. He is finding his chief joy in watching and praying for the return of His Lord from heaven, and his great aim and desire is that he may be found ready when He comes.

Before the ripened grain can be gathered in the harvest at the end of the age, the tares must be bound in bundles to be burned. That gathering and binding of tares is now taking place in the nominal church. The burning process seems also in process of accomplishment.

# WITCHCRAFT AND SORCERY

By George B. Alldridge

*“There must be none among you who burns his son or his daughter alive, or who practices divination or soothsaying, no augur, no sorcerer, no one who weaves spells, no medium, or magician, no necromancer. Any one given to these practices is abominable to the Eternal; indeed, it is on account of such practices that the Eternal dispossesses these nations before you.”—Deuteronomy 18:10.*

WHEN we read medieval history, and in fact modern history, also, we pause and wonder what possessed men and women to torture and burn innocent women at the stake. The tribunals before which they appeared for trial condemned them because the scripture, “Thou shalt not suffer a witch to live” (Exodus 22:18), gave them the authority to do so.

Since that day we have in some ways improved. Nevertheless, a worse condition exists today than existed then; for now there are far more sorcerers, both male and female, or witches, if you please, than ever before.

A few months ago a Spiritualist medium was tried for practicing necromancy in an English court. The judge, Sir Henry McCardie, in summing up in his charge to the jury, uttered these significant words: “I hope I have not upset the feelings of anyone unnecessarily, but as a judge I care not for all the incarnate or discarnate spirits in the world, and as long as I remain on the bench I shall resolutely seek to reach the truth and shall advise the jury to do the same, though there may be ten thousand million discarnate spirits around us.” It seems to me that Judge McCardie reads his Bible, and is familiar with Isaiah 8:19, 20.

When people tell you to consult mediums and ghosts that cheep and gibber in low murmurs, ask them if a nation should not rather consult its God. Say, “Why consult the dead on behalf of the living? Consult the message and the counsel of God.”

Let me quote from Moffatt: “Then shall the Lawless One be revealed, whom the Lord Jesus will destroy with the breath of his lips and quell by his appearing and arrival—that One whose arrival is due to Satan’s activity, with the full power, the miracles and portents, of falsehood, and with the full deceitfulness of evil for those who are doomed to perish, since they refuse to *love the Truth that would save them*. Therefore God resists them with an active delusion, till they put faith in falsehood, so that all may be doomed who refuse faith in the Truth but delight in evil.” Such

are the words of the Apostle Paul in 2 Thessalonians 2:8-12.

If we could but appreciate God’s wonderful gift to the children of men—the power of reason—we would listen to God’s thought revealed to us in His blessed Word. Science admits that in the study of the human brain, it has so far only explored the fringe, and that a vast territory lies unknown and unexplored before it.

Take the power of imagination: You read Dickens and Sir Walter Scott and other masters of romance and adventure, and how real the story seems to be; yet it is all fiction.

Or take the science of telepathy: We know through radio and television that thoughts and pictures are communicated to us by the medium of sound and light waves. Who knows but that the power of thought acts in like manner between minds? Indeed, let me quote: “What is man, that thou should’st think of him? What is *mortal man* that thou should’st heed him? Yet thou hast made him little less than divine, thou hast crowned him with majesty and honor, giving him sway o’er all thy hands have made, with all things underneath his feet.”—Psalm 8:4-6, Moffatt.

Listen to Paul: “I will destroy the wisdom of the sages, I will confound the insight of the wise. Sage, scribe, critic of this world, where are they all? Has not God stultified the wisdom of the world? For when the world with all its wisdom failed to know God in His wisdom, God resolved to save believers by the ‘sheer folly’ of the Christian message.”—1 Corinthians 1:19-21, Moffatt.

Who are some of these wise men who believe that when you die you but commence to live? We are invited to read in answer to our question Professors Richet and Sudre and the great criminologist, Caesara Lombroso; also Sir William Crookes, the discoverer of the electron and the first chemist of his day. Then we are recommended to read the work of the great astronomer Camille Flammarion. I did as a young man and learned

## This Same Jesus

“This same Jesus!” O how sweetly

Fall those words upon the ear,  
Like the smell of far off music,  
In a nightwatch still and clear.

He who heals the helpless leper,  
He who dried the widow’s tear,  
He who changed to health and gladness  
Helpless, suffering, trembling fear.

He, Himself, and “not another.”

He for whom our hearts have yearned  
Through long years of twilight waiting,  
To His ransomed ones returned;

For this word, O Lord, we bless Thee,  
Bless our Master’s changeless name;  
Yesterday, today, forever,

Jesus Christ is still the same.

—Frances Ridley Havergal.

that the purpose of comets is to act as excursion trains and gather souls to inhabit other worlds and planets. And then there is the present-day illustrious astronomer, Eddington, who teaches the existence of the spirit world.

Sir Oliver Lodge I have read, and am surprised to learn from him that we carry into the spirit world the same gross appetites of our flesh: a love of whiskey and tobacco, with us beyond the veil!

Then consider the late Sir A. Conan Doyle. Yes, I confess I read as a young man his adventures with Sherlock Holmes. But his keen mind seems to have forsaken him when he tried to investigate the claims of Spiritualism. And then the great historian, the late W. J. Locke, was a devotee of this cult.

Yet, paradoxically, in the light of the scriptures I have quoted all these great and brilliant minds lived lives that were unimpeachable and beyond moral criticism.

Recently I read Mary Robert Rhinehart's, *My Story*. She says that in all her professional association as a nurse with doctors and surgeons she found very few, if any, believed in the natural immortality of the soul! When a patient died, as far as they could see he had passed away into oblivion.

The philosopher teaches that because a man thinks and feels that he is immortal, of course he is. Plato taught

this, and so did the Egyptians, but, like the tales of romance, it is all vain imagination.

When I consider the view of those who believe in spirit communication, the thing which amazes me is that sometimes it is an Indian guide and sometimes a child who converses through the medium; and although they have been dead for years, they still use the same dialect and infantile means of expressing themselves as they did when living in the flesh.

As human beings we are progressing every day. Science is endeavoring to illuminate the world both mentally and materially; but it is said that the moment one enters the spirit world he can only communicate with others in the dark, and yet the spirit world is a world of light and knowledge.

Oh, that they would read the question asked in the Word of Truth! "Wilt thou show wonders to the dead? . . . Thy loving kindness in the grave? Thy faithfulness in destruction? *Thy wonders in the dark?* Thy righteousness in the land of forgetfulness?"—Psalm 88:10-12, Moffatt. Or if they would but believe that "in death there is no remembrance of (God): in the grave who shall give (him) thanks?"—Psalm 6:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4. God help us to trust Him and to believe His precious Word.

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## There Is None Other God but One

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By D. G. Harvey

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*"Hear, O Israel: The Lord our God is one Lord."*

**J**EHOVAH GOD gave to Israel by the hand of Moses this first law. "Thou shalt have no other gods before me."—Exodus 20:3. Our Lord spoke of this first and great commandment in Matthew 22:37, thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

But just as Israel departed from the worship of God, the one true God, to the worship of Baal, so has Christendom departed from God and today worships the Trinity, declaring three co-equal Persons in one Godhead (Father, Son, and Holy Ghost). Each of the three is thought to be God in person.

Picture in your mind such a pagan three-headed monster and try to harmonize such a monster with God's statement as found in Genesis 1:26: "Let us make man in our image." Reason should show that if man was made in the image of God and God had been such a deformed monster with three heads man, too, must have had three heads.

This pagan doctrine was first brought into the church about 325 A. D. at the Council of Nice, when all who failed

to bow to the new Baal were branded as heretics.

Such a teaching should be easily recognized as a serious error, for it denies the Word of God. "The Lord he is God; there is none else beside him."—Deuteronomy 4:35. "Hear, O Israel: The Lord our God is one Lord."—Deuteronomy 6:4.

There are many other such statements, but we will use only the words of our great Teacher: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3. Notice, please, the word *and* between God and Jesus in the above citation. Would such a word indicate the fact that the Father and the Son were the same person? Jesus further shows such not to be the case in John 5:30: "I can of mine own self do nothing."

In John 1:18 we read: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." That is, Jesus the Son has shown us the Father. Why? Because God, being invisible (1 Timothy 1:17), could not be seen by men. God,

being immortal, could not die. Yet the Son, the Mediator, could (1 Timothy 2:5, 6), thus showing to the world God's divine attributes: justice, wisdom, love, and power.

The great truth that Jesus was the Son of God was the very foundation of the early church. When Jesus questioned the disciples, "Whom do ye say that I am?" it was Peter's answer, "Thou art the Christ, the Son of the living God," which caused the Master to state, "Upon this rock I will build my church."—Matthew 16:15-18.

But let us see if others learned this truth. When Philip had preached Jesus to the eunuch and that earnest seeker for truth requested baptism, the eunuch stated, "I believe that Jesus Christ is the Son of God."—Acts 8:37. There is no thought of Trinity there. The apostles were taught to pray in Christ's name (John 16:23, 24), baptize in His name (Acts 2:38), do all things in His name (Colossians 3:17). If those teachings were essential, they are just as essential today. "Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son, hath the Father also."—1 John 2:23. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—1 John 3:23. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."—1 John 4:15.

Why was the New Testament written? Let John answer: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name."—John 20:31. Then, my friends, if the sole purpose of the New Testament is to prove that Jesus is the Son of God, is it in reason to affirm that He is God?

Let us consider the so-called third Person of the Trinity, the Holy Ghost. In Romans 8:14 we read, "As many as are led by the Spirit of God, they are the sons of God." This would indicate the power or influence of God. Jesus, in promising a comforter to come to His followers, calls it the "Spirit of truth" (John 15:26). By this Spirit (power) God created the world (Genesis 1:2). Prophecy was written by it (2 Peter 1:21; 1 Peter 1:11). It was poured out and filled houses and people (Acts 2:2, 4, 17). It was shed on believers (Titus 3:5, 6), was drunk (1 Corinthians 12:13), and breathed out (John 22:22). Men were baptized in it (Acts 1:5). Surely such statements of the manifestation would show non-personality.

Let us consider a few of the strong proof texts often used to teach the doctrine of the Trinity. The one most often presented is found in 1 John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The Diaglott renders this verse thus: "For there are three which testify," omitting the remainder; and in explanation a footnote is given stating, "This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifth century."

There can be no need of such witness in heaven it is true; but let us consider it as recorded in the King James Version in connection with John 10:30, "I and my Father

are one," and other citations. Does Jesus mean that He and Jehovah His Father are one person? Surely not; for that would be out of harmony with His statement, "My Father is greater than I."—John 14:28.

Surely our Lord did not pray as recorded in John 17 for the church to be one, "even as we are one" (verse 22), with the desire that His followers of the different ages and from all parts of the earth be molded into one person. Rather, His meaning was *harmony*, oneness in purpose, as the husband and wife are one (Ephesians 5:31), as co-laborers such as the early apostles are one (1 Corinthians 3:8).

Let us see if there is harmony in this thought of oneness in purpose. Jesus was always in harmony with the Father: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."—John 14:10. "I do nothing of myself; but as my Father hath taught me, I speak these things. . . . I do always those things that please him."—John 8:28, 29.

Let us consider for a moment the "triple-name baptism." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28:19. Let us first notice the command is, "baptizing them in the *name*," not in three names. There is no evidence that the Father and the Son are the same person. The Father is declared by the Son to be the only true God (John 17:3), but the *name* is common to both Father and Son.

If we may find the same name applied to both the Father and the Son, we, like the apostles, could understand this command of the Master.

Let us turn to Matthew 1:21: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Here we have the meaning of the name "Jesus"—"shall save his people." Note the margin, "*Saviour*."

But was the name "Saviour" ever applied to the Father? Listen: "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me."—Isaiah 45:21. God is speaking of Himself as a Savior. "I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."—Isaiah 49:26. "They forgat God their saviour, which had done great things in Egypt."—Psalm 106:21. Again, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 25. Yes, God has been known as the Savior. There are few who do not apply the same name to the Son. John 4:42; 1 Timothy 4:10; 1 John 4:14; Luke 2:11.

The disciples understood this often-quoted text of Matthew 28:19. They knew the *one name* and baptized in that *one name*. "Repent, and be baptized every one of you in the name of Jesus Christ (Saviour, Anointed)," says Peter in Acts 2:38. "They were baptized in the name of the Lord Jesus."—Acts 8:16. "So many of us as were

baptized into Jesus Christ."—Romans 6:3.

But there is no record that the apostles used the three names at any time. *Father* and *Son*: think how often these terms of relationship are used in the Word. The Father cannot be His own Son, and the Son cannot be His own Father. The words themselves deny the oneness of person.

Let us return to the Word of God. "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 in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Corinthians 8:5, 6.

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## Jerusalem, the City of Tragedy

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JERUSALEM has been called, "The City of Joy," "The Joy of All the Earth," "The City of Peace," and, "The Desire of the Nations." It is called by the Moslems of today *El Kuds*, "The Sanctuary," and by the rest of the world, "The Holy City." But during its long history it has been more or less a city of tragedy.

Nearly all the great nations of antiquity have attacked it. It fell into the hands of ancient Babylon on two occasions. It was destroyed by the Romans, who crucified thousands of its Jewish defenders and ran their plows over the ruins, building an entirely new city on the dust and ashes of the old. It was conquered again by the Arabs and was for a time under the sway of the Crusaders, who began their crusades in Europe with a massacre of Jews. When the city was captured, they hounded the Jews into a synagogue and burned them alive.

During the World War the Jews of Jerusalem and Palestine suffered untold miseries. They took an active part in assisting the British in freeing the city from Turkish domination.

Later came the bloody massacre of Jews in Jaffa and Jerusalem by the Arabs. And now once again Arab riots have added to the ghastly record. At the present time not only the Jews of Jerusalem, but the Jews in the whole of Palestine, are in a precarious position.

A fragment of the ancient temple of Israel, *Kauthal Mavarbe*, the West Wall, also called, "The Wailing Wall," has been the immediate, though by no means the chief, cause of the trouble today. It is one of the most ancient and authentic sites in the whole of Jerusalem. It is reached by going through the Jaffa Gate and following the main street leading to the so-called Mosque of Omar, the proper name of which is the Dome of the Rock, which is built on the site of Solomon's Temple. By a couple of narrow turns to the left we soon come upon the scene of the old wall situated in the miserable quarters of the Mughrebins, Moslems from Northwest Africa.

The "Wailing Wall" is fifty-two yards in length, fifty-nine feet in height, and some fifty feet below the surface of the present paving. The nine lowest courses of stone consist of huge blocks; among them is one sixteen and a

*The following informative review of developments in Palestine is taken from the Hebrew Christian Witness. While it does not cover the more recent events, it is, nevertheless, of great interest and value to all friends of the Chosen People and to the student of the prophetic Word.*

half feet long and thirteen feet in width.

As far back as Roman days the Jews were allowed to venture here and engage in religious devotions. At this place Constantine the Emperor allowed the Jews to come once a year for

special prayer. Jerome makes a touching allusion to the remnant of mourners who in his day bribed the Roman soldiers that they might go and weep over the ruins of the Holy City.

During the Middle Ages under Moslem and Christian regimes Jews were in the habit of repairing hither to bewail the downfall of Jerusalem. The Caliph Omar, who in the seventh century built the Dome of the Rock over the old stone of sacrifice, allowed the Jews to worship at the Wailing Wall which adjoined the mosque he built.

About ninety years ago, through the instrumentality of the late Sir Moses Montifiore, the Sultan of Turkey gave the Jews of Jerusalem the sole right to occupy the space before the Wall for religious services; and they have maintained this right unhindered until recent months.

The Wailing Wall presents one of the most touching sights in Jerusalem of today. Here all types of Orthodox Jews from all parts of the world can be seen. At any time of any day Jewish figures can be seen leaning against the weatherbeaten Wall, kissing the stones and weeping. The men often sit here for hours at a time reading their well-worn and much-used Hebrew prayer-books. A special service is held every Friday evening at sunset. At this time a special litany is chanted. The leader prays for the temple that is destroyed, for the walls that are overthrown, for the departed majesty, for the precious stones that are buried, for the erring priests and kings who sinned. After each petition the people respond, "We sit in solitude and mourn." Another litany used deals with the hope of restoration. The leader continues, "Haste, haste, Redeemer of Zion, we pray Thee have mercy on Zion," the people responding, "Gather the people of Jerusalem, speak to the heart of Jerusalem, comfort those who mourn over Jerusalem."

The Balfour Declaration made during the closing days of the World War has been responsible for a good deal of

unrest in Palestine. Its ambiguous terms have been re-interpreted over a dozen times by the British Government and neither one nor other of these interpretations has entirely satisfied the Zionists or the Arab population.

Unlike the French in Syria, Great Britain withdrew almost every soldier she had in Palestine and replaced them by a local constabulary largely consisting of native Arabs and a sprinkling of Jews, with a handful of British in the ranks. The leading public offices are manned by men from Great Britain and most of these petty officials have very little sympathy with the aspirations of Zionism.

The Zionist Challutzim ("pioneers") who came from the great centers of Europe are a very fine type, cultured and refined, talented and vigorous, determined and skillful, graduates from leading universities in Europe and America, men and women of high ideals, inspired with one burning hope of being allowed to do their bit in the rebuilding of the Jewish national home.

As a missionary laboring in Palestine and Syria for the last five years I had an unusual opportunity of seeing some of the accomplishments of Zionism. Forty thousand halutzim are at work in the plains of Jezreel, laboring with every fiber of their being, reclaiming the land which for centuries was only an Arab dunghill and a desert. "Thy land shall no more be termed desolate," "the desert shall rejoice and blossom as the rose," are poetic descriptions of Israel's longing in the past and may also be regarded as a portrayal of what has been transpiring in connection with the rebuilding of the Jewish national home.

Swamps are being removed; malaria is being eliminated and physical health restored; beautiful gardens have been laid out; large fields of corn are gently waving in the breeze; orchards yield the finest fruit; fat cattle furnish pure milk; and olives and vines clothe the hillsides. Thus a wonderful chapter is being written in the land of Palestine.—*Elias Newman.*

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## A Great Thing for Jerusalem

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*By J. G. Haupt*

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AT NOON on April 18 the great English general of the East dedicated the Young Men's Christian Association temple in Jerusalem. It is intended to be used by all religious organizations for all time. This will include all sects of Christendom, the Jews, the Mohammedans, and the Bahaiists. The radio carried the exercises splendidly to all parts of the world. They were perfectly clear in Nat-chitoches.

Among the preliminary addresses I would call attention to an especially worthy one delivered by an Irish churchman. He pointed with regret to the sad state in several countries, for example, in Cuba and in Germany, where unwise bands had been permitted to do gross injustice to parties that seemed to stand in their way. In Germany the spleen was exercised against the Jews; in Cuba, against the very best class of Cuban men and women purely for political reasons. Murder and rapine existed on both occasions. The learned man from Ireland declared that the world is ripe for a higher civilization.

The German Jews in several respects undoubtedly stand on a higher plane for truth and good character than do many of their enemies. In Cuba the victims were all of a high character. The Jew has stood preeminently for unusual tenacity of purpose. Since the opening of Bible history he has held firmly to the belief in one God and one God only. From early years he has looked forward to a promised Messiah. The prophet of highest merit in the Jewish record of able men was Isaiah. This prophet says, regarding the Messiah, that like a sheep He was led to the slaughter; and as a lamb before its shearers is dumb, so He opened not His mouth.

A great prince of Ethiopia, or Abyssinia, shortly after the great Day of Pentecost, had been reading the Jewish scriptures on his journey from his homeland to Jerusalem and was continuing this reading on his return trip, when he stumbled upon the words of Isaiah.

Just then the evangelist, Philip, crossed the prince's path and interestedly said, "What readest thou? Understandest thou what thou readest?"

The prompt answer signified that he did not understand. How could a man understand unless some knowing one should lead him? Philip, beginning at the same scripture, preached to him the Messiah, His conception, His birth, His early life and baptism, and all important things connected with His life and death. The prince's language on crossing a stream proves a part of the message taught by Philip.

"See," he said, "here is water; what doth hinder me to be baptized?"

Philip's reply was, "If thou believest with all thine heart, thou mayest."

Many Jews have already realized the truths about the Messiah; many more are ready to believe and will surely have faith when Armageddon will be to them as was the experience of Saul on the way to Damascus to him. We ought to give more credit to the faith of the Jew than many of us do.

Ireland's messenger of good will to man will bear fruit. The monument in Jerusalem to greater religious fervor and purity will remain as a high tribute to the noble American who paid the cost of its erection.

## As Statesmen See It

THE writer went into the office of an Ohio congressman and found lying on his desk a book entitled, *Money, an Illusion*. Reference to this book turned the discussion to the emphasis being given to the development of material means as a cure for the present national conditions. This at once prompted the suggestion that America is something more than a huge collection of natural resources, great factories, fertile farms, and complex financial institutions, and that it would be illuminating to secure the deliberate and experienced judgment of outstanding members of Congress as to their opinion on present conditions.

### CONGRESSMAN KELLY INTERVIEWED

Two members were chosen immediately by the writer as legislators of high standing and long experience who might give light regarding the present conditions. The office of Congressman Clyde Kelly, of the Thirty-third District of Pennsylvania, was the first visited. The congressman was busy with the day's mail, but he entered enthusiastically into a discussion of the present situation, to which he had given much thought as a former newspaper man and lecturer.

After a review of the day at the Capitol, we said, "Congressman Kelly, you have been a member of the House of Representatives for the past twenty years. You must have given a great deal of thought in recent days to the causes which have led to the present economic depression. What is your deliberate opinion as to the chief cause?"

Without hesitation, Congressman Kelly replied, "Spiritual bankruptcy. We have been worshipping the golden calf. The results are seen all around us."

The interview continued in this vein, as follows:

*Question:* Then you believe a spiritual change is necessary to recovery?

*Mr. Kelly:* Certainly I do, and the church must lead in bringing about a very decided resurrection of the fundamental ideals of virtue and righteousness. There is need for an awakened sense of civic righteousness throughout this whole nation.

*Question:* How would you suggest that the church go about the inaugurating of this revival of righteousness?

*Mr. Kelly:* I believe it should go out to recruit men and women for a study of the Bible as the textbook of both national righteousness and individual morality. We must know the truth if the truth is to make us free. Let each church put on an aggressive program of organized Bible classes.

*Question:* How would you recruit the people for these classes?

*Mr. Kelly:* Men and women are eager to know the truth if it is presented to them in a practical way. Make the classes so appealing and so satisfying to the hunger of men and women to know how to meet their problems in the

everyday struggle of business and life that they will fill your classes. Every principle needed to solve our national and economic problems is found in the Bible. Let the pastors and church members go out into the community and, by going from house to house, invite the people to come in for a study of the methods and principles which will renew our national life.

*Question:* You seem to be rather keen on the matter of Bible study. Are there many in the House of Representatives who are like you in this respect?

*Mr. Kelly:* I am keen on this subject. I teach a large men's Bible class in a Presbyterian church every Sunday I am in Washington. We face the problems of the day on the principles given to us in the Bible. With regard to the interests of other members of Congress, there is a great number of men in this body who feel that the church and the Bible are the most fundamental factors in our national life. For instance, here is an illustration: Last year a publishing house approached me with regard to my writing the notes for the Sunday school lessons they were compiling. The publisher's representative told me that each of fifty-two members of Congress had agreed to write the notes for the lesson for one week of the coming year. Every man who had thus agreed to write was a Bible teacher or an active member in a Bible study organization.

*Question:* Then you evidently think the church has a responsibility in the recovery of the nation?

*Mr. Kelly:* Absolutely! The church is the one organization that can undergird the nation. Without its effective work we are helpless.

### A QUAKER STATESMAN SPEAKS

OVER in the Senate Office Building we found Senator Arthur Capper of Kansas, who is the publisher of a number of daily and weekly papers. After serving two terms as governor of Kansas, he was sent to the United States Senate in 1918. He has a record unexcelled for support of progressive legislation, including introduction of the Nineteenth Amendment, which gave women the ballot.

"Senator Capper, you have given years of thought to national affairs. What is your opinion concerning present conditions as they affect the United States?"

The Senator replied, "I wish to state at the outset that I believe in our form of government. It is not perfect—it is not a sacred or finished product—but I am strong in the faith that it is the best form of government on God's beautiful earth today. But, admirable as it is, ultimate triumph of the American ideal must spring from something more sacred even than our love for the flag that symbolizes our national honor. It can come only from a deep and inherent love of righteousness—the broad, all-comprehending righteousness embodied in the gospel of Christ.

"No nation can be great, no people can survive, without

holding true to the fundamental concept that certain great spiritual forces will finally dominate its destiny. Had there been the universal acceptance of the principles of Christian justice and charity, there would be today neither economic nor spiritual depression. The world forgot Christ in the rush for money. The only god that many of us knew seemed to be the Almighty Dollar."

*Question:* How do you account for this state of affairs?

*Mr. Capper:* There are too many dust-covered Bibles, prayerless homes, deserted churches without even the semblance of a prayer meeting. There is widespread spiritual ignorance and desecration of the Sabbath Day. These form part of the religious background of the past decade.

As a business man and as one whose privilege it is to have a part in shaping the policies of our government, I say to you that the greatest need in the world today is a wider acceptance of and a greater devotion to the fundamentals of Christianity.

The world has gone astray. It needs right now the infusion of high moral and spiritual qualities into all its relationships—personal, social, industrial, political, national, and international.

*Question:* I take it, then, that you think the church has a responsibility in solving the present difficulty?

*Mr. Capper:* This hour is a challenge to the church, a call to organized religion to take notice that great classes and bodies of people are adrift, their hold upon the great beliefs loosened, their faiths in the teachings of the past enfeebled. I say the challenge is so imperative that the church must respond now with a revitalized energy or it will be false to its mission and its faith.

*Question:* Do you not realize the church has felt the pinch of the depression?

*Mr. Capper:* Yes, but the spiritual value of the church is not dependent on church buildings and equipment or financial resources, though these may be necessary. The church is the character builder of the nation; its influence spreads into every walk of life. It is the foundation of American integrity. We need in America as never before an awakening of the spiritual sense and a strengthening of the moral fiber of our citizens.

*Question:* I note that you lay special stress upon the spiritual responsibility of the church?

*Mr. Capper:* I certainly do. We need more religion—not of hairsplitting theology with its creeds and dogmas—but the religion of simple faith in God. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by the Christ, we would soon see a restored world and a new hope for humanity throughout the globe.

We are a careless people, but we must realize that our culture, our civilization, our very existence as a nation rest upon the church of the living God. America without the church is inconceivable! It is indifference, not antagonism, to the religion of the Lord Jesus Christ which has brought us to our present state. Therefore, I say this hour calls for renewed and increasing effort on the part of

all those who say in faith, "Thy kingdom come."

THE senator was warming to his theme and commenced to walk back and forth across the office earnestly continuing to express his mind and heart upon the nation and the church.

#### WORLD PEACE AND THE CHURCH

"I cannot believe any sane man living in America in this twentieth century can fail to recognize the value of the Christian church to the community, to the state, and to the nation. Even putting aside the salvation of human souls and ignoring the spiritual welfare of the human race, the church still stands as the great bulwark of our civilization, as, indeed, the most vital thing in our national life.

"Let me say this, if the church does its duty, from this day forth, war not only will be avoidable, it will be impossible."

#### A CALL TO PRAYER

THIS Quaker senator was growing more earnest, and it was good to hear such words in the great marble structures of the world's mightiest republic.

"We Americans should not forget that in every crisis in the history of our nation it has been necessary for the people to rediscover the value of prayer—and how necessary at this moment! Prayer and daily reading of the Bible in every home in this land would mean a revived and a dynamic America fit for her place of service in the world."

Here in these two interviews were found no notes of wavering faith, but a staunch belief that in the church of Jesus Christ lies the hope of the United States and that the emergency of this hour is a clear, earnest call for the ministry and laity to lead on in a campaign for the spiritual redemption of the nation.—Harry Earl Woolever, Editor, *National Methodist Press*, in *The Christian Advocate*.

## A SIGNIFICANT PROPHETIC DEVELOPMENT

(Continued from Front Page)

After the fall of Darius, Alexander knew that his last formidable foe was gone. So he gave himself up to wild enjoyment and a life of restless pleasure. With great arrogance he proclaimed himself a deity. He often murdered his closest friends in drunken orgies. He finally drank himself to death. The fall of Greece under the iron hand of Rome is a matter of history.

#### ROME

AND Rome became the *fourth* kingdom. It was symbolized by the two legs of iron. Gibbon the great historian says, "The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome." Gibbon uses the



word *iron* in describing Rome, and so does Daniel, "And the fourth kingdom shall be strong as iron." School children read of the "iron legions of Rome."

When Christ was born under the shining stars and angel song, it was at a time when the Roman Empire was supreme and included what is now the southern part of Europe, all of France and England, the greater part of the Netherlands, Switzerland, also Hungary, Turkey, Greece, and a small part of Asia and northern Africa. No wonder Gibbon said, "The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

The two legs of the image represent the two divisions of the Empire. A thousand years after Daniel's prophecy Rome was separated into two great halves, the western capital in Rome and the eastern capital in Constantinople. The western division continued some four hundred years after Christ and the eastern lasted until 1453, when it was taken by the Turks. If Daniel were a historian today, looking back, he could not write more accurately than he wrote as a prophet looking down the sweep of the centuries.

#### ROME REVIVED

THE *fifth* and final empire is prophesied to be a division of old Rome into sections symbolized by the ten toes on the feet of the image. The Roman Empire has existed through the centuries, though sometimes sleeping like a mighty Vesuvius as if waiting to belch forth at an unexpected moment.

On Christmas Day, in the year 800, Saint Peter's in the City of Rome was filled with a worshipping throng. Pope Leo Third came down from his pontifical chair to the high altar where Charlemagne was kneeling, and, placing on his head a golden crown, saluted and proclaimed him emperor of Rome. Thus, life was again breathed into the western division and it became known thereafter as the "Holy Roman Empire."

The imperial form of the Roman government has ceased to exist; but the fragments of the Empire have continued, and *its future revival is certain*. John, in the Patmos vision, describes the imperial head of the Empire as a *beast* whose "deadly wound was healed," meaning that it will be *restored*. In other words, another emperor is coming who will sit in Caesar's seat to realize Napoleon's ambition of becoming the sole ruler and dictator of the territory which formerly comprised the Roman Empire.

It is worthy to note that Mussolini's ambitions lead in exactly the same direction, Caesar being his consuming ideal. That such a dictator is coming who will do what Mussolini yearns to do, namely, revive old Rome, every informed student of Bible prophecy very well knows. The territory will eventually be divided into ten nations over which a superman will preside. There will be nine figure-head subdictators under him, thus making up the ten toes of Daniel's image. Current history is moving in that direction.

Since the World War there have been many develop-

ments in Europe which have tended toward the creation of the predicted ten-toed federation of nations. There has been a great deal of talk among statesmen about establishing a "United States of Europe." The League of Nations is, of course, a definite step toward the fulfillment of Daniel's prophecy. Eventually all of the nations which now belong to the League and are *outside* of the territory over which old Rome ruled, will forsake the League for one cause or another. In this connection it is important to notice that Japan has already withdrawn.

#### A PROPHETIC DEVELOPMENT

THE map of Europe is being gradually revised, and the nations are being brought to conform to Daniel's declaration of *ten kingdoms*. There was a significant development in this direction last month when the Little Entente formulated a policy of virtual amalgamation which simply means that three of the nations of old Rome's territory, Rumania, Jugoslavia, and Czechoslovakia, are on the verge of shrinking into one. Angry German newspaper editors who do not approve of the arrangement have dubbed the new kingdom which has seemingly risen over night as, "Rumanojugosvokia."

The merger was engineered by Czechoslovakia's Dr. Edward Benes, who is called "Europe's smartest little statesman"; Rumania's foreign minister, Nicolas Titulescu; and Jugoslavia's foreign minister, Boske Yevtitch. The daily press says that it means "the abrupt and solid interlocking of three small European states into what may soon be considered a Great Power." The treaty involves a joining of military, political, and economic interests, an alliance not to be limited by any certain number of years. After the signing of the treaties was finished at Geneva, Benes cried, "*It is eternal! It provides our countries at last with a stable, organic base.*" The official statement issued by the three statesmen says, "In order to mark sharply the transformation of the Entente into an international community having a distinct personality, the three foreign ministers have decided that every political treaty of each State of the Entente, every unilateral act changing the existing political situation of one of the Entente States toward an outside State, as well as every economic agreement involving important political consequences require henceforth the unanimous consent of the Council of the Entente."

Developments of this kind prove unmistakably that world affairs are heading up, on prophetic lines, toward the creation of a world Tower of Babel which will topple over in the convulsion of "great tribulation," to be followed by the establishment of Christ's personal kingdom which will have no end. As Daniel looked at the feet of the image, he saw the ten toes suddenly smashed and destroyed by the falling of a stone "cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces. And the stone became a great mountain, and filled the whole earth." The descending stone is the second coming of Christ and at that time His government will replace the governments of men.—Gerald B. Windor in *Defender*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"UNTO THEE IT WAS SHOWED, THAT THOU MIGHTEST KNOW THAT THE LORD HE IS GOD; THERE IS NONE ELSE BESIDE HIM."—DEUTERONOMY 4:35.

### "MY FATHER IS GREATER THAN I"

WE may summarize the arguments against the Trinity as follows:

1. *God is not a man* (Numbers 23:19), but Jesus was (Acts 2:22; 1 Timothy 2:5; Hebrews 2:17). Him Jesus acknowledged as the only God (John 17:3). He called Him, "My Father," "My God" (John 20:17; Revelation 3:12). And to Him He prayed (Matthew 26:36, 39, 42-44; Luke 6:12; John 17).

2. *God is Creator* (Genesis 1:1; Isaiah 40:28); but Jesus is a creature, having Himself been created by God (Revelation 3:14; Galatians 4:4).

3. *God is immortal* (1 Timothy 1:17), but Jesus died (1 Corinthians 15:3).

4. *God is almighty* (Genesis 17:1; Luke 1:37). Jesus was wholly dependent on God (John 5:19, 30; 8:28; 5:31, 32).

5. *God is all-wise* (1 John 3:20; Psalm 39:1-12). Jesus was limited in knowledge (Luke 2:52; Mark 13:32).

6. *God is invisible* (1 Timothy 1:17; 6:16; John 1:18), but Jesus has been seen (1 John 1:1).

7. *God is immune to human passions* (James 1:13), but Jesus was tempted in all points as we are (Hebrews 4:15). He was made man for the express reason that God cannot suffer the temptations of humanity (Hebrews 2:9, 10, 17, and 18).

8. *God is the Father and Jesus the Son* (Hebrews 1:5). Consider how often these terms are used. How could anyone be his own father or his own son? The very words deny oneness of person.

9. *God is above all* (Ephesians 4:6). He is greater than Jesus (John 14:28; 1 Corinthians 3:23; 11:3). He is the Highest (Luke 1:32, 76; 6:35). Jesus is now and always will be subject to God (1 Corinthians 15:27, 28).

—*Life and Immortality*, Senior Lesson Book II.

### ILLINOIS BEREAN REPORTS FOR MARCH

THE Ripley Berean Society meets at the Church of God. The membership is 18, and the average weekly attendance

for March was 16. The interest is good.

Margaret Cooper, Secretary.

The Oregon Berean Society meets at the church Sunday evening at 7:30. The membership is 13, and the average weekly attendance is 11. Interest is good.

Rosalie Carpenter, Secretary.

The Rockford Berean Society meets at 1904 N. Main Street, on Friday evenings at 7:45. The membership is 21, average attendance is 24; and interest is good.

Marjorie Mogle, Secretary.

The Dixon Berean Societies meet each Wednesday evening at the church at 7:30. The adult membership is 12; average attendance is 7; the interest is good. The senior membership is 9; average attendance is 6; the interest is fair. The junior membership is 10; average attendance is 8; and interest is good. The primary membership is 7; the average attendance is 3; interest is fair.

Helen Roberts, Secretary.

Elizabeth Ford, State Secretary.

### DON'T FORGET

That the National Berean Society, Oregon, Illinois, is offering a splendid selection of Bible lesson books for all ages at unusually low prices. Senior Book I or II, 25¢ a single copy, 22¢ a copy for 5-24, 20¢ a copy for 25 or more; Senior Series of 1921-23 or 1923-25, 10¢ a copy; Junior Book 3, 10¢ a copy; The Hebrew People, 30¢ a single copy, 27¢ a copy for 5-24, 25¢ a copy for 25 or more; Children's Bible Story and Study Book, 35¢ a single copy, 32¢ a copy for 5-24, 30¢ a copy for 25 or more. All books are postpaid. Tracts are furnished free.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Love Thy Neighbor as Thyself"*

## THE SECRET

**D**ONNA and Doris, ten year old cousins, were walking home together from school on Friday afternoon. "I just know we're going to have a lovely time tomorrow, because it's Eleanor's party," exclaimed Doris.

"Yes, whatever she plans is always just the nicest ever," Donna agreed.

"Don't forget that each one is to bring some pretty colored silk pieces, and if any girl has a doll she thinks she can spare she is to bring that, too," Doris reminded her cousin as they parted.

The plans for the party at Lillian's house were explained to eleven mothers that very afternoon, and scrap boxes were searched for treasures.

"Mother," said Doris, while they were talking it all over, "why is it that Lillian's big sister, Eleanor, has so many friends. Everybody just loves her!"

"Well," reflected Mother, "suppose you try to find out tomorrow during the party."

Saturday afternoon found twelve little girls gathered in Eleanor's large sunny room, and to Eleanor's surprise there were eight dolls besides many colored silk pieces.

"First," explained Eleanor, "we're going to make a cushion for Mrs. Gray." And she proceeded to cut the pieces and give them to the girls to put together. She told them meanwhile that this was to be a Mother's Day gift for Mrs. Gray, who had no children of her own and might be forgotten.

How happy Eleanor was over the eight dolls, when what she hoped for was one little doll for a lonely little neighbor who was shut in for so many weeks with the measles.

"We'll keep the other seven, girls, and whenever we hear of a little girl who needs cheering up we'll meet again and dress a dolly for her," declared Eleanor, to which they all heartily agreed.

Doris had not forgotten what Mother had told her to try and discover, and while needles flew in and out and smiles passed from one bright face to another, she watched Lillian's big sister and looked carefully around her pretty room.

"It isn't that Eleanor is so beautiful," thought the little girl, "though she has the sweetest face; nor that the family is rich, for anyone can see they are not. I wonder what it can be."

The afternoon passed so quickly that before they realized it the cushion was finished, the little doll dressed, and twelve happy girls were romping on the lawn waiting for the refreshments which were to be served in a sheltered spot.

When Mother asked Doris that night if she had learned why every one loved Eleanor, she replied, "I looked and looked, and watched and watched, Mother, and the only thing I saw that was different was a little card in the corner of Eleanor's mirror."

"What sort of a card, dear?" asked Mother.

"Just a plain card with these words on it, 'I Am Third.' What do you suppose they mean, Mother?"

And then Mother explained to her that in Eleanor's life God was first, other next, and herself last; that all her life Eleanor had been putting the wishes and needs of others before her own; and that there is no surer way to grow up to be loved, to possess the charm that all desire than in that way.

"So that's the secret," mused Doris, as she knelt to ask God to teach her to put herself third in all things.

### FOR YOUR SCRAPBOOK:

Girls, clip out this story and paste it in your book. Boys, write in your own words the story found in Mark 12:14-17. You may have help if you need it at any time with the writing or drawing you are to do, but always tell the story in your own words for Mother to write it in your book. Copy Jesus' words from your Bibles. Next, draw a large scroll such as you have seen in pictures, representing the Old Testament. On it copy the words of Deuteronomy 6:5. Under this copy the words of Mark 12:31. Then draw a square and in it print, "I Am Third." Also, each of you print these words on a card and tack it up where you will see it each morning and night. Let that be your motto, and then see how happy you will be, as well as everyone else around you. Last copy these verses:

"Jesus, may we learn of Thee,  
Gentle, humble, each to be;  
For our Father loves to see  
Hearts from pride and envy free.

"Love the Lord with heart and soul;  
Let Him all our lives control;  
Loving God our Father best,  
We shall truly love the rest."

# With Our Sunday Schools

LESSON 8. — May 21, 1933

## JESUS ANSWERS HIS ADVERSARIES

Mark 12:1-44

Devotional Reading: Psalm 27:1-6

### GOLDEN TEXT

Never man spake like this man.—John 7:46.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Answers His Adversaries.

**Aim:** To lead the pupil to see why love for God is of first importance in his life, and love for man second only to love for God.

**Basic Truth:** "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbour as thyself. On these two commandments hang all the law and the prophets."

**I. Jesus' Standard for Life.** (Vv. 28-34.) Our Lord introduced no new truth into the world when He defined the love of God as being of first importance. That is a fact that was announced by Inspiration and proven true by experience from the beginning of time. It would be impossible for one to observe the spirit of the first commandment mentioned by Jesus and not place the second in its rightful position. Where the love of God "is the commanding principle in the life, there is a disposition to perform every other duty. . . . Where (this principle is absent) nothing good is done, or done right, or done long." A recognition of God's goodness to us prompts us to love Him and to desire to please Him, and in our effort to do this we are led to serve our fellow men even to the extent of personal sacrifice. As we come into contact with them in such service, we learn to love them.

**II. Jesus Warns Against Pride.** (Vv. 35-40.) Jesus not only taught and exemplified humility, but He enjoined it upon His disciples as He warned them against the danger of pride. Possessed of every divine and human reason for personal exaltation, He "made himself of no reputation, and took upon him the form of a servant . . . he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:7, 8. He was, through His miraculous origin, the "only begotten of the Father, full of grace and truth" (John 1:14), to whom it was said by the spirit of prophecy by Jehovah, "Sit thou on my right hand." David, foreseeing His glory, was moved to call Him "Lord." Yet in spite of all this, He has left us an example of humble, self-sacrificing service unequalled in the history of the world.

#### PRACTICAL APPLICATIONS

**1. The Word of God:** (a) is powerful; (b) confounds the critics; (c) leads to the kingdom. Jesus confounded the great and mighty of His day and time by quoting the Word. When in the mount of temptation, He overcame the tempter by saying: "It is written." "For the word of God is quick and powerful, and sharper than any twoedged sword."—Heb. 4:12. When one has on the armor of God and stays behind the sword of the Spirit, which is the Word of God, he is amply forti-

fied against all the wiles of the enemy. Nothing will put to rout the enemy like the Word of God. Critics stand dazed before its rays. Paul well knew the power and influence of the Word when he enjoined Timothy to "preach the word . . . in season, out of season . . . with all longsuffering and doctrine." The Word leads to the kingdom of God. Truth makes us free. His words are life. God's will is revealed to us through the Word. Therefore, we are enjoined to "study to shew thyself approved."—2 Timothy 2:15.

**2. Beware of false teachers.** (a) Jesus warns His listeners; (b) judge according to the Word; (c) outward appearance. "Beware of the scribes," was the warning given by Christ. Their appearance was deceiving, their prayers misleading. We must try the prophets, for many false teachers are to appear in the latter days. 1 John 4:1; 1 Thess. 5:21. The conditions confronting the followers of Christ in Christ's time have been multiplied many times in these latter days. The Word is our only safe guide. We must adhere closely to its teachings. And by sound doctrine we can convince the gainsayers.—C. E. R.

#### THE GOLDEN TEXT

"Never man spake like this man."—John 7:46.

The people of Christ's day had a number of different opinions concerning Him. Many of them could not make out just who He was or what was His mission; so different sects of Jews tried to throw Him off His guard as it were by putting what they thought were puzzling questions to Him. Every time they tried this, He was more than their equal and answered in such a way that they were convinced that He had more than mere human knowledge; and that was why they said, "Never man spake as this man."

It was said of Him on another occasion that He taught as one having authority. He did, and that was why He could always answer His adversaries in a way that put them to silence and made them realize why He could speak as never man spake before.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### How to Deal With Objectors

Every Christian meets objectors, disbelievers, or the contentious. How to deal with them is a problem which is not always easy to solve. No rule seems to be universal. A disbeliever once remarked: "A doctor lives off the afflicted, a lawyer off the contentious, and a preacher off the feeble-minded."

This man was a fine carpenter. One day a neighbor approached him, and after praising his ability as a carpenter said: "I have a difficult carpenter job I want done, and I con-

sider you can do it if any man can. Some day when you have time I wish you would take a piece of wood and make me a grain of wheat. I not only want it to look like wheat but I want it so made that I can plant it and have it grow." The carpenter admitted he could not do the work. The neighbor asked: "Who, then, do you suppose, did do it?" The carpenter walked away, still unwilling to admit there was a God. However, before his death he wrote a letter for publication in which he admitted there was a God. He begged forgiveness for the harm he had done.

"The heavens relate the glory of God; and the expanse telleth of the works of His hands. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard. But their melody extendeth through all the earth, and to the ends of the world their words."—Psa. 19:1-5, Leeser.

If you would know how Jesus answered His critics, study Matthew 22:15 to end.

—H. A. S.

#### INTERMEDIATE CLASS

##### The Way to Meet Opposition

Opposition strengthens or weakens whatever comes into contact with it. Anyone interested in athletics knows that to be true. During your training, if you did not exercise, your muscles would not develop, and exercise is a form of opposition. Competition in your classes is another form of opposition and a means by which you develop mentally. Ideals that are at variance with each other, if met successfully, constitute one of the methods of developing socially and spiritually. In every phase of the fourfold life, physical, mental, social, and spiritual, opposition plays an important part. But the test comes in the way we meet it. Discuss with your teacher different ways of meeting opposition, on the athletic field, in the schoolroom, in society, and in church work, keeping in mind the rule of life Jesus laid down for us.

Now let's study the manner in which Jesus met opposition. Read Mark 12:24. This tells us that we must know the facts before we can answer intelligently those who differ with us. Because Jesus realized this, He was able to speak with authority. See Matt. 7:29; Mark 1:22. By kindly presenting the truth Jesus silenced His opposers (Mark 12:14, 17, 34), and when confronted with sin He never compromised (Matt. 23:27).

**Special problem:** Make a list on your classroom blackboard of some of the things which you meet daily that tend to hinder your growth in Christian character. Determine to meet these as Jesus would.—M. G.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

- Fonthill May Meeting at Fonthill, Ontario, May 26 to 28
- Brush Creek Annual Meeting at Brush Creek Church near Tippecanoe City, Ohio, May 28 to June 4
- Minnesota Conference at St. Cloud, June 8 to 12
- Southern California Quarterly Prophetic Conference at Long Beach, July 2
- Northwestern Conference, Oregon and Washington, at Felida, Wash., June 15 to 18
- General and Illinois Conference and Bible School at Oregon, August 1 to 13
- Arkansas-Oklahoma at McGintytown, Arkansas August 3
- Iowa Conference at Waterloo August 22 to 27

## MINNESOTA CONFERENCE

The annual Minnesota Conference will be held at Eden Valley, beginning June 8 and holding over the following Sunday, June 11. Bro. S. E. Magaw will be with us. Following the Conference he will hold a series of meetings for the Minnesota churches.

Mrs. Thos. M. Savage, Sr., Secretary.

## ARKANSAS-OKLAHOMA CONFERENCE

The Arkansas-Oklahoma Conference of the Church of God will convene at McGintytown, in Falkner County, Arkansas, 21 miles north of Conway, August 3, 1933. We are hoping for another good meeting this year. All of the faith are cordially invited to attend. Should any come by rail they should get off at Conway. Write F. J. Snow or Peter McGinty, Greenbryer, Ark., Rt. 1. Bible lessons will be conducted between Conference hours. Love to each and every one.

R. M. Shewmake, Conference President.

## GRAND RAPIDS, MICHIGAN

Sickness has been making itself felt among our people. Bro. Harold Simpson, who was confined at the home of his parents by an injury for nearly two months, was just able to get back to his own home and family when one of the children broke out with scarlet fever; so he is quarantined out, and the wife and children are lonesome again. Bro. Craig has been in very poor health for several weeks. Sr. Ackerman's father died May 2, and a brother of Sr. Niles lies very low with pneumonia now. How much we realize the need of the Great Physician!

Sunday school starts at 9:45 henceforth. The teachers and officers who are taking turns to visit and study other Sunday schools are getting some valuable ideas. But it does us good to hear them say that the more they see of other Sunday schools the happier they are to get back to our own. Our attendance is running as high as that of a church in the city which has a building with equipment costing \$110,000, and we have a much more enthusiastic corps of officers and teachers.

God has been very good to us, and we are looking for still greater blessings ahead.

F. E. Siple, Pastor.

"The Great Sabbath, or What Will Jesus Do When He Comes and Restitution Begins," a tract of 28 pages, 15 cents a copy. Address orders to J. H. Anderson, Michigantown, Ind.

## WORLD PEACE NUMBER

The Restitution Herald of May 30, Memorial Day, will be a special world peace number. The leading or keynote article will be from the pen of our former editor, F. L. Austin of Chicago.

The issue will be given up to the Bible answer to the question, "How and when can world peace be secured?" We are planning to make this number especially attractive and instructive to such as are not fully acquainted with the divine provision made to bring about universal and permanent prosperity and peace to the nations of the world. You will want to place copies in the hands of your friends we are sure. Send us your list, accompanied with a remittance of five cents for each copy desired, and we will be glad to send them directly to those whom you wish to receive them.

## INCLUDE THIS IN YOUR WILL

"I give and bequeath to the National Bible Institution, incorporated under the Laws of the State of Illinois, the sum of ..... Dollars, to be applied for the uses and purposes of said Institution." (Or, if real estate, give the legal description of the property you desire to leave to the work of this Institution, and add, "in fee simple forever.")

Such a gift would provide you with a monument that would never be forgotten and the benefit of which would reach on through eternity itself. After the Lord comes, you would still be able to see the blessings that grew out of your investment.

## CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Russell Harman	\$3.00
Charles Lapp	3.70
M. W. Perrine	.60
<b>Total</b>	<b>\$7.30</b>

## HERALD RECEIPTS

Helen Porter; Elizabeth Ordnung; Mrs. T. J. Ellis; Wesley Stephenson; Mrs. M. A. Reed; Mrs. Alma B. Steffa (for self and others); M. W. Lyon (for others); Mrs. George Graves; Ellen Riesener (for self and another).

Helen Porter; Mrs. Bert Sheets; Mrs. A. K. Richardson (for others); Mary E. Carter; J. A. Squires (for another); Mrs. Fred Cross; Mrs. Emma C. Railsback (for another); R. H. Judd; Mrs. Ethel Johnson; Jacob Christensen.

Helen Porter; Mrs. Ethel Johnson; Russell Harman; Clyde Myers; Sydney E. Magaw; Mrs. R. M. Shewmake; Marshall Logan; Mrs. Emma Claypool; E. W. Johnson.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. T. M. Savage, Sr.; W. M. Bowers; Sadie Savage; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. George Siple; Silas Claypool; Mr. and Mrs. Chas. M. Updike; Mrs. Mae Mick; Golden Rule Sunday School, Cleveland, Ohio; Golden Rule Adult Class, Cleveland, Ohio; Mrs. Julia Ordnung; Elizabeth Ordnung.

## MAURICE H. LUTHY

Maurice H. Luthy, son of W. R. and Mary Luthy, was born Oct. 31, 1859, and departed this life May 3, 1933. He was united in marriage to Mrs. Maggie Fuqua Aug. 20, 1918. He is survived by his wife, three sisters, and one brother. Three sisters and one brother have preceded him in death.

Mr. Luthy has held several positions of trust, the duties of which he always discharged satisfactorily to society and with honor to himself.

Funeral services were conducted by the writer at the home where he has lived all but nine years of his life. The many present at the service was proof of the man's standing in his community. May God bless those who are left behind, is our prayer.

Gerald L. Cooper.

# BETWEEN YOU AND ME—

Our next issue will (D. V.) contain a most interesting business announcement from our president and manager, L. E. Conner. This is something for which you have been waiting a long time. Watch for it.

It was a stormy day last Sunday at Oregon, but 136 were present in Sunday school, which was 43 more than were in attendance a year ago on the same date. There were seventy-nine who did not miss a Sunday in April.

Plans are maturing for the General Conference and the Illinois Conference and Bible School. Classes treating on "Present Tense Prophecy," that is, prophecy being fulfilled today, and prophecy which is of future fulfillment have already been arranged for.

The state conference notices are now coming in. All who can possibly do so should plan at once to attend one or more of these meetings. They are of great spiritual blessing.

Do not forget the special World Peace number to be issued on Memorial Day. Get your order in early for extra copies for your friends.

The World's Fair, "A Century of Progress," which is to open in Chicago late in this present month, will no doubt draw many of our readers to that city. Why not plan to drop off in Oregon on a Sunday and inspect the property of the Institution, the printing plant and Golden Rule Home? Or, better still, plan to attend the fair the latter part of July and then come to the General Conference early in August at little added expense?

## “Watchman, What of the Night?”

THERE is no doubt that many among us hold the view that the Lord will not return in a time of trouble, but in a time of prosperity. Luke 21:34 is used to prove this, as also the reference to the days of Noah and Sodom and Gomorrah. Let us examine the Scriptures and see if there is just ground for looking for the “sign of the Son of man” in these days. What was the “sin of Sodom”?

Let us turn to Isaiah 3. While we have here a picture of the conditions prevailing in Judah and Jerusalem, which brought about the judgment from the Almighty against them, what a picture we have of present-day conditions! A picture of the oppressor, the proud and haughty over against the poor and oppressed (verses 15 and 16). In verse 9 we read: “They declare their sin as Sodom.” In Isaiah 5:11, 13 we have a picture of drunkenness, and verse 19 says that there shall be woe unto them “that say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.”

Again we ask, What was this “sin of Sodom”? “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy.” What have we in the world today but plenty on the one hand and oppression and privation on the other?

As one listened over the radio to the splendors of the recent inaugural ball, one was forced to wonder anew at the patience of the millions of needy people in America today. The flaunting of luxury in the eyes of the hungry is an everyday occurrence. Hard times or not, are they not “eating and drinking, marrying and giving in marriage”?

But if we have reason to believe the coming is near, even at the doors, ought the trumpet to give forth an uncertain sound? No doubt the next six months will bring to pass many great and notable things, but are we not in some danger of saying, “My Lord delayeth his coming”? Ought we not rather to be ready and expecting instant translation, than looking for and expecting another six months of grace? Ought not the watchman on the walls to be sending forth a certain sound? “For, if the trumpet give an uncertain sound, who shall prepare himself to the battle?” “Watchman, what of the night?” “The morning cometh, and also the night.”

Ten or fifteen years ago Adventist preachers preached in such a manner that many of us expected to see Him coming in the clouds of heaven at any moment. But as the signs thicken and multiply on every hand, when there can be no longer a doubt that we are living in the very fringe-edge of the “toe-nails” of the image of Daniel 2, . . . one listens in vain for the “certain sound” that will open the heavens to us, and reveal the Son of man sitting on the right hand of power, and coming in the clouds of heaven. One gathers from the best attempts that it is at least six

months away. To me, this is the tragedy of the “waiting church,” the “bride of Christ.” When Christ comes, ought He not find a church waiting in daily, hourly expectation? We give assent to this in our minds, but do we feel it? Are we living it?

For months past I have grieved over my own inability to recapture the blessed feeling that the Lord may come tomorrow! He might come tonight! But while reason told me this was so, yet I felt He is coming this year, perhaps, but probably not sooner than six months from now.

The question of great importance now is not whether or not Christ preexisted, whether or not the Holy Spirit is a person, whether or not it is proper to say “we are born again” at conversion; but, rather, Are we ready for instant translation? We should be looking for the sign of the Son of man in the heavens. That such supernatural manifestations are to be expected is clear from all past judgments of God upon an unrepentant nation or world. There was the literal, visible awfulness at Sinai. There was the angel of the Lord with drawn sword standing over Jerusalem in the days of David the king (1 Chronicles 21:16). There was the visible handwriting on the wall at the feast of Belshazzar, “and the king saw the part of the hand that wrote.” Who can read Josephus’ account of the destruction of Jerusalem without a thrill at the visible signs in the heavens at that time? There was the star in the form of a sword that stood over the city; the comet that appeared over the city for a whole year, and before the war the great light that shone round the altar and the holy house, “which lasted for half an hour.” (We are reminded of the remarkable occurrence in Arizona a short time ago, when the bright light from a bursting meteor was said to have lasted for half an hour after the disappearance of the meteor.) And then there was the massive temple door that swung open of itself; and, finally, the greatest manifestation of all, “for just before sunset, chariots and troops of soldiers were seen running about among the clouds, and surrounding of cities.”—Josephus, *Wars of the Jews*, Book VI, Chapter 5.

“Now if anyone considers these things he will find that God takes care of mankind, and by all ways possible fore-shows to our race what is for their preservation, but that men perish by those miseries which they madly and voluntarily bring upon themselves.”—Josephus.

What shall we say then? If the watchmen fail to sound the warning, will God make known His intentions by mighty signs and wonders in the heavenlies? I have yet to find, or hear of, any time for preparation after the sign of the Son of man appears, whether it appears fifty days previous to the actual coming, or just immediately before the heavens open. Those who hope to gain an entrance into the kingdom must be ready *before* the sign appears. May God grant to us an abundant entrance.—Mrs. Leona Bates in *Messiah’s Advocate*.

## A PANORAMIC SKETCH OF JESUS CHRIST

By R. H. Judd

HERE are many things that impress us as we read the life history of the Savior, but perhaps none stands out more clearly than the certainty of His knowledge concerning Himself. He had no shadow of doubt as to who He was. The question, "Jesus Christ, who is He?" has been asked times without number, and the answers given are almost parallel in their variety. Strange to say, the writer has not yet seen any study of the subject viewed from the standpoint of how Jesus Christ Himself gives answer to the question. There is here ample opportunity for one of the most interesting Bible studies yet to come, and surely it is the most convincing answer to the enquiry of the ages, "What shall I do with Jesus, who is called the Christ?"

That He was the Christ, and that not in name only, was the pith of His testimony throughout the whole of His public ministry. That He was the "seed" promised to faithful Abraham, the friend of God, and the One through whom all the families of the earth should be blessed He did not question. That He was in the line of Isaac and of Jacob, of whom Jehovah was not ashamed to be called their God, He knew for a certainty. That He was the Prophet whom even Moses declared it would be perilous to disobey He was fully convinced.

He knew also that the sacrifices and offerings and even the tabernacle itself, together with its several appointments including the ark of the covenant, were but forerunners of Himself. The blue, the purple, and the gold, the rams' skins dyed red, and the gorgeous coverings of the veil of the tabernacle were all known to Him as typical of His wonderful personality. That He was the Priest of whom Melchisedek and Aaron were mere reflectors He was fully aware. That He was the Lamb of God, typified in the offering of Isaac on Mount Moriah and in the passover lamb on the memorable night the Israelites escaped from the bondage of Egypt He knew quite well. He knew, too, that He was the son of David, the Lion of the tribe of Judah.

These are but glimpses of the thrilling story as He Himself gleaned them from Moses, the Psalms, and the Prophets. Surely, indeed, His was a unique experience among the sons of men. Is it any wonder that He spoke with authority, and that He "spake as never man spake"? With the realization that He knew all this, so that He could with calm assurance again and again reiterate the fact that "I am he"—the one of whom all Scripture speaks—the story of His trial and crucifixion as related in Psalm 22 and Matthew 27 (for they are marvelously parallel) comes to us with overwhelming force. The wonderful dignity of His calm admission as to His identity and claim even to being the Son of God and the still more wonderful silence ("when he was reviled, reviled not again") are heightened as we realize the knowledge that He must have had from the Scriptures as to who He really was.

It is in the light of the fact that He knew these things that our realization of what it must have cost Him to humble Himself even unto death—the death of the cross—must be measured, if measured it can be. "Who for the joy that was set before him, endured the cross, despising the shame." And why? "That *whosoever* believeth in him should not perish, but have *everlasting life*."

### A LITTLE WHILE

John 16:16; Hebrews 10:37

O cheer thee, Christian, just a little while,  
And sorrow, pain, and trials will be o'er.  
Look not behind to weary mile on mile.  
Despair not at the thought of miles before.  
Though dark the vales, though full of thorns the way,  
Though steep the hills, hear Jesus softly say:  
"A little while."

O cheer thee, Christian, just a little while,  
Unspotted from the world, the cross endure.  
Let not the tempter thee with arts beguile.  
God's grace can keep the heart and conscience pure.  
Saved, reconciled, washed white in Calv'ry's flood,  
Continue thou in paths the saints have trod,  
A little while.

O cheer thee, Christian, just a little while.  
His grace sufficient covers all thy need.  
Though godless foes His Word and name revile,  
To jeering scorn and mockings pay no heed.  
They taunted Him, and they will taunt thee, too.  
Be brave! Be strong! Fear not what men may do  
A little while.

O cheer thee, Christian, just a little while,  
Armed with God's Word, still fight the fight of faith.  
What though the world on thee contempt should pile  
Be faithful still, yea, faithful unto death!  
A crown awaits the soldiers of the cross.  
What though thy bark in stormy seas must toss  
A little while.

O cheer thee, Christian, just a little while,  
And endless glory will thy portion be.  
Soon will thy weary feet have climbed the stile,  
Soon will thine eyes the Father's mansions see!  
Kept by His Spirit in His love's embrace,  
In strength divine thy pilgrim pathway trace  
A little while.

O cheer thee, Christian, just a little while,  
And thy ascended Lord will come again.  
Just to behold His love-filled, radiant smile,  
Will be a rich reward for all thy pain.  
And should He tarry till the hour is late,  
Then place faith's hand in His, and learn to wait  
A little while.—*Anna Hoppe*.

# THE RESTITUTION HERALD

VOLUME 22

OREGON, ILLINOIS, MAY 16, 1933

NUMBER 33

## KEEPIN' COMPANY!

*"Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her."—Genesis 29:20.*

IT is only a quaint old homely phrase, and when we hear it we sometimes smile, but we seldom frown. *Keepin' company!* There is a beauty and a fragrance about it that touches the older ones among us like the softly spoken words of a benediction, and our hearts beat a little faster, and our eyes take on a wistful look, and the scroll of Time rolls back and we glimpse a picture that had almost faded from the canvas of the mind—we smile reminiscently again.

*Keepin' company!* There is nothing but tenderness in those words, nothing but kindness, nothing but joy, nothing but what one takes delight in recalling. The words fall upon our ears.

"Like the rhythm of a half-forgotten song" that once was familiar and very dear. And somehow a little of the sordidness of life ebbs away, a few of our cares take wing, and a few of the heartaches are lessened as we recall a day of youth and joy that now is gone forever.

It is good for us older ones to think of youth and of youth's glad time, and to tune the antennae of our hearts to its glad music—a refrain that radiates from the very source of life and love! To do this brings back a thousand pleasant memories. I wish we might speak more often of "love's young dream"; it would do this sad old world a vast amount of good to be reminded that there is much in life to cherish besides the material things we see and seek—that there are "fruits of the Spirit" and "flowers of the soul" that are richer far than all the golden treasures of the earth!

One of the greatest blessings, and one of the greatest mysteries, that humanity encounters is that suggested to our minds in the beautiful story of Jacob and Rachel. We cannot understand its secret, we cannot fathom its mystery; and yet we know that the thing it describes in such beautiful language is true. It is true today, it has always been true, and it will remain true forever; for it is as much a part of human nature as is the heart that beats in our bosoms.

We will refresh our minds a little concerning this sweet old love story that comes to us out of the distant past.

Jacob's mother was deeply concerned over the future happiness of her son. She realized, as any thoughtful mother would, that his happiness would depend very largely upon the kind of a wife he secured. The country in which they lived was inhabited by an idolatrous race of whom Rebekah's devout heart could not approve. They were not of the same character or religion as that of Isaac and Rebekah. Their family background was altogether different and foreign to that of Jacob's people. Knowing all this, Rebekah feared for the future of her son should he marry into this godless race.

That she thought very deeply on the matter is apparent from the manner in which she approached her husband with regard to it. (O, that more fathers and mothers might freely and prayerfully discuss the marriage problems of their children together!)

"I am weary of my life," said Rebekah to Isaac, "because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

Rebekah foresaw that if Jacob's life were ruined by an unfortunate marriage hers, also, would end in sorrow; for a mother's life is bound up in that of her children, and she rejoices or she suffers with them.

Rebekah's pleading and arguments proved effective with Isaac, the husband who loved her so devotedly, and he commanded Jacob that he should not marry a daughter of Heth. But Isaac's interest did not end with a command, for "Isaac called Jacob and blessed him!" That is, the father called down the blessing of God upon his son, he *prayed for him!* And under the spirit of that prayer he sent Jacob forth to seek a God-fearing help-mate for life.

How splendidly Jacob succeeded in his quest is familiar to us all. He found a wife for whose sake he was willing to labor, not for seven years only, nor for fourteen years even, but for a lifetime, that he might be blessed with her love, sympathy, and companionship forever!

The success of a young man in securing a wife depends very largely upon the way (Please turn to Page Ten)



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Blessed is that man that maketh the Lord his trust."—Psalm 40:4.*

## The Editor's Prayer

**M**OST GRACIOUS FATHER, we thank Thee that in a time of spiritual darkness, of moral retrogression, of religious decline, Thou hast not left us without a bright star of eternal hope and promise. May our minds be centered upon our Savior and our hearts set upon His return. Keep us pure and holy in our lives and faithful in our service before Thee, for Jesus' sake. Amen.

## The Revolt Against God

**U**NDER this arresting caption Stanley High, at one time assistant secretary of the Methodist Board of Foreign Missions and then editor of the *Christian Herald*, brings a scathing indictment against the modern church with regard to its attitude and action toward the social problems of the world in the May number of *Harper's Magazine*.

In our estimation Mr. High accomplishes at least three important objects in his article that make it of particular interest to our readers. In the first place he presents in unmistakable terms what is generally considered to be the fundamental function of religion in these days. Over against this declaration of purpose he introduces a convincing array of facts to prove that the church has utterly failed to accomplish, or in reality, even to attempt to accomplish its purpose.

This clear analysis of the religious situation would be sufficient in itself to make the article of value to the Christian student, but in addition to this the author has drawn a sharp and somewhat disparaging contrast between the old and new concept of the aim of religious effort. The older view he terms that of "other-worldness," that places its main emphasis upon future reward for present sacrifice and suffering, while the newer form of religious activity finds an outlet in moral, political, and social reform movements of various kinds.

We must admit that if the work of the church is to reform the world it has most sadly failed in the accomplishment of its objective. In every great convention of religious people solemn declarations are made against war, against intemperance, against crime, against crooked politics, against a hundred and one manifestations of evil; and the church pledges itself to enter upon a relentless

campaign to eradicate all of these blots from our Christian escutcheon.

And then—then the world moves on as before! The church has spoken, it has denounced and protested, it has resolved and petitioned, it has appointed committees and commissions, it has shown a vast amount of activity—and then it has gone promptly back to sleep! It is not surprising that the world has little else than ridicule for its efforts. The mountain has travailed agonizingly and brought forth a mouse!

Mr. High contends that the church should not revise this modern idea of its duty, but should strive to make its effort more effective. He seems to feel quite sure that the only hope for the world is to be found in an aggressive religious campaign directed against the political rulers of our times. He is strongly opposed to the church returning to its previous "other-worldness" attitude, feeling that it should concern itself with the righting of present-day conditions. The hope of the world to come is apparently dim and unattractive to his practical and evidently materialistic mind. He resents the singing of such hymns as that which follows, a verse of which he quotes in his article:

"The world is very evil,  
The times are waxing late,  
Be sober and keep vigil,  
The judge is at the gate."

Commenting on the remark of a Southern Methodist bishop—"A church is more powerful on its knees than passing resolutions"—Mr. High says, "Certainly there is nothing very powerful about many of the church's current resolutions save, now and then, their terminology." He affirms further that no revival of religion that involves nothing more practical "than a revival of pietism and a resurrection of an escape theology" can possibly "save the day for civilization."

How can thoughtful men who claim to believe in God fail to realize that "our civilization" is altogether rotten and destined to destruction? Why should they wish to perpetuate it, when the Lord is coming to introduce a civilization that is not "ours" but *God's*? Why must they put their trust in men and in political programs of reform, when all such efforts have failed in the past? Why not devote their attention to the one Christ-sanctioned work of the church, the taking out of a people for God's name?

# Death and the Afterwards

IN THESE days many are being greatly disturbed by the thought of death and the condition of those who have passed into the unseen. Many are the books written with the object of helping such, and too often the writers succeed in confusing and misleading their readers. Comparatively few are in a position to see through the fallacies and unscientific positions assumed by writers who accept the traditional creed. If we can in any wise help anyone to a truer conception of the truth as given to us by God in His Word, we shall be amply repaid for our trouble. We warn not to take anything for granted that we say, but to bring every word to the test of Scripture with all prayer for divine light and leading.

We believe, and therefore assert, that God in the Bible most definitely teaches that man is not a spirit-being inhabiting a body temporarily for disciplinary purposes, but a body made alive by the spirit of life. The body is, therefore, an essential element in man's constitution, without which he cannot have any conscious existence either before or after death. It follows from this that the resurrection, a doctrine of the utmost importance in the Scriptures, is an absolute necessity for any existence after death, or, in the case of those who, living when Christ comes, are caught up without dying, for their continuance in life in the ages to come.

Death, not *misery*, is the threatened punishment of sin. It is this death that our Lord suffered to the full as the Head of mankind. It means the very opposite of all that constitutes life. It is the deprivation of life, not its continuance under any circumstances whatever. The death of Christ has not stopped the death of man, but has altered its outlook for all who are believers in Him. It is not true to say now, as many under the influence of Platonism do, that "there is no death," "I shall not die," and so on. All must die the "first" death save those who are alive at Christ's coming, but as the Lord Jesus told Martha at the grave of Lazarus, "Though he (the believer) die (as he will, the first death), yet shall he live (through resurrection), and whosoever liveth and believeth in me, shall not die eternally."

The gift of life to man is entirely conditional on obedience and union with the source of life, the "tree of life," the Lord Himself. *Eternal life* means eternal conscious existence and all that such existence makes possible for

redeemed man. None can have eternal existence but those to whom God chooses to give it. Those whom sin brings under punishment will continue just as long as God shall see fit and no longer. Justice and mercy are perfect in Him.

But no sin that is not blotted out of the book of God's remembrance in the blood of the Lamb will escape an appropriate penalty. Let no sinner dream that death will end all and that he will escape divine justice. "The rest of the dead," that is, those not sleeping in Jesus, will be raised for judgment at the end of the millennial reign, judgment that will be sure and unescapable. The Bible

is definite enough on this and that the end of the finally impenitent and intractable is that "they shall be destroyed for ever," "burnt up" like chaff, "cease to be," as entirely worthless rubbish. "If the salt have lost its savour, wherewith shall it be salted? It is therefore good for nothing, but to be cast out, and trodden under foot."

Death itself is to be destroyed, to cease to be (Revelation 21:4). Death is to be cast into the "lake of fire" (Revelation 20:14) for utter destruction, and this is true whatever view of death we take; that is, if death means "eternal misery," then eternal misery is to come to its end in the lake of fire. Is there any escape from this conclusion? But if this be so, then those suffering "eternal misery," if such there be, must either cease

to be or be restored. We believe the former to be the truth.

The resurrection to a body spiritualized, but with the same personality, implies that we shall know each other in the after-life. The conditions of that life will no doubt be vastly different from those of our present state, and our knowledge and powers of apprehension will be greatly extended. But we need not fear that the joys of relationship and fellowship that have been enjoyed on earth will be stopped if we are "in Christ." There will be fuller life, not less. Our present life is but an introduction to the higher, and our present relationships will be found to be a preparation for those to which we shall be introduced. At the same time carnality will be entirely excluded.

The question of *time* need present no difficulty when we consider that time is one of the elements of this world of three dimensions and is not necessarily carried over into

## Resurrection

The seed, the insentient seed,  
Buried beneath the earth,  
Starts from its dusty bed,  
Responsive to the voice of spring,  
And covers mead and mountain,  
Fields and forests, with its life.  
Myriads of creatures, too, that lay  
As dead as dust in every inch of ground,  
Touched by the vernal ray,  
Spring from their graves and sport  
On beauteous wings in fields of sunnied air.  
Shall this be so? Shall plants and worms  
Come forth to life again? And O! shall man  
Descend into the grave to rise no more?  
Shall he,—the master of the world,  
Image and offspring of the fountal life,—  
Through endless ages sleep in dust?

—Thomas.

higher worlds. Eternity is not merely extended time. That with God "a thousand years are as one day, and one day as a thousand years" can only mean, surely, that He does not reckon as we do. Past, present, and future with us are determined by the revolution of the earth in relation to the sun. Away from the solar system these cannot apply. Even now in this world we know states in which, as in sleep, time is eliminated and inappreciable.

Archbishop Whately has truly said in his *Scripture Revelations of a Future State*: "The long and dreary interval between death and the Day of Judgment (supposing the intermediate state to be one of profound sleep) does not exist at all save in the imagination. To the party concerned there is no interval whatever, but to each person

the moment of closing the eyes in death will be instantly succeeded by the sound of the last trumpet, which shall summon the dead though ages shall have intervened."

Thus there is removed the awfully terrible thought that our departed friends are somewhere in a state of unsatisfied incompleteness, conscious alike of the passing of the years and of the sins, sorrows, and sufferings of those still alive on the earth. The possibility of the imputation of injustice to God for punishing men without trial, that is, sentencing them to "hell" before the judgment day, which is an unavoidable inference on the orthodox view, is also forever put away.—Selected by R. A. Curtis from *Resurrection and Other Essays on Man and His Eternal Destiny*, by H. Temple Wills.

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## "Seek, and Ye Shall Find"

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By Brayton E. Crandall

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IT GIVES me pleasure to recall to mind a picture so vivid, so clear and full of hope. I feel that it should be worthy to have a place in the heart and mind of every individual. This picture is taken from Matthew 14:25-31. It is so beautifully planned and so practical in our everyday life that it becomes almost a necessity.

In all of Jesus' teachings He desired to leave an impression upon the minds of His disciples and those He taught, a thought or vision that would be well remembered and passed on from generation to generation, for even our present day use.

On this occasion He desired to come to His disciples walking on the water. It is evident that He wished to show them something of the working power of God. Perhaps He wished to test their faith to find if they had come to realize that He was ever present with them in spirit if not in person.

We find that they were not a people unlike ourselves: they became fearful and cried out in anxiety, saying, "It is a spirit."

Jesus, hearing their cries, spoke to them: "It is I, your Lord. Be of good cheer; be not afraid."

Then Peter, feeling a desire to meet his Lord walking on the water as He did, but not making any allowance for any difficulties that might arise, answered, saying, "If it be thou, Lord, bid me come unto thee walking on the water."

Immediately Jesus said, "Come."

Straightway Peter came down from the ship and walked on the water to go to Jesus; but when the wind became boisterous, he became afraid, and, beginning to sink, he cried, "Lord, save me!"

Immediately Jesus stretched forth His hand and caught him, saying, "Oh ye of little faith, why didst thou doubt?"

Why did Peter fail to reach the end he desired? If Pe-

ter had gained the faith and realized the power that was before him, any difficulty that might have arisen should have been overcome. Peter's idea was wonderful, but his lack of faith allowed the material things of this world to overcome him.

Had Peter accomplished his desire, yet being weak in the faith, then the beauty of this picture would have faded. It would have made a way in which every individual, regardless of his aim in life, could bear his cross with ease. It would have destroyed the whole plan of God's salvation. It would have opened up the Scripture like a story in a magazine to be admired for the time being and soon forgotten, thus bringing about the destruction of all mankind. We thank God that it was not so.

We find that the worth while works of this life are not accomplished with little effort. Tribulations arise to mar our pathway; we are tested and tried to find whether we are of the faith. If so be we are not, then we can expect the same disappointment Peter received.

To live is to desire; and what could we desire more than to seek God and His kingdom? We read in John 14:6 Jesus' statement: "I am the way, the truth, and the life." Again we read in the fourteenth verse: "If ye shall ask any thing in my name, I will do it."

Let us, then, put on the full armor of Christ, serving Him with every effort within us, that we faint not as Peter did. Let us not take for granted that because the Lord saved Peter on this one occasion He is going to save us because we get part way there and fail.

We read in Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." What shall we say then; shall we stand before the Lord on the day of judgment, bowing our heads to bitter remorse and defeat, a day when there shall be "weeping, and wailing, and gnashing of teeth"?

# The Spirits In Prison

By George B. Alldridge

*"By which also he went and preached unto the spirits in prison."—1 Peter 3:19.*

**W**HAT a debt of gratitude we owe to the thinkers of the past centuries. One I have in mind: Galileo. Galileo was born in 1564. He was said to be the founder of the science of dynamics. In his day he met with a great deal of opposition from the fathers of the church. They taught that of two weights of

unequal weight falling from a height the heavier would travel the faster. Galileo denied this, and to prove the truth of his theory from an upper gallery of the Leaning Tower of Pisa he dropped two unequal weights, which, as all physicists know, struck the ground at the same time. The church dignitaries who were present to observe the experiment felt so chagrined and humiliated that they forbade any publicity being made, thus exposing their gross ignorance.

All my readers recall Galileo's experience before the Board of Cardinals when he was called upon to repeat his recantation of his belief in the teachings of Copernicus respecting the movements of the heavenly bodies. It is said that as he rose from his knees, he muttered, "*Eppur si muove*"—"It moves, nevertheless."

It may surprise my readers to know that the text quoted (1 Peter 3:19) is responsible, according to the teachings of the religious authorities who persecuted Galileo, for the belief in the natural immortality of the soul more than any other text in the Bible, except that in Luke 23:43.

Before me I have a splendid copy of the Douay Version containing annotations, references, and a historical and chronological index, published with the approbation of His Eminence James Cardinal Gibbons, Archbishop of Baltimore, Maryland. In quoting this text and annotations upon the text I am, therefore, stating the source for their belief.

In 1 Thessalonians 2:15 I read, "Who killed the Lord Jesus, and the prophets." So Jesus died like the prophets. In 1 Corinthians 15:4: "And that he was buried, and that he rose again the third day, according to the scriptures." Acts 2:31, 32: "Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. *This Jesus* hath God raised again, whereof all we are witnesses." We find, then, that Jesus was killed, buried, and raised again from the dead.

We shall now consider their view. Luke 23:43: "And

*The following exposition of this somewhat difficult passage, while presented in a more controversial manner than usually appears in our paper, is so thought-provoking and unusual that we publish it without alteration, suggesting that the reader will consider it carefully and then draw his own conclusions concerning the correctness of the view taken by the author.*

Jesus said unto him: Amen I say to thee, this day thou shalt be with me in paradise." At the foot of the page this note is appended: "Chap. 23. Ver. 43. In paradise. That is, in the happy state of rest, joy, and peace everlasting. Christ was pleased, by a special privilege, to reward the faith and confession of the penitent thief, with a full discharge of all his sins, both as to the guilt and punishment; and to introduce him *immediately after death* into the happy society of the saints, whose limbo, that is, the place of their confinement, was now made a paradise of our Lord's going thither."

We will now quote 1 Peter 3:19 and the comment on this verse: "In which also coming he preached to those spirits that were in prison." "Chap. 3. Ver. 19. Spirits that were in prison. See here a proof of a third place, or middle state of souls; for these spirits in prison, to whom Christ went to preach, after his death, were not in heaven; nor yet in the hell of the damned; because heaven is no prison; and Christ did not go to preach to the damned."

So we find according to this testimony that during a period of three days Christ was killed, buried, in hell, in paradise happy and diffusing joy among the saints, and in prison preaching to departed souls. And then the climax upon the third day: God raised Him from the *dead!*

Acts 2:24 reads: "Whom God raised up, having loosed the sorrows of hell, as it was impossible that he should be holden of it." The comment on this verse reads: "Verse 24. Having loosed the sorrows, etc. Having overcome the grievous pains of death and all the powers of hell."

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

Brethren, always in your daily prayer incorporate thanksgiving for the knowledge of the truth.

The religious world should be thankful to James Moffatt for his translation of the Holy Bible. I read 1 Peter 3:19, and it all becomes clear: "It was in the Spirit that Enoch also went and preached to the imprisoned spirits who had disobeyed at the time when God's patience held out during the days of Noah." A footnote explains why "Enoch" was omitted in the text of the Authorized Version which has caused so much confusion among theologians.

So we read verse 18 and see how clear it all is. "Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near to God; in the flesh he

was put to death but he came to life in the Spirit. It was in the Spirit that Enoch . . . . ."

We go back to Genesis 6:3, for this is what Peter is writing about: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." How did God strive with man? By His Spirit through the preaching of Enoch, of course.

"Enoch walked with God." In Amos 3:3 we read, "Can two walk together, except they be agreed?" Hence, then, Enoch must have agreed with God, or he could not have walked with Him. The prisoners to whom Noah and Enoch preached are now in the same condition as those described in Isaiah 42:5-16, especially verse seven: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Paul in speaking of the operation of God's Spirit says in 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."

So the Spirit in Jesus preached the kingdom of God; and in that same, or by the same, Spirit He came to life from the dead. The same Spirit in Enoch and Noah warned of God's coming judgment by a flood.

Do my readers realize what extraordinary faith was manifested upon the part of Enoch and Noah? Genesis 2:6 reads, "But there went up a mist from the earth, and watered the whole face of the ground."

To these antediluvians it must have seemed absurd to preach that God would destroy the world by a flood. It had never rained, at least no one had ever seen it; and the idea of building a ship was preposterous. Besides, who knew anything about the science of displacement, whether this thing would float or no. No one had ever seen a ship or even a boat. Probably Noah had his labor troubles, too, to contend with, only he and his three sons doing the work of constructing the ark, which took one hundred twenty years to build.

We are preaching of the coming judgment and warning men that Peter wrote, "The ark by which only a few souls, eight in all, were brought safely through the water. Baptism, the counterpart of that, saves you today (not the mere washing of dirt from the flesh but the prayer for a clean conscience before God) by the resurrection of Jesus Christ who is at God's right hand—for he went to heaven after angels, authorities, and powers celestial had been made subject to him."

Some characters in Scripture are used as types. Enoch is one of them; so we read, "And Enoch walked with God; and he was not, for God took him."—Genesis 5:22. Enoch died like all other members of the human family. In Hebrews 11:5 it says, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Jesus gives us the key to unlock this mystery in John

8:51. We read, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Enoch was translated (that is, set over) that he should not see death. What death? The death, of course, which for one hundred twenty years he had been preaching, was to come upon the world of unrighteousness. It could not mean natural death, for "and he was not" is also involved in Psalm 32:31. Jeremiah 31:15; Matthew 12:18; and John 3:13 shut out the thought that he was taken to heaven. Hebrews 11:13 includes Enoch with the others mentioned.

But when we consider Enoch as a type of the saints who are living just previous to the time which is about to be revealed (Daniel 12:1), then it is all clear. Enoch kept the sayings of God, or walked with Him; hence, he did not see death in like manner as Jesus says that those who are living today, if they keep His sayings, "shall never see death" nor be carried over into the world to come (Hebrews 2:5). All must die as the Scriptures say. "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."

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IN LONDON one hundred thousand persons are living in thirty thousand basement dwellings, which are deemed by experts to be unfit for human habitation.—*Haney.*

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## THREE DAYS AND THREE NIGHTS

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**T**HAT the death and burial of Christ did not occur on Friday as is generally supposed is now claimed by many. Dr. R. A. Torrey, in *Hard Problems of the Bible*, says, "The Lord Jesus, then, died on Wednesday. Just as the next day was to begin at sunset (the Jewish days begin at sunset), Jesus was buried. He was in the sepulchre Wednesday night and Thursday (one day and one night), Thursday night and Friday (a second day and second night), Friday night and Saturday (a third day and third night). Just as the first day of the week drew on at sunset Christ arose, having been in the sepulchre seventy-two hours, exactly three days of twenty-four hours. The next morning the grave was found empty.

"The incidental proofs that it was Wednesday and not Friday that Christ died are so numerous that it would take a volume to expound them properly. . . . ."

"It is remarkable how many prophetic and typical passages of the Old Testament are fulfilled, and how many seeming discrepancies in the Gospel narratives are straightened out when once we understand that the Lord Jesus died on Wednesday and not on Friday. The writer has held this view for years, but a book recently published (*Three Prophetic Days*, Wm. Frederick), maintains the same view with such force of argument that many reviewers who have held to the traditional view have been forced to admit that the argument was unanswerable."—*Selected.*

# GEHENNA

By Harry A. Sheets

*"Fear Him who can destroy both soul and body in Gehenna."—Matthew 10:28, Moffatt.*

TO THE south and west of Jerusalem lies the "valley of the son of Hinnom." The Hebrews called the valley "Ghi-Hinnom," and at a later date the Greeks called it "Gehenna." This valley is important to us only as its history helps us to understand Israel and the New Testament. In this last capacity it is very important. We cannot fully understand the teachings of Christ without knowing something about the history of this valley.

When Israel came to Palestine, it found the Canaanites using this valley for their worship of Baal—we should say Moloch. It was here that fires were kept burning night and day. The worshipers forced their children to pass through these fires, and we learn that the Hebrews did the same thing with their children when they accepted the worship of Moloch. Manassah, king of Israel, "caused his children to pass through the fire in the valley of the son of Hinnom." Israel continued this abomination until King Josiah stopped such worship and then desecrated the valley by burning dead bodies in the fires. Pollution by dead bodies was the worst pollution known to the Hebrews so that it was not strange that Josiah took this means of breaking up the worship of Moloch. Israel then started using the valley for a garbage dump.

Fires were kept burning night and day to destroy the offal. The fire would smolder deep down just as it does in the city dumps today. This fire was not put out by rain and in time became known as unquenchable fire. Portions of refuse not reached by the fire was destroyed by worms. Thus all refuse was eventually destroyed by the unquenchable fire and the ever-present (sometimes called undying) worm, and so Gehenna became associated in the Hebrew mind as the symbol of complete destruction, especially if fire were the agency used.

Under the old Jewish law many crimes were punishable by death. As time went on, it became a rather common practice to burn the bodies of executed criminals in the Gehenna fire. This was considered a greater disgrace than the death itself.

Jerusalem was still using the valley of Hinnom as a garbage dump in the days of Jesus, and there is little doubt but that Jesus saw the smoke of the Gehenna fires many times as He labored about Jerusalem. It is not surprising that Jesus made reference to Gehenna in His teachings. The Bible records eleven times in which our Master used the word *Gehenna*. In every instance it has been translated "hell," and it was used as a warning of the fate of the ungodly and unrighteous. We will consider the texts in which Christ used *Gehenna*.

In contrasting the teaching of the old law with the new

Jesus said: "But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment (lowest court): and whosoever shall say to his brother, Raca, shall be in danger of the council (Sanhedrin, national supreme court): but whosoever shall say, Thou fool, shall be in danger of Gehenna fire."—Matthew 5:22. Later He taught His disciples to "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 Gehenna."—Matthew 10:28. (See also Luke 12:5.) It will be noticed from this text that Gehenna is a place of destruction for both soul and body.

Jesus pronounced eight woes upon the scribes and Pharisees and in each case gave His reason for so doing. His reason for the third woe was: "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Gehenna than yourselves." Then He adds: "Ye serpents, ye generation of vipers! how can ye escape the damnation (judgment, or condemnation) of Gehenna?"—Matthew 23:15, 33.

On another occasion Jesus taught: "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into Gehenna, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than, having two feet, to be cast into Gehenna, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into Gehenna fire: where their worm dieth not, and the fire is not quenched."—Mark 9:43-48. (See also Matthew 5:29, 30; 18:9.)

Jesus taught that the wicked would be completely destroyed and not preserved in agony or torture in hell (Gehenna). This makes the teachings of Jesus harmonize with those of the prophets and apostles. David taught that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."—Psalm 37:20. Malachi adds: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall

tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Malachi 4:1-3.

Paul wrote to the Thessalonians and told them that Jesus was coming again "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 Thessalonians 1:8, 9.

John, on the Isle of Patmos, in a vision saw the final judgment scene and has left us a record of what happened.

He said: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Revelation 21:8. In other words John saw the final Gehenna and from his description we can see how accurately Jesus taught the Jews when He referred to the Gehenna fires burning in the valley of the son of Hinnom. We are sure the Jews could understand that destruction was the end of all who would live ungodly.—*Gospel Searchlight*.

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## Isaiah's Prophecy Fulfilled

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**M**ORE than two thousand years ago Isaiah prophesied that there would be a highway out of Egypt to Assyria and predicted an era of prosperity which would some day come to these lands. It is interesting, indeed, to note how this prophecy is being fulfilled. The prophecy: "In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isaiah 19:23-25.

Today the highway from Egypt to Assyria, predicted by Isaiah, is an actuality, although it is only within the past year that the final link in the transportation system from Cairo to Bagdad has been completed. Truly, the foregoing of this chain of transportation has been one of romance, prophecy, and history.

Prior to the World War the only link in the chain was the short-line railroad from Cairo to the Suez Canal. The Turkish attacks on the canal and the succeeding campaigns of the English Armies from Suez up through Palestine made the building of a railroad from El Quantara to Haifa one of major importance. Its rate of construction, of course, depended upon the progress made by the English troops, and most of the time the rail head was only a few miles behind the advancing army. Many difficulties were encountered, including the terrible sandstorms, the guerrilla warfare carried on by local sheiks, and the scarcity of water. However, the railroad was completed as far as Gaza for the Palestine campaigns of 1916-1917 in which the Turks were driven back into their own territory, thus ending their long reign of terror in the Near East.

After the war much reconstruction work necessarily had to be done and many separate states were set up, all of which, with the exception of Syria, were under British control. With the railroad completed from Cairo to Haifa,

it remained for the motor truck, one of transportation's newest tools, to finally fulfill the prophecy of Isaiah by connecting the two sections, Egypt and Palestine (Israel), with Iraq, which state contains the major portion of ancient Assyria. In fact, the ancient city of Assur, capital and birthplace of the Assyrian race, is only about sixty miles west of modern Kirkuk, on the road to Haditha; and now, where Sargon and Sennacherib once led their fierce Assyrian warriors in the conquest of the West, a new type of history is being made, one of industry rather than of war.

Since last July a Wisconsin boy, driving a big FWD truck, has been traveling across this cradle of civilization, helping to build the forty million dollar pipe line of the Iraq Petroleum Company. This modern ship of the desert, with its four-wheel trailer, is hauling from twenty to thirty tons of steel plates and equipment per trip. It makes the 675 mile run from Haifa to Bagdad in from two to three days, depending on the number of cargo changes to be made, and each trip across the desert helps to make the road more permanent. It is assured that with improved economic conditions there will be a high type road paralleling the pipe line from Kirkuk to the sea at Haifa.

Inasmuch as each of these ancient kingdoms is now a well established nation, though under a different name, all are under mandate to England and freedom of worship is permitted to all creeds and races. Prosperity is also returning to these lands of ruins, and the oil deposits from which Noah secured the pitch used in building the ark are now being pumped from the earth's crust and refined for use throughout the world. These lands, with their increased wealth, are now supporting from two to three times the population of fifty years ago, Egypt alone having more than trebled her population in the past fifty years. So it has come to pass that there is a highway out of Egypt to Assyria, that Israel (now Palestine) is a separate kingdom on a par with its neighbors, and that a new prosperity has come to these lands, making them "a blessing in the midst of the earth."—*The Defender*.

# Prayer: Believing and Receiving

By Charles W. Howe

PRAYER is a very potent factor in the success of individuals according to Bible teachings. The promise is definite and emphatic. Matthew 21:22: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Many people do not realize the truth of this statement; they do not receive. This does not affect the truthfulness of the promise, for many people ask without believing.

We read in 1 John 5:14, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." And we may know some of the things that are according to His will. Jesus taught His disciples to pray for the kingdom of God, for daily bread, for deliverance and forgiveness (Matthew 6:9-13). We are told to ask for wisdom (James 1:5) and for health (James 5:15). We need not doubt, therefore, concerning God's willingness. He has told us things that we may ask for and has instructed us to "ask, and ye shall receive."

Our attitude toward others is an important factor in prayer life, however, for selfish asking brings no response. We read in James 4:3, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." The word *lust* means *desire*; and so, if we ask that we may consume it upon our lusts, we are thinking of our own desires only. In other words, "Ye ask and receive not because you ask selfishly." The real blessing of prayer comes when we ask with the thought that we may be more helpful to humanity. Unselfishness is an essential factor for answered prayer.

Faith, or belief, is essential also. We may indeed believe and doubt not; for we read in 1 John 5:15, "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." This means assurance of present fulfillment, not something to happen sometime in the future. It means that if we fully believe God is answering even as we ask.

Do our prayers really ring true? Do we plead with God to give us what He has promised? Pleading involves doubt, and doubt dissolves faith. Can we not pray a present tense prayer of assurance? Can we not say to God, "I know that Thou art doing it now, for Thou hast promised that in asking, we do receive; that we have the petitions which we desire of Thee"? Such a prayer impresses the subconscious mind that the desired thing is even now being received. And so affirmative prayer has a psychological effect on the one praying which is necessary in bringing results.

Jesus prayed the affirmative prayer: "Father, I thank thee that thou hast heard me. And I knew that thou hear-

est me always."—John 11:41, 42. David prayed such a prayer in Psalm 41:12: "Thou upholdest me in mine integrity, and settest me before thy face for ever." The twenty-third Psalm is really a prayer in the form of a direct affirmation. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

With full assurance that we receive with the asking, the Lord's Prayer might well be uttered thus: "Our Father, which fill the heavens, and so art operating even in me, Thy name is holy. Not only will Thy kingdom come so that Thy will may be fully done in earth as it is done in heaven, but Thou art even now working out a portion of this in me. Thou art even now providing for my temporal needs, and art doing it abundantly. Thou art forgiving me even as I am forgiving my fellows. Thou art not leaving me in difficulty, but art delivering me from evil. I am sure of this, for the kingdom and the power and the glory are Thine forever. Amen."

The question has often been asked, "Won't God give to us just the same if we do not pray? Does prayer change God?" Of course not, to both questions. God is always willing to give if we ask Him. He has told us to "ask, and it shall be given unto you." Prayer changes us, and not God. It puts us in a receptive mood. It puts us in such a mental condition that we can receive. If we never pray, our faith is not developed, and prayer is essential to faith development. Definite affirmative prayer stimulates one's faith. You will remember how Jesus said, "According to your faith, be it said unto you."

We need not question God's power, for we read in Ephesians 3:20 that He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Did you notice the import of that statement? There is a power working in us through which God answers prayer. "God, I recognize Thy power working in me, producing in and through me the proper proportion of health and success necessary to the work Thou hast for me. Thou art doing this in me because I unselfishly desire to benefit the world." The power is in us. We can see, then, the basis of the power in that the subconscious mind



can be touched with prayer, thereby producing faith and accomplishing definite results.

I like the affirmative prayer, for it is both scientific and reverential. It recognizes not only the method of producing faith, but the divine mind working within us as well. It is the divine mind working within us which accomplishes the good, after all. The affirmation of belief is simply a means to an end. The means and the divine power within us must be recognized to accomplish the greatest good. The divine mind knows no limit, being hindered only by our attitude toward it. Let us remember, then, that "all things whatsoever ye shall ask in prayer, believing, ye shall receive."

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We are never so weak as when we think we are very strong.

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## NAPOLEON'S TESTIMONY

**B**EAUTERNE, a Roman Catholic, published in 1843 some table talk of Napoleon I, as reported by Count Monteholon, his confidant. One extract has often been misquoted. It should read thus:

One evening, at St. Helena, the conversation was animated. The subject treated was an exalted one: the divinity of Jesus Christ. Napoleon defended the truth of this doctrine with the arguments and eloquence of a man of genius, with something also of the native faith of the Corsican and the Italian. To the objections of one of the speakers, who seemed to see in the Savior only a sage, an illustrious philosopher, a great man, the emperor replied:

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds may see some resemblance between Christ and the founders of empires, the conquerors, and the gods of other religions. That resemblance does not exist. Anyone who has a true knowledge of things and experience of men, will cut short the question as I do. Which of us, contemplating in the spirit of criticism the different religions of the nations cannot look their authors in the face and say, 'No, you are neither gods nor the agents of the Deity. You have no mission from heaven; you are rather the missionary of lies. Assuredly you have been kneaded out of the same clay as other mortals?'"

I see in Lycurgus, Numa, Confucius, and Mohammed, merely legislators; but nothing that reveals Deity. On the contrary, I see many relations between them and myself. I make out resemblances, weaknesses, and common errors which assimilate them to myself and humanity. Their faculties are those which I possess; but it is different with Christ. Everything about Him astonishes me; His spirit surprises me; and His will confounds me. Between Him and anything of this world, there is no possible term of comparison; He is really a being apart. His ideas and emotions, the truth with which He announces, His methods of producing conviction, can be explained neither by the organization of man, nor by the nature of things."—H. W. Jackson in *Messiah's Advocate*.

## KEEPIN' COMPANY!

(Continued from Front Page)

he goes about it. If he is looking for beauty of face and figure, he can find it easily, for there are many beautiful girls in the world. The only wonder is that all girls are not beautiful in these days, when it is so easy to buy "that school-girl complexion" in a bar of scented soap; those ruby lips in a three-inch stick of crayon; and those lovely curving eyelashes in a pencil at a ten-cent store! Yes, the young man of today can find many a beautiful *painted picture* of a girl walking down the street of any city who will be glad to smoke his cigarettes and allow him to take her to a dance or theater!

But, somehow, we do not think of that kind of a girl when we speak of *keepin' company*! That sweet old phrase goes deeper than paints and lotions can reach. It passes down into the heart and is entangled with the strong and lasting cords of purest affection, cords that vibrate to the appeal of manliness and truth, cords that time and circumstance cannot break because they are divine!

Those who would really *keep company for life* must have something within themselves that is worth keeping! They must possess a treasure that never grows dim with the passage of the years, but which continues to brighten under the rough friction of life.

That Jacob possessed such a treasure is evident from the fact that *God met him* on the way as he went to find a wife! It was while he was on that wonderful journey that Jehovah called to Jacob as he slept with his head upon a stone, and said, "Behold, I am with thee, and will keep thee in all places whither thou goest, . . . for I will not leave thee, until I have done that which I have spoken to thee of."

Surely any young woman could trust her future to a man who walked as close to God as that! And any young man would be safe in choosing as his companion a girl like Rachel, who sought first for manliness and love in the heart of the one whom she would make her mate for life!

The whole story of Jacob and Rachel, the secret of their life-long happiness, is summed up in this: "*Jacob loved Rachel!*" There, I say, is the secret of happy married life—mutual love, sympathy, and devotion! How quickly the years fly when love rules, when understanding governs in the home! *Keepin' company* through life! Ten years pass over their heads—they mount to twenty—thirty—and even half a century comes and goes and "these twain" are still bound together in unbroken unity and in deathless love!

Such is the ideal God has set before every young man and every young woman who goes forth to seek a mate! Ponder it well, young people! Think of it seriously! Pray over it devotedly! Ask God to lead you to *her*, young man; pray that God may lead *him* to you, young woman, that you may go on through the years joyfully *keepin' company* until the Master comes.—*Editor*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART."

### WHAT DO NUMBERS INDICATE?

NUMBERS have such an important place in the understanding of types, symbols, and prophecy that their possible significance may be of some interest to Berean classes. The following thoughts were gleaned from Frank E. Gaebelein's work, *Exploring the Bible*.

Number one is a prime number, naturally signifying the beginning, sovereignty, creation, the first person.

Number two is twofold good and evil. The good implies covenant, help, salvation; the evil implies division, strife, separation, as two is a divisible number.

Number three is a number of manifestation; or of three dimensions, height, depth, and breadth; three forms, solid, liquid, and gaseous. It reveals the world about us and the threefold plane of man, body, mind, and spirit.

Number four is a number of further divisibility. It stands for the weakness of man and indicates trial, testing, and experience, derived from the fact that the earth is the scene of testing.

Number five—4 plus 1, or earthly (man's weakness—4) plus 1 (divine power)—stands for responsibility, showing the world of man under God's government. Man's five senses and the five projections on his hand show his responsibility.

Number six is generally of evil significance, shown by addition, thus: 4 (man's weakness) plus 2 (division, strife) equals 6 (manifestation of evil). Or multiply: 3 (manifestations) times 2 (division and strife) equals 6, a manifestation of sin and evil. For example, note Revelation 13:18 and Daniel 3:1.

Number seven indicates fullness, perfection, completion: 4 (weakness of man) plus 3 (divine manifestation) equals 7. Seven is the keynote of the Book of Revelation.

Number eight. As seven is the end of a series, number eight is a beginning. The eighth day indicates the first day of the new week. The eighth note in music is the first note of a higher octave.

Ten means responsibility intensified: the ten commandments to Israel, the ten virgins of the Lord's parable, and the tithe of one tenth. Five (responsibility) times 2 (covenant, help) equals 10.

Number twelve indicates God's divine accomplishment:

4 (man's weakness) times 3 (divine manifestation) equals 12. The new Jerusalem is described as having twelve gates, twelve foundations, and twelve furlongs on each side. Then there are the twelve tribes of Israel and the twelve apostles.

Number forty shows full judgment and testing. Thus: 4 (man's weakness) plus 1 (divine power) equals 5 (responsibility). Five (responsibility) times 2 (covenant help) equals 10 (responsibility) times 4 (man's weakness) equals 40. For example, the 40 days of deluge, 40 years of Israel in the wilderness, the three divisions of 40 years each in the life of Moses, and the 40 days of Jesus' temptation.

—D. G. Harvey, Kokomo, Indiana.

A person who remained outside the church, who was engrossed in material affairs to the exclusion of religion, was originally said to be "pro fanum," before the temple. Hence our word "profane."

### THE SONG OF DAVID

He sang of God, the mighty source  
Of all things, the stupendous force  
On which all strength depends:  
From whose right arm, beneath whose eyes  
All period, power, and enterprise  
Commences, reigns, and ends.

The world, the clustering spheres He made,  
The glorious light, the soothing shade,  
Dale, champaign, grove, and hill;  
The multitudinous abyss,  
Where secrecy remains in bliss,  
And wisdom hides her skill.

Tell them, I AM, Jehovah said  
To Moses: while Earth heard in dread,  
And smitten to the heart  
At once, above, beneath, around,  
All Nature, without voice or sound,  
Replied, "O Lord, THOU ART."

—C. Smart.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Give Me Thine Heart"*

## A GIFT FOR JESUS

ALL of my little friends of this page have many other friends. Some of your friends are your own age, and some are grown-up friends. Some are closer friends than others.

Isn't a real friend just about the dearest possession we have! If we are looking forward to an especially happy event the very first thing we want to do is to share our pleasure with our friend. And if we have had a real disappointment, telling our friend all about it helps a lot, doesn't it?

Besides giving us so much joy, friendship teaches us many things. It shows us how to be kind and loving and helpful. For there is no greater joy than doing something for our friends.

Away up in Michigan I have some little friends whom I love very dearly, and I know that they love me. And the reason I know it is because there is nothing they love more to do than to give me a little gift or do something nice for me.

The way we learn to have Jesus for our Friend is by having a real, true friend among the people we know. As you grow older you will find yourself wanting to do things for Jesus just as you do for your earthly friends, only even more so.

In our lesson for today we have a beautiful story of one of Jesus' friends and what she did for Him. Each one of you turn to the book of John, chapter twelve, and read the first three verses.

Can you see in your mind the picture of Jesus among these friends? One of those at the table was Lazarus, the brother of Mary and Martha. Only a short time before, this dearly loved brother of theirs had been still and cold in death. He could not speak to his sisters, nor do any of the many helpful things he used to do for them. And then, what wonderful thing did Jesus do for them?

Now do you see why they all loved Jesus so dearly and why the thoughtful Mary wanted to show her love for Him in some special way? No doubt Mary had denied herself many things in order to buy this costly perfume, just as you do when you give a gift to your dearest friend.

It must have warmed the heart of Jesus and made Him very, very happy to know He had such a friend. And especially so because He knew that soon He must endure such cruel suffering and die.

And now, you ask, what can we do to show Jesus that we are His friends? Turn over a few pages in your Bibles and read verses twelve, thirteen, and fourteen, of the fifteenth chapter of John. See how many of you can find these references without any help.

Jesus' words are very clear, aren't they? He says that if we do what He commands, we are His friends. And He commands us to love one another. It seems simple enough, doesn't it?

The reason His commands are so simple is because loving others makes all the difference in the world in our lives. It takes out all those things that are wrong and puts in their place everything that is good. Let's each one try it and see for ourselves.

### FOR YOUR SCRAPBOOK:

Boys, write a story from Mark 13:33-37, telling about a wealthy man going away and leaving his estate with his servants. Show how each servant should be busy, not knowing the exact day of his master's return. Then compare this master to our Master, Jesus, who is away and has promised to return, but has not told us the day we may expect Him. Your story will be a parable. See how good a parable you can write.

Girls, write the story found in Mark 14:1-9. Do not forget to tell about the reward Jesus promised Mary for her loving deed. All of you, boys and girls, draw pictures to illustrate your stories. Then copy these verses:

"Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my hands, and let them move  
At the impulse of Thy love.

"Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing  
Always, only for my King.

"Take my lips, and let them be  
Filled with messages for Thee;  
Take my silver and my gold,  
Not a mite would I withhold.

"Take my moments and my days,  
Let them flow with ceaseless praise;  
Take my intellect, and use  
Every power as Thou shalt choose."

# With Our Sunday Schools

LESSON 9.—May 28, 1933

## JESUS AND HIS FRIENDS

Mark 13:1 to 14:9

Devotional Reading: John 15:9-17

### GOLDEN TEXT

Ye are my friends, if ye do whatsoever I command you.—John 15:14.

### A STUDY OF THE SUBJECT

**Topic:** Jesus and His Friends.

**Aim:** To impress upon the pupil the need for watchfulness and prayer with reference to the Lord's coming, and to be willing to do all we can for Him.

**Basic Truth:** "Watch ye therefore, and pray always, that ye may be accounted worthy."—Luke 21:36.

**I. Jesus Admonishes to Watchfulness and Prayer.** (Mark 13:33-37.) Watchfulness for the coming of the Lord and prayer for guidance and for deliverance from sin are inseparable. The dangers that face the faithful disciple as the time for Jesus' return draws near are ever growing greater. Prophecy is being fulfilled more rapidly than ever before, and many of these assuring "signs" will be missed unless one is constantly on the alert for them.

**II. Jesus' Enemies Fear the People.** (Mark 14:1, 2.) Sin is always cowardly. Those who plan unrighteous deeds attempt them in the darkness to avoid detection. "Men loved darkness rather than light, because their deeds were evil." When Jesus, "the light of the world," makes His glorious appearance, "then shall all the tribes of the earth mourn," for they will realize that with His coming He "will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."—1 Corinthians 4:5. Truth and righteousness have nothing to fear from the light. The enemies of Jesus realized that they had no real accusation to bring against Him and were afraid to arrest Him in the presence of the multitude who had witnessed His good works.

**III. Jesus Commends the Giving of One's Best.** (Mark 14:3-9.) Under the old dispensation God did not require an offering of the same commercial value from each individual. But in every case such offerings had to be of the best quality; the finest the worshiper possessed was alone acceptable to the Lord. A mother discouraged her son from entering the ministry of the Church of God because "it would be such a waste of his splendid talents." She knew the world would offer more in the open market for her son's ability; and so urged him to sell his life to the highest bidder that offered material reward. One never loses by devoting his most precious possession—life—to the service of the Lord.

### PRACTICAL APPLICATIONS

1. **Watchfulness:** (a) watch for the Lord's return; (b) render faithful stewardship; (c) time of coming unknown. Undoubtedly Jesus could not have manifested His friendship toward His friends in a finer way than to point out to them the need of being watchful and ready for His second coming "without sin

unto salvation." The hope of the church and the world centers around and in this event. His return means the inauguration of a government of righteousness and justice throughout which peace will flow as waters from a fount. Deliverance from sin and its attendant evils will result. His admonition to watchfulness was intended for all. "And what I say unto you I say unto all, Watch."

During this period of "prayer and watch" our stewardship must be unquestionable. We have a work to do. The time to do this work is during the day of work, for "the night cometh, when no man can work." Man has been endowed with certain gifts and talents to be used for the Son of God and His glory, and in rendering faithful stewardship these powers must be in constant service with an eye single to God's glory. The day when we must render account is near at hand. It is but to deceive ourselves to think that we can in any way escape giving account of our services. The parable of Luke 19:12-26 emphasizes this truth. Day by day we are writing the verdict that will be read to us in the day of reckoning.

2. **Doing good:** (a) that which is spent on Christ is not wasted; (b) do not interfere with a good work; (c) faithful service will be remembered. The anointing of Christ with the ointment was not a waste, it was a humble service never to be forgotten and which will be rewarded. Giving to Christ and His work is not a waste; it is laying up treasures for the kingdom of God. Every good work done in the name of the Lord will be remembered. Are we doing this good work?—C. E. R.

### THE GOLDEN TEXT

One's friends are those whom he loves. If Christ's disciples did the things that He asked of them, naturally it would draw them near to Him, and He would love them; therefore, they would be His friends. Christ's friends meant so much to Him that He laid down His life for them; for He said, "Greater love hath no man than this, that a man lay down his life for his friends."

Do you want to be a friend of Jesus? Do you want to be one for whom He gave His life? If so, simply do the things that He requires of us. They are on record; hunt them up and find out just what is required of one to be a friend of Jesus and come under the blood shed on Calvary.—L. A. R.

### YOUNG PEOPLE AND ADULT

Every Christian wants to be a friend to Jesus, and he wants Jesus to be a friend to him. Jesus told how to accomplish both. "Ye are my friends, if ye do whatsoever I command you." What was the commandment given by Jesus? "This is my commandment, That ye love one another, as I have loved you,"

In the judgment scene pictured in Matthew 25:31-46, blessing or punishment is meted on the basis of treatment bestowed upon Christ's brethren. "Then the king will say to those at his right, 'Come, my Father's blessed ones, inherit the kingdom prepared for you . . . for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you gave me welcome; I was ill-clad, and you clothed me; I was ill, and you visited me; I was in prison, and you came to see me.'"—Weymouth. In astonishment the righteous ones asked when they had done these things. The King replied: "In truth I tell you that in so far as you rendered such service to one of the humblest of these brethren, you rendered them to myself."—Weymouth.

When the King announced the punishment and the reason for it to the "goat" class, they asked: "Lord, when did we see thee hungry, or thirsty, or a stranger, or ill, or in prison, and did not come to serve thee? Then He will reply, 'In truth I tell you that in so far as you withheld such service from one of the humblest of these, you withheld them from me!'"—Weymouth.—H. A. S.

### INTERMEDIATE CLASS

History tells us that after a great earthquake in Athens a raging fire swept all that region. When the fire had died down workmen began to clear away the ashes, and underneath they found valuable remains of silver, all unsuspected and undiscovered before the fire. Thus it is often with people whom we may know perhaps for a long time. Hidden away in their characters may be something that is very fine of which we are not aware. So it was with the woman in our lesson story. In her Simon saw only a great sinner; but Jesus, looking beneath the surface, saw a repentant heart, eager to show her love for Him and to serve Him.

Association with the highest and noblest brings out the best that is in us. We grow to be like those with whom we mingle most. Discuss in class the results of friendship, contrasting friendship with the world and friendship with Jesus and true followers of His. By what standards does the world test friendship? What is Jesus' test? (See golden text.) What does James say about the one who would be a friend of the world? James 4:4. Now read John 15:15. The privilege of being friends of Jesus consists in knowing the things that Jesus has learned from His Father, revealed to us in His Book. If we would be a close friend of His, then, we will study that Book and follow its teachings.

**Special problem:** Enumerate some of the things a friend of Jesus will do as found in the sermon on the mount. Choose one of these for yourself for the coming week.—M. G.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Fonthill May Meeting at Fonthill, Ontario, May 26 to 28  
 Brush Creek Annual Meeting at Brush Creek Church near Tippecanoe City, Ohio, May 28 to June 4  
 Minnesota Conference at St. Cloud, June 8 to 12  
 Southern California Quarterly Prophetic Conference at Long Beach, July 2  
 Northwestern Conference, Oregon and Washington, at Felida, Wash., June 15 to 18  
 General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas August 3  
 Iowa Conference at Waterloo August 22 to 27

## ELDORADO, ILLINOIS

Pastor C. E. Lapp writes most encouragingly of the work at Eldorado, Ill. He feels that it is going forward along all lines, both spiritual and material. His letter is in part as follows:

"Since I was there a month ago, the Sunday school has grown to such an extent that it became necessary to organize another class. The attendance has reached as high as fifty, which we consider very good for this community. The interest of people on the outside is increasing. The congregation is planning to redecorate the church building and to improve the grounds."

Bro. Lapp then submits the following more formal report:

"The monthly visits of the pastor to the church at Eldorado usually result in a surprise for him in one way or another. This time a number of agreeable surprises awaited his arrival. Every one seems to have taken a new hold on the work, and it is going forward. Since the last visit the Ladies' Aid has had a choir loft erected, and has purchased an attractive pulpit chair. On May 7 the attendance at Sunday school reached 63. A steady growth is what we want, and we feel much encouraged."

"We are planning a 'work day' for the latter part of May, at which time we will clean and redecorate the interior of the church and fence in a place to park cars near the church building. Attractive churches as well as attractive homes make one feel welcome in them, and create a spiritual atmosphere that would otherwise be absent. Remember us in your prayers."

## OUR SPECIAL APPEAL

To date	\$673.65
Mary F. Cook	5.00
Ira T. Ritenour	3.00
Mr and Mrs. Howard Moore	1.70
<b>Total</b>	<b>\$683.35</b>

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. E. C. Railsback; Mrs. I. W. Gould; Mary Calkins; Harvey Krogh, Jr.; Mr. and Mrs. M. Fetters; Anna Mae Bottolfs; C. E. Randall; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mrs. Frances Pierce; Mrs. Lillian A. Greiner; Adult Class of Dixon (Ill.) Sunday School; C. E. Lapp; Luella Caples; Regina and W. H. Boyer.

## TO OUR BROTHERHOOD

We have disposed of Golden Rule Greenhouse. Raymond Wallace, the young man who has been with us for some three years and who has had it in charge during the last eighteen months, is taking it over; and I trust that our people will continue to support it in his possession as loyally as they have in the past.

Raymond is as square and dependable as any young man it has ever been my good fortune to know, and he has been as loyal and true to the interests of the N. B. I. while in our service as it would be possible for one to be. I sincerely hope that our people will be as loyal to him in the future as he has been to us in the past. He is honest, industrious, and courteous and knows his business. We have never had better or finer varieties of flowers than he has grown since he has had charge of the work, nor have we had any cause for complaint in any way of his work or conduct during his years of association with us. I have never been associated in a business way with one in whose integrity I have more implicit confidence than I have in Ray Wallace, and I am sure I know him well. This same degree of esteem and confidence in him seems to be shared by all who have had business or social relations with him as far as I have been able to learn.

It is, therefore, a great pleasure to me to commend him to all our brotherhood and friends as being worthy of your full confidence and entitled to your patronage and support as far as it may be convenient for you to render; and our prayers and hopes are for his fullest possible measure of success, of which he is most worthy.

L. E. Conner.

## FINANCES IN ILLINOIS

Sr. Anna E. Drew, treasurer of the Illinois State Conference, is much concerned over the condition of our finances. She requests that those who have made pledges will remit as soon as possible so that current expenses may be kept paid. If you have made no pledge your share in the state work will be gladly and thankfully received. Our treasurer's address is 629 N. Galena Ave., Dixon, Illinois. Paul C. Johnson, President.

## HERALD RECEIPTS

Helen Porter; Glen Birkey; C. E. Randall (for others); Verna Himmelright (for self and another); Mrs. Catherine Davis; Ira T. Ritenour; Nettie B. Crundwell; Rufus A. Curtis (for self and others); Mrs. S. M. Harris (for self and another); Ora Worley; Walter C. Gray; Mrs. Geo. Siple (for another).

## CONTRIBUTIONS TO N. B. I.

Jeanne Lyon	\$ 2.00
A Friend	15.00
Lila Lathrop	6.00
Almeda Wertz	1.00
Luella Caples	10.00
<b>Total</b>	<b>\$34.00</b>

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

## THE OREGON ROOF FUND

Those who were present at the Oregon Sunday school on the first Sunday of General Conference and Illinois Bible School last August may be interested in a brief report of the Roof Fund on which the collection for that Sunday was applied. First Sunday collections, birthday collections, and contributions from our Home Department have been put into the fund. The first collection taken was on the first Sunday of May, 1932. To date \$175.83 have been received. The total cost of materials (there was no cost for labor) was \$180.90, which leaves \$5.07 still due. The roof was put on last fall.—P. C. J.

## MCGINTYTOWN, ARKANSAS

Perhaps the readers of The Restitution Herald would be interested in learning about what we are doing at this place. First, I will report in regard to our Sunday school. We have been meeting for two months and have a good interest. The work is progressing the best I ever saw. We have four classes: Bible, intermediate, junior, primary; and have singing each Saturday night and Sunday evening after Sunday school is over.

I preached Easter afternoon on the resurrection of Christ. I spoke from Leviticus 23, saying that April (or Nisan) 16 was the true Easter and that Christ arose from the dead on Easter morning, the first day of the week, and became "the firstfruits of them that slept." I also showed that Easter means passover. Before noon I held services for a little child. I talked from Mark 10, making the statement that little children are in the atonement as well as the older ones.

Thirty-four years ago on April 16 my wife and I were married. At 7:00 p. m. this Easter the string band of Mcgintytown came and played music to a large crowd in our home.

Friday, May 4, we put a new roof on our church building which was built by Bro. Mcginty and Bro. Snow some few years ago.

Here is where the conference of the Church of God in Christ of Oklahoma and Arkansas will meet, commencing August 3, and we invite all to come and see what we are doing. We want you to be with us. We are preparing to take care of you all. We want to see your faces and shake hands with you. Mcgintytown is twenty miles northeast of Conway, Ark., and six miles east of Greenbrier. For information write to Bro. F. J. Snow, Rt. 1, Greenbrier, Ark., or write to me at Greenbrier, Rt. 1.

C. E. Weaver.

## THE TEACHER AND HIS BIBLE

The teacher must know his Bible. One may as well expect a physician to treat successfully some obscure and dangerous disease when he knows no more about it than may be learned by reading a brief pamphlet on the subject as to expect a Sunday school teacher who depends entirely upon his quarterly for his knowledge of the lesson to impart the truth it contains to his class in an interesting and profitable manner.

The Bible is the one real text book of the Sunday school, and to fulfill his obligation to his pupils the teacher must be thoroughly familiar with its contents and spirit. The quarterly is intended as an aid in the interpretation of the Bible, but never as a substitute for it.

## BETWEEN YOU AND ME—

Encouraging reports seem to be coming from every direction in these days. We rejoice with the Eldorado church in its unity and growth.

When did you last pray for your pastor, your Sunday school superintendent, and your Berean leaders?

Brethren everywhere: Begin to pray now for the success of the Fonthill, Ont., May Meeting, which will assemble, God willing, over the last Sunday in this month.

Bro. Arthur McClellan of the Fonthill, Ont., congregation is reported as seriously ill with pneumonia. We pray for his recovery.

Do not forget the General Conference—plan to be there—to bless and be blessed by it—August 1 to 13. You need the conference, and the conference needs you!

We are pleased to welcome to our columns this week a new writer, Brayton E. Crandall of Bartley, Nebraska. Bro. Crandall presents his subject in a most interesting manner, and we hope to have more from him in the near future.

We praise the Lord for the splendid results that followed the pre-Easter services held by Bro. M. W. Lyon in the Church of the Golden Rule, Cleveland, Ohio. May God bless and keep those who have dedicated their lives to Him until the Master comes.

The Brush Creek (Ohio) church has a most interesting meeting in prospect to begin the last Sunday in May and continue over June 4. The church is located near Tippecanoe City. Bros. F. E. Siple and S. E. Magaw will be the speakers, assuring those who attend an interesting and profitable experience.

Do not forget to order a supply of the World Peace Special which will be issued (D. V.) May 30, and be prepared to give them to your friends. Again we have been obliged to notify inquirers that our supply of certain numbers of the paper were exhausted before their orders arrived.

Bro. Glen M. Birkey of Rochelle, Illinois, dropped in at the office the other day for six extra copies of the last issue. Fortunately we were able to supply them. Bro. Birkey was anxious to have his friends read a certain article in that number. Look over your last week's copy and see if you can guess what it was.

The prayers of the brotherhood are desired for the father of Bro. Glen M. Birkey of Flagg Center, Illinois. The elderly gentleman is suffering greatly from a disease that affects his feet. We are sure that all will be glad to join with us in prayer on his behalf.

Bro. and Sr. Wm. Platts of Fonthill, Ont., recently visited the home of Bro. and Sr. James A. Patrick in Ashland, Ohio. They found Bro. Patrick suffering painfully from an attack of the gout. Bro. Patrick has spent the major part of his life in advocating and defending the principles of the Church of God, and we pray that he may be sufficiently recovered to assume his usual active part throughout the coming conference season.

Bro. C. E. Randall, pastor of the Fonthill, Ont., Church of God, writes encouragingly of the prospect for their annual May Meeting, which is announced for the last Sunday of the month. He says, "Prospects are bright for a blessed May Meeting. We are expecting a large attendance."

Our next issue will contain a thoughtfully prepared article on "The Gift of the Holy Spirit," by C. E. Randall. Bro. Randall is a clear and logical writer, and his analysis of this important theme is exceptionally interesting and valuable at this time.

Bro. and Sr. F. L. Austin were welcome visitors at Oregon on Mother's Day. Sr. Woodward, although not at all well, accompanied them back to Chicago. Bro. Austin was induced to take charge of his old class in the Sunday school for the day, and presented the lesson with his usual impressiveness and interest.

The various members of the Golden Rule Home family have been passing through another period of general sickness recently, but are now recovering nicely. Sr. Mick, our beloved matron, is still in bed but improving. Let us often carry the members of this family of older ones to God in prayer.

The report from Bro. C. E. Weaver of the work at Megintytown, Ark., gives the entire brotherhood cause for rejoicing. All who can do so should make an effort to attend the Arkansas-Oklahoma Conference which is to be held in Megintytown on August 3, and see for themselves the success that is being attained there.

While we greatly prefer to publish the works of our own able writers, we find it advisable to review carefully many other publications, both religious and secular, that our readers may have the best and latest expositions, particularly of the prophecies, that we can provide. Many of our selected articles have proven of interest and value.

Our brethren who are familiar with the problem that has faced the National Bible Institution for several years with regard to the greenhouse, will be glad to know that we have disposed of the business to an energetic young man who is thoroughly acquainted with it in every way, and that we can now devote our attention exclusively to the spiritual side of our effort.

A novelist of note said recently, concerning the time and effort he put into his literary endeavors, that he frequently rewrote his stories ten times before he submitted them for publication. Some, he declared, he had rewritten so many times that he had practically committed them to memory. If writing fiction to amuse the world is worthy of such painstaking efforts, the writing of splendid truths pertaining to eternal salvation is worthy of much greater labor and sacrifice! The author of a novel will often go to great trouble to verify some small historical or scientific point before permitting it to appear over his signature. How much more important it is that we who write of divine things should prayerfully verify from the Scriptures every assertion we make!

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

### GIVE TO THE CHILDREN THE BIBLE

Give to the children the Bible,  
Give them the message of old;  
Give them the full revelation,  
All that God's servants have told.

Teach them the story of Eden;  
With the Creator begin;  
Tell of the garden of beauty  
Marred by the entrance of sin.

Lead them past ages of dimness  
On to the clear, shining light;  
Tell how God constantly kindled  
Light in the darkness of night

Farther and farther, then, bring them,  
Till, at the day spring of love,  
Angels and shepherds are hailing  
God's wondrous Gift from above.

Tell how His people have used it,  
Spreading its message abroad,  
Teaching each new generation,  
Leading the children to God.  
—S. S. World.

## BACK TO BIBLE

One of the latest and most interesting publications dealing with the outstanding truths of the Bible that has come from the press in recent months is the four-page paper issued by F. L. Austin, the "Back-to-the-Bible" Evangelist, of 5439 Ohio St., Chicago, Ill.

This unusual addition to religious literature is gotten up in the form of a modern newspaper, with arresting display "heads" that attract the attention of the reader to the instructive subject matter that follows.

The paper is undated, and so may be used at any time or place where religious advertising that both attracts attention and instructs the interested is required.

The price in quantities is sufficiently reasonable to make it available to any congregation for use in special evangelistic meetings. To those desiring this publication for general distribution it will be supplied at \$2.50 per hundred. Address orders to F. L. Austin, 5439 Ohio St., Chicago, Illinois.

# IN LINE OF DUTY

By Arlen Marsh

“COOPERATION,” said Mr. Edwards to his wife, “is the keynote of success in business or in the church. If our minister is to succeed in his work, we must cooperate with him. If the church itself is going to succeed, we’ve got to do our best to help in every way we can.”

“Yes, indeedy, we’ve got to cooperate to succeed. Brother Langland can’t get anywhere unless we do our best for him. When the Sunday school asks us to teach, we’ll teach; we’ll go to church and Bible classes; we’ll sing in the choir when they want us to; and if they want us to do anything else, we’ll do that, too. Yes sir.”

His wife glanced across the table.

“I wonder,” she replied ruminatively, “if we really will?”

“Certainly we will,” he snapped. “There’s no reason why we shouldn’t. He has more to do than we have. And, besides —”

Raucously the doorbell cut short the sentence. He rose and went to the door.

“Why, good evening, Flo,” he enthused heartily. “Come right in.”

“I’m sorry, but I can’t. Have to hurry home. Just stopped to tell you that Father has to go to a funeral and won’t be here next Sunday. Mr. Myers, the regular substitute, you know, is sick; so Father wondered if you’d act as usher in his place.”

“Gladly, Flo. Anything to help. Who is it that died?”

“Oh, Aunt Irene. Mr. Langland’s going to preach the sermon. He won’t be here, either, for Sunday. Rodney Conroy from Frederick is taking his place.”

“What’s that? Brother Langland won’t be here?”

“No.”

“Hmmm. Well, good night, Flo.”

“Good night, and thank you.”

Sunday dawned gloomily. Rain obviously was in the offing. Mr. Edwards and his family rose at eight and prepared to go to Sunday school.

At nine the storm struck. Wind and thunder blended in a mighty roar of sound. Lightning intermittently flashed in brilliant streaks through the low-hanging clouds. Water ran in torrents down the walks and streets and hammered grass seed into the muddy ground.

“Hmph. What do you think, Pearl?” Mr. Edwards appealed to his wife at the end of a half hour spent at the window. “Think we ought to go?”

“You’re an usher, you know. We really should.”

“Yes, but this storm’s pretty bad.”

“It’s beginning to stop raining, though. Lighter, too.”

“Yes, but —”

“Didn’t you say something this week about cooperation?” she inquired.

“Yes, but I said we’d have to cooperate with Brother Langland, the minister, didn’t I?”

“Um-hum. You did.”

“Well, we do cooperate with him! We go to church when he’s here and teach in Sunday school when we’re needed and even sing sometimes when the choir’s short.”

“Yes.”

“We *do* cooperate, I tell you! Brother Langland isn’t here today. And this young Conroy—well, you know he isn’t much good. Just a beginner.”

“Still, he’s conducting the services.”

“What of it? He won’t have much of a crowd. The weather’s bad, and anyway nobody’ll want to hear him. They won’t need me as an usher. Richard Dirk can do it very well alone.”

“I wonder,” his wife remarked irrelevantly, “whom we worship?”

“God, of course!” In exasperated tones. “And I don’t have to be there. They won’t need me.”

“We were studying in Bible class the other night that ‘every word of God is pure.’ Agur didn’t say that the word had to be spoken by Brother Langland, did he?”

“No! What do you mean?”

“And what was it Paul said about its being wrong to say, ‘I am of Apollos,’ and so on?”

“Well, what does that have to do with our going to church now?”

“Really, James, aren’t you just the least bit like the Corinthians, that Paul said were carnal? You think more of Brother Langland than you do of the church, now don’t you?”

“I don’t see how!”

“Well, you do. There’s no getting around it. If he were here, you’d go to church surely, and act as usher or do anything else he wanted you to do. Yet because it’s Rodney Conroy who’s going to preach, you don’t want to go. After all, he needs more encouragement than Brother Langland does; and besides, you wouldn’t be working for either of them—either Brother Langland or Rodney—would you? It *is* the church, you know, no matter who preaches.”

“Hmph!”

“And it isn’t Brother Langland that needs the cooperation. It’s the church. . . . Look, it’s raining again!”

The clock struck once.

“Quarter to ten.” He glanced out of the window at the downpour. “Hmph! Well, get your coat if you’re going with me. I’ve got to be at the church to usher.”

# THE RESTITUTION HERALD

VOLUME 22

OREGON, ILLINOIS, MAY 23, 1933

NUMBER 34

## The Times in Which We Live

THE hope and faith, the desires and prayers, of two hundred Christian decades are focused on *the times in which we live!* Thousands have suffered martyrdom that they might see the consummation of *the times in which we live!* Men of courage born of faith have crossed the burning deserts, braved uncharted seas, and faced the savage wilderness to carry the gospel to the darkest regions of the earth that they might be accounted worthy to have a part in the glorious events that are to mark the end of *the times in which we live!*

From the day in which the voice of God spoke to the serpent in the solemn quietness of Eden and said, concerning the Seed of the woman, "It shall bruise his heel," to the final "Amen" of Revelation, the attention of the prophets of Jehovah has been directed with unerring precision to *the times in which we live* and to the remarkable events with which they are to be brought to a close.

Speaking of a period in many ways parallel with that through which we are passing, our Savior said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matthew 13:17. These words might well have been spoken of devout followers of the Lord Jesus for the past two hundred decades with reference to *the times in which we live!* To us it is given to see happenings for which the church has been waiting and praying since the Lord's ascension.

In spite of the distress on every side, in spite of the depression and fear that prevails everywhere, in spite of all that tries our faith and fortitude in these days, it is glorious to be alive in *the times in which we live!* for God is now visibly, powerfully, working among the nations as He has apparently not labored for many generations. His voice is heard reverberating from every hill and mountain side. The earth reels and trembles under the tread of His advancing cohorts of judgment. All nations are shrinking before Him in fear, for He is calling, commanding, coerc-

*In this, the first of a series of articles which will have to do with the startling and significant events now occurring throughout the world and the bearing which these things have upon the purposes of God as they are revealed in the Scriptures, the editor of this journal suggests that the actual sufferings of the Jewish people at this time provide an assurance of hope for the future, not only for the Jews, but for all races.*

ing them, that He may bring them eventually into the presence of Him who is to "judge the world in righteousness" and "punish the inhabitants of the earth for their iniquity"!

It is not, however, the terrors of outpoured judgment that we wish to consider here. There would be no comfort in that alone. It is the meaning of the

entire course of events, not to the world only, but to the Christian as well, that prompts us to give these things our thoughtful attention. We remember hopefully the words of Christ concerning all this. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

Trouble of unprecedented severity is undoubtedly in store for humanity in the closing days of *the times in which we live!* for these days mark the beginning of the period of which Daniel speaks, when "there shall be a time of trouble, such as never was since there was a nation even to that same time."—Daniel 12:1. Our Lord, commenting upon the same era, declares, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matthew 24:21 and 22.

The "elect" to which Jesus refers is not the *church*, but the *Jewish people*. For their sake "those days shall be shortened." When those final hours of awful terror come, the church will have been caught away to meet the returning Lord; but the sons of Jacob must remain to suffer the weight of divine judgment with the other sinful nations of the world. In fact, the Jews will be affected more seriously than all other races in the "time that tries men's souls." One of the several names applied to the period indicates the intensity of their suffering.

Jeremiah, the Prophet of Sorrow, describes most vividly the last scenes of *the times in which we live!* in the thirtieth chapter of his book. In order (Please turn to Page Ten)



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Let every thing that hath breath praise the Lord. Praise ye the Lord."—Psalm 150:6.*

## The Editor's Prayer

OUR FATHER, we thank Thee for the glory of the new day; for the sunshine and the showers, for the strength Thou hast provided, and for the opportunity to labor which Thou hast afforded us. Help us, we pray, to use these glorious hours in Thy service. We thank Thee for the brightness of the noonday; for the warm rays that beat down upon us, every ray of which tells of Thy love. We thank Thee for the quiet evening time, for the soft songs of the birds, the whispering of the leaves, the distant lowing of the cattle; for these, too, speak of Thy care for us Thy people. We thank Thee, Lord, for the stillness and the darkness of the night, that we may rest from our labors to rise again refreshed for Thy service.

## Am I a Christian?

NO QUESTION that we might ask could be of greater importance than this one; for it has to do with salvation, and salvation has to do with life, and life is unquestionably the most important thing in the world.

Our question assumes even greater proportions when we realize that the life that is at stake is not mortal, but eternal, in its nature, and can be obtained only by one who is a Christian; for "the gift of God is eternal life through (or, in) Jesus Christ our Lord."

That eternal life is obtainable only in Christ is again clearly stated by John: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life."—1 John 5:11, 12.

To be a Christian is to be in Christ, and to be in Christ is to be in possession of eternal life by faith. Our query then resolves itself into a matter of actual life and death: life in Christ, or death if we remain out of Him.

Seeing that so much hinges upon the correct answer, we should approach the question with the utmost care and thoughtfulness. *Am I a Christian?* How can I find an answer? It is useless to seek for it in my own consciousness, for "the heart is deceitful above all things."—Jeremiah 17:9. I do not dare to trust my heart for the answer. It is not dependable. It may justify my actions, or it may

condemn them; but I am never sure that the testimony it bears is true.

John in his first Epistle brings me comforting assurance in the third chapter and twentieth verse, where he says, "If our heart condemn us, God is greater than our heart, and knoweth all things." Here the beloved disciple tells me that I can safely trust to God for an answer to this most vital question.

And what is the answer He brings? It is evident that He does not speak to me individually as He did to Adam and Eve in the Garden of Eden, nor does He address me in the words of the prophets concerning this matter; for a change has taken place since the sacrifice was made by Jesus Christ, and "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.

So it is to Christ that I must go, to Him who said, "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. The response of Peter was well made when Jesus asked him, "Will ye also go away?" The answer was, "To whom shall we go? thou hast the words of eternal life."—John 6:67, 68. I will pray Jesus to answer my question—*Am I a Christian?*

Our blessed Lord makes His answer very plain. Whether it brings to each one the assurance he craves depends entirely upon himself, upon his individual faith in the truth of Jesus.

Here is Jesus' answer: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved."—Mark 16:15, 16. It is just as simple as that! Believe the gospel—the gospel of the kingdom of God as preached by Jesus (Mark 1:14) and by His apostles and disciples in the early days of the church (Mark 16:20; Acts 8:12; 28:30, 31)—and be baptized for the remission of sins as required by Peter (Acts 2:37, 38). If I do this, I have the assurance of Jesus Christ that I shall be saved! He has made the conditions, I have met them, and that completes the transaction. I am sure that He will do His part and call me forth to eternal life when He comes; for He has said, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26. I believe it and am satisfied.

# No Biblical Categories of Evolution

THAT man evolved from a primordial germ; after millions of years and many transformations the vertebrate appeared; out of the innumerable forms or branches, through nature's process of selection and rejection, emerged the type with the great brain-pan, *homo sapiens*, perhaps not yet the highest flower of evolution; that this genus, by reason of long concatenation of emotional experiences merging into moral values and then spiritual ideals has come into the possession of a God-consciousness; that the varying values of this idealism are due to environment and circumstances of development, and that animism and superstition will slough off by "sharing" what is best in every form of religious attainment,

"For man must rise by stepping stones  
Of his dead self to higher things";

that the future man will achieve the potentialities wrapped up in that primordial germ; and that in evolution there is made visible the best method of creation possible to a Great First Cause: these are the categories of evolution.

## CORROBORATION

THAT this is not a bald and over-emphasized catalogue, but an under-statement, can be verified by referring to the writings of any outstanding evolutionist. But I will simply quote from a recent protagonist, whose article, "The Destiny of the Universe," appeared in this January issue of *The Hibbert Journal*, perhaps the most authoritative modernistic journal published. "Third fact, that each of us repeats in himself the process of the formation and development from a single germ cell which the evolution of this world has gone through, I would take as indicative both of the manner in which the primordial germ of life on this earth was first formed and then developed, and also of how we can gain our best conception of the nature of the universe as a whole."

## DEDUCTIONS

RELIGIOUS evolutionists hold that men in all ages and amongst all peoples have caught glimpses of the beauty, wisdom, and holiness of the Unseen, and have "shared" with their fellows their noblest thoughts; preeminent amongst these stands the Prophet of Nazareth. Insidiously they inculcate that no one of these has found *all* the truth, but that all have had some of the truth; consequently, there must be formulated an eclectic religion before men can attain to the highest form of religion.

To these, the way out is now being happily demonstrated in "Re-thinking Missions." At the World's Fair at Chicago an attempt to formulate such a religion was made; but its sponsors, as likewise later in the Interchurch Movement, soon realized that they were acting prematurely, that there must be staged another Ephesian demonstration of, "Great is Evolution, great is Evolution," until all the world should mistake clamour for reason. Persistent and

prolonged has been the boring from within, during which that generation of evangelical opponents passed, and evangelicalism has become permeated by this pseudo-philosophy called evolution. The leaders, who now have control of the educational, theological, journalistic, and philanthropical institutions, deem the time opportune to establish the categories of evolution as the religion of the future.

A chief spokesman, John Haynes Holmes, a Unitarian, once a student for the Baptist ministry and the product of a modernistic theological seminary, has recently trumpeted forth this blast, "that we are coming to a time when there will be no Jehovah, no Sundays, no churches, and no Bibles. Jehovah ideals will give place to one omnipresent eternal energy." Sunday will give place to "the communal consecration." Churches will give place to the "community with its sacred places of the common life," such as the Lincoln Memorial in Washington and the civic auditorium in Cleveland. The Bible will be replaced by "the assembled literature of all ages and peoples." (*Watchman Examiner*, March 1, 1933.)

To achieve this end is issued the report of the Laymen's Foreign Missionary Enquiry. Space will permit only abbreviated quotations, but sufficient to display the animus: "The report is composed of three general sections. The first deals with the fundamental basis of missions, and declares that this must be changed, that Christianity should cease its efforts to destroy or displace the non-Christian religions and should cooperate with them, letting any change come as it may, as the result of a common *sharing* and quest."

"Whatever its present conception of future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good."

"If through growing appreciation and borrowing the vitality of genuine religion is anywhere increased the Christian may well rejoice in that fact. He will look forward, not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth."

"The crucial question is this: Whether the motives that animated the inauguration of the Protestant missions a century or so ago remain in full force, in view of the changes that have taken place since their inception . . . if the conception of hell changes, if attention is drawn away from the fear of God's punitive justice to happier conceptions of destiny, if there is a shift of concern from other-world issues to the problems of sin and suffering in the present life, these changes will immediately alter the view of the perils of the soul which gave to the original

motive of Protestant missions much of its poignant urgency."

And now another World's Fair in Chicago draws near.

#### OUR NEXT TASK

AS IN the Bureau of Standards in Washington are kept the precise instruments for measurement and weight, so in God's Word are preserved the precise standards of truth. False standards fall when tested by the precise. The precise are age-long, the false are ephemeral. The Bible is weightier than any system of philosophy yet promulgated and broader than any system of human thought. Therefore, it is the standard by which we test the categories of evolution. The demonstrated facts of science are in accord with God's Word, though not always in accord with the theological systems which men have erected upon that Word. Is this true of the categories?

#### FIAT CREATION

IS THERE any hint here of atomic disintegration or of the passing over from one genus to another? It declares not only impassable barriers between genera, but also between families. Did one ever know of mating naturally between a spider and an eagle or a sparrow and a robin? No, Genesis says, "*Each after its kind.*" Science here is in accord. Mendel's law demonstrates. Eminent biologists declare that no form of life can transmit characteristics which it did not itself receive in generation. Geology shows no change in the most ancient fossils and their present living forms. The categories of evolution are not built upon the hard foundation facts of science (*scio*, to know). Their roots are in the nebulous clouds of conjecture, where no barriers of knowledge exist, and primordial germs are generated.

#### GODLIKENESS

THE Bible implicitly teaches that man is a special creation; that to him, the crown of animal structure, has been added the image and likeness of God. Who questions that he differentiates from all other forms of life; that he has dominion over them all; that he alone of all life on this earth grows in knowledge and wisdom; that he alone has ability to unravel the secrets of nature and to understand the laws of the Creative Mind? Why is this uniqueness possible in a world where all other forms of life are barred to advancement? Why is the gap between man and the next highest order of life greater than that that exists between the conscious and the non-conscious? Because of his original constitution when he had Godlikeness and fellowship with God. Man ever attests to the pitiable evidence of a *descent*; at the best he is but a prodigal returning to his Father, never a warrior mounting fresh heights of ascent. This the standard reveals, and in its light all sight of categories is lost.

#### LOSS OF GODLIKENESS

THE evolutionist says that in the upward trend man is finding God. This the Bible denies and shows that through disobedience he lost his first estate and made his fateful plunge, "*By man sin entered the world, and death by sin.*" So cataclysmic the result that man was convinced that he

had forfeited his life. Henceforth the offended Deity must be appeased by the offering of a Substituted Life. In place of fellowship came approach and worship by sacrifice. At first the prerogative was vested in the head of the family, later assumed by a priestly class.

Evolutionists would "*change the truth of God into a lie,*" by holding that God's wrath is all a delusion (see "*Re-thinking Missions*"), and that there must be a syncretism between the revelation of God and the teachings of men who have become "*vain in their own imaginations.*" Though the earlier priestly domination *evolved* into heathenism and the latter into the Levitical hierarchy, yet always were there attempts at rapprochement. Hence, the necessity for a prophetic office in Israel, if her allegiance to God was to be maintained. The time came when Israel did some "*Re-thinking,*" and the priestly class was sure that Jerusalem could not be destroyed because the holy house of God was there, and the prophets proclaimed its destruction because their hearts were not with God. Those were the days when all that was best in heathen worship was assimilated by the Jewish priesthood and syncretism of religions was triumphant when Ahab embellished the temple with Syrian altars; after Baal, phallic adoration and Ashtaroth and the mystery cults of that day were accepted.

In Ezekiel 8 are depicted three scenes: "What the ancients of the house of Israel do in the dark, every man in the chambers of his imagery . . . Then he brought me to the door of the gate of the Lord's house which was toward the north; and behold, there sat women weeping for Tammuz. . . . At the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Was this "growing appreciation and borrowing" pleasing to God, or did prophets hesitate to declare the "fear of God's punitive justice"?

Was Jeremiah carried away with the "shift of concern from other-world issues to the problems of . . . suffering in the present life" when he recorded in chapter 44:15-17 this scene? "Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, . . . We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil." And God did not lead them as though they were blind seekers after light, as the "re-thinkers" would have us suppose, but he destroyed them all. The evolutionists' way to God is not the way depicted in the Word.

#### THE RESTORATION OF GODLIKENESS

IT IS not in man to regain the Edenic conditions; the categories will not achieve it. Only by a race of twice-born

men with renewed spiritual nature can it be accomplished. To this end Jesus was born, not as the consummate flower of humanity, but as God in man who was to become the "propitiation for sin" and so break "down the middle wall of partition" so that this race of spiritual beings shall "put on the new man, which after God is created in righteousness and true holiness." With godlikeness restored, righteousness will fill the earth and the ills from which it now suffers will be no more.

No future eclectic religion patterned after "Re-thinking Missions" can be more successful than the syncretism of the past. Its future can be set forth in a parable: A turbaned Mohammedan was walking the streets of an Indian city bearing on his back a decapitated goat offered as a Hindoo sacrifice with the blood dripping down his back, and holding in his hand and reading Fosdick's *The Modern Use of the Bible*. As the sun declined in the west, he

facéd toward Mecca; and at the muezzin's cry for prayer, sacrifice and book both were forgotten as he fell upon his face in prayer. But if the Laymen's Foreign Mission Enquiry has solved the problem, he, accepting the categories of evolution, would have bowed retaining both sacrifice and book.

Despite all categories and Enquiries the ancient truth, verified by the myriads of myriads of redeemed and changed lives, holds, "There is none other name under heaven given among men, whereby we *MUST* be saved." It would be strange that the categories of evolution rehabilitated by the phraseology of the Report of the Laymen's Foreign Mission Enquiry should be accepted in so many quarters, if it were not for the fact that men are loath to confess themselves as being sinners, being deluded by the manifold endeavors to deify man.—W. B. Crowell in the *Defender*.

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## WHAT IS TRUTH?

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By George B. Aldridge

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"Lead me in thy truth, and teach me: for thou art the God of my salvation;  
on thee do I wait all the day."—Psalm 25:5.

ANY student of the Bible must be impressed with the many questions propounded throughout its sacred pages and how few can be answered intelligently, that is, from God's viewpoint.

Read carefully and thoughtfully Job 38, 39, and 40. How many of these questions God asked Job can you answer? In Job 14:14 a question is asked, "If a man die, shall he live again?" There is only one reliable authority wherein the truthful answer to this question can be found, and that is the Bible.

You remember the dialogue between Pilate and Jesus. I will quote from the Centenary Translation: "'You are a king, then? You!' said Pilate. 'You say truly that I am a king,' answered Jesus, 'for this purpose was I born, and to this end came I into the world, that I should bear witness to the truth. Every man who is of the truth listens to my voice.' Pilate said to him, 'What is truth?'"

Standing before him was the person of whom it was said, "And the Word became flesh and tented with us. And we gazed on his glory—glory as of the Father's only Son—full of grace and truth."—John 1:14, Cen. Trans.

He confirmed this of Himself in His reply to Thomas in John 14:6, 7: "Jesus answered him: I am the Way, the Truth, and the Life. No man ever comes to the Father but by me. If you had known me, you would have known my Father too: from now on you know him and have seen him."—Cen. Trans.

O Pilate, the answer to Job's question, "If a man die, shall he live again?" stood before you.

His faithfulness in proclaiming the fact that He is the way, the truth, and the life brought upon Him the opposition of the howling mob that sought His death, the ignominious death by crucifixion. How this illuminates Zechariah 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Never in the history of histrionic annals has the world ever witnessed such a *tableau vivant* as this.

Pilate again came forth and said to the people, "See, I am going to bring Him out to you, that you may clearly know that I find no crime in Him." Then, as Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, "*Behold, the man!*"

So when the chief priests and the police saw Him, they shouted: "Crucify Him! Crucify Him!"

"Take Him yourselves and crucify Him," said Pilate, "for I find no crime in Him."

The Jews answered him, "We have a law, and by that law He ought to die, because He made Himself out to be God's Son."  
(over)

They could quote the law; also, they probably recalled Isaiah 53:1-9, especially, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

As in a vision I see the whole scene before Pilate. How forcibly Paul's words in Ephesians 4:21 ring clear in my mind: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus." This is the only truth I wish to know: "As the truth is in Jesus."

How can I express to you what I mean? My learned and faithful brethren often speak of "saving and justifying faith." To me this means two things: a hearty assent of my understanding to all that Jesus Christ and His apostles delivered to mankind as the will of God; and a hearty consent of my will, following thereupon, to be governed by those laws and rules that are prescribed for the whole church of the living God.

Jesus said that He was a King. It was for this purpose God sent Him into the world. Hence, then, to have a saving faith in Jesus Christ I must own and accept Him in all the offices He claims are His, namely, Prophet, Priest, and King.

To accept Him as God's great Prophet I receive Him into my heart as He who came to declare the will of God to mankind and, also, to believe in and practice whatsoever He taught (John 6:14).

As the great High Priest He came to make atonement for the sins of the whole world (1 John 2:1, 2; Hebrews 8:1) and I am to depend upon the merits of His sacrifice and intercession for the remission of my sins, through belief and obedience of the gospel (Romans 1:16).

And, lastly, I must receive Him as the great King that God has exalted. Peter, speaking of David, will explain this to me. I read Acts 2:30, 31: "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him (see 2 Samuel 7:12, 13; Psalm 132:11), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit in his throne. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

As Jesus stood before Pilate and was asked, "What is truth?" how could He have said any more than He already had said, "You say truly that I am a King"? In the mind of Jesus there was nothing plainer than the testimony of His Father's Word that He was God's anointed Son, to be King of Israel, to sit upon His father David's throne; that this would mean He would be King over the whole earth. This cannot mean a mystical, ethereal throne, but actually as real a throne as was the throne of David. If not, then what is the meaning of Ezekiel 21:25-27? God overturned the kingdom of Zedekiah (2 Chronicles 36:11-21; Jeremiah 25:9), "and it shall be no more until he come whose right it is; and I will give it him." History confirms all this.

I cannot read anywhere in the Scriptures of any other kingdom that has been overthrown that God has promised to restore and set up again in Jerusalem.

Did Jesus mean what He said as recorded in Matthew 19:28: "'In solemn truth I tell you,' Jesus answered,

'that in the New Creation, when the Son of man shall sit on the throne of his glory, you also who have followed me shall sit on twelve thrones to govern the twelve tribes of Israel.'"—Cent. Trans.

Again, in Matthew 25:34: "Then he, the King, will say to those on his right hand: 'Come, my Father's blessed ones, inherit the kingdom prepared for you from the foundation of the world.'" This cannot be in heaven; for there is only one throne there, and that is God's.

In Psalm 110:1 I read, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." In Hebrews 1:13 this is quoted. It means Jesus, for the question is asked, "To which of the angels said he at any time, Sit on my right hand . . . ?" So the kingdom must be here upon this earth, for nowhere else do Jesus' enemies exist.

Let us see if the Scriptures support this view. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool."—Isaiah 66:1. David points out where this is in Psalm 132:7: "We will go into his tabernacles; we will worship at his footstool." One more quotation, and I am sure every fair-minded reader will acknowledge that God's footstool is here upon earth: "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."

Let me quote Revelation 5:10: "And hast made us unto our God kings and priests: and we shall reign on the earth."

Again, I notice that when God establishes this kingdom it must be upon this earth; for it says, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."—Daniel 2:44. Hence, then, the old kingdoms must first be eliminated before the new kingdom, that is, the kingdom of God, can be set up or established.

Daniel says, "The kingdom shall not be left to other people," but the saints of the Most High shall take the kingdom and possess it forever.

Who are these saints? They are a very peculiar people. Paul says, "To them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life."—Romans 2:7. Peter describes them: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

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"The Chicago Department of Health has recently issued figures showing a decrease in the death rate since the adoption of the Eighteenth Amendment. The highest death rate from the use of liquor occurred in 1917 just before war time prohibition, when Chicago with a population of 2,650,000 had 271 alcoholic deaths, or a death rate of 10.8 in 100,000. In 1930 with a population of 3,375,000, Chicago had but 92 such deaths, or 2.7 in 100,000. This is a decrease of seventy-five per cent in the death rate."

# Gift of the Holy Spirit

By C. E. Randall

IN DISCUSSING the Holy Spirit in this article it is our purpose to deal with its operation, that is, what its work is and the ways in and through which it operates.

In the first place it will help to get an understanding of our terms, such as "Holy Spirit," "Holy Ghost," and "Spirit of God." These terms or expressions all mean the same thing. *Holy* means "separate, or set apart." *Ghost* and *Spirit* in the references used in this article are translated from the same original word, and the word is *pneuma*. Thus the expressions "Holy Spirit," "Holy Ghost," "Spirit of God," "God's Spirit" all mean the same Spirit. There is only "one Spirit." "There is one body, and one Spirit."—Ephesians 4:4. Again we read: "For by one Spirit are we all baptized into one body."—1 Corinthians 12:13. This Spirit is called an "eternal Spirit" (Hebrews 9:14). While God has only one Spirit, it operates in various ways as circumstances demand and as the purpose of His plan requires. "Now there are diversities of gifts, but the same Spirit."—1 Corinthians 12:4. This last point will be treated more fully in a following paragraph.

## SPIRIT PROMISED

THE "Holy Spirit," "Holy Ghost," "Spirit of God," whichever term you prefer, is promised to the children of God. "Ye shall receive the gift of the Holy Spirit."—Acts 2:38. When? When you have repented and been baptized for the remission of sins. There are no "ifs" or "ands" about it other than meeting the requirements as specified. In Luke 11:13 we read: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

To possess this Spirit is one of the fundamental requirements of every child of God. Without this Spirit we are none of His. "For as many as are led by the Spirit of God, they are the sons of God." "Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:14, 9.

## SPIRIT IN BOTH TESTAMENTS

IT SEEMS to appear to many that the Holy Spirit or Holy Ghost is a New Testament Spirit and that its activities have been confined to this age of grace. This, however, is not the case. The Holy Ghost has always operated, for it is God's eternal Spirit. The prophecies and writings of the Old Testament came through the operation of this Spirit on holy men of God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21. It was by the Holy Ghost that Moses, Isaiah, Jeremiah, and other Old Testament writers thought and spoke. It was this same Holy Ghost operating in Old Testament times that the children of Israel resisted and rebelled against.

"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.

## OPERATIONS OF THE SPIRIT

THE Holy Spirit has operated in many miraculous ways. Scripture has been cited to show that this same Spirit has always existed, but some of the special ways in which it has operated on individuals of the New Testament are given. Before calling attention to these instances, we wish to insert this statement, and this fact will become more evident as the instances are related: While God has promised us this Spirit and its possession is absolutely essential, *yet we have no right to expect or ground to lay claim that it will work in such special ways in our lives.*

The first instance of its operation is in the case of Mary, mother of Jesus. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35. Even though this same Spirit is promised to and possessed by people today, we cannot expect that it will again operate in this miraculous way.

We read of another case as follows: "And his father Zacharias was filled with the Holy Ghost, and prophesied."—Luke 1:67. The Holy Spirit in this instance operated on Zacharias, causing him to prophesy. The Spirit thus operating was not a precedent, and we have no promise that when we are likewise filled we will prophesy.

Special operation number three is noted in connection with Simeon. He was "devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."—Luke 2:25, 26. The Holy Ghost revealed the time of death in this case. Certainly when we are filled with the Holy Ghost, it will not thus operate and reveal the time of our decease.

Special operation number four is in connection with the baptism of Christ. While He was still in the baptismal waters, the Spirit of God came upon Him like a dove. What right have we to expect that the Spirit will come to and operate on us in this peculiar way and with such mighty power?

Special operation number five, in point of time not as it occurs in Scripture but as we are listing it, took place on Pentecost. On this occasion it came in an entirely different way and performed an altogether different mission. It came "as of a rushing mighty wind" and there "appeared unto them cloven tongues like as fire, and it sat upon each of them." As a result of this special performance of the

Spirit they spake with "other tongues." This work is no more miraculous, peculiar, or outstanding than the other cases cited or those hereafter mentioned. Neither are we justified in saying that this is *the* work of the Holy Ghost.

Special operation number six had to do with Stephen at the time of his stoning and was a most remarkable demonstration of the special work of the Holy Spirit. Stephen, "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—Acts 7:55. This experience is not promised to every individual who possesses the Holy Spirit. This was a special operation of the one eternal Spirit.

Special operation number seven took place when Philip was Spirit-directed to join himself to the chariot of the eunuch; and when this mission was fulfilled, this same "Spirit of the Lord caught away Philip." Another distinct and special operation of the one and selfsame Spirit.

Special operation number eight and the last one which we will note came to the disciples of Jesus on this wise: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26. It was through this special work of the Holy Ghost that the apostles were able to remember all things that Jesus had said and done and

write them down for the blessing and edification of those that should afterward live. While we have this same Comforter, it does not reveal to us, as it did to the writers of the Gospels, the sayings and works of our Lord.

All these are special acts of the Holy Spirit, but none of these demonstrations of the Spirit are promised to us; nor should we expect their daily, weekly, monthly, or yearly reenactment. The regular work of the Holy Spirit is in part set forth in John 16:7-13. Further, God has promised this Spirit to all His children, and the indwelling or working of this Spirit will produce certain fruits (Galatians 5:22-25). It is by these fruits that we are known. "Wherefore by their fruits ye shall know them."—Matthew 7:20. These fruits will be a light that shines before men and causes them to glorify God (Matthew 5:16).

But to expect because we have the Spirit that it will appear to us as doves or cloven tongues of fire and operate upon us in special ways such as conceiving a child; revealing time of death; causing us to prophesy, to speak with other tongues, to see heaven open and Christ on the Father's throne, or to be bodily transported from place to place is going beyond the promises of God's Word. None of these special acts of the Holy Spirit have any biblical preference over each other, but each one meets a special need at a special time in the development of God's eternal purpose. It is the selfsame Spirit working as God wills.

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## Thoughts for Thinkers

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By M. W. Lyon

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Your attention is invited to the following comparison. Observe that we are not setting opinion against opinion, but are rather calling to your attention Bible *facts*, which you may turn to your Bible at once and verify.

### HUMAN OPINION SAYS:

1. "Christians believe in immortality as natural to the soul."—*Tarbells Guide*, 1933, p. 160.
2. "Only the body goes to the grave, not the soul."
3. "The righteous go to heaven, and the wicked go to hell."
4. "I cannot believe that I am to die just like the animals, for beasts have no souls."
5. "'Dust thou art, to dust returnest'  
Was not spoken of the soul."—*Longfellow*.
6. "After a man is dead, he knows more than when he was alive."
7. "Death is a friend in disguise, not an enemy we should fear."

### THE WORD OF GOD SAYS:

1. God "only hath immortality." "This mortal must put on immortality."—1 Timothy 6:16; 1 Corinthians 15:53.
2. "What man is he that . . . shall not see death? Shall he deliver his soul from the hand of the grave."  
—Psalm 89:48.
3. "All go unto one place."—Ecclesiastes 3:20.
4. "That which befalleth . . . men befalleth beasts; . . . as the one dieth, so dieth the other." "Man is like the beasts that perish."  
—Ecclesiastes 3:19; Psalm 49:12, 20.
5. "The soul that sinneth, it shall die."  
—Ezekiel 18:4, 20.
6. "The dead know not any thing."  
Ecclesiastes 9:5.
7. "The last enemy that shall be destroyed is death."  
1 Corinthians 15:26.

—*Golden Rule News*.

# THE NEW CREATION

By D. G. Harvey

*"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."—Jeremiah 31:22.*

THESE is no doubt in our minds, God foreknew the conditions when the woman would be so prominent in the affairs of the world today. We see the woman in politics, in industry, in business; but the fact is hardly of such importance that God would cause His prophet to utter the words of our text, "The Lord hath created a new thing in the earth, A woman shall compass a man."

To the mortal mind the creation of a "new thing" would be strange, for God had said that all things were "good and very good" in the beginning (Genesis 1:31). "God hath made men upright; but they have sought out many inventions," says the Preacher (Ecclesiastes 7:29). If you read the third chapter of Genesis, you have the account of Adam's disobedience and the sentence of death (verse 19). The result of that sin of our first parents is related by Paul in Romans 5:12: "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 result of Adam's sin was death to the whole human family, inherited death.

Man was then in a helpless condition, for we read, "None of them can by any means redeem his brother, nor give to God a ransom for him."—Psalm 49:7. "Why?" some may ask. Let Job answer for us by his question, "But how should man be just with God?"—Job 9:2. Or as David cries, "What is man, that thou art mindful of him?"—Psalm 8:4. Man in his fallen condition was helpless.

God's wonderful foreknowledge foresaw that His created son Adam would fall and foretold all this. "In Genesis 3:15?" you ask. Yes, and before that. God foresaw the need of a new creation as pictured by the creation of Eve (Genesis 2:28). Note the beauty of the type. Eve was taken out of Adam, a type of the church being called out of the world.

"A woman shall compass a man." Webster defines the word *compass* as "encircle, surround." Protection seems to be the thought, enclosed on all sides. Woman in the symbols refers to the church, the new creation which shall encircle, surround, protect mankind.

The promise to Abraham as recorded in Genesis 22:18 is shown by Paul to include the church (Galatians 3:8, 16, 29). The call to the church (new creation) has been going out during the gospel age. "Called to be saints" (Romans 1:7); a "high calling" (Philippians 3:13, 14); "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Corinthians 1:9). Have you ever asked why the church was called out? Jesus gives us the answer in John 17:21-23: to be perfect in one (har-

mony), and that the world may know Christ.

Notice the special promises to the church alone: glorified with Christ (Romans 8:16, 17); divine nature (2 Timothy 1:3, 4); like Christ (1 John 3:2); reign with Christ (2 Timothy 2:12); given a kingdom (Luke 12:32); to inherit all things (Romans 8:17); *same power as Christ*, judge, priest, and king. Power to judge, rule, raise the dead, heal, teach, and forgive sin is one of the kingdom conditions taught by our Lord's ministry. The new creation (church) is to be heir of the world (Romans 4:13). No one but Christ and His church can inherit this blessing power (Revelation 5:5; James 1:18). This called-out class must be faithful "unto death" (Revelation 3:21).

Often we hear the question expressed, "Why was man created?" We find the answer in Isaiah 43:7: "I have created him for my glory, I have formed him: yea, I have made him."

If Satan can control all but a few, a mere handful, as the popular teaching would have us believe, where is God glorified? Statistics show there are 682,400,000 Christians (church members) in the world. "A vast number," you say. But remember the "tares" must come out of this number and there are 1,167,100,000 non-Christians in the world.

God is just. Only those fitted to be judges and rulers are being chosen for this office. "He that ruleth over men must be just, ruling in the fear of God."—2 Samuel 23:3. "If we suffer, we shall also reign with him."—2 Timothy 2:12.

What wonderful promises, glad tidings to men! "I will restore thy judges as at the first."—Isaiah 1:26. Judges? Yes, we are to judge (if we are to be saints) the world and angels (1 Corinthians 6:2, 3). We shall be heirs according to the promise (Galatians 3:29).

"For he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."—Psalm 98:9. Notice that it is not my righteousness or yours that is to be judged. But He comes to judge with righteousness (just judgment). "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

We remember the often-used text of Isaiah 2:2, 3, speaking of the day when God's kingdom will be established. "And all nations shall flow unto it." "And many people shall go and say, Come ye, and let us go up to the mountain (kingdom) 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." This refers to the church, the new



creation, you say. No, no; the church has walked His paths all through the gospel age. When this people comes up to be taught, the church will be the *teacher*. She will then be co-ruler with the King. Her lessons will be over.

What a wonderful Father, knowing that Adam, His created son, would fail, bring sin and death to his helpless descendants.

God provides a law, so that one, even His Son Jesus, could by His complete obedience to the Father's will ransom the whole human family. All who believe and serve Him during this gospel age will be co-rulers in His kingdom. Then this little band of faithful ones, taught in love, justice, and mercy, will be prepared to and will teach the world. Our Lord said (John 6:45), "It is written . . . They shall all be taught of God."

It is my earnest prayer that we may have a part in that blessing of the world promised to the seed of Abraham. As was said: "In thee shall all nations be blessed."—Galatians 3:8.

But if God in His wisdom deems otherwise, yet will I know that just and right are all His judgments. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise."—1 Chronicles 16:34, 35.

## WHAT IS EXPECTED OF ME AS A CHRISTIAN?

By G. A. S.

**T**HE question takes for granted the fact that the first steps have been taken, namely: belief in Christ as the Son of God, confessing Him before man, and baptism for the remission of sin.

The most necessary thing for me, and, I think, for any Christian, is to "search the Scriptures daily" that I may grow in the grace and knowledge of the Lord.

Realizing that "faith without works is dead," I believe I should tell others of the gospel and bring them to this saving knowledge if I can.

I believe I should take part in all the activities of the church, for the church exists to increase Christ's influence and is, or should be, of far-reaching benefit to mankind. I should be reverent and attentive while there and help any stranger to feel welcome in God's house.

In my home as well as abroad I should try to be patient, loving, courteous, and loyal. I should visit the sick or shut-ins and pray for an understanding heart that I may truly help them bear their burdens.

I should curb any tendency to envy, jealousy, or gossip, trying in all things to be honest and helpful, looking for the best in everyone, remembering 1 Corinthians 10:31: "Whether therefore ye eat or drink, or whatsoever ye do,

do all to the glory of God."

I should do all this in the hope of eternal life, which is promised to those who will be patient in well-doing.

## THE TIMES IN WHICH WE LIVE

(Continued from Front Page)

to appreciate the force of his language we must read the entire context. "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Yes! the Jews are going home! Already the flag of David with its six-pointed star in the center waves over the historic "City of the Great King"! For two thousand, five hundred years or more they have been fulfilling the predictions of the eternal God concerning the results of their disobedience. At the beginning of their history He had warned them: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; . . . the Lord shall scatter thee among all people, from the one end of the earth even unto the other."—Deuteronomy 28:58, 64.

This has been literally accomplished. The Jewish people have become a race of wanderers. They are scattered throughout the world.

"From Greenland's icy mountains,  
To India's coral strand"

there is no spot that has not felt the pressure of the foot of the "Wandering Jew"! Such was to be, and such has been, the punishment they have suffered for their sin. But now they are going home! Home from the snow-lad steppes of Russia, that have been so often reddened with their blood! Home from the once inhospitable, but now welcoming, shores of Spain! Home from Germany, the land which their business ability and their scientific achievements have made renowned! Home from the islands of the distant seas! Yes! the Jews are going home; *but their going home means increased distress for all the world!*

Jeremiah resumes his address to Israel and Judah concerning the approaching time of trouble, and he gives it the name I mentioned before. "Alas!" he cries, "for that day is great, so that none is like it: it is even *the time of Jacob's trouble*; but he shall be saved out of it."—Jeremiah 30:7. Here again is the note of hope, the same hope that Jesus mentioned, based upon God's love for His people the Jews: "*But he (Israel and Judah) shall be saved out of it!*"

As we study the prophecies relating to the various nations, we are constantly reminded that their prosperity and peace are inseparably connected with the prosperity and peace of the Jews, the covenant people of Jehovah.

In succeeding articles, the Lord willing, we will endeavor to trace the probable activities of the Gentile nations as they are revealed in the Scriptures, throughout the remarkable and significant *times in which we live*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"SEEK YE FIRST THE KINGDOM OF GOD."

### WHAT CHRIST'S SECOND COMING MEANS

*"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isaiah 11:10.*

THE literal coming of Jesus Christ is a near and vastly important event. The New Testament attests to its importance by emphasizing it more than any other single fact. Paul kept this vital hope before him and his friends always. He ends every chapter of 1 Thessalonians with a reference to Christ's coming. Peter shows how important he held this event to be in Acts 3:19-21: "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." "Since the world began"—how far-reaching and infinite is the importance of Christ's coming and kingdom in God's plans! Jesus Himself spoke many times of His return to earth, charging us to watch and be ready.

Jesus' second coming will be a literal one, accompanied by great glory and splendor, the absence of which in His first coming caused His people to reject Him. After Jesus' resurrection He had a literal, visible body (John 20:27, 28; Acts 1:3). And He is coming back as He went away, *literally*. The two in white said, "... Shall so come in like manner as ye have seen him go."—Acts 1:11. Revelation 1:7 says that every eye shall see Him.

Most of us agree that the "perilous times" mentioned in 2 Timothy 3:1-5 are already beginning. This means that there are possibly people living now who will never die, because the Lord's coming is so near. 1 Timothy 4:1-3 and 1 Thessalonians 5:1-6 also give graphic descriptions of the conditions in the world which will herald the coming of One who will end all sin. Jesus tells us in Luke 21:27, 28, "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Let us all be ready.

### TO ALL BEREANS

IN ORDER that a goodly number of Bereans may have a voice in planning the program for Berean Day during the General Conference, we are requesting as many as care to do so to send their suggestions for the program immediately to the chairman of the committee in charge, Arlen Marsh, Oregon, Illinois. Any criticisms of past Berean Day programs will also be appreciated.

Our Lord is coming, and Bereans everywhere have much searching of the Scriptures yet to do. The National Berean Society wants to help everyone do that very thing. Let us make the Berean Day this summer the finest ever.

Cecil A. Smead, President.

### GOD'S BENEFICENCE

The Peace of God is present in the light  
That sheds its rays o'er widespread earth and sea;  
The Peace of God is in the sombre night,  
And comes alike in joy or gloom to me.

The Joy of Life reflects itself in all  
And speaks to me in everything that lives;  
The Joy of Life is in the sternest call,  
And seen in that which nature takes or gives.

The Strength of Faith can never dim nor sway  
In any seeming discords that appear,  
For Faith in truth is but another way  
To find new joy in what we see and hear.

The Hope of Love, the greatest gift e'er given,  
That burns the dross from every mortal life;  
The Hope of Love, the very breath of heaven,  
That banishes all earthly woe and strife.

—O. Chester Brodhay.

PLEASE send all Berean dues and general donations to the treasurer, Virgil Claypool, 506 East Chestnut Street, Robinson, Illinois, and not to any other officer. Checks, drafts, and money orders should be payable to the National Berean Society, not to an individual.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"This do, in remembrance of me."*

## A FAREWELL SUPPER

How many of you have had some dear friend move to another city or another farm far away from you? Before he left perhaps you went to a spot in God's beautiful out-of-doors and had supper together. As you sat around the table you talked of many things—happy times and sad ones you had shared together, times to come when you would be far apart.

Perhaps the friend who is going away tells you that you will soon forget all about him, but you are sure you will not. Then he says, "Whenever you come here for supper, think of us and the good times we have had together. And when I come back, we'll come out here again."

Something like this happened to Jesus and His disciples a little while before He went away. It was the day for keeping the feast of the Passover, which was held in memory of the time when the children of Israel were in Egypt.

You remember the ten plagues that God brought upon the Egyptians because of their cruelty to the Israelites. The tenth, and most terrible of all, was the death of the oldest child in each home where the blood of the lamb was not sprinkled on the doorpost. But where God's commands were obeyed, that home was "passed over"; the oldest child was not found dead.

And so, this feast was very dear to every Jewish heart and was kept very carefully. Read verses 13 to 15 of Mark 14, and learn how the disciples found a room in which to keep the feast. Do you remember what they ate at this feast?

When they had finished the Passover, Jesus took some bread, thanked God, broke the bread, and passed it to the disciples, telling them it represented His body. Then He passed the wine to them and told them it represented His blood, which would be shed for the sins of the world.

Then Jesus told them that whenever they partook of the bread and the wine, they should remember Him, for He was going away and would not return until He came as King. Then He would again eat this supper with His true followers.

They were all very sad as they went out, for Jesus had said one of them was going to betray Him and another deny Him. Surely, none of them would do that!

## FOR YOUR SCRAPBOOK:

Through Golden Rule News I learned only last week that one of our Scrapbook Club members had just finished a long quarantine because of scarlet fever in his home, Richard Lindstrom, of Cleveland, one of our first members. If we had known this sooner the club members would have enjoyed writing to you, Richard, and helping you pass some of your lonely moments more pleasantly. When any one of our members is sick or must stay in for any reason we hope some one will tell us about it, because we really are one family, although we are scattered over six states, from Michigan to Texas, and from Virginia to Nebraska. Aren't we a large family—twenty-three children? But we're not like the old woman in the shoe, who had so many children she didn't know what to do! No, indeed, we want more members, the more, the merrier. And now, for this week's work.

At the top of your page always write the date, the subject of the lesson, and the golden text. Add whatever you think is suitable and will make your lessons more attractive and interesting to what is given on this page each week. The more you try the drawing and the writing, the better you will be able to do them. Who knows, one of you may be a wonderful artist or a famous author some day! I'm looking forward to seeing your scrapbooks soon.

Write the answers to these questions:

In memory of what event was the Passover held?

How did the disciples find a room in Jerusalem in which to keep this feast?

What did Jesus say to them when they were eating?

What did He say the bread and the wine represented?

When will He eat this supper with His disciples again?

Now draw a table in the form of three sides of a hollow square; behind the table draw the backs of thirteen chairs, Jesus' chair being the middle one. Below this paste a picture of Jerusalem and the Mount of Olives.

Last, copy this prayer:

"O Captain of my soul, lead on;  
I follow Thee, come dark or dawn,  
Only vouchsafe three things I crave:  
Where terror stalks, help me be brave!  
Where righteous ones can scarce endure  
The siren call, help me be pure!  
Where vows grow dim, and men dare do  
What once they scorned, help me be true!"

# With Our Sunday Schools

LESSON 10. — June 4, 1933

## JESUS FACES BETRAYAL AND DENIAL

Mark 14:10-72

Devotional Reading: Psalm 42:6-11

### GOLDEN TEXT

He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isaiah 53:3.

### A STUDY OF THE SUBJECT

**Topic:** Jesus Faces Betrayal and Denial.

**Aim:** To impress the meaning of the Lord's Supper on the mind of the pupil and to warn him against the danger of denying the Lord.

**Basic Truth:** "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Corinthians 11:26. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matthew 26:41.

I. **Jesus Predicts His Betrayal.** (Vv. 17-21.) The greatest trial Jesus was called upon to bear was not that of false accusation at the hands of His enemies, nor even His crucifixion that followed, but sorrow He felt as a result of His betrayal by one of His immediate followers, and the failure of all the others to remain true to Him in His hour of greatest need. The greatest danger the church faces today comes not from the open enemies of Christ, but from those who profess to be His followers and do not stand firmly for Him in teaching and practice.

II. **The Memorial Service Instituted.** (Vv. 22-25.) The Lord's Supper is the only feast enjoined on the church by Christ. It represents or typifies the basic truth of the gospel—the death, burial, and resurrection of Christ on behalf of mankind. It further acts as a constant reminder of the Lord's future coming, and is thus expressive of the two great facts that constitute the good news of the gospel, viz., the resurrection of the dead, and the coming of Christ to establish the kingdom of God on earth.

III. **Jesus Foresees the Desertion of His Disciples.** (Vv. 27-31.) As the final act in the tragedy of Christ's sufferings drew near the details of the various events became ever more clear to His mind. Much had apparently been withheld from His knowledge in the earlier part of His ministry, but was now being revealed to Him, and He in turn passed the information on to His disciples. The experience of Peter (Matt. 26:75) indicates how this method served to impress the truth on the minds of the apostles when the fulfillment of the predictions came to pass.

### PRACTICAL APPLICATIONS

1. **Betraying the Master:** (a) woe to the betrayer; (b) friends forsook when needed; (c) do we betray Him? Our lesson depicts the scene on the night of the betrayal. The Master was betrayed without cause. Innocent blood was spilled for the lust of money. Judas lived in the immediate present only. He was typical of humanity. People are living in the present, unmindful of the great future

that is soon to break. Surely if they were aware that "it is a fearful thing to fall into the hands of the living God," they would not call a woe down upon their heads as Judas did.

It was His friends who forsook Him, if they can be called friends. His disciples forsook Him when He needed them most. In a sense, at least, they were not "friends indeed." Can we really be classed as His true friends, friends in whom He can always rely? Do we betray Him as His first friends did? It requires more than lip service to be a real, true, and trusted friend. They all said they would not deny Christ. But they did. Oh, for friends that are true, dependable, and always the same!

2. **The supper:** (a) Jesus will eat and drink anew in the kingdom; (b) promise of the kingdom; (c) make sure your entrance. When Jesus instituted the last supper, commonly called the "Lord's Supper," He made the promise that He would eat and drink with His people in the kingdom. This promise is a kingdom promise, for it must of necessity include a kingdom. It sets forth the reality of both kingdom and people. What a day it will be when Jesus eats and drinks anew in the kingdom with His redeemed people! A kingdom composed of the last supper of this world. Rev. 11:15. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom."—Matt. 7:21. Give diligence to make your entrance sure. 2 Peter 2:10, 11.—C. E. R.

### THE GOLDEN TEXT

This prophecy, though written in the present tense, was uttered some seven hundred years before the birth of Christ and was just as literally fulfilled as had it been history written after His crucifixion. Christ was despised because He taught a new doctrine and pointed out the sins of the people. He was rejected for fear the rulers of the time would lose their positions. Just jealousy caused it.

"A man of sorrows, and acquainted with grief." How could it have been otherwise, when He knew practically all His lifetime what He must endure and the kind of death He must die? He not only had His own worries, but in addition to them He carried the sorrows and bore the griefs of others. When we realize this, what manner of persons ought we to be in appreciation for what He has done for us?—L. A. R.

### YOUNG PEOPLE AND ADULT

#### The Fellowship of His Sufferings

"The carnal mind is enmity against God."—Rom. 8:7. This makes all carnal people

enemies of Christians; and because they are enemies, and carnal, a Christian must expect persecution from them. Jesus warned to this effect. "If ye were of the world, the world would love his own . . . but I have chosen you out of the world, therefore the world hateth you." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John 15:19; 16:2.

Jesus warned His followers of the cross that would be theirs: "Behold, I send you forth as sheep in the midst of wolves . . . beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. . . And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. . . Think not that I am come to send peace on earth: I came not to send peace, but a sword. . . And a man's foes shall be they of his own household." Matt. 10:16-18, 22, 34, 36.

God has promised that we can become "joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17. We must suffer, but let us say with Paul: "I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us."—H. A. S.

### PRIMARY CLASS

**Topic:** The Lord's Supper.

Many times Jesus had told His disciples that He was going to be put to death. In our lesson today He tells them more about it.

One evening Jesus and His disciples were gathered together. They were sitting at a long table eating.

While they were eating, Jesus said, "Some day soon, one of you disciples is going to betray Me." By this He meant that one would not stay true to Jesus, but would tell some cruel men who wanted to kill Jesus just who and where Jesus was.

You can imagine how excited they became. Each one began to ask, "Is it I?" Jesus finally told them which one it would be.

And then Jesus did something very important to us. He took some bread, gave thanks, and gave some to each of His disciples. Then He took some wine, gave thanks, and gave some of the wine to each one. After this they sang a song and went out to the Mount of Olives.

We still do this same thing in our churches. We call it "The Lord's Supper." Do you know why? Jesus asked us to do this to remember Him, until He comes again.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Fonthill May Meeting at Fonthill, Ontario, May 26 to 28  
 Brush Creek Annual Meeting at Brush Creek Church near Tippecanoe City, Ohio, May 28 to June 4  
 Minnesota Conference at St. Cloud, June 8 to 12  
 Southern California Quarterly Prophetic Conference at Long Beach, July 2  
 Indiana Bible School and Conference at North Salem, near Plymouth, July 5 to 16  
 Northwestern Conference, Oregon and Washington, at Felida, Wash., June 15 to 18  
 General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas, August 3  
 Iowa Conference at Waterloo, August 22 to 27

## "A PROPHETIC DEVELOPMENT"

Bro. Vivian Magaw of Lester Prairie, Minnesota, makes an interesting comment based on an article that appeared recently in these columns. He says: "When I read 'A Prophetic Development' on page 10 of the May 9 issue of The Restitution Herald I was reminded of Daniel's prophecy of a king who shall be diverse from the other kings and shall subdue three kings (chapter 7, verse 24).

"It seems to me that the ruler of Italy will find it easy to subdue the three small nations of Czechoslovakia, Rumania, and Jugoslavia. However, according to Revelation 17:12, it seems that all ten of these nations and their rulers will retain their identities; but subservient to the beast. It will be interesting to note the next dictator of Italy."

## ILLINOIS BIBLE SCHOOL

One of the new features to be added to Illinois Bible School this year is the opportunity for selective courses for all those above high school age. Bros. G. E. Marsh and F. L. Austin, our foremost leaders, will teach classes on current and future events, respectively, interpreted in the light of God's prophetic Word. Bro. M. W. Lyon, one of our ablest teachers for several years past, will conduct a class on Bible principles for which the church, as a body, stands. There will also be a selective course for Sunday school workers, of which Sr. Grace Marsh is chairman. The leaders in this department will be announced later.

The curriculum for Illinois Bible School for 1933 is both interesting and instructive. We hope you will find something you need, whether you are a leader in your home church or a layman. Plan now to be here for August 1; make your spiritual contribution to this school and receive your portion of benefit and blessing.—M. G.

## CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Mr. and Mrs. F. L. Austin; Mr. and Mrs. Chas. Netts; Mrs. Eva L. Page; Mr. and Mrs. H. S. Bell; Ella Siple; Albert Siple; Jessie M. Shea.

## HELPING FUND

Mrs. Clara Chaffee \$ .40

## FINANCES IN ILLINOIS

All of you who have made pledges to Illinois State Conference funds won't you please send in at least part of your pledge at once and the remainder as soon as possible? Many of our members have not made any pledge, and these we would be glad to hear from also, even though the amount they send may be small. One dollar from each of one hundred friends means more to the Master's cause than one hundred dollars from three or four. Our treasurer, Anna E. Drew, 629 N. Galena Ave., Dixon, Illinois, is waiting to hear from you, and the letter you will receive in response will be a real treat. In apportioning your tithe don't forget Sr. Drew.

Mary A. Gesin, Sec.

S O S.—We need Truth Seekers' Sunday School Quarterlies at headquarters to complete the files both for the office and for the Exhibit Room of the General Conference. Especially do we want the earlier numbers, 1925-1930. If you have one or more, won't you please send them to Mrs. F. L. Austin, Oregon, Illinois? Thank you.

Exhibit Committee.

## FONTHILL, ONTARIO

The Restitution Herald extends its felicitations to the pastor and congregation of the Church of God at Fonthill, Ontario, as it meets for its Twenty-ninth Annual May Meeting. Since the establishment of the organization by Bro. Peter Bouk, of revered memory, the Fonthill church has continued to forge ahead in the Master's service.

With each recurring May Meeting some

growth has been indicated, some advancement made. Under the able leadership of Bro. C. E. Randall, its present pastor, the church continues to grow in influence in the community it serves, and provides congregations in less favorable localities with encouragement to press forward in the Lord's work.

A splendid program has been arranged for this great gathering. Bro. F. L. Austin of Chicago, who for many years was pastor of the church, will again be the principal speaker and Bible teacher. This alone insures a successful and profitable meeting. The entire program as given in the announcement which is mentioned elsewhere in this paper, is as follows:

### Friday, May 26

7:45 p. m.—Song Service.  
 8:00 p. m.—Sermon by F. L. Austin.

### Saturday, May 27

10:30 a. m.—Bible Study.  
 2:30 p. m.—Bible Study.  
 7:45 p. m.—Song Service.

### Sunday, May 28

8:00 p. m.—Sermon by F. L. Austin.  
 10:00 a. m.—Sunday School.  
 Mrs. Lillian Railton, Supt.  
 11:00 a. m.—Sermon by F. L. Austin.  
 12:00 m.—Communion.  
 2:30 p. m.—Devotional Service.  
 3:00 p. m.—Sermon by C. E. Randall.  
 7:00 p. m.—Song Service.  
 7:30 p. m.—Sermon by F. L. Austin.

We know from past experience that Sunday will be a most glorious day filled to overflowing with spiritual uplift and Christian fellowship. We pray for God's blessing to attend every service.

# BETWEEN YOU AND ME—

Have you asked your friends to subscribe to The Restitution Herald? It would give you a splendid new point of contact with them in your effort to interest them in the truths of God.

Mrs. Mary A. Calkins, a beloved elderly sister of Lynwood, Calif., writes that she is just recovering from a serious illness. Sr. Calkins remains as vitally interested in the work of spreading the gospel as she was many years ago. We thank the Father that she is better in health, and trust that her life will be spared until the Lord comes.

One of the most attractive special meeting announcements we have ever received reached us from Fonthill, Ont., as we go to press. It shows a picture of the church building on the front page; Bro. C. E. Randall's cheerful countenance greets us as we turn the leaf; on the following page are the photographs of Bro. F. L. Austin, the principal speaker of the coming meeting; and that of Bro. T. A. Weldon, the beloved elder of the church. On the last page appears the picture of Bro. Arthur Gilbey, former active member of the congregation, but now a resident of Rochester, New York, who expresses his expectation of being present at the gathering, and anticipates a splendid meeting.

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

If the attendance at the Grand Rapids Sunday school continues to grow as it has ever since the establishment of the church they will have to push the walls out in every direction to accommodate their classes. What a splendid opportunity for service! And how the church in Grand Rapids rises to embrace that opportunity! And how wonderfully the Lord is rewarding their efforts to carry on His work faithfully!

Our next issue, World Peace Number, will contain a thought-provoking article from the hand of James A. Patrick, formerly editor of "Day Dawn," which was consolidated some years ago with this paper. Bro. Patrick's study is entitled, "Things That Can Be Shaken."

"G. A. S." in submitting the interesting short article entitled, "What Is Expected of Me as a Christian?" says, "I have thought much about the bewildered state of mind of many of the truly humble ones, who are newly converted, feel themselves to be in. I have tried in a simple way to answer the question they are asking."

**GRAND RAPIDS, MICHIGAN**

Mother's Day was a very pleasant occasion in the church here. An all-time record of 344 was set at Sunday school, with a ladies' class of about 50 mothers the crowning class of the day. Three of the girls' classes had purchased carnations for all mothers present, which were presented in connection with a short, appropriate program at the close of Sunday school.

The house was crowded for the preaching service which followed. A beautiful rendering of "Rock of Ages" was given by the choir, and the sermon was designed to show

how motherhood has the wonderful opportunity of acting as the "Rock of Ages" by leading her family to Christ, who in turn leads to God.

Bouquets were presented to the oldest and youngest mothers present, the oldest going to Sr. Richardson, 76, and the youngest to Mrs. Krundle, 19, who was there with her two-week's old baby.

Evening service also drew a full house.

Next Sunday, and the following, the pastor expects to be with the Brush Creek church near Dayton, Ohio.

F. E. Siple, Pastor.

**HERALD RECEIPTS**

Helen Porter; Harvey Krogh, Jr.; Mrs. J. A. Corbaley; Leota B. Hanson; Mrs. Mary Eckroy; Gerald L. Cooper (for another); W. A. Wilson; Mrs. H. S. Bell (for self and another); Mrs. Jessie L. Groves; Mrs. Lottie Graham.

**CONTRIBUTIONS TO N. B. I.**

Amy L. Young	\$10.00
Mr. and Mrs. B. F. Cook	5.00
Total	\$15.00

# The Gospel of the Kingdom

By Lottie E. Young

**S**O-CALLED Christianity defines the gospel as belief in the name of Jesus Christ, but says nothing about the literal kingdom on earth which is also embraced in this good news; and people generally seem to believe as the old minister did who, when some one quoted, "The meek shall inherit the earth, replied, "No, no, brother, not earth, heaven." And yet the great Teacher emphasizes this phase of the gospel continually; and not only He, but His disciples of old, repeatedly affirm throughout the Bible this truth which we believe. Let us see what some of them have to say on the subject.

Jeremiah says it is to be a literal kingdom, established on the earth, for 3:17 says, "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it."

Ezekiel tells us that the kingdom will consist of the twelve tribes of Israel, who will be gathered from all nations, and, after the rebels have been purged out, will be planted in the land of Palestine. Ezekiel 20:38: "And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."

Daniel says that the dominion pertaining to this kingdom will embrace all Gentile nations on earth. Chapter 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, whose kingdom is an everlasting kingdom."

Both Old and New Testaments tell us that Jerusalem will be rebuilt in splendor and will be the city of the great King, the capital of the world. Isaiah 62:6, 7: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Matthew 5:35 says: "Swear not . . . by Jerusalem; for it is the city of the great King."

The nations then in existence will consist of mortal men and women as at present. They will go up representatively

from year to year to worship the Lord, the King, at Jerusalem. And Isaiah tells how they will build houses and plant vineyards and enjoy themselves, "for as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands. And I will rejoice in Jerusalem, and joy in my people."

The Apostle John in his vision on the Isle of Patmos saw what the Prophet Micah had foretold hundreds of years before and which has not yet been fulfilled, that when the kingdom has been established the nations will learn war no more, but will live in peace a thousand years.

Every kingdom must have its rulers, and the first and last books of the New Testament tell us that these governors will be immortal and will consist of Jesus and His brethren. These kings will be those who have been redeemed by the blood of Jesus out of every nation. John, listening to the song of the twenty-four elders heard: "For thou hast redeemed us to God by thy blood, and we shall reign on the earth." Jesus promised the twelve that they should sit on twelve thrones, judging the twelve tribes of Israel.

But before this can take place, Jesus must return to Jerusalem to sit on David's throne. David sang in the seventy-second Psalm of the glories of that reign; Paul testified of it; and the angel announced to Mary that her Son would be that desire of all nations.

When Jesus and His brethren have reigned a thousand years over mortal nations, all sinners shall be rooted out of the earth; and from that period it will be inhabited by a race of immortal beings, of whom we are told: "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."

This is the tangible hope of the church: not a disembodied spirit floating about or playing on a harp, which seems to be the only occupation the angels have according to everyday theology, but a working for Jesus now and a sure place in His kingdom in the hereafter.—*The Gospel Trumpet.*

## Preparation for the Coming Storm

God's storm signals are out all over the world. The most significant and startling thing about present conditions is that the black hand of depression, crime, and confusion has settled upon every land.

As one secular writer has illustrated the matter: "In the old days there were two men in a boat and when one fell into the water, the other pulled him out but now, they are both in the water and the boat is on the way to the bottom."

If this writer speaks the truth, as seems likely from present indications, then it is time for every believer to make sure that he is in the life-boat. The writer does not pretend to know when the final storm will burst upon an unbelieving world. No one knows the year of doom for this sin-wracked globe; but of this we are sure, that conditions now obtaining are in absolute harmony with Bible prophecy of last-day conditions.

These are things that, for many years, we have been saying must come before the return of our Lord. Can anyone doubt that the temper of the world mind is explosive today? The national nerves are on edge, and the international fears and hatreds are greater than ever in the past.

Capitalism seems to be approaching its end. Already the weeping and howling of the rich as portrayed in James 5 is to be seen and heard, and the end is not yet. It has been stated by an acknowledged authority that "all the economists in the country agree that we are at the end of an economic era," but the serious thing about the matter is that they do not know what will come next.

In Mr. Hoover's message, just a little before the close of his term of office, he made the following alarming statements: Within two years there have been revolutions, or acute social disorders, in nineteen countries. Ten countries have been unable to meet their financial obligations. In fourteen countries embracing a quarter of the entire human race, former monetary standards have been abandoned and in a number of countries there have been acute financial panics.

Since this message was given, no improvement has been realized. The much dreaded word, war, has been spoken in every country of Europe. It has been generally conceded that Europe's powder magazine has been seriously menaced by Hitlerism in Germany, by the straining of Franco-Italian relations, and by Polish-German clashes; while the whole post-war peace machinery (the League of Nations and the Kellogg Pact) is threatened with utter collapse by the unchecked Japanese occupation of Manchuria and Jehol and the wars in South America.

To add to these dangers of the world's peace, we have Bolshevism. R. H. B. Lockhart, of the British Secret Service, writes: "The Bolsheviks have established a rule of force and oppression unequalled in the history of autocracy." The avowed ambition of Lenin is to create civil warfare throughout Europe. Another writer of the Brit-

ish Secret Service says: "Bolshevism in Russia, offers to our civilization no less a menace than did Prussianism and until it is as ruthlessly destroyed, we may expect trouble."

Turning from the menace of war to another peril, we quote the recent utterances of Herbert Parker, former Attorney-General of Massachusetts: "A crime epidemic is starting, which, if it gets free will overwhelm the entire republic." One editor in commenting on his words says: "It seems to be getting free rather than becoming more confined."

Our city officials are either in collusion with criminals and racketeers or are proving themselves utterly incompetent to check their nefarious business. The burden of taxation is becoming heavier in our cities, while the dangers attendant upon living in them are becoming daily more alarming. All the world seems to be in a turmoil, and about everything we do to extricate ourselves seems but to drive us more deeply into the mire. We are living in the most perplexed and fearful world since the dawn of history.

A few weeks ago the Archbishop of Canterbury, speaking before a distinguished audience of government leaders in London, stated that "world safety is now in the balance," and speaks of the present course of things, as "a certain prelude to another war."

The world today is spending ten million dollars a day in preparation for another war. With economic ruin staring us in the face, with millions of men out of work, with nearly every country in the world deeply in debt and unable to balance their budgets, we still, at tremendous cost, prepare for another slaughter.

Do not these conditions, with other phases of evil just as serious in their import for which we have no time in this article, indicate that the last great storm may be upon us? If so, should we not look carefully to our sources of protection and shelter? Much is being said by religious men about the need of getting back to God. This is a right suggestion, but it is too general. The one way to get back to God is to get back into harmony with every teaching of the Bible.

In the last analysis the evils of the world today are the result of getting away from God's Word. This does not mean simply to come back to the doctrinal teaching. We are indeed instructed to "take heed unto the doctrine," but we are also told that "without the Spirit of Christ we are none of his." Let us make sure, first of all, that we are new creatures in Christ Jesus. Then let us find out if we are filled with the Spirit and sanctified wholly to the service of Christ.

The one great Bible test of the life that is ready for the coming of Christ is the daily bearing of the fruits of the Spirit (Galatians 5:22, 23). Are we bearing them all each day? Let us be sure, for soon it will be too late to "buy oil."—I. F. B. in *The World's Crisis*.

# THE RESTITUTION HERALD

VOLUME 22

OREGON, ILLINOIS, MAY 30, 1933

NUMBER 35



## World Peace

After the storm, a calm;  
After the bruise, a balm;  
For the pain-wracked earth to joy gives birth,  
And the sigh becomes a psalm.

Soon will the warfare cease;  
Soon will there come release;  
For the sorrowing earth will be filled with mirth,  
At the dawn of eternal peace!

—Adapted.



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—Hebrews 13:20, 21.*

## A Prayer for World Peace

THOU eternal God of peace, unto Thee do we come in every time of perplexity and fear, knowing that Thou art ready always to listen to our pleas and able to grant the desires of our hearts. Therefore, our Father, we come unto Thee voicing the cry of all peoples of the earth—a prayer for peace! We realize that peace can never spread its white wings of blessing over the nations of men until Jesus comes to take His throne, and so we plead for His coming, the gracious, the powerful, the loving King, who eventually shall reign from pole to pole, and all mankind shall call Him blessed; for in His days shall the righteous flourish; and abundance of peace so long as the moon endureth.

## World Peace

THE cry of the distracted world is "Peace! Peace!" The conference for the limitation of armaments now in session in Geneva is but an echo of the swelling voice of all mankind demanding peace. From north and south, from east and west, comes that insistent pleading prayer of war-threatened nations—Give us peace!

Our hearts go out in profoundest sympathy to those whose fears have driven them to the verge of frenzy; and we long to comfort them, to bring them the hope and the assurance that faith in God and in the promises recorded in His Word alone can give. But they are wholly indifferent to our message, unconscious of our appeals! They neither heed our warning nor believe the glorious tidings we proclaim!

Yet men must realize that all other plans have failed to provide the assurance of lasting peace they crave. The final human hope rested in the League of Nations; and, according to a recent writer, when "once the Japanese had launched their Manchurian operation, the League of Nations was reduced to the status of a mill-wheel suspended over a water-course which had gone dry. The machine, itself, continued intact, available, adequate; but the collective will of mankind, which was to supply the power, was lacking."

So it has been throughout the history of the world peace movement. With every new suggestion that seemed to hold out the possibility of peace the entire world has

rejoiced; and when the plan failed, and they have all failed, the entire world has been distressed.

But peace is coming—glorious, age-lasting, universal peace! A peace that will be so profound and deep, so satisfying to the torn and bleeding hearts of men, that war-torn nations will vie with each other in seeking to be the first to submit themselves to Him who by His justice, His righteousness, His power, and His love succeeds in bringing it about.

Speaking of that same mighty Potentate, the apostle declares that "he is our peace!" And the words are not only true of Him in a spiritual sense, and with reference to the church, but they are also true in a temporal sense, and pertaining to the entire world. In Him is centered the only hope of the world for peace. What He has been able to accomplish so wonderfully in a spiritual way for the individual who believes in Him He will also be able to perform for the nation that humbly submits to His gracious control in the age that is to come.

Well may the prophet say of Him that His name shall be "Wonderful counsellor, Godlike hero, Father forever, Prince of peace!" (Isaiah 9:6, American Translation.) Peace will be the crowning accomplishment of His reign. So potent will it be that "all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

When the nations thus humbly submit themselves to Him they will find (to paraphrase the words of Solomon) that His "ways are ways of pleasantness, and all (His) paths are peace." As they listen to His voice of power, each will respond with the Psalmist, "I will hear what God will speak (through him): for he will speak peace unto his people, and to his saints."

As this wondrous kingdom reaches out into the darkness of the world, as men experience something of the graciousness of its Ruler, they will see in this mighty kingdom of small beginning, that "mercy and truth are met together; righteousness and peace have kissed each other."

Having reached at last in the great University of God a true conception of the value of peace, "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 Prince of Peace

By F. L. Austin

GOVERNMENT is essential. The stars with tremendous velocity speed crisscross through the heavens without jar or accident, being governed by most accurate traffic laws. The stand-still violets and daisies at our feet grow and bloom under laws of government just as necessary and just as precise. Mankind is no exception. Without myriad governing laws man could not come into existence, nor continue; could not perfect family relationships, nor community strength; could not build nations. Without such governing laws the human race can never affiliate as members of one common family with equal rights to the ample resources provided by the Creator's generous hand.

True and proper government leads to unbounded prosperity and peace; the lack of it to every Neronian debacle, to every satanic misery. Pure government is fundamental to eternal life and righteousness.

## EVIL CONFEDERACY FALLS

Government is composed of ruler and ruled.

Again and again the omniscient and omnipotent God offered to rule His own chosen people, Israel. Every such offer of God had been rejected, dashed to the ground. Always the government of some weak, short-sighted, self-seeking human was preferably accepted.

It is seven hundred forty-two years before the birth of Him who is to become "the Prince of Peace." Ahaz is king in Jerusalem. A confederacy of God-rejecting kings, Rezin and Pekah, come from the north to overthrow Jerusalem, the city of God's abode. Faithless Ahaz turns from God to lean upon Tiglath-pileser (Isaiah 7 and 2 Kings 16). Then the Lord speaks through Isaiah, uttering a series of prophecies relating to Jerusalem unto all future time (Isaiah 7:1 to 12:6). These prophecies whisper the great truth that Jerusalem should yet be the eternal city of God, the capital of the world, the city which shall be glorified to provide abode to the coming "Prince of Peace."

Listen! Jehovah is speaking! Before the Virgin's Son "shall know to refuse the evil, and choose the good, the land (Judea) which thou (Ahaz) abhorrest shall be forsaken of both her kings" (Rezin and Pekah). This was

to be a sign that God was with them. Therefore, the name of the child was to be "Immanuel," that is, "God with us." Judah was unable to stay the invaders; faithless Ahaz was powerless; but Judah was to know that God could give them peace and rest from the cruel, ruthless confederates.

It was done. While the child was yet an infant, both those kings came to be among the dead. Truly God was "Immanuel" at Jerusalem. He was God of peace to them.

With much stronger testimony Jerusalem witnessed a second Immanuel. He was the Son of Mary. "They shall call his name Emmanuel; which being interpreted is, God with us."—Matthew 1:23. It was Jesus whose after-words were the words given by God; whose works were not His own, but the works of God; whose life was to do, not His own will, but the will of God. How truly did Jerusalem have the testimony that in and through Jesus God was again with them—Emmanuel.

Truly God was again with His people and His city. Wondrous sign and evidence of God's constancy to the people of His choice, to the city of His abode! Why would they not hark, and see, and heed? Ah! that people's hearts had waxed gross

against God, and their ears were dull of hearing.

However, one thing was evident, namely, peace permeated the lives of those who perceived that God was the moving force behind Christ, that through Him God was with them.

But yet again will God be with Israel—Emmanuel. He of whom it was said, "A child is born," will return to Zion clothed with all power and splendor from God, "and the government shall be upon his shoulder."

Government! A government that will govern, a Leader that will lead, for God Himself shall sustain Him who shall be Ruler.

## THE CHILDREN

But before we follow Him in the fulfillment of His God-appointed task, let us go back to another of God's prophecies through Isaiah. It is in chapter 8, verses 11 to 22,

### When Jesus Comes for Me

When I have grief that seems too hard to bear,  
When I am almost overcome with care,  
This is the hope, which, shining bright and fair,  
Makes every shadow flee;  
My eyes will never, never weep again,  
My heart will never feel the ache of pain,  
And every mystery will be made plain  
When Jesus comes for me.

O, greatest comfort to this heart of mine!  
Content to watch, and wait, and work, and pray,  
It cannot fail! the word, O Lord, is Thine:  
Glorious certainty!  
Then, to this future, let me look away,  
And borrow courage for my task today,  
O, blessed promise! covenant divine!  
Leaving the time with Thee.

—Robert Crumly; selected by Alice B. Curtis.

Verse 18 reads, "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." "Children"? Hebrews 2:13 by divine inspiration interprets these children as being the same as the "many sons" of verse 10, the same as Christ's "brethren" of verse 11. By the same analysis, the "I" of Isaiah 8:18 can be interpreted as none other than Christ. "I, and the children whom the Lord hath given me, are for signs and wonders in Israel from the Lord of hosts, which dwelleth in mount Zion."

"Signs and wonders"!

Those "children," or "brethren," whom the Lord will have sanctified and glorified with Christ, will with Him be evident signs of the unlimited power and wisdom and certainty of God. They, "sanctified" and glorified with their "Captain" and "Head" whom Jerusalem crucified, will be an outstanding marvel, "wonder," of the greatness of Jehovah and of His purposes for Israel, yes, and for man. And when this condition will have been perfected upon the streets of the city of God, Israel will have poor cause to be again deflected from the word of Jehovah unto the prating lispings of mere mortal man.

#### THE GOVERNMENT OF PEACE

Till then the Child that was born stands in waiting readiness at the door, having been clothed in all the garments of holy royalty, awaiting the Father's word to descend to Jerusalem, the city of God, to take "the throne of his father David."

What quickly ushered changes will amaze the world! Then will enter the first of all governments of earth that can really govern; one that will plant "on earth peace, good will toward men."

Peace: what detains it?

The heart of the world is today searching and praying for peace as possibly in no former time. Families have previously sought peace; nations have yearned for it; continents have sought it: but today the whole world, with few exceptions, seeks it. The United States President, the British Premier, the Italian Dictator, and others, have been imploring each other, and all, for peace. But there seems to be a prevailing world condition something like the condition of Jerusalem in the days of Josiah, king of Judah. Read Jeremiah 6:1-15. "The word of the Lord" was "unto them a reproach," and yet they cried to Him, "Peace, peace; when" there was "no peace." God told them why, but they believed Him not: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isaiah 1:3. Their trouble was a lack of knowledge of God.

Every reverse of Israel and Judah is ascribed to a lack of knowledge of God. Not that they were altogether ignorant of His laws and statutes; rather by rejecting them they were unpracticed in obedience thereof. They had "forsaken the Lord" in their dealings and doings. Therefore, one catastrophe followed another upon them. Jesus in His day "wept over" Jerusalem, "saying, If thou hadst known, even thou, at least in this thy day, the things which

belong unto thy peace! but now they are hid from thine eyes . . . thine enemies shall . . . lay thee with the ground . . . because thou knewest not the time of thy visitation." See their resultant age-long depression.

God is "the God of peace" (Romans 15:33; 16:20); He "is not the author of confusion, but of peace" (1 Corinthians 14:33). Nor is there peace in any other.

He has made all provision to coronate His Son to be "the Prince of Peace." By and through Him who faithfully knew His Father in the doing of His Father's will, God has ordained that peace shall eventually be brought to the whole world. By having active knowledge of His Father's will, Christ has entered the peace of God. Next, His "children," or "brethren," by coming to know the experience of doing His will, taste of "the peace of God" "which passeth all understanding." Next in order, Jerusalem and her people are to enter upon a like grand experience. Envision the picture of real and literal peace when the "rod out of the stem of Jesse" will rule: "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Why no hurting? Because "the knowledge of the Lord" will fill all (Isaiah 11:1 to 12:6). The wolf, the lamb, the leopard—mutual enemies—will be led by the child. Miraculous? No; simply a result proceeding from the active knowledge of God's fundamental laws of governing His creation. The venomous asp will harmlessly welcome the child's hand. Impossible! No; a fact of peace, a result permeating every phase of life in the established kingdom of the Prince of Peace.

How possible? Upon this "rod out of the stem of Jesse . . . the Spirit of the Lord shall rest . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear (reverence) of the Lord."

Thus the Prince of proven loyalty will be vested with every qualification for perfect rulership. Therefore, "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."

But where? "Upon my holy mountain"; "upon the throne of David"; "at that time they shall call Jerusalem the throne of the Lord."—Jeremiah 3:17.

And first it will be set up "upon (David's) kingdom," Israel (Isaiah 9:7); "over the house of Jacob," Israel (Luke 1:33). Why there first? When the new covenant is established, "they shall all know me."—Jeremiah 31:31-34. "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isaiah 54:13. "Gentiles shall come to thy light" (Isaiah 60:3); "Gentiles shall seek" the root of Jesse (Isaiah 11:10); "many people shall . . . go up to the mountain of the Lord . . . and he will teach us of his ways . . . and (they shall) learn war no more" (Isaiah 2:2-5). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Habakkuk 2:14.

Wondrous day when the Prince of Peace will reign in the fullness of His glorious power and when the peace of God will adorn the earth as in the pre-sin days of Eden.

May writer and reader each increase daily in that living knowledge which prepares for best service to Him upon whose shoulder this greatest of governments is to rest.

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## Your Redemption Draweth Nigh

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*By Mary A. Gesin*

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ON THE editorial page of a prominent Christian publication we find one of the planks in its permanent platform to be this: "To support World Peace: that it may be world-wide and lasting; to champion those forces, wherever they appear, that bid fair to aid in the effort to make a Christ-like world."

To be truly Christlike the world, we all realize, must be enfolded in a spirit of peace, for Christ Himself was the manifestation of God's greatest blessings for men. "Peace on earth" was the theme of the song sung by angels on the night of the birth of the Prince of Peace.

A careful reading of the pages of the above-mentioned high-class magazine from month to month justifies the thoughtful reader in his opinion that this same world-wide and lasting peace will eventually be ushered in by the efforts of the scientist, the sociologist, the statesman, and the politician. "We will outlaw war" are the words that have often flamed from the headlines of the printed page.

Let us turn to the pages of God's Word to discover whether His proclamation, issued through the lips of His messengers more than nineteen hundred years ago, will become a reality in the manner generally accepted. And by a careful survey of conditions prevalent in this year of our Lord 1933 we may be able to measure the progress man has made in that direction.

"When they shall say, Peace and safety," warns the apostle in his first epistle to the Thessalonians, "then sudden destruction cometh." And the truth of Paul's words is most apparent to this generation. The unexpected swooping of war down upon defenseless men and women and children has left its tremors in our hearts even today. All this just when noted thinkers had declared there would never be another such terrifying conflict.

The words of the Prince of Peace Himself can leave no doubt in our minds as we study them particularly in Matthew 24 and Luke 21 that futile indeed would be the hope that world peace and world brotherhood will ever be ushered in by man.

Unrest and turmoil are prevalent among all nations; the greed and avarice of wicked men continue; failure of many institutions upon which man has placed his dependence has affected the entire world. All of this reveals to the sane mind that, rather than progress toward the vision of a world without war, we have retrograded in the direction of greater confusion and conflict since the eighteenth day of May, thirty-four years ago, when the first peace

conference was held at The Hague.

"Men's hearts failing them for fear" (Luke 21:26) is more descriptive of today's condition than any words of statesman or scientist could ever be. "But when ye hear of wars and commotions," the Master continues for our comfort, "be not terrified: for these things must first come to pass."

Then comes the blessed assurance, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," for, "then shall they see the Son of man coming in a cloud with power and great glory" (Verses 28 and 27 in the same powerful sermon from the lips of the One by whom world-wide peace will be established).

"In the last days it shall come to pass," Micah prophesies, chapter four, "that . . . many nations shall come, and say, Come, and let us go up to the mountain of the Lord . . . and he will teach us of his ways, and we will walk in his paths," which will truly be the ways and paths of permanent peace. For then "they shall beat their swords into plowshares, and their spears into pruninghooks," converting a world of wickedness into a Christlike world and even the implements of war into those of peace, not by any of the forces that appear today except as they are exemplified in the lives of His true followers.

How much more meaning we may read between the lines of the following taken from the publication referred to:

"Dear Lord, the world has known so many wars,  
It bears such bitter, deep, and lasting scars,  
Reach out Thy hand, O Maker of us all;  
Bend down Thy listening ear and hear our call  
In this, and every other threatening hour.  
Only Thy might, dear Lord, only Thy power  
Can change the hearts of men—can bid them cease  
Their avarice and greed—and bring us peace.

"Lord of the nations, let no nation reign  
To crush another. Free us from the stain  
Of blood and slaughter—let us not forget  
The loving, kind example Thou hast set.  
God help us lift the Golden Rule so high  
That its bright words will flame against the sky:  
Do Unto Others As Ye Would That They  
Do Unto You; and then will come the day—  
The crushed will rise, the bound will find release,  
And we shall know the blessedness of peace."

# Things Shaken and Unshaken

By James A. Patrick

*"Whose (God's) voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Hebrews 12:26 and 27.*

PEOPLE are in the habit of pinning their faith to things that can be seen and felt; the unseen, they seem to think, is too uncertain. Yet Paul says, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4:18.

God, foreseeing that people would forget the unseen and lay hold of the seen and temporal things, has warned that the things seen should be shaken until they are removed, so that there will be nothing material left to lay hold of and that the things which cannot be shaken may remain.

There is much said in the Bible about shaking the heavens and the earth. In Isaiah 2:19 we are told what will happen when the Lord "ariseth to shake terribly the earth." Again in Isaiah 13:13 we read, "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." In Isaiah 24:17-20 we read, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." It is because the transgression is heavy upon it that it is so terribly shaken.

In Hebrews 12:26 where Paul said, "Whose voice then shook the earth," he was referring to the literal shaking of the earth at the time of the giving of the law on Mount Sinai. So the shaking that is soon coming will literally shake not only the earth (Greek, *ge*), but will shake the *cosmos*, or political and social arrangement. That this is true is shown by Haggai 2:6, 7, 21, 22: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. . . . Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth: and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the

sword of his brother." We have seen how thrones and kingdoms of the Old World have been overthrown in the shaking thus far, and yet it will undoubtedly be much worse in the near future.

The question, Why does God allow it to be so? might arise. This is "man's day." The Lord is allowing man to have his way. God has tried to deal with man in various ways down through the ages, and man has always wanted his own way. God is allowing him to have it, and we can see what a mess he is making of it. Mankind seems to feel no need of God at all. It has placed its affections altogether on things material. Man must have his farms, his bank accounts, his life insurance policies, and every possible device to insure him against the "rainy day." I am not condemning frugality; but with too many these material things have led them to forget God; they give Him nothing of all that He has given them; they relegate Him into the background. Now God is allowing their houses of cards to fall about their ears to show them that all their material things are nothing.

Considering things from the standpoint of human power, is there anything that is absolutely stable? Our wisest statesmen and diplomats tell us that we are on the brink of a precipice and that our civilization is about to topple over into chaos. It seems to me there is not one plank in the platform of human endeavor that is absolutely stable. The very things that people have always looked to as being constant, abiding, are becoming very unstable.

I was much interested in reading in a recent issue of THE HERALD what some of our senators and representatives think is the cause of the present conditions. They seem to be very firm in the opinion that unrighteousness is the underlying cause of all our trouble. I think they are right. Selfishness is the cause of the world-trouble. Every man is grabbing for all he can get regardless of what happens to others. "Every man for himself, and the devil take the hindmost." There seems but little inclination on the part of the people of the world to act in any other way than that they are acting.

Looking into the future through the telescope of Revelation, we find that this condition is to continue to the very end. We find when things are at their worst and a third of the men have been killed by the great army of horsemen, "the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk."—Revelation 9:20.

Since human endeavor has failed to give us stable government, and the governments of the world seem ready to topple and fall into the lap of gangdom and anarchy, what are we to do about it? Nothing. There is nothing we can do. I mean so far as this world is concerned. We can do nothing to stabilize this old world. Then where are we to look for stability?

"Lord, thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Psalm 90:1, 2. "I am the Lord, I change not."—Malachi 3:6. Here we find something that is enduring and changes not.

"For ever, O Lord, thy word is settled in heaven."—

Psalm 119:89. "Concerning thy testimonies, I have known of old that thou hast founded them for ever."—Psalm 119:152. Somewhere in the world there is a painting of a great anvil, without nick or dent. Underneath it lie several broken hammers, and underneath all is this inscription: "Hammer away, ye hostile bands; your hammers break, God's anvil stands." We have found something else that is stable.

"Jesus Christ the same yesterday, and to day, and for ever."—Hebrews 13:8. Here is something else that is going to endure.

When everything of the world seems to be toppling about our ears, let us lay hold of those things which are to endure forever.

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## Our Part in World Peace

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*By Harvey Krogh, Jr.*

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*"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."*

**I**F THE work of the nations were righteousness, they would soon forget their wars; but only a few have entertained the thought of good works and peace. In contrast to the right, some have worked iniquity, which brings strife and combat; they have practiced unrighteousness, the effect of which is not quietness and assurance forever, but turmoil, tumult, unrest, and uncertainty forever, or for as long as such practice is continued. Nations are reaping what they have sowed, and the harvest is not yet all gathered.

Can we blame the nations altogether for their action, or must we lay it to the political factions that are in power at the present time? Should we take the liberty to charge the parties with all the blame when they are made up of mere individuals? We therefore conclude that the sins of a nation must be traced to the individual man. So man, who is sinful at heart, is at the bottom of it all.

In this dispensation God is dealing with persons singularly. He is not making covenants with the nations as He did with the nation of Israel. It is by God's working in and through the man Jesus Christ and through the members of His body that He is going to bring about permanent world peace. For this reason we must speak of God's principles of peace and righteousness in regard to the individual. It is you and I that must strive for peace before we can expect to teach others not to quarrel. Can the church have strife in its own house and hope to be called peacemaker even though it tries to teach others? We must practice that which we preach. We must learn of peace before we can successfully teach others about it.

Here is our secret of peace in the affirmative prayer to Jehovah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isaiah 26:3. If our minds are

stayed on the Lord, we shall be kept in perfect peace. We would quarrel with neither our friends nor our enemies; we would not fret nor worry nor be uneasy about anything, because we would know that the Lord is caring for us, protecting us, and sustaining us.

If we as individuals learn of peace today and practice it, then we shall be qualified to teach it now and even more in the coming age. After the great tribulation the nations will be tired of war; they will be utterly worn out with strife and unrest. They will know that the God of heaven has set up His kingdom on earth in that Holy City Jerusalem, and they will seek peace. Then will be fulfilled the prophecy of Isaiah: "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."—Isaiah 2:3. How will He teach those who come seeking to learn of His ways? Will not God send forth His faithful servants to teach the ways of righteousness which result in peace, quietness, and assurance forever?

In that day we shall be ambassadors of world peace if our thoughts are now stayed on the Lord and if we now learn to live peaceably. Our position will be more blessed than that of the rulers of the nations today, though some are striving earnestly for peace. Our work will be under the direction of the mighty Son of God in that day of perfect peace. We will have the glorious work of teaching the nations the ways of the God of Jacob, the ways that bring quietness and peace forever.

Let us "live peaceably with all men" and do the works of righteousness. "Blessed are the peacemakers: for they shall be called the children of God."

# The Unseen Hand

By Norman John MacLeod

(A CONSIDERATION OF "THE PROTOCOLS OF THE LEARNED ELDERS OF ZION")

SUSPICION seems to be a fundamental attribute of the human mind. It is so easy to suspect the motives of others. At any sort of a social gathering people group themselves according to their particular likes or conversational interests. The natural thing then is for each group to suspect that the others are talking about them. From that, the feeling increases to one of suspicion that the others are trying to undo them, are trying to counteract their influence with their fellows. Particularly is this true with the person who is tired or ill. Either fatigue or illness is a factor which induces a frame of mind that makes suggestions play a strong part. Any slight insinuation will become absolute proof of the sinister motives of anybody. To the politician this sort of thing has developed to such an extent that he suspects everybody. One thing that makes suspicion develop to its greatest degree is persecution.

The early Christian church was persecuted and prosecuted very bitterly, due to the influence of the Jews on the Roman Government. Left alone, Rome was very tolerant of all religions; but when political fear was played upon by religious bias, bitter persecutions were the result. Naturally, then, the Christian became very suspicious of the conduct of all Jews. Later the tables were turned: the Christians came to power, and in turn the Jews suffered persecution. Ever since that day the warfare of suspicion and persecution has been going on between the Christian and the Jew.

Recently in conversation a man who had no particular religious pretensions remarked that he thought that Hitler was the wisest man he knew of at the present time in his attitude toward the Jews. Why? Because the Jews were at the bottom of all of our present ills. They had taken all the money out of the treasuries of the various countries and were deliberately tying up credit and commerce in order to weaken the Gentile nations.

There is some ground for this suspicion, for in Europe and Asia the words "communist" and "Jew" are synonymous. Karl Marx, a German Jew, invented modern communism; a system which tells of the conflict between the rich and the poor until the poor would overthrow the rich and set up a dictatorship. That has happened in Russia. But that is contradicting the very premise which has been

*"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. . . . Yea, all kings shall fall down before him; all nations shall serve him."—Psalm 72:8-11. "Yet have I set my king upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm 2:6-8.*

stated. If the Jews are of this poor class, how are they so wealthy?

A list of the greatest fortunes of the world will reveal that they are not in the hands of Jews. Henry Ford has the largest cash reserve of any individual in the world—certainly he is not a Jew. Rockefeller is the richest man in the world from the point of view of securities—he is not

a Jew. Morgan, though in company with the English Jewish family of Rothschilds, is not a Jew himself. Du Ponts are not Jews, though they may have some Jewish blood. The Mellon brothers and the King of Belgium (they are among the ten wealthiest men in the world) are none of them Jews. Only one great industry of the United States is completely dominated by Jews, and that is the moving picture industry.

The gold reserve of the nations has not disappeared, furthermore. In fact, the treasuries of the United States, Great Britain, and France have a larger gold supply now than ever before in history. It is not the disappearance of gold that is causing the present depression, it is the lack of confidence and credit. But many people believe that the Jews are responsible for all the ills of life. In Germany they are even accused of all the immoral conduct of the youth of the country. And now from another source comes an attack of suspicion against the Jews.

Through England has come a group of pamphlets and books laying the ills of the world at the door of the Jews. An escaped Russian who was held prisoner by the communists for many years sets forth what are purported to be translations of documents known as "The Protocols of the Learned Elders of Zion." These documents show that there has been on foot for many centuries a conspiracy organized by the Jews to overthrow all Gentile governments and set up a world dictatorship. To make the thing more plausible passages are quoted from the Bible to show the attitude of these Jews. Passages such as those that head this article are used to show the designs of the Jews. The worst part of that propaganda is that the accusations are not without grounds.

God has designed that He will set up a righteous dictatorship some day under the leadership of Jesus, the Jewish King. The prophecies of the Bible point to it; the writings of the Bible are permeated with it. It is the

blessed hope of the Christian. But the Jew and the Gentile who do not understand those passages are prone to misapply them.

We recall the attitude of Rebecca, who could not wait to let the Lord give the blessing to Jacob, but had to help God out. Many of the Jews have that attitude today. They are not willing to wait until God sets His King upon "the holy hill of Zion"—they must take matters into their own hands. They are trying by force, without any question, to form an international government that will dominate all other governments. That was the purpose of Karl Marx in forming what is known as the "Communist Internationale." All the present governments of the world were to be overthrown by the communist Jews, atheistic and communistic. Such, at least, is supposed to be their purpose.

The attitude of the average skeptical Gentile is also erroneous. He looks upon the inspired Scriptures as mere concoctions of Jewish propagandists. When the Psalms and other prophecies speak of the future kingdom of Christ

on the earth which shall rule all other kingdoms "with a rod of iron," he looks upon that as the wicked machinations of communistic Jews. No wonder that one such as Hitler, who does not understand the Scriptures of God, thinks that it is his chief duty in life to limit the power and influence of the Jews.

But in spite of the ambitions of the Jews and the defiance of the Gentile, God is going to set up a dictatorship on the earth that will include all nations. It will be far other than that dreamed of by the communistic Jew and will be a thing that will bring astonishment to the Gentile. The attitude of the Gentile toward the Jew and of the Jew toward the Gentile will be changed in that day from one of suspicion to one of mutual admiration and appreciation. "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."—Zechariah 8:23.

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## Abundance of Peace

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By George B. Alldridge

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*"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."—Jeremiah 33:6.*

WHILE reading the good Word of God has your mind been impressed with this thought: that whenever God is inspiring His prophets to write of blessings soon to be bestowed upon the world His thoughts are always expressed in superlatives?

This is also characteristic of Jesus. "I am come that they might have life, and that they might have it more abundantly."—John 10:10. Once more: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what He hath prepared for him that waiteth for him."—Isaiah 64:4.

While our statesmen and the world's greatest thinkers can all tell us what the world needs, yet, strange to say, not one can tell us how it can be attained. In the morning paper under the caption, "Holds Army Need Is Greatest Ever," Major-General Mosley tells reserve officers of threats of peace. The first sentence reads, "I wish I could give you a message of peace, but I can't. In the words of the Bible, peace, peace—there is no peace."

Probably the general had in mind Jeremiah 8:11: "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Isaiah says, "There is no peace, saith the Lord, unto the wicked."—Isaiah 48:22; 57:21.

Thinking over Jeremiah 8:11, I thought that is just what the League of Nations has done: it has healed slightly

"the daughter of my people" by giving Great Britain a mandate over Palestine and thus opening up that glorious land for the return of Israel.

But in the same paper under another column Rabbi A. H. Silver, who has just returned from a tour through Germany, reports, "Nazi atrocities are deadlier than those of the Czarist regime. Jews of Germany are being sacrificed to a racial Moloch, the like of which the world has never seen, and Nordic megalomania has now been embodied in a political state, the only one of its kind in the world. In such a state the Jews are doomed to be helots or aliens unless they demand and obtain the legal status of a minority nationality within the state."

Like a flash after reading these items Hosea 4:1 and 2 came to my mind: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

Memorial Day: why was it instituted? Primarily to remember those who fell in battle. In my morning readings my mind has often been made sad as I read in Samuel and Kings the awful number of lives lost in war.

A scripture I do not hear often quoted, but which to me is full of significance, is Ecclesiastes 11:3: "If the tree fall toward the south or toward the north, in the place



where the tree falleth, there it shall be."

Standing in the cemetery, its flowers, trees, shrubs, and a carpet of brilliant green, roads and paths well kept, hedges neatly trimmed, I thought what a peaceful, quiet, and restful scene prevailed. How different, I mused, from the scenes of carnage, the shout of battle, the groans of the wounded and dying. How different will be the scene which will greet them when, if God in His mercy raise them from the dead, they again stand in their lot upon the earth.

Can there be any doubt about this? Ah, I thought, God always seems to be the most loving and kind following a scene when sin seems to be triumphant.

I remembered how Israel murmured, "And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

Now read Moses' prayer and also read the prayer of his great antitype, Jesus: "Father, forgive them: for they know not what they do."

Listen to what God said to Moses: "And the Lord said, I have pardoned, according to thy word." Now what follows? "But as truly as I live, all the earth shall be filled with the glory of the Lord."

Is there hope of life again for these billions sleeping in death? Sometimes I try to listen to brethren who are discussing the question. As I hear them quote (and I am guilty, also) scriptures that seem to prove that there is no hope of a resurrection for any out of Christ, there seems to be a jubilant tone in their voice, as though they seemed glad if it were so. But the more I catch Jesus' spirit, the more I feel that if God in His wisdom will extend His mercy to millions who are going down into death without God and without hope I shall rejoice exceedingly. Dante's well-known words, "Abandon all hope who enter here," for me have no appeal.

Has the similarity of the benedictions of Moses and Jesus ever occurred to you? "And the Lord spake unto Moses, saying, Speak unto Aaron and his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them."

But now in the end of the world another people God seeks to cover with a name, which will bring to them, also, peace and blessing, with this difference: through them it will be universal. Here are the conditions (2 Timothy 2:19): "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

We should sympathize with the world in its efforts to obtain peace. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To those who had come to Him He could say, "Peace I leave with you, my peace I give unto you: not as the world giv-

eth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

To obtain this peace what are the conditions? God's requirement for us to receive His peace is very simple; it is just to depart from iniquity. I like the way Micah 6:8 expresses it: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

These are wonderful words, a compendium of all God requires of any man. "To walk humbly with God" means what? Isaiah 26:3 will answer us. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Suppose the conference now sitting in Geneva would agree to let the spirit of Micah 6:8 rule in its deliberations. How quickly and amicably everything would be settled satisfactorily for all who are concerned—and that is the whole world. Well, gentlemen, you may laugh at my suggestion; but let me tell you upon the authority of God's Word that sooner or later you will have to meet these terms before peace and happiness will prevail.

The late President Harding took the oath as president with his hand upon this text in Micah. In many ways he was a fine man; he meant well, but he lacked the character of Joseph and many other noble men God delighted to honor. He soon found that "to walk humbly with God" meant to depart from all iniquity, and the pressure of the coterie of friends advising him conflicted with the golden text he selected as his guiding star of destiny.

The plans of men are always susceptible to change; but when the word has gone forth from God, it never changes; it cannot, for it is God Himself. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."—Isaiah 40:8.

I have absolute confidence that God's Word will bring peace and blessing to the world and that they can come only through this source. Noble men have tried to secure them through human organizations, civil and religious, but have all failed.

Take Savonarola, for example, in that pleasure-loving city of Florence in the last decade of the fifteenth century. Under the inspiration of his preaching the people cast their material vanities upon a great bonfire; but soon the reaction set in, and wickedness again prevailed. It makes you feel sick as you read of the tortures he endured, and he was finally hanged from a gibbet and his body cast into the fire.

Savonarola, like many other reformers, has failed; and other noble men like him will fail, also. It will not be in the hearts of men to bring peace or to govern themselves until He come whose right it is; and then Isaiah 2:4 will be fulfilled, bringing with it an abundance of peace and truth. "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."

God invites Jacob first, and then the nations. "O house of Jacob, come ye, and let us walk in the light of the Lord."

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"FOR THE SON OF MAN SHALL COME IN THE GLORY OF HIS FATHER, WITH HIS ANGELS, AND THEN HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS."

### USE ME

I am the Bible.

I am God's Library.

To the weary pilgrim I am a Strong Staff.

To one who sits in gloom I am Glorious Light.

To those who stoop beneath heavy burdens I am Sweet Rest.

To him who has lost his way I am a Safe Guide.

To the discouraged I whisper a glad message of Hope.

To those who suffer in loneliness I am a Friend. Use Me!

—Selected.

### IOWA BEREANS

The Bereans of Waterloo and Cedar Falls send greetings to all Bereans wherever they may be. We are meeting for study each Sunday evening with an average attendance of ten to fifteen. We have two classes. Sister Blanche Harland has charge of the juniors, a class of boys from seven to fifteen years of age. This class is drawing visitors from the outside from time to time, and we hope to see it grow permanently and steadily.

Various ones take turns leading the adult class. The studies are from old Berean books, chapter studies, or subjects which the leaders select; but whatever the subject, we endeavor to see its relationship to Jesus and the grace of God in Him. In Him, our living Savior, we rest our varying opinions and understandings, knowing that as we seek growth in the knowledge of Him and His grace, He is knitting the truths that come through each into one whole that nourishes and edifies the whole body. Thus does each member contribute the nourishment that the Head designs to administer through him.

—Alta King.

### IN ILLINOIS

Sunday evening, May 7, the Restitution Church (Eldorado) young people organized a Berean society, choosing as president Elizabeth Martin; vice president, Earl Davis; and as secretary-treasurer, Grace Wiggins, all of Eldorado. Nine in all were present, and we feel that with nine good workers this young people's Berean society will soon exert

a force that will be felt not only in the church work, but also in the community. —C. E. Lapp.

### MOOREFIELD, NEBRASKA

We organized a Berean society Sunday, May 21, with ten charter members, all young people; and a junior class will be organized soon. Wilsie McKnight was made president; Donald Stedman, vice president; and Shurley White, secretary-treasurer. Some of the members are not in the faith yet, but they will have a wonderful opportunity to learn the truth. We are expecting great things from the Bereans. —E. E. Giesler, Pastor.

### RAISING CHURCH FUNDS

All kinds of schemes have been resorted to in the endeavor to raise the needed funds for church work. Everything that human ingenuity could invent or discover has been tried to bring forth the wherewithal to pay church bills. Downright gambling, condemned by law, has been resorted to in some cases, on the sly, and many of the faithful have been "skinned for a good cause!"

Here is one of the very latest ways, not so bad, though perhaps novel: "Seeks Discarded Jewelry for Church Collection. Columbus, Ohio, Oct. 4 (A.P.)—Wooden nickles will still be taboo, but most everything else, so long as it has a bit of gold, will be acceptable when the collection plates are passed in the fashionable Broad Street Church next Sunday. . . . The gifts will be sent to a refiner, and the money realized will be placed in a 'minister's permanent emergency fund.'"

Well, in some circles it has been "like pulling teeth" to secure the needed funds to run the church—with much grunting and "suffering"! Wonder how it would seem if all the interested parties could, or would, try the old-time tithing method! There would be no need then of discarding dental work or pulling teeth to secure the Lord's share of our earthly possessions for the purpose of advancing and financing His cause on the earth. Let's try it.—*World's Crisis*.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"We love him, because he first loved us."*

## NOT MY WILL, BUT THINE

LAST week we said good-bye to Jesus and His disciples just as they were leaving the upper room where they had eaten the passover and the last supper together. They entered the Garden of Gethsemane, where Jesus had often rested, thinking of His Father and the work He must do for Him and kneeling in prayer to ask for strength and wisdom to do that work.

And now, just ahead of Him lies the hardest part of that work, the part that meant the greatest suffering for Jesus, the part that called for all the strength He might receive from God to carry on. Choosing the three who seemed to be closest to Him, Peter, James, and John, He walked through the garden a little way, and falling down on His face He called to His Father for help.

You see, Jesus knew what suffering was before Him, but if He was to finish the work His Father gave Him to do in becoming the Savior of the world, He must not try to escape that suffering. Many times we are promised something we desire very much, but to receive it we must work very hard, give up some pleasure, or sacrifice something else. But if we keep on, the reward comes to us after a while.

The Apostle Paul tells us, in Hebrews 12:2, that for the joy that was set before Jesus, He "endured the cross, despising the shame." And the "joy" was the approval of His Father and the salvation of all who will believe in Him.

Read Mark 14:37-41, and find out what Peter, James, and John did while Jesus was praying. Then soon, Judas, another of Jesus' disciples, did a very wicked thing. You all know what that was. Then poor Peter, who was so sure he would stay by his Master to the end, suddenly became frightened, and you will find out what he told the maid in verses 66-72.

And now Jesus stands alone before cruel Pilate, the Roman ruler over Judea, who falsely condemned Him to death. His words while suffering the first cruel agony showed His wonderful love. What were they?

For three hours, from noon until three o'clock, darkness was over the land, showing that God knew that wicked men were crucifying His Son, and a very heavy curtain in the temple, so heavy that it took three hundred priests to hang it, was torn in two from top to bottom by unseen hands.

Even the Roman soldier, standing on guard at the foot

of the cross, realized this was no ordinary person being put to death, for he cried out, "Truly this man was the Son of God."

### FOR YOUR SCRAPBOOK:

Doesn't it make us all happy to know that almost every week there are more joining our Bible Scrapbook Club? Move over, boys and girls, and make room for four more this week. They are James Edward Barclift, his brother, Charles Wesley, and sisters, Joyce Temple, and Harriet Louise, of Mt. Sterling, Illinois. They are beginning with the lesson of December 20, 1932, and working up to date. Let's sing a greeting song to them:

We welcome you, dear girls and boys,  
We're glad to see you here.  
Upon this bright and pleasant page  
We meet from far and near.

A hearty welcome, little friends,  
Who come to us today;  
May pleasant be the hours you spend  
While here with us you stay.

And now for our lesson this week. Look up in an encyclopedia and find out all you can about olive trees; then draw one. You know they grew in the Garden of Gethsemane. Write underneath the most interesting things you can learn about the olive tree, its length of life, its size, usefulness, etc. Next draw three crosses, Jesus' cross in the center a little larger than the others. Over His cross write the title placed there by the soldiers. Under it write the words of John 12:32. Then draw a scroll and on it write the words of John 3:16. Always copy your references exactly, punctuation and all. Last copy this poem:

"Savior, teach me day by day,  
Love's best lessons to obey;  
Sweeter lesson cannot be,  
Loving Him who first loved me.

"Love in loving finds employ,  
In obedience all her joy;  
Ever new that joy will be,  
Loving Him who first loved me.

"Thus may I rejoice to show  
That I feel the love I owe;  
Singing, till Thy face I see,  
Of His love who first loved me."

# With Our Sunday Schools

LESSON 11. — June 11, 1933

## JESUS ON THE CROSS

Mark 15:1-47

Devotional Reading: Isaiah 53:1-6

### GOLDEN TEXT

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

### A STUDY OF THE SUBJECT

**Topic: Jesus on the Cross.**

**Aim:** To show that Jesus was the Messiah, and that He willingly gave His life for our sins.

**I. Roman Accusation.** (Vv. 22-28.) The accusation written by Pilate (John 19:19) and placed over the head of Jesus upon the cross, indicated the reason for His execution from the standpoint of the Roman Empire. He claimed to be a king, and Pilate, accepting the testimony of His accusers at its face value, ordered Him to be crucified for that reason. That there might be no mistake in the minds of the people regarding the nature of His offence it was written in the three languages generally understood by the masses, Greek, Latin, and Hebrew. The temporal power of that day saw in Jesus a menace to its continued authority.

**II. Jewish Mockery.** (Vv. 29-32.) The serious accusation of the Romans was but a mocking accusation of the Jews. Their leaders feared His influence over the people. They could not destroy Him themselves, and so after vainly attempting to influence Pilate against Him on religious grounds, they at last resorted to the truth, and, probably to their own surprise, found the Roman more easily moved by truth than by falsehood.

**III. Divine Recognition.** (Vv. 33-39.) The Romans moved by fear, the Jews by the mockery and jealousy, declared Jesus to be "The King of the Jews." The eternal God attested the truth of their declarations by rending the veil of the temple from top to bottom, and by convulsions of nature. The rending of the veil indicated the ending of the Mosaic dispensation. Henceforth Jesus was to be the one great High Priest for all men; that all who would accept Him in that capacity might with "boldness enter into the holiest . . . by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."—Hebrews 10:19-21.

### PRACTICAL APPLICATIONS

Christ blessed those with whom He came in contact. Many of them cursed Him in return. They reviled Him; He "reviled not again." They threatened Him; "he threatened not." Are there not many doing the same today? Today, as of yore, every good and perfect gift is from above, and cometh down from the Father of lights. Jas. 1:17. The majority of mankind do not appreciate these blessings. Instead of praising Him, they curse and take His name in vain.

Christ's suffering was extreme. It was not

the suffering caused by physical pain alone, but the greater suffering incurred because of the sin of the world that was placed upon Him. None came forward to succor or encourage. He suffered and died alone. They antagonized Him and added insult to injury. We cannot in any way soothe the pains of Calvary, but we can keep from crucifying to ourselves the Son of God afresh.—Heb. 6:6.

Christ died for His enemies. People often dare to die for good people, but not for their enemies. The longsuffering and mercy of Christ will eventually conquer. When His enemies look on Him whom they pierced, they will mourn for Him as one mourneth for his only son. Zech. 12:10. His life and work transcend the usual and were alone in the unusual.

Jesus claimed to be a king. He was born and came into the world for this very purpose. John 18:37. His claims were denied by the rulers. Pilate admitted them, though he yielded to the cries of the mob and rejected the purpose of God. Man cannot frustrate the purpose. It will be carried out, and He that was born to be King of the Jews will come into His realm and will also be King of the world.—C. E. R.

### THE GOLDEN TEXT

God's love for the world was manifested in sending the Son to die that whosoever believed in Him might not perish, but that he might have life. He died for us while we were sinners; and his death gives sinners the opportunity of coming to Him, confessing their sins, and living no longer in them.

Those of you who have not accepted the Christ who died for you as your Savior, will you not do so at your earliest convenience, that your sins may be blotted out and your calling and election be made sure? Now is the day of salvation. Do not delay; for delays are dangerous, and tomorrow may be too late. It is only through Christ's death that anyone may have life.—L. A. R.

### YOUNG PEOPLE AND ADULT

#### The Meaning of the Cross

The cross of Jesus has been a great stumblingblock for nineteen hundred years. It seems absurd to the non-believing and is often greatly misunderstood by the professing Christian. Some wonder why so much faith and hope should be attached to the death of Jesus and none to the death of Stephen. Both were martyrs to the same cause; yet no one teaches forgiveness of sins because of the death of Stephen. The cross was not understood in Paul's day, as is evident from 1 Cor. 1:23. "We preach Christ crucified, unto the

Jews a stumblingblock, and unto the Greeks foolishness." Paul stated further that God chose "the foolish things of the world, to confound the wise."—1 Cor. 1:27.

We Christians know that it was necessary for Christ to "pour out his soul unto death" as an "offering for sin." There is meaning in the cross of Christ to us because we reason not with worldly wisdom; because we have accepted the atonement made for sin and are not among those who are perishing. We know that "without shedding of blood is no remission" of sins. Jesus came "to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time, without sin, unto salvation."—Heb. 9:22, 26-28.

While the cross is evidence of Christ's great atonement for sin to those who will accept, it also stands as condemnation of both Jew and Gentile for the great crime of crucifixion. The Jews demanded the death of Jesus and persuaded Pilate to issue the decree, so guilt rests upon both Jew and Gentile. If both will accept the responsibility for the crime, then both may profit by that great prayer: "Father, forgive them: for they know not what they do." The cross is the symbol of both condemnation and purchased possession.—H. A. S.

### PRIMARY CLASS

Have some one tell you all that happened to Jesus from the time He ate with His disciples until our lesson today.

The time had come when Jesus was to die. The soldiers took Him out to a hill called Golgotha. They had brought a cross along to put Him on. They had put a crown of thorns on His head.

In those days, they put people to death by nailing them to a cross. So they decided to do that with Jesus.

He was nailed to the cross. The cross was stood up. Jesus was left there to die.

Over the top of the cross was a sign which read, "THE KING OF THE JEWS."

At the same time, two thieves were killed by nailing them to crosses. There was one on each side of Jesus.

Jesus died hanging there on the cross. His friends begged Pilate, the ruler, to let them have His body. Pilate let them take it, and they took it down very carefully, and placed it in a new tomb (grave). A great stone was rolled against the door by the soldiers so that no one could take the body away.

How sad Jesus' friends must have been.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Minnesota Conference at Eden Valley,	June 8 to 12
Southern California Conference at Long Beach	June 30 to July 2
Indiana Bible School and Conference at North Salem, near Plymouth,	July 5 to 16
Northwestern Conference, Oregon and Washington, at Felida, Wash.,	June 15 to 18
General and Illinois Conference and Bible School at Oregon,	August 1 to 13
Arkansas-Oklahoma at Mcgintytown, Arkansas	August 3
Iowa Conference at Waterloo	August 22 to 27

## MINNESOTA—SPECIAL NOTICE

The Minnesota Annual Conference will be held June 8 to 12, 1933, at Eden Valley, instead of at St. Cloud, as heretofore announced in these columns. We regret the mistake and trust that this announcement will prevent any inconvenience arising from it.

## BETWEEN YOU AND ME —

In order that more space may be given to special articles dealing with the subject of this number, we are omitting our usual "Between You and Me" department, and also carrying over to next week some other news items that are not of a pressing nature.

## VARINA, IOWA

We will have two sermons at the Harold Smith home, near Varina, on June 4. All are invited to meet with us at that time.

(Mrs) Anna Boyanosky.

## GRAND RAPIDS, MICHIGAN

May 21 was a full, busy day for our group. The climax was the baccalaureate service in the evening. Due to the limited size of our church auditorium this was held in the school gymnasium, which was very appropriately arranged for the occasion. The forty-seven seniors in their caps and gowns presented an impressive spectacle as they marched in to take the seats reserved for them. Among the graduates are five of our Sunday school young people. Three of them are members of our church, namely, Leo Newell, Marjorie Siple, and Doris Conrad. Our church orchestra, choir, and male quartet furnished the evening's music, which was much appreciated by the large audience.

When these lines appear in print, the pastor and family expect to be in Ohio. Bro. Arlen Marsh is expected to fill the pulpit here the first Sunday, and Bro. Austin the second. This combination should prove very interesting and instructive, since the one is a beginner and the other a man of many years' experience—while the regular pastor is about half way between.

The church is humbly thanking God that the quarantine is at last lifted from the Simpson home and the family reunited after some three months of separation.

F. E. Siple, Pastor.

## OUR APPEAL

To date	\$683.35
A Friend	10.00
Total	\$693.35

## MOOREFIELD, NEBRASKA

Our church work is going on, slow but sure. We will move into our own building this week. Our first service in the new building (old one made new) will be Sunday morning the 28th. We have papered and painted, and it looks fine. All we need now is new church pews; we have good comfortable seats, but they are not regular church pews; still, they will do until the time when we can get better ones. We improve here as we have the cash. We are out of debt and hope to stay out. Brethren, pray for us.

E. E. Giesler, Pastor.

## SOUTHERN CALIFORNIA

Plans for the Southern California Conference of the Church of God now include a three-day session of Bible classes and sermons to cover morning and afternoon sessions on June 30 and July 1 and 2. The conference will not be limited in any sense as heretofore to prophetic topics. A business session will be held either Friday or Saturday, a baptismal service on Saturday afternoon, and communion on Sunday morning; and the meeting will close with a series of short talks by the various leading members of the conference. Carpenters' Union Hall, on Olive Street near Anaheim Street in Long Beach, has been secured for the meetings. All the faithful throughout California should plan their vacations as far as possible so as to be able to spend a few days at Long Beach.

Our class at Santa Ana has been organized now for over a month and has been studying a series of lessons which began with prophecy and has gone through the gamut of lessons on the covenants and their relation to prophecy. Much interest has been manifested. The class at Long Beach under the able guidance of Sr. Railsback has prospered beyond hopes and is producing much new talent in Bible study.

At the May meeting of the Ministerial Association plans for the conference were discussed at length and the affairs of the program placed under the direction of Bro. Railsback. Recently a plan was set before the Los Angeles Church of lessons to be given on the historical framework of the Bible, to be given by a member of the school headed by Dr. Futterer; some of the people thought that they would like to take such a course, but felt that they could profit more by a course of our own. Consequently it was decided that each member of the association should prepare a chart on some Bible subject to be presented at the June meeting. It is felt that such methods are especially good for getting truth graphically before the student.

If there are any who would like to go from California to General Conference this summer, Bro. and Sr. Norman John MacLeod, 1105 Val Vista St., Pomona, would be glad to get in touch with them; they will have room for two passengers who would be willing to share expenses. They will be leaving for the East about the middle of July and will return following the General Conference.

Sr. Railsback and Sr. Jessie Scroggs left Sunday morning, May 21, for northern California, where Sr. Railsback will visit her daughter, Sr. Moore. Sr. Scroggs will go on to Oregon to be with her husband and his folks for a vacation.

## BURR OAK, INDIANA

The Burr Oak, Ind., church is making plans for a big day on June 11. The program is as follows: Sunday school at 10:00 a. m.; sermon at 11:00 by Bro. F. L. Austin; picnic dinner at noon; sermon at 2:00 p. m. by Bro. Austin, Children's Day program at 7:30. Come and enjoy a day of spiritual food with us.

Mrs. Mary Hatten.

## RIPLEY AND ELDORADO

The Ripley congregation has asked Bro. S. J. Lindsay to be with them for a meeting to be held in June. God willing, the meetings will start on Saturday evening, June 10, and will continue over two full weeks, closing on Sunday night, June 25.

Bro. Lindsay and the pastor will leave Monday morning, June 26, for Eldorado, where a short series of meetings will be held. They will start the evening of June 26 and continue to near July 5.

We are praying that God will bless us in these gatherings and bring many souls into the fold of the Master. All who are within driving distance are urged to come.

C. E. Lapp, Pastor.

## HERALD RECEIPTS

Helen Porter; Mrs. A. T. Spindler; Glen Birkey; Abbie H. Fiske; H. W. Patterson (for another); Marian R. Richards; Mrs. Hedrie Jackson; James Kessler; John M. Dorn; L. G. Jaeger; F. Carpenter; F. C. Beck; Jessie M. B. Kauffman; B. N. Berry; Eva L. Stearns.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

W. A. Reid; Marian R. Richards; Hilda Fetters; South Lawn Park Sunday School, Grand Rapids; Lois Hunt; Mr. and Mrs. Harold Starbuck.

## RITTENHOUSE - REYNOLDS

A most interesting and impressive marriage ceremony was celebrated in the Oregon, (Ill.) Church of God on Saturday, May 13, 1933, when Miss Lucille Reynolds, a daughter of Mr. and Mrs. William E. Reynolds, was made the wife of Mr. Leland Rittenhouse. The ceremony was solemnized by Bro. F. L. Austin of Chicago, assisted by Bro. G. E. Marsh, pastor of the church. Only the immediate members of the two families and a few close friends witnessed the event. The bridal couple was attended by Miss Mary Reynolds, sister of the bride, and Mr. Nelson Rittenhouse, brother of the groom. The wedding march was played by Sr. G. E. Marsh. Following a short wedding journey to Wisconsin, the young people returned to Mt. Morris, Ill., where they will make their home. The bride has been a faithful and active member of the Oregon congregation for several years. We pray for the Father's blessing to attend them.

## THE RESTITUTION HERALD

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# Prelude to War

By Arlen Marsh

**D**URING no period of world history has there been such a persistent plea for peace as that which now exists. What with the pressure of the daily press and the lobbying tactics of the various peace societies, politicians are being coerced into making more or less firm abnegations of war as an instrument of national policy. Pacts and treaties and agreements jam files and pigeonholes of desks in the offices of foreign relations departments the whole earth over. Conferences of vague origin and still more vague results occupy the time and thought of all the *diplomaticos*, those who guide in a manner presumably intelligent the international correspondence of their respective countries. With a sort of morose optimism writers for periodicals and speakers for women's clubs set forth at length the benefits to be derived from peace.

Despite this happy cry for the reign of dove and olive branch, however, there lies a still, but deepset, current of fear. Now and again some one, more honest (perhaps of better vision) than his fellows, drops a bit of emery in the oil that films the cogs of the pacifists' machine and so, by making necessary sundry changes in the mechanism, lays bare the faults and weaknesses that normally have been concealed. Such an individual is von Ludendorff, unhappy German general; such an one, too, is the scholarly Delisle Burns, professor at Glasgow University. No man who thinks can do aught but confess the stark reality of the dangers which threaten to fracture all the carefully—and selfishly—made treaties in the world.

War, far from being a bugbear to be used to frighten children, is here. Peace is impossible. In the words of Thomas Hobbes, "War consisteth not in battle only, or the act of fighting; but in a tract of time wherein the will to contend by battle is sufficiently known. . . . The nature of war consisteth not in actual fighting, but in the known disposition thereto, during all the time there is no assurance to the contrary. All other time is peace." Beyond even this predilection to battle,

this atmosphere of strife, which Hobbes calls war, exist three military struggles that are by no means insignificant: the Sino-Japanese adventure and the deadly conflicts between Colombia and Peru and between Bolivia and Paraguay.

Racial hatreds are unconquerable. Not even the advent of Christianity in the present human mind can eradicate a certain feeling of race superiority on the part of the Caucasians—whites—and a sense of race inferiority on the part of the blacks; and, with good reason, the Mongolian, whose race was civilized when the Anglo-Saxon fought with teeth and clubs and stones, considers himself the owner of a culture and intelligence supreme. National lines, save in a few rare instances, have become equally well fixed: until the whole system of things be changed, France will distrust Germany and England, France. It is custom; it is human; it is fact.

Responding to an invitation issued by Tsar Nicholas, even then tottering on his Russian throne, the representatives of twenty-six governments met in the House of the Woods at The Hague on May 18, 1899, "to consider means of insuring the peace of the world and of putting a limit

to the progressive increase of armaments which weigh upon all nations." Having assembled, they established an International Court of Arbitration (which in the Russo-Japanese and World Wars signally failed to arbitrate) and an International Committee of Inquiry (which inquired into nothing). The meeting then adjourned, reassembled in 1907 with some additions to the roll of those countries represented, and again adjourned. In the direction of limiting armaments or of insuring the peace of the world nothing was accomplished.

Then, in 1914, Germany hurled its armies against the "impregnable" forts of Liege; and Great Britain, ostensibly to act upon its treaty to protect the neutrality of Belgium, but actually to prevent Germany from becoming a terrible danger to England, declared war. No greater force for international amity

## Our Only Hope for Peace

Excerpts from Isaiah

So in time to come will he bring glory upon the land along the Sea Road, beyond Jordan—the Circle of the Nations.

Now in the end of the days  
The mountain of the Lord's house will be  
Established on the top of the mountains  
And lifted above the hills.

And nations will stream to it,  
Many peoples will go and say:  
"Come! let us go up to the mountain of the Lord,  
To the house of the God of Jacob;  
That he may instruct us in his ways,  
And that we may walk in his paths."

Then will he judge between the nations,  
And will arbitrate for many peoples;  
And they will beat their swords into plowshares,  
And their spears into pruninghooks:  
Nation will not lift up sword against nation,  
And they will learn no more the art of war.

—An American Translation.

and union, according to the average schoolbook and the baseless optimism of the pacifists, ever existed than the World War, since it bared the futility of militarism and caused governments to seek the conferences which followed the signing of the Armistice.

Immediately after the memorable day of November 11, 1918, the French laid their plans for an extension of the Rhineland. A century before they had wrested Alsace-Lorraine from Germany, and now they demanded that it be returned to them (Bismarck had recaptured it in the 1870's for his own empire) on the ground that it was theirs! Deliberately they set a vast army in the Ruhr to encompass the economic disintegration of the new Teutonic republic. Stubbornly they refused to consider the abolition of submarines and embarked upon a policy of unprecedented militarism. Racial antagonisms were kept at fever heat; and Great Britain, Italy, Japan, and the United States came both to fear and to abhor the martial French.

The Washington Conference for the limitation of armaments resulted in two things: it caused the building of four new battleships, two each by England and the United States; and it aroused the enmity of Japan, which had been given no opportunity to state its complete case during the assembly (France also was aroused, and for the same reason). This conference that "ends—absolutely ends—the race in competition of naval armament" according to the bright assertion of Secretary of State Hughes led to nothing but a terrific contest among the nations to see which could build the most warships in the next few years. Similarly the conference at Locarno in 1925 experienced marked failure in accomplishing its purpose. A treaty indeed was evolved, but it represented little more than did the Kellogg-Briand Pact of 1928; it was a jumble of diplomatic and militaristic phrases possessed of neither meaning nor efficacy. The day the Locarno Conference ended, President Coolidge, with characteristic succinctness, announced that he was glad that it was over, since the nations might now be able to do some disarming.

The London Naval Conference came hard on the heels of the panic of October, 1929. With the international money market in a turmoil, the great Powers as represented in the United States, Great Britain, and France reached the safe and sane conclusion that agreement as to naval armament was impossible and that, if worst came to worst, war was to be preferred to a yielding peace. The Washington Treaty, brought up for consideration, was emasculated beyond all semblance of its former state; even the weak-kneed article drafted by Elihu Root for the Treaty and never accepted by France was discarded—submarine captains who sank merchant vessels were no longer to be hanged as pirates. What little power the 1921 agreement had possessed was effectually suppressed.

In this country alone there are nine associations, eight committees, seven unions, five leagues, four societies, four councils, three institutes, and an assortment of other movements, alliances, and federations inspired with a single exalted aim: to force the government to disarm or to make treaties or to educate its young—anything to secure peace.

Nevertheless, so deeply ingrained is the militant reaction to competition in the human mind, this group of men and women who seek for peace find constantly matters for war among themselves; not once in recent years have they come to any serious agreement. Divided they stand, and their effective opposition to the machinations of the militarists is consequently at an exceedingly low ebb.

More arrant nonsense has been written about the probabilities of securing lasting peace through human efforts than about any other single subject with the possible exception of religion. MacDonald of England, in common with many another European diplomat, has declared that the failure of the Geneva conference would mean that evasion of war would be positively impossible. Mr. Davis, envoy of the United States, told the conference on May 22 that "either something must be accomplished in disarmament or the nations must become reconciled to reverting to a race in arms"; and he added, "If the latter course is taken, the consequences are inevitable. Sooner or later there will be the breakdown of the peace machinery which has been so laboriously built up since 1918 and the world will be swept into another war." Yet in the face of declarations of this nature and the recorded facts of history, well-meaning, if somewhat thoughtless, pacifists blithely hold before the public the hope of eternal peace.

Mr. Davis' own words establish the fallacy of the making of treaties: "We feel," he said to the Geneva delegates, "that the ultimate objective should be to reduce armaments approximately to the level established by the peace treaties." Those pacts supposedly resulted in the approach to peace demanded by the majority; but Mr. Davis here suggests that "the ultimate objective" is to reduce armaments "*approximately* to the level established by the peace treaties." Regardless of the willingness of the United States to aid in policing the seas to see that each nation fills only its allotted naval quota, these agreements that have failed in the past indubitably will fail in the future. Treaties are excellent food for a gullible and unthinking public, but they become mere "scraps of paper" when the delicate national honor is threatened.

Whether or not the powers reach a point of comparative agreement during the present conference in Switzerland, the basic facts will remain the same: each nation will adhere to that agreement only as long as it does that nation good; any disadvantage suffered as a result of observing the rules laid down will immediately be seized upon as an excuse for abrogating the contract and again engaging in a glorious march toward greater armament. As Italy refused to side with Germany during the World War because England controlled her coasts with its navy, so Japan, France, Italy, England, or the United States will without hesitancy refuse to perform its just share of the duties imposed upon it by the treaty now being negotiated. No golden rule holds crown and scepter in the kingdom of international relations. War, on that account, cannot be avoided. Regardless of whatever man may do, the world remains a vast powder magazine, to be touched off by the smallest spark.

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## As a Thief in the Night

By Genniel Carpenter

THE quietude of winter night sparkled in the dim light of two street lamps. The snow on the sidewalk past the block of five prosperous-looking houses was pounded smooth. It was seven-thirty on a Sunday evening.

Around the southeast corner of the solitary block came a man. He walked slowly, evidently thinking of something other than the process of his walking and his surroundings. And indeed he was. He had just come from his sister's home, and he was already late for a party—a solely masculine poker party. But the man's mind was not on that. He was strangely troubled, even slightly terror-stricken. His serene bachelor life had just been jarred. He felt rather numb; his legs carried him toward Joe's house and the party automatically. Part of his mind mechanically anticipated the convivial passage of the evening.

His sister had (so he termed it) a "religion complex." Usually he scoffed at her tracts and parsons and invitations to church, but this winter afternoon her radio had held his reluctant interest. An adventist evangelist had shouted and painted dramatic horror and denounced him into fascinated, open-mouthed attention. His non-church-going soul had cringed under the lash of the speaker's eloquence.

He had asked his sister, "Do you actually expect to be caught away from the earth—you yourself?" Then, with a feeble attempt at jocund mockery, "Religion is as bad as women's clothes—last I heard it was fashionable for your soul to be wafted to heaven."

So he walked pensively around the corner and past the red brick house. His feet kept time to a text of the evangelist: "As a thief in the night! As a thief in the night!" His mind toyed with the hypothesis that the thing was so. He quaked at the mystery, the supernaturalness of the idea.

"As a thief in the night. . . ."

In the kitchen of the red brick house on the corner Josie

*Story telling has been one of the most effective methods of teaching known to man and has been employed for that purpose from the earliest times. In this article the talented editor of the Berean page contributes in story form a most impressive picture of our Lord's return.*

Reindert rinsed the dishwater from her big strong hands. The frosted window let in the frigid moonlight. She dried her hands, turned out the light, and stood in the doorway of the warm little living room where old Mr. Anders read to his wife. The

words were from Isaiah, that silver-tongued poet.

"He shall feed his flock like a shepherd: he shall gather the lambs in his arms."

"Did you want something, Josie?" queried Mrs. Anders kindly, as her husband's sonorous voice ceased.

"N-no," stammered Josie, "only, could I come in and sew here for a while?"

"Of course!" was the answer.

Josie hemmed her pillowslip silently and listened to Mr. Anders. She wondered why he read almost always the Bible, no magazines, no novels. Then she remembered to be thankful that he did read the Bible, for the pastor of a little country church had secured for her the well-paid work of keeping house for Mr. and Mrs. Anders. Mrs. Anders was helpless. But now Mr. Anders was reading:

"Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."

Mrs. Anders asked Josie to go upstairs for a piece of cloth. Josie obeyed silently. She was almost afraid to ascend the dark, still stairs. The simple words of Christ had raised a nameless dread in her. She tried to understand their meaning. What had they to do with the heaven and hell of her childhood Sunday school class? It must mean the end of the world! She would ask Mr. Anders.

She found the cloth. She went downstairs. She entered the living room. She had not been gone three minutes. *No one was there!* She raced, frantically unbelieving, through the bedroom, the kitchen, the whole house. *No one!* She came back, sobbing frenziedly, to the brightly-lighted living room. It looked

*(Please turn to Page Eight)*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Guard what has been entrusted to you. Keep away from the worldly, empty phrases and contradictions of what they falsely call knowledge, through professing which some people have made a failure of the faith. God bless you all."*—1 Timothy 6:20, 21, *An American Translation.*

## The Penitent's Prayer

Restore to us, oh Lord, our once fond hope and almost forgotten dreams.

Replant in our repentant hearts that sure faith of a bygone day.  
Make us to see the unworthiness of all earthly schemes,  
That we may tread life's pathway in Thine own appointed way.  
And hold Thou the torch that we may travel safely by its shining light.

So shall we see that our present life is but a transient thing.  
Make us brave and steadfast in all our battles for the right;  
For the doors of Time but on the hinges of Eternity swing.

Cleanse Thou our hearts of all hypocrisy and vile deceit;  
And if with unbending spirit we dare to pray on bended knee,  
Direct with Thy strong hand the proper course for our straying feet,  
So that with truly contrite hearts we may offer prayers to Thee.  
For it were better far that we live and die with unrepentant heart  
Than to proclaim from every housetop we walk in peace with God,  
To pose as sincere, devout Christians, yet living not the part!  
For neither God, nor yet our fellow man, can tolerate a pious fraud.

—Peter Bylsma, New Orleans, La.

## The New Presbyterianism

CHANGES that are almost revolutionary in character are taking place in many religious bodies in these days. These changes are termed "progressive" or "retrogressive," "orthodox" or "heterodox" according to whether one views them from the inside or from the outside, sympathetically or antagonistically. That they reveal a changing attitude of many people toward the older teachings of the churches is apparent above all else. And that this change of mind affects some of the most cherished doctrines that have been held by these various denominations is equally evident.

Addressing the 145th general assembly of the Presbyterian Church in session recently in Columbus, Ohio, Dr. Hugh T. Kerr of Pittsburgh, former moderator of the general assembly, according to the *Chicago Tribune*, pointed to the new hymnal as one of the chief evidences of change now taking place not only in the Presbyterian Church, but also throughout Protestantism generally.

"If you want to know the trends of religion, listen to the way religion sings," said Dr. Kerr. "About 400 old hymns were dropped. The doctrinal note in hymns is al-

most missing. In place of doctrine, brotherhood, international fellowship, and sound service are stressed. In addition to this change the new hymns, instead of stressing outward ecclesiastical conformity, sound the mystical note."

To show how quickly the sentiment of the Presbyterian Church was changing, Dr. Kerr continued: "Since the general assembly last met in Columbus eight years ago great changes have taken place in the Presbyterian Church. Then we faced the crisis in the fundamentalist drive on the church. The thing was fought out on this same platform from which the announcement of Dr. McDowell's (progressive) election as moderator yesterday meant the death of fundamentalism as a party in the church."

According to the *Tribune*, Mr. Mechen (leader of the fundamentalist group) asserted that the fight is not over. He said the real friends of the Bible would not rally against its traducers. The vote for Dr. McDowell, he added, was fully expected. "Bible believing Christians," continued Mr. Mechen, "who are truly devoted to the deep things of the Christian faith are really aware of the present deplorable situation, are in the minority in the Presbyterian Church."

Dr. Kerr's remark apropos of the absence of the doctrinal note in the revised hymnal of his church is significant of the entire trend of religious thought. "In place of doctrine, brotherhood, international fellowship, and sound service are stressed." Scarcely a hint, he confesses with obvious satisfaction, of doctrine remains to mar the modernistic harmony of the new hymnal; little is suggested that would point one hopefully to the future; all has to do with the present, with the life that now is. Hardly a trace of the old theology is left to remind this generation of the biblical basis upon which the Presbyterian Church was founded in 1560. A clergyman of that church said recently to the writer that he doubted if there was more than one or two tenets of the old creed which he now believed, and he seemed to question the importance of these.

As Dr. Kerr said, this is a condition that exists not only in the Presbyterian Church, but is gaining headway rapidly throughout the leading Protestant denominations. It would be well for the Church of God to take this growing tendency to discard and disparage doctrine into serious and prayerful consideration as one of the most alarming and dangerous developments of the last days.

# WINNING SOULS

By George B. Alldridge

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Proverbs 11:30, A. V.

"The fruit of the good is a living tree, and the wise doth gather lives."—Ferrar Fenton

SOME one may suggest that this would be a splendid article for the Salvation Army's publication, *The War Cry*, but hardly a theme for the columns of THE RESTITUTION HERALD, since none of its writers write along this line. Well, I note its editor is always laying emphasis upon the necessity of teaching people *the truth*. By doing this you are winning souls.

With the Apostle Paul this was the very center and secret of his remarkable active life. Listen to his words in 1 Corinthians 9:22, 23: "To the weak became I weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

Sometimes when I muse upon this theme this sobering thought flashes in upon my mind: God Himself is depending upon His children to win souls for His great name, and all who are remiss in this He will hold responsible. How significant are these words in Mark 13:34: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

What glorious deeds of valor were perpetrated on the Western Front during the Great War! Everybody knows about the exploit of Sergeant York and the bravery of the Lost Battalion. Why did they do all this? You say for love of country. If a force within these men (expressed by the word *patriotism*) could move them to perform such acts of bravery, they considering it only as doing their duty, then as soldiers of Jesus Christ what feats ought we to accomplish along the lines outlined by Paul in 2 Corinthians 10:4, 5: "(For 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."

How can I win men for Christ? is the question. Well, my answer is study the lives of Jesus and Paul; how did they win them?

I read Isaiah 42:2: "He shall not cry, nor lift up, nor cause his voice to be heard in the street."

Now I intend no criticism as to the way others try to reach men; the point is, Jesus did not go out into the public streets or market places indulging in noisy harangue. The most beautiful things He ever said were spoken to small companies, sometimes only one (John 4:7-26 and 1:47-51).

He was often found in the fields and places not frequented by the masses. It is true they followed Him into such places, but He seemed to delight to visit in their homes. He seemed to be always seeking the "listening ear," and how wisely He always presented the truth. (Note the case of Nicodemus and the woman of Samaria.) He did not condemn them (I am speaking of those seeking the truth), but met them upon mutual ground.

I never tell a Protestant or a Roman Catholic that he is wrong in his belief. First I try to find out just what his hope is and upon what his faith rests. I always start upon the nature of man. To me this is all-important.

After I win his confidence, I always remember Jesus' words, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." The margin says "simple" for "harmless." This is the secret of winning men: be simple.

I always encourage people to ask questions. Many people I find accuse us of teaching that God condemned man because of Adam's sin.

I quietly say, "The Bible does not teach this."

They reply, "The preachers say so, and everybody says so, too."

Now be sure you have your Bible with you; and do not begin to fumble with the concordance, but turn right to the chapter and the (Please turn to Page Nine)

## Measurement

By Arthur Wallace Peach

Who measures man beside a hill  
Will find that he is humble still.

Tall pines against a northern sky  
Have wisdom I could profit by.

The grave sweet songs the hill brooks sing  
Have themes they learned from every spring.

And there is reason why the thrush  
Prefers for song the twilight's hush.

Let me be humble, then, before  
The hills' truth, the hill brooks' lore;

And at the twilight's ending pray  
With thrushes for the vanished day.

Let me remember seed and sod  
Reveal the prophecies of God!  
—The Churchman.

## Up From Dust and Ashes

**C**RUSHED in the dust of ages by the resistless wheels of Time, for eons the ashes and the monumental fragments of the mighty empires of antiquity lay broken and scattered where they had fallen so long ago. Babylon, Medo-Persia, Greece, and Rome, before whose conquering legions all nations of the ancient world had trembled, after withstanding the attacks of powerful rivals for many centuries, fell at last before the inescapable Juggernaut of progress. But now, like the fabled Phenix, they have arisen again from the ashes where they lay and live to vindicate God's Word! How faith-strengthening, how hope-inspiring, are these clear and positive assurances of the Father's faithfulness and of the Bible truth! These four historic peoples, revived by the voice of Jehovah from their slumber of millenniums, are living once more, confined within their original territorial limits on the map of the world. The mighty God has called them into being for a purpose; of that there can be no doubt. Just what that purpose is may be revealed as we proceed with our study.

As we meditate on these strange developments among the nations, the words of Ezekiel come to us with arresting force. It is true, they were spoken concerning the future restoration of Israel, yet they are applicable in principle to the Gentile races of whom we treat.

"The hand of the Lord was upon me," asserted the prophet, "and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. . . . And, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." Then follows Ezekiel's description of the strange climax of his marvelous experience. In his very presence those dry and lifeless bones resolved themselves into "the whole house of Israel," and "they lived and stood upon their feet, an exceeding great company."—Ezekiel 37:1-11.

If God can perform such a miracle of restoration for Israel, nationally dead and returned to the dust as she was, surely He can do as much for other races also! And that is exactly what has now taken place with certain powers whose former territories are known to us as "the Bible lands." Of all the nations into whose hands Jehovah committed authority over Israel after that nation had been reduced to bondage because of sin, not one is absent from the circle of living nations! Babylon, Persia, Egypt, Greece, Rome—all are here today, their lives as independent states restored, their racial virility renewed; and their ambitious designs for imperial development are matters to be reckoned with by the statesmen of the world.

*This is the second of a series of articles by the editor dealing with what he terms "Present Tense Prophecy," that is, prophecy that is now in process of fulfillment. The writer in his opening paragraph declares that these evidences of the faithfulness of God and of the truth of His Word are not only intensely interesting, but also "faith-strengthening and hope-inspiring."*

Before entering into the question of the prophetic significance of this strange new thing that has occurred, it will be well for us to observe the exactitude with which the ancient lines of race and nation have been recently re-drawn upon the map of the world.

When the final shell was hurled from the mouth of an American gun and the reverberating echoes had died away over the hills of France, the nations that had been so long engaged in the deadly struggle began at once to take stock of the results. What had been lost and what gained? Who were the real victors in the conflict? These were questions it was exceedingly difficult to answer satisfactorily to the world. Even the cause of the great effort was very much in doubt. For four years the nations had been sending their terrible implements of destruction back and forth across the disputed territory, millions of lives had been lost and vast treasure expended, and for what? Who could tell? No one seemed to be able to answer. Had it all been for naught?

As we view the World War, together with its apparent causes and results, in the light of the years that have passed since it ended, we observe two distinct accomplishments that can be credited (humanly speaking) directly to it, and but one of which could have been foreseen at its beginning. And both of these accomplishments are of very great importance from the standpoint of prophecy and its fulfillment.

The first, of course, was the freeing of Palestine from Turkish power, permitting its gates to be thrown wide to welcome the returning Jews.

The second accomplishment, which was also of interest and importance to the student of the Scriptures, consisted in the remapping of the "Bible lands," the final lines of which were drawn no earlier than October 3, 1932. This rearrangement of national boundaries brought back to life the last of the four great kingdoms which had so much to do with the development of Bible history and also prophecy. In consequence of these changes and racial revivals, Babylon, Persia, Greece, and Rome are all numbered among living nations today and are occupying the very territories where they came into being millenniums ago. A brief statement of the time and manner of their restoration will be of interest.

Owing to the fact that Persia, with the exception of comparatively brief intervals when she was under foreign domination, has maintained at least a semblance of independence throughout her history, we will consider that nation first of all. While the actual beginning of the Persian monarchy is lost in a dateless antiquity, reasonably

accurate records take us back to Kai Kubad, the founder of the Kaianian line of kings, in B. C. 708. We are aware that as a powerful world empire Persia was brought to a sudden and dramatic end when the avenging hand of the Almighty descended upon her in about B. C. 330 and that since then she has remained in a somewhat weak and ineffective state. But Persia is rising at last to a more impressive place in the family of nations. In the year 1920 she became a member of the League of Nations and the following year saw the rise to power of Riza Khan Pahlevi, who in 1925 deposed the king of the Kajar dynasty and became hereditary Shah. According to good authority "the government has adopted a westernizing policy" and is showing a "strong nationalistic tendency" which, no doubt, will continue to develop.

Greece, made prominent in world affairs through the conquests of Alexander, was overthrown by the Romans and remained for many generations a more or less subject nation, dominated by different imperialist peoples, and its submergence concluded with the conquest by the Turks in A. D. 1453. Greece continued under Turkish control until the latter were driven from the country in 1828, since which time she has continued to advance, having gained considerable territory through her participation in the World War. The monarchy was changed to a republic in 1924. The country is a member of the League of Nations.

Traditionary history suggests the year 753 B. C. as the date of the founding of the City of Rome which eventually came to dominate the entire civilized world. All are familiar with both the development and decline of the Roman power, so it is unnecessary for us to do more than mention that, with the murder of Valentinian, "the last representa-

tive of the house of Theodosius in the west," the history of Rome merged in that of Italy. Rome the Empire was dead, but her traditions and spirit still lived in the hearts of the Italian people, awaiting a favorable moment for them to blossom into new glory and power. Resembling somewhat the history of Persia, Rome has maintained its position in the national life of Italy, and following the overthrow of the French domination the nation has gradually advanced decade after decade. Since the World War, under the dictatorship of Mussolini, she has gone forward more rapidly, until at the present Italy is counted once more as one of the leading powers of the world. In Italy under that Fascist regime the spirit of conquering, dominating Rome has been revived.

Perhaps the most interesting of all the "resurrected" nations with which prophecy has to do is Babylon. This ancient city which gave its name to the empire of which it was the capital from 2124 B. C. to 539 B. C. existed long before the empire came into being. The earliest capital of the kingdom, however, was not the City of Babylon, but Ur, the birthplace of Abraham. The empire fell into the hands of the Medes and Persians, B. C. 536, and "soon began to decline, though it remained in a decaying condition for nearly a thousand years afterward." But now Babylon the nation lives again, recognized by the League of Nations, October 3, 1932, under the name of Iraq.

Not one of the four historic nations is now missing; all have been revived and are increasing constantly in power and influence in the world, preparing to take their places in the final act of prophetic fulfillment. Terrible, indeed, are the events before them, but God's righteousness must be vindicated and His promises fulfilled.

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## A Modernist Admits It

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I HAVE been accused of undue pessimism and of misrepresenting the teachings of a certain class of popular preachers. But I have an admission from a few years back in an article by "Rev." Dr. A. Wakefield, in *Collier's Weekly*. A "Reverend," mind you, a man of four universities; so he ought to know what he is saying. Yes, a modernist preacher in New York, in a professedly Christian pulpit.

He lets the cat out of the bag. He does it by telling in that article in *Collier's* what "our grandchildren will believe." Any "liberal" preacher close-questioned enough will admit the same things, unless he happens not yet to have "progressed" so far in the way of thinking.

The following paragraphs quoted are the doctor's own words as I found them in an exchange:

"The deities will have vanished from human thought, and our grandchildren will have ceased to pray to them. They will have ceased to teach their children dark prayers. . . .

"Specifically, they will believe in a self-existing and a self-created universe. The light of science will flood even the dark recesses of human personality. Understanding nature and human nature more perfectly, our grandchildren will enjoy a simplification of life . . ."

Those are not new theories. The same ideas were taught many centuries ago, only they did not then have so much science to brag of. Self-confessed atheists are teaching them now, as they have always done.

The atheists publish the *Truth Seeker*, a magazine which lives to kill God and all religions. I have read several numbers of it. Some of their writers express disgust with modernist preachers and advise them to "come right out and be honest with it," as Dr. Slaten has done.

The doctor's grandchildren will further "believe that Jesus was born as other men, and that we possess few, if any, uncolored facts concerning Him. His greatness may be enormously overestimated." The doctor says such things, and yet he preaches in a Christian pulpit. (over)

If being candid and honest about a theory will save a man, then Dr. Slaten's salvation seems sure. But he further says, "This life is the only opportunity we shall have for service and enjoyment, for death is natural and marks the end of personal, conscious existence."

Then, if death ends all and there is no personal God, a man is a fool to pray, though he may do so to satisfy some of his hearers. They will think he is a Christian if he prays. That is the doctrine toward which young people are being led when they are taught that the Bible is an unreliable book.

When such men speak of God, some of them only per-

sonify "good" as a principle, but no personality. Some others mean only force, or energy which keeps things moving.

The government of Russia is modernism gone to seed, honestly atheistic. All forms of religion are sorely persecuted. The schools there teach that science is god enough, as some teach here.

Why should you and I care what the preachers teach? Simply because we do not wish to see the eternal hopes of so many people ruined. It is a Christian's duty to "contend for the faith which was once delivered unto the saints." —R. A. Dunlap in *World's Crisis*.

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## The Reign of Sin Is Near Its End

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**E**VIL is not eternal. Sin will not exist forever. Iniquity will not be immortalized. Crime will not send its stream of corruption through eternity. Satan must die. Sin will be dethroned. The scepter will fall from the hand of iniquity. The crown will be torn from the brow of falsehood. Error will perish at the hand of truth. Injustice will disappear from the face of the universe. Lies will vanish away. Wrong will flee like mist before the sun. Oppression will not set foot on the shores of eternity. Selfishness will find no habitation in the universe of God. Fraud will not cross the threshold of the eternal age. Evil will strike its flag at the appearance of Christ. Infidelity will stop its mouth and atheism stand aghast when the parted skies reveal the Captain of our salvation. The day of God puts an end to the day of sin. Righteousness will sway a universal scepter over a redeemed people.

David prayed: "Let the wickedness of the wicked come to an end," and his prayer will be answered. It must come to an end in two ways: by some forsaking their sins and by some being destroyed by them. Peter inquires, "What shall the end be of them that obey not the gospel of God?" and Paul replies, "Whose end is destruction."—1 Peter 4: 17; Philippians 3:19.

But an endless thing could never come to an end; hence, if the wicked come to an end, they are not endowed with an endless existence. If "the wages of sin is death," it is not eternal torment (Romans 6:23). If the wicked perish, they are not preserved (Psalm 37). If God destroys the wicked, then they are not immutable beings (Psalm 145:20). If God is a "consuming fire," He does more than merely scorch the wicked (Hebrews 12:29). If they are "burnt up," then they do not survive the fire. If David told the truth when he said, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be" (Psalm 37:10), then the endless hell of popular theology is but a theological fable not found in the Bible.

The coming of Christ means the abolition of evil. The divine power will sweep away as chaff all human govern-

ments. Mortality will be swallowed up of life. Death will be abolished and *hades* obliterated. The devil will be shorn of his strength and fall beneath the sword of the divine Conqueror. Christ will put down his castles, demolish his works, strip the mask from his falsehoods, and overthrow his dominion. The throne of justice will be established in peace.

There will be no bloated opulence and gaunt poverty there. No longer will the sordid-hearted millionaire heap up his plethoric fortune by means of oppression and fraud for the sake of pampering his lust and pride. No longer will the worthy poor, the oppressed, the weak ones of earth, the friendless, and the downtrodden and suffering ones plead in vain for justice. The mask of piety will fall from the face of hypocrisy. Deceit will no longer find a hiding place. Fraud will be out of employment.

Politics will no more pollute the earth. Insane ambition will never more wade through blood to a throne. The depraved courts, cabinets, congresses, and legislatures which have blotted the pages of history and ruined nations will never pollute the kingdom of God. The golden calf—the god of mammon worshipers—will be dethroned; and the unjust business customs, the greed of corporations, the mercantile frauds, the manufacturing shams, and the false weights and balances will never cross the bounds of the eternal age.

Heresy will no longer speak from the pulpit, nor vice find encouragement from the pew. The press will cease to issue its vile stream of mental filth, and corrupt literature lose all its admirers. The scenery of the new earth will not be defaced by playhouses, rum shops, gambling hells, dens of social vice, and haunts of sin. Eternal justice will root out all the nests of iniquity, destroy the nurseries of vice, abolish the swamps of pollution, and annihilate the bogs of crime. Political rings, social cliques, capitalistic combinations, military organizations, revolutionary combines, secret society bands, and all unholy alliances will be broken to atoms at the coming of the just Judge.—*Selected by R. A. Curtis from the writings of H. W. Bowman.*

## Was Jesus' Crucifixion a Crime?

**A** CRIME is an act that subjects the doer to legal punishment; a grave offense against morality or social order. The question then arises, Was the killing of Jesus such an act?

It is said that the nation of Israel had "killed" Him (Acts 3:15; 1 Thessalonians 2:15). They had taken Him and by wicked hands had crucified and slain Him (Acts 2:23; 5:30; 10:39; 13:28, 29). They had put Him to death (1 Peter 3:18). We have the divine appraisal of this act in the inspired words of the witness Stephen before the Jewish Sanhedrin: "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."—Acts 7:51-53.

That Stephen spoke by inspiration admits of no doubt, for it is said, "But he, being full of the Holy Ghost . . . said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—vv. 55, 56. What Stephen saw was a vision given to him by the Lord Jesus Christ, and what he said was the direct result of inspiration. He was moved by the Holy Spirit to pronounce the killing of the Lord Jesus by the nation of Israel a murder. Murder is the intentional killing of one human being by another, either without moral right or without legal authority. That the killing of Jesus was intentional on the part of Israel is patent to all who follow the record of His death. That they had no moral right to take His life is equally clear when we consider the fact that He "knew no sin" (2 Corinthians 5:21), that He "did no sin, neither was guile found in his mouth" (1 Peter 1:22). He was most fitly compared to "a lamb without blemish and without spot" (1 Peter 1:19). Hence when He was slain by crucifixion, this was done "by wicked hands" (Acts 2:23), and such slaying was nothing short of murder, a crime against the law of God. In scriptural concept and language it was a "sin" of a very grievous nature. During the trial of Jesus (upon false charges) Pilate said to Jesus, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus said, "Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."—John 19:10, 11. Who had delivered Jesus to Pilate? It was Judas, as the testimony shows. When Judas kissed Jesus the Lord said to him, "Judas, betrayest (Greek, *paradidomi*, to give over, deliver) thou the Son of man with a kiss?"—Luke 22:48. The word "deliver" in John 19:11 is from *paradidomi*, and means to deliver or give over. Thus Judas was the one of whom Jesus said that he had "the greater sin." The priests and elders who delivered Jesus to Pilate

(Matthew 27:1, 2) had their guilty part in this sin, which led up to the murder charged against the nation of Israel (Acts 7:52).

Had Jesus violated the divine law in a manner to forfeit His life, or His right to live, He would have deserved to be "put to death," "killed," "slain" for His misdeeds as a menace to society. In this case His execution would have been no murder but a punishment not only justified but required by the law of God. Thus the same act carried out under different conditions would have been a vindication instead of a violation of the divine law.

The divine testimony shows that when Jesus suffered, including His crucifixion, He suffered wrongfully. Thus we read: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Peter 2:19-25.

Here the brethren were admonished to "take it patiently" when they were "suffering wrongfully." They had been thereunto "called," and Christ was held up as an "example" of suffering wrongfully, "that we should follow his steps." He "did no sin, neither was guile found in his mouth." When He "bare . . . sins on the tree," these were not His sins, but "our sins"; and since the "stripes" with which He was beaten were inflicted upon His body, it was fitly said that He "bare our sins in his own body." Elsewhere it is said: "Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter 3:16-18.

Here again was suffering wrongfully imposed, first upon Christ as "the just," who suffered for the sins of the "unjust," and second upon His followers, who were suffering "as evil doers" "for well doing." "For Christ also hath once suffered for sins" without guilt upon His part, just as they were suffering wrongfully.

Why must He submit to the indignity of suffering without a cause upon His part? He "endured such contradiction of sinners against himself" (Hebrews 12:3). They

called Him "Beelzebub" (Matthew 10:25) and "a Samaritan" and said He had a "devil" (John 8:48). His message they rejected; His love they spurned; His spotless life they smirched; His motives they misconstrued; His name they mocked; His person they mistreated; His life they devoured. Why must He bear all this indignity, this unmerited contemptuous treatment? Does the loving Father, who begat, anointed, sent, and approved of Him, permit all this? Unquestionably He does. But why?

The answer is, as a test of His loyalty and a trial of His confidence and trust in God. Jesus knew the destiny for which He had been divinely set apart, the station He was to fill in God's great plan, the duties that would devolve upon Him, the functions He was to perform, and the honors that should accrue to Him if He faithfully and patiently endured unto the end. In the divine mind and plan the glory was to follow the sufferings. "The sufferings of Christ, and the glory that should follow," is the way the Apostle Peter interpreted the deliverances of the prophets referring to Christ (1 Peter 1:10, 11). In the divine appraisal of the fitness of things the very Son of God may not be exalted to the position of the world's Redeemer, Prince, and Savior without undergoing the most severe trials, enduring the most painful sufferings, not for wrongs He has done, guilt He has contracted, nor divine anger He has incurred, but sufferings wrongfully imposed and disgrace wickedly heaped upon Him; after a life of consecrated and intensive labor, incessant benefaction, true devotion, faithful preaching of the divine message, He is killed, slain, put to death, murdered by His own people!

Again: why? God in heaven permitted the indignities, the insults heaped upon Him, the wrongs done, the sufferings cruelly imposed by those who claimed to be pre-eminently God's people. Not that those sufferings were to be construed as marks of divine wrath, or even disfavor, but they must be meekly and submissively borne as antecedents to the exaltation that has been decreed upon the fulfillment of the necessary conditions.

Jesus is true to God in every trial, loyal to principle amid suffering wrongfully imposed and innocently borne, and obedient unto death, even the death of the cross. The virtue of this suffering and endurance lies in the fact that He was not subject to these adversities on account of wrong done upon His part or even the slightest remissness in the performance of His duty, but all these evils were unjustly imposed upon Him. When He in the last moments of His life among men uttered the plaintive cry, "My God, my God, why hast thou forsaken me?" (Matthew 27:46), there was a pertinency in those words that cannot be adequately explained upon any other hypothesis than that of suffering wrongfully or of being cruelly, ruthlessly, wickedly murdered by those who should have been willing to sacrifice their own lives for Him who had rendered such inestimable services to them; and above all that God, whom He had loved so intensely and served so admirably and well, would permit a wrong so manifest and flagrant.

But He maintained His confidence to the last. The historian records as His last words, "Father, into thy hands I

commit my spirit; and having said thus, he gave up the ghost."—Luke 23:46. Some of the bystanders at His crucifixion, scribes and elders, tauntingly said, "He trusted in God; let him deliver him now, if he will have him."—Matthew 27:43. He had trusted in God. He trusted in Him still, and died in hope and trust that His soul would not be left in hades, nor His flesh see corruption (Acts 2:27-31), and His confidence was not misplaced. The testimony of the witnesses chosen of God was, "This Jesus hath God raised up, whereof we all are witnesses."—Acts 2:32. He has since been exalted to God's right hand, and has been given the administration of the Spirit (verse 33). Angels, authorities, and powers have been made subject to Him (1 Peter 3:22). He is the Head over all things to the church. His name stands high "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Ephesians 1:21, 22. "And the pleasure of the Lord shall prosper in his hand."—Isaiah 53:10.—A. H. Zilmer in *The Faith*.

A little talk with a colored woman: "You people don't let the depression depress your spirits." She said, "Why should we: there are only a few things that poor people can have in this world, and happiness is one of them; if we are well, we are happy, even if we are hungry."

## AS A THIEF IN THE NIGHT

*Continued from Front Page*

perfectly natural, except for its sinister emptiness. Josie forced herself to touch the table, the Bible, to prove they were real. A sentence in the open Book caught her eye: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

She looked up and noticed for the first time Mrs. Ander's wheel-chair. Then it was so! There was no possibility of another explanation. Josie thought she screamed, "Oh, God!" but her lips only formed the words. . . .

In the second house Mrs. Blakely stopped her husband in the hall between the kitchen and dining room.

"Listen, dear, don't forget to have Betty's young man say grace tonight. I suppose since he's training to be a minister he'd think us odd if we didn't."

Her husband acquiesced, thinking of the time in his youth when he had thought that he wanted to be a minister. He also thought guiltily of how long it had been since he had gone to church. He contemplated asking Betty and her "young man" to take him and his wife, if she would go, with *them* to church. But remembering the work he had brought home and the new serial in *The Saturday Evening Post*, he decided against it.

Mrs. Blakely raised her eyebrows at Mr. Blakely. He said, "Mr. Waite, will you give thanks?"

Mr. Waite complied: "Our Father in heaven, bless us and —"

Suddenly he ceased. After a moment eyes were raised surreptitiously. Betty and her parents and her two older brothers stared at each other with surprised eyes and blanched faces. *Young Mr. Waite was gone!* . . . . .

In the third house (a lovely house, with Grecian pillars supporting the porch roof) old Jefferson Greenworth expounded his philosophy to his bored sister-in-law.

"Now as a reasoning animal, I must grant the existence of some sort of motivating energy behind this universe. It would be too much to expect the world to create itself. But I object to specifying this—this God, if you will, as a personality. . . . No one can convince me that I would be a better man if I went to church and listened to some one else's ideas of deity. If a man is morally sound, what need has he of the ten commandments? Religion should go no further than the recognition of some indefinite power. Anything further is superstition."

"Um-huh," uttered his sister-in-law, without looking up from the page that was telling her who found the body and where. . . . .

"Gra'mama, how do I look? Isn't this dress sweet? Oh, mother's here, too. Gee, I thought you were downstairs. Won't I knock Freddie's eyes out?"

The gay creature danced into her grandmother's room, her eighteen-year-old eyes sparkling with youth and *joie de vivre*. Indeed, she was sweet; her fairness and slimness in the blue satin she wore were delectable.

"Yes, dear, you do look nice—but I wish you wouldn't go to that party tonight," her grandmother answered.

"Oh, Gra'mama, *don't* preach! It's only a very small party. And really, I won't be late! And if I went to church—oh, Mr. Newton is so deep, I never understand a word he says!"

Her "gra-mama" sighed, and her mother said, "Well, Mama, I suppose we should be glad she doesn't go with Jane Hall and that cigarette-smoking crowd. Annette, you've never smoked, have you?" Here already-believing mother's soul sought reassurance.

"No," lied Annette. To change the subject, she jumped up and ran to the window. "I believe Freddie's there! I'll go see."

She ran downstairs, followed by her mother; but it was not Freddie. Her mother asked, "Annette, won't you take this milk to your grandmother? I'm so tired."

Annette soon ran downstairs again, however.

"Mother," she called, "Mother, I can't find Gra'mama! She's not anywhere upstairs! It's funny; I don't see where she can be. *Mother! MOTHER!*" . . . . .

The man turned in at the last house. He hurried now, for it was cold. Already he had almost forgotten the evangelist's talk of a few minutes ago by thinking, "It isn't true!" He saw Joe standing by the window. Good old Joe! Yes, he had forgotten the frightening episode, except to laugh at his foolishness for thinking for a moment of it seriously. But his feet still marked time to the unconscious reiteration of his brain: "*As a thief in the night!*"

## WINNING SOULS

*Continued from Page Three*

verse. If it should happen that they wish to quote or turn to a scripture, quietly do so, at the same time handing them the Bible. It will not be long before it will be again in your hands.

Open to Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Before explaining this, read verse nineteen: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Now you see death is caused by sin, and it entered into the world because man was disobedient. When an animal is dead, do you think that it is still alive? No. But do you know that, like yourself, that animal when it died became a dead soul?

We open to Genesis 1:30 and read, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life." Now look in the margin; see what it says for "life": "a living soul." Let us read Genesis 2:7. You see, like the animals, man became a living soul.

Let us read what Job says about a soul. We shall turn to Job 33:4: "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Now, my friend, when you die, there is something that goes back to God. Now note, I say, "Goes back," so it must have been there at one time before it came into you. What is it? Ecclesiastes 12:7 reads, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Do you remember that we found in Genesis 2:7 that God made man out of the dust of the ground? Yes, and breathed into his nostrils the breath of life? Where did that breath come from? From God. Then before it came into your nostrils, it must have been with God. So when you die, and it leaves your nostrils, where does it return? To God, of course. We shall read Psalm 104:29, 30: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth."

We do not die because Adam's sin is visited upon us as his penalty for disobeying God. No. We die because God commanded that he should remain as he created him, a mortal soul. Since God's fiat is, "The soul that sinneth, it shall die," every man dies.

Now would you like to learn how to come out from under this and become a being that will never die? It is very simple. God invites you to abandon the family in which you were born, that is, Adam's. Jesus 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. And he that taketh not his cross and followeth after me, is not worthy of me." (over)



You see, God is seeking a family to be gathered out of the mortal race of human beings. They must sever all mortal ties; they must have a new father who is immortal, new brothers and sisters who are also immortal or will be some day. God's purpose is to recover all that was lost by our father Adam's disobedience, which ended in his death, and also that of his children; and through the righteousness of His Son and the obedience of all His children God will bestow immortality and eternal life.

### SPEAKING OF THE CHICAGO FAIR—

IN VIEW of the *millions* of unemployed in our own land, as well as in other lands—many already driven to their wit's end, to make even a decent living—one cannot help wondering how it will be possible for this Fair to be a success in a financial sense, or in point of attendance. But, we may be too pessimistic, perhaps. Time will tell, without a doubt. No doubt there will be endless things of interest to see and enjoy—more than the mind can retain. There will be exhibited much that will tend to exalt and glorify *man*, without a doubt. How much *God* will be glorified remains to be seen. God can, and will, be glorified at last, in the perfect world, when Christ shall return and sin shall have an end. In *that* great Exhibition we plan to have a part. We cannot afford to miss it. "I want to be there, don't you?"—*World's Crisis*.

### CHRIST'S COMMISSION TO HIS DISCIPLES

THERE are some things in the Bible which, to our partially enlightened minds, are difficult to understand; but, thank God, the gospel is not one of them. It is not a complex subject made up of abstruse parts which only men of learning can understand; on the contrary, it is a very simple proposition, an offer of terms of reconciliation from a loving Father to disobedient, offending children. It is called *gospel*, that is, good news, glad tidings or message.

Paul tells us he is not ashamed of this message, and gives the reason why: "Because it is the power of God unto salvation." Is it the power of God unto salvation to all men? Oh, no! The number who are benefited by it are limited. How is this? Was the offer not meant for all men? O, yes, as we have seen, Christ's command to His apostles was, "Go ye into all the world, and preach the gospel to every creature"; but He adds, "He that believeth and is baptized shall be saved."

Paul's language is in harmony with this. "It is," he says, "the power of God unto salvation to every one that believeth." It is man, not God, who limits the operation of the good message by his unbelief. Man by his hard and impenitent heart, heaps up wrath against the day of wrath. Rejection of God's offer of forgiveness through Christ Jesus excludes and unfits the rejector of it from participating in its benefits. This is according to the divine arrangement.

God does not, by act of His sovereign will, compel anyone to accept salvation. That would make man a machine and would not answer God's purpose. He treats man as a free agent and appeals to his reason, his intelligence, and his conscience. He entreats him and expostulates with him, saying, "Turn ye, turn ye; why will ye die?" By the prophet of old He said, "Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon." In like manner Paul, the apostle to the Gentiles, says, "As if God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

These are sufficient to show that the advances are from God toward men. He is ever merciful and waiting to be gracious.

"Come unto me," says Christ, "all ye that labour and are heavy laden, and I will give you rest." Sin-burdened soul, are you weary of serving the carnal desires of your unrenewed heart? If so, the invitation to you today is, "Come, come, for all things are now ready." "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 of the water of life freely."

Peter, in his second epistle, says, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish; but that all should come to repentance."

It is unnecessary to heap up further testimony to show God's desire for the sinner's reformation. His readiness and willingness to forgive and blot out his transgressions if the terms of pardon and reconciliation are complied with are obvious. What are the terms? They are briefly: faith, repentance, and obedience. Repentance toward God and faith in the Lord Jesus Christ. The sinner must see that he is all wrong and God is all right; and then with a penitent heart he will exclaim, "Lord, what wilt thou have me to do?"

The testimony of Peter on the day of Pentecost, as recorded in the second chapter of Acts, is in point here. When the Jews cried out, "Men and brethren, what shall we do?" Peter said to them, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins."

This is the divine arrangement for reconciliation and pardon; and an enlightened and loving compliance with the terms constitutes the subject a consecrated, separated one and a candidate for honor, glory, and immortality in the kingdom of God, soon to be established under the whole heavens; when war will cease to the ends of the earth and righteousness and peace will have universal sway.

With such an offer as this presented to the human mind, what inconceivable folly and infatuation must it be to neglect so great salvation! Can we entreat any to listen to the warning voice and flee from the impending storm to the hope set before them in the gospel? To all such we would say the door of mercy stands wide open; how long it will remain so, no mortal can say. "To day, if you will hear his voice, harden not your hearts."—Robert McLaughlan in *Addresses on Bible Themes*.

# National Berean Department

Miss Genniell Carpenter, Editor, Oregon, Illinois

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### GOD'S CARE FOR THE INDIVIDUAL

WHEN a man, making earnest with prayer, sets himself to practice communion with God, he is likely to awaken with a start some day to a disturbing reflection. "This thing that I am doing," he may well say, "presupposes that the Almighty takes a personal interest in me. I am taking for granted when I pray that the Eternal is specially solicitous on my behalf. Praying may seem a simple matter, but on what an enormous assumption does it rest!"

Now, this reflection accords entirely with the facts. Prayer does involve confidence that God takes interest in the individual who prays. The fact, for example, that the Bible is preeminently a book of prayer, involves of necessity the companion fact that the God of the Bible cares for individuals. He knows all the stars by name (Psalm 147:4); He numbers the hairs of our heads (Matthew 10:30); of all the sparrows "not one of them is forgotten before God" (Luke 12:6). John is expressing his thoughts of God as well as his interpretation of Christ when he says, "He calleth his own sheep by name."—John 10:3. God is like a shepherd who misses even one lost from his flock, a housewife who seeks for a single coin, a father who grieves for one boy gone wrong (Luke 15). Of all the children in the world, says Jesus, "It is not the will of your Father . . . that one of these little ones should perish."—Matthew 18:14.

Throughout the Bible, and especially in the New Testament, God is not a king dealing with men in masses. He is no Napoleon, who, warned by Metternich that a campaign would cost a million men, said, "What are a million men to me?" God is a Father, and the essence of fatherhood is individual care for the children. For all that there are so many of us as St. Augustine said, "He loves us every one as though there were but one of us to love." That is the message of the Book, and it underlies the possibility of vital prayer.

This truth that God cares for every one of us is easy to speak about, beautiful to contemplate, but hard to believe. How *can* God care for each of us? We know the heart of Jesus well enough to understand that He loved everyone He met. But *God*? How can we make it real to ourselves that He who sustains the milky way, who holds Orion and the Pleiades in His leash, knows us by name?

For one thing, we seem too small and insignificant for

Him to know. If God cares for each of us, that presupposes in us a degree of value and importance surpassing imagination; and as one considers the vastness of the physical universe, it seems almost unbelievable that individual men can be worth so much. Even the Psalmist felt the wonder of man's worth in such a world when he cried: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psalm 8:3, 4. The Psalmist, however, never saw more than six thousand stars on the clearest night when he looked at the sky from the heights of Zion. We today can see one hundred million of them through our telescopes; and when we put a photographic plate, instead of our eyes, at the orifice of the instrument, we obtain indications of multitudes more. When, therefore, a modern psalmist like Tennyson thinks of man's possible value in so great a universe, he feels the terrific urge of doubt; he gathers all the activities of mankind, our wars, politics, arts, and sciences, and cries, "What is it all but a trouble of ants in the gleam of a million million of suns?" How in the face of this new knowledge of the universe can we pray in the confidence that God knows and cares for each one of us?

Many a man's faith is undone and his prayers stopped by this appalling contrast between the size of the world and his own smallness. The microscope, however, should counteract a little the disheartening influence of the telescope. It is evident that the Power which cares for the stars cares for all things with utter disregard of size. Inside any common pin as marvelous activity is going on as ever was present among the stars. Here are electrons so many and so small that the race in a million years could not count them, and yet not one electron touches another. In comparison with their size, they are as far apart as the planets of a solar system. Endlessly they revolve about each other, and no one ever slips by an infinitesimal degree from the control of law. Not strong reason, but weak imagination, leads us to be terrified by the mere size of the universe into the thought that God cannot care for us. As far as physical nature has any testimony to bear on the matter at all, it says, "There is nothing too great for the Creator to accomplish and nothing too small for Him to attend to. The microscopic world is His as well as the stars."—Harry Emerson Fosdick in *The Meaning of Prayer*.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Because I live, ye shall live also"*

## THE FIRST EASTER MORNING

JUST as the first dim light of dawn began to steal over the hills of old Judea, a little group of women, their faces lined with grief and their eyes shadowed with tears, silently slipped out of one of the gates of Jerusalem, probably toward the north, to a little garden not far from Calvary. Here, in the new tomb of Joseph, the wealthy senator who secretly believed in Jesus and who had begged Pilate for His body, lay the form of the One they loved dearest of all.

Carefully carrying packages of precious spices with which to embalm the body of their Lord, we see these faithful women, each one treasuring a special reason for love and gratitude to the Master. They had grieved deeply the past three days, thinking they would never look upon His dear face in life again.

Unable to solve the problem of the lifting of the heavy stone that had been placed over the opening of the tomb, they reached the garden just as the first rosy streaks of day began to light up their pathway. "Who shall roll us away the stone from the door of the sepulchre?" they asked each other, so certain were they their Savior lay silently and cold within.

Could it be possible? Were their eyes deceiving them? No, the stone was moved from its place, and one clothed in white sat nearby! Fear clutched at their hearts, for surely some one had come in the night and stolen away the beloved body.

"Be not affrighted," the young man told them. "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here." Then the angel, for it could be no other, bade them hasten with the joyful news to the disciples that they were to meet Him in Galilee.

Risen from the dead! What could it mean? they asked each other, as stumbling back on the path they had just left they hastened to do the angel's bidding. Fear and yet a great joy filled their hearts as they pondered the message entrusted to them.

### FOR YOUR SCRAPBOOK:

Now that school is out, you will have more time for your Bible Scrapbook work. On rainy days, through the middle of the day when it is too hot to help Mother in the garden, on Sunday afternoons, a certain hour set apart each day, all these are good times to work in your scrap-

book. If you have just lately joined the Bible Scrapbook Club and want to do all the lessons from January 1, or if you are behind with any of your work, you will have to put in extra time.

We want all the scrapbooks on display at the Exhibit at Oregon, Illinois, during the National Conference, August 1 to 12. There, now the secret's out, isn't it? That's what we've been working for—to get our scrapbooks finished for conference.

At this Exhibit, you know, we see what different Sunday schools do. And we want our scrapbooks to be there, too, to show what our large family has done. Every day the folks at conference visit the Exhibit room and look at the display over and over again.

After conference your scrapbooks will be returned to you, and later we will use them again if they are not filled. For the third quarter, July to September, while the scrapbooks are traveling from you to me, and from me back to you again, we will have some other work to do.

Now for today's lesson. At the top of your page always write the date, the subject of the lesson, and the golden text. Then write in your own words the story of the first Easter morning. Below it paste the picture your teacher gives you on Sunday, June 18.

Then draw a cocoon. You have all seen one many times. Next draw a butterfly. Doesn't that make you think of death and resurrection? How much more beautiful the butterfly is than the cocoon! Just so shall we be after resurrection, for all sin, sickness, and sorrow will be erased from our faces, and all pain and suffering taken out of our bodies. What wonderful life we will have then, just as Jesus had after His resurrection!

Last, copy or clip out these verses and paste them on your page:

"In the garden they laid Him, where the olive trees grew;  
There the song birds made music, and the flowers drank  
the dew.

But their eyes saw no blossoms, and their ears heard no  
song,  
For in sorrow they waited through the night drear and  
long.

"In the garden they found Him at the morn's early light,  
And the day beamed with glory after gloom of the night.  
For an angel descended, and the stone rolled away,  
Then to them there was beauty in the garden that day."

# With Our Sunday Schools

LESSON 12. — June 18, 1933

## JESUS RISES FROM THE DEAD

Mark 16:1-20

Devotional Reading: Psalm 16

### GOLDEN TEXT

He is risen.—Mark 16:6.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Rises From the Dead.

**Aim:** To prove the reality of the resurrection of Jesus, and to show how it provides a basis for hope for life after death.

**Basic Truth:** "Now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Corinthians 15:20.

**I. Hopelessness.** (Vv. 1-3.) The absolute hopelessness displayed by the immediate followers of the Lord after His crucifixion is a most difficult fact for believers today to comprehend. How could those who listened personally to His teaching fail to grasp the fact that, though He must die for the sins of the world, He would rise again the third day? The preparations the women made to embalm His body show only too plainly that they had no thought that He was to be immediately restored to life. That they sought His dead body on the very day He had set for His resurrection but places the greater emphasis upon their absolute hopelessness.

**II. Amazement.** (Vv. 4-8.) The women were not concerned about the work they were planning to do. No doubt they had performed many similar tasks before. They were troubled only as to who would remove the heavy stone that prevented access to the body that lay within the tomb. They were not even talking about Jesus, but of the stone, as they approached the sepulchre. Then came the astonishing appearance of the young man in white with the announcement that Jesus was risen from the dead! Their reaction to His statement was not that they were reminded of Jesus' promise that He would live again, but resulted only in their profound and awful amazement.

**III. Unbelief.** (Vv. 9-11.) The apostles, who had been carefully taught in the deeper truths of the gospel, were no less incredulous than the women. They, too, "believed not." Yet this very unbelief on the part of the disciples gives tremendous weight to the evidence that they later bear to His resurrection. It requires far stronger evidence to convince a decided skeptic than it does to change the thought of one who is already half persuaded.

#### PRACTICAL APPLICATIONS

Jesus resurrected (a) early the first day of the week; (b) angel appears; (c) tells of Jesus' resurrection; (d) shows where He lay.

The resurrection of Jesus gives His followers a new hope. 1 Pet. 1:3. Without His resurrection there would have been no hope. "If Christ be not raised, your faith is vain; ye are yet in your sins."—1 Cor. 15:17. This great event happened "early the first day of the week." In v. 2 Mark explains what he understands by the expression, "early the first day of the week," by saying, "at the rising of the

sun." As the sun broke through ushering in a new day, so the Son of God broke through death by God's power to begin a new day.

The angel appeared to the two women. They were affrighted, as might be expected. Their fears were soon allayed as he broke the news of Jesus' resurrection. He said, "Jesus of Nazareth, which was crucified, . . . is risen." Who was risen? The Jesus that was crucified. To convince them of His resurrection the angel said: "Behold the place where they laid him . . . He is alive and has gone before you into Galilee; there shall ye see him." What did they see? They saw the One that was dead, but now alive for evermore.

Jesus appears (a) to Mary Magdalene; (b) she tells others; (c) they believe not. Jesus appeared to Mary following His resurrection. She became a herald of good news. Her joy must be shared with others, it could not be self-contained. At first those she told did not believe; but when He appeared to them that same night and showed them His hands and side, "then were the disciples glad, when they saw the Lord."—John 20:19, 20. Many today are skeptical of the resurrection of the real Jesus. The records are tampered with to suit individual whims.—C. E. R.

#### THE GOLDEN TEXT

"He is risen."—Mark 16:6.

Glorious news; for if Christ be not risen, then our faith is vain, and we are yet in our sins! But Christ is risen and is become the firstfruits of them that slept; and because He lives, we shall live also. Our future life depends on the resurrection; and if there be no resurrection, then there is no future life.

Do you believe this? Do you belong to Christ? If so, then you will be brought forth from the dead at His coming, or be changed if you should be living at that time; but if you do not belong to Christ, it will be different; for He will not call you at that time. If you are not a Christian now, why not accept Christ today and live for Him and learn to be of service that you may be His at His coming and be brought forth when He comes to claim His own?—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Power of the Resurrection

The Sadducees, who were the scientists of the Jews, rejected the resurrection because they could not understand how the dead could be raised or how life could be adjusted after people were raised. "In the resurrection, whose wife shall she be?" was the question they asked Jesus after they had cited a case where seven brothers had married one woman. They might have asked: "Will God permit polyandry or polygyny after the resurrection

when He will not permit it now?" Jesus settled the whole matter when He answered, "For in the resurrection they neither marry, nor are given in marriage."—Matt. 22:30.

Today many do not believe in the resurrection because they cannot understand everything connected with it. Mortal man cannot comprehend. Resurrection is a matter of faith. God, His Son, the prophets, and the apostles all testified as to the fact.

In speaking of the death of our bodies, Paul says: "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 . . . The dead shall be raised incorruptible, and we (the living ones when Christ comes) 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 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?"—1 Cor. 15:42-44, 52-55.

"We look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:21.—H. A. S.

#### PRIMARY CLASS

**Topic:** Jesus Rises From the Dead.

The very next Sunday morning after the death of Jesus, three women were going to the tomb where Jesus had been buried. They were Mary Mag-da-len-e, and Mary, and Sa-lo-me. It was very, very early in the morning, for the sun was just rising. They wanted to put some oil and spices on the body of Jesus.

As they were walking along, they were saying: "How can we get in? How can we roll that large stone away? I wonder whom we could get to roll it away for us."

But oh! what a surprise they had when they looked up! The stone was already rolled away. And more than that, there was a person all dressed in white sitting in the tomb. The body of Jesus was not there, either. They were frightened when the man spoke to them. He said, "Jesus is not here. He is risen. Go tell His disciples and Peter that He has gone to Galilee."

Were they long getting out of the tomb? Oh, no; they ran away very fast. How happy they all were to know Jesus was alive again. And I know you are all happy, too.

When Jesus comes back to earth, He is going to make our friends and loved ones come back to life, too.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Minnesota Conference at Eden Valley, June 8 to 12  
 Southern California Conference at Long Beach, June 30 to July 2  
 Indiana Bible School and Conference at North Salem, near Plymouth, July 5 to 16  
 Northwestern Conference, Oregon and Washington, at Felida, Wash., June 15 to 18  
 General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas, August 3  
 Eastern Nebraska Conference at Florence, August 6 to 13  
 Iowa Conference at Waterloo, August 22 to 27

## EN ROUTE

This is written in the midst of the annual meeting at the Brush Creek (Ohio) church. These splendid people are again putting their best into this yearly work of advancing the gospel.

Our home church at Grand Rapids was looking forward to having Bro. Arlen Marsh fill the pulpit the first Sunday of our absence and Bro. Austin the second. Reports of these Sundays will be sent in by one of the home church members.

Ohio is dressed in its most beautiful garments at this season, and we are happy to have part of our family along to become acquainted with the state and with so many of its loyal brothers and sisters.

The Brush Creek church shows distinct evidence of the faithful work of its pastor, Bro. Magaw, and we trust they are headed toward still better things together.

F. E. Siple.

## A GREAT MEETING

The Annual May Meeting came to a glorious close on Sunday night, May 28. All services were largely attended with the church filled to capacity on Sunday. The final service required every foot of seating space on the platform and in the aisles and hall. It was the largest attendance of recent years and one of the largest of all time. There were twenty-five cities and towns represented, two states, and one province.

The interest throughout the series was very good and the sermons masterly presented. Bro. Austin's long service in the community won for him the esteem and warm-hearted praise of the people, and the meetings were regular home-coming events.

The letter addressed to the church by the conference secretary on behalf of the board and conference was deeply appreciated and unanimously received by vote.

Two responded to the gospel call, Sr. Margaret Pascoe, Hampton, Ont., and Charlie Jones, Fenwick, Ont. Sr. Pascoe was baptized on Sunday afternoon following the afternoon service. Bro. Jones will follow in like obedience in the very near future. We are praying for others, also, to obey their Master in this all-important action.

It is to be hoped that the large attendance at our Annual May Meeting, which is the first of the summer gatherings, will be a "good omen" and all will be featured by unusually large audiences.

C. E. Randall.

## EASTERN NEBRASKA CONFERENCE

The Nebraska State Conference will be held at Florence, Nebraska, starting August 6 and ending August 13. Bro. S. J. Lindsay will be the guest speaker. Mrs. A. Harper, Cor. Sec.

## OREGON BIBLE SCHOOL

The committee in charge of the program and curriculum of the Illinois Bible School this year considers itself fortunate in being able to provide a complete course of prophetic study under three divisions: past, present, and future.

The first division will be under the leadership of Bro. Norman John MacLeod, pastor of the Los Angeles Church of God. Bro. MacLeod is peculiarly fitted for the work he has consented to take up, as he has been a successful teacher of history in high schools for several years and his university training was especially directed along that line. He will give his subject in both lecture and question form so that it will prove of unusual interest to all, even though some may not feel inclined to undertake the personal study that a single form of teaching might require.

The second division will be conducted by Bro. Marsh and will have to do with "Present Tense Prophecy," or prophecy that is now in process of fulfillment. This class will also be conducted in lecture form as well as by question-and-answer method. Bro. Marsh is now delivering before his congregation a series of sermons treating current events from a prophetic standpoint. It is hoped to have each student of the class provided with an outline of the lessons in this division.

The third phase of prophecy to be considered will be directed by Bro. Austin, whose many years of study and teaching along the line of prophecy to be fulfilled after the Lord's coming has provided him with a splendid basis upon which to build the lessons he now has in preparation. All who have attended Bro. Austin's classes on Revelation in the past will be eager to follow him again at Bible school this summer.

A further inducement to those who are specially interested in the prophetic Word in these days (and who is not?) to attend this series of studies is the fact that the three classes in prophecy will not conflict with each other. The same individual will be able to take all of the classes in prophecy, as they have been arranged in such a way that they do not conflict in time.

In addition to the classes in prophecy, classes in Sunday school teacher training and in Bible principles are included in the curriculum this year, together with the usual classes for juniors and children.

During the first week of the conference the sessions at 3:15 in the afternoon will be occupied by sermons to be given by ministers from various parts of the country. Altogether the forthcoming conference and Bible school in Oregon, Ill., promises to be a most helpful and interesting one. Come, and enjoy it with us!

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mary E. Carter; Anna E. Sleight; Mr. and Mrs. H. A. Sheets; Mr. and Mrs. Jos. H. Williams; Mr. and Mrs. Geo. Siple; Harvey Krogh, Jr.; Jessie W. Donaldson; Silas Claypool.

## GRAND RAPIDS, MICHIGAN

Bro. F. E. Siple has asked me to report the happenings in Grand Rapids congregation during his absence in Ohio. We miss our pastor a great deal, but are glad to have the opportunity to hear those who are filling his pulpit for the two Sundays he is away.

Last Sunday Bro. Arlen Marsh of Oregon gave us two wonderful sermons. We were very glad to have him with us. Next Sunday Bro. F. L. Austin will be our speaker, and we are anticipating with much pleasure his coming.

Our Sunday school passed the 300 mark much to our surprise, because the attendance usually drops over a holiday.

Mrs. F. E. Hall.

## THE FONTHILL MEETINGS

By R. H. Judd

It was good to meet so many friends  
 At our loved Fonthill church once more,  
 For all were happy in the joyful hope  
 Of home on Eternity's shore.

Some came from the east, some came from the west,  
 From the north and the south they came;  
 Twenty-five towns represented there,  
 All to worship in Jesus' name.

Brother Randall told by the spoken word  
 That the promise of God is sure;  
 And strong were the facts that he brought forth  
 In proof that it does endure.

Brother Austin spoke of Jerusalem  
 That city of ancient renown;  
 That center of worship, that home of God's choice,  
 For prophet, for priest, and for crown.

Then all learned of the time when sin shall cease,  
 And when sorrow shall be no more;  
 When "change" shall come to this mortal frame,  
 Like the Lord who has gone before.

It was a feast indeed to young and old,  
 A feast to each person who came;  
 'Twas a feast to those who needed rest,  
 The weary, the deaf, and the lame.

We missed some friends, who in years gone by  
 It had been a pleasure to greet.  
 The warmth of their hands and their kindly smiles,  
 Was worth all the journey to meet.

Some of these are resting beneath the sod,  
 And some others have left the fold;  
 But our hearts go out in the hope that all  
 Will meet in that City of Gold.

## HERALD RECEIPTS

Helen Porter; Margaret E. Bylsma (others); Mrs. Mae Mercer; Jesse Harrold; Mrs. J. S. Hindman; Mrs. E. L. Griffin (self and another); Earl R. Corbaley; Ora Burnett (self and another); Mr. and Mrs. Eugene Howard; Mrs. Charles E. Page; B. F. Skeels; Mrs. Sherman Fauntleroy; J. R. Michaels; Mrs. Mary E. Good; Ferne Moore.

**WATERLOO, IOWA**

The Waterloo and Cedar Falls believers are meeting regularly for church and Sunday school. Since we have no finances for a hired pastor, the sermons we receive are gifts from various ones. Whenever Bro. Hunt can spare himself from farm duties in Clarksville, he comes to us with messages of God's love and grace and exhortations to realize our high calling in Christ Jesus. His sermon recently on "Second Death" is not to be lightly set aside by Bible students. His talks always give an atmosphere of quietness and strength.

Occasionally Bro. O. J. Allard consents to speak for us, and through him grace speaks with the fire and vim that are his by nature and have become the weapons of a deep conviction of the unworthiness of the natural man as he stands in contrast to Christ Jesus our Savior.

Recently Bro. J. W. Williams gave us two of his sermons, and through him grace speaks through clean-cut thinking concerning man and his relationship to God. It is through his sermons and lessons that we find surest foundation of faith. Personal convictions that are the outgrowth of personal experience have a part of untold value to play in begetting faith in the hearts of others, but they furnish faith primarily to the one who has them. But thinking purified from all contradictions until the whole fabric of facts concerning God and man hang together in one beautiful whole is the one medium through which faith that is eternal and universal will develop among men. Bro. Williams' teachings are always an aid toward this purification, and we pray that both he and all of us may grow in the spirit of wisdom and revelation to the acknowledgment of Jesus our Savior, the eyes of our understanding being opened that we may know what is the hope of His calling and the riches of the glory of His inheritance in the saints and what is the exceeding greatness of His power to us who believe.

Bro. Howe, who is with us every Sunday, is our stand-by preacher; and he gives freely of his time both in preaching and teaching and, with Bro. Hunt's help, in arranging for services and speakers. His talks and lessons speak an earnest desire to serve our Master and to make the church an influence in the community that will draw people to Jesus. Space does not permit us to speak of all the helpers in class work and Sunday school. Each finds his part to do.

Waterloo is a rich field for service, though there are many obstacles, one of the biggest of which is the prejudice against us because of our "profound ignorance" of the Bible manifested in our "soul-sleeping" belief and in our failure to believe in a burning hell of eternal conscious torment. This ignorance has been announced over the radio and in a local non-denominational Bible class. But this makes our field all the richer for service. As we keep working together seeking always that oneness that can come only through gracious and kind consideration of one another because of God's own gracious consideration of each of us, we shall enter this rich field of service; and the very teachings that are now considered the outcome of dense ignorance will become mediums through which God's grace in us will shine free from the pagan mysticism and superstition which cause people to fear through ignorance rather than through the light that has been shed on us. No other service may be offered the Savior who saves by grace.

Alta King.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

**BEAR, ARKANSAS**

Dear Friends and Readers of The Restitution Herald, our weekly messenger, and those of "like precious faith," happy greeting:

We wish to tell you of another good meeting at Bear which began Friday evening, May 26, and closed the following Sunday night. Bro. L. H. Shelton was the speaker.

After the sermon on Sunday morning Mrs. Mary Lynch came forward for baptism. Her husband, Mr. Tom Lynch, is a policeman in Hot Springs, Ark. He, with a goodly number of people, witnessed the baptism of his wife on Sunday evening. Baptism is an ordinance in "the church of God" (Matt. 3:13-17); also the Lord's Supper (Matt. 22:35-40). On these two commandments depend all the law and the prophets. Paul says in 1 Corinthians 11:1-3 to keep the ordinances as he delivered them. Our Savior condensed Moses' commandments into two and left them to be observed until He comes "the second time without sin unto salvation." See Heb. 9:27, 28; Luke 22:15-20. So our meeting closed Sunday night, after observing the

memorial supper. See Mark 14:8, 9.

Bro. Shelton has promised to come here to hold a ten days' meeting for us, beginning Friday night before the fourth Sunday in July. Amen.

Yours in hope of life when Jesus comes,  
Kittie C. and R. A. Humphreys.

**CONTRIBUTIONS TO N. B. I.**

John Sweet	\$1.50
Blair, Nebraska, Sunday School	1.50
Jesse Harrold	1.00
Maurertown, Va., Sunday School	3.00
Margaret E. Bylsma	2.65
<b>Total</b>	<b>\$9.65</b>

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**BETWEEN YOU AND ME—**

Watch for Bro. Conner's detailed report of the sale of the greenhouse to appear next week.

Speaking of Bro. Conner, we might mention that the pastor of the Dixon, Ill., church had a very full day last Sunday, speaking morning and evening in his own church, at two in the afternoon at a jail service, and at three-fifteen at the Illinois State Institution.

A terrific storm of wind and rain struck Oregon a little after seven o'clock on Sunday evening, breaking down trees and poles and leaving the church without lights. Candles were secured and the pastor went on with the service. The usual number were present from Rockford, including Bro. Thayer the pastor. We were glad to welcome Bro. and Sr. McGraw of Macomb, Ill., in our congregation again. They have been making a visit in Rockford.

The deeply impressive prayer-poem to which we gladly give space on our editorial page in this issue, aside from its devotional quality, which is of the highest order, is a literary gem of rare excellence. Its author, Peter Bylsma of New Orleans, sent it to his daughter, Sr. Margaret E. Bylsma of Hammond, La., to whom we are indebted for permission to publish it in The Herald.

The article entitled, "Christ's Commission to His Disciples," was delivered by the author as an address in Cleveland, Ohio, more than thirty years ago. When committed to the printed page a good sermon blesses generations. Will some of our able ministers bear this thought in mind, and prepare their discourses for publication in The Herald?

Again let us remind those who contemplate attending the General Conference and Illinois Bible School this summer that railroad and bus line rates will be very reasonable into Chicago from all directions owing to the "Century of Progress." Chicago is but ninety-nine miles from Oregon. This unusually favorable condition provides an added inducement for those who live at a distance to come.

The interesting and encouraging report from Bear, Ark., should act as a stimulant to other communities to press forward in the Lord's service. There are many localities where a good meeting might be held at this time with equally pleasing results.

Sr. Elmer Winfrey and her son, Ferd, of Bosworth, Mo., paid a short visit to Oregon last Friday and Saturday. Sr. Azalia Winfrey who is a teacher in the Oregon high school accompanied her mother and brother on their return home. Sr. Winfrey will be greatly missed in the Oregon choir, of which she is the director.

Miss Irene Taft was the only member of the Oregon Sunday school in the high school graduating class this year, but the Sunday school feels that it is well represented, as Miss Taft took the highest honors in her class of twenty-four, receiving both the silver award cup given by the American Legion Auxiliary for highest average scholarship in the last year, and the Board of Education scholastic medal for highest standing for four years.

One by one the annual state conference notices are coming in, the latest to reach us being that of the Eastern Nebraska Conference to be held in Florence, a suburb of Omaha, beginning Sunday, Aug. 6, and continuing over Sunday, August 13. The fact that Bro. S. J. Lindsay is to be "guest speaker" will add much to the interest of the gathering. Our only regret is that the dates set cover the period of the General Conference, and some who might otherwise attend the meeting at Florence will not be able to do so.

The suggestion recently made by Bro. Norman John MacLeod of California concerning the sharing of expenses in the trip to conference this summer might well be adopted by many others. Why not make up a couple of auto loads in your church and come together for this great annual meeting of God's people? How about it, Niagara Falls and Font-hill? Hammond and other southern points, come and visit this northern country in its most beautiful season and take in the meeting.

## THE RESURRECTION VICTORY

*"Death is swallowed up in victory."*—1 Corinthians 15:54.

SOMEWHERE I have read an Indian legend of a tribe which lived in a great forest at the foot of a lofty mountain peak. One day the old chief summoned the lads of the tribe to his side. He called upon them to clamber to the top of that lofty summit and win the renown of its conquest. It would test their mettle and prove their worth to the tribe, for it had been many a day since a young brave had mastered that sky-piercing pinnacle. The lads started out to obey. Hours went by and they began slowly to return. One of them brought a tuft of moss which he had torn from the mountain side, as a token of the height to which he had climbed. Presently came another with the broken twig of a tree which stood still higher up the mountain, but yet not upon its summit. By and by came another grasping a beautiful flower which grew well up toward the summit of the peak, but still not upon its top. After a while all the lads were back save one. For hours he came not. Then as the gloom of the night began to fall, they heard his voice calling in the distant forest. Nearer and nearer he came until he stepped into the fire-lit circle of the waiting camp. He had no token in his hand, but when they saw his face they did not need to ask him if he had conquered the towering peak; for it was lighted with the glory of vision, and he cried aloud, *"I have seen the crystal sea."*

Next to our Lord Jesus Christ probably no man who walked this earth knew the secret of victory better than the Apostle Paul. He knew the way of death through union with his Lord Jesus Christ. He knew the way of life, for the law of the spirit of life in Christ Jesus thrilled and pulsed through his whole being, physical, mental, and spiritual. He knew, too, the way of consecration, for he was Jesus Christ's bondsman in an utter abandonment of devotion and obedience. He knew, too, the way of practical cleansing from the daily practice of sin, for the vision of the risen Christ in all His holiness was like a consuming fire in the purging of sin from his walk and life. But as he reaches this mountain peak of the resurrection victory, he is like a man who has scaled the loftiest summit of vision, who has seen the splendor of the crystal sea; and whose face is radiant with the fore-gleams of coming glory. For with all his wondrous experience of victory the sentence upon his mortal body is "the body is dead because of sin." But now he sees the crystal sea of coming triumph over the death itself which is stamped upon these mortal bodies. It is the resurrection vision which now entralls him. It is the resurrection shout of victory which breaks from his jubilant lips as he cries out, *"Death is swallowed up in victory."*

### THE STORY OF THE RESURRECTION

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet 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 Thessalonians 4:16-18. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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 Corinthians 15:51-54.—*Selected by R. A. Curtis from the writings of J. N. McConkey.*

## THE WANDERING JEW

BECAUSE of economic conditions many Polish Jews have been emigrating to Cuba, where many have been securing a meager living by selling beads on the streets. But it is becoming more and more difficult to make a living there, so many are returning to Poland. Says the editor of the *B'nai Brith* magazine, "The tired wanderer's footsteps turn away from the Cuban shore. And whither to go? In whichever direction he turns the doors are closed. Only one place on earth is left to offer him a grudging welcome. He returns to Poland from whose poverty he fled. In Poland, at least, still stands Jewish life and the sustenance of the Torah; in Poland are relatives who may share the crust with him.

"In one week recently sixty Jews left Havana to return to Poland after five years in Cuba and if the migration continues another year it will see the last of these Jews in Cuba. Of old the wanderer had the world; today he walks in a narrow and diminishing circle of the earth."

The wandering sheep of the house of Israel will only find rest when the great Shepherd returns the second time to gather them.—*Selected.*

## A SAMPLE OF THE NEXT WAR

THOSE who wonder what the next war may be like will be interested in the rapidity of the advance of several thousand Japanese soldiers, who recently shattered Chinese resistance east of the Kingan mountains in Manchuria.

With its infantrymen riding in motor trucks, accompanied by airplanes, motorcycles, and armored trains, despite sub-zero weather and deep snow, the Japanese troops made an advance of more than two hundred miles in four days, aided by airplanes which bombed Chinese concentrations and troop trains.

For those who may wonder why the Japanese conduct such expeditions, it is pointed out that the Kingan mountains contain some of the finest forests and most extensive mineral deposits to be found in Manchuria. The alluvial gold in the range has been estimated at \$2,500,000,000 in value.

# THE RESTITUTION HERALD

VOLUME 22

OREGON, ILLINOIS, JUNE 13, 1933

NUMBER 37

## The Blood Upon the Rose

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I see His blood upon the rose,  
And in the stars the glory of His eyes,  
His body gleams amid eternal snows,  
His tears fall from the skies.

I see His face in every flower ;  
The thunder and the singing of the birds  
Are but His voice—and carven by His power  
Rocks are His written words.

All pathways by His feet are worn,  
His strong heart stirs the ever-beating sea,  
His crown of thorns is twined with every thorn,  
His cross is every tree.

—*Joseph Mary Plunkett.*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."—Paul.*

## The Editor's Prayer

**M**OST gracious Father, we thank Thee that we are Thy children, the objects of Thy love and care. We are thankful that we are permitted to work together in Thy service. Be Thou with us, we pray, throughout the summer conferences and Bible schools, that many may have opportunity to learn of Thee and of the gospel which alone can save them from sin and death. Guide us in our efforts to serve Thee to Thine own glory through Jesus Christ our Lord. Amen.

## Profitable Vacations

**S**CHOOL IS OUT! The hills resound to the shouts of boys and girls who are as happy as the birds whose music fills the summer air. The breath of freedom and joy is everywhere. The whole wide world feels the call of the open country, and dreams of far-stretching roads that wind away into the misty land of adventure, rest, and recreation.

Vacation time has come again!

The car is burnished, tires inspected, luggage carrier attached. *Father* is ready for the trip! But mother still has the finishing stitches in sister's play suit, while ten-year-old brother untangles the fishing lines and runs down to the filling station on the corner to ask for a new road map—he really doesn't care of what state or country, just so that it points out the road to "the beautiful land of somewhere."

The highways are already filling with cars, the streams are lined with disciples of Izaak Walton, and the picnic grounds are beginning to show the effect produced by care-less people away from home.

Father and mother were a little late getting away this year, as they had to wait until brother came home from college; for of course they couldn't go without him! It wouldn't be *vacation* unless the family were together. But now they are nearly ready to start. There is just one thing more for them to do and they will be on the road to — — And that's the question! *Where will they go?* Where can they find a place that the whole family will enjoy and still be together?

Suddenly and satisfactorily the matter is settled. Mother stops her work as her eyes fall on THE RESTITUTION HERALD. Why, yes! That's the very thing! The sugges-

tion made by Brothers Randall and Lyon to their congregations! Why hadn't they thought of it before? *They would go to the General Conference and the Illinois Bible School for their vacation!* What could be finer than that?

Father, mother, and grown-up brother Bill would find much of interest in the three classes on prophecy to be given in Oregon (especially now that they have been so arranged that one can take all three and not miss a lesson). First in order of time would be one on fulfilled prophecy to be conducted by Brother MacLeod. That surely would be interesting by a teacher who has had years of experience in the teaching of history in high school. Next in point of time would come Brother Marsh's lessons on "Present Tense Prophecy," having to do with things that are happening in all parts of the world today. Then, of equal interest and importance, there are the lessons on unfulfilled prophecy to be given by Brother Austin who, as everyone knows who has heard him on the subject, has given that particular branch of prophecy most thorough study.

Ten-year-old-brother will be delighted with the work of the intermediate class, especially if he were under the instruction of Brother Thayer last year; while little sister will have a glorious ten days helping Sister Thayer do fascinating things to illustrate Bible stories.

Perhaps they will bring a guest along. It might be the young lady brother Bill is interested in. She is just out of high school, you know. She doesn't know very much about what the Church of God believes, and Bill wants her to know all about it. She will have a wonderful chance to learn under Brother Lyon of Cleveland, who will teach her class in Bible principles. Beside that, she is teaching in a Sunday school and would appreciate the opportunity to attend the class in which Sunday school methods will be taken up, both from the standpoint of teaching and from that of organization and worship. They will just have to invite Madge to go along, she will get so much out of it all. And then, think! She might decide to be baptized before she came home! Wouldn't that be fine!

Of course they will plan to take in one or more of the fine state conferences on the way; they will meet so many good people and hear so many helpful sermons—O why hadn't they thought of that before! Such a vacation as that would be so wonderfully pleasant and also very profitable, mother knew they all would want to go.

And she was not mistaken!

# Christ's Abiding Presence

By George B. Alldridge

*"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."—Matthew 28:20.*

DR. JAMES J. WALSH in his interesting book *Religion and Health* relates this incident which occurred during the Great War:

"There is a story that comes from his (Marshal Foch's) own headquarters that when sometimes he was thought to be asleep he was found in prayer. When his first decision as commander-in-chief of the Allied Armies had to be made, and he had to determine whether Amiens should be surrendered to the enemy and a defense made on lines behind that city, both Haig, in immediate command of the British forces, as well as Petain, the French commander, are said to have advised retirement.

"Foch listened patiently to their reasons and then asked for twenty minutes by himself before making his decision, declaring that he would give it in that time. He spent those minutes walking up and down the garden in the slight rain that was falling, very much in the concentrated manner that he was known to assume when praying. At the end of twenty minutes he declared that Amiens was to be held at all cost,—and it was.

"This was the first great step in the breaking of the enemy morale. When three months later, on the 18th of July—after the Germans had tried for three days to come through his lines and had practically succeeded and then, lacking in men and munitions, had to stop—Marshal Foch launched his counter-offensive which represented the beginning of the end of the war, it was easy to understand the strain through which he had just passed and the immensity of the responsibility of the decision that he had to make.

"After the orders for the counter-offensive had been sent out he said, 'Now I must rest.'

"As can readily be imagined he had slept but little on any of the three preceding nights. Half an hour after he retired there came a dispatch which the high staff decided must be communicated to the general-in-chief. They hesitated for some time to wake him, but there was nothing else for it. His adjutant found him on his knees."

After reading this, I thought upon Jesus' words: "And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."—Luke 16:8.

A book that has afforded me much comfort and enlightenment is *The Christlike God*, by Bishop Francis John McConnell. His purpose is to get his readers to conceive and

"The infinite always is silent;  
It is only the finite that speaks.  
Our words are the idle wave-caps  
On the deep that never breaks.  
We may question with wand of science,  
Explain, decide, and discuss:  
But only in meditation  
The Mystery speaks to us."

understand God as God revealed Himself in Christ. This is a beautiful thought.

Zophar asks, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"—Job 11:7.

In a measure I can answer yes. "And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto

the Gentiles, believed on in the world, received up into glory."—1 Timothy 3:16. "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."—1 John 1:2.

Bishop McConnell makes this very clear and plain to me, for he says that if we are to believe in a Christlike God, we must get away from the conception of the divinity of all things alike. If we are to hold to immanence, we must do so as a statement of the "everywhereness" of God's activity and the oneness of plan that works through that activity.

This is important because of the tendency, since the coming of the immanence teaching, to say that God is in Christ and in all other men, that He is in Christ and also in the blue skies—which, of course, has its measure of truth, but which misses the essential.

In painting a landscape there must be a focus, which the artist sometimes calls the "eye" of the landscape. In a masterpiece of oratory there is a climax; in a drama there is outcome or denouement; in orchestral music there is a theme; in argument there is a conclusion. Painters, orators, dramatists, musicians, philosophers are, it might be said, in all parts of their work alike. They composed it all and painted and played and spoke and wrote it all.

To say that each creator, however, was "in" the interpretative key which unlocked the one regnant meaning toward which every detail had been moving, in no different sense from that in which he was "in" a minor detail, is absurd. That is to say, if we are to preach God as like unto Christ, we have to maintain that the doctrine of the divine presence in everything is not to conflict with that presence of God in those central aspects which lead to intelligibility.

In the Messiah Handel is present in every note of the oratorio, but we should not say that he is in the drum-beats

alone just as he is in the majestic song of the Hallelujah Chorus. If some hearer should begin to disparage the chorus on the ground that Handel also wrote the drum parts, we should declare he was either putting forth commonplace or nonsense.

The believer in a Christlike God beholds in Christ a climax, a theme, a motive, a spirit which gives him God in his deepest nature. In other words, God is in Christ as He is not elsewhere, as revelation of spirit and character.

If, now, some objector will have it that God is also in everything else, we have to reply that no doubt He is, but that we are on the search for meanings and that we do not find meanings in settings of scenes as we do in the scenes themselves. With a clue to a meaning once in our

hands the accessories fall into place, but the accessories themselves do not supply the clue.

In Christ we feel that we have arrived at a center. The view outward from a center is altogether different from the view inward from a circumference. As I see Him as revealed in Christ, God is seen to be more than the Creator and Sovereign of the world. Added to these conceptions of Him is that of Father, as He said, "He that hath seen me hath seen the Father."

Thus is the true idea of God taken out of the field of speculative thought and brought forth into the borderland of human understanding. He is no longer a being dreadful to contemplate, but one to be loved and adored as a Father.

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## The Mortality of the Soul

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By Harry A. Sheets

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**I**N EVERY age there have been people whose religious beliefs have placed them in small groups isolated from the rest. Sometimes these groups were holding to some peculiar, fantastic, or irrational beliefs wholly without foundation in God's Word. On the other hand, God's faithful people have always been a minority, always rejected and often persecuted by the majority. This has not been a pleasant experience for them, but they have found considerable comfort in the words of our Master where He said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

The Church of God holds to some doctrines which places it with a minority. There are some teachings, generally accepted and popular with the majority, which we do not feel are founded upon an accurate interpretation of God's Word. Therefore, we do not accept them. While God's followers have always been a minority, yet we are fully aware that not all minorities have been right. We do not attempt to derive any comfort from the fact that we are a minority in some of our beliefs. We have adopted a policy of proving all things, and holding fast that which is good. We give herewith our reasons for not accepting some of the popular doctrines taught by certain Protestant churches.

1. We do not believe in the immortality of the soul, because the Bible nowhere speaks of the soul as being immortal. Such expressions as "immortal soul," "immortality of the soul," "never dying soul," etc., are not found, or even implied, in the Word of God.

2. We do not believe the soul to be immortal, because it can be destroyed. "Fear Him who is able to *destroy* both *soul* and *body* in *hell*."—Matthew 10:28.

3. We do not believe in a never-dying soul, because the soul can die. "The soul that sinneth, it shall die."—Ezekiel 18:4. "No man can keep alive his own soul."—Psalm 22:29. "He spared not their soul from death, but gave their

life over to the pestilence."—Psalm 78:50. Samson said, "Let my soul die with the Philistines"; and Balaam requested, "Let my soul die the death of the righteous" (see margin in Judges 16:30 and Numbers 23:10). Job said, "My soul chooseth strangling, and death rather than life."—Job 7:15.

4. We do not believe that any portion of man is immortal, because Paul told us to "seek for glory and honour and immortality, eternal life."—Romans 2:7. We do not seek for what we already possess.

5. We do not believe that man gets his immortality at his birth into this world, because the Bible teaches very clearly that immortality is not put on until the time of the resurrection. See 1 Corinthians 15:51-53.

6. We do not believe that death is a friend, because God's Word states that "the last enemy that shall be destroyed is death."—1 Corinthians 15:26.

7. We do not believe that death is the door through which man enters to receive his reward, because this would make the devil, not God or Christ, the benefactor of the human race. It was not God's purpose for man to die; satan caused man to sin and thus die.

8. We do not believe that "death is the door to heaven," because this would make the devil the doorkeeper to heaven, as he is the one who has the power of death. Hebrews 2:14.

9. We do not believe that the righteous dead are praising God, because He has told us that "The dead praise not the Lord, neither any that go down into silence."—Psalm 115:17. David speaking to God, said, "In death there is no remembrance of thee: in the grave who shall give thee thanks."—Psalm 6:5.

10. We do not believe that the dead are "more alive than ever," because the Bible teaches differently. God has said of man in death, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm

146:4. "The dead know not any thing. . . Their love, and their hatred, and their envy, is now perished. . . There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecclesiastes 9:5, 6, 10. It is very evident from these scriptures that a dead man is really dead and not alive in any sense. Death is the opposite of life, according to God's own definition. He said, "Thou shalt die, and not live."—Isaiah 38:1.

11. We do not believe that the righteous who died before the time of Christ are in heaven, because Jesus said, "No man hath ascended up to heaven."—John 3:13.

12. We do not believe that anyone, since the days of Christ, has gone to heaven, because He said, "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.

13. We do not believe that at death good people go to one place and the wicked to another, because God's Word states that "All go unto one place; all are of the dust, and all turn to dust again."—Ecclesiastes 3:20. That the one common place for all the dead is the grave is evident from God's Word. That is why Jesus said, "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.

14. We do not believe that a person receives eternal life or any of the eternal blessings without first coming forth to life through a resurrection. Paul wrote that if there is no resurrection "then they also which are fallen asleep (died) in Christ are perished." Again he stated, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."—1 Corinthians 15:18, 32.

15. We do not believe that a person receives his reward at death, but at the resurrection of the just at the second coming of Christ. "Thou shalt be recompensed at the resurrection of the just."—Luke 14:14. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matthew 16:27. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelation 22:12. "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:4.

16. We do not believe that the righteous shall be rewarded in heaven, because the Scriptures nowhere so state, but on the contrary teach that they shall be recompensed in the earth. "Behold, the righteous shall be recompensed in the earth."—Proverbs 11:31. "Blessed are the meek: for they shall inherit the earth."—Matthew 5:5. "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . The meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . Such as be blessed of him shall inherit the earth. . . The righteous shall inherit the land, and dwell therein forever. . . He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—Psalm 37:9, 11,

22, 29, 34. "The righteous shall never be removed: but the wicked shall not inherit the earth."—Proverbs 10:30. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Revelation 5:9, 10.

17. We do not believe that Jesus meant "everlasting punishing" when He said that the wicked would go into "everlasting punishment." (See Matthew 25:46.) Paul tells us that the wicked shall be punished "with everlasting destruction" (2 Thessalonians 1:9). Other scriptures state: "All the wicked will he destroy."—Psalm 145:20. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—Psalm 37:20. "They shall be as though they had not been."—Obadiah 16. "They shall be as nothing."—Isaiah 41:11. "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."—Malachi 4:1. They shall "lose" life (John 12:25).

18. We do not believe that the wicked are going to be preserved in, and by, eternal fire. God used eternal fire to destroy Sodom as an example of the ultimate punishment of all wicked. God turned "the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly."—2 Peter 2:6. "Even as Sodom and Gomorrah, and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire."—Jude 7. We do not believe that destruction is an example (sample) of eternal torment. "The wages of sin is death."—Romans 6:23.

19. We, of the Church of God, believe and teach: (1) That Adam was created essentially mortal, and as such he could not bestow upon his children an immortality which he himself did not possess. (2) That death was pronounced upon Adam and the entire race ("In Adam all die."—1 Corinthians 15:22) and was accomplished by removing the tree of life. We believe, further, that "it is appointed unto man once to die" (Hebrews 9:27), and when dead he is asleep (1 Thessalonians 4:13) and will "rise again in the resurrection at the last day" (John 11:24); "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" (1 Thessalonians 4:16) to be forever with the Lord in this earth.

With this belief we are forced to give up the doctrine, accepted by the majority, that the righteous go to heaven when they die, and that the wicked go to a place of eternal torment. We believe the doctrine of the immortality of the soul to be but another edition of the original falsehood, "Thou shall not surely (really) die." Man believed the serpent once to his hurt and we can see little, if anything, to gain by believing him now. It cost man his life once, will it not do it again?—*Gospel Searchlight*.

# LITERAL TRANSLATIONS

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

Of course, nearly all the readers of our religious papers know nothing of Hebrew and Greek; and swallow ("hook, line, and sinker") all such explanations as are built on a literal translation, with the extraordinary hunger of those who are, as the Athenians were, always looking for something new. Often serious errors come on account of all such explanations, and much harm is done.

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

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

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

There are many of these idioms of other languages that make no sense at all to us if rendered literally! All we can do is to use a corresponding idiom in our language; and in doing so very fine-shades of meaning are lost in the transit. In fact, it has been found utterly impracticable to make any translation literal throughout; for to be literal the translation must be according to the *letter*, or *exact words*. And as the exact words in other languages have acquired a meaning which the corresponding word in English has not yet acquired, we could never learn from our English lexicons what was the real and exact meaning intended. When such idioms occur, they must be translated in such a way that the meaning of the original will

be as clear as possible. And when that is done, we are often very far from a literal translation. And so, whatever anyone may say contrariwise, a literal translation is often very misleading, and really no translation at all! For, the *original meaning* has been lost in the process of rendering it.

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

Take the Hebrew (Genesis 14:10): "Now the vale of Siddim was *slime-pits, slime-pits*." How can we render that literally and get the sense? We can not? A free translation is: "Now the vale of Siddim was *full of slime-pits*." There is your meaning! The native Jew might have understood the other better, but we understand it better this way. In Exodus we read: "Thou shalt anoint them (Aaron and his sons) and *consecrate* them, and sanctify them, that they may minister to me in the priest's office."—Exodus 28:41. This is clear, is it not? It is a free translation. Literally it is: "Thou shalt *fill* their hand."

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

In the words of Jesus (Matthew 18:6; Mark 9:42; Luke 17:42): "the millstone of an ass," we have the literal translation; but without the explanation that must go with it, namely, the large millstone turned by an ass at the mill grinding flour, the language is obscure. Most of the millstones were turned by "maid servants," and were small. Some were large and were, therefore, turned by an ass. When translated, "a *great* millstone," the meaning is at once made clear to us.—Zeta in *Present Truth Messenger*.

# GATHERING CLOUDS

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God speaks to men in varied ways. He does not always send an angel or sound a trumpet to warn them of impending danger. He does not always paint weird pictures in mystic visions of the night. He sometimes speaks as He spoke to Israel in the thunderous tones that echoed from the trembling mountain of the Law. Again He whispers in the still small voice of conscience that reaches none but the ear attuned to hear it. More often still God sends His messages of warning, of assurance, or of promise, in the common language of the day, written plainly in the happenings around us and recorded in the daily press. So it is that God speaks to us now, and so it is that I would ask you to listen to His voice as it comes to us in the eloquence of the events of which we are a part.

The history that we know best has to do almost altogether with the white race. We have studied the progress of mankind from but one angle, that of the white race. All of its great figures with which we are familiar are white men, and it is hard for us to conceive of the possibility that some other race may dispute our claim to superiority and our rights to lead in world affairs. But nevertheless, the time has come when we must readjust our thinking to meet new and strange conditions that have arisen.

It was Kipling, I believe, who spoke so freely of "The White Man's Burden." Our pride of race has led us to assume that the entire burden of civilization rests upon us alone; that intellectual progress and moral leadership reposes exclusively in us; that no other people has been endowed by the Creator with the necessary wisdom and authority to rule the world. And then we dispute with each other as to which of the white nations is best equipped to wield the scepter!

"What fools we mortals be!"

While we have been arrogantly engaged in prideful disputation with each other, while one group of white people has been struggling for supremacy with another group of white people, the brown and yellow races have slumbered on, indifferent to our contentions, resting in the knowledge that their forbears were busy writing ponderous tomes on philosophy and science, and in printing books, when ours were slinking naked through European forests, wild and untaught savages, with no higher thought than to eat and drink and propagate the race. Into such absurdities and dangers does pride and blind arrogance lead us! How complacent we have been! How unmindful of the lessons that history might have taught us had we but heeded them with care!

When we think of *conquest* we think of the Medes and Persians, the Greeks and Romans, the Germans, French,

*In this, the third article of a series of studies in "Present Tense Prophecy," the editor warns of the gathering of portentous clouds in the Far East that threaten not only the supremacy of the white race in world affairs, but the total overthrow of western civilization. . . . .*

and Spanish. We forget that mighty conqueror of the East, Jenghiz Khan, whose yellow hordes swept over nearly all of Asia and large sections of Europe, until the extent of his empire was far greater than that of any white conqueror the

world had ever known! Less than seven hundred years ago that yellow demon in human form was burning cities and ravaging lands of eastern and northern Europe! It was the invasion of Jenghiz Khan that drove the "bloody Turk" from his original home on the borders of China and forced him into Europe. And he, that is, the Turk, is a blood relative of the Tartars, Chinese, and Japanese, who are now assembling for their contests with the West.

Before we go farther into the study of these races whose backgrounds and traditions are so alien to our own, let us ask why we are interesting ourselves in them and their plans for national enlargement. Surely it is not simply that we may satisfy our curiosity! The reason is a much more vital one than that.

Here it is. If the conclusions we have reached are correct, and the western world is threatened with an invasion of modern pagans, equipped with the latest weapons of warfare, and determined to overthrow all existing white authority, it constitutes a grave danger to Christian institutions, as well as a serious menace to our lives and property. Our Christian civilization could scarcely survive such a complete political overturning as would follow the conquest of the West by the East. It would mean what similar migrations of races have meant in the past, *the exchange of one civilization for another!*

Impossible! you say. Terrible as it is to contemplate, such a transformation is not only possible, but probable, if we base our conclusions on the lessons history has taught.

Lord Lytton, head of the League of Nations Commission sent to investigate the situation in Manchuria, said in a recent interview: "The little cloud which appeared on the far eastern horizon in September, 1931, has grown into a very threatening storm, which overshadows the whole of international relations."

These are serious words, coming from an experienced observer of international conditions. Lord Lytton represents western civilization, the civilization of which we are a part. He looks upon things from our standpoint, he sees them with western eyes.

To indicate the seriousness of the menace he told the following little story: "They told me an amazing story in Tokyo of the spirit of the Japanese army. The incident happened in Shanghai. There was a barbed-wire entanglement which the Japanese had not been able to break either

by shell fire or by machine gun, but it was necessary that it should be broken. Three Japanese soldiers wrapped themselves in dynamite, went forward to the entanglement, and there exploded themselves, achieving the desired results."

Such is the spirit of the people who will lead the invading forces into the West! They are *fatalists*. They believe that what is to be will be—that nothing can hasten or delay the moment of their death. This philosophy makes them altogether indifferent to danger, and strengthens them to press onward in the face of certain destruction.

China will be closely associated with Japan and probably with Russia in the effort to change the map of the world once more. It is hard for western eyes to see the possibility of such a triple alliance just at this time when China and Japan are but resting for a moment before they renew their contest over Manchuria. Our difficulty here lies in our inability to comprehend the psychology of the Orientals. Their natures are different from ours. They react to a given stimulus quite differently than we do, and as one Japanese statesman recently declared, "They might be fighting today, but tomorrow they would be the best of friends."

China is badly broken up in factions. A strong and popular leader is needed to weld the severed parts of this once mighty nation together. A great common purpose would also serve to do this. Such a purpose might come from within or from without. Should the influence of the aggressive Japanese succeed in bringing this condition about, that is, the uniting of China under a single leader and for the accomplishment of a unit purpose, it would be

a comparatively easy matter for those four hundred million yellow people to be led anywhere. And therein lies the danger to the world.

A growing friendliness of the Japanese Government toward Soviet Russia is another important and significant development of recent months. To unite the millions of Russia with the vast man power of China and Japan would indeed create a serious menace to the peace and security of the western world.

Yes! We are facing a world crisis of tremendous portentousness, and only God can foresee the outcome clearly. But in the massing of yellow troops, in the martializing of armies, in the thunder of battle that already echoes round the world, the voice of the Almighty is calling, calling, calling to His people to prepare—not for warfare, but for the coming of the Lord! That is the message of God, carried on the murky smoke-clouds that hover over northern China and many other lands today. The Lord is coming! And with His coming comes the judgment day of the nations—"for the day of the Lord is near in the valley of decision."—Joel 3:14.

But the judgment of the nations means the rewarding of the saints, the deliverance of suffering Israel, the ending of war, the ushering in of age-lasting peace, and the beginning of that endless period of supernal glory of which prophets sung their sweetest songs and for which they offered their most fervent prayers! Jesus, the Messiah of Israel, the Savior of men, the Prince of Peace, comes to this earth to reign, and with His coming the clouds of sin that have shrouded the earth for so long will be banished forever by the Sun of Righteousness!

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## Thoughts for Thinkers

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*M. W. Lyon in Golden Rule News*

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YOUR attention is invited to the following comparisons. Observe that we are not setting opinion against opinion, but are rather calling to your attention Bible facts, which you may turn to your Bible at once and verify.

### HUMAN OPINION SAYS:

1. "Baptism is not necessary in order to be saved."
2. "It makes no difference what mode of baptism is used."
3. "Baptism doesn't take much water, only a few drops."
4. "Sprinkling is just as good as immersion."

### THE WORD OF GOD SAYS:

1. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.
2. "There is . . . one Lord, one faith, one baptism."—Ephesians 4:4, 5.
3. "John also was baptizing in Aenon . . . because there was much water there."—John 3:23.
4. "We are buried with him by baptism into death."—Romans 6:4; Colossians 2:12.

*Friend, how is it with you? Have you been scripturally baptized?*

# NO MONEY

By Charles Martin

**D**URING the recent bank holiday which was nation-wide, we often heard the remark, "I have no money." Even some of the larger churches held services only in the morning and gave as the reason, "Not enough money to take care of the expenses."

What is the reason for this condition? It seems that during prosperity the people left the true God and worshiped gold and silver, the gods of this world. If we would forget these things and return to the Lord, then this deplorable condition would no longer exist.

Let us go back to the time when the tabernacle was erected. We find that there was no cash involved; rather, each one gave as he had prospered and of things he had. They gave gifts of their own making and came willingly—no one was called. Now the majority of people sit at home and wait for some one to come and ask them to come to the church. They gave whole-heartedly and were not compelled. If modern people would follow these old-time characters, then there would not be a condition like that existing today.

We find that both men and women gave freely. The women presented their most prized possessions, jewelry, and earrings. Yet the modern girls and women cannot give up a box of rouge or lipstick that the price of it may go to God's work. The Israelites recognized the fact that there was no distinction between the two sexes in God's sight as far as erecting the temple of God was concerned.

The need of this tabernacle rested on man, not on God, for the Scriptures plainly state that "God that made the world, and all things therein, seeing that he is Lord of heav-

en and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing."—Acts 17:24, 25. The temple was necessary as a place where they could gather to worship God. It is, then, for man that the churches are erected, and it is up to man to provide those things needful for the operation of the churches.

As Israel is a type or example for us, let us see how they gave. They gave willingly. David asks the question, "Who are we, that we should be able to offer so willingly?" and then states, "All things come from thee, and of thine own have we given thee." They also gave the best, and no inferior article was accepted. These gifts were all sacrifices. If necessary, a substitution or an article of equal value was permitted.

God has never required the impossible; so if we are told or moved to give, let us not think that we cannot do it, but give the best we have either in service or money. Give it as a freewill offering from our borrowed possessions which are loaned us by God. Remember, we are only returning a small part of what God has placed in our hands.

The offering we make is not ours, but belongs to God; and even though small it is needed and according to our faith will pay great interest on the deposit. It should be a *willing* offering and, according to our means, a *generous* offering.

You may say, "I cannot possibly give money."

If so, read Exodus 35:31-35; 1 Chronicles 21:23; and Malachi 3:3. And if you do not give your best, read the warning in Malachi 3:4-10.

# SAINTS IN CHRIST

"Paul . . . to the saints and faithful brethren in Christ which are at Colosse."—Colossians 1:1, 2.

**I**N READING the Bible we find that words we may have read over and over again and that made no special appeal to us may at a particular reading take on a new meaning and make a special appeal, revealing the truth to us as it is in Christ.

These words "saints in Christ" may at first have no special meaning to us; but as we travel from place to place, from city to city, from one community to another, and meet in these places, in church, in young people's societies, in prayer meetings, in missionary societies, real saints in Christ, who form the workers in these places, then we can appreciate Paul's words.

Paul is writing to Colosse, a city no better or no worse, I suppose, than any other city. He is not writing to saints in paradise or in a niche in some church; but to people, men and women, of flesh and blood on earth at Colosse, who are fighting life's battles and temptations and who are in Christ.

How did there happen to be saints and faithful brethren in Christ at Colosse? There were saints and faithful brethren in Christ at Colosse because Paul had gone there to preach Christ and Him crucified. Paul did not leave behind him at Colosse ruined lives or vain regrets; he left behind him saints and faithful brethren in Christ, and they



were there because Paul had been there.

Sometimes a man comes to a community and stays a few months and then goes away and leaves behind him a trail of fornication, adultery, suicide, broken hearts, and broken homes. Such are not saints and faithful brethren in Christ. Some call Paul a perfect gentleman. Paul was a perfect gentleman because he was "in Christ," without which no man is a perfect gentleman nor any woman a perfect lady. How long have you been in the community where you are? Are there any saints and faithful brethren in Christ in any place because you have been there?

There are today in every town, city, and community in Christendom little groups of saints and faithful brethren in Christ; and looking down the aisles of time, Paul saw these groups of saints in Christ would bless and help the world. We may take up today's paper and read in it of some deeds of sin in some of our large cities and judge the whole city by that story, forgetting that in that same city there are many groups of saints and faithful brethren in Christ, of which our daily papers may take no account; for it is true as some one has noted that we look to the press as printing only the evil and are not interested in the good things happening in the world.

There were many elements of society in Colosse. There were soldiers in Colosse; there were politicians; there were the city officials; there were the clubs and workmen's societies; but it was to no such group that Paul wrote. It was to the saints in Christ in whatever group they might otherwise be found. It was in these that he was interested and to whom he wrote his letters. It was to groups like these that he wrote all his letters, whether to Colosse, Philippi, Ephesus, or wherever he wrote, as we can see by reading the opening words of his epistles. It is well to note this, for these groups only could appreciate Paul's message.

This is a new element in society, an element by which all other elements measure themselves, an element that is to tune society, an element that is to fit society for the society of the saints and faithful brethren in Christ, living lives like theirs, trusting Jesus, and walking humbly with God. Men there are who live their lives out today, governed by this element in society, and never realize it. How interested God must be in these little groups in society, the hope of the world, the salt of the earth, that make the world sweet to live in.

There may be, as some claim, hypocrites in the church; but you will not find them in these little groups in the Wednesday evening prayer meetings or in the Young People's meetings. Here are little groups God will not forsake, but will show them His salvation. It is to these that His life and love goes out. These are His own, and they wait on Him and hope in His mercy. It was for these that He sent His Son into the world. It was for these that Jesus died and rose again. It is for these that He makes intercession. It is to them that Paul wrote his letters of help and hope. It is to these that God gave His Revelation of His Son Jesus. These are they who call upon Him and whom He hears.

These are they whom God calls sons and that endure chastening that they may be better prepared for the things

of God and be made conformable to His holiness. It is these that bear fruit and that are purged that they may bring forth more fruit. These are they that will rise and reign with Christ a thousand years. These are they in whose lives God has manifested His power to enable them to live holy lives in Christ, bearing fruit for God. These may, as godly in Christ, suffer persecution; but they will in Christ be raised first, for in Christ Jesus they are new creatures.

God grant that we all may be one of those whom Paul would call a "saint in Christ" and live and believe and work for God as such.—William Mackay in *The Bible Advocate*.

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## A SWARM OF BEES

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B patient, B prayerful, B humble, B mild,  
 B wise as a solon, B meek as a child;  
 B studious, B thoughtful, B loving, B kind;  
 B sure you make matter subservient to mind.  
 B cautious, B prudent, B trustful, B true;  
 B courteous to all men, B friendly with few.  
 B temperate in argument, pleasure, and wine;  
 B careful of conduct, of money, of time.  
 B cheerful, B grateful, B hopeful, B firm;  
 B peaceful, benevolent, willing to learn.  
 B courageous, B gentle, B liberal, B just;  
 B aspiring, B humble, because thou art dust.  
 B penitent, circumspect, sound in the faith;  
 B active, devoted, B faithful till death.  
 B honest, B holy, transparent and pure;  
 B dependent, B Christlike, and you'll B secure.

—*The Bee-keeper's Item.*

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## BIBLE MASTERY

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DR. TORREY was once asked by a man who had listened to him and marveled at his wonderful mastery of the Bible how he could gain such a knowledge of the Book. "Read the Second Epistle of Peter fourteen times," said Dr. Torrey, and turned away. However, this man took the advice, and for some days read nothing but the Second Epistle of Peter until he had read it through the prescribed number of times. He had the glad consciousness that his heart had been cleansed and his life kept pure during that reading, which, we are informed, he continued.

A "Bible Mastery Campaign" has been started in the West. Individuals and preachers read a single book repeatedly during the month, and teaching and preaching are centered on the selected book. The plan is to read it through at one reading and repeat it until it becomes a personal possession; to read it without commentaries, giving the Bible a real and vital chance to talk to us. It is not a Bible reading marathon; the aim is quality, not quantity. It is the application of the laws of concentration and repetition.—R. G. Torrell in *Messiah's Advocate*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"WATCH YE THEREFORE, AND PRAY ALWAYS, THAT YE MAY BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME. . . , AND TO STAND BEFORE THE SON OF MAN."

### REGARDING REPORTS

THE day is fast approaching (June 30) on which reports of the various committees and affiliated organizations, both state and local, are due to the National Berean Society. As usual, the request is that these reports be made on the regular blanks provided by the secretary of the national society, that they be made promptly, and that the items enumerated on them be kept as accurate as possible.

These reports, far from being the unnecessary evils that many consider them, are extremely valuable to the work of the Bereans. Upon them is being based the number of lesson books to be printed for each edition published; upon them is based an estimate of the possibilities for instilling new life into old societies and for organizing new classes or societies. Obviously, inaccurate reports mean simply that there will be either too few or too many Berean books printed and that places which could well use a forward impetus in their religious labors are not given it.

Beyond these official annual reports lie the more frequent reports sent in to the Berean page. For the benefit of the national secretary and the junior and senior social correspondence committees, it is asked that the full names (with "Miss" or "Mrs." in the case of women) be used in mentioning people and that the street and number or rural delivery route number be included with the addresses of such people. These requirements should be observed particularly in the case of officers, the sick, and the newly baptized.

All reports should be sent either to the national secretary or to the Berean editor, and not to any other officer, except in organized states. Money for lesson books should be sent to the National Berean Society, Oregon, Illinois. Money for all other purposes should be sent to the treasurer. Never under any circumstances should money be sent to an individual officer in his name; checks, drafts, and money orders should always be made out to the National Berean Society. Money should always be accompanied by a statement as to the purpose for which it is intended. Please remember this—and that dues should be sent the national treasurer on July 1 or before. Those so-

cieties affiliated with a state organization will, of course, send their dues to the state treasurer.

Arlen Marsh, Secretary.

Soldiers of Christ, arise,  
And put your armor on;  
Fight, for the battle will be ours;  
We fight to win a crown.

We fight not against flesh,  
We wrestle not with blood;  
But principalities and powers  
And for the truth of God.

With wicked spirits, too,  
That in high places stand;  
Let all your loins be girt with truth,  
Waiting our Lord's command.

While Jesus is our friend  
And His rich grace supplies,  
We'll march like valiant soldiers on:  
We're sure to win the prize.

The battle's almost o'er;  
The race is nearly run;  
Then, with our glorious, conquering King  
We'll sit down on His throne.

—Charles Wesley.

A great deal can be accomplished in the world if one is not too careful who gets the credit.

We never know how many people are patterning their lives after ours.

Remember only doers of the word are blessed;  
'Tis well to hear and believe it, but to do is best.

—F. E. Belden.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Blessed are they that have not seen, and yet have believed."*

## COMING TO EARTH AGAIN

**N**O LIFE of our dearly beloved Master would be complete without a glimpse at the final pictures of Him on earth that are given us in His Father's Book. We have just finished a brief study of Jesus' birth, His deeds of love and mercy, His death, and His resurrection. Rather than a review lesson for the last Sunday in June, we will take up, for the Bible Scrapbook Club members, a study of the last views of Jesus just before He ascended to heaven.

For forty days after His resurrection Jesus walked and talked with His disciples. He journeyed from Jerusalem up to the beautiful blue Galilee and back again. His feet never grew weary from treading the rugged hills or sandy shores; His eyes never grew dim from long hours of sleepless labor as in the days of old. For now He had new life, life that would never end, that was not touched by pain or weariness or sorrow.

We find the records of ten different visits Jesus made during this time, five of them on the day of His resurrection. The first just after the women had received the angel's message, you will find in John 20:15-18. A very familiar tone in Jesus' voice caused Mary Magdalene to recognize her beloved Lord. Soon after this He met the other women who had come, thinking He was still dead, to anoint His body, and He said, "All hail." You will find this in the last chapter of Matthew's story of Jesus.

The third mention of Jesus is that most interesting story of the two disciples walking along the road to Emmaus, perhaps a little village about four miles west of Jerusalem. Be sure and read this story, or have Mother read it to you.

Picture in your minds the two discussing their Savior's death and His reported resurrection. These were not of the twelve apostles, remember, but were followers of His, nevertheless. Jesus caught up to them and asked them what they were talking about and why they were so sad. Turn to this story in Luke 24:13-35, and find out what caused them to recognize their Lord. In verse 34 we read that Jesus appeared to Simon Peter. Luke does not tell us what He said to Him, but we know He forgave Peter for being so cowardly. Later He told him to feed His lambs.

Back at Jerusalem again, He appeared in the room where ten of the disciples were gathered, and we can just see His hands extended in blessing over them, as He said,

"Peace be unto you." What did Thomas, the absent disciple, say when they told him they had seen the risen Lord? How many of you know where to find this story?

Eight days later Jesus suddenly appeared among them again, and this time the doubting disciple was present. Jesus proved to Thomas that He really was the Lord, and He pronounced a blessing upon us then. Do you know what it was? Doesn't it seem wonderful to think that Jesus loves us because we believe in Him, even though we have never seen Him?

How comforting, too, to know that Jesus, even after His resurrection, was concerned with His disciples' welfare! Read about the fishing trip and the breakfast on the shore prepared by Jesus' own hands, told by John in his last chapter. Now He was up near Galilee, called here Sea of Tiberias, and there He gave His final lessons to His followers, Matthew 28:16-20. The most important words seem to us to be these, "Lo, I am with you alway." How could they fail with such a Leader, and how can we?

Paul tells us, in 1 Corinthians 15:7, that after this Jesus met His own brother James and talked to him. Then the last picture is the best of all. Turn to Acts 1, and read the first eleven verses. For the last lesson in your scrapbook write the story of this last day of Jesus on earth. All of you who are old enough, memorize verses 9 to 11. If anyone tells you Jesus will never come back to earth again, you can quote those words of the angel.

Find all the pictures you can showing these different visits of Jesus and paste them on your page. Last, copy the song or poem you like best which tells us that Jesus is coming again to make His home here with us in the earth made new. Then, if we are true to Him now, we will have the kind of life He has, perfect, complete, wonderful, never-ending life.

Work hard on your scrapbooks, boys and girls. You have only this month in which to finish them. Then each of you send yours to me, and we will put them up in the Exhibit at General Conference at Oregon, Illinois. Afterwards they will be returned to you. Right after the Fourth of July I'll begin looking for the mail man to bring me scrapbooks. I wonder whose will be the first to arrive!

"Jesus loves the little children,  
He would have them shine for Him;  
Shine each day like merry sunbeams,  
Never let their light grow dim."

## With Our Sunday Schools

LESSON 13. — June 25, 1933

### REVIEW: JESUS OUR LORD AND SAVIOR

#### GOLDEN TEXT

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 always, even unto the end of the world.

**Lesson I. Mark 7:1-37.**

**Topic: Jesus Ministering to Jews and Gentiles.**

**Summary:** Jesus and His disciples went into Phoenicia, where a Grecian woman pleaded with Him to relieve her afflicted daughter. Owing to the woman's faith, Jesus granted her prayer. Returning to Decapolis by way of Galilee, the Lord healed a deaf-mute and indicated by signs the cause of the trouble and the source of the power by which he was given hearing and speech. The people witnessing the miracle were amazed at His power and confessed, "He hath done all things well."

**Lesson II. Mark 8:1 to 9:1.**

**Topic: Jesus Requires Confession and Loyalty.**

**Summary:** Jesus, returning to Galilee, feeds four thousand, refuses the request of the Pharisees and Sadducees for a sign from heaven, warns His disciples against the leaven of the Pharisees, heals a blind man, questions the disciples as to what men say concerning Him, asks them who they think Him to be, receives Peter's confession, announces His forthcoming death, commands their loyal obedience, and assures them that the life obtainable through faith in Him is more valuable than all other considerations.

**Lesson III. Mark 9:2-29.**

**Topic: Jesus Transfigured. (Easter Lesson.)**

**Summary:** Following His promise that some then present should not see death until they had seen the Son of man coming in His kingdom, Jesus took Peter, James, and John into a mountain apart, and was transfigured before them. In this vision Moses and Elias were seen talking with the glorified Christ, typifying the resurrection of the dead saints of past ages and the immortalization of the living saints when Christ comes, followed by continued intimate association with Him.

**Lesson IV. Mark 9:30-50.**

**Topic: Jesus Reproves Self-Seeking.**

**Summary:** Returning with His disciples from the scene of the transfiguration, Jesus questioned them as to what it was they were disputing about on the way. They were ashamed to tell Him that it had to do with which should be the greatest in the kingdom Jesus, knowing their hearts, told them that he who would be first in the kingdom must be the servant of all. He further asserted that any service performed in His name should not go unrewarded.

**Lesson V. Mark 10:1-31.**

**Topic: Jesus Sets New Standards of Living.**

**Summary:** The disciples rebuke parents for bringing children to Jesus for His blessing. The Master was indignant with them and declared, as He took the children in His arms, that only those who would receive the kingdom of God as a little child should enter therein. A rich man questioned Him as to what he must do to obtain eternal life. Jesus answered, "Thou knowest the commandments." The man said he had kept them from his youth. Jesus, seeing his greed, directed him to sell his great possessions and give to the poor. This grieved him bitterly. "Who then can be saved?" asked the disciples. Jesus answered, "With God all things are possible."

**Lesson VI. Mark 10:32-52.**

**Topic: Greatness Through Service.**

**Summary:** The time was drawing near when Jesus must die for the sins of the world. As He traveled toward Jerusalem, He instructed His disciples concerning the events that awaited Him: His betrayal, death, and resurrection. In answer to the question of James and John He defined the basis of true greatness in God's sight. He said, "Whosoever of you will be chiefest, shall be servant of all." He held Himself before them as an example of willingness to give on behalf of others.

**Lesson VII. Mark 11:1-33.**

**Topic: Jesus Asserts His Kingship.**

**Summary:** Jesus and His disciples were approaching Jerusalem. Jesus sent two of His followers into a nearby village, instructing them to bring Him a colt they would find tied at a certain place. They found all as He said it would be; and after they returned, Jesus mounted the animal and rode into the city. The great multitude, casting branches and garments on the roadway before Him, acclaimed Him King. He proceeded to the temple, where He cast out those who bought and sold within its sacred walls and reproved them for making the "Father's house a place of merchandise."

**Lesson VIII. Mark 12:1-44.**

**Topic: Jesus Answers His Adversaries.**

**Summary:** The opposers of Jesus, becoming ever more anxious to entangle Him in difficult questions, meet with defeat. Jesus, however, succeeds in catching them in their own nets so frequently that they no longer dare to ask Him any questions. A more honest one among them asks what is the "first commandment of all." Jesus refers him to the one commanding men to love God, and says that the love of man comes next. The scribe agrees so readily that Jesus says, "Thou art not far from the kingdom of God."

**Lesson IX. Mark 13:1 to 14:9.**

**Topic: Jesus and His Friends.**

**Summary:** Jesus admonishes His disciples to "watch and pray" that they may be ready for His return to the earth, for they cannot know the exact time of His coming. Visiting at the home of Simon the leper in Bethany, a woman anoints His head with a precious ointment. The disciples criticize the action, considering it a useless extravagance. Jesus, however, approves the act, asserting that she has anointed His body for burial and that the record of her service will be told wherever the gospel is preached throughout the world.

**Lesson X. Mark 14:10-72.**

**Topic: Jesus Faces Betrayal and Denial.**

**Summary:** Jesus' life is rapidly drawing to a close. He has met with His disciples to observe the feast of the Passover. Following the supper He established the Communion Service, declaring that the bread represents His body, and that the cup typifies His blood, which was "shed for many." "I will drink no more of the fruit of the vine," He says, "until that day when I drink it new in the kingdom of God." Jesus warns them that all of them should be "offended" because of Him that night, which Peter, speaking for himself, vehemently denies.

**Lesson XI. Mark 15:1-47.**

**Topic: Jesus on the Cross.**

**Summary:** Having been arrested, tried, and convicted on false evidence, Jesus is led away to Golgotha and crucified. The inscription placed over His head reads, "THE KING OF THE JEWS." Two thieves are crucified, one on either side of the Lord. He is mocked by the multitude and challenged to come down from the cross. As He dies in agony, the veil of the temple is rent from top to bottom. So deeply impressed is the centurion who stands near at what he witnessed that he says, "Truly this was the Son of God."

**Lesson XII. Mark 16:1-20.**

**Topic: Jesus Rises From the Dead.**

**Summary:** Mary Magdalene and Mary the mother of James and Salome went to the place where Jesus was buried to anoint His body with spices. It was very early in the morning on the first day of the week. As they questioned as to who would roll the stone from the door of the sepulchre, they saw that it had already been removed and that a young man in white was seated upon it. They were frightened, but the young man said, "Be not affrighted," and told them that Jesus was risen from the dead and would go before His disciples into Galilee, and there they would see Him.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Southern California Conference at Long Beach June 30 to July 2  
 Indiana Bible School and Conference at North Salem, near Plymouth, July 5 to 16  
 Michigan Bible School and Conference at Grand Rapids, July 10 to 23  
 General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas August 3  
 Eastern Nebraska Conference at Florence August 6 to 13  
 Iowa Conference at Waterloo August 22 to 27  
 Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

## MARSHALL, ILLINOIS

Those of you who read the church notices have probably decided that the church at Marshall has ceased to function, due to the lack of news and activities reported. The reason was simple: there was nothing to report. In the first place, a great many of the members live quite a distance from the church; and in the second place, the roads for the past few months have been well nigh impassable. Therefore, very few services were held the past winter.

The roads are in good condition again, however, and services have been resumed. The Sunday school was reorganized June 4, and plans made for the summer. Preaching services will start June 18 and will continue throughout the summer. The writer has been engaged as pastor and will preach the first and third Sundays of each month, also fifth Sundays. We urge each member to cooperate and help make these services a success. Our prayer is that the blessing and guidance of God will be ever present with us as we labor in the Master's vineyard.

Harry Goekler.

## GRAND RAPIDS, MICHIGAN

The Children's Day program has been postponed a week, which brings it to June 18. It is to be held in the church yard, because of lack of space in the building.

Sr. Schooley's husband was taken to the hospital with an infected eye last week. He got a piece of steel in it over a month ago, and has had trouble ever since its removal. It is very painful and may lead to the loss of the eye.

Bro. Austin was enjoyed to such an extent that he has been asked to return for our conference, which will be held in conjunction with our vacation Bible school, from July 10 to 21. The school will end with the Sunday school picnic.

Bro. Austin offered wonderful sermons. He was called early for the funeral service of Mrs. Gaver. This family lives near Bro. Siple and had not been in church until last Sunday. They seem interested, so Bro. Austin's sermon must have held some appealing gems of thought for them.

Mrs. Fred Hall.

## CONTRIBUTIONS TO N. B. I.

Russell Harmon	\$1.00
Mrs. Sid Martin	1.30
Total	\$2.30

## MICHIGAN BIBLE SCHOOL AND CONFERENCE

The Annual Michigan Bible School and Conference is to be held at Grand Rapids July 10 to 23, inclusive. It is planned to conduct the vacation Bible school of the local church at the same time, which will provide classes for every age. There will be a class for YOU.

Make plans now to be present for two weeks of instructive Bible study. Bro. F. L. Austin of Chicago, Ill., expects to be present and will be assisted by the local pastor, Bro. F. E. Siple, in conducting the preaching services. These two capable teachers will be in charge of the adult and young people's classes. Other capable teachers will be provided for the younger classes.

Such an extensive program means that we need the cooperation of every member in the state of Michigan. We need your presence at these meetings; your financial assistance is required; also your prayers that the Father will direct this work and that His blessing may rest upon this Bible school and conference.

Our state treasurer is Sr. Nellie Blakely, 1037 Lafayette Ave., S. E., Grand Rapids, Mich. She will be pleased to hear from you. Wm. A. Hanson, Conf. Pres., Caledonia, Michigan.

## GOOD NEWS

Sr. Anna Smith, of Forreston, Ill., will again be in charge of the culinary department, which insures the best possible meals with the lowest possible expense. Sr. Thayer will again act as Matron, which insures harmony in dining room and dormitory. Begin to plan now to be here on August 1 for General and Illinois Conference and Bible School.

## ILLINOIS BIBLE SCHOOL

Bros. F. L. Austin and C. E. Lapp will have charge of the class of high school age at Illinois Bible School this year, and that we know means interest and good instruction for the young folks. Bro. Earl Thayer, who had such fine results from his class of intermediates last year will teach the same group again this year. Sr. Thayer, our efficient primary teacher, will be on hand as usual with her program of Bible training for little tots.

The selective course on Bible principles for which the Church of God as a body stands, will be taught by Bro. M. W. Lyon, who has served Illinois so capably for several years in Bible school work. This course is open to all over high school age.

## WHAT DO YOU HAVE?

Have you any old publications connected with our church work that you are willing to donate for permanent filing at headquarters? Last summer some one sent an old "Restitution" dated December, 1871. It gave an account of the plight of various members of the Chicago church just after the fire. This paper attracted much attention in the Exhibit Room of the General Conference.

We would much appreciate other historic papers or books.

Exhibit Committee.

## VIRGINIA

The Virginia State Bible School and Conference will be held at Maurertown from August 24 to Sept. 3, 1933. Bro. M. W. Lyon, pastor of the Church of the Golden Rule, of Cleveland, Ohio, will be chief speaker for the conference and will also teach one of the classes in the Bible school. This will be the first time many of our brethren have had a chance to hear Bro. Lyon, and his presence will contribute much to the success of the gathering.

Sr. Verna Thayer has promised to return again this year to teach the little people. Sr. Thayer's work the past two years speaks for itself, and the older ones as well as the children will be glad to welcome her again.

We are anticipating a very good Bible school this year. You will find it to be an excellent vacation, and also a profitable and inexpensive one to meet with us in Maurertown next August. This is your invitation to come.

## EN ROUTE

The June Meeting with the Brush Creek church, and our associations with the brethren there proved most enjoyable. Sunday night closed a very interesting day, and Bro. Magaw and family were bidding farewell to all as they left for their Minnesota trip; while we were bidding farewells to start our roundabout journey home.

At present writing we are in Cleveland, enjoying Bro. Lyon and the church folks here. On Tuesday night, June 6, a social gathering of church folks in the church basement gave us a wonderful opportunity of getting acquainted. Mrs. Siple and our three oldest daughters have been enjoying very much their first visit to Ohio.

Before these lines appear in print we expect to be settled back at home, busily engaged with our Grand Rapids church.

F. E. Siple.

## FIELD WORKERS

### Fonthill

It was indeed a pleasure to live in the midst of the zealous Christian activity for the days of the May Meeting at Fonthill, Ont. Surrounded by his loyal backers the pastor and true leader, Bro. C. E. Randall, had left nothing undone in preparing for the meeting, and all continued with the same earnestness to the end.

The work is progressing both at Fonthill and Niagara Falls.

Sr. Randall's patient fortitude throughout her long protracted attack of arthritis makes her to be admired by all.

There are wonderful opportunities in the Niagara field, and Bro. Randall is using all his powers to utilize them to the honor of God and His Son.

### Grand Rapids

Sunday, June 4, was a sight good for one's stimulation. An even 300 (and this was 45 below the record of May 22) were in attendance at Sunday school. This would not be such a marvel were it not for the fact that the church building is supposed to accommodate only 100. Their Sunday school enrollment is almost 500—480 odd.

The church attendance Sunday morning was "a full house." The evening service was well attended, though not so large.

The whole shows something of the untiring labors of their pastor and his wife, Bro. and Sr. F. E. Siple. Nor are they lone workers there. They are surrounded by a large number of diligent, prayerful Christian toilers, all of whom are revealing their common faith by their works.

The Grand Rapids congregation is an outstanding example of the results of kindly, persevering effort. Would that many others would learn a lesson from its brilliant efforts.

And their work is in spite of the severity of the general depression upon them. Numbers of their families have had little or no income for two and even for three years. Were they working and receiving incomes it is quite certain that their building would have been greatly enlarged before this. They need fully three times their present floor space to accommodate properly their present Sunday school. And if started now, such an increased building would be crowded by the time it could be completed.

If any of the brotherhood are able and willing to advance a loan for such enlargement, the church will be glad to accept it, and will begin to repay it as soon as working conditions shall make it possible. Such a loan investment would be far better for any real Christian than has been experienced in many of the investments in inflated properties heretofore.

The writer will be glad to receive any confidential inquiry from anyone who might wish to offer little or much as a loan to this end. Such assistance by anyone would certainly be a service in honor to Christ.

**Brush Creek**

It is a real pleasure to announce the marriage of Sr. Louise Brewer of Tippecanoe City, Ohio, to Bro. Clarence E. Lapp, pastor of the Church of God at Ripley, Ill., and of the church at Eldorado, Ill. This beautiful church wedding was honored by a full house of friends of the bride and well wishers of both.

A report of this wedding of June 7, will soon be in The Herald office. In the meantime the many distant friends of Bro. and Sr. Lapp may address them at Mt. Sterling, Illinois.

On the evening of June 8, more of the faithful work of Bro. Sydney Magaw, pastor, was manifested when a large audience gathered to listen to a requested talk on prophecy. Everywhere the work of Bro. Magaw was praised both by members and non-members of the Brush Creek field. Much growth in different ways is in plain evidence.

Everywhere there in anxious inquiry as to the great changes that are to follow the coming of our Lord.

May abiding faith fit one and all for every blessing of that great day.

F. L. Austin.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Ella M. Siple; Albert Siple; Mr. and Mrs. M. Fetters; Mr. and Mrs. G. E. Marsh; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Margaret J. Donaly; Ida Vogel; Mrs. Mae Mick; Mr. and Mrs. Delos Andrew; Lucy B. Groat; Mr. and Mrs. G. B. Sprinkle; Mr. and Mrs. Chas. M. Updike; Adult Class of Dixon (Ill.) Sunday School; Mrs. D. W. Brown.

**HERALD RECEIPTS**

Helen Porter; Elizabeth Dauterich; Margaret J. Donaly (for another); H. B. Hathaway; Elizabeth Ordnung; Lydia Railsback; Mrs. A. M. Siple (for self and another); N. Goodreau; Mrs. Chas. Dupree; Ida Vogel (for another); Mrs. H. E. Shepherd (for self and another); Mrs. R. A. Robinson; Mrs. Wallace Woolf; R. A. Humphreys; Delos Andrew; Jessie M. B. Kauffman (for another); Lucy B. Groat (for others); J. W. Macallister.

**BRUSH CREEK TO EDEN VALLEY**

We are pleased to report a successful meeting which closed at Brush Creek, Ohio, June 4. Bro. Siple's work was much enjoyed and it was visibly fruitful. Four were baptized the closing Sunday afternoon, Mr. and Mrs. Lora Pearson, Mrs. Harold Pearson, all of Tippecanoe City, R. F. D.; and Mr. Junior C. Weaver of West Milton, R. F. D.

On Sunday evening after church the writer and family started on the way to Eden Valley, Minn., where at this writing, the annual Minnesota Conference is in session. An exceptionally large attendance is present. Our hearts are filled with joy to again meet with

the Minnesota brethren. Other Ministers present are Bro. Denchfield, president of the conference and for two years pastor at Eden Valley, Bros. Adna Hoskins, T. M. Savage, Richard LeCrone, Harvey Krogh, Ray Abbott, Chas. Blanchett, Vurd Thoms, Arlen Marsh, and Sr. Lucille LeCrone.

Following the conference, which closes Sunday, June 11, the writer will assist Bro. Denchfield in a two week's series of meetings at Eden Valley. Remember this effort in prayer.

Sydney E. Magaw.

**HELPING FUND**

Elizabeth Dauterich

\$2.00

**BETWEEN YOU AND ME—**

Your attention is called to the editorial entitled, "Profitable Vacations," which will help you to decide where to spend your vacation.

Bro. Harvey Krogh, Jr., pastor of the Plum River (Ill.) church, was accompanied to the Minnesota Conference last Wednesday by Srs. Elizabeth Ordnung, Mary Reynolds, and Geniel Carpenter, together with Bro. Arlen Marsh, all of Oregon. They report a safe arrival and a royal welcome at Pastor Denchfield's home in Eden Valley.

The following is from "Golden Rule News," published by M. W. Lyon, pastor of the Cleveland, Ohio, church: "There are rumors floating 'round that some of our folks are beginning to suffer from that annually recurrent disease known as 'Conference Fever.' Frankly, we can't blame them, for this year is a wonderful opportunity to see the General Conference and the World's Fair all in one trip. Conference this year is August 1 to 13, at Oregon, Ill., just 100 miles beyond Chicago. Better plan your vacation to go." Thank you, Bro. Lyon.

Bro. and Sr. F. E. Siple, of the Grand Rapids church, stopped off at Cleveland on their return from the meeting at Brush Creek, and were given a splendid welcome by Golden Rule Church on June 6. Mrs. Siple is a sister of Bro. M. W. Lyon, pastor of that congregation.

"Church of God Messenger," the local church paper published by Bro. C. E. Randall, pastor at Fonthill, Ont., and Niagara Falls, N. Y., asks his people to remember the state and national conferences in prayer. He says that "if you will (attend the General Conference) you will say that it was the happiest time of your life." The Herald hopes that many from the East will be here for the meeting.

Please read carefully Bro. Conner's report of the sale of the greenhouse, and observe that the transaction was made without the transfer of a single dollar in actual cash. So far as the National Bible Institution is concerned we have been relieved of a heavy financial burden, but still have past greenhouse accounts to pay off. The report will be found below.

**Sale of Golden Rule Greenhouse**

A plain, simple statement of the facts relative to the sale of Golden Rule Greenhouse may be helpful in giving our people a clearer understanding of the situation with the National Bible Institution. Hence this statement.

I have received letters from some of our people which clearly indicate that they either have but little knowledge of the facts in connection with the business side of the National Bible Institution work, or have given but little consideration to the situation in which all business and industrial enterprises in this country find themselves in these times of depression.

Some have thought, apparently, that it would be well to dispose of the greenhouse property, providing we could sell it for as much as we have put into it; while others have thought, apparently, that the returns from the sale of that property would be sufficient to pay off the indebtedness of the National Bible Institution. Between these extreme thoughts are various others which, when the true situation is understood and considered, it will clearly be seen are not justified.

I am offering no criticism, nor finding any fault with anyone for forming unjustified

conclusions. That is a common weakness with all of us. My purpose is to state the facts as nearly as I can and again call attention to conditions that have been confronting us during the last few years, and when you have carefully considered them, you will be better prepared to receive the report of our disposition of the greenhouse property.

When the National Bible Institution purchased the greenhouse property we had no funds and, therefore, went heavily in debt, as was the case with the Golden Rule Home property. Being unfamiliar with the greenhouse business, and some of our people being over-optimistic, we made mistakes in branching out in the mail order seed business, which put the Institution further in debt. However, the greenhouse itself seemed to prosper, the first two or three years showing a reasonably good net profit, the grower in charge assuring us that if we had the facilities for growing twice the amount of stock than we were then able to produce, market could easily be found for our products, thus more than doubling our net profits. This prospect caused us to add another unit to our growing space, increasing our indebtedness several thousands of dollars. (over)

This was no sooner done than the greenhouse became a liability rather than an asset. In 1925 the greenhouse property, together with the little farm that was purchased with the greenhouse, was mortgaged for twelve thousand dollars and mortgage bonds for that amount issued and sold to our people, these bonds to mature in 1935. The greenhouse continued to show deficits instead of profits. Then the depression came on and, like all other property, the greenhouse property lost its market value. The National Bible Institution had invested some twenty thousand dollars in it, but, like many of the farms, homes, and securities in which our people had made investments, it had become a heavy burden, losing the Institution thousands of dollars each year.

To continue to operate the greenhouse under these conditions meant bankruptcy for the National Bible Institution and imperiling of Golden Rule Home property, which I determined must be preserved, whatever else might come, and the investments of the bond holders saved, if possible. Two hundred fifty dollars had been paid on one of the bonds some three years ago, and during the last year another thousand was paid, leaving a balance of ten thousand seven hundred fifty dollars (\$10,750) of outstanding bonded indebtedness against the greenhouse property.

I could see no possible way in which the National Bible Institution would be able to redeem those bonds when they matured—we have not been able to pay the interest on them the last year without borrowing money to do so, which I determined not to do if it could possibly be avoided. Such business methods serve only to increase, rather than diminish, indebtedness and should be resorted to only in desperate cases. I may be too conservative in my business views, but in my vision I could see only disaster to the National Bible Institution and a loss of at least fifty per cent to the bond holders, if we continued to hold and operate the greenhouse. Interest on indebtedness and running expenses were eating us up. The opportunity to turn the greenhouse property over to the purchaser, Mr. Raymond Wallace, under the agreement that he pay off the \$10,750 outstanding bonded indebtedness in full, came and was accepted. And, to assure the bondholders that they are more secure in their holdings, Mr. Wallace is expending at least \$2,000 in improving the greenhouse property before he receives title to the property. This increases the value of the security of the bonds to that extent.

Before the proposition was finally accepted it was presented to the Executive Board of the National Bible Institution and considered carefully from various angles and approved by that board. Consent of every member of the Advisory Board was also obtained, and then the contract was entered into and closed.

The National Bible Institution does not receive one dollar from the sale of the property. It simply relieves itself of a liability that it was unable to carry and discharge, but which the purchaser will be well able to do. It is a good property and a good business for an owner who understands the business and can devote his time and energies to it; but it serves as a millstone hung upon the

neck of an institution that at best can give it only secondary attention.

In disposing of the greenhouse property we have reserved the little farm that was purchased with the greenhouse, which will afford us the acreage necessary for pasture and feed for a couple of cows which we hope to be able to secure in some way for Golden Rule Home. But, instead, we transfer with the greenhouse one of the lots we obtained from the city of Oregon, and which contains soil particularly valuable for the growing of flowers, which is better for the greenhouse owner than the farm, which has not that quality of soil. As we have sufficient of that quality of soil left, the little farm is much more valuable for our purpose than that rich lot would be. We have eight other lots of the same quality of black soil, which, with the little farm, affords us all the acreage we need and can use advantageously for raising vegetables, etc., for use in Golden Rule Home.

The National Bible Institution is still heavily in debt and must depend upon contributions from our brotherhood to discharge these obligations. But we have valuable properties and safe securities that are free from incumbrances of any kind, except our moral obligations to pay our debts.

We have some properties we would be glad to sell; but, like all other real estate, there is no demand for such properties at prices that we could afford to consider. Our work must go on; and although we have reduced our overhead and operating expenses to what we call the minimum, yet we have not the means from which to secure the necessary amount to meet these expenses, except to ask for continued contributions.

When an institution, like an individual, becomes deeply involved in debt in prosperous times, it is difficult to pull itself out during a depression such as we are now passing through, and the process must be very slow, at best. I do not hesitate to say, however, that the prospects today look many times better than they did a year or two ago; and a continued, united, and steady pull and careful management of our affairs will bring us to the light of a better day.

The National Bible Institution has made many mistakes, but these have been no greater than many of us have made in our individual and private affairs, and in the same way—unintentionally, but with the purest and best of motives. If we will proceed thoughtfully, but cheerfully, to make the best we can of a bad situation, it will all work out well in the end.

To recapitulate in regard to the sale of the greenhouse property: It has been disposed of at approximately one half the price it cost us (not considering losses sustained in operating it); the National Bible Institution has been relieved of a heavy and destructive liability; and the mortgage bond holders have been assured payment of their investments without heavy losses.

I humbly apologize for taking so much space with this explanation, but desire to give our people the information they desire as fully as I may be able to do, trusting that it may be given careful and sympathetic consideration.

L. E. Conner.

# THE RESTITUTION HERALD

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NUMBER 38

## WAITING FOR CHRIST

*“Waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”—1 Corinthians 1:7, 8.*

WHAT a number of times all through the Scriptures do we find this word, *wait*. On his dying bed the patriarch Jacob, his mind taken away down to the last days of his descendants on the earth, cried out, surely in ecstatic anticipation, “I have waited for thy salvation, O Lord!”

And what salvation was that for which this man of God, such a long time ago, had waited? Why, it could only have been the same as that for which the people of God now are still patiently waiting. It was that ultimate salvation about which the great God made promise when He spoke of the Seed of the woman yet bruising the head of the serpent. The same thing was in the covenant affirmed to Abraham, “In thee shall all families of the earth be blessed,” and repeated to both Isaac and Jacob.

It was the same also in the Psalms: “I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning.”—Psalm 130:5, 6.

It was the same ultimate and glorious salvation the prophets were constrained to write about. “And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”—Isaiah 25:9. It was also of the coming time of glory the message came to Habakkuk, “For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.”

The aged Simeon was also waiting for the Consolation of Israel; so when he saw the holy Child, he cried out, “Mine eyes have seen thy salvation.” And those who now wait the return of their Lord are plainly told that they, also, are going to see Him, precisely as He is. It is for Him every true believer is called upon to wait. “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord.” And Paul tells how the earnest expectation of the creature is waiting for the manifestation of the sons of God. “Even we ourselves groan within ourselves, waiting for the adoption, to wit,

the redemption of our body.”

Again our thoughts are lifted up to the heavens and the blessed Son of God is there seen waiting the time when His enemies are to be made His footstool. The early Christians were converted to serve the only true and living God and to wait for His Son from heaven, while the earnest prayer of the Apostle Paul was this: “The Lord direct your hearts into the love of God, and into the patient waiting for Christ.”—2 Thessalonians 3:5.

So that thus we see how heaven and earth, and indeed the whole universe, have been set on waiting for the glorious deliverance that surely is coming. The time of waiting has been long. I often meet with dear saints of God who mention how they began the waiting for the return of Christ many a long year since, and still they go on to wait. And what else is there to be done? If we could imagine ourselves as being without that blessed hope, is there anything at all that can take its place? We know there is nothing. The hope of the return of Christ is all we have. There is nothing else in all the universe of thought or being that can take its place. But, thank God, there is no need for us to lose it.

The time of waiting seems long. Any time of waiting is the same. From the time we begin to wait there is always a tendency to impatience. It is the waiting that does it. The longer we have to wait, the more marked is the sense of longing, the more desirable is that for which we wait, the greater is the yearning for its achievement.

It is a real hunger we have. The longing for the return of Christ is deep and persistent. So arises a measure of impatience. It is a danger, especially for the waiting ones who are getting on in years. The Father graciously recognizes the tendency, and more particularly as the time of the mighty event is seen to be drawing near. “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”—James 5:7, 8.—*The Advent Herald.*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."*—1 Corinthians 13:6, 7; Moffatt.

## Each Day I Pray

Each day I pray, God give me strength anew  
 To do the task that I do not wish to do,  
 To yield obedience, not asking why,  
 To love and own the truth and scorn the lie,  
 To look a cold world bravely in the face,  
 To cheer for those that pass me in the race,  
 To bear my burdens gaily, unafraid,  
 To lend a hand to those that need my aid,  
 To measure what I am by what I give.  
 God give me strength that I may rightly live.

—Selected.

## Does Your Home Speak for God?

THE story is told of a man who built a very fine home and furnished it superbly, and then invited his father to come and make him a visit. On the arrival of the old gentleman the owner of the house proudly took him throughout the building from cellar to garret and directed his attention to its beauty and convenience. When the inspection was over, the son was not a little disappointed at his father's failure to comment on all that he had seen. When they were comfortably seated in the restful parlor, the younger man ventured to ask the elder one why he had not expressed his approval of so splendid a residence.

After a moment's meditation the father said, "Well, my son, you certainly have here a beautiful and comfortable home, and I trust you will enjoy it fully. But as I went through it with you, this thought kept recurring to me: Did I not know my son, and that this house belonged to him, I really could not tell if it were the abode of a child of God or of a child of the devil."

The younger man saw the force of the criticism at once; and before his father's visit was brought to a close, he had hung on the walls of his new home pictures and mottoes that at a glance would assure the most casual caller that here was a home that was also a temple of God. The library table was now provided with the well-worn and much-read Bible of the owner, and the papers and books that lay within easy reach suggested the religious taste of the family that lived in this place.

There is a lesson in this little story that goes deeper

than the outward appearance of things. It suggests the need in the Christian home of something more than symbols of religion. A family residence reflects the character of the family itself. That it is that transforms four walls and a roof into a *home*.

When one enters a strange dwelling for the first time, it is generally not difficult for him to determine the kind of people who occupy it. Their tastes and tendencies will be clearly revealed in the material things scattered about. If the family is especially inclined to music, the piano, violin, harp, or other instruments will be in evidence, and a well-stocked music cabinet will be found to occupy a convenient corner. If the family taste runs to literature, the class of books and magazines on the library table will tell the story of their culture; and the presence of a large dictionary, encyclopedia, or other reference work will assure the visitor that these people endeavor to get full value out of their reading.

Aside from these outward and visible indications of inward and invisible characteristics possessed by the family, every home provides an *atmosphere* that tells more eloquently than any material objects can the real heart-life of the family that lives within those walls.

Quiet voices, endearing expressions, quick responses, a thoughtful regard for each other's feelings, and an obvious but unstudied evidence of mutual interests existing within the home are the strongest proofs that Christian love governs in the home. A well-considered question pertaining to some spiritual problem, asked and answered, apparently as a customary procedure at the dinner table, reveals more of real Christian character in the family than all the beautiful pictures and poetic or scriptural mottoes that can be hung on the walls!

The songs the children sing at evening time, the kind of stories they ask Mother to tell, the freedom with which the little ones are taken into the heart of the family life, these are the testimonies that speak most eloquently of the presence of Jesus Christ in the home. These are the things that make a home *Christian*.

Last of all, let us ask this question: Will the children reared under the influences surrounding them in your home, and in my home, grow into manhood and womanhood with such a deep and abiding appreciation of the richness and beauty of Christian living that they will be anxious to become faithful followers of the Lord themselves?

## "A Morning Without Clouds"

YOU probably know the verse in which this form of words occurs, it reads: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."—2 Samuel 23:4.

We also read in Deuteronomy 32:2: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." And further, in Psalm 72:6: "He shall come down like rain upon the mown grass: as showers that water the earth."

It is impossible to conceive of a more beautiful picture than that presented in this language, a picture which nature paints as representing the "good times" which God has in store for this troubled world.

Before turning to the scriptures on which we base our hope of these good times, let us exercise our imagination for a few minutes. We shall consider what a delightful place the earth would be to live in if conditions were vastly different from the present, for although the population increased many times, the earth would still produce an abundance for all. Not only so, but effectual provision could be made for the distribution of food supplies, so that all would receive an abundance; no one wanting for anything; no one going hungry; no hoarding of food; no monopolies; few, if any, millionaires; no poor; no oppressor, and none oppressed; no armies or navies to maintain; no munition factories; in fact, no war. Just think of the blessings resulting from the abolition of war, the heartaches spared to mothers, wives, and children. Think also of the immense tax burden of which the people would be relieved. We have read somewhere that seventy-five per cent of all taxes go to the upkeep of war.

Then, also, sickness would be greatly reduced and life lengthened. We read of men living before the flood over nine hundred years. Crime, the curse of every nation, would be almost stamped out. The lucrative business of doctors, undertakers, and lawyers would be gone.

There would be no tariffs or other international questions to cause strife, for good-will would be world-wide.

There will be one universal language spoken and only one religion; no theological colleges or seminaries teaching different conflicting religions, for there will be but one, and that one the true religion, for we read that the "earth shall be full of the knowledge of the glory of the Lord."

Furthermore, we are told that the rulers will be all-wise, all-powerful, immortal. No problem will be too intricate or complex, for all would be instantly solved; transgres-

sors of the law dealt with swiftly, and with unerring judgment, like the cases of Ananias and Sapphira before the Apostle Peter.

This is not all; there would be many other like conditions. Would it not indeed be a "morning without clouds"? Would it not be a pleasure to live under such delightful conditions? Would not even the satisfaction of living as a mortal subject even under such conditions abundantly compensate for the sacrifice of all we possess in this troubled world?

We are pleased to say that these things are not visionary nor a fiction of imagination, but based on the sure word of promise. There is not a condition pictured above that is not

clearly revealed in the Scriptures as belonging to that Day or Dispensation which is about to dawn as a "morning without clouds" on this troubled world.

If we will open our Bibles, we will find that these conditions have their root in a certain covenant which God made to David. Let us turn to 2 Samuel 7, where we read in the fifth verse, "Go and tell my servant David." Twelfth verse: "Thou shalt sleep with thy fathers, I will set up thy seed after thee. . . and I will establish his kingdom." Thirteenth verse: "I will stablish the throne of his kingdom for ever." Sixteenth verse: "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

Let us remark here that David well understood the meaning of this language, that he understood what the promise involved, for when old and about to go the way of all the earth, he took comfort in the contemplation of the promise and based his hope of salvation on the same. It is recorded in the Scriptures, 2 Samuel 23:1, "These be the last words of David." Verse 3: "He that ruleth over men must be just, ruling in the fear of God." Verse 4: "He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Verse 5: "This is all my salvation, and all my desire." Note the words, "Thou shalt sleep with thy fathers," and, "Thy kingdom shall be established for ever before thee."

This certainly means resurrection and immortality for David; and he so understood, for we read in Psalm 17:15 he said, "I shall be satisfied, when I awake, with thy likeness." No doubt he understood this was to be bodily immortality, as later revealed through the apostles and as taught elsewhere in the Old Testament.

We read in 1 John 3:2, "We shall be like him," and further, Paul in his letter to the Philippians, chapter 3,

### Truth Lives On

Progress rolls her car along  
Slowly righting human wrong;  
Might the right may crucify,  
Nothing can her power defy;  
Though Herod live and Jesus die,  
The Truth lives on.

Burning fagots blazing high,  
Gibbets tow'ring to the sky,  
Inquisitions rack and pain,  
Slavery clanking loud its chain,  
Falsehood triumphs still in vain;  
The Truth lives on.  
—Selected.

verse 21, says we shall "be fashioned like unto his (Christ's) glorious body."

So we pass on and see what is involved in the covenant. Who the son is, is not left in doubt. In Acts 2:29, 30, we read these words: "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

It is not necessary to refer to any other scriptures for proof; it is very interesting to notice what a great subject this opens up. For instance, the promise made at the birth of Christ, recorded in Luke 1:32, "The Lord God shall give unto him (Christ) the throne of his father David" and further "of his kingdom there shall be no end." Did we not read before that the throne should be established forever? Is not this also in perfect accord with the words of the prophet as found in Jeremiah 23:5, "I will raise unto David a righteous Branch, and a King shall reign and prosper." And in Isaiah 32:1 we read that "a king shall reign in righteousness, and princes shall rule in judgment." The boundaries of this kingdom are also given in no uncertain terms, for the prophet Zechariah in his ninth chapter states that the "dominion shall be from sea even to sea, and from the river even to the ends of the earth." That the time for these prophecies to be fulfilled is near at hand is indicated in other parts of the Scriptures, notably the eleventh chapter of the Revelation, where at verse 15 we read that "the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Other scriptures which speak of Christ's reign as a day which will be ushered in as "a morning without clouds" are: Acts 17:31, "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 to all men, in that he hath raised him from the dead." A reference, without doubt, to Christ and His work and kingdom. Revelation 22:16, "I (Jesus) am the root and the offspring of David, and the bright and morning star." Malachi 4:2, "The Sun of righteousness (shall) arise with healing in his wings."

And, therefore, we affirm from these Scriptures that Christ must return to this earth. The Apostle Peter associates the return of Christ with "times of refreshing (which) shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."—Acts 3:19. And also he links it up with restitution, "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 3:21.

As to "the times of refreshing," let us consult the Scriptures further. We find the earth is to bring forth abundantly, for it is stated, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit there-

of shall shake like Lebanon."—Psalm 72:16. The harvest will be so great that it will extend into the time for preparing the ground for the next grain planting, and so the "ploughman shall overtake (or catch up with) the reaper," the Prophet Amos continuing the beautiful picture with the statement that the "treader of grapes (shall overtake) him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."—Amos 9:13. A complete transformation will take place in the dry and arid spots, for says the prophet, "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly."—Isaiah 35:1.

The poor and needy will be cared for, not allowed to go about the streets in their present deplorable state, for according to Psalm 72 the poor will receive judgment, the oppressor will be broken in pieces, the children of the needy will be saved, the poor also, and "him who hath no helper."

Then again, think of the present question of disarmament, upon which the nations are unable to come to agreement. At that time it will be fully effective, because war will be abolished completely and entirely. Swords will be beaten into ploughshares, spears into pruninghooks, neither will they learn war any more (Micah 4:3, 4).

Sickness will be greatly diminished, for we read in Isaiah 33:24, "The inhabitant shall not say, I am sick." We have already remarked that it will be a hard time for doctors, undertakers, and hospitals, but a good time for everyone else.

The claim is made by science that owing to better laws of hygiene and more attention to the foods we eat life is being lengthened; but no claim of science, however fanciful or well-attested, can approach the longevity of life promised in Isaiah 65, where at the twentieth verse we read that the "child shall die an hundred years old," and further "as the days of a tree are the days of my people." Consider the age of the giant sequoias and the well-known Mariposa Grove of big trees, and we see what a vast difference there is between the efforts of science and the promised work of God. What man, however his well-wishes toward his fellow man, would dare to make the statement, with the certainty of fulfillment, that "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." No man would dare to make such a statement, especially in these crime-ridden times, but God has promised it shall be so in the near future (Micah 4:4).

The rulers in the world to come of the "morning without clouds" will be immortal, able to dispense righteous judgment. It is a promise given in Daniel (7:18) that at a certain time the "saints of the most High shall take the kingdom, and possess the kingdom for ever." Therefore, they must have immortality to be able to possess it forever.

Lawlessness will not be tolerated, because the "king shall reign in righteousness, and princes rule in judgment." These rulers will not judge after the sight of their eyes or the hearing of their ears; but on the basis of being able to read the heart and the thoughts of the mind they will render an infallible righteous judgment.

Much more is comprehended in this "morning without clouds"; but sufficient has been advanced, we believe, to

satisfy the earnest seeker after something better than this life can give. We have spoken of the covenant God made with David, but not with David alone, for Paul in Acts 13: 34 states that God has said, "I will give you the sure mercies of David," a condition of things made absolutely certain by the resurrection of Christ, for it is further stated that "all the promises of God are Yea and Amen in him (Christ)."

Apart from Christ, the Scriptures tell us that we are "aliens from the commonwealth of Israel, strangers to the covenants of promise, without God, and without hope in the world," a truly deplorable and hopeless condition. But the escape from such a forlorn condition has been provided: "In him (Christ) ye are fellow citizens with the saints and of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The scriptural way of placing ourselves in this desir-

able relationship is simple. We read in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved," a simple condition that can be fulfilled by all who desire relationship to the glorious promises of God. And the Apostle Paul, in his letter to the Galatians, chapter 3, verse 27, says, "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."

In conclusion let us call attention to the exhortation contained in the words given through the mouth of the Prophet Isaiah, chapter 55, verses 1 to 3: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . . Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—A. C. Johnston in *Bible Truth*.

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## The Approaching Crisis

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A CRISIS is an hour upon which great issues hang. The doctor watches the patient with tense gaze, for upon the next few moments the sick one's destiny depends.

The statesmen of two nations, whose relations are strained, are held in suspense, knowing full well that upon the nature of the current communications peace or war will result.

And so both the church and the world are inevitably to be influenced by the crisis so rapidly approaching, and that crisis is the coming of Christ.

The child of God is not authorized to expect the fulfillment of any prophecy, or to anticipate any particular phenomena in the sky or upon the earth before that event takes place. In some respects our situation is unlike that of the waiting ones just prior to our Lord's first advent, for calculated prophecy and immediate divine revelations colored their anticipations.

Daniel had most conclusively announced the very year of that event. Micah had foretold the actual place of the nativity, and Isaiah and other prophets likewise had told of the house from which, according to the flesh, our Lord should come. Haggai, too, had prognosticated the temple would witness Messiah's presence, and Jacob that the scepter would still be in the hand of Judah.

So prophecy inspired their immediate hopes, and as for divine revelations, four people at least had been the recipients of them—Zechariah, Elizabeth, Joseph, and Mary. And the shepherds had both witnessed wondrous glory and heard still more wondrous words, and had not the wise men seen His star in the East? Hence, having both prophecy and phenomena attending upon them, the remnant were instructed by Scripture and sight to expect the Savior.

We know of no Scripture that points its finger to any particular hour. Nor do we expect to hear of any waiting saint receiving a heaven-sent message as to the coming of the Master, and certainly we do not survey the sky for any astral wonder or the earth for any unprecedented happening to announce definitely the "Lord is at the door."

Yet, nevertheless, Scripture does anticipate that certain conditions of things will be in existence just antecedent to the advent, as for instance:

The departure from the faith, to cite one scripture only (1 Timothy 4). Now anyone that will compare this scripture with what obtains in the religious world today cannot but be struck with the accuracy of the description. Is there any part of the faith that has not been attacked and, in the estimation of the attackers, demolished? Who subscribes to the verbal inspiration of Scripture in these days? And have not the virgin birth, the infallibility of Christ, His atoning sacrifice, and His bodily ascension been offered upon the altar of a compromising and an accommodating church? Yea, all those blessed truths connected with Christ which are the bases upon which the believer rests have been the objects of the enemy's unceasing hate. Well may He Himself ask, "When the Son of man cometh, shall he find faith on the earth?" His supposed representatives have so subtly evaporated faith by undermining the faith that we may well ask, "Will He find it?"

Another signal announcing the way is clear for the Lord's arrival is the revival of Rome. How solemn to contemplate that the empire that dominated the world when Christ was born, and whose representatives so shamefully treated Him and set Him at naught, and whose glory they laid in the dust, shall under divine providence receive a

resurrection and eclipse the glory of its former days, yet all with the purpose in view that its deeds may be forever judged and its name everlastingly obliterated.

Whatsoever a nation sows that shall it also reap. The environs of Jerusalem that were saturated with the blood of Christ shall be saturated with the blood of the last Caesar, and Babylon the Great, that vast system of worldly religion and idolatry that has enveloped many a saint with flame and smoke, shall have that same punishment meted out to her (Revelation 18).

The awakening consciousness of Israel is surely an intimation that He is not far off. For long, long years the Jew has been a homeless wanderer, knocking at the door of many a country, seeking sanctuary in many a city, yet, alas! hearing those doors slammed in his face, and left to fare as best he may. Oh! the frightful tale of long-drawn-out woe he could tell. Spat upon, blasphemed, denounced, crucified, having tortures beyond imagination heaped upon him, made the subject of every mode of punishment known among men—and now, generally speaking, not in any great favor among the chief nations of the world. Yet, thank God, at last more than dreaming of a resting place in the land of his fathers.

Shame that voices should be raised protesting against this, for does not the land belong to him by divine right? And is not this sufficient? Those that militate against the divine purpose shall yet see that that purposes can never be frustrated when the inevitable hour arrives. They that know their Bible know that the divine name, word, and throne are involved in Israel's permanent reinstatement in Palestine. The anticipations and the arrivals of the Jews in the promised land are a harbinger to the church of God that the time of her exodus is drawing nigh.

A blissful intimation that the coming of the Lord is imminent is the universal expectation of that event. Was there ever a time in the history of the church when there was such a widespread desire to see His face? We think not. The Lord will come when the bride, in unison with the Spirit, cries, "Come!" What, my brethren, if every child of God were fired with a passion to see His face, if the spouse of Christ put on her beautiful garments and arrayed herself appropriately for His advent? If the people of God unanimously rent the air with the cry, "Even so, come, Lord Jesus!" Then what possibly could prevent the unveiling? May it not be that He is waiting just for this affectionate invitation?

When He makes ready a people by influencing their desires, He brings those desires to fruition; and can we not see His own hand setting in motion the yearnings of their hearts! The church scans the barometer and knows a storm is brewing for this guilty world. She feels the pulse of the age and knows that conditions everywhere are unsound and instinctively looks up and knows her redemption draweth nigh. She never will be shaken by the awful world storm. The guilty world's dying pang will never be hers. She stands almost ready to be introduced by her Lord into the saints' everlasting rest and to enter upon a state of eternal strength.

May it be ours in view of the crisis to announce its coming and also answer its demands!—A. Tetstall, in *The Advent Witness*.

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## AFFAIRS IN PALESTINE

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It is reported that "certain Palestinian Jews have proposed that Great Britain be asked to relinquish her mandate in Palestine in favor of direct administration by the League of Nations. Revisionist leaders are said to favor this plan, which is less hostile to the Arabs than Great Britain. The basis of the Jewish recommendation of the termination of the British mandate lies in restriction on emigration, limitation of land purchase by Jews, and failure to support the Jewish National Home." This despite the Colonial Secretary's assurance that Great Britain would stand by both the letter and the spirit of the Balfour declaration.

It is to be seriously doubted, however, that Great Britain will lose her mandate in Palestine until she turns her authority over to Israel's rightful and long-promised King. Such prophecy seems to indicate.

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## BRIDGING THE EUPHRATES

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**O**F COURSE it might begin there, but the Euphrates!—which of the Moscow rulers feels any concern in that? Yet it is there that the great conflict called Armageddon will have its origin. This being so, all prophetic students will read with startled interest the following cutting taken from the *Morning Post* of March 6, 1931:

"The Swedish-Danish group which secured, in 1927, the concession for the construction of two great bridges over the River Euphrates, near Malatia, have nearly completed the work. One of these bridges will carry across the river the new railway line from Malatia to Diarbekir, and consists of four main arches of 175 foot span in reinforced concrete, with a total length, including approaches, of about 1000 feet.

"This line is really of a strategical nature and should be very useful for the movement of troops in the event of renewed trouble with the Kurds in this district.

"One of the directors, on whom I called at the offices of the group in Stamboul, was good enough to give me full details regarding the progress of the work. He told me that the Turkish Government was anxious to have this bridge completed at the earliest possible moment, and it is fully expected that it will be opened for traffic in the course of next year. The estimated cost is 100,000 pounds sterling.

"The other bridge, which is being constructed about 15 miles further down the river, which at this point is narrower and deeper, is intended for ordinary wheeled and pedestrian traffic. It consists of one single arch in reinforced concrete of 350 foot span."—*Advent Herald*.

# “Why Do the Heathen Rage?”

INDIA! That alluring land of song and story; the land of the Mogul and Nabob, of marvelous riches and extreme poverty; the land of caste and superstition, where lordly Brahmins crawl prostrate in veneration under the stone image of a hog and mothers throw their babies

into the filthy waters of the Ganges to be devoured by crocodiles; where one religion forbids that a man should step upon an anthill lest he destroy an insect, and another orders the burning of widows on the funeral pyres of their husbands! India! the land of splendid marble palaces for the dead and of habitations for the living more squalid than the imagination can paint! India! with its lofty mountain ranges forever crowned with snow and with its festering lowlands and pestilential torrid heat!

India, with its wealth of gold and silver and precious gems, its broad reaches of fertile lands, its blossoming orchards and fruitful vineyards, its 1,805,000 square miles of territory two-thirds as large as the United States, with its 320,000,000 of human beings!

India, the granary of the world, the jewel box of the world! And India, the cesspool and the stench of the world! India, with its background of the world's oldest culture and its foreground of ignorance, illiteracy, and superstition! India, the wonderful, the rich, the glorious; and India, the squalid, the foul, the beggarly, and the pagan. Such is India—India the ancient, India the renowned—of which I write at this time.

To visit India is to look upon the cradle of civilization, for out of this strange land of contrasts has flowed the broad river of Aryan culture, the culture of the *white man*. We find that here was developed a religious philosophy which now numbers within its communicants about half of the population of the world, and that this philosophy was developed by the white race. As we follow the migrations of our forefathers through the historic passes that form the gateways of India into new and distant lands, we find that they carried with them the basic truth that was to form the foundation of Judaism, Mohammedanism, and Christianity, as well as that of Buddhism, which centered in India itself; for the doctrine of the *unity of God* is common to them all.

I do not mention this fact to reinforce the bulwarks of racial pride, for such is not necessary, but as a matter of interest and of prophetic significance. It was apparently the purpose of Jehovah that this important truth concerning Himself should be revealed to the world through the Caucasian race. This may help to account for the facts that the Son of God was born of a white mother; that all of the apostles and prophets were white men; that the nation of Israel, chosen of God to be the channel of blessing

*This is the fourth of a series of prophetic articles by the editor which started in our issue of May 23, in which he is presenting in order some of the remarkable events that are now transpiring in the light of the Scriptures. The present contribution treats of India and its relation to the coming of the Antichrist. . . . .*

to all races and the head of the nations in the future, is all of that race.

Before leaving the religious phase of our study of India, we will observe again that in the religions of India—in fact, in the religions of all the white peoples—there remains a lingering

shadow of eternal truth concerning God. It is as though these widely scattered tribes had once known and revered Jehovah as the “only true God” but had later wandered far from Him. Such, indeed, is the way in which the Scriptures account for idolatry (Romans 1:18-25). But we cannot take the time here to trace the development and the decline of the true faith further, for we must reserve our space for a brief consideration of the Psalmist's question, “Why do the heathen rage?”

The stirring old “Missionary Hymn” tells how

“From Greenland's icy mountains,  
From *India's* coral strand,

. . . . .  
In vain with lavish kindness,  
The gifts of God are strown;  
The *heathen* in his blindness,  
Bows down to wood and stone.”

India has long been symbolical of all heathen lands, and her people of all heathen races. Hence, we find in this strange country of contrasts, where truth and error continue side by side, a type suitable to our needs in the picturing of the heathen in general.

The tremendous struggle that is impending between the forces of good and evil will divide the inhabitants of the world into three major groups. The first of these groups, of which I trust you and I may be a part, will be composed of those mentioned in 1 Thessalonians 4:17: “We which are alive and remain (till the coming of Christ), shall be caught up together with them (the resurrected faithful ones) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” This favored company will have nothing to do with the fate of the unfortunate groups that remain on the earth to pass through the time of trouble, so we shall set them aside for a time.

The remaining companies apparently comprise two orders of humanity and of nations. One group will consist of some who once confessed their faith in Christ—perhaps even so-called “Christian nations” will be numbered among them—but who have failed to remain steadfast and true to the allegiance they claimed. This is possibly the class of which Jesus speaks and to whom He will address the fateful words, “I never knew you” (Matthew 7:20-23).

Jesus may also have had these two classes of nations in mind when He predicted the judgment that is to take place

when He comes, at which time He will separate the nations "as a shepherd divideth his sheep from the goats" (Matthew 25:31-36.) In this passage two classes are suggested, both of which are nations or races rather than individuals. The first of these groups may comprise those who have called themselves *Christian*, as has been suggested. The second may be made up of such races as have made no profession of Christianity; they worship "strange gods" or deny all gods of whatever nature. This entire company we may rightly term "heathen."

This observation brings us back to our question, "Why do the heathen rage?"

In our past studies we have considered the relation Japan, China, and Russia may bear to the judgment of nations to which God is even now calling the peoples of the earth. We have learned that in a distant way these races are "blood relatives" and that they will be united in the struggle of the tribulation period.

Each of these three races has at some time in its history entertained dreams of world dominion. The Mongolians under Jenghis Kahn almost succeeded in carrying such an ambitious plan into effect. Russia under Peter the Great and again under the present Soviet rule has entertained thoughts of world conquest. Events now occurring in the Far East seem to imply that Japan may be thinking along the same line. In support of this suggestion comes the recent utterance of Sadao Araki, war minister of the Sunrise Kingdom, who, according to *Time*, said, "The spirit of the Japanese nation is, by its nature, a thing that must be propagated over the seven seas and extended over the five continents. Anything that may hinder it must be abolished, even by force." The same spirit of conquest, based on a conviction of racial superiority, animated Jenghis Kahn and his Mongols seven centuries ago; so we are introducing nothing new in making this suggestion.

We shall now return to India once more, bearing in mind that the nations which are to engage in the struggle of Armageddon in "the valley of decision" and of judgment, are allies, related to each other by ties of blood, language, tradition, and cultural background. Russia with its Tartar elements, Japan, and China, are so related. But what of India and its people?

In our effort to answer this question we encounter a serious difficulty at the start owing to the fact that India, like the United States, has been the cross-roads of races for many generations; but, unlike this country, it has never been a "melting pot." The divergent races which from time to time have migrated into India have not amalgamated to any appreciable extent. They have not intermarried, but on the other hand have built up a caste system the walls of which it is almost impossible to scale. The consequence is that India possesses a large number of disassociated and antagonistic races.

Yet in spite of these insurmountable barriers of caste, the philologist is able to trace the origin of all the various races of India to a place of common origin in central Asia. It is possible to go even further than this. The early homes of some of the tribes of the country can be located by words

which are still in use in both the old and the new localities. For example, there is the word *Mogul*. This word, which is closely associated with the government of India in the minds of mankind, comes directly from the word *Mongolian*, giving name to a central Asian tribe which settled in India as a conquering race ages ago and whose chiefs became the rulers of a province or district. From this we know that at least a part of the inhabitants of India are allied by blood and language to the people of China, Russia, and Japan; yes, and Turkey as well.

Religion is another tie that unites the people of India with those of these other Oriental nations. The great majority of her population is either Mohammedan or Buddhist in faith. Of Japan's sixty millions about fifty-two million are Buddhists. China has a vast number of Buddhists and from five to ten million Mohammedans. Altogether there are in Asia something like nine hundred sixty million followers of non-Christian religions, that is, *heathen*. All of these are more or less associated together in the countries where they flourish.

Millions of these religious people are of the most ignorant and fanatical sort and are perfectly willing to give up their lives for what they believe. When the Antichrist comes with his deceitful professions of piety and lying miracles, it will not be difficult for him to weld this enormous force of human beings into a most powerful army for the destruction of western civilization. It will be no more difficult for him to do this than it was for Mohammed to do it with a very similar people six hundred years after Christ, for these pagans of today as quite as ignorant, superstitious, and easily swayed by emotion as were the masses of Asia at the time of the Moslem conquests.

India is ripe for revolution. Early in January of the present year fifteen thousand Mohammedans were found under arms in northern India and were only brought to submission by sending against them a large force of British troops. The entire country is in a constant state of ferment. We have not forgotten the horrors that resulted from the Indian mutiny of less than a century ago, when all India combined against the whites who made their homes there. The nations of the East, so long sleeping, are beginning to awake to a realization of their numerical strength and the possibilities of it. They are arming for the conflict of race against race, of people against people, and are equipping themselves with the latest armaments to battle under the red banner of the Antichrist, so soon to be revealed.

This is the answer to the question of our text, "Why do the heathen rage?" *The Lord is coming*, and the ungodly are preparing for the final and most sanguinary warfare of all time. Shall we escape by being accepted by the Lord when He calls His own to meet Him in the air?

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Don't look for the flaws when you go through life,  
And even when you find them,—  
It is wise, and kind, to be sometimes blind;  
So look for the virtues behind them!

# The Resurrection of Jesus Christ

**T**HE RESURRECTION of our Lord Jesus Christ was a fact. It was an event, a thing that happened. It was so regarded by writers of the sacred Scriptures. It was so regarded by others in that day who saw the evidence and so regarded by those who knew the conditions under which the event was advertised before the world.

"Like all the original facts of history and science and philosophy, this *fact* is supported by the integrity of eye-witnesses who were in position to know whereof they spoke and wrote. Their testimony, resulted from multiplied observations and experiences, is much the same in *kind*, and is fully as trustworthy in *quality*, as the announcements that are heralded from learned laboratories, where men are engaged with test tubes and microscopes in modern scientific observation and investigation."

With these words Dr. John W. Good, in his book *The Jesus of Our Fathers*, begins his admirable discussion of the resurrection of Jesus Christ. These words concisely and adequately state the facts in the case.

If we cannot accept the testimony concerning the resurrection of our Lord, we cannot accept the testimony concerning any historical event. The witnesses who testified that Jesus arose from the dead have every qualification of credible witnesses.

In the first place, they were eyewitnesses of the events they described. "That which was from the beginning, which we have heard, which *we have seen with our eyes*, which *we have looked upon*, and *our hands have handled*, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have *seen* and *heard* declare we unto you."—1 John 1:1-3.

They saw Jesus on a number of occasions that are mentioned, and it is possible that they saw Him on other occasions that are not mentioned. John tells us that there were many other things done by Jesus that are not recorded in his treatise. He suggests that if all had been recorded "even the world itself could not contain the books" (John 21:25). He affirms that the signs recorded were such as to form a basis for our faith in Jesus Christ as the Son of God, and that by this faith we may have life in His name (John 20:30, 31).

They *walked* with Him (John 21:20), *talked* with Him (John 21:12-23), *handled* Him with their hands (1 John 1:1), *ate* with Him (Luke 24:43). Experiences of this character did not occur on a single occasion, but covered a period of forty days. There was abundant opportunity to consider every phase of the question and weigh every ob-

*The following splendid analysis of the reality and importance of the resurrection of our Lord is republished by permission. It is taken from The Standard Bible Teacher, issued by the Standard Publishing Company of Cincinnati, Ohio, whose Sunday school supplies are furnished by this office to many of our own schools. . . . .*

jection. The evidence was complete. They knew that Jesus was alive again.

The appearances of Jesus were made, not only to individuals, but to groups of disciples. The appearances were not hurried, but He tarried with them and explained the Scriptures.

He appeared not only to the eleven, but to above five hundred brethren at once (1 Corinthians 15:6). The testimony of one or two disciples might have been questioned. But at the mouth of two or three witnesses every word shall be established (Deuteronomy 19:15). In this case above five hundred brethren could testify that they had seen the risen Lord. Surely here is a sufficient number of witnesses and an abundance of testimony!

The ability of the witnesses to weigh the evidence cannot be questioned. They were slow to believe. Thomas refused to be convinced by the testimony of his brethren and demanded a personal, intimate examination of the body of Jesus. Said he: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."—John 20:25. A few days later Jesus appeared to Thomas with the other disciples and gave him the opportunity to make the investigation he demanded. Thomas was convinced, crying out, "My Lord and my God!"—John 20:27, 28.

The apostles were not credulous dupes, as modernists would have us believe, but men of the highest intelligence. Their presentation of the resurrection of Christ was clear and so convincing that three thousand Jewish unbelievers accepted Christ as their Savior and risen Lord at the conclusion of the first sermon on the day of Pentecost (Acts 2:41). The number of the men soon grew to be about five thousand (Acts 4:4), and even a great company of the priests were obedient to the faith (Acts 6:7). Churches sprang up throughout all Judea and Samaria and the countries far and near. These marvelous preachers of a risen Christ profoundly impressed the whole world. They were not simple-minded men obsessed with the hallucination that they had seen a ghost, which they interpreted to be the risen Christ. They were convinced by indisputable evidence.

They had been trained by the master Teacher of the ages. They were filled with the Holy Spirit. Their eloquent proclamation of the gospel brought penitent sinners to the feet of Christ, and struck terror into the hearts of wicked rulers until a hardened Roman governor trembled and could bear to hear no more (Acts 24:24, 25). From their gifted pens came the wonderful literature of the New Testament, bringing to mankind the highest ideals in religion and in life that have ever engaged the attention of



men. There is no rational explanation of the marvelous achievements of these apostles of Jesus Christ other than that they were what they professed to be—ambassadors of the risen Christ.

Their integrity is attested by their unspeakable sufferings and sacrifices to preach the gospel. They received no earthly reward, but gave up everything the world could offer in the way of pleasure and profit.

To summarize: The witnesses were sufficient in number, they were eyewitnesses of the events of which they told, they were intelligent, they were honest, they made careful and thorough investigation. The witnesses of the resurrection of Jesus were entirely competent. Their testimony was adequate, and upon the evidence they gave God proved to the world that Jesus Christ was His only begotten Son. The supreme proof was that He raised Him from the dead (Acts 2:32, 36).

The resurrection of Jesus gives significance to all that He said and did. What does it matter if He died on the cross for the sins of the world unless He is the Conqueror of death? We do not worship a dead Redeemer, but a living and triumphant Christ. The fact that Jesus arose from the dead is our *only* hope of resurrection. "Because I live, ye shall live also" (John 14:19), was the promise He made to His disciples.

How foolish it is for us to try to lay any other foundation for belief in the resurrection and the life everlasting! Some hope to attain unto the resurrection by the perfection of their own lives. Others seek to find consolation by certain analogies they discover in nature, which they call intimations of immortality. In the spring all nature revives from the desolation of winter. But vegetation was dormant only, not dead! With poetic fancy men argue that the rose of next summer will be redder because the petals of the present bloom will have enriched the earth that nourishes the parent plant. But the rose that withers now never lives again! Next year's rose is another rose. There is nothing in nature that teaches personal immortality. Every living thing on this earth perishes. This is the land of the dying, and the only lesson that nature teaches is that death is an endless sleep!

*The only hope of resurrection is in Jesus Christ.* "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."—John 11:25, 26.

Death came as a consequence of sin, and passed on to all in that all sinned (Romans 5:12). "The wages of sin is death." Jesus died to pay the penalty of sin. He conquered death! Having destroyed the power of our mortal enemy and having life to give, He gives it to those who believe upon Him. "The gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

The significance of the resurrection of Jesus, as stated by the Apostle Paul in his sublime and invincible argument in 1 Corinthians 15:12-19, is as follows: "Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been

raised, *then is our preaching vain, your faith also is vain.* Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, *your faith is vain; ye are yet in your sins. . . Then they also that are fallen asleep in Christ have perished.* If we have only hoped in Christ in this life, we are of all men most pitiable."—*American Revised Version.*

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## SOME PROPHETIC DATES

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DOWN to 1888 only thirty days' residence was allowed to any Jew visiting Palestine. This made the resettlement of the land prior to that time impossible. In 1888 this restriction was removed, and two years later the terrible May laws came into full operation in Russia, driving out Jews by hundreds of thousands from their great international ghetto in Eastern Europe. In 1897 the first Zionist Congress was held in Basel, marking the inception of the Zionist Movement. In 1917 the Balfour Declaration assured to the Jews a national home in Palestine.

Dr. W. Dawson, of Montreal, calls attention in *The Hebrew Christian Quarterly* to the following significant sequence of dates relating to "the times of the Gentiles" and to "Jerusalem's downtreading":

In 623 B. C. the Babylonian Empire was founded, the first of the four great empires in Daniel's prophecy. Ezekiel, in his first chapter, dates his prophecy (which opens in 593) as "the thirtieth year" (that is, of the Babylonian Empire). From 623 B. C., 1,260 years run to the winter of A. D. 637-638, when the Saracens captured Jerusalem. Again, from A. D. 637-638, 1,260 more years bring us to 1897, the date of the First Zionist Congress. The entire period is 2,520 years, the full "seven times."

So the capture of Jerusalem by the Mohammedans took place in the central year of the whole period—a noteworthy fact in the history of the Holy City, for up to that year it had been under the domination of all the empires of Daniel's vision. From that time on the "downtreading" came from a different power, the Mohammedan succession of Saracen and Turk. Thus the dividing of the story of Jerusalem is made in equal stretches of time.

It is noteworthy that the Mohammedans, who have held Palestine so long, reckon by lunar years. The era from which they count, the Hegira, begins in A. D. 622. From that date the period of 1,335 (lunar, not solar) years ends in 1917, the year in which Jerusalem was taken and in which Mohammedan domination over Jerusalem ceased. Now 1,335 years is Daniel's "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12).

The year 1335 of the Hegira is the last ever counted from that era by the Turks. In that year (in 1917 by our reckoning) the Turks adopted the Gregorian calendar.—*Sunday School Times.*

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"THE EARTH IS THE LORD'S, AND THE FULNESS THEREOF."

### PARADISE

*"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."*

**E**VEN the earliest records of civilized man show that he entertained the hope of life after death. The question of Job—"If a man die, shall he live again?"—is perhaps one of the oldest questions of reasoning mankind. And there are other similar questions—"If he shall live again, where and how?"

Religions as far back as they are traced show that man believed almost universally in a beautiful home somewhere for the worthy dead. Because no perfect place was found on the earth, this paradise was supposed to exist elsewhere; but in it were the pleasant things of earthly life with none of the unpleasant. All the loveliness of nature was there, the trees and hills and animals and springtime. There was always enough to eat without hard work. To its beauteous places a good man took all his loved possessions to help make him happy. The paradise imagined by primitive man, then, was essentially a perfected earth.

With the advance of civilization, more intricate and detailed religions were developed, but the reward of the faithful was still an idealized earth somewhere far away. Then Christianity came, with its new law of love. Its consummation is to be the kingdom of God, the earth restored to its original perfection. Many followers of Christ do not realize that God can and will make the whole earth a paradise for His people. They believe that the righteous will be taken up to dwell with God. Let us see what the Bible says on this subject.

The first paradise was on the earth. God Himself pronounced the new, sinless earth good. Genesis 2:8, 9: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." This garden was perfect, it was on the earth, and it was man's first home. Even before man sinned, God did not place him in heaven, but on the earth. God ordained that the earth should belong to man. He commanded: "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."—Genesis 1:28. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psalm 115:16.

Peter's hope of paradise was the earth. He speaks of the destruction of the heavens and earth and all therein, as in the days of the flood. Then he says: "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13.

Isaiah speaks often of the beauties of the earth when it shall be restored to sinlessness. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as a rose. . . . 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. . . . Violence shall no more be heard in thy land. . . . thou shalt call thy walls Salvation, and thy gates Praise. . . . thy people also shall be all righteous. . . . a king shall reign in righteousness, and princes shall rule in judgment. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

How many times we have seen a tree-covered hill that would have been so beautiful *if* it were not for garish signs, advertising motor oil and shaving soap, and ugly, run-down buildings. How often we have thought what a pleasant world this would be *if* we could keep our friends always with us, *if* danger and death were not so near even when we are happiest. God will banish this curse of sin and make a glorious new paradise of this earth for His people. Revelation 21:1-3: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 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."

That is the paradise of God.

Berean Day is August 7. It pays to be there!

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."*

## ISRAEL'S NEW LEADER

How many of you have watched a little plot of ground with no one to tend it during the long summer days? Early in the spring when the first warm rain falls gently upon it, the soft breezes blow over it, and the bright sunshine calls it from the chilly arms of winter, tiny green shoots appear. At first we fondly hope that these are flowers and will later blossom forth in beauty, shedding forth their lovely perfume to the passerby. But in a few short weeks we recognize that they are only unsightly weeds.

Vacation time! The very words spell rest, recreation, happiness. Long days in which to play for some of us! Even though our minds may not be engaged with lessons, every waking minute they are employed. Ever think of that? Our brains are busy factories, turning thoughts into action and action into character, just as surely as Henry Ford turns out automobiles. Seems queer, doesn't it?

Every boy and girl, every man and woman needs change and relaxation. Play fills a great necessity in our lives. And let's put something worth while into our play each day, so that in the busy workroom of our minds kindly deeds may follow and noble character result. Only in that way can you, my boy, become the great doctor you hope some day to be, or you, my girl, the skillful nurse.

As soon as each one of you who belong to our Bible Scrapbook Club finishes your scrapbook, be sure to send it to me. If you are coming to conference at Oregon, you may bring it with you, providing you don't drive off and leave it. Then when you are about ten miles from home, you'll exclaim, "Daddy, I left my scrapbook on the library table!" So keep your wits about you and don't forget to pack it to bring with you, or else mail it to me when it is done.

For the next three months our Sunday school lessons go back to the Old Testament, and we shall have some of the most interesting lessons about people who did things, people who were leaders, not followers. Talk about movie stars! Why, more exciting things happened to Joshua, Gideon, Saul, and David than to any one of them!

Now let's make some little booklets, one for each of these leaders. Take three or four sheets of paper, bind them together with paper clips or colored cord, or have

Mother stitch them on the sewing machine. If you can, get some colored paper for the cover that will make your book more attractive. Print the name of the one it's about on the cover in fancy letters. The first one is Joshua.

By this time I'm sure all of you have some very good ideas and could tell me many things to add to your booklets that I don't think of. I want each of you that puts some special work into your book to write and tell me about it, so I can tell all our other page readers about it, giving your name and address.

All right, here we go! If you have a Bible dictionary or encyclopedia look up Joshua, after you read about him in your Bible. In Numbers 13:16 we learn that his name at first was Oshea, and Moses changed it to Jehoshua, later shortened to Joshua. The first job Moses gave him you find in that same chapter, and the next chapter tells how well he did it. His reward for doing his work well and telling the truth was a big one. Read Numbers 14:30, 37, 38.

Write this story in your own words in your book. Then tell how Joshua got his people over the rough and frightening Jordan River without a bridge and without anyone's getting his feet wet except the priests. Don't forget who Joshua's Helper was. You will find this story in Joshua 3 and 4.

The next story is even more exciting. Big stone walls fell down without anyone's touching them! Joshua 6 tells you all about it. Write that story next and make it sound real! Get all the help you need, but do as much of the work yourself as you can. Draw two pictures to illustrate this story, before and after they took the city.

Now you may add as many more stories about Joshua as you like. There is a good one on almost every page of his book. It looks as though Joshua never had a dull moment. God even commanded the sun and the moon to stand still for him. He surely was his Helper, wasn't He? How old was Joshua when he died? Can you find the verse telling that?

I hope that all the boys and girls of the Bible Scrapbook Club and many more will start this new work the first of July. Each one of you write me a post card and tell me about it, will you? Don't think it's going to be too hot, because you know it's not nearly so hot when you're busy. And you'll get so much enjoyment out of this, you won't be asking Mother all the time, "What can we do?" You'll have so much fun with paper and paste and scissors and your Bible that the days will fly by as if on wings.

# With Our Sunday Schools

LESSON 1. — July 2, 1933

## JOSHUA

Joshua, chapters 1-6, 23, 24

Devotional Reading: Psalm 119:1-8

### GOLDEN TEXT

Be strong and of a good courage; . . . for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

#### A STUDY OF THE SUBJECT

**Topic: The Source of Joshua's Strength.**

**Aim:** To teach the pupil that God gives strength to those who serve Him.

**Basic Truth:** "They went forth and preached every where, the Lord working with them."—Mark 16:20.

**I. Joshua Called Into Service.** (Chap. 1: 1-4.) A good business executive selects a successor for the present occupant of every important position long before such position is made vacant by promotion or death. Long before his death Moses was instructed to consecrate Joshua as his successor in office. When the time came for Moses to die, Israel was not left without a competent man properly qualified to lead the people immediately forward.

**II. Joshua Equipped for Service.** (Vv. 5-9.) God did not provide Joshua with vast stores of gold or direct him to secure a broad worldly education to fit him to carry forward the great task He was about to place upon him. He simply strengthened his faith! He assured Joshua that He would continue to be with him wherever duty called him to go. Instead of worldly education, God gave him divine wisdom. Instead of wealth in gold, He gave him riches of faith. Instead of material equipment, He gave him spiritual insight. And, having laid such a foundation for Joshua's success, God assured him that continued faithfulness and obedience would lead to boundless prosperity and blessing.

**III. Joshua Rewarded for Service.** (Chap. 23:1-14.) Our lesson of necessity omits the details of the long and difficult struggle through which Joshua led the children of Israel in their conquest of Canaan. It simply assures us of its eventual success. Joshua's life may be written down as a most fruitful one, for he had spent it in the service of God and man. Israel, peacefully and prosperously located in the promised land, formed the obvious evidence of the success of his long and faithful service. But his greater reward was found within himself, in his own spiritual development and increased faith in God. He was now content to lie down in peace and sleep, for he knew from his own experience that Jehovah would ever prove true to His people.

#### PRACTICAL APPLICATIONS

**Joshua the Leader:** Joshua succeeded Moses as leader of Israel. He was selected by God to lead Israel into the promised land because of his faith and whole-hearted belief in God's promise and the certainty of its fulfillment. On the other hand Moses failed to reach the

promised land because of unbelief. In the two great leaders we have a wonderful contrast between unbelief (Num. 20:12) and unquestioning belief. Emphasize the loss sustained due to unbelief and the reward resulting from whole-hearted belief. Discuss the same contrasts with believing and unbelieving individuals today. John 3:36.

**A Straight Course:** "Turn not from it to the right hand or to the left." The success of Joshua as a leader hinged on his implicit obedience to God's Word. If he faithfully adhered to God, wisdom would be imparted to him and he would be able to deal wisely and prosper whithersoever he went. This straight road of belief, action, and life was to be supported by "strength" and "good courage." He was not to be "afraid" or "dismayed," for God would be with him. Will such a policy of walking straight with and toward the Lord with courage bring similar blessings today? —C. E. R.

#### THE GOLDEN TEXT

"Be strong and of a good courage; . . . for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

Joshua had a great task to perform; so he needed all the strength, both physical and mental, as well as all the courage that he possessed, to carry on the work of the new leader of Israel. Joshua needed; God gave. Joshua was a man of great faith; so when God spoke, Joshua was ready to obey.

The promise that God would be with him gave Joshua the assurance that he could go forward in the work assigned him. And this he truly did, trusting God for guidance and for strength and courage. Can we not have as much faith and courage as did Joshua? And do we not have the same promise? for it is written in the Hebrew letter, "I will never leave thee, nor forsake thee."—Heb. 13:5. —L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Source of Joshua's Strength

We are always anxious to discover the secret of greatness of every illustrious man because of our desire to emulate him. We must always remember that true greatness is attained only by drawing near to God. Paul once wrote: "I can do all things through Christ which strengtheneth me."—Phil. 4:13.

As Paul drew his strength from Christ, so did Joshua draw his from God. Joshua's whole life was one of service and devotion. First we see him leading a party of Israelites against the Amalekites. He went with Moses

to Mt. Sinai and waited for him to return; thus he was one of the few who never worshiped the golden calf. When Moses established a camp for the worship of God, Joshua was with him and was left in charge of the worshipers when Moses was absent.

Joshua was one of the twelve spies selected to make a report concerning Canaan. He was one of the two who said Israel was able to conquer the inhabitants and possess the land. As was usually the case the multitude refused to heed the counsel of God's leaders; and while Joshua urged, the rest decided to turn back. As a reward for his faith God spared his life and permitted him to enter the land of promise. This privilege was shared by but one other.

Since Joshua was always found working for God, it is not surprising that God should select him to succeed Moses as the commander of the twelve tribes. His willingness to follow God made him a very capable and efficient leader. His successful conquest of Canaan is well known. Before his death he had Israel promise to continue to obey and serve God.—H. A. S.

#### PRIMARY

##### Topic: A Strong Leader of Israel.

**To the teacher:** Before you begin the study of the lesson today, make sure that your pupils are acquainted with some of the interesting stories about the children of Israel. The story of Joseph is a good beginning. This explains how the Israelites came to be in Egypt.

Another story to be given should be "Baby Moses." The next, "God Calls Moses to Lead the Israelites Out of Egypt," should be followed by "Crossing the Red Sea" and so on down to the death of Moses. Why Moses did not get to lead the people into the promised land should be given.

"The Twelve Spies" should be told last, emphasizing the part Caleb and Joshua had in this story. Ask the children if they can see from this story why God chose Joshua to lead the people after Moses had died. Now, you are ready to let the children take up the work from here.

God chose Joshua to lead the people on into the promised land. Joshua was not afraid. He said they could take the land away from the giants that were living in it. Oh, yes, he was very brave! But do you know why? God had told him something. God had said to Joshua, "Do not be afraid, I will always go with you to help you." That's why Joshua led the people across the Jordan River into Canaan, the promised land.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Southern California Conference at Long Beach June 30 to July 2  
 Indiana Bible School and Conference at North Salem, near Plymouth, July 5 to 16  
 Michigan Bible School and Conference at Grand Rapids, July 10 to 23  
 General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas August 3  
 Eastern Nebraska Conference at Florence August 6 to 13  
 Iowa Conference at Waterloo August 22 to 27  
 Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

## CHILDREN'S DAY AT CLEVELAND

Going up! Higher and higher goes the Sunday School attendance record, and now we have a new one to shoot at, for a new high of 229 was registered on Children's Day, June 11. This is about 50 above our average attendance. The adult class had 41, a record for it, too. The encouraging thing about all this is that as the high records go up the average attendance figure goes up too. It has increased from 150 to 180 since June a year ago.

After the regular class sessions, the program was presented at the preaching hour to a full house of about 240 people. The exercises were especially good, reflecting the hard and conscientious work of the committee, Sr. Ethel Swartz, Sr. Mary Elton, and Sr. Helen McMurtrie.

A special children's sermon was given at the evening service.

M. W. Lyon, Pastor.

## GRAND RAPIDS, MICHIGAN

Our trip came to a very pleasant conclusion Friday night, June 9. Upon leaving Cleveland we piled Bro. Lyon into the car and motored around Lake Erie, stopping at Niagara Falls and the Fonthill, Ontario, district. Although time for making calls was exceedingly brief, we were most royally entertained at the Weldon-Holland home in Thorold and at the Randall home in Fonthill.

The home church activity had held up well during our absence, and the congregation had enjoyed Bro. Arlen Marsh and Bro. Austin. A most encouraging feature of our first Sunday back home was at the close of the evening service when a splendid man and wife came forward to present themselves for Christian service.

The regular monthly men's meeting was held on June 10, and an enjoyable evening was spent.

Bro. Murdock Craig fell asleep on June 12 and was buried the 15th. An obituary will follow later.

Don't forget our Bible school and conference, July 10 to 23.

F. E. Siple, Pastor

## OUR SPECIAL APPEAL

To date	\$683.35
"A Friend"	10.00
"A Friend"	20.00
"Sisters"	55.00
Total	\$768.35

## ST. CLOUD, MINNESOTA

A great feast was enjoyed by all at our annual state conference held at Eden Valley. Everybody went home with encouragement to carry the gospel news of the coming kingdom of God.

Sunday afternoon, June 7, I baptized in Sauk River Lyle Miller, age 11, 430-19 1-2 Ave. N. Just a year ago his mother was planted with Jesus in baptism. It was a beautiful occasion when her son followed in obedience to God. May this young life in his new walk find it the most pleasant of adventures and may he be instrumental in leading others to Jesus. Let us pray for him.

Shall we "watch and pray, lest we enter into temptation."

A. E. Hoskins.

## SOUTHERN CALIFORNIA

The program for the Quarterly Conference, which will be held at the Carpenter's Union Hall, 1144 Olive St., Long Beach, California, was the chief topic of discussion at the Ministerial Association meeting at the MacLeod home in Pomona on the first Sunday in June. Friday's program will include two sessions of Bible school morning and afternoon, and a sermon by Bro. Lichty. Saturday morning there will be a Bible school session followed by a sermon by Bro. Adamson: "The River of Life"; and in the afternoon there will be a baptismal service at Recreation Park followed by a general social period. On Sunday July 2, the items in the program will be as follows: 10:00 a. m. Young People's meeting, in charge of Sr. Kauffman of Riverside; 11:00 a. m. sermon by Bro. MacLeod: "The Coming Conflict"; 1:30 p. m. short talks by various brethren; and at 2:15 sermon by Sr. Railsback on fundamentals. We are looking forward to these conference meetings because they bring us in touch with many people who are not ordinarily within our circle of visits.

Many of the Los Angeles brethren have been on their vacations early this summer. Bro. and Sr. Saylor, and Bro. and Sr. McCallister were in the northern parts of California for their vacations. Sr. Railsback and Sr. Jessie Scroggs are spending four weeks in Northern California and Oregon; Sr. Scroggs is visiting her husband and his folks in their home in Oregon, and Sr. Railsback is visiting with her daughter Sr. Moore at Red Bluff, California. Sr. Railsback expects to see many of the isolated brethren in various parts of Northern California.

## A VIRGINIA CENTENNIAL

One hundred years ago this summer the people of Powell's Fort Valley started digging clay which they molded into bricks and burned. With these and the fine pine lumber obtained from the nearby forest, they built a union "Meetin' House." One after another the denominations that had used the building constructed churches of their own, until today the Church of God is the only one still worshipping in the old brick structure. We think it is only fitting and proper that we commemorate the founding and building of this historic church with an appropriate service. This will be undertaken in the near future. Watch for our announcement concerning it.

## MINNESOTA CONFERENCE REPORT

The June annual conference of Minnesota convened at Eden Valley, June 8, holding over Sunday, June 11. All services were well attended, the church being filled to capacity at nearly all meetings. We had much good preaching; and we rejoiced to have the words of the Lord concerning His soon coming expounded to us so clearly.

It was a pleasant surprise to have Bros. Arlen Marsh and Harvey Krogh and Srs. Ordnung, Carpenter, and Reynolds from Oregon, Ill., attend our conference. Our conference was blessed by having with us Bro. Sydney Magaw and family from Ohio, and Bro. Claud Mills and family of South Dakota. We hope they all come again.

Sunday afternoon four of our ministers were ordained: Adna Hoskins, John Denchfield, T. M. Savage, Sr., and Virgil Thoms. Bro. Sydney Magaw was the presiding minister, with Bro. Le Crone and Blanchett assisting.

Bro. Magaw is holding a series of meetings at Eden Valley and will visit the other churches while he is in Minnesota.

Mrs. T. M. Savage, Sr., Conf. Sec.

## COMMUNICATION

Writing from her home in Cheyenne, Wyo., Sr. G. B. Sprinkle says in part:

"My two small children and myself have just returned from a lovely trip to Arkansas, where we visited at the home of my parents, Mr. and Mrs. R. A. Humphreys. The trip did us all good, both physically and mentally.

"My parents still gather around the fireside and read the Bible and have prayer, as they did when I was a child. I am thankful to have been reared in a Christian home.

"The last few days we were there Bro. L. H. Shelton preached in the schoolhouse at Bear. I certainly enjoyed his sermons, as he preaches the Bible in a way that all can understand. I hope and pray that he may be able to be there often, as I believe that much good may be done in Bear.

"Not having a church of our own within reach out here in Wyoming we generally attend the United Brethren Sunday school in the morning and that of the Baptist church in the afternoon. We hear many good things, and feel that if we cannot hear those of our own faith we should go and hear others.

"We certainly enjoy reading The Herald. I believe there is not a better paper in the world. May our dear Lord bless and strengthen each one of you who is promoting the good work, is our prayer."

Mr. and Mrs. G. B. Sprinkle.

## HERALD RECEIPTS

Helen Porter; H. W. Patterson (for another); Mrs. A. M. Scroggs; Mrs. C. H. Bassett; Mrs. Rachel M. Whitcomb; Richard S. Lindstrom; B. H. Carpenter.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND N. B. I.

Anna Mae Bottolfs; Mr. and Mrs. Paul C. Johnson; Luella Caples; L. E. Conner; Mrs. Lena C. Drew; J. Arthur Johnson.

## HELPING FUND

Mr. and Mrs. Earl Reinhard \$2.00

**BREWER-LAPP**

An interesting June wedding took place at 7:30 p. m. in the Brush Creek, Ohio, Church of God, when Sr. Louise Brewer, daughter of Sr. Edna Brewer of Tippecanoe City, Ohio, became the bride of Bro. C. E. Lapp of Mt. Sterling, Ill., pastor at Ripley and Eldorado, Ill., at an impressive marriage service at which Evangelist F. L. Austin, of Chicago, Ill., officiated.

Relatives and friends completely filled the church, which was effective in its simplicity of decoration composed of baskets of June roses screening the altar, making a perfect background for the gleaming tapers arranged in a candelabrum.

Preceding the services a trio from West Milton, Ohio, consisting of Mrs. W. R. Hatfield, violinist, with Mrs. M. J. Carrol at the piano, played a program of wedding music, while Mrs. L. S. Dexter sang, "The Sweetest Story Ever Told." At the opening strains of the Wedding March from Lohengrin the bridal party entered the church.

The ushers, Bryon Brewer, brother of the bride, and Howard Brewer, her cousin, led the processional. Edgar Demmitt, her brother-in-law, as best man, followed. The bridesmaids were Miss Mildred Brewer and Miss Mary Wise. Mrs. Edgar Demmitt, sister of the bride, served as matron of honor. Little Max Eugene Lehman carried a Bible with a very unique floral piece containing the rings. Wanda O'Connor with her basket of flowers, scattering rose petals, preceded the bride on the arm of her mother.

Mrs. L. S. Dexter sang "I Love You Truly" preceding the double ring ceremony. Bro. F. L. Austin gave a most significant address based on the sacredness of marriage as given by Paul in Ephesians 5.

The bride was lovely in her wedding gown of white satin crepe; a veil of sheerest tulle was arranged to a closely fitted turban. She carried a bride's bouquet of white roses.

Following the ceremony the bride and groom withdrew to the home, where about 80 were served refreshments.

The bride has spent her whole life in this vicinity and is a young woman of unusual talent and character. Her loyalty, faithful service, and smiling face will be sorely missed by the church people and in fact all who came in contact with her. She was foremost in the activities of the church as pianist, director of the choir, and teacher in the Sunday school.

Bro. and Sr. Lapp left Saturday for Mt. Sterling, Ill., to be present at the meetings now being conducted by Bro. S. J. Lindsay.

We beseech the heavenly Father to bestow His richest blessings on this new home.  
Dessa Benn.

**VIOLA WIGGINS**

Viola Martin was born to G. W. and Liza Martin, May 11, 1870, near Eldorado, Ill., and died in the early morning of June 3, 1933. Her childhood was spent in the vicinity of the Murray settlement. On Dec. 23, 1896, she was united in marriage to Jesse C. Wiggins. To this union were born six children, all of whom are living. They are: Jessie Turner, Bessie Woolard, and Walter, Luther, Marshall, and Emil Wiggins.

Several years after her marriage she manifested her faith in Christ and was baptized into His all-saving name by Eld. H. C. Gregg. All of her life has been spent in devotion to her Lord and her family. She spent much of her time searching the Scriptures and had great delight and hope in the promises which they gave. Every opportunity to spread the gospel was eagerly grasped, and she indeed was not ashamed of the gospel of Christ. In her home the spirit of self-sacrifice and whole-

hearted cheerfulness was manifested both to her family and all visitors.

In death she leaves her husband and six children; one brother, R. S. Martin; and a sister, Aldora Martin, all of Eldorado.

The grim reaper has taken one more of our number, but we lay her away in hope of the soon coming of Christ who will banish all sorrow, pain, and death, and bring to us life for all eternity.

C. E. Lapp.

**MARY ELLITHORPE KIMBALL**

Mary Ellithorpe was the oldest of the five children of Sophia and David Ellithorpe. She was born in Detroit, Mich., March 3, 1850, and passed her girlhood at Paducah, Ky. When the Civil War robbed them of their home in the South, they returned to Michigan. In 1868 she married LaVirgnc John Kimball, and they lived happily together for over fifty years. He died June 14, 1924.

Although they were childless they made a home for three little girls who grew to womanhood realizing they had a priceless memory of as happy a home as few are blessed with having known. The oldest girl, Mammie W. Robinson, died about twenty years ago. The other two, Ola Hillis and Laura Hillis Bleasdale, were the orphan daughters of her youngest sister, Laura Ellithorpe Hillis.

Mr. and Mrs. Kimball moved from Grand Rapids, Mich., to Southern California in 1877, living first in Long Beach, then in Pasadena.

Hers was a life of service to her community.

She organized the Ladies of the G. A. R. in Pasadena and was their first president. She was also an officer in the Long Beach Ebell and Shakespeare Club. Soon after they were married, both she and her husband were baptized in the Church of God. Many of the older brethren will remember the labors of Bro. Kimball as a minister of the gospel in California.

The last two years of her life were passed very quietly with her niece, Ola Hillis, who gave her all the loving, devoted service of a daughter. Her life was devoted to her Lord and Savior over a long period, and her gentle manners were a delight to all who knew her.  
Norman John MacLeod.

Please send all remittances by postal money order rather than by personal checks, as we are compelled to pay a high rate of exchange to get checks cashed at an out-of-town bank. Thank you!

**THE RESTITUTION HERALD**

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**BETWEEN YOU AND ME—**

Splendid reports reach us of the recent Minnesota conference held at Eden Valley. The spiritual uplift and inspiration of such gatherings carry on through the years.

Do not neglect to attend some of the conferences this summer. Read over the announcements on page 14 and make your plans for vacation with this thought in mind.

Bro. Paul C. Johnson, our associate editor, and his wife and daughter, are spending a few days with relatives in Iowa. We understand that Bro. Johnson has been requested to deliver a sermon or two during his stay in the Hawkeye State.

Sr. Rachel M. Whitcomb of Frankfort, Ind., sends in a contribution to the "Helping Fund," to send the paper to some who are unable to pay for it themselves. She says, "I would like to send hundreds to help the paper for I know it helps the cause everywhere. . . I always look for letters from California, which I visited when Bro. Marsh was preaching there."

Prepare yourselves for classwork at the Illinois Bible School by buying Berean books. For children, young people, and adults no better outlines of the scriptural basis for the beliefs of the Church of God can be obtained. Address the NATIONAL BEREAN SOCIETY, Oregon, Illinois, for further information.

The Restitution Herald joins with their many other friends in wishing for Bro. and Sr. C. E. Lapp long, happy, and useful life together in the Lord's service. Personally acquainted with them both as we are, we know them to be deeply devoted to the Master, and pray that in their united efforts in His cause they may find much of joy and of success.

"I always look for Bro. Alldridge's articles first of all when The Restitution Herald comes," said a sister recently in commenting on the paper. Our readers all have their favorite authors, and we are always glad to receive comments regarding their preferences.

Requests are already coming in to have the forthcoming series of prophetic studies to be given at the Illinois Bible School prepared in such form that outlines can be furnished to those unable to attend. This shows a growing interest in this important branch of Bible study.

We were pleased to observe on the front page of "The Bible Advocate," in its last issue, an article by Bro. Harvey Krogh, Jr., which appeared recently in our columns. Bro. Krogh is one of our youngest and most promising preachers, and we are glad that his literary work is appreciated by others.

A letter from Bro. D. G. Harvey, whose excellent articles appear in this paper from time to time, informs us that Sr. Harvey has not been well this spring and summer, and may not be able to carry on the service she has rendered so ably in the past as matron of the Indiana Bible School. No one could perform that task more faithfully and more satisfactorily than Sr. Harvey, and if she cannot be there her absence will be deeply felt we are sure.

An issue of the St. Cloud, Minn., bulletin issued by Pastor A. E. Hoskins was made a memorial to those of the congregation who have fallen asleep in the Lord. The bulletin bears the following inscription: "In memory of those who died in former years, we are stirred to greater service for God, because of their faithful labors." Then follows a list of those who await the Master's call to life.

## THE SCRIPTURAL BASIS FOR THE TITHE

**A**N ARGUMENT that establishes the antiquity of this principle is taken from the story of Cain and Abel. Both made an offering. Cain's offering was rejected. That something was radically wrong is evident. Jehovah said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." What was the sin of Cain? The Septuagint, the most ancient Greek version of the Old Testament, says, "If thou hast offered aright, and hast not divided aright, hast thou not sinned?" It would seem from this that the sin of Cain was that he had not divided aright, that he had kept back a part of God's portion.

Another light is thrown on this ancient passage by the writer of the Hebrews. "By faith Abel offered unto God a more excellent sacrifice than Cain." The Greek word translated "more excellent" is *pleiona*, and means, richer, larger, or more complete. Therefore, it would seem that the sin of Cain was covetousness, "robbing God."

In the fourteenth chapter of Genesis is the account of Abraham paying tithes to Melchizedek, priest of God Most High. This was four centuries before the Mosaic law was given. Abraham not only recognized God as "possessor of heaven and earth," but that the tithe was His in a special sense. Who taught Abraham to tithe? Why this proportion? Must we not believe that somewhere prior to this, in laying the everlasting foundations of His kingdom, God placed His hand on the tithe forever claiming it as His own?

In the twenty-eighth chapter of the first book of the Bible is the story of Abraham's grandson Jacob and his tithe vow. Read the chapter. Think of the extreme spiritual exaltation of that moment. Think of the ladder, the angels, the vision of God and His promise. No wonder Jacob said, "This is none other but the house of God, and this is the gate of heaven." When we get as near to God as Jacob was, there will be no question about our tithing. But was this not a strange vow? How did he come to hit on the tenth? Surely in some way he knew it to be the will of God. He had an example in his grandfather and doubtless also in his father. Now as he leaves home to establish a home of his own, he makes up his mind to follow the example of him who was called "the friend of God." What a splendid example for every young man!

This principle is not only as old as Eden, but universal with the race. Clay tablets found in the ruins of ancient cities show that the nations of the earth to the east as far as Babylon and to the south as far as Egypt were tithing in the days of Abraham. Dr. Adam Clarke says, "Almost all nations of the earth have agreed to give one-tenth to religious use." The learned Grotius says, "From the most ancient ages one-tenth was the portion due to God." Montacutius says, "Instances are mentioned in history of nations that did not offer sacrifices,—but none that did not pay tithes." Must there not have been some divine origin for the practice?—*Present Truth Messenger*.

## BAD MEMORIES

By H. L. Hastings

**T**HERE are many people who have such bad memories that they cannot remember the Scriptures. They can remember other things. They can remember the price of beef and the price of butter, the style of a hat and the shade of a ribbon, the news of the day and the gossip of the neighborhood; and if a man insults or abuses them, they can remember what he said and how he said it and how he looked when he said it, and could tell it over in court and swear to it; but they cannot remember God's Word—they have bad memories. If I had a barn that had room for thorns and thistles, brakes and briars, chaff and weeds, and had no room for wheat and rye or oats or beans or barley, I should call it a bad barn and should want to pull it down and build a better one. And if I had a memory which retained stories and trash and jokes and scandals, but would not retain the Word of God, I should wish to do something to improve it.

Do you know the secret of this failure to remember God's Word? "The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."—Mark 4: 14, 15. When you plant your gardens, you shut up your hens, lest they scratch up the seed as fast as you cover it; and if you wish to remember God's Word, you must not let the devil make a thoroughfare of the place where it is sown.

The apostle says, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or "run out as leaking vessels."—Hebrews 2:1, margin. You remember the old vinegar barrel in the cellar. You thought there were several gallons in it; but you went and shook it one day, and there was nothing there. It was empty. No one had smashed in the head or pulled out the bung; but it had all leaked out, and the empty barrel would hold nothing. How many church members there are who are ranged in rows like such leaky barrels. Everything they ever had in them was gone. They look sound and perfect, but how hollow they are; everything has leaked out.

What can we do with such leaky old casks? Well, we used to watch for a time when it was cloudy and lowery, and when a long rain began to fall, we would take one of them out under the evespout and let the water run into it about four days and soak the old thing out, and then it would hold water and be as tight as a drum. Now if you have a memory that will not hold God's Word, you had better shove it under the spout and let the Word of God run into it steadily for a while. Drop other reading, let the papers and novels and magazines wait, and let the Word of God have free course in your heart, till you learn to love it. You can learn to love anything. I have seen men who have learned to love tobacco; and a man who can learn to love that can learn to love anything!

# THE RESTITUTION HERALD

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## "What Think Ye of Christ?"

By George B. Alldridge

*"Now while the Pharisees were together, Jesus put this question to them: 'What is your opinion concerning the Christ? Whose son is he?' 'David's,' they answered."—Matthew 22:41, 42, Centenary Trans.*

THE people in Jesus' day, even the Pharisees, were too well posted in the Scriptures to hold the views of Trinitarianism. They were well informed regarding the solemn oath God had made with David that "when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."—2 Samuel 7:12. Upon the day of Pentecost Peter under the power of the Holy Spirit referred to this very promise.

Did David understand, also? To me it is very clear that he did, for I read in 1 Chronicles 16:13-19, "O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it."

We sometimes speak harshly of the Pharisees, but let us be kind enough to recognize that they knew what God's covenant to Abraham and their fathers in the flesh consisted of and in whom they would be verified. So Paul, a Pharisee of the Pharisees, pointed out in Galatians 3:16 that "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."

Sometimes we think that Paul had all this revealed to him after his conversion. I do not think so. Why do you think God in His infinite wisdom so ordered it that this His chosen vessel to the Gentiles should spend his rest days for acquiring knowledge at the feet of Gamaliel (Acts 22:3)?

The history of Christ's life is but briefly told in the

*This interesting question is considered in an able manner in the following article, and the author's conclusions point to the recent anti-Jewish activities in Germany and their meaning in relation to the development of God's plans for the re-establishment of the Israelitish commonwealth.*

four Gospels. A few references are made in the Acts of the Apostles. Yet with only this brief biography before us, reading between the lines we get a good understanding of His message and just how it appealed to the people of His day.

Why was He rejected? Jesus in allegorical language tells us. In Luke 19 He recites the parable of the pound; and, strange to say, very shortly He will be riding upon the back of an unbroken colt into Jerusalem and proclaimed to be King. But He knew the hearts of men; so we read in verse fourteen, "But his fellow citizens hated him, and sent a deputation after him to say, 'We do not wish this man to become our king.'"—Cent. Trans.

His earthly ministry is about to close. For three years He has been active among the Jews, proclaiming Himself to be their king. No earthly king before or after submitted such well-authenticated credentials proving his genealogical descent as He. When challenged to prove His kingship by signs, His miracles were of a type that only one who claimed to be the Son of God could perform.

Before He permits them to acclaim Him as their King, He asks them the question which every man some day must answer, "What think ye of Christ?" Now to make the crucial test complete He adds, "Whose son is he?"

He did not say, "Whose Son am I?" They had already done that, as thousands are doing today: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him."—Mark 6:3.

The Pharisees answered very discreetly by replying, "David's," just the answer Jesus wanted.

"So he saith unto them; How then doth David in spirit (this is by inspiration) call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"

*Please turn to Page Ten*





# EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“Precious in the sight of the Lord is the death of his saints.”—Psalm 116:15.

## A Prayer of Trust

Teach me, Jehovah, the way of Thy statutes,  
That I may keep it unto the end.  
Give me understanding, that I may keep Thy law,  
And observe it with my whole heart.  
Make me to go in the path of Thy commandments;  
For therein do I delight.  
Incline my heart unto Thy testimonies,  
And not to covetousness.  
Turn away mine eyes from beholding vanity;  
In virtue of Thy ways quicken Thou me.  
Behold, I long after Thy precepts;  
In virtue of Thy righteousness quicken Thou me.

—Psalm 119:33-40, Delitzsch Translation.

## Mocking the Holy Spirit

AMONG the many deceptions that try the faith and threaten the salvation of God's people in these closing days of the present dispensation none is more insidious in its appeal, and consequently more dangerous, than that which disguises itself under the cloak of “Holy Spirit.” It is to be doubted if there is a false religious system in the world that bears the name “Christian” that does not claim for itself the leadership of the “Holy Ghost.” It is perhaps fortunate that the latter term is more generally used than the former, as we know that there is, and never has been, such a thing as a holy “ghost.” While the word *ghost* occurs some one hundred nine times in the King James Version, it is found but seventeen times in the American Revised, and *never in connection with the Holy Spirit*. The word *ghost* is not found in the Emphatic Diaglott. The meaning of the mediaeval English *gost* is entirely foreign and antagonistic to the idea of God's spirit of power as it is presented in the Bible, and it should be avoided as misleading and untrue when used for the mighty energy of the eternal God.

But the danger does not consist in a mere misapplication of words. It is a much more serious matter than that. When one says, “I was led by the Holy Ghost” (or Holy Spirit) “to do this or that, to say this or that, or to go here or there,” he is claiming that God has actually given him a miraculous command to do these things. When one uses those expressions so glibly, does he stop to consider

whether or not he is sure that his “leading” is really from God? If he is not absolutely certain that such is the case, his expression becomes but a hollow mockery, and borders on that which is profane. “Believe not every spirit,” admonishes that disciple whom Jesus loved, “but try the spirits whether they are of God: because many false prophets are gone out into the world.”—1 John 4:1.

It is a most serious matter to claim to speak for God by inspiration (which is exactly what one does when he claims to act under the immediate and personal guidance of the Holy Spirit) if such is not the case. It is not only hypocritical mockery, but it brings reproach on the name of Jehovah and of His Son for one to assert that he acts by divine leadership when in reality he is moved by his own thought in the matter and is falsely ascribing to God the mistakes that follow.

An even greater danger that comes from the thoughtless use of such expressions as we have quoted is found in the fact that these are the days of *self-deception* (2 Timothy 3:13), and men are especially apt to be misled by their own emotions and desires. To all such the words of Jesus definitely apply: “Ye do err, not knowing the scriptures, nor the (real) power of God.”—Matthew 22:29. A growing number of sincerely religious people, claiming direct leadership of the Holy Spirit through miraculous baptism or otherwise, are coming to assert, to quote from a recent letter, “We need no Bible study in our home, for I am led of the Holy Ghost.” If his claim be true, the man is right in saying that it is no longer necessary for him to study the Bible, “for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.”—Matthew 10:19, 20. But if one is deceived by his own heart (Jeremiah 17:9) and is thus led to set up his own judgment in the place of God's Word, he is in a sad and dangerous condition indeed!

Let us make no mistake! Men are led by the Spirit of God. Of this there can be no doubt; otherwise, there would be no true followers of Christ. But one need not question the source of his leadership if he keeps before him the words of his Lord: “The words that I speak unto you, they are spirit, and they are life.”—John 6:63. He who is truly “led by the Spirit” is governed in both faith and action by the words of the Lord recorded in the Bible. Any leadership that is found to lead away from the Bible is not of God.

# Man's Indian Summer

By Arlen Marsh

SYRIA conquered Israel, but Hazael, king of Syria, died. Like Augustus of Rome and Catherine of Russia, the conqueror left in his stead a comparative weakling, incapable of successfully administering the realm which had fallen to him. Ben-hadad III, successor to Hazael, watched the disintegration of the empire of his fathers and could do naught to halt the process. Syria, in common with every mighty power, had reached its zenith and had begun the disastrous plunge to its national nadir, the opposite extreme.

Contrariwise, the government this decadent kingdom had succeeded in subjecting underwent a temporary reviviscence in strength and hurled back the Syrian armies from its borders. Straightway, under the ruling scepters of the third and fourth kings of Israel's house of Jehu, the ten tribes leaped into prominence as a nation of power. Their former masters in Syria were subdued; Judah was made tributary; and their capital, Samaria, gave the laws to a large portion of Solomon's empire. This period from 840-780 B. C. marked the highest pinnacle attained by the kingdom of the ten tribes; and, owing to its "brilliant but brief prosperity," it justly has earned the title, "The Indian Summer of Israel."

Nearly every country recorded by history has had its brief revival from decadence to prosperity. Egypt experienced it under the Ptolemies, Rome under Constantine and Diocletian, Judah under Hezekiah, Babylon under Nebuchadnezzar. In no case was there more than a short relief from steady retrogression; but the relief was there, nevertheless.

Correspondingly, the entire human race is to experience an "Indian Summer" before its political and economic collapse. Perfect candor would require the confession that civilization is at best stagnant and more than likely in a condition of retroversion toward actual barbarism. Depressions and wars kill hope and culture, and it requires a true optimist to see a future that is not black as the night from pole to pole. (These statements take into account the outlook from a purely human point of view only and disregard the teaching of Christianity altogether.)

That the only hope for the salvation of men lies in the return of

the Christ is undeniably correct; nevertheless, indications both biblical and secular point to a return of prosperity, a prosperity, however, that will be more dangerous than any depression the earth has yet endured, a prosperity that will lead men to the heights of which they have dreamed and that will then destroy them by hurling them to depths from which they cannot rise. Internal decay and the amassing of wealth have abolished six great empires—Egypt, Babylon, Medo-Persia, Macedon, Rome, and China—and they can yet abolish others.

Predictive prophecy—so limited because all the Bible is prophecy—appears to indicate a marked upward trend in the business graph immediately preceding the return of the Messiah. In reference to Gog (presumably an alliance of the Russian powers), Persia, Ethiopia, Libya, Gomer, and Togarmah (the latter also probably of Asiatic origin), Ezekiel (38:10-13) writes: "Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in

the midst of the land. Sheba, and Dedan, and the merchants of Tarshish (the British Isles even then—six hundred years before Christ—were renowned as a territory of commerce), with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

William Zukerman, writing in the May, 1933, issue of *Harpers*, comments under the title, "The Palestine Boom," on the fact that, if Palestine were not so insignificant industrially and so small physically, the world might now be turning to this, the one nation in the earth not suffering from it, for guidance out of the general economic depression. "As in former days the word of God came forth out of Zion," Mr. Zukerman remarks, "so

## The Better Day

I am waiting, ever waiting,  
For a brighter, better day.  
Just beyond the clouds and shadows  
That surround my lonely way.  
For a day of light and gladness  
Such as earth has never known,  
When in equity and justice  
Christ shall reign on David's throne.

Now the world is full of suff'ring;  
Sounds of woe fall on my ears,  
Sights of wretchedness and sorrow  
Fill my eyes with pitying tears.  
'Tis the earth's dark night of weeping;  
Wrong and evil triumph now.  
I can wait, for just before me  
Beams of morning roseate glow.

I am waiting, hoping, praying,  
For Messiah's glorious reign,  
For I know He'll rule in justice;  
Right and truth will triumph then.  
Worldly pleasures cannot win me  
While I wait for that bright day;  
Worldly splendor cannot charm me  
While its light beams on my way.  
—Selected.

today might be emanating from there the hope of economic revival for all mankind."

The author's verb possesses insufficient power. *Might* properly could be changed to *will*, for, according to the immutable purposes of God, the salvation of mankind is to have its genesis on the hills where David ruled. Nevertheless, man's Indian Summer, with which this exposition is primarily concerned, will be of world-wide scope. Indeed, the first faint rays of universal recovery are already becoming visible, not because of any dangerous inflationary program in which a Roosevelt or MacDonald may indulge, nor because of any rejection of the evils of capitalism by socialists, but because recovery finds a place in the plans conceived by an omniscient Jehovah inconceivable eons before the universe was born.

At present it is obvious that a revival of industry is only beginning. Even in favored Palestine conditions are such that labor can no longer be found for the swarms of Halutzim (peasants) who invade the boundaries of David's kingdom. Unemployment everywhere still is rife. Standards of living have fallen and there appears little evidence of improvement. Formerly solid governments have canceled their contracts and have departed from the gold standard. Finance, politics, and society are in a state of chaos. Yet, despite these facts, very slowly the business scale is teetering toward balance.

A decided upturn in business of all sorts is essential to the plans of God. Greater prosperity in concrete form—factories, farms, railroads, buildings—than now exists must come to Palestine before the northern Asiatic coalition will be attracted to it by avarice. The Antichrist is to seize enormous wealth for himself as he ingratiates himself into the rulership of the three kingdoms he will control. (Parenthetically it may be remarked that this personification of evil will rule only three kingdoms and not the whole earth, as generally is supposed.)

Not only this, however, but the revelation given to John on the Isle of Patmos would indicate that a return to "boom times" is in order. The entire eighteenth chapter is devoted to a vivid portrayal of the lamentation of men over the fall of the great god Commerce before the onslaught of Jehovah.

Regardless of whether one considers Babylon a literal city or a symbol of industry, it is evident that business will not be stagnant during the period immediately preceding the Christ's return; else, John would have been given no cause to write of the things "dainty and goodly" bought and sold in the visionary metropolis. Abundant luxuries do not accompany depression. "Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness!"—Revelation 18:19. Certainly present circumstances scarcely warrant such a prediction; only prosperity could result in general wealth among the shippers.

But, however great may be the riches to come during the period described, they, like the salutary weather of true Indian summer, will be transient and illusive. As in the case of the Florida and New York land booms and the nation-wide Coolidge boom, this period of man-created wealth

will be short. John's prediction of the mighty plait to be sent up over the destruction of the source of humanity's coming ephemeral prosperity is supplemented by certain of the Old Testament prophets, notably Ezekiel, Daniel, Joel, Zechariah, and Malachi, who also offer descriptions of the calamities to fall upon men.

Rome rose and retrograded, enjoying a brief moment of prosperity shortly before it perished. So did Egypt, China, Medo-Persia, Babylon, and India. Total collapse has not always followed on the heels of such brief Indian Summers of men; but it will follow the Indian Summer to come. God's kingdom will be established; old systems in time will be completely swept away; but permanent peace, prosperity, and happiness will fill the earth.

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## IN THE SPARE BEDROOM

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*By Harvey Krogh, Jr.*

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NOT LONG ago I heard about some people who believed in Jesus and wanted Him in their home, yet they wanted to keep Him in the spare bedroom most of the time. I was curious to know why they did not want Him in the rest of the house and here are the reasons.

I was told they did not want Jesus at the table at meal time because the conversation would not be just the kind that He would care to hear. They did not want Jesus in the living room because they might have to apologize for the cigarette smoke and language of some of big brother's friends. They did not want Jesus in the parlor because sister had her bridge parties there, and He would not enjoy those.

I became anxious to know just why they wanted the Savior in their home at all, but I was also told the reason for this. Last winter when baby sister was very sick with pneumonia and the doctor seriously shook his head, they wanted Jesus to be with them to comfort them and save their little girl. One time father was hurt while working and was not expected to recover. They all wanted Jesus then. They prayed that father would get well, and after long months of good care he finally was restored to health.

I hardly know what to think about people who want Jesus handy in times of trouble, in their spare bedroom, so they can call Him out when they want Him, but do not want Him in the rest of their home. I honestly hope that the number of such families is small. The fact is Jesus does not come into a home just to be put into the spare bedroom until called. He is in the spare bedroom when a true Christian comes to that home to visit and is in that room, but Jesus goes when the Christian goes.

We want Jesus in our homes and always where we are. Let us have Him in our presence always. May we not be doing that which we would not like to be doing in Jesus' presence. May we not be saying what we would not like to be saying in Jesus' presence, and let us be nowhere we would not like to have Jesus with us.

## The Lions of Tarshish

IT is impossible in a brief study to present the biblical and historical evidence upon which the conclusion rests that Great Britain and her associated Commonwealths are "the merchants of Tarshish, and all the young lions thereof" mentioned in Ezekiel

38:13. It must suffice for the present to state simply that after careful investigation by most thoughtful students the general opinion has been reached that this is the correct interpretation of the prediction. Should the reader desire to enter more fully into this phase of the question, we would recommend for his guidance the voluminous work *The Eastern Question*, by J. P. Weethee, or the equally scholarly but more abbreviated analysis presented by W. H. Wilson in *The Destiny of Russia*.

To restrict this article to a single issue we shall, therefore, take for granted that "the merchants of Tarshish" refers to that greatest commercial nation of all history, Great Britain, and that the "young lions thereof" points definitely to the various powerful Governments founded by her on both hemispheres.

More than a hundred years before Herodotus, "the Father of History," wrote the earliest reference we possess to the British Isles, God had foreseen and caused to be inscribed in a book the most startling and important event that was ever to come within the experience of the nation that was to occupy their territory. Surely no one but Jehovah could do a thing like that! It exceeds the power of man to read aright the sealed pages of futurity.

There are certain great mountain peaks of revelation that must be kept constantly within the range of our vision if we are to follow successfully the footprints of the prophets as they lead ever closer to the grand consummation of the ages as it has been planned by the eternal God. The most prominent of these monuments of truth which raise their crowns of golden promise above the distant horizon of events is Israel, the chosen people of Jehovah. We must focus our attention on the Jew if we would keep the prophetic path clear and plain before us. This fact was never more true than it is in connection with our investigation at this time, for the Israelite holds the key that unlocks the mystery of the passage to which we would give our attention.

The basic thought is expressed in the form of a searching question addressed by one federated group of nations to another: "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" This is the question that is asked apparently without customary diplomatic circumlocution by "the merchants of Tarshish" of the Northern Confederacy as the latter assembles its hosts for the conquest of Palestine.

*In this, the fifth of a series of articles on "Present Tense Prophecy," the editor attempts to analyze the prophecies relating to Great Britain and her associated Commonwealths and suggests the possible part this great empire will take in the remarkable developments of the last days.*

To understand the sequence of events we must glance for a moment comprehensively at the world as it will be organized in the closing decade of the present age. We discover that the Scriptures teach that the nations will be arranged into several groups

or alliances, and that each of these groups will be suspicious of and antagonistic to the others. For the sake of convenience in identifying them later we will term the two leading groups the *Northern Confederacy* and the *Western Confederacy*. These terms are by no means accurate, as the Northern Confederacy will probably include the great eastern nations, Japan and China, as well as the northern power which we identify with Russia. A part of the Germanic nations will also be aligned with it. The Western Confederacy will also have incorporated within it certain Oriental nations such as Egypt and Palestine, and possibly rebellious India. But for convenience in locating these two outstanding groups we will venture to call them the *Northern* and the *Western Confederacies*.

The picture painted in Ezekiel (chapters 36, 37, 38, 39) is aglow with the royal colors of Israel! Its details cannot be grasped properly unless we observe the important position held by this strangely favored race, for all other scenes revolve around the children of Jacob. As we proceed, we shall find that the one great purpose of all that follows, in so far as God is concerned, is the deliverance of His people from their age-long bondage and degradation and their reestablishment in the land of their fathers. Whatever Russia, China, Japan, or any other nation may be permitted to do, we may be sure it will be made to further the plans of Jehovah for the regathering and for the spiritual reclamation of Israel. "And so all Israel shall be saved: . . . .for this is my covenant unto them, when I shall take away their sins."—Romans 11:26, 27.

From the Valley of Dry Bones, where Israel has been resting for so long a time, there comes a noise of "shaking"—bone coming to his bone—and soon sinews and flesh and skin will come upon them, and those dried and lifeless bones will live once more, for God will breathe into them the "breath of life," and all Israel will stand "upon their feet, an exceeding great army."—Ezekiel 37:10. Such will be the resurrection of the nation that died because of sin.

Returning to their homeland, the land of eternal promise and hope, the Jews will take with them the portable wealth of the world. Their hands already rest upon the door of the world's treasure house. Few can engage in a major business enterprise without first securing the financial support of this people. The prosperity of all nations is in their keeping. They will return with the gold (now being gathered in the treasuries of the nations), the silver (rapidly coming to be recognized on a par with gold as a standard

of monetary value), and with the "commercial paper," the stocks, bonds, and mortgages that blanket all lands with rustling documents that fill the hearts of the debtor with fear today.

Gathering in Palestine with the financial resources of the world largely in their possession, they will arouse the avarice of the enemies everywhere. The great Northern Confederacy (Ezekiel 38:1-6), led by communistic Russia (Gog and Magog) and aided by anti-Semitic Germany (Gomer), will look upon them as a menace to their own security and as legitimate prey, and they will say to each other, "I will go up to the land of unwalled villages," (i. e., villages without strong military protection) "... to take a spoil."

Here it is that "the merchants of Tarshish" (Great Britain) enters the picture. Since December 9, 1917, when Jerusalem was surrendered to General Allenby, the British commander of the army in Palestine in the World War, the Holy Land has remained under the control of the empire he served, and that nation is to retain the government of Palestine until it is finally turned over voluntarily into the hands of the Messiah of Israel.

So we find that when the "evil thought" of conquest enters the minds of the nations making up the Northern Confederacy Great Britain will be exercising her long and generally satisfactory protectorate over "them that are at

rest" because they feel secure under her strong and friendly protection. Through diplomatic channels she will question the meaning of the general mobilization she observes is taking place in the North and East. Not receiving a satisfactory explanation, she will gather her own vast forces together before Jerusalem, not only to hold the position she has in Palestine, but to protect the gateway to India, the granary and the treasure house of Asia.

And there it is that the nations of the world will meet for the last great struggle of the present age. There it is that they will battle in the Valley of Jehoshaphat for possession of the key city of world dominion. And there it is that the Lord will find them ready for the judgment of the nations that is to take place when He comes. When hope is at the lowest ebb, when the city of Jerusalem shall have actually fallen into the hands of the enemy, but while the flag of old England still waves bravely beside the blue and white banner of Zion amid the smoke wreaths of battle, in the midst of the tumult, in the roar of bursting shells, while the ground trembles at the echoing blasts that sweep its scarred surface with a rain of death, then it is, I say, in the din and stench and smoke of history's most awful struggle, down through the circling aeroplanes, unaffected by their gushing billows of poison gas,

"Our Lord will come in power and glory from on high," to set the nations in array before Him for judgment!

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## Signs of the Closing Age

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A WRITER in *The Bible Advocate* has compiled an interesting number of quotations taken from the assertions of men prominent in world affairs concerning the sad condition in which humanity finds itself at this time. Referring to the prediction of Jesus that "distress of nations" would mark the close of the present age, he says, "In this age of boasted learning and civilization, there never was such distress throughout the world." He then quotes as follows from several influential leaders of world thought.

Sir Auckland Geddes:

"In Europe we know that an age is dying."

Frances Gribble said in the nineteenth century:

"The historian of the future will write . . . that the most highly organized world's civilization deliberately committed suicide."

H. G. Wells says:

"Destruction is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time, or in fifty years. It is sinking now."

Sir Philip Gibbs declares:

"All of us will be engulfed. . . . The stage is set for the greatest melodrama, entitled, 'The Downfall of Europe.'"

Mr. A. Simms asserts:

"Europe today is an armed camp, under military laws

and dictators, having more men under arms, equipped, and possessing more dangerous engines of destruction and devastation than ever before."

D. M. Patton writes:

"In a torrent of peace talk, which seems to act like a kind of chloroform, the world arms, while the world sleeps. There are ten million more trained soldiers now than there were in 1914, and weapons of destruction are five times more shattering."

It is no wonder that David Lloyd George writes:

"I speak from personal experience when I say that . . . every day I hear the rattle of machine guns. . . . the hoarse roar of cannons . . . and the boom of naval artillery. This is going on in every civilized country on earth. We have covenants against war; we have pacts which we have signed that there shall be no more war; and yet we are preparing for those things we have determined should never happen again. The international situation is bad. We are building up barriers against each other. We are blocking and trying to starve each other. . . . The atmosphere is poisoned with suspicion and distrust."

Mussolini says:

"All the world is arming."

The peace and safety cry, amidst great preparation for war, is a sign of the returning of our Lord. Therefore, let us "lift up our heads and rejoice."

## Helpful Hints in Bible Study

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YOU can know just as much about the Bible as you want to know. It is a revelation of the mind of God, and in it He has revealed to us as much of His own mind as the human mind is capable of grasping. The acceptance of all its truths combines to make a full-orbed mind—just such as God wants every human being to have. It holds the most precious secrets, and these will be given up to everyone who searches its pages with diligence and prayer. No book is so charming and no theme so uplifting as that of this one and best Book. God is its Author, truth its theme, and salvation its end.

In its study everyone should have a suitable Bible—not one too costly for everyday reading, nor too small print, so that he can read it only by the sunlight, but one of good print, well bound, medium size, containing maps and other helps, and if possible the Revised Version. In fact, if you must choose between the Revised Version and the helps, get the Revised Version and get your helps elsewhere. If you already have a Teacher's Bible it will be only an additional cost of twenty-five cents to one dollar to procure a well bound copy of the Revised Version of the New Testament, or two dollars for the whole Bible, or more, according to the style of binding, but by all means use for your daily reading and study the Revised Version.

Do not be afraid to use your Bible and give no thought about keeping it clean, although it is supposed that it will not be soiled unnecessarily. It is the truth you are after and not the paper that makes the pages. That paper is no holier than any other paper, and for a trifle you can get another Bible when that one has become too soiled for use, but the information from those pages is what the soul is athirst for—such information as was said of it and it only: "Thy word is truth," and, "It shall stand for ever." Practice carrying your Bible to church, especially to the prayer meeting and the Sunday services, and make use of it there as opportunity may offer itself. Make it a living companion.

Read it often, and you will have laid hold of that promise which is, "Blessed is he that readeth," but especially study it as you would mathematics or Latin. The command is, "Search the scriptures," just as one who is working a problem in mathematics or translating a sentence in Latin or, having lost something, removes every piece of furniture in the room to find that which is lost. God's Word no more quickly gives up its secrets than other lines of study. Emerson rightly said: "This world belongs to the energetic," and it is so with the study of God's Word. It belongs to those who combine their energies and surrendered wills to its mastery.

If one is so situated, it is well to have a certain time for the study of the Word; but if circumstances be against this, be determined to get some time for study, and be sure to get it, for your life depends upon it. It is your spiritual

food, and the soul must have it. It is significant that in the oldest book of the Bible—at the very beginning of writing—Job should have said of God: "I have esteemed the words of his mouth more necessary than my daily food"; and Jeremiah said: "Thy words were found, and I did eat them." The Christian's failure to grow is due either to the lack of appetite for the Bible or to the fact that, having the appetite, he does not take the time to gratify it. This is supreme. The soul should be fed as regularly and as continually as the body.

Memorize as much of the Bible as possible and say it to yourself frequently. Argue with yourself for a holier life on this basis. Do not memorize the Scriptures simply for prayer meeting talks or to meet others in argument, but do this for your own salvation. Plant the Word right in your heart and, like a careful florist, keep it growing. It is the greatest bulwark against sin. "Thy word have I hid in my heart, that I might not sin against thee," said the Psalmist. This is the divine remedy, and it cannot fail. Take the sermon on the mount for an example. This can be easily committed to memory; and the daily repeating of it, even in part, brings God more largely into human life. For a long time I have practiced saying this as soon as I retire at night, and with equal diligence I practice saying it immediately on awaking in the morning. I have found this to be an incomparable mental purifier. It may appear as a trifling practice to bring into one's life, and it is a small matter, but it has brought great blessing to me.

Find out the purpose of each book in the Bible and the circumstances surrounding its composition. No scripture can be fully understood without inquiring: By whom was it written, and to whom? When was it written, and where and why? These questions are necessary for us in order to understand anything men may write; and they are no less necessary in understanding what God has written, for the same laws of interpretation that apply to a clear understanding of other ancient books apply to the Bible. Not only the Old Testament, but many of the Epistles, are far from comprehensive without a strict adherence to these rules. The books of the Bible, especially the Epistles, should be so studied that one would be able to give a general outline of the book, perhaps getting to memory verbatim some special verses, but making it all very brief and marking the verses that you have come to love and that have become to you living sentences. Refer to these frequently and usually in the connection with which they were used.

Make a careful study of those lands which have been made so sacred to us because of Bible history. Not only study the map, but practice map drawing until you are able to make a general location of the places mentioned in the New Testament; otherwise, those names of cities and countries and rivers and mountains will have no meaning

to you. This part of Bible study is too frequently neglected. It is very important. It locates facts and so makes them more real.

Remember that the first law of Bible study, which in fact is the law of all other branches of knowledge, is to practice what you learn. You know that this is an essential rule in the study of grammar, mathematics, and everything else; and it claims the very first place in Bible study. The promise is very simple: "If a man shall do his will, he shall know of the doctrine." Without doing you cannot know. Everything that the Bible commands you must try to practice, just as you do in obedience to the laws of grammar and rhetoric in the hope of being able to speak and write in purer English. This is vital, and Bible study is

of no practical value unless we enter wholeheartedly into the practice of all we learn. In this way, and this way alone, are the secrets of God open to the human heart. "You shall know the truth, and the truth shall make you free."

You must not expect to master the Bible in a year or several years. You did not do that in the study of Latin, which was written by men. God is the Author of the Bible, and the highest knowledge lies hidden in its pages. It is a life-long study, every day the Word getting sweeter and the great world it opens getting larger and more beautiful, until like Kepler, we shall exclaim: "O, Almighty God, I am thinking Thy thoughts after Thee!"—Peter Ainslie in *The Christian-Evangelist*.

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## REMEMBERING GOD

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By *Brayton E. Crandall*

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*"I have planted, Apollos watered; but God gave the increase."—1 Corinthians 3:6.*

TRUE it is, though how little have we given it any thought. I have planted a seed, you have watered it; but which of us can change the form of that seed into a marvelous plant? Neither are we able to find on all the earth another that is worthy of such an honor. We thank God that He did not leave the beautiful things of life to man, for man has proved in many of his ways to be a failure.

Shall we regard this thought to be just merely a happen-so, or shall we stop and consider it and make every possible effort to receive its full value? Oh, that the hearts and minds of men might open up and absorb enough of God's plan to encourage them to find what lies in store for them! Every bone and muscle in his mortal body would tremble with fear if only man could get a glimpse of the future, when each one is called before the seat of judgment, to be judged of his works here on earth.

The fact that by the disobedience of one sin entered into the world does not mean in any way that we should continue in sin. For we are not bound by the law to serve sin, but by grace, if so be that God dwells in us. What shall we say then: shall we continue to be a servant of sin? We cannot serve two masters; we must serve one and hate the other. Again we thank God that He gave His only begotten Son that man might be saved.

God was mindful of man's needs. He created him and loved him and was not willing that he should suffer the pain and agony that sin would force upon him. More than this, He gave him life, peace, love, and happiness for only a reasonable service. Do we realize from day to day how wonderful are His blessings? There seems to be no end to His giving if we would only put ourselves in the way to

receive it. All this and much more is contained in God's promises. Do we show that we have appreciated anything that He has done for us?

This reminds me of a parable that Jesus taught His disciples, of a man whose ground yielded plentifully, so much that his barns were not large enough to hold his fruits. So he decided to enlarge his barns, that he might store up a greater supply. This being done, he said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—Luke 12:16-20.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" May we be mindful of the soul and enlarge the heart that our treasure in heaven may be sufficient to preserve the body. May we be mindful of the future when old age creeps suddenly upon us, when past pleasures have somehow lost their charms. We then begin to think seriously, we find that we do not grasp new things so easily as we did when we were new ourselves, we glance back over the past and something seems to murmur within us, "Too late, too late."

Jesus said we should think on these things, meditate on them day and night, know what is that good and perfect will of God. "Seek ye the Lord while he may be found."—Isaiah 55:6. It is evident by these last words that He will not be with us always. He also tells us to "remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Ecclesiastes 12:1.

## JERUSALEM

*"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137:5.*

Jerusalem; dear name of joy and beauty,  
Of woe and anguish, never, never known  
Beneath the sun, to any other city,  
Since in the dust went down thy regal crown.  
Blood, blood and tears and fiery desolation,  
And every form of torture and despair,  
Thy dreadful portion, since upon Golgotha  
The cross was lifted in the shuddering air.

No other spot on earth has such a story  
As thine, Jerusalem; thy circling hills  
Have seen thee shining with unequaled splendor;  
Have seen thee trampled under matchless ills;  
Joy of God's chosen in the wondrous ages,  
When men to God's bright presence could draw near  
And see the glory light the inner temple,  
And God's own voice of Majesty could hear.

City of doom, that holy light forsook thee;  
That voice grew silent—then the veil was rent.  
The battle ground of nations thou becamest:  
Egypt and Rome in thee their forces spent.  
Persia and Babylon made blood like water  
To flow abundant in thy mourning ways,  
And Franks and Turks and Moors and wild Crusaders  
Swelled the red tide that rolled through fatal days.

Center of moral storms, whirlwinds, and earthquakes,  
"Innocent blood" was long avenged in thee,  
From Abel's down to "His" who would have saved thee—  
Whom thou didst nail to the accursed tree,  
Football of nations, every heathen robber,  
All peoples, good or bad, have found a place  
In thee to dwell—all save the Jew were welcome—

Where thy best lover dared not show His face.  
But times are changing, O devoted City!  
Jerusalem of ever sacred soil:  
The awful depths of misery are closing;  
Wand'ers in exile hope amid your toil  
Near, near to come, the times of promised blessing,  
When Gentile feet shall tread you down no more.

Jerusalem! name beaming sunlike ever,  
The days of wailing now are almost o'er.  
Joy of the earth! beloved of all people!  
City of God, to rule in grandeur meet:  
Christ, Son of David, soon will reign in glory,  
The thronging Gentiles bending at His feet,  
While Israel's millions offer incense sweet.

—Author unknown; selected by George B. Alldridge.

No father can transmit to his son the right of being useless to his fellow creatures.—*Rousseau.*

## WHEN THEY WERE AWAKE

IN READING the familiar record of the transfiguration of our Lord I was impressed by the sentence, "When they were awake, they saw his glory" (Luke 9:32). The three disciples, so close to the Lord, were sleeping; they had no eyes and vision for His glory. And so they were asleep in Gethsemane and had no eyes and vision for His agony and suffering. But when they were awake, they saw His glory, the altered countenance and the raiment white and glistening.

To behold His glory the believer must be awake, his eyes must be wide open for spiritual vision. I mean the eyes of our hearts. We have eyes, physical eyes, in our bodies, and in our new nature we have eyes to see; but the flesh, the old nature, often dims the spiritual vision. Thousands of believers suffer from a spiritual cataract. There is a film which makes all hazy. The spirit of worldliness, worldly ambition, if not worldly pleasures, disturbs and greatly interferes with the spiritual vision a child of God should have at all times.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Ephesians 5:14. This exhortation is not addressed to a sinner or to an unbeliever. It is addressed to a backslider, one who is a Christian but is out of touch with the Lord. He is in spiritual sleep, and sleep is akin to death. By a broken fellowship he has turned back to the state of spiritual death; instead of following the road of life, he has set foot on the road of death. Awake! Arise! When there is a spiritual awakening of the carnally-minded believer, true repentance, and a true return to the Lord, He will give light and restore the lost spiritual eyesight. The real vision of Christ and His glory is given by the Holy Spirit to those who are awake in spiritual things, who are ambitious to please God. The Holy Spirit gives the vision of Christ and His glory to all in whom it is not grieved nor quenched. It takes the things of Christ and shows them unto us.

We are living in days of steadily increasing darkness. Everything of the truth of God, and especially the truth which is most precious, concerning Christ and His glory, is being obscured. Christendom with its unscriptural program to produce a better world, to bring in that "kingdom" of man, man-invented and man-centered, has turned away from the supernatural Christ and His glory.

But may we, we who are awake and reaching out after the spiritual things, may we not expect an increasing vision of Christ and His glory? Are there not many things which we have not yet apprehended? They are within our reach, only our increasing vision must keep step with separation from the world.

"When they were awake, they saw his glory." Some day this will come to pass with all His saints. It was David's assurance expressed in the seventeenth Psalm: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalm 17:15. The saints asleep (as to their bodies) will have an awakening in the first resurrection. And we who are alive



in that blessed moment, when His voice calls us to the gathering together unto Him, will be delivered from the limitations which prevent the perfect vision of Christ and His glory. Then, fully awake, we shall become like Him in seeing Him as He is; and we shall be satisfied and He will be satisfied, when He sees and has with Him the travail of His soul. Oh, may it soon come! That supreme event of our blessed hope, when we shall be awake and see His glory!—*Selected by R. A. Curtis from the writings of A. C. Gaebelein.*

## “WHAT THINK YE OF CHRIST?”

*Continued from Front Page*

If I were a Jew, events now transpiring in Europe would convince me that Christ is Israel's Messiah. Jeremiah 30:7 is being fulfilled right before our eyes. I will quote from Moffatt's Translation: “And why is every face turned to a deadly pallor? Ah, this is an awful day! what day is like it? An hour of anguish for Jacob, but he shall come through it. For on this Day, says the Lord of Hosts, I will break the yoke from their neck, and snap their thongs, they shall serve foreigners no more, but serve their God, the Eternal, and their Davidic king, whom I will raise up for them.” At your leisure read the rest of this chapter. Moffatt's Translation clarifies its meaning.

The Jew has done more for Germany than probably any other country; her greatest thinkers and men of culture are Jews. Then why, like Spain (who now sees her mistake and is inviting Jews to return), is she persecuting and harassing the Jew “from pillar to post”? “This day this scripture is being fulfilled in your ears.” Jeremiah 16:16-18: “I am sending for many a fisherman, says the Eternal, to capture this people. After that, I will send for many an huntsman, to hunt them out of every mountain and hill and cranny of the rocks. For mine eye is on all they do, nothing is hidden from me, their guilt does not escape me, I will doubly punish their guilt and sin, for desecrating my land with dead, detestable idols, for filling up my heritage with their abominations. So I will let them feel, this once I will let them feel, the full force of my power, to teach them that my name is the Eternal.”

Why is Germany doing this? God needs a nucleus of educated and able men to establish a government in Palestine preparatory to the recognition of His Son as their Messiah. “For it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem; and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplication: and they shall look upon him whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

Now note the deep significance of Jesus' question. Under the form of government familiar to the Jew the father was recognized as the chief. For Jesus to suggest that

the son was to take priority over the father and thus become lord or chief was unthinkable, and yet this is exactly what their Scriptures were teaching them. To make this point clear I shall quote Isaiah 9:9, from the Douay Version: “For a child is born to us, and a son is given to us, and the government is upon his shoulder; and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the World to Come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace; he shall sit upon the throne of David; and upon his kingdom: to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.”

I wish we had space to enlarge on these four attributes of the Jews' Messiah when He will be revealed to them in all His glory.

*Wonderful.* No other word can express the magnificence of His first advent, which Paul epitomizes in Acts 10:38: “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” In the coming age over which He will be King, Lord, Father, and Chief all that He did will be amplified at least a hundred forty-four thousand times more (Revelation 14:3.) “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.”—John 14:12.

*Counsellor.* Barnes says of this, “This word expresses a distinct attribute or quality, it denotes one of honorable rank qualified to advise, one who is fitted to stand near princes and kings as their adviser. It is expressive of great wisdom and of qualifications to guide and direct the human race.”

Jesus said, Matthew 12:42, “The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.” Dear Lord, hasten the time when Psalm 98:9 will be realized: “Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”

*The Mighty God.* If Paul could say of Jesus in 1 Corinthians 1:24, “But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God,” then cannot you see that since He Himself said, “For the Father judgeth no man, but hath committed all judgment unto the Son,” and, “All power is given unto me in heaven and in earth,” in the age to come He will indeed be the mighty God at least upon this earth?

*The Everlasting Father.* Glorious! Wonderful! We die now because our fathers were mortal. In that age, if He is now our Father, having begotten us by the word of truth (James 1:18), then we shall never die. “Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” And He also said, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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"BE YE THEREFORE READY ALSO: FOR THE SON OF MAN COMETH AT AN HOUR WHEN YE THINK NOT."—LUKE 12:40.

### ILLINOIS REPORT FOR APRIL

THE Rockford Berean Society meets Friday evenings at 7:45 at 1904 N. Main Street with a membership of twenty-eight and an average weekly attendance during April of twenty-four. The interest is good.

Marjorie Mogle, Secretary.

The Oregon Berean Society meets Sunday evening at 6:30 at the Church of God with a membership of thirteen. The average weekly attendance for April was ten. The interest is good.

Rosalie Carpenter, Secretary.

The Dixon Berean Society meets Wednesday evening at 7:30 at the Church of God with a membership of thirty-eight. The average weekly attendance for the month of April was twenty-six. The interest is good. A contest has been started, and two sides were chosen. Mrs. William Eckert is the captain of one side, and Alice Myers is the captain of the other. Some interest has been created through this contest.

Helen Roberts, Secretary.

Again may I ask the local secretaries please to have their reports in by the twenty-eighth of each month? It is very difficult for the state secretary to get her report in to the Berean editor on time, as the above report will show.

Elizabeth Ford, State Secretary.

### THE WORLD'S BIBLE

"Christ has no hands but our hands to do His work today;  
He has no feet but our feet to lead men in His way.

He has no tongue but our tongue to tell men how He died;  
He has no help but our help to bring them to His side.

"We are the only Bible the careless world will read;  
We are the sinner's gospel, we are the scoffer's creed.  
We are the Lord's last message, given in deed and word;  
What if the type is crooked? What if the print is blurred?"

"What if our hands are busy with other work than His?  
What if our feet are walking where sin's allurements is?  
What if our tongues are speaking of things His lips  
would spurn?  
How can we hope to help Him and hasten His return?"

This little poem was read at one of the Dixon Berean

meetings by a senior Berean. It was taken from an old RESTITUTION HERALD. It would be well if each Berean would examine himself and see if he thought Jesus would be proud to have His work here carried on by such a Bible as the Berean would offer to the world. Elizabeth Ford.

### THE TIME FOR PRAYER

When is the time for prayer?

With the first beams that light the morning sky;

Ere for the toils of day thou dost prepare,

Lift up thy thoughts on high;

Commend thy loved ones to His watchful care:

*Morn* is the time for prayer.

And in the noontide hour,

If worn by toil, or by sad cares oppressed,

And He will give thee rest;

Then unto God thy spirit's sorrow pour,

Thy voice shall reach Him through the fields of air:

*Noon* is the time for prayer.

When the bright sun hath set,

While eve's bright colors deck the skies;

When with the loved at home again thou'st met,

Then let thy prayer arise;

For those who in thy joys and sorrows share,

*Eve* is the time for prayer.

And when the stars come forth—

When to the trusting heart sweet hopes are given,

And the deep stillness of the hour gives birth

To thoughts of grave import;

Kneel to thy God—ask strength life's ills to bear,

*Night* is the time for prayer.

When is the time for prayer?

In *every hour*, while life is spared to thee;

In crowds or solitude, in joy or care,

Thy thoughts to God should flee.

At home, at morn and eve, with loved ones there,

Bend thou the knee in prayer!

—Adapted.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"In all thy ways acknowledge him, and he shall direct thy paths."*

### ANOTHER BRAVE LEADER

AMONG those twelve men, one from each tribe of Israel, appointed to do a certain job for Moses, there was only one who had the courage to stand up with Joshua and tell the truth. His name was Caleb, and he was from the tribe of Judah. There is some one from that same tribe who is called "the Lion of the Tribe of Judah." Do you know who that is?

These men were sent to find out secretly what sort of people lived in the land which God had promised to His people, Israel, and what sort of land it was. The land, you know, was then called Canaan, from the word *Canaanites*, the name of the people who lived there at that time. It was a part of what we call Palestine and it must have been a very rich land judging by the size of the bunches of grapes the spies found. Did you ever see any that big?

The ten cowards reported the wonderful fruits growing there, but said that there were giants living there who had high walls around their cities. Just think of being afraid to go anywhere with God as your Leader! God had shown the Israelites what He could do when He piled up the deep and dangerous waters of the Red Sea. And yet they were afraid of the Canaanites! You wouldn't be, would you, if God had told you that was to be your home?

Read Numbers 14:31-34, and learn the punishment that came on the people because of these ten false and cowardly men. Then read Numbers 26:65 and Joshua 14:13, 14, and find Caleb's reward for his believing what God said and being brave enough to stand up and say so.

Now look in the back of your Bibles or in a Bible atlas and find the map showing the land as it was divided among the twelve tribes. Find Hebron, Caleb's city. It's a little west of the Dead Sea, about half way down the coast. Do you know anything about Hebron? Turn over in your Bibles to the second book of Samuel and read the first four verses of chapter 2. King David was of the same tribe as Caleb, you know.

Now, let's make a little booklet for Caleb. Take three or four sheets of paper, any kind you have left from your school work, or you can take wrapping paper and iron it out smoothly. Fasten it together with colored cord or paper clips, or sew it; make a pretty border on the cover with your crayons, and print the title on it. You'll think

of many things to add to your little books from week to week, I know.

You older boys and girls write the story of Caleb's bravery, telling about the big bunch of grapes, the giants, the way Caleb was treated by the people (you know, they stoned him and Joshua), the city of Hebron, etc. Then draw a map locating that city. Now look up the word *truth* in your concordance and find a good verse to copy about telling the truth always. Last, print these words in colored crayon, "Caleb wholly followed the Lord God of Israel."

The younger boys and girls may draw several pictures to represent Caleb's life, or paste in your booklets any pictures you can find about these stories. Draw twelve men, just with straight lines, and one leader to represent Moses telling them, "Go!" Then draw them coming back home, two carrying a bunch of grapes hanging from their shoulders by a big branch. If you can, draw a city with high walls around it and giants inside. Then print these words, "I will tell the truth always," and if you are tempted to tell a lie, think about Caleb and remember God loved him, because He trusted Caleb and Caleb trusted God.

Here is a nice little poem for your booklet:

"O hands that are willing and hearts that are true,  
Must surely find something pleasant to do;  
Our eyes we keep open, feet ready to run,  
That each kindly deed will be carefully done.

"Each day has its labor, each hour its own deed,  
And God will give to us the strength that we need;  
We'll ask Him to help us as long as we live,  
To be truthful and happy and ready to give."

I wish I could peep over your shoulders as you work on your booklets. I hope many of you are enjoying this page on these summer vacation days. One little girl wrote me that she could understand her Sunday school lessons so much better now. And I guess that makes her teacher happy, as well as me.

Here are some new members for our club: Elain, Thelma, Kenneth, and Richard Judan, and Mary Jane Easton of Long Beach; David Rahn of Los Angeles; Kenneth, Malcom, and Duncan MacLeod of Pomona. Welcome, California! We hope you'll enjoy the Bible Scrapbook work immensely. Let's give these boys and girls three rousing cheers to show how happy we are to have them with us. Rah! Rah! Rah! And now, good-bye till next week.

# With Our Sunday Schools

LESSON 2. — July 9, 1933

## CALEB

Numbers 13; Joshua 14

Devotional Reading: Psalm 121

### GOLDEN TEXT

Blessed is the man that maketh the Lord his trust.—Psalm 40:4.

#### A STUDY OF THE SUBJECT

**Topic:** Caleb's Confidence in God.

**Aim:** To impress upon the pupil the fact that confidence in God is always justified and rewarded.

**Basic Truth:** "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."—Romans 4:20, 21.

**I. Caleb's Confidence in God.** (Vv. 6-9.) Caleb's confidence in God was not a passing emotion. It was a positive element of his character, constantly developed by his own desire. In his first public appearance as recorded in the Bible he indicated that he already possessed a deep and abiding faith in Jehovah (Num. 13:30). All things were possible with God. He feared no danger, he anticipated no failure when engaged in whatever work the Lord commanded. Because of his unfaltering confidence in God he brought back a favorable report when he returned from inspecting the land of Canaan. "Let us go up at once, and possess it; for we are well able to overcome it," he said.

**II. Caleb's Confidence Strengthened.** (Vv. 10-12.) Caleb's confidence increased as time went by. His dependence upon God increased with the passage of the years. His life was preserved, his physical strength maintained, and his mind was as quick and active as it had ever been, even when he had passed the eighty-fifth anniversary of his birth. At that advanced age, so great was his confidence in God, he would not hesitate to attempt the conquest of the city of giants.

**III. Caleb's Confidence Rewarded.** (Vv. 13, 14.) Caleb's faith was fully justified by the outcome. Joshua kept the promise Moses had made. He gave Hebron to his faithful friend, and Caleb promptly overthrew the Anakims regardless of their enormous size and supposedly impregnable defenses. Caleb realized that to confess his faith in God orally was not sufficient. He must do something that would indicate to himself as well as to God that he trusted fully in the Lord. To apply the language of James concerning Abraham, "Seest thou how faith wrought with his works, and by works was faith made perfect?"

#### PRACTICAL APPLICATIONS

**Wholly Followed the Lord:** Caleb's success can be attributed to his action as stated in verse eight: "But I wholly followed the Lord my God." His devotion to and trust in God gave him such confidence that he believed and brought a true and favorable report when they

went in to espouse the land. He did not doubt God's ability and power to do all that He had promised. He allowed God to lead him. He was a follower of God. Many of the tasks and labors in Christian service today seem to be too large and impossible of accomplishment, but perhaps these jobs that look to be of mountain proportions are really not so immense but assume the size because we are not "wholly following the Lord."

Caleb was willing to stand with the minority in order to be on God's side. The majority are generally at cross purposes with God. It took courage to bring in this minority report, and according to the reasonings of natural man the report of the majority was far more reasonable and logical than the one submitted by the two. But what seemed impossible to man was an easy task for the Lord. This has always been true and is equally true at this stage of God's dealings with man. To the natural man the redemption of man and the world through the plan provided by God is impossible of realization; but to those who wholly follow God, it is wholly and completely accepted and believed. —C. E. R.

#### THE GOLDEN TEXT

Caleb, like Joshua, brought back a true report when the spies returned from looking over the land of Canaan. These two were willing and wanted to enter the promised land at that time; but, alas, the faith of the others failed them, and they turned back. The faith of Caleb and Joshua permitted them to live and enter in, while those without faith fell in the wilderness. Caleb wholly followed the Lord and reaped the blessing for his obedience and trust.

It is just as needful for the Christian today to put his trust in the Lord as it was for Caleb and Joshua in their day. God only is the One in whom we can put our trust, for He is the One to whom we are indebted for life here and the promise of everlasting life through His dear Son. Caleb and Joshua received the blessing of entering in because they put their trust in God and followed Him. Let us follow their example that we too may "enter in" when the Savior comes to claim His own.—L. A. R.

#### YOUNG PEOPLE AND ADULT

Caleb was the man selected by Moses to represent the tribe of Judah as the twelve spies went to search out the land of promise. When these men returned to make their report, it was Caleb who spoke first. He said: "Let us go up at once, and possess it; for we are well able to overcome it." The greatness of his faith is best understood by contrasting it with that of the ten other spies. They re-

ported: "The land through which we have gone to search it, is a land that eateth up the inhabitants thereof. . . . And there we saw the giants, the sons of Anak, which came of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

The Hebrews believed the evil report. They declared that they would not attempt to conquer the land. Caleb's great faith shone forth again when he, with Joshua, spoke these assuring words to the angry, faithless host: "The land which we passed through to search it, is a good land. If the Lord delights in us, then he will bring us into this land, and give it us. Only rebel ye not against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." The same great faith was stirring in his heart that was in the heart of the boy David many years later when he went out against one of these giants.

The ten faithless spies perished that night, but Joshua and Caleb were spared and given a promise of blessing. They were the only two adults permitted to enter Canaan. Their faith saved them. God's punishments are sometimes speedy, and His blessings are always sure.—H. A. S.

#### PRIMARY

**Topic:** Another Brave Man.

Who remembers the story about the twelve spies? Who were the two spies that said, "Yes, we can take this land" (Caleb and Joshua)? Which one did we study about last Sunday?

We want to study about the other one, Caleb, today. Of course, we know Caleb was very brave when he came back and told Moses about the giants that lived in the promised land, when he said, "Yes, we can take the land."

But today we will learn of another brave thing that he did.

One day Caleb came to Joshua, the leader, and said, "Do you remember what Moses said to me on the day that we returned from our trip into the promised land? He said that some day, because I had not been afraid, I would get that land."

"Up here on a mountain live the Anakims. I know they have great cities with thick, high walls around them, but I know I can drive them out."

Joshua let Caleb have this land, and he did drive the Anakims out.

Do you wonder why Caleb knew he could drive the Anakims out? Because he knew that God would help him and had promised this land to them. God is with us, too, and will help us each day.—V. C. T.

## AMONG THE CHURCHES

### CONFERENCE CALENDAR

Southern California Conference at  
Long Beach June 30 to July 2  
Indiana Bible School and Conference at  
North Salem, near Plymouth, July 5 to 16  
Michigan Bible School and Conference  
at Grand Rapids, July 10 to 23  
General and Illinois Conference and  
Bible School at Oregon, August 1 to 13  
Arkansas-Oklahoma at Mcgintytown,  
Arkansas August 3  
Eastern Nebraska Conference at  
Florence August 6 to 13  
Western Nebraska State Conference, at  
Holbrook, August 20 to 29  
Iowa Conference at Waterloo  
August 22 to 27  
Virginia Bible School and Conference  
at Maurertown, Aug. 24 to Sept. 3

### MARATHON, IOWA

There will be meetings at the Arthur Carlson home, eight miles northeast of Marathon, on Sunday, July 2. All within driving distance are cordially invited to come.

Anna Boyanovsky.

### CLEANING DAY—NORTH SALEM

Friday, June 30, has been set to clean the church and dormitory at North Salem, Ind., preparatory to Bible school and conference. Many good hands will make work easy.

### INDIANA CONFERENCE NOTICE

The conference business meeting will be held at North Salem on Saturday at 2 o'clock, July 15. Send your delegates.

The conference treasurer will appreciate it if the various churches will also send along with their delegates a contribution to help defray the expense of the meeting.

F. A. Stilson, Pres.

### HAMMOND, LOUISIANA

The Happy Woods Sunday School near Hammond, Louisiana, are making plans for a Jubilee Sunday on July 4, the second Sunday in July. This is in celebration of the 25th anniversary of this Sunday school. A program consisting of short talks by members and special music will be given.

The celebration will be continued on July 11 by a picnic on the banks of the Natalbany River west of Hammond.

The Happy Woods Sunday School invite all brethren and friends in the surrounding territory to come and enjoy this celebration with them.

Ella M. Siple.

### AT EDEN VALLEY

Working with Bro. Denchfield at Eden Valley among former friends is indeed a pleasure. The attendance has been only fair due to severe heat and to the busy farm season. However, five have already accepted the Savior during this series of meetings. On Sunday, June 18, Bro. Denchfield baptized three, and the other two will be baptized the coming Sunday. We trust others, too, will be converted before the meetings close.

Bro. Denchfield will report in full when the meetings are over. Suffice it now to say that we are pressing on and the Father is with us.

Sydney E. Magaw.

### GENERAL CONFERENCE NOTICE

Again we remind you that the time for the General Conference of the Church of God is approaching. The date for the meeting has been set for August 1 to 13 inclusive, and it will be held as usual at Oregon, Ill. The local church kindly grants us the use of its beautiful new house of worship, and the Illinois State Conference invites us to make use of their convenient dining hall and dormitory. "It is all in the family, anyway," is the way they look at it. So come and enjoy the meeting and help us to plan for more successful work next year.

While we are speaking of the future of the National Bible Institution, we might suggest that it would be well for you to study the needs of the general work carefully and prayerfully, taking into consideration The Restitution Herald, The Truth Seeker's Sunday School Quarterly, and all other matters pertaining to the publishing plant, Golden Rule Home, and Bible Training School, with the thought in mind of offering constructive practical criticism for the guidance of the executive board during the coming year.

Do not forget to consider the requirements of the Institution in the way of officers and management. The responsibility that rests upon those whom you choose to govern the work for the year is a heavy one. Choose each one with prayerful thought, seeking the best qualified for each position regardless of any purely personal feelings in the matter, for this is God's work, and His will must ever control.

Come, help us to make the meeting the best spiritually and constructively and from the standpoint of individual development that we have yet held.

G. E. Marsh, Secretary.

### DIXON, ILLINOIS

We are pleased and proud of our young people here, as there were five graduated from the Dixon High School, all members of our Dixon church: Elizabeth Ford, Alice Myers, Arlene Reis, Lois Weitzel, and Lyle Drew. From the class of one hundred fifty graduates, a double quartette had a part on the program, in which two of our girls, Lois Weitzel, soprano, and Elizabeth Ford, alto, took part; also four of our girls were members of the Girl's Glee Club.

### GRAND RAPIDS, MICHIGAN

A very successful Children's Day program was given on Sunday morning, June 18. Our church being too small to take care of such a gathering arrangements had been made for it on the lawn. The weather favored us with a beautiful day, and the committees had amply provided for a splendid occasion.

Sunday night, June 18, was Father's Day at our church. Following a sermon on fatherhood roses were distributed to all fathers present—the roses having been very thoughtfully provided by two of the ladies.

Bro. Robert Townsend who is in the Forestry service has been located on the northwest coast of Lake Michigan. He may be addressed, Wells State Park, Cedar River, Mich., Company 678. He is at present enjoying a broken thumb.

Final plans are being made for our Daily Vacation Bible School, July 10 to 23.

F. E. Siple, Pastor.

### REGARDING EXHIBITS

We want to make this year's Exhibit bigger and better and more far-reaching than was last year's excellent beginning.

We are sure that many of you have been working to this end. Now will you help by sending all material to Oregon before conference? Don't wait to bring it.

Your committee was much handicapped last year because we had no idea on the opening day whether to expect much or little. Materials kept coming in from day to day, thus making it impossible to classify the work and to determine the amount of space needed.

Room must be provided, and we must know how to plan. Everything should be in by July 28. So send your materials along any time from now on.

We will much appreciate this help, and we hope that the office will be swamped with bundles from here, there, and everywhere. Thank you.

Address Mrs. F. L. Austin, %N. B. I., Oregon, Illinois.

### ROCKFORD, ILLINOIS

The Church of God at Rockford enjoyed very much the sermon given them by Bro. Arlen Marsh on Sunday morning, June 18. Interesting, pleasing, profitable, is the way we would describe the discourse as we hear about it from those who were present.

The pastor and family made a week-end visit in Indiana among friends at Plymouth and South Bend, attending Sunday school at South Bend, in the morning. In the afternoon we returned to the old homestead near Plymouth, where most of the writer's early days were spent. About mid-afternoon a very few of us motored to the "Lake of the Woods" near by where "mother" and "sister" took upon them the name of our Lord and Master by baptism.

This step is one that they have been considering for some time. Mother, Mrs. Andrew J. Thayer, is well along in years, but happy to spend the rest of her life in service. "Sister," Mrs. T. B. Boyd, is just in the prime of life and enjoying the hope of many years to serve in the Master's vineyard.

Only those placed in very similar circumstances may realize the writer's joy, because this now makes three of this particular family who have given their lives to Christ.

V. Earl Thayer.

### MT. STERLING, ILLINOIS

Mrs. C. W. Barclift, superintendent of a splendid new Sunday school located in the country near Mt. Sterling, writes interestingly of the success that has attended her efforts to carry on the Lord's work among the children in her community. In a previous letter she remarked on the difficulty which all schools experience in securing qualified leaders. The matter of teacher training will occupy the attention of one of the Bible school classes at Oregon in August.

Mrs. Barclift says, "The Lord has blessed our work wonderfully here. We have an average attendance of 33. The weekly offering is also good. We are starting a weekly Bible class to be held on Wednesday nights in our place of worship."

### HELPING FUND

S. T. Shirley

\$2.00

## LET'S HELP

Very helpful and encouraging are the memories of last year's General Conference, a feast of good things for all who attended. It was so good that it is very difficult to forget it. One of the grandest ideas presented was that splendid work of our Exhibit Committee: gathering together from various fields ideas that had proved a success in Sunday school, church, and Berean work.

We fellowship one another (though separated in our fields of labor) by bringing together in one place and exhibiting our various ideas and accomplishments.

This the Exhibit Committee had victoriously accomplished in their first attempt. The exhibit was so fine that we are now looking forward to that day in August when we can once more receive enlightenment by another's idea.

However, to make it a better exhibit this year we must all see to it that our ideas and accomplishments are on display. The success of our committee depends entirely upon you and me. Let us then make this our aim, "To help others, bring or send our ideas," that they may be on display in the Exhibit Room.

You may think that your work does not amount to much; you will be surprised to find that the things you do in your class or any other work of the church will help somebody else to solve his problems.

I want to take the liberty at this time to urge every church to give complete cooperation and make this year's exhibit the best, yea, better than the best. All who are in favor of this please signify by writing in your approval. I am sure the committee will be glad to hear from you. **LET'S START NOW. THEN LET'S GO!**

A. E. Hoskins.

## BRUSH CREEK, OHIO

Another Bible school and annual June meeting is past history, and we feel that the time spent was most profitable.

Bro. Siple of Grand Rapids, Mich., was the main speaker for the meetings and gave us most timely instructions in his usual pleasing manner. It was also a real pleasure to have with us Sr. Siple and the three older daughters, who accompanied him and proved to be of valuable assistance.

Bible classes were held each afternoon at 2 o'clock and were divided into four groups in the following manner: adult class, Bro. Siple; high school age, Bro. Magaw; intermediate, Sr. Dorothy Siple; primary, Sr. Emma Gardard. Sr. Verna Stine also assisted with the junior and intermediate classes.

Although our Bible school was one week earlier than usual and farmers had been held back with their spring work, we had better attendance than at former schools, and we feel that Bro. Magaw's earnest work among us for the last two years brought these results.

Services were held each evening at 8 p. m., and the adult choir conducted by Sr. Louise Brewer, also the junior choir conducted by Sr. Edna Smith, added to the worship.

Four accepted Christ as their Savior: Mr. and Mrs. Lora Pearson and Mrs. Harold Pearson, all of Tiptecanoe City; and Junior Weaver, Troy. It is a real joy to see these young people, who have already founded homes, yield their lives in Christian service. Junior Weaver is yet young in years, but we are looking forward to the time when we pray that he consecrate his life's work for the Master and use his talent of speaking.

Our congregation shows much growth under the leadership of Bro. Magaw, and we are truly glad that he has accepted our call as pastor for another year. May the Lord direct and guide us in Christian service.

Edna Brewer, Secretary.

## FROM SOUTH BEND

The Sunday school missed their faithful superintendent, Bro. Rolland Stilson, on June 11. He is at Purdue University for a nine-week summer course.

The school was happily surprised on the above Sunday by having Bro. and Sr. Earl Thayer and son Lyle from Rockford, Ill., as visitors. They spent the week-end with relatives and friends.

We also had a new member present, Yvonne Marie, only 20 days old, but who received as much if not more attention than anyone else present. She was chaperoned by Mr. and Mrs. Lynn Leighty, with whom she came to live on May 29.

The young people of the pastor's class began choir work last spring, which they have been doing very faithfully and creditably to themselves and the church. It is a big help to our services, which are held every second and fourth Sunday in the month at the Y. M. C. A.

Floyd A. Stilson, Pastor.

## HERALD RECEIPTS

Helen Porter; Mrs. Chas C. Ezell; Mrs. Ella Skeels; Mrs. Eva Phelps; Brayton E. Crandall; Mrs. T. B. Boyd; Mrs. Emma Fugate (for self and another); Mrs. O. J. Dorsey; Sylvester Logan.

## RUHN-HAMILTON

On Wednesday, June 14, it was our privilege to unite in marriage Leslie Hamilton and Miss Vernice Ruhn. Both are young people of the Eden Valley Church of God. Vernice for several years has been active in the Sunday school, and Leslie was just recently baptized by Bro. Denchfield, the local pastor.

The wedding ceremony was held at 4:00 p. m., in the home of the bride's parents, Bro. and Sr. Herman Ruhn. Many pleasant hours we have had in the Ruhn home, but this occasion will probably be remembered longest of all. Just the near relatives witnessed the wedding, but a hundred and more came in the evening with bells and cheers.

Although both the bride and groom are from this vicinity, they are leaving for South Dakota, where Mr. Hamilton is employed on a large farm.

We wish them a happy married life.

Sydney E. Magaw.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Mary A. Woodward; Gladys French; Mr. and Mrs. G. B. Sprinkle; Miss Alma Brandt; Leota Hanson; Mrs. Arra Hanson; Florence Hanson; Mr. and Mrs. Harold Starbuck.

## BETWEEN YOU AND ME—

From the far East and from the extreme West comes the encouraging news of brethren preparing to come to General Conference. We look for a great gathering this year and a most profitable one. Are YOU coming?

The editorial in this week's paper was called forth by a personal and exceedingly touching letter from one of our subscribers. May we all pray earnestly that we be not led into error by our own hearts.

Sr. O. J. Dorsey, Alma, Colo., brings us joy by saying under date of June 16: "Still enjoy each number of The Herald, and the 'Specials' are very instructive and attractive. May God bless each of your efforts." How much we appreciate such letters!

We rejoice with Bro. V. Earl Thayer, pastor of the Rockford, Ill., church, that he was permitted to be the instrument in God's hands for inducting into the body of Christ through baptism his own beloved mother and sister. May God keep them both faithful until the Master comes.

The next state conference is that of Indiana, which convenes at the North Salem church, five miles north of Plymouth, eighteen miles south of South Bend, beginning Wednesday, July 5, and continuing over Sunday, July 16. Those who have had the privilege of meeting with the Indiana brethren in conference in the past know that a splendid and profitable experience awaits those who attend.

A very pleasant happening in which the entire Oregon (Ill.) church was interested occurred on June 15, when Mr. and Mrs. Wendell A. Doeden welcomed into their home a son, Robert Lewis. Mrs. Doeden is the daughter of Bro. and Sr. George Siple, and will be remembered by those who have attended the General Conference for her beautiful soprano voice, which has charmed so many in the past. We pray that the Father's richest blessing may attend Robert Lewis through life.

We are sure the Exhibit Committee will appreciate the appeal being made in this issue by Bro. Hoskins, pastor of the St. Cloud, Minn., church. Help the committee to make the forthcoming display even better than it was last year.

"We just can't get along without The Restitution Herald, depression or no depression." So writes Sr. Ella Skeels of Grand Rapids, Mich. Thank you, Sr. Skeels.

Has your church and state conference appointed its delegates to the General Conference yet? Better get busy, as you will want to be represented. See the special announcement concerning representation elsewhere in this issue.

It is possible that owing to the conferences and the time and space required to prepare reports and announcements concerning them, there will be no special issues of The Restitution Herald this summer.

Bro. S. T. Shirley, an aged and greatly beloved brother of Rock Falls, Ill., writes of the declining health of himself and wife and expresses the hope of being able to attend conference this year. Bro. Shirley stands firmly for the truth of the gospel, and we pray that his desire to meet with us is granted.

Word reaching us by way of Phoenix, Ariz., provides the information that Bro. Cecil A. Smead and his mother of Southern California are en route east. The exact time of their arrival is not given, but no doubt they will reach Indiana in time for the conference.

A personal letter from friends in Los Angeles tells of the splendid work that has been done there by Bro. Norman J. MacLeod. The brethren of the Middle West and of the East will have the opportunity of hearing this interesting young defender of the truth at the General Conference, the Lord willing.

## DID CHRIST DIE?

By Vivian Magaw

**B**EFORE a man dies, he leaves a last will or testament for the proper distribution of whatever he has owned. He leaves such a statement of his will in those matters because he knows that he will be unconscious and utterly helpless after death. After he has died his last testament is read and acted upon accordingly. "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."—Hebrews 9:17. Hence, it was absolutely necessary for Christ to die before we could inherit anything from the Father through Him; "for where a testament is, there must also of necessity be the death of the testator" (Hebrews 9:16).

Thus we see how vital is the teaching that Christ died. Certainly the shedding of His blood and the giving up of His ghost or spirit or breath of life can give us no hope if He continued to live and not die as many are now teaching. But man's ideas and teaching are sometimes contrary to the glad tidings recorded by God's holy writers. So let those who are on the Lord's side listen to His Word and find their hopes on those "*Glad Tidings*; because they are the power of God for Salvation to every one believing; both to Jew and to Greek (Gentiles)" (Diaglott).

In Mark 10:34 the word-for-word translation reads like this: "And they will mock him, and they will scourge him, and they will spit upon him, and they will kill him; and the third day he will stand up." The three English words "they will kill" are translated from the Greek word *apoktenousin*. In Luke 18:33 the same thing is told: "And having been scourged they will kill him; and the day the third he will stand up." In 1 Corinthians 5:7 we read to "cleanse out the old leaven, that you may be a new mass, as you are unleavened; even for the paschal lamb of us was slain, Anointed." The Greek word for "Anointed" is *Christos*. Let us rearrange the last part of the sentence like this: "For even Christ our paschal lamb was slain."

Now let us find out whether Christ was killed or slain without becoming dead: "And from Jesus Anointed, the witness, the faithful, the first-born of the dead ones, and the prince of the kings of the earth; to the one loving us and having washed us from the sins of us in the blood of himself."—Revelation 1:5. So, then, He was raised from among the dead ones, and He was also "of the dead ones."

There is no doubt that Christ was unconscious, for God's Record says, "For the living know that they shall die: but the dead know not any thing."

The first few verses of the fifteenth chapter of First Corinthians reveal the truth as well or better than a word-for-word translation: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."—1 Corinthians 15:3. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."

## LORD'S SHARE

By C. E. Randall

**"R**EMEMBER the Lord in your will" would be a good slogan for the church to adopt. Our people over the country, who have been reared in and taught the truth and who have the glorious privilege of regular church worship and who are what they are because of the church, seldom remember it when they make their wills.

Hundreds of thousands of dollars have been willed to undeserving individuals and people who have no interest in the truth or who are bitterly antagonistic to the truth, and God has been entirely forgot. Maybe God will forget them in the day of awards, too!

Does it not seem strange that people who profess to have such a wonderful love for the gospel of the kingdom will make no provision for it to be spread, but on the contrary will oftentimes give that with which God has blessed them to total strangers or to people who they know well will use it in wicked living and fail to leave enough to the church to pay for the heating of the building for their funerals?

Show the Lord your appreciation for the blessings which He has given in response to your many prayers and "remember the Lord in your will."—*Church of God Messenger*.

## RELIGION

By J. W. Lent

**R**ELIGION is any system of faith or worship, love and obedience to God. To those of us who have heard the "call" it means not a matter of external meaningless rites and ceremonies, but a deep inward conviction of the heart. We acknowledge Christ as our Master and Teacher. We yield Him our hearts, depend upon Him for guidance and teaching, as the Author and Finisher of our faith.

It is not so much a matter of creed and dogma as it is a renewal of life. Having love in our hearts for our neighbor, fulfilling the commands of Christ our Master, seeking not to acquire riches and power in this life, we lay all our offerings on the altar of the life to come. As followers of the new life we are strangers and foreigners to this present world and have our citizenship in life everlasting.

We try to walk ever in the "light of our great Master's eye."

Thus, we can say, like Paul, when our present ephemeral life comes to a close, "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."—*Church of God Messenger*.

# THE RESTITUTION HERALD

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## WITH CHRIST TO GALILEE

*By Lottie E. Young*

Two thousand years of reading the beautiful Bible story of the resurrection of the only One who could say, "I am he that liveth, and was dead, and, behold, I am alive for evermore," have opened our eyes to some things which the early followers of Jesus Christ could not understand. Multitudes had come in contact with this Man of Galilee as He, with His disciples, had walked the length and breadth of Palestine. Many had been wonderfully blessed, for He had healed their painful diseases and comforted their troubled hearts. Boys and girls had seen Him in the streets, and some had even felt the touch of His hand upon their heads. People had said, "Never man spake as this man," and His life had made a more profound impression upon the Jewish nation than any other prophet or priest. A few men had left their occupations to follow Him; day after day they saw His deeds and listened to His instructions, but how slow they were to learn the truths He had tried to teach them! While thoughts of the cross were uppermost in His mind, His nearest disciples were more interested in the positions of authority they wanted to have in the kingdom they felt sure He would set up.

But now all the events about which He warned them—His delivery to the chief priests, the condemnation to death by the Roman governor, the cruel mocking and scourging, and finally the cross—had come to pass, and they were left without a Leader, without the One they were sure was the Messiah, who would redeem Israel and make Jerusalem the glory of the world. How eagerly and anxiously a few women who had loved Jesus were waiting for the dawning of the first Easter day when, after a Sabbath of reflection on the beautiful life and cruel death of a precious Friend, they could go to His tomb with the prepared spices and ointment to anoint the dead body. It seems strange to us they could have forgotten such a blessed promise as the one He had given, that after three days He would rise again; but they did, finding only an empty tomb and an angelic being who joyfully announced to the women, "He is risen from the dead, and, lo, he goeth before you into Galilee, there shall ye see him."

The tomb in the garden was fully seventy-five miles

from the Galilee where most of the life of Jesus had been spent, and it was "home" to His specially chosen ones. We cannot be sure how many took that long walk, but the twenty-first chapter of John mentions seven who, when Peter at the Sea of Galilee said, "I go a fishing," agreed to go with him; and then the wonderful meeting between the beloved Master and themselves took place, certainly filling their hearts with joy as they realized the truth of His words, "I am the resurrection and the life."

Over and over Jesus said, "Follow me." How far had those who had heard Him done so? The shouting crowds on the street with, "Hosanna to the son of David," when He made His triumphal entrance into Jerusalem riding on an ass in fulfillment of prophecy, followed Him to the temple; Judas followed to the upper room; the eleven disciples followed to Gethsemane; Peter followed "afar off" to the trial hall, but the record is "they *all* forsook him."

It meant a long hard journey all the way from Jerusalem to Galilee before the disciples could see their risen Lord and turn themselves from self-seekers for earthly glory to men eager to show the world the sacrificial love of One who had said, "Whosoever cometh unto me I will in no wise cast out." "Follow me" was not meant for the earliest Christians alone, but for those who through all ages have been willing to "take up the cross daily" and follow Him. How far are we willing to follow Jesus? To the "upper room" where our selfish desires cross His commands, or all the way "to Galilee," there to find the Friend who sticketh closer than a brother? The way to Galilee may be rough, with many trials before we can see Him; and yet harder is the road on which life holds so many earthly pleasures our feet are apt to slip aside from the "strait and narrow" path which leads to life eternal. Jesus said, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God," and we know the promised "crown of life" will be given *only* to those who are "faithful unto death." Each day brings the resurrection nearer, if we are asleep, or translation, if we are awake, when Jesus calls; so "let us not be weary in well doing: for in due season we *shall* reap, if we faint not."



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well."*

## A Prayer for Peace

Lord of the nations, let no nation reign  
To crush another. Free us from the stain  
Of blood and slaughter—let us not forget  
The loving, kind example Christ has set.  
God help us lift the Golden Rule so high  
That its bright words will flame against the sky:  
"Do unto others as ye would that they  
Do unto you," and then will come the day—  
The crushed will rise, the bound will find release,  
And we shall know the blessedness of peace.

—Grace Noll Crowell in *The War Cry*.

Marred as it is by the mistakes of faltering human hands, in our eyes it is still the most blessed of all lands of earth—*our country!* With increased interest and desire we pray for its coming glory, when the land we love will willingly and joyfully come under the dominion of the King of kings, for such we believe is to be its splendid destiny. Then the rugged grandeur of the New England hills will reflect the glory of our God, the undulating prairies of the Middle West speak eloquently of His presence, the snow-crowned mountains lift their heads above the clouds to echo the story, while the tides that wash the sands of the Pacific slope will bear the same glad message round the earth: "*God rules America!*"

## My Country

THE religion of Jesus Christ is essentially a religion of patriotism. It inspires a fervent love of country in the hearts of its adherents and teaches them to recognize the sacredness of even human governments. It commends their present rulers to them as divine appointees and the rightful objects of their prayers. It makes respect for law and obedience to man-made ordinances an obligation due to God. It raises patriotic impulses and emotions from a position in which they appeared merely as expressions of sentimental fervor and places them upon a lofty plane of spiritual devotion.

Christianity, as represented in the gospel of the kingdom of God, goes even farther than this. It causes its more prayerful and studious believers to perceive that the very soil of their native land is holy because it belongs to God, because it forms a part of the haven of their eternal hopes. Whether that land be the United States, Canada, England, or godless Russia, if it is a territory on this earth, it is a potential province, state, or dominion of the coming kingdom of the heavenly Father, the eternal home of His redeemed!

What a difference this makes in one's viewpoint! How much it adds to the interest he feels in the land of his birth to know that from the historic shores of Massachusetts to the Golden Gate of California, the entire country over which floats the stars and stripes is God's territory, a part of His future kingdom of glory!

## Religion and Politics

WE SOMETIMES hear men speak of "religious philosophy," and of "political science." With regard to the technical meaning of these terms both would seem to be misnomers, for philosophy, while literally meaning the love of wisdom, in practical usage signifies "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws," as deduced from human observation and experience. In reality religion, that is, the Christian religion, is a positive revelation from God, and in no way dependent upon man's reasoning powers for its existence. As thus seen religion is a finished product, a completed system of spiritual knowledge, subject to neither subtractions nor additions except as God may open up the minds of men to grasp more fully that which has already been revealed.

Politics on the other hand is a *philosophy* rather than a *science*, in that *science* primarily means knowledge, definite ascertained facts that are obtained from the study of the unchangeable laws of nature, while politics in reality is as diversified as the variable trends of the human mind. True science, like revelation, is, theoretically, positive, but politics is amenable to all the deviating influences that man's prolonged experiments in government have engendered.

The religion of Jesus Christ provides a complete and unchangeable system of world government that will meet every demand, both spiritual and material, for all eternity.

# The Nation and the Christ

By Arlen Marsh

ODDLY enough, the impression is held by many that following in the footsteps of Jesus Christ precludes patriotism, that the Messiah's teachings call for the abolition of the very natural pride in his country possessed by every loyal citizen. That this impression is partially true cannot be denied, but that it is altogether correct is a decidedly erroneous contention.

Certainly, the Savior's sermons would not lead men to any such expression as that of Daniel Webster: "Let our object be our country, our whole country, and nothing but our country"; but it is also certain that those sermons in no instance deny loyalty to the government that permits freedom of religion and that offers a safe haven to all who may become its citizens.

It is to be assumed that the Apostle Paul was more nearly without sin following his conversion than are the majority of us today; yet, to give a pre-publication quotation from *The Truth Seekers' Sunday School Quarterly* (lesson one, fourth quarter, 1933), "Paul apparently found satisfaction in knowing himself to be a Roman citizen by birth. His sense of loyalty to the government that granted him its protection and freedom is expressed in Romans 13:1-7, where he asserts that the civil officers of the Roman Government were ministers of God at whose hands no righteous man had anything to fear. Loyalty to the government of which he was a citizen was one of the elements of character that contributed to his success as a missionary in the Roman Empire."

Paul not only practiced patriotism, however; he actually preached it under the inspiration of God. In 1 Timothy 2:1-3 he wrote, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." His demand in Colossians 3:2 to "set your affections on things above, not on things on the earth" cannot be construed to signify that the Christian should have no love for his fellow men; no more can it be said to indicate that patriotism, love of country, is a fault.

There is no doubt whatever that the Christ made no

assertions which could be taken to mean that loyal affection for a government founded for the purpose set forth in the constitutional preamble of this nation should not exist. On the contrary, the Messiah's every teaching was to the same end that "we, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Jesus said nothing that would prohibit loyalty to such a government as this.

Criticism of all forms of government is rampant. Taxes, socialism, capitalism, monarchism, and republicanism all undergo a constant censorship. This in itself is good, since it constitutes an effective check on the rulers of the world; but unfortunately prejudice against various laws has created an abiding desire to disobey not merely the laws against which that prejudice primarily is directed, but all laws. No patriotic attempt to make a better government here exists; indeed, in it lies merely a rebellion against God. As Paul expressed it in Romans 13:1, "Let every soul be subject unto the higher powers (secular rulers). For there is no power but of God: the powers that be are ordained of God."

The Apostle in this statement was not relying upon his own knowledge, but upon divine inspiration. There remains no doubt as to his meaning, either in this or in the following assertion: "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Penalties for disobedience to men's laws, as long as they stay within the bounds laid down by God, are exacted not only by men themselves, but by Jehovah as well. True Christianity, like true patriotism, consists in obedience to law because it is law, whether the law refer to murder or to rules of the road.

Paul continues his remarks in direct contradiction to those who declare plainly that all government is rotten to the core. Nor were the conditions at the time of his writing one whit better in the Roman Empire than they ever have been anywhere. Sensuality was allowed full play. Honest

## A Prayer

O Thou whose equal purpose runs  
In drops of rain or streams of suns,  
And with a soft compulsion rolls  
The green earth on her snowy poles:  
O Thou who keepest in Thy ken  
The times of flowers, the dooms of men,  
Stretch out a mighty wing above—  
Be tender to the land we love!

If all the huddlers from the storm  
Have found her hearthstone wide and warm;  
If she has made men free and glad,  
Sharing with all the good she had;  
If she has blown the very dust  
From her bright balance to be just,  
O, spread a mighty wing above—  
Be tender to the land we love!

—Author Unknown.

men were incarcerated for years at the whim of a ruler; Christians endured horrible persecution. Yet, despite all this, Paul found it in him to say, "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 for the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Taxation in Rome was far more confiscatory than taxation in this nation, wherein is continuous complaint regarding the terrible burden borne by the taxpayer. Yet both the Christ and Paul taught plainly to "pay ye tribute

also" (that is, pay tribute as well as obey law). Efforts to reduce taxation are not denied to any man, but no opportunity is left to refuse payment on biblical grounds.

Combining all of these facts, then, in brief summary, there is this: the patriot is foremost a Christian, but secondarily every Christian should be a patriot; and, above all things, obedience to every law of man not contrary to the laws of God is required by Jehovah, regardless of that law's intrinsic worth or importance. The Apostle finally states the cause for such a patriotic, Christian obedience in a single sentence: "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake," not only for fear of punishment, but also out of desire to obey. Undeniably the Christian is a patriot.

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## Old Wagon Roads

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*By Charles Martin*

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WE REMEMBER how rough and full of ruts the old roads were, while now we have roads as smooth as a tabletop. Yet experience in driving tells us that the modern roads are far more dangerous to travel. They are so smooth that the slightest trace of moisture turns them into a sheet of glass. Then is our skill called for, as we must know just how to meet each emergency. On one of the old wagon trails all we had to do was let the horses take their own way down the road. If we were traveling this road now, the ruts would help to a small extent to guide us on our way.

This also applies to our spiritual life. We have had smooth roads all our lives and have found travel over our course easy until the time we have accepted as our pilot the One who is the Way, Truth, and Life.

Immediately we seem to hit a rough piece of road. Then, like all motorists, we back up and hunt a smoother highway. But this is the wrong road to travel, for we find by using our common sense, backed up by the Scriptures, that whenever we have reached a place where things are not rough and hard to cross we have either detoured or have selected the wrong fork of the road.

We are told to rejoice in overcoming all manner of evil, and we know that there are always better things ahead for us. Also, to those who overcome will be granted to sit on the throne of Christ. Yet when the time comes for us to show our spirit and faith, we say it is so hard to do so.

If we were permitted to return in mortal life to the time of Christ, how much more reason we would have to complain! Would any one of us undergo the torture and agony of the cross or even suffer as those faithful disciples and early Christians did? Would we even suffer as the brave mortals of the Dark Ages did, that we might still have that most published book, the most enduring book, ever known—the Bible? We can complain of the hard

times, the depression, and lack of the necessities of life; yet the disciples were worse off than we are or ever will be.

Sometimes it is too hard for us to spend three or four hours a week on Sundays in the study of His Word. We must have short services because we are afraid that our meals will be a little late. To those who are in that condition: How do you expect to spend your time if you are of the church class when Jesus comes? For we shall be helpers in teaching the residue of men of the Word of God.

"And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure, so much as to eat." We know that it would be hard for us to go on without resting or eating. Was that a rough road to travel?

Think how happy the disciples must have been to spend their time and talents in His service, with His help and leadership!

We find that all those who were following Christ suffered all manner of punishment and torture traveling that rough road for Christ.

Some will say, "I am a Christian and do not have temptations, nor can I sin." God have mercy on all such, for they think they are better than Christ, since we find that He was "tempted in all points like as we are, yet without sin." He was without sin not because it was impossible for Him to sin, but because He obeyed His Father in all things.

So, if we are not meeting temptations, we are on the smooth, wide road to destruction. There are bound to be all manner of trials and temptations after we have given up this life and have accepted Christ as our Guide and Example. Rejoice when we are tempted, for it shows that we are still on the rough road of trials and tribulations and are still following Him into that perfect life for which we long and pray.

# LIFE AND SIN

By George B. Aldridge

"But the Adversary answered, 'He has saved his own skin! A man will let all he has go, to preserve his life.'"—Job 2:4, Moffatt.

AT THIS season of the year, life in all its ramifications is seen at its best. Who wants to die? Not me, although I am upon the eve of threescore and ten years. In my home wherever I look I see roses of various kinds and colors. When I spray, several robins begin hopping around; and as a worm shows itself, a robin soon makes one worm less. As it descends into its crop, it turns its head and seems to smile up at me and say, "Thank you; do it again." I throw out bread crumbs for them.

A little boy like one of those Sister Gesin is teaching each week was doing this.

A gentleman passing said to him, "Son, that is God's business to feed the birds."

"Yes," answered the boy, "I know, but I love to help Him, too."

Somewhere I have read these words:

"Ye curious minds, who roam abroad,  
And trace creation's wonders o'er,  
Confess the footsteps of your God,  
And bow before Him, and adore!"

I am not familiar with the science of ornithology, ichthyology, or zoology. To me it is simply birds, fish, and animals. Yet I love to observe them and mark how happy they all seem to be. Their life consists of eating, sleeping, and seeing that their race is continued.

Since my visit to the ornithological department in the New York Museum of Natural History my love and respect for birds has become so great that I hate to look upon a picture of a man carrying a gun and a string of dead birds. In this museum are specimens of every known species of birds, including their nests and eggs, found upon the Western Hemisphere, from the arctic tern (*sterna arctica*) to the penguin (*aptenodytes patachonica*), which inhabits the antarctic regions. I cannot conceive of any person who, after seeing this wonderful display, could leave the building without lifting up his heart to God who created them all and endowed them with such marvelous instinct. Yet each of their generations passes away, and they are remembered no more.

But man is endowed with such reasoning faculties that he may exercise them in obeying his Creator and thus obtain life on a plane and environment which is impossible

for our minds, however educated or cultured at present they may be, to grasp or comprehend. The scripture which most nearly expresses my thought is found in Romans 2:7: "For he will render to every one according to what he has done, eternal life to those who by patiently doing good aim at glory, honour, and immortality."—Moffatt.

In these days we hear a great deal about the love of God. "But anger and wrath to those who are wilful, who disobey the Truth and obey wickedness—anguish and calamity for every human soul that perpetrates evil, for the Jew first and for the Greek as well, but glory, honour, and peace for every one who does good, for the Jew first and for the Greek as well. There is no partiality about God."

To be humble, I understand, is to be modest, meek, and to eliminate from our lives all self-interest. But unfortunately humility is often of the "Uriah Heap" quality, as Dickens so skilfully portrays in *David Copperfield*.

Dr. Samuel A. Elliott well says that we must remember that the religious life is not all a matter of meek submission. To be genuine, it must have in it also a touch of fire and a breath of flame. It is not all passionless humility. There is a demand for the power of righteous wrath to go hand in hand with the gentler qualities that we are accustomed to call Christian. Dr. Elliot calls our attention to the fact that in the nature of Jesus all recognize forbearance, humility, and self-sacrifice; and these qualities have too often absorbed attention. These things which go straight to our hearts are apt to make us forget the sterner side.

Art and poetry often serve to distort our view of Jesus. They show us the meekness and longsuffering, but they have neglected the fearless energy of His career. We remember that Jesus said, "Blessed are the merciful, for they shall obtain mercy." We forget that He also said, "Bind him hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth." We remember the saying, "Love your enemies, and pray for them that persecute you"; but we are likely to forget His other saying, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

The severity belonged to His nature just as much as the humility; and as we lose sight of the ro-

## New Things

New every moment is the love  
Our wakening and uprising prove,  
Through sleep and darkness safely brought,  
Restored to life, and power, and thought.

New mercies each returning day  
Hover around us while we pray:  
New perils past, new sins forgiven,  
New thoughts of God, and Christ in heaven.

—Selected.

bust manliness, we miss the real Jesus. He drew men to Him by His tenderness; but He is coming again, and then another attribute of His character will be revealed as He inaugurates a new epoch in the world's history. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah 55:6, 7.

I am not considered a preacher, but I am satisfied that there is an imperative call today for those called to preach to speak in plain and searching words about sin and to make men feel what God thinks of sin. It is only as we catch Jesus' abhorrence of sin that we understand Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

In these days of psychology a murderer hires a skilled psychologist to prove to the jury that he was insane when he committed the crime. If he is wealthy, he usually is considered insane and is committed to an asylum for the criminal insane. After a few months another psychologist is hired who proves that he is now sane; the court releases him, and the whole farce is soon forgotten. Psalm 7:11 reads, "God judgeth the righteous (margin, God is a righteous Judge), and God is angry with the wicked every day."

Here is a paragraph I read in a sermon published sixteen years ago: "So that immortality is a free gift of God to all those who believe in His Son Jesus Christ, and serve Him, and to none others. The great scheme of human redemption by the voluntary sacrifice of the Son of God, upon the cross, as an atonement for sin, whereby men could recover the love and favor of God, and attain to immortality, was not known under the old dispensation of Moses.

"It was Christ who revealed that, and who according to the Apostle 'brought life and immortality to light through the gospel,' not through the law; and hence he says that those who by patient continuance in well-doing, seek for glory, honour, and immortality, shall find eternal life. And if we are to seek it, how can we possess it by nature?

"And, brethren, the multitude of passages in the New Testament, which speak of death and not life, as being the normal condition of fallen men, and the fate of the lost hereafter, prove to demonstration, that the doctrine of man's natural immortality is a pure human fiction."

Sunday, June 18, we studied the resurrection of Christ. What a glorious lesson! Jesus was a living example of deliverance from death and the grave. We saw in this fact hope for our glorious future with Him. He is now the resurrection, the way, and the life. What a significance these texts now have for us who believe: "He that hath the Son hath life"; "we have passed from death unto life"; "God hath given unto us eternal life"; "whoso eateth my flesh and drinketh my blood hath everlasting life."

So daily we mentally feed upon His words (symbolized by His flesh, for He was the Word made flesh). If we do this, then we abide in Him, and He abides in us. This means that we have eternal life reserved for us; and when

we are changed or raised from the dead, then that life will indeed be ours.

What joy and comfort these words are to me: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."—John 1:1-4.

A Mr. A. D. Cosgrove, called the "Burbank of Cotton," has succeeded in producing a new kind of cotton which averages fourteen locks to the boll, instead of five, the usual number. While the discovery seems to come at an inopportune moment, because it was only a little while ago that a monument to the boll weevil was erected in one of the cotton states, yet really it is all for the good of man; and when these dunderheads of financiers have made their last stand for selfishness and the Lord God Almighty takes full control of earth's affairs, the new kind of cotton will be a blessing to all mankind.—*The Golden Age*.

## A PSALM OF THE GOOD TEACHER

The Lord is my Teacher:  
I shall not lose the way to wisdom.

He leadeth me in the lowly path of learning,  
He prepareth a lesson for me every day;  
He findeth the clear fountains of instruction,  
Little by little He showeth me the beauty of the truth.

The world is a great book that He has written,  
He turneth the leaves for me slowly;  
They are all inscribed with images and letters,  
His face poureth light on the pictures and words.

Then am I glad when I perceive His meaning,  
He taketh me by the hand to the hilltop of vision;  
In the valley also He walketh beside me,  
In the dark places He whispereth to my heart.

Yea, though my lesson be hard, it is not hopeless,  
For the Lord is very patient with His slow scholar;  
He will wait awhile for my weakness,  
He will help me to read the truth through tears.

Surely Thou wilt enlighten me daily by joy and by sorrow:  
And lead me at last, O Lord, to the perfect knowledge of  
Thee.—*Henry Van Dyke*.

## Who Owns the Wool?

**I**N LAW and reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep, and sold them, he could not afterwards enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are His by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their eyes and feet by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in His hands. Whether one of us lives a day is wholly with God. How we shall die, as well as when, is with God. While men live, move, and have their being in God, they must allow His right to do what He will with His own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the Divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the Divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the Divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

The greatest question in the world today is: Who owns the wool? Or, to drop the figure, To whom does the property, the gold, the silver, the cattle, and all, belong? If that is settled on the right principle, the whole question of Christian living is far advanced towards a glorious settlement. Until it is settled, nothing is settled aright. Or, in other words, if we settle our financial relation to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of His own sheep, to say nothing of the hair of the goats—I say, let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whosoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the

sheep, care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the Great Owner. Pastors need to face this question. They must face it; for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses, but their work, and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them in every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in their financial affairs.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh, and the devil—and this to the hurt of God's people. Sin costs more than religion, bad habits far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to Him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful, and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the Devil's pasture the Devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As surely as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on the right principle is the best possible education and safeguard for a family, and the

right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world today is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torchbearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, home illuminated by the Word of God, and the world belted with the light of truth.

This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of His sheep, we settle the world's destiny.

We feel that if God's children would really *pray up*, it would not be long until they would PAY UP. It is an almost universal rule that conscientious tithers are people of piety and Prayer.

Friend, take your measure.

—*The Victorious Gospel.*

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## “ARE WE AWARE?”

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*By Harvey Krogh, Jr.*

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*“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.”—Luke 21:34.*

THE times in which we are now living are times unlike those which we have ever before seen. They are filled with trouble and unrest all over the face of the earth. Many are running to and fro, and knowledge is increasing. But they are “ever learning, and never able to come to the knowledge of the truth.”—2 Timothy 3:7. “Men's hearts (are) failing them for fear, and for looking after those things which are coming on the earth.”—Luke 21:26. “Evil men and seducers . . . wax worse and worse, deceiving, and being deceived.”—2 Timothy 3:13.

And as Paul prophesied that men would be in the last days, so they are: “Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.”—2 Timothy 3:2-5.

Because of all these things, there is a time of trouble coming upon this gluttonous, sinful world, and the world is not prepared for it. “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.”—Isaiah 13:9. The Lord says: “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.”—Isaiah 13:11.

When our Savior was speaking concerning the day of the Lord, He said, “As a snare shall it come upon all them that dwell on the face of the whole earth.”—Luke 21:35. To His brethren He said, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.”—Luke 21:36.

It is hard for Christians in these days to find time to study the Bible and to walk in the paths of righteousness because of the greatly distracting influences which the

world casts upon us. That is why we have to put forth greater effort to serve the Lord as we should.

Each day that passes without some meditation on the Lord leaves us farther from Him; and as we drift from Him, we come closer to that group who will be caught as in a snare on the great and terrible day of the Lord. We may not be guilty of surfeiting and being drunk with wine or intoxicating liquor, but we may be drunk with too much of the things about us, the *natural*, having forgotten the spiritual side of life. We may be overcharged with the cares of this life so that we find no time to spend in study, in meditation, and in fervent prayer.

There is our work of making a living which takes much of our time; there are commercial entertainments which sometimes attract our attention; there are the neighbors we try to keep up with, and the speed of the world and all that goes with it. These things all make it doubly hard to devote our lives to Christ. So many of our friends are not true Christians, and to be companions with them we must do the things they do.

Oh! It is hard sometimes to live as we know Jesus would have us live, but He told us a way that is easy. He 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.”—Matthew 11:28-30. Does Jesus really mean that His yoke is easy and His burden is light? Yes, He means what He says, and every word is true. If we do cast our burdens upon Him who is able to save us, we shall find that His yoke is easier than we expected. If we give ourselves wholly to Him, we do not have to turn from the world, for it will turn from us.

Let us learn more about Jesus, and we shall love Him more and we shall not be caught as in a snare, but He will keep us “from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”—Revelation 3:10.

# ATHEISM CONFOUNDED

THERE is no truth more grandly illustrated and clearly developed in the material world—the book of nature—than the fact of an Almighty Power lying back of the wonderful phenomena of nature's great exhibitions. To deny this truth and to obscure this light is to oppose the clearest evidence touching any one subject of which humanity has any knowledge.

There seems to be a demand made upon all who can read the handiwork of Deity and who are settled in their minds respecting the evidences of His existence and who do not "believe that God is everything and everything is God," as some affirm, to present logical arguments and convincing discourses upon the great theme of God's existence and of His sovereignty over the universe. This is apparent since infidelity of the boldest type is stalking in every possible place where it can get a foothold and defying the humble and faithful ones to produce their cause and show forth their strong reasons.

## CAUSE AND EFFECT

We think it must be obvious to every candid mind that it is a correct way to reason from cause to effect. This system of reasoning holds good when applied to moral as well as to material things. There are no moral, physical, or political changes that occur in our world, but what there can be found a cause to produce those changes. Again, wherever we can find an effect in the universe, we may conclude that there was a cause to produce that effect and that the cause existed prior to the effect. From an effect we can learn something of the nature, power, and efficiency of the cause that produced it.

Whatever exists must have a cause of its existence in itself or outside of itself, or it must have been brought into existence by a pre-existing cause. Does the universe have the cause of its existence in itself? We respond in the negative. The world did not make itself; if so, where did the first particle of matter come from, out of which the universe was formed? Does not the wonderful arrangement of the universe show conclusively that it is an effect produced by a previously existing cause? The universe has an existence. It therefore owes its existence to a cause antecedent or outside of itself, adequate to account for its being what it is. Since, then, nonentity cannot be the cause of real existence, something must have existed from all eternity as the great first cause of all things, both visible and invisible.

If there is intelligence exhibited in the effect, the cause or agent that produced it must be intelligent. To illustrate this point: Suppose a man builds a house; having completed it in all of its departments, he can say the house is, that is, it exists, it is made. Now the cause of the existence of the house does not lie within itself, but outside of itself, and existed prior to the building of the house. The house exhibits the fact that an intelligent agent produced it. The

intelligence is not in the house, but in the man who made it. The power and intelligence of a cause are understood by the work it produces.

The universe exhibits the highest order of intelligence and power. So, then, the cause that produced it must be omniscient and omnipotent, all-knowing and all-powerful; which attributes belong to the great God of the Hebrew prophets and patriarchs.

## AN ARGUMENT FROM DESIGN

Let us state it in a syllogistic form. Design supposes a designer. The world everywhere exhibits marks of design. Therefore, the world owes its existence to an intelligent agent or designer.

By design is intended the selection of an end to be attained, the choice of suitable means for its attainment, and the actual application of those means for the accomplishment of the proposed end. Such being the nature of design, it is a self-evident truth that it is indicative of intelligence, will, and power. It is simply saying that intelligence in the effect implies intelligence in the cause. It is a clearly indicated fact that the object designed is distinct and separate from the designer. It is, moreover, true that the intelligence indicated by design is not in the thing designed. The intelligence revealed by a calculating machine or any work of art is not in the material employed, but in the inventor or artist. The mind indicated by the structure of the bodies of plants is not in the plant, but in the being or agent who made them. And in like manner the mind indicated in the world itself is in the great Agent who produced it. There is an obvious difference between the works of God, in this respect, and the works of man.

In every product of human art dead materials are employed, fashioned, and united to accomplish a given purpose; but some of the organized works of nature are animated by the living principle, such as vegetable and animal. In other words, they grow; they are not constructed. In their respect there is a great difference between a house and a human body. But nevertheless, the mind that produced them is external in the things produced, and existed prior to their production. As the plan or idea of a piece of mechanism must have existed in the mind of the inventor and constructed before the machine was made, so the plan of the human body must have existed in the mind of the Maker before it was formed. So also in relation to the universe. The plan must have existed in the mind of the Architect before it was made.

Such is the nature of the argument drawn from design that of necessity it implies an intelligent agent; and, therefore, wherever or whenever we see evidences of design, we are convinced that it refers to the operation of mind. On this ground we are not authorized, but compelled, to apply the argument from design far beyond the limits of human experience, and to say it is just as evident that the



universe had an intelligent Creator as that a book had an author. If a man can believe that a book was written by a blind, unconscious force, or by chance, then he may be led to believe that his own material being is but the development of the mushroom or the oyster and monkey, as pantheists and spiritists do. Throughout the vast universe order reigns. In the midst of the endless variety, there is unity. The same laws of gravitation, of light and heat, everywhere prevail. Order is the sure indication of mind and intelligence.

This argument of design is constantly urged by the writers of the Old and New Testaments. In the Psalms we read, "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know?" "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."—Romans 1:20. Here the argument is clearly developed that God is made known and understood by the things which are made, "even his eternal power and Godhead." These are only a few of the many scriptures that might be brought forward to show that this argument of design is made prominent by the inspired writers of the Bible. Wherever there is an exhibition of design, there is associated with it the fact of the intelligence of the designer.

Whenever there is intelligence manifested in the cause that produces the effect and also in the agent that produces design, there is implied the fact of the personality of the designer; because there cannot be intelligence disconnected from personality. Since, then, the universe everywhere presents evidence of intelligence and design, we are driven to the conclusion that the agent that produced them must possess personality and intelligence. And this accords with the testimony of the Apostle where he says: "Who being the brightness of his glory, and the express image of his person."—Hebrews 1:3.

The grandeur of the argument of design is only seen when the principles involved therein are practically applied to material things. It must, we think, be obvious to every intelligent mind, when the facts are taken into consideration connected with the subjects of design and cause and effect and applied to the surrounding objects of nature, that an all-wise self-existent, omnipotent Being formed this wonderful arrangement which we behold in the universe as we gaze into the firmament of the heavens.—A. W. Sibley in *Present Truth Messenger*.

"Many Christians create their troubles by gratifying instead of mortifying the flesh, thus yielding to the lustful flesh and the spirit of the world, which is saturated with the spirit of the devil. Just as long as Satan can keep people's affections set on things and customs of this world, he succeeds in preventing their contact with God and their preparation for an entrance into the kingdom of God."

## SUFFICIENT GRACE

"My grace is sufficient for thee."—2 Corinthians 12:9.

GRACE is a charming word. It is one of Paul's favorites; for it is found twice as often in his epistles as in all the rest of the New Testament. Dr. Findlay points out that for Paul "it includes the sum of all blessing that comes from God through Christ."

Another word for grace is *favor*, especially manifested as kindness or goodness bestowed freely and lovingly upon those in no wise worthy of it. In the case of our text, it is God's lovingkindness bestowed upon us for the sake of Jesus Christ, the power of Christ resting upon us.

The Apostle Paul reminds us in this chapter that God had been pleased to vouchsafe to him marvelous visions and revelations, "unspeakable words, which it is not lawful for a man to utter." This put Paul in possession of superior knowledge and power which might quite naturally lead him to feel above his fellow men. It is evident that God foresaw this very danger, and to save the Apostle from a "superiority complex" sent a great trial into his life which he calls "a thorn in the flesh, a messenger of Satan to buffet me." And it is twice repeated that the purpose of this "thorn" was "lest I should be exalted above measure." What the thorn was we do not know, but Paul calls it an infirmity and enumerates some of his trials in verse 10 as "infirmities, reproaches, necessities, persecutions, distresses."

For the removal of this annoyance he besought the Lord three times in earnest prayer, and God was pleased to answer, not by removing the annoyance, but by promising "grace sufficient" to bear the infirmity. So sufficient was that grace that Paul writes of it, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." God's grace, in this instance, is seen to be "the power of Christ resting upon him," transforming his weakness that fainted under the trial into strength to bear and overcome it; for when he was weak in himself, then he was strong in the Lord. Christ's strength was thus made perfect through human weakness.

Whatever your trial, whether personal or domestic, in your business life or in your religious experience, outward or inward, if you will commit it to God and trust it with Him, you will find that He will either remove it from you or will prove His grace sufficient for you. Thus, the thing which to you may be so humiliating and hard to bear God will use to discipline your will and mold your life into the very likeness of His own dear Son.

"God has not promised skies always blue,  
Flower-strewn pathway all our lives through;  
God has not promised sun without rain,  
Joy without sorrow, peace without pain;  
But God has promised strength for the day,  
Rest for the labor, light for the way,  
Grace for the trials, help from above,  
Unfailing sympathy, undying love."

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### "BE YE OF AN UNDERSTANDING HEART"

#### "GIVE OF YOUR BEST TO THE MASTER"

ONCE there was a girl who could play the piano. She took lessons from the very best teacher in town. She loved to play, too. Her home was always filled with the strains of Chopin or Mendelssohn or Saint-Saens.

Then one day the president of the Young People's Society of her church asked her to play a piano solo at the next meeting.

She was sorry, but she couldn't. She couldn't because—well, because she was going to a movie! It was one she had wanted to see for a long time, and at last it had come to town. So she couldn't go to Young People's meeting and play.

There was a boy who could play the piano, too. He hadn't taken many lessons, but he could play hymns. So he played for the Young People's meeting.

Later, at the church business meeting, some one suggested the girl for Sunday school pianist. She would have liked that honor. But the others shook their heads. The girl played beautifully, but she wasn't dependable. So the boy became the Sunday school pianist.

Everyone does something well. God gives us all skill in something, but sometimes it is hard to remember that we owe our service to God first. If you can sing, sing in the choir; if you are eloquent, speak for Christ; and if you like to write, won't you send something to this page?

#### THE SON OF GOD

*"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.

God's two sons. Luke 1:35 and 3:38.

Difference in their natures. 1 Corinthians 15:45-49.

Was the second spiritual and immortal in earthly life, or so when Paul wrote these words? Notice verses 42-44. Was He in nature, God, angel, divine, or in any way more than man, while in the flesh? Romans 8:3; Philippians 2:5-8; Hebrews 2:9, 14, 16, 17. Is He still man? 1 Corinthians 15:47; 1 Timothy 2:5. Was He ever anything else? How different from other men? Hebrews 4:15; 7:26; 1 Peter 2:22.

As Son of God is there a sense in which He was equal to God? John 5:18; 10:33. Was He necessarily equal to God in immortality of nature because He came into life miraculously? Notice by Job 33:4 that the natural sons come into life exactly as He did, by God's Spirit; and yet the natural sons are not, because of that, divine in nature. Isaac was born after the Spirit in a special way. Galatians 4:29. Was he natural?

All men sons of God, on the natural plane. Acts 17:28, 29. Only Christ was ever called "the" Son and the "only begotten."

So He was both Son of God and Son of man at the same time. (He called Himself "the Son of man" the oftenest of any title; and by such, as Psalm 8 and Ezekiel 2:1, "son of man" means a human being.)

When did He become equal to His Father in nature of immortality? 1 Corinthians 15:42-44; 1 Peter 1:21; Romans 6:9. Compare the words *power* and *glory* in these references. Notice one of the words again in Romans 1:4, in relation to His Sonship. See Hebrews 7:16, where it occurs again. Powerful for what blessed purpose? Isaiah 63:1.

In Acts 1:1 His whole earthly ministry is put into two classes. Name them. Both classes performed by God's Spirit:

(1) John 3:34; 8:28; 12:49, 50.

(2) John 14:10; Acts 10:38; Luke 11:20; Matthew 12:28.

These words and works were the equality with God that Sonship gave Him. (1) Luke 10:21, 22; John 3:35; 15:15; 16:12-15. (2) John 5:19, 20; Colossians 1:19; 2:9.

In these two respects He was not only equal with God, but identical with Him. John 10:30; 14:9; 17:11, 22.

Representatively, He was God. John 1:18; Matthew 11:27; 10:40.

God's blessed motive in begetting an only Son and sending Him as a gift to us. John 3:16; 1 John 4:9, 10; Romans 5:8; 8:32.

To beget the same state in us. 1 John 4:11; John 15:12; Ephesians 4:31, 32; 1 John 4:19 and 3:16.

Thus a perfect salvation, in brotherly love now, and in immortality in future, results from His being God's Son.

—*The Gospel Plan*, Senior Lesson Book I.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"I will sing praise to the Lord God of Israel"*

### A TRIP TO THE HOLY LAND

It's vacation time, and the boys and girls of the Bible Scrapbook Club will meet me in New York City, and there we will take passage on a long, swift steamer, for we are going to the Holy Land. Over the rolling waves of the Atlantic we sail, disembarking at Cherbourg on the coast of France, where we take the evening express for Paris. We arrive there around two in the morning, and the lights of this gay city blink drowsily, much like the lights in our own home town at that hour. We are not detained by the glitter of the French capital, however, for our eyes are on a much more important spot.

We take the night train for Italy and catch a glimpse of the Alps at sunrise, vineyards and gardens, small cities and larger, until we arrive at Naples. Many beautiful spots we must hasten by if we would reach our destination, though even at this great distance we are only ten days from home, so swiftly have we traveled.

A beautiful white yacht carries us from Naples, plowing its way through the tranquil Mediterranean waters in brilliant sunshine and tropical nights. The African coast comes into view; a stop at Alexandria is made for exchange of freight and passengers. How different the people look! Egyptians dressed in white cotton, Turks with their red fez, Arabs in brown, Greeks in embroidered coats, and a venerable Hebrew with gray beard dressed in a black robe with a hood and a yellow scarf. For all nations meet in this crowded harbor city.

On we go toward Palestine! Soon into view come the flat-topped houses of Jaffa, where we anchor a mile from shore, and tiny boats sail out to meet us. As seen from the sea, this city, called Joppa in Bible times, looks like a hill of sparkling color rising abruptly out of the water. In Palestine, 7,800 miles from home, just fifteen days since we steamed out past the Statue of Liberty! We'd like to stop in Jaffa and walk over the streets that Dorcas walked on her errands of mercy to the poor, following the example of her Savior, but we must hasten. For just now we are going to follow another woman, leading a victorious army against the enemy, more than three thousand years ago.

Jerusalem, called Jebus at that time, lies about fifty miles to the southeast of us, and in between were Ramah and Bethel, where this woman held court. But we journey by camel northward along the fertile seacoast plain,

past orange groves and palm trees, till we come to a Y-shaped region, the remarkable Plain of Esdraelon, in the northeast corner of which is Mt. Tabor, the battle field of the ones in whom we are interested. This plain is the scene of more battles than any other field in the world. It was called in Old Testament times the "Valley of Jezreel" or the "Valley of Megiddo," from the two cities at the southeastern entrance; in the New Testament, "Armageddon." The last victory on this field was that of Allenby in 1917, but there will be another great conflict there in the future. How many of you boys and girls know who will be the great General then?

I hope all of you whom we have left at home can see in your mind this great plain, flanked by Mt. Tabor, Mt. Gilboa, and Mt. Carmel, the River Kishon flowing through it figuring in the battle, also. For this region is the scene of much Old Testament history which we will study this quarter.

We are ready now for our handwork. Make a little book as you did last week. Print "Deborah" on the outside. Then write the story of her life—how the Canaanites fortified themselves in the mountains and determined not to allow the Israelites to settle in their fertile valley; how for twenty years their oppression was endured, until God told Deborah to go up and conquer them; how with ten thousand men she and her general opposed Sisera with his nine hundred "chariots of iron" and his "multitude," and came off victorious because God was their greater General.

Don't forget to tell how Barak refused to go unless Deborah went with him, and that the honor would come to a woman (not herself); how the mighty Sisera was slain, and the Israelites subdued Jabin, the Canaanite king, and had peace for forty years. Then draw a map showing Ramah, Bethel, the scene of the battle, with Mt. Tabor in the background, and the river flowing through the plain. The younger ones may write a few sentences about Deborah with Mother's help; paste the picture you receive at Sunday school on July 16, and copy these lines:

D is Dependence which Deborah placed in God;  
 E is with Energy she followed His word.  
 B is for Barak, her leader of men;  
 O is for Onward the Israelites went.  
 R is for Ramah, where Deborah held court;  
 A is the Action her wisdom called forth.  
 H is high Honor she gave to the Lord,  
 When she sang of the victory given her by God.

# With Our Sunday Schools

LESSON 3.—July 16, 1933

## DEBORAH

Judges 4 and 5

Devotional Reading: Psalm 46:1-3, 8-11

### GOLDEN TEXT

God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

#### A STUDY OF THE SUBJECT

##### Topic: Leadership in Emergencies.

**Aim:** To teach the pupil that those who are led by God are assured of success.

**I. The Emergency.** (Vv. 1-5.) The opening verses of the chapter inform us that "the children of Israel again did evil in the sight of the Lord, . . . and the Lord sold them into the hand of Jabin king of Canaan." As a result of the oppression under which they suffered they "cried unto the Lord," and He heard their prayer. They had brought the distress upon themselves by their sin; yet God graciously hearkened to their plea for deliverance and provided a way of escape. Such is His attitude toward us. We ourselves are responsible for the suffering that sin brings, but God provides in Christ a deliverer.

**II. The Leadership.** (Vv. 6-10.) The wisdom and foresight of God is required to provide for future emergencies. Men cannot foresee what is coming to pass, nor can they make the preparation necessary to meet such conditions. God, who sees the end from the beginning, He who is possessed of all power, can both foresee all that is coming and prepare for every situation that is to arise. God furnished a leader for Israel in the emergency here recorded in the persons of Deborah and Barak. In Christ He provides a leader who is able to meet every difficulty that the future can reveal.

**III. The Deliverance.** (Vv. 13-15; 5:13.) The leader God provided demanded that the people should be up and doing at once. God would provide the means of their deliverance, but they must be prompt in embracing the opportunity so graciously afforded them. When they acted in harmony with God's purpose, for them success came at once, and they were filled with rejoicing. We observe that Deborah and Barak gave thanks for the leaders that God had provided. They took no credit to themselves. They obeyed and served faithfully, but after all it was God who really led them on to victory. They opened their hearts to receive His commands and made ready their hands to obey them. God then used them for the deliverance of Israel.

#### PRACTICAL APPLICATIONS

**Deborah:** Deborah was a prophetess, and the first verse of our lesson says she "judged Israel at that time." There seems to be some doubt as to whether she was a full-fledged judge in the same degree her predecessors and successors were, but at any rate she is so designated by Scripture, and that is our final authority. She was a God-called leader to deliver Israel from the oppression of Jabin

and through her prophecy directed and led Israel back to God. Israel came under the iron hand of their enemies only when they did "evil in the sight of the Lord," and for them to be delivered from their enemies necessitated their being brought back in a repentant manner to God. Deliverance meant a return to God. This is the plan God always followed in delivering Israel. Sin enslaved them, righteousness delivered them. The same is quite true of all nations. "Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14:34.

**Woman:** Woman has a place in the great plan and purpose of the Father. She challenges the best in man. A God-fearing woman is priceless, her price is far above rubies and diamonds. The Bible records many outstanding women who have played an important role in God's dealings with man.

On the other hand, woman can be a mighty force for unrighteousness and immorality. Her influence is far-reaching in its effect. Her thoughts and actions are indelibly stamped upon her offspring. As she thinks and acts, so man is lifted or debased, brought nearer to or led farther away from God. The present status of women seems to be a gradual, yes, a revolutionary, departure from God. Read Isaiah 3:16-26 and you have a description of the "daughters of Zion" in the last days, the days when the "Branch of the Lord shall be beautiful" (Isaiah 4:1, 2).—C. E. R.

#### THE GOLDEN TEXT

The children of Israel had done evil in the sight of God, so they were sold into the hand of the king of Canaan. As usual they cried to God for help, for they knew from whence came their help and in whom they could find strength and refuge.

This time a woman, Deborah the prophetess, was used to deliver the Israelites out of the hands of the Canaanites. Jael was also given strength and courage to drive the nail into Sisera's temple.

The Christian can and should rely on God for strength and help, not only in times of trouble, but at all times. He should live so close to the Father that he may be used in any way the Father sees fit to guide.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Leadership in Emergencies

The great Nebuchadnezzar learned a lesson that should be learned by every statesman, viz., that God "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:35. Since God does sometimes guide

the nations, it is not strange that in every emergency there has appeared a leader capable of meeting that emergency. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4:25.

Abraham was called upon to meet the crisis of idolatry. He met it by leaving the country and settling in another. There he became the father of all the faithful. Moses delivered Israel from Egyptian bondage and taught a new set of laws to God's followers. The Maccabees, Esther, Gideon, the judges, and many others arose from time to time to meet some great need.

Then Jesus came to bring release from the letter of the law and to establish the freedom of the spirit. He met the greatest crisis of the human race. He won the victory over sin and death and is now leading His people little by little toward that land of freedom where there will be "no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4. When His work is completed, all enemies of mankind will have been destroyed. "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."—Isaiah 35:5, 6. Jesus is the leader that can meet every emergency.—H. A. S.

#### PRIMARY

##### Topic: A Very Brave Woman.

The Israelites had had many leaders up to the time of our lesson today. Joshua had died. Others had led them. Some were good, some very wicked, and so on to the time of this leader Deborah.

Deborah was a very, very brave woman. One day she said to Barak, leader of her army, "Did not God tell you to take ten thousand men and go take the land away from Sisera?"

Barak said, "I will go if you will go with me."

Deborah said, "I will go."

So Barak gathered his ten thousand men together and with Deborah started to march against Sisera.

But Sisera heard that they were coming, so he gathered all his people together and got his chariots all ready to fight Barak and his men.

Of course, Deborah, Barak, and his men won. Not one of Sisera's men was left. They were all killed.

God was on Deborah's side. But do you not think it was a very brave thing for her to do? Imagine yourself in her place. Tell what you would say. Tell how you think you would feel.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Indiana Bible School and Conference at North Salem, near Plymouth,	July 5 to 16
Michigan Bible School and Conference at Grand Rapids,	July 10 to 23
General and Illinois Conference and Bible School at Oregon,	August 1 to 13
Arkansas-Oklahoma at Mcgintytown, Arkansas	August 3
Eastern Nebraska Conference at Florence	August 6 to 13
Western Nebraska State Conference, at Holbrook,	August 20 to 29
Iowa Conference at Waterloo	August 22 to 27
Virginia Bible School and Conference at Maurertown,	Aug. 24 to Sept. 3

## EDEN VALLEY, MINNESOTA

The two weeks' special meetings following our June Conference closed Sunday evening, June 25. The preaching was done by our former pastor, Bro. Magaw. He was assisted by our pastor, Bro. Denchfield. It was our privilege to listen to splendid sermons throughout these meetings. They were food for thought and an inspiration to all. We were glad to see five young people confess Christ and obey in baptism. One young married man, Leslie Hamilton, and two of our Sunday school boys, Ernest Hamilton and Warren Edwards, were baptized at Eden Lake, Sunday afternoon, June 18; and two of our Sunday school girls, Marilyn Brossard and Lorraine Gaspar, at Rice Lake, Sunday afternoon, June 25.

Besides enjoying the meetings, we all enjoyed having Bro. and Sr. Magaw and family with us. The people here hold the Magaw family in high esteem, and it was a great pleasure to have them here.

Mrs. Herman Ruhn, Clerk.

## INDIANA CONFERENCE NOTICE

The conference business meeting will be held at North Salem on Saturday at 2 o'clock, July 15. Send your delegates.

The conference treasurer will appreciate it if the various churches will also send along with their delegates a contribution to help defray the expense of the meeting.

F. A. Stilson, Pres.

## GRAND RAPIDS, MICHIGAN

Following the morning service on June 25, fourteen families of our Grand Rapids church folks motored to Dutton, where a bounteous pot-luck dinner was enjoyed with the folks there. At 2:30 we gathered in the church with Sr. Woodward and enjoyed worshipping with her again in the place that was her home church for so many years.

The Lord is continuing to be good to us, and strong hopes are being developed toward enlarging our building before winter. We will appreciate the prayers and thoughtfulness of our people throughout the land that the way may be opened up for this sorely needed increase in room. If the basement to our new church can be constructed this year, we will be able to operate quite comfortably until such time as conditions are suitable for erecting the superstructure.

We are earnestly praying that God may direct us how to serve more effectively.

F. E. Siple, Pastor.

## GENERAL CONFERENCE REPRESENTATION

The constitution of the General Conference of the Church of God provides for both individual and delegate voting. Each individual member of the Church of God present at any business meeting of the conference has the right to cast his own ballot whenever a vote is taken if he cares to do so. Each state conference through its duly qualified delegates casts the vote of one half the entire membership of that state, while each local congregation that is connected with such state conference casts the vote of one half its membership. Thus the entire membership is represented, and the voting power equally divided between the local congregations and the state conference. Any individual member of such church or conference may cast his own ballot after it is deducted from the delegate vote of both the church and the conference of which he is a member.

Local churches that are not associated with any state conference are entitled to their full membership voting power.

## BLAIR, NEBRASKA

It has been a long time since a report has been sent in from the Blair church, but it has not been because there was nothing to report. The work in all departments is going along very nicely.

We still meet on Thursday nights for our Bible study and prayer meeting. Some have expressed the opinion that this is the best service we have. Eighteen were in attendance last week, which does not seem like much of a crowd in comparison with Cleveland's and Grand Rapids' reports. But our congregation is mostly rural, and this is a busy time of the year.

We have enjoyed having Bro. Richard LeCrone with us the last two weeks. He has spoken twice and has taught the mid-week Bible study class. But he is planning to go back to his own work at Lester Prairie, Minnesota, this week.

Our hearts were made to rejoice yesterday when four of our young people accepted Christ. In the afternoon we drove to the Elkhorn River, where Bro. LeCrone baptized the following into Christ: Miss Faye White, Bennington; Glenn Appleby, Kennard; Byron Appleby, Blair; and Leslie LeCrone, Kennard.

This is vacation time. Blair is on Highway No. 30, and if any of the brethren from other parts of the country are going through here, we should be glad to have you stop and worship with us.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. George Siple; Harvey Krogh, Jr.; Mr. and Mrs. Jos. H. Williams; Mary E. Carter; "For some one that cannot send"; Hilda Fetters; Mrs. Eva L. Page; Jessie M. Wilson; W. A. Reid; Mr. and Mrs. G. E. Marsh.

## HERALD RECEIPTS

H. W. Patterson (for another); Mrs. Margaret Allen; Mrs. Ed. Tomlin; Mrs. Stella Pearson; Blanche Tilton; Mrs. Eva L. Page; V. E. Kirkpatrick (for another); Elna Schaffer; J. Arthur Johnson; Mrs. Anna Boyanovsky; Glenn Birkey.

## SOUTHERN CALIFORNIA

A conversation with Mrs. Bleasdale and Hillis shortly after the funeral of their aunt, Sr. Kimball, brought out the following facts in addition to those of the regular obituary notice: after living some time in Paducah, Kentucky, Sr. Kimball returned to Leoni, Michigan, where she was married to LaVirgne J. Kimball in May, 1868, in the same house in which her mother was married on the homestead taken up by her grandfather, James Otis, in 1832. In July, 1868, she and her husband were immersed at Coats Grove by Bro. O. R. L. Crozier, and immediately became acquainted with Bros. Joel A. Simonds, Edwin Hoyt, Ephraim Miller, and Levi Chase. In 1877 they left Grand Rapids, Michigan, and moved to Stockton, California. At Stockton they met Bro. B. F. Cook, Bro. and Sr. Stone, the parents of Sr. B. F. Cook of San Francisco, and Sr. Emma Condon of Cleveland. With Bro. Corbaley of Healdsburg, conferences were often held. In 1878 Sr. Kimball's mother and two sisters were immersed by Bro. Corbaley. Later Bro. Benjamin Wilson was their pastor at Sacramento. In 1897 she moved to Southern California, and lived in South Pasadena and vicinity. Sr. Kimball and her husband lived for over 53 years together, always growing stronger in the faith that they had joined just after their marriage. He died on June 14, 1921, almost exactly twelve years before she followed him in death.

Bro. Smead and his sister Ruth and their mother, Sr. J. E. Hammond, left for Indiana last Thursday. Enroute they expect to stop in Phoenix, Arizona, to see Robert and Eugene Smead, and possibly will spend some time in Iowa with friends there. We shall miss their attendance at all of our Bible classes and services and their cheering company at other times, but trust that we shall see them soon again. Bro. and Sr. Railsback expect to accompany the MacLeod family in their trip East. After the close of the Southern California Conference on July 2 they expect to leave for Indiana in time to enjoy some of its sessions and to do some visiting in Ohio and other points east before returning to Oregon, Illinois, to participate in the Illinois and General Conferences. Just what arrangements will be made for carrying on the work in Los Angeles during their absence has not been determined, but we feel sure that it will be carried on with the usual determination. We are looking forward to a most thrilling summer seeing many of those people about whom we have heard so much, but have never had the privilege of seeing.

Norman John MacLeod.

## OYLER - AUSTIN

On Saturday evening, June 24, the marriage vows were solemnized at the home of F. A. Stilson in South Bend, Indiana, by which Mr. Nobel Oyler and Miss Annabel Austin were made life companions.

Mr. Oyler has impressed us as being a young man of noble ideals and character, while the bride, whom we have known from infancy, commands our highest respect as a young woman of sterling character. She is the daughter of Bro. and Sr. J. Leroy Austin.

After a short trip they will be at home about five miles north of Plymouth.

F. A. Stilson.

**JEREMIAH CONWAY**

In Seattle, Wash., June 11, 1933, Jeremiah Conway, aged 93 years, died.

Bro. Conway was born near Rock River, Illinois, January 1, 1840, the late Mrs. Morrell of Aurora, Illinois, whom some of the older readers will recall, being a sister of his. He was graduated from, and became an instructor in, Rock River College, a Presbyterian school. His first vote was cast for Abraham Lincoln for president, of whom he was ever an ardent admirer, the G. A. R. button always having a place on his coat. He served from 1862 to 1865 in the U. S. army, taking part in many important engagements and witnessing the impressive grand review at the close of the Civil War when 250,000 soldiers marched down Pennsylvania Avenue in Washington.

After the war he pioneered in Kansas, breaking the soil and living in a sod house, later going to Arkansas. In 1880 he left that state with two covered wagons for the Pacific Northwest. Other wagons joined the train until he was in charge of 75 covered wagons, the long march terminating at Boise, Idaho. Here he became warden of the penitentiary, and engaged in writing religious newspaper articles under the title of "The Stranger." He pushed on to Portland later, and in 1889 went to Seattle, where he has since made his home.

Bro. Conway was baptized at about 14 years of age, and while still in his teens he began his public work of preaching and debating. He was ordained to the Christian ministry by the Illinois Conference of the Church of God, and ever took great delight in publicly debating theological questions, being a keen and diligent student of the Scriptures. His faith in the soon coming of Christ and the establishment of the kingdom of God upon earth was his greatest comfort and joy, and he earnestly hoped and prayed to live to see his Lord return. His last conversation with the pastor of the Advent Christian Church was regarding present world conditions and the "blessed hope," his last audible words being "the trumpet shall sound."

He was a man of strong character, a keen mind, and a ready tongue. His beloved wife, about four years his junior, has accompanied him for over 60 years since their marriage in Chicago, and now mourns his loss. Together they were a most unique and charming couple, while the wonderful devotion of a son, six daughters, and several grandchildren testify to the love all had for the dear father and mother. It was in the hope of living "one year more" that they traveled to San Diego last December, spending six months there, and shortly after their return our brother was taken with his last illness. The day before the end he indicated his realization of it, also his perfect resignation, and his steadfast hope of the resurrection. He was truly "faithful to the end," and for such "a crown of life which fadeth not away" is reserved.  
Lottie E. Young.

**MURDOCK CRAIG**

Many of our older Michigan workers will remember Bro. Craig, who at the age of 70 fell asleep at his home near Grand Rapids.

Sister Craig has been one of the most beautiful examples of faith that the writer has ever known, and this faith will stand her well in hand now as she faces the loss of husband and companion. Besides Sr. Craig are two daughters and three sons who mourn the loss of a stalwart father.

Bro. Craig had been in failing health for the past few years, and during the last several months had suffered much. He died in a full hope of the resurrection, and was laid to rest June 15, 1933.  
F. E. Siple.

**EXHIBIT MATERIALS**

In asking last week that you send your exhibit materials on early, having them at Oregon not later than July 28, we forgot to include a request that you notify the undersigned at once of the approximate amount of materials that you intend to have on exhibit.

We need this information now in order to make advance provision for proper space. Please drop card to address below, but send packages to Oregon, Ill., Care N. B. I.

Mrs. F. L. Austin,  
5439 Ohio St., Chicago, Illinois.

**A FAITHFUL SOLDIER IS AT REST**

In the death of Bro. Jeremiah Conway, whose obituary appears in these columns, the Church of God specifically and the Adventist movement generally have lost a highly talented advocate and also a splendid example of the spiritual value of faith in the Lord's speedy coming.

Bro. Conway was one of the finest characters it has been our privilege to know. In his younger days he was an associate of our beloved Bro. Eychaner, whose influence for good continues to grow long after his active service has come to a close. Both of these splendid men were devout in their study of the Word. With neither of them was the doctrine they taught a mere matter of philosophy, but a profound spiritual experience.

They lived their hope in the Lord's coming!

Our hearts go out in sympathy to the beloved wife who was the faithful companion of Bro. Conway's long journey and who now awaits the glad reunion that will mark the call of our returning Lord.

How applicable to him are the inspired words of David in the thirty-seventh Psalm: "Mark the perfect man, and behold the upright: for the end of that man is peace."

**WE APOLOGIZE**

An unfortunate error appeared in our announcement last week of the meetings to be held near Hammond, La. We realize it is too late to make an effective correction, but we offer our sincere apology. The notice as sent to us read as follows:

"The Happy Woods Sunday School near Hammond, Louisiana, are making plans for a Jubilee Sunday on July 9, the second Sunday in July. This is in celebration of the 25th anniversary of this Sunday school."

**CONTRIBUTIONS TO N. B. I.**

Almeda Wertz	\$1.00
Emma Fugate	7.00
Maurertown (Va.) Sunday School	2.60
Mr. and Mrs. B. F. Cook	3.00
J. W. Sweet	1.50
Mrs. Ruby A. Johnson	5.00
<b>Total</b>	<b>\$20.10</b>

**BETWEEN YOU AND ME—**

Owing to a more plentiful supply of original matter for this issue, the editor's contribution on "Present Tense Prophecy" is omitted until next week. The article is entitled "Gods of Gold," and the one to follow will be "The Menace of Coming Prosperity."

A revision of the constitution of the National Bible Institution is advisable in the interest of clarity of expression and to avoid several confusing provisions it now contains. This matter will be brought up for consideration at the forthcoming conference.

The brethren everywhere should feel encouraged by the splendid results of the meeting at Eden Valley, Minn. May God's sustaining blessing abide with those who have taken upon themselves the sacred name of Christ until He comes.

Bro. Leland T. Hanson, Vice President of the National Bible Institution, is attending summer school at Lebanon, Ill. Sr. Hanson, who accompanied her husband south a month ago, has returned to their home in Franklin Grove, Ill., where Bro. Hanson holds the position of superintendent of schools. Bro. Lyman Booth came north with her and is spending a few weeks in Chicago visiting relatives. He expects to be in Oregon for the conference next month.

Sr. Lucille LeCrone, pastor of the Blair, Neb., church, is broadening the field of her activity in a most commendable way. Recently she assisted in the organization of a Sunday school at a country school house near Blair, where she will also hold preaching services every second and fourth Sundays. Eighty-five per cent of the churches established west of the Alleghenies were first organized as Sunday schools. We pray for the success of the new effort.

Again we ask for the united prayers of our people in behalf of the several conferences which are still to convene, and especially on behalf of the General Conference in which all are so vitally concerned.

If you have not already done so, do not fail to read Sr. Carpenter's splendid editorial on the Berean page. It contains a wonderful lesson for older ones as well as for those to whom it is directly addressed.

Owing to Independence Day's coming on Tuesday, our regular day of issue, the paper goes to press earlier this week than is usually the case. Some news items may be delayed a little on this account, but it cannot be avoided.

The poem, "A Psalm of the Good Teacher," on page 6, was selected by Mrs. Mary A. Gesin from Van Dyke's "Out of Doors in the Holy Land." Sunday school teachers will particularly enjoy this book, which gives a beautiful picture of the Holy Land of both Old and New Testaments, as well as the modern setting.

Through an unfortunate error the name of Lucille LeCrone was omitted from the report of the Minnesota State Conference. On Saturday morning, June 10, the "ladies' service," which was in charge of the women, she preached, according to all reports, "a very good sermon; we all enjoyed it very much. We were very glad to have her."

We are very much pleased to learn of the decision of Bro. and Sr. Ezra Railsback of Los Angeles to make the long drive across the country to attend the General Conference. Last year Sr. Railsback received full ministerial recognition by the California churches, and is known to be a deep student of the Word, an unusually successful personal worker, and an interesting speaker.

## ETERNITY'S BRINK

RATIONALISM solves nothing. Herbert Spencer, who gave to the evolutionary theory its philosophic basis, repudiated his rationalism shortly before he died, as is plainly set forth in the "Reflections" with which he closes his *Autobiography*.

Spencer was nearing seventy-five years of age when he penned these "Reflections." He had spent a long lifetime rearing, or attempting to rear, a splendid structure of human knowledge based upon man's reason. He had conceived his synthetic philosophy as a magnificent arch. It was to be a related, unified whole; an "archetechtonic" masterpiece, to use his own word. In this intellectual triumphal arch, man, as in Nebuchadnezzar's image of gold (Dan. 2), was to be deified.

But, as he neared the completion of his beautiful building, the thing began to totter. Something went wrong. This mortar of finite human reason by which base, keystone, and component parts were to be held together began to crumble. Reason, and reason alone, failed him at the end.

And so this wizened, white-haired old philosopher, a frail wisp of a man weighing little more than a hundred pounds; a neurotic physical wreck; enabled to sleep little and that brokenly only by virtue of his one and one-half grains of opium given him regularly; waited upon by servants and carried about in a swinging hammock; unable to converse with friends or concentrate his mind more than ten minutes at a time; without wife, children, or other near relatives in the world; this broken old worshiper at the human shrine, with one feeble hand holding on to his leaning tower of finite wisdom and with the other shading his aging eyes as he gazes out across God's shoreless ocean of infinitude—this old apostle of doubt begins to doubt his own doubt. He begins to ask himself, "What? Whence? Where? To what end?" He begins to realize that he has a "need" as yet unsatisfied; a "wish" for something his philosophy cannot give; a vague "sympathy" stirring within him with things he has all his life spurned. Listen to Herbert Spencer in his *Autobiography*.

"We find indeed an unreflective mood general among both cultured and uncultured, characterized by indifference to everything beyond material interests and the superficial aspects of things. There are many millions of people who daily see sunrise and sunset without ever asking what the sun is. There are university men, interested in linguistic criticisms, to whom inquiries concerning the origin and nature of living things seem trivial. And even among men of science there are those who, curiously examining the spectra of nebulae or calculating the masses and motions of double stars, never pause to contemplate under other than physical aspects the immeasurably vast facts they record. But in both cultured and uncultured there are lucid intervals. Some at least either fill the vacuum by stereotyped answers, or become conscious of unsolved questions of transcendent moment. Of those who know much, more than those who know little, is there felt the need for explanation. . . . ."

"Then behind all these mysteries lies the all-embracing mystery—whence this universal transformation which has gone on unceasingly throughout a past eternity and will go on unceasingly throughout a future eternity? And along with this arises the paralyzing thought—what if, of all that is thus incomprehensible to us, there exists no comprehension anywhere? No wonder that men take refuge in authoritative dogma! . . . ."

"So it is, too, with our own natures. No less inscrutable is this complex consciousness which, in other shapes, is manifested by animate beings at large—consciousness which during the development of every creature, makes its appearance out of what seems unconscious matter; suggesting the thought that consciousness, in some rudimentary form, is omnipresent.

"Lastly come the unsolvable questions concerning our own fate; the evidence seeming so strong that the relations of mind and nervous structure are such that cessation of one accompanies dissolution of the other; while simultaneously comes the thought, so strange and so difficult to realize, that with death there lapses both consciousness of existence and the consciousness of having existed.

"Thus religious creeds, which in one way or another occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more the more it seeks, I have come to regard with a sympathy based on community of need; feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that a solution could be found."—*Sunday School Times*.

## A PAPER SERMON

ONE DAY, it is related, Queen Victoria visited a paper mill. The owner showed her through the works, not knowing who she was, and among other places, took her to the rag room.

When she saw the filthy rags she exclaimed, "How can these ever be made white?"

"Ah, madam," was the reply, "I have a chemical process by which I can take the color out of these rags."

Before she left he discovered that she was the queen. A few days after the queen found lying upon her table the most beautiful polished paper she had ever seen: on each sheet were her likeness and her name. There was a note which read as follows: "Will the Queen be pleased to accept this paper, with the assurance that every sheet was made from the dirty rags she saw, and I trust the result is such that even the Queen will admire. Will the Queen also allow me to say that I have learned many a lesson in my mill. I can understand how the Lord Jesus can take the poor heathen, and the vilest of the vile, and make them clean, and how though their sins be as scarlet, He can make them white as snow. And I can see how He can put His own name on them: and just as these rags transformed may go into a Royal Palace and be admired, so poor sinners can be received into the Palace of the Great King."—*The King's Business*.

# THE RESTITUTION HERALD

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## Religion and Business

*“Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And . . . the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.”—Mark 9:23, 24.*

I HAVE just been reading *Religion and Business* by Roger W. Babson. He has one chapter on “The Greatest of Undeveloped Resources—Faith,” and from it I wish to select some quotations. Coming as it does from the pen of a business man and statistician, it is worthy the consideration of some of us whose lives are given entirely to religious work.

“Business men may be surprised at a statistician devoting a chapter to this phase of religion. The temptation naturally is to present religion only as the founder and protector of life, liberty, and happiness. This statement is true, and as a business man I gladly testify that all we have today which is worth while we owe to religion.

“In order, however, for religion to appeal to the manufacturer, merchant, and banker, it must provide something more than material protection or prosperity. What men have does not interest them. The church has lost rather than gained by its interest in wealth and numbers.

“Business men desire spiritual help from religion. It is spiritual power for which they really hunger. The great opportunity before the church is in the development of such spiritual power. The greatest of undeveloped resources is faith; the greatest of unused power is prayer; the business men of the nation are waiting for the church to open to them these resources and powers. . . . During later centuries we have become so engrossed in material things that we have forgotten the great spiritual power to which we owe so much. Steam, electricity, and other powers have taken the place of the Holy Spirit, the greatest of all powers. Is not this neglect of spiritual power the real difficulty with the church today? . . .

“We must not think that this spiritual power does not exist because it is being so little used. Electricity had been lying dormant in the world for thousands of years, and only recently has it come to be used. Great spiritual powers, to which the preacher refers as the Holy Spirit, exist in the world, even though they are not being utilized. The church has prospered when it has helped people spiritually and when it has developed this spiritual power. The time

is coming when the church will again put forth these powers. . . . This means that those interested in the revival of true religion should devote their energies to reviving the spiritual power of the church instead of trying to awaken interest in the church before such spiritual power is revived. When the church has recovered its faith and its ability to use this faith then people will of themselves seek religion and become energized by its spirit.

“Whether or not scientists have as yet a knowledge of prayer, it nevertheless is a great and powerful force. Electricity is still unknown so far as its origin or make-up is concerned. We simply know that doing certain things develops a certain invisible power known as electricity, and that if this invisible power is connected with machines made in a certain way, these machines will revolve. We also know that this same electricity can be used for producing light and heat. But where electricity comes from, or of what it consists, or how it is transmitted, no one knows. Yet we use electricity and it will soon be the basis of our new civilization.

“We know just as much about prayer as we know about electricity. . . . Both history and science clearly demonstrate that prayer has great possibilities. Prayer is our connection with the Holy Spirit, with the great sources of abundant power. The real forces of life are not found in material things, but are unseen and spiritual. . . . The Holy Spirit is the great source of supply, the invisible, formless, but living substance. Man is the motor that can use this great invisible power. Prayer is the wire or the pipe that connects man with the great source of supply. As a statistician, without partiality or prejudice, I urge all business men to learn more about prayer and its great possibilities. The Holy Spirit is the great undeveloped resource of religion; while prayer is the means of tapping this great undeveloped resource. The Holy Spirit is the coal mine, and prayer is the transportation system that will get the coal to us in order that it may be used—the two go together. Each is useless without the other. Both together are all-powerful.”—*Selected by Lottie E. Young.*



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

“Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.”—Ezekiel 2:7.

## The Editor's Prayer

**M**OST gracious God our heavenly Father, in our humility and weakness we would approach Thee, the Source of all wisdom and of all strength, asking Thy guidance throughout the short journey of this life that we may follow closely in the footprints of Thy Son.

Make us, we pray Thee, like unto Him in faith, in love, and in devotion unto Thee our Father. May we reflect clearly and brightly the glory Thou hast shed into our lives. Trim Thou the dimming lamps we hold in our hands with the keen blade of adversity, that we may be brought to trust more fully in Thee and less in ourselves.

Bless the efforts and plans that are being perfected for the coming General Conference of Thy people. Inspire those who attend with a holy zeal for Thy truth, and with a spirit of sacrifice and of service on behalf of mankind, to Thy name's honor and glory. Amen.

## Mechanicalism

**T**O THE scientist the universe appears as a vast and intricate machine, ungoverned except by natural law. As Bentley has so aptly said, “He acknowledges nothing besides matter and motion; so that all must be performed either by mechanism or accident.” Those who attempt to include in their scientific thinking the idea of God, can conceive of Him as nothing more than “a hopeless *Deus ex machina* who must be dragged into an imaginary cosmic drama to save imaginary souls from an imaginary hell,” declares Dr. Arthur Holmes. There is, and there can be, no thought of personality in such a definition of God. The Deity ceases to be an intelligent, self-existent, and responsible Being, and is reduced to the status of an inanimate force or energy. A law-governed god ceases to be a God at all, for he is deprived of the very authority and independence that distinguishes the character of true divinity. Such a god could not love or hate, he could not show mercy, or manifest wisdom. He would possess none of the qualities that are indispensable to a Being of infinite power. No sin could be committed against him, for sin involves willfulness on the part of the sinner and consciousness on the part of the one against whom the iniquity is committed.

## Humanism

**O**RGANIZED religion in recent years has taken a decided trend toward *Humanism*. Leading denominations have come to center their attention in Man, rather than in God or in Christ. “To remember that Man is the measure of things . . . is the root of Humanism,” says Schiller. This changed attitude of the nominal church results in the exaltation of the ego which, of course, is pleasing to the natural man, but displeasing to God, for to the extent that we elevate man, to the same degree we debase Jehovah.

It sounds well for one to say that he would center his attention on the interests and needs of men! It is thought to indicate the practical value of religion. The chief difficulty lies in the inability of men to distinguish between that which is physical and moral, and that which is truly spiritual. The so-called “moral virtues” are frequently confused with the spirituality that comes only through faith in Christ. If *morality* is equivalent to *spirituality* neither Christ nor the Bible is necessary for the salvation of men.

## Incarnation

**A**MONG the many important lessons taught by Jesus, none was more strongly emphasized than that of man's dependence upon God. Even the Son acknowledged His reliance upon the Father for all things. “I do nothing of myself; but as the Father hath taught me, I speak these things.” Again He confesses, “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

“Christian theists,” writes Dr. Arthur Holmes, “believe in one God who is the Author both of the universe and the Bible.” We further understand that no man can come to a knowledge of God except as God shall reveal Himself to him through Jesus Christ His Son. Christ was the *incarnation* of the divine character and attributes. He was a complete reflection of God. The disciple in turn, through the indwelling of the Spirit of Christ, becomes the incarnation of the Son, and thereby a reflection of the eternal God, for the “Spirit of God dwelleth in you.”

# The Dual Nature of Man

By D. G. Harvey

*"For the good that I would I do not: but the evil which I would not, that I do."—Romans 7:19.*

MANY who have read the famous tale written by Robert Louis Stevenson pointing out the danger of mocking God will remember the fictitious hero, "Dr. Jekyll," had the theory that by the use of a drug he could separate the good and evil natures of a man, so allowing his better nature to rise to great heights. But the result was the reverse, the evil nature being the stronger. Thus the good doctor released his evil self, being able to go about the alleys of London with evil and murderous purpose without the annoyance of conscience, under the name of "Mr. Hyde." The time came when Dr. Jekyll could no longer restrain the evil nature, Mr. Hyde. The change came without the use of the drug at such inconvenient moments that the doctor committed suicide.

While the above is but a short review of a story of fiction, there is more truth in the theory of dual nature of man than many seem to realize. Some one has said, "There is so much good in the worst of us, and so much bad in the best of us, it behooves none of us to speak ill of the rest of us."

No matter in what walk of life we go we find this to be true: there is some good in all. Recently we read of a murderer who spent the last few weeks in his death cell writing letters to his mother. A friend was to mail them to her from time to time. Why? So that the aged mother would never know how her son died. He was an evil man, it is true, one who did not regard the life of others; *but he loved his mother.*

There is another case in mind. This man in the sight of the world was a good man, very pious, a deacon in his church, surely a good man, one would think. *Yet he murdered a little child.*

This battle of dual natures is raging always in the hearts and minds of men.

Not in the members of the church, you say. Yes, my friends, even there, unless we are more righteous than was that inspired Apostle, Paul. The same age-old battle raged within his heart and mind. We hear him cry, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would

I do not: but the evil which I would not, that I do."—Romans 7:18, 19.

What? Then must we of our own selves overcome this evil nature? That is utterly impossible. Our intentions may be the best, we may have great zeal; but we shall find it a losing fight. If perchance we show any outward progression, we, too, in time, like Nebuchadnezzar, shall be found saying, "Look what I have done." We shall be worshipers of self rather than God, coming under that class who have "worshipped and served the creature more than the Creator" (Romans 1:25).

There is but one hope. We must be led by God. Not that we may expect a miracle and feel the hand of the Almighty at all times on our shoulders, but our minds must be controlled by the Holy Spirit, *the power of God.* "For as many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

Being under the control of the Spirit, the evil nature is restrained, the actions of the body are subject to the mind. If the mind is evil, so are the acts of the body. But if the mind is under control of the Spirit of God, the mind becomes Christlike, the walk in life will be Christlike. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Colossians 2:6.

Paul tells us (1 Corinthians 2:16), "We have the mind of Christ." Every man? No, only that class to whom Paul spoke, the true church. The question then will arise, How may this mind of Christ be attained? Let the Master Teacher speak to us as recorded in John 15:15: "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." Listen to Paul again: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, *hath in these last days spoken unto us by his Son.*"—Hebrews 1:1, 2.

Then, my friends, as you go through this life with this war of natures raging in your mind, do not wait until you are righteous. "There is none good but one, that is, God," said our Lord (Matt. 19:17) There

## Looking for the Savior

Each morning when I wake from sleep,  
O teach me, Lord, to say:  
"I know that Thou art coming soon,  
And this may be the day!  
Then help me, Savior, by Thy grace  
To live this day for Thee,  
That I may look for Thee with joy  
And long Thy face to see."

I should not like Him, when He comes,  
A wandering lamb to find;  
If I were idle, selfish, proud,  
Untruthful, or unkind,  
How I should try to hide my face,  
And from His presence flee;  
I should not look for Him with joy,  
Or long His face to see.

Lord Jesus, as the years go by  
And Thine own "Day" draws near,  
Oh, make me know that I am Thine,  
For then I need not fear.  
If I am cleansed and kept from sin,  
From Satan's power set free,  
Then I may look for Thee with joy  
And long Thy face to see.

Selected by R. A. Curtis.

is none without sin. "All have sinned, and come short of the glory of God."—Romans 3:23. Do not wait until you feel strong and able to live up to your code of religion. Realize you are weak, a mere mortal of clay, which is liable to err and go astray. *Trust God for strength.* "God is our refuge and strength, a very present help in trouble," cries David in Psalm 46:1.

True, you may stumble, perhaps fall; but must you lie helpless? No, no. Cry to the Father, "*God help me,*" and get up, go on, for God has promised to provide *all* your needs. "But my God shall supply all your needs accord-

ing to his riches in glory by Christ Jesus."

No man can of his own self overcome his evil self. Like Dr. Jekyll, his attempt only deadens his conscience. Then man sees no evil in his own acts. He becomes self-righteous. Oh, if man could but see his helpless condition, that of his own self he can do nothing!

Let us, as we watch for the return of the Son of God, study His words, absorb them, apply them to our own needs. Let us make His thoughts our thoughts, for the mind of Christ alone can help us to overcome our natural evil or carnal nature.

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## THE TRUE VINE

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*By Lyman Booth*

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**J**ESUS told the apostles in John 15:1, 2 that He was the true vine, and His Father was the Husbandman. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The vine is a beautiful emblem of the spread of Christianity over the earth. Obscurity hides the origin and early cultivation of the vine. Our attention is called for the first time to it in connection with Noah's disgraceful act. From Numbers 13:23 we learn that the vine flourished in Palestine exceedingly and bore fruit abundantly.

The vine has been carried from its native place into all parts of the world, from the eastern shores of the Old World to the western slopes of the New. In this respect it is a fitting emblem of the true church. I believe the commencement of God's church dates as far back as the origin of the human race. It is indeed implied in the promise that the Seed of the woman should bruise the serpent's head. We know not how long the vine was confined to the place of its nativity. But we know the church was confined to Israel in the Holy Land for many centuries, spreading its foliage over God's chosen nation, nourishing it with its spiritual fruit, while all other nations were left without moral shelter. But in the fullness of time its exclusiveness was done away and it had spread to the remotest shores and is no more chained to one place or people, but is free to all peoples of earth. Even so Christ and His people, like the vine, may be found everywhere.

In the vine we find an appropriate type of the mystic body of Christ which is composed of Christ as the living Head and all who have been united to Him by faith. As the vine and its branches and foliage are one, so the mystical or spiritual body is one corporate organization. This sacred vine is a beautiful and complete unity. The union between Christ and His followers and between each other is of the closest relation. Each member has his own personality, and whether living or dead is a scion or branch of the main stock. The same bond or tie unites all into one. The same

life, the life hid with Christ in God, animates all of them. This sacred vine will live forever. It has been increasing from the earliest days of its existence till now, and will continue its growth till all the elect and chosen are grafted into it, and its foliage shall shadow the nations and fill the earth with God's glory.

Each individual believer is mortal and perishing and subject to death and decay; but the vine, the body of Christ, the church, lives on. One generation of Christians passes away and is succeeded by another, as the annual shoots of the vine die and drop off and never revive, while the Christian has the promise of a revival, for his life is hid with Christ in God who will bestow it to them in imperishable and glorified bodies.

Though Christians die they remain related to each other and to Christ in the gracious promise, "Because I live ye shall live also." The separation of Christians by death is temporary. They are all members of the same living vine, parts of the whole plant, which are inseparably one with Christ in God. Death has not, nor cannot, deprive them of the rights and privileges which were theirs by promise while living. What was theirs while living is still theirs, and will be fully realized in the future when raised from death to immortality; for Paul has written, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

When a vine is grown in infertile soil and in a crowded shady place and does not have the air and light of the sun, it will not develop and bear the same amount of fruit it would if it were in an open space. In some instances some Christians bear this resemblance of the vine. Unfavorable environments may prevent full and fruitful growth, but the vital change which was made when grafted into Christ, though incomplete, has begun in all parts of his being.

Every Christian is a miniature type, more or less true

to the perfect and original image of God, and he bears a resemblance to all others in character which cannot be concealed. He is like the vine in which every branch is typical of the whole. As the vine is separate and distinct from all other plants, so the Christian "is not of the world, even as Christ is not of the world." He who is the "branch" demands that all others should pattern after Him. "Let the same mind which was in Christ be in you." A test of true discipleship is in the close similarity in character to Christ.

We know that various circumstances, such as unbelief, worldliness, the cares and anxieties of life, the enjoyment of earthly pleasures tend to retard and chill our efforts in making a full transformation into the likeness of Christ. We also know that under the most favorable conditions the sinless perfection of the Great Model cannot be completely copied so long as we dwell in and groan under this perishable body of sin and death. To be with Christ and to be like Him is, indeed, far beyond the grasp of our full comprehension; for "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."

As no two branches or leaves of a vine are exactly alike, so with Christ's people. They resemble each other in general appearance; they are all alike in so far as they bear the image of the heavenly Pattern. Their faith and aim and hope are one. Each has some peculiar virtue. In one it may be hope; in another, extreme reverence; in another, faith; in another, love. Yet this diversity presents in the Christian church a most charming unity, each aiding and contributing to the splendor and harmony of the whole.

The vine has been called the most graceful of plants which, perhaps, is one reason why Jesus selected it to teach His apostles an impressive lesson. It is not given as a display of many colored flowers, but is admired for the gracefulness and the beauty of its foliage, and the perfect symmetry of its luscious fruit. Every leaf, in its shape and coloring, is a model of beauty; and artists say that "to study the perfection of form, color, light, and shade, united in one object, we must place before us a cluster of grapes."

In every country where the vine is extensively cultivated it presents one of the most beautiful features of the landscape. "The Land of the Vine" is a poetic title which has been given to the Sunny South because of its many vineyards. There it may be found in festoons on the wayside trees, or covering the lowly cottage, laden with clusters of delicious, purple fruit. In this respect it affords an appropriate emblem of Christ and His people. Thus it is with those who may wish to study the perfection of all things pertaining to life and godliness; they must place before their eyes the divine character eminently displayed by Jesus, "who was the chiefest among ten thousand and altogether lovely," He who displayed in beauty and perfection the high and noble qualities of the "fruits of the Spirit."

Whether the vine grows in the most favorable surroundings or beside poison ivy its growth is not blighted. Its nature remains the same, and yields an abundance of delicious fruit. Thus it is with the Christian who is thoroughly imbued with the love of truth. Whether his feet tread

smooth and pleasant paths, surrounded by beautiful scenery, or in paths amid the ivy-vines of sin he will remain steadfast and true, ever manifesting those qualities of character of which civilization so proudly boasts, and the sweet influence of Christianity. Were it not for this influence society would soon lapse into decay, and the world would become a barren waste of sin.

Christ is, indeed, a fruitful vine and all in Him *must* bear fruit or be cut off at the Father's pruning time. The fruit of the vine has greatly blessed the world and will continue to bless the world when He places His feet once more upon Zion's holy mount, only in an everlasting and infinitely greater degree, until it extends to every tribe and nation. As it was with the vine so must it be with the branches. Christ said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Fruit grows only on live vines. A vine without fruit is either dead or dying. Fruits are the outward manifestation of the life within, and the abundance or scarcity of the fruit denotes the strength of that life. The one having life cannot fail to produce fruit. Fruitfulness is the result toward which all Christian labors bend. A perfect plant is known by the abundance of fruit it bears, and is not perfect until it bears all the fruit it can. There can be no greater sign of a worthless vine than when it produces only leaves and branches, likewise of a Christian when his faith is only an empty profession. A vine that bears no fruit soon falls under the fatal decree, "Cut it down," so every branch in Christ "that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The instructions Jesus gave His disciples apply with equal force to all Christians. He said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." To abide in Christ is life eternal; not to abide is disastrous, to say the least. Paul said, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." And Peter said that if we add virtue, knowledge, temperance, patience, godliness, brotherly love, kindness, charity to faith and they abound in us they make us that we "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." He also gives us the blessed assurance that if we do these things we shall never fail, for in doing so "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," which will be the consummation of every Christian's desires and expectations—the full fruition of hope in Christ, a destiny achieved only by those who bear the precious fruit of the Spirit.

Because of these facts should we not seek to make preparation for the future? Should we not so count our days that we may apply our hearts unto wisdom, that we may faithfully serve Him who alone can save our life and change it into a life hid with Christ in God? We should ever remember that apart from Him our life is vanity, but united to Him our labor will not be in vain.

# When Jesus Comes

By George B. Alldridge

**A** KNOWLEDGE of history is essential to a right understanding of the Word of God. We are admonished to "remember the former things of old." God also says He has declared the end from the beginning.

The Scriptures are surely opened up to us today. I was thinking this morning after reading that apparently the conference now in session in the Geological Hall at South Kensington, London, will end in failure. I wonder if Isaiah 29:14 has any reference to it? "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men *shall be hid.*"

Twenty years ago who could have foreseen the trouble Germany is in today? And, for that matter, the whole world? Do we realize that during a period of less than five years these powerful rulers were dethroned: the emperors of Germany and Austria; tsars of Russia and Bulgaria; the kings of Prussia, Saxony, Bavaria, Wurtemberg, Hungary, and Greece; and the sultan of Turkey? In Russia and the Balkan States princes, grand dukes, and dukes gave up their hereditary rights and sought refuge either in obscurity or in exile. Some are living in New York, Paris, and many in London with the exiled king of Spain.

In July, 1914, when Russia at the command of the late Tsar Nicholas II mobilized her military forces, who would have thought that in three years Leo Trotsky, a Russian Jew, banished for life to Siberia, would with Nicholas Lenin organize a government known today as "Soviet Russia," a government which is making all other governments fear for their own form of nationalism.

When John Hay was Secretary of State under the late President Theodore Roosevelt, he issued to the whole world a manifesto declaring that China must maintain "the Open Door." The League of Nations was organized partially to enforce this principle.

Japan, less than a hundred years ago, was considered one of the weakest nations from a military viewpoint upon earth. Today she is walking over China, virtually defying the military and naval forces of the whole world.

Upon the last page of the June 6 issue of THE RESTITUTION HERALD, "A Sample of the Next War," our attention is called to the immense treasures lying dormant in the mountains of Kingan in Manchuria and with what speed in sub-zero weather the Japanese troops advanced with all their modern equipment.

These are the items that never escape me, for I immediately look for the scripture to apply, and here it is in

*"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."*—Isaiah 46:9, 10.

Habakkuk 1:7, 8, 10: "They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread

themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. . . . And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it."

Brethren, analyze these verses. Japan seems to be the guilty party. Horses are not swifter than leopards, but motor trucks are. Horses do not fly like eagles, but bombing airplanes do. What nations but Japan and Russia are scoffing at kings and princes today?

We speak about the coming of the Lord. But be careful; do not become fanatical in your enthusiasm. Let us consider a few former things. In six years Joshua was master of the whole land of Palestine, from Mount Halak at the ascent to Mount Seir on the south to Baalgad, under Mount Hermon, on the north. In all, his conquest was six nations with thirty-one kings, including the Anakims, who caused Israel to sin at Hazereth (Numbers 13:32, 33).

Everybody knows that Joshua is a type of Christ. In his great Antitype do you not suppose that it will take time to bring the nations into subjection to the rule of Christ? Before the last enemy typified by the Anakims—death—is destroyed a thousand years will pass.

Some Bible students teach that Napoleon and the history of his times are described in the book of Daniel. A knowledge of what he accomplished in sixteen years will give us an idea of how quickly things will change when Jesus begins His great work. Four times earthquakes are mentioned in the book of Revelation. Some students teach these to refer to revolutions.

In 1799 a young man, supported by a military force, executed a *coup d'etat* and made himself virtually master of France. History knows this young man as Napoleon Bonaparte. He believed himself to be "the man of destiny."

At the close of the revolutionary period, Europe seems to have been in a condition similar to that in our day. Napoleon, by his military genius, had Europe, except Russia and Great Britain, at his feet; and he forthwith installed his relatives and favorites upon the thrones surrendered to him. He instituted new laws covering finance, sanitation, and legislation, many of which are in force today.

At last, to preserve the European balance of power, Great Britain formed coalition after coalition of states opposed to France, using her money, her ships, and her armed forces, naval and military, unsparingly, and successfully at Waterloo, June 18, 1815, accomplished in the overthrow of Napoleon her purpose.

After his downfall the victorious allies concluded with France a peace which stripped her of all the territories annexed by Napoleon. Read Germany for France, and we are in the same position, except the United States is added.

I do hope you are reading and filing Brother Marsh's articles, "Gathering Clouds." I glean from these articles that a European dictator will soon arise with power that will lead him to accomplish upon a large scale what Napoleon failed to do, namely, the formation of a United States of Europe with himself at its head. It is a remarkable coincidence that Great Britain and Russia will be again the opposing forces. Probably the United States will be one of the "young lions."

Now who will destroy all these nations? Do you think there will be a flash in the heavens, and they will all fall down dead? Well, let us look again at the "former things." Read the sixth and seventh chapters of the book of Judges. Note and read the communication between Gideon and an angel. The angel gave him instructions what to do. Jesus will send forth His angels to instruct His Gideons, also. We read, "Then all the Midianites, and the Amalekites, and the children of the east (read Brother Marsh's articles carefully) were gathered together, and went over, and pitched in the valley of Jezreel." Brother Marsh so far seems to have the correct combination that is to oppose Christ.

It seems at first Gideon had a force of thirty-two thousand. Of this number all but ten thousand proved to be fearful, destitute of true faith. Seeing the multitudes of the Midianites, their courage sank. These expected their own valor would save them. This is the trouble with the church nominal today. This work belongs to God (Isaiah 10:13; Daniel 4:30).

Some of the soldiers that still remained were not so courageous as they would be thought; but Gideon had done his part in that respect, and it pleased the Lord Himself to prove and purify the company by an extraordinary expedient. Perhaps they were led to the water after the fatigue of a long march under the idea that they were going directly to attack the enemy. It seems to have been customary for them to drink as cattle do, by putting their mouths down in the water and drawing it in; but they who only took a little into their hands and sucked it up (as dogs are remarked to lap a little water hastily) might be supposed to be less enslaved to their appetites, more able to endure hardship, and more eager to battle. It may be presumed that most of this very small company by whom God was pleased to save Israel were men of genuine faith and piety as well as of steady courage.

Note that Gideon and his small company are up in the mountain above their enemies. So will be the small company Jesus soon will gather. How significant the dream that to-

day the multitude is dreaming: "Their hearts failing them for fear." Each carries a trumpet, a lamp, and an earthen pitcher. How beautiful to the eyes of faith these symbols are! The enemy could not see the lamp of truth until the earthen pitchers were broken. The pitcher represents our mortality (Ecclesiastes 12:6).

First the trumpet was blown: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Now what followed? And the three hundred blew the trumpets; and the Lord set every man's sword against his fellow, even throughout all the host; and the host fled.

And the men of Israel gathered themselves together out of Naphtali and out of Asher and out of all Manasseh—all the tribes of Israel. Ah, yes, God intends to use Israel as in the days of Queen Esther to strike down their enemies. So this is how Jesus will destroy His enemies. Listen to Jeremiah 51:20: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

The saints will do no carnal fighting. They will not be seen during the battle. Gideon and his men surrounded the hosts of Midian, but by the enemy unseen. God has forces, human and natural, which Christ and His saints will requisition upon that day; and as it was in the days of Esther, the Jews will be prepared and will be used of God in destroying their enemies.

So, dear brethren, see that you rightly divide the Word of truth and thus be counted among God's immortal three hundred.

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### "AS YE SEE THE DAY APPROACHING"

THERE is a word in Hebrews 10:25 that is of tremendous significance for the day in which we live. As we see the time of Christ's coming approaching through every sign about us, we are commanded not to forsake assembling together as Christians, but "so much the more" to stand together in the worship and service of Christ.

Church attendance and participation in the soul-winning enterprises of God's people is made a very important test of one's faithfulness to Christ, and especially at the age end. If ever we should stand in close relation to one another, it is then. Yet many are saying that so many churches have become apostate that the only hope is to withdraw from all and abide in the fellowship of the "mystical body." On every hand orthodox churches are split and soul-winning work is at a standstill because believers, offended by the faults of some preacher or church member, have withdrawn their support and take their religion at home over the radio, where no collection basket is passed.

To take such an attitude in this hour is to desert the cause, disobey the plain command of Scripture for these days, and profess to the world that one is ashamed of his relation to the body of Christ. Will not such be ashamed at His coming?—*Selected by R. A. Curtis.*

# GODS OF GOLD

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THE financial situation facing the world at this time is but one of many perplexing problems which our statesmen must endeavor to solve. Yet as we read the voluminous reports of the commissions appointed by the government to accomplish this purpose, it would appear that even the most experienced financiers among them are almost as much in the dark as to the reason why the wheels of business squeak like rusty hinges as they slowly—O, so slowly!—revolve as is a veritable tyro in the science of finance. In fact these “experts” do not seem to know just where the empty greasecups are or where to find the lubricant to fill them if they could locate the cups!

In the June issue of *Harper's Magazine* a writer calls attention to the frequent failures of the predictions of these financial seers to come to pass. For instance he says that Mr. Andrew W. Mellon, then Secretary of the Treasury, declared in a New Year message addressed to the country on January 1, 1930:

“I see nothing, however, in the present situation that is either menacing or warrants pessimism. I have every confidence that there will be a revival of activity in the spring and that during the coming year the country will make steady progress.”

Mr. Mellon's prediction proved true in a sense—the country made steady progress for two years thereafter—*backwards!* Financial journals and banking institutions which have so-called experts to assist them in reaching correct conclusions are no more successful in their attempts to see into the future than you and I. I would not accuse these men of dishonesty. They are simply suffering from the same weakness that marks us all—mortality, and the ignorance that accompanies it. The giants of finance have been losing money consistently throughout the period of the depression. It is said on supposedly good authority that Herbert Hoover left the White House half a million dollars worse off than when he entered it. He would have saved that half million had it been within the power of legislation to do so.

Having learned that the wisdom of the worldly-wise is but foolishness after all, we shall turn to the only reliable guide in matters pertaining to human welfare.

Gold is the symbol of capitalism and also its standard of value, and capitalism is the foundation upon which the present structure of civilized society rests. In fact, history shows that capitalism—the individual ownership of property—has been not only the basis of civilization, but the chief incentive to progress and achievement; and, in

*Finance plays an important part in the drama of the nations, and Gold is the star performer, for it represents the standard of value in all material transactions. That gold will continue to exercise a tremendous power over the developments which are to prepare the way for the coming of the Antichrist is clearly evident. In this, the editor's sixth article on “Present Tense Prophecy,” the international financial situation is briefly considered.*

spite of communistic denials, it will continue to occupy this important position for at least a thousand years in the future, for Isaiah declares that during the wonderful period of prosperity and peace that is to follow this age of distress, men “shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit;

they shall not plant, and another eat.”—Isaiah 65:21, 22. Micah adds, “They shall sit every man under his vine and under his fig tree” (observe the evidence of individual ownership) “and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—Micah 4:4. Yes! Individual ownership is to continue on into the golden age of eternal glory. But, of course, capitalism, like every other force or power controlled by man today, will exist under very different conditions and forms of government that will remove its many objectionable features now in vogue and result in greater happiness than was ever known before. For even the most earthly and fleshly needs will be transformed through the presence of the Lord among men.

“Soon will our Savior from heaven appear,  
Sweet is the hope and its power to cheer;  
All will be changed by a glimpse of His face—  
This is the goal at the end of the race.”

Almost from the beginning men have worshiped “Gods of Gold.” Gold is the first metal mentioned in the Bible (Genesis 2:10-12), and is declared to be “good.” Gold is described in the *New Standard Encyclopedia* as “a metallic element, probably the first known to man.” It is not strange that this beautiful yellow metal was accepted so early as a universal symbol of material riches and in time was adopted by the nations as the *standard of value*, an unchangeable value being placed upon it. Gold thus came to be called the *Gold Standard*, and formed the basis of the monetary systems of the leading nations.

And now, in spite of the fact that with the exception of France the nations have been forced off the gold standard by the depression, this metal remains the world's one recognized standard of value and stands as the symbol of a materialistic civilization. It is the image before which the entire race of men bow in worship. It is the god without whose aid but little could be done in these days, it is generally thought.

Men have robbed and murdered to obtain possession of the “Gods of Gold.” The whole world was plunged into the most bloody conflict of history through their alluring appeal. All these things have happened because men have come to look upon gold as the means whereby happiness

and success are assured. They have felt that gold could meet every demand and every liability, both material and spiritual.

In spite of the high value that has been placed upon gold as a medium of exchange, there is less than half enough of this precious metal now in the coffers of the nine leading gold-holding nations to pay off the mortgages that have been foreclosed in this country alone during the past few years! These nine nations held in their treasuries in 1931 the vast sum of \$11,265,910,000 in actual gold, coin, and bullion. The real estate dealers of this country declare that "there are at the present in the United States \$30,000,000,000 tied up in foreclosed mortgages."

Remember, these figures have to do only with *foreclosed mortgages* and do not include the vastly greater amounts represented by the mortgages which have not as yet been foreclosed. It is not surprising that the mortgagees are not protesting more vigorously against a mortgage moratorium. There is little value in the land itself; it can in many instances scarcely pay the taxes, to say nothing of interest on the money invested in it.

*The "Gods of Gold" have failed us!* They are unable to grant the heart-rending prayers of their worshipers.

Even those who own the mortgages can get no benefit from them, they can buy nothing with interest which they cannot collect. And even if they were able to secure the money due them, if the mortgagors could pay in full, they would still be in a sad case indeed if they continued to put their entire confidence in the protection afforded them by financial resources. At the best it cannot reach beyond this present fleeting life. It can provide no assurance for themselves or for their children for the endless stretches of eternity. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother: nor give to God a ransom for him . . . that he should still live for ever, and not see corruption."—Psalm 49:6-9.

No political panacea will relieve the pain of the sin-sick world. Neither can the "Gods of Gold" do it. And when the final time of decision comes, no opportunity will be given to any man to offer a golden bribe to the Judge! He will neither be deceived by pretense nor influenced by gold. At that time it will be said of all men, as it is predicted of Israel, "Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."—Ezekiel 7:19.

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## Did You Ever Stop to Think?

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**P**RACTICALLY all the efforts put forth to get people to do right and to fall in with the ways of God is done upon the promise of a reward in a "sky kingdom." Yet the Book of God, the Bible, can be searched carefully from Genesis to Revelation, and such a thought is unknown, the promise being that the meek shall inherit the earth (Matthew 5:5). And "the righteous shall never be removed."—Proverbs 10:30. "What man is he that feareth the Lord? him shall he teach in the way he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth."—Psalm 25:12, 13. "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth."—Psalm 37:9. "Behold, the righteous shall be recompensed in the earth."—Proverbs 11:31.

We might continue on and on, but why, for in the last verse quoted, it is specifically said, "*The righteous shall be recompensed in the earth.*" But why should we think that man would "be recompensed" anywhere else? Did not the Lord make the earth and give it to Adam? Was he not told to multiply and replenish it, and to have dominion over it? Then why ask about leaving it? Why urge men and women to do right, that they may go to heaven?

Read carefully the first two chapters of Genesis. Note with care that which the Lord said to Adam concerning the earth. Then tell why the thought could have ever entered the mind of man that he was going to die and go to heaven, or at death the immortal souls of men and women would wing their way to heaven. God made men to make the

earth beautiful and a happy place in which to live. Then after Adam's sin the whole thread of the biblical story was that of death; that man, because of sin, would die; that he would be laid to rest in the grave with "his fathers." But with this thought there came the promise of a *resurrection*. While this body might decompose and return to mother earth from whence it was taken, yet the promise was there of a life beyond the grave and that man would at the proper time be resurrected and brought back to life, to live eternally upon this earth.

As far as the immortal soul is concerned, there is no such thing. The thought is based upon a mere assumption. In 1 Timothy 1:17 we have these words: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." Here it is plain that God is immortal. Again we read in Timothy that at "the appearing of our Lord Jesus Christ: which in his times (which as yet have not come) he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."—1 Timothy 6:14-16. Then it matters not how many men may say that man has an immortal soul. It is emphatically stated here that God "only hath immortality." And if man has an immortal soul, why did God use these words after Adam sinned or transgressed His Word by setting it aside? "And now, lest he put forth his hand, and take also



of the tree of life, and eat, and live for ever."—Genesis 3:22. Thus God saved men from becoming immortal sinners. If we desire immortality, it is given to us as a specific work: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life."—Romans 2:7. It would be the height of folly to seek after something we already have.

Would you know where the idea of an immortal soul came from? It came direct from heathen mythology. It is a relic of thought that has come down to us from the days of Gentile supremacy. They could well talk in such a deceptive way, for they are not of God's creation; hence, there is no promise to them of ever being able to attain to eternal life, except some of them should be grafted into the house or stock of Israel upon some branch where some unbelieving Israelite had been broken off (see Romans 11).

Years ago the writer was holding a series of meetings in a western community, and he spoke about the saving of immortal souls. That evening he was invited to the home of a brother by the name of Hoyt to spend the night.

As all were sitting around the fireside before retiring, Brother Hoyt handed the writer a Bible, saying, "You spoke about an immortal soul. Will you please find the text that I may read it?"

The Bible was taken with the words, "Yes, I will show you."

He said, "You need not hurry. Take your time, and find it while you stop with us."

The promise was, "Yes, I will gladly do so," for I thought it was in the Bible.

But for more than a week at this home under the trees in the lawn, I wrestled with the Scriptures until I finally gave it up, and said: "Brother Hoyt, I cannot find it; it is not in the Scriptures."

He said, "Yes, I knew it, but I wanted you to find it out."

Just so should every minister and evangelist do, before using the words any more. First know of a truth that the word can be found in the Bible; and if it cannot, be honest and do not use the deceptive words any more.

If we have no immortal soul and we are commanded to seek for immortality, when do we obtain it? "Behold, I shew you a mystery; We shall not all sleep (die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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?"—1 Corinthians 15:51-55.

The question is asked, Where is the grave's victory? Let us see. "And in this mountain (Mount Zion, in Palestine) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of wines on the lees well refined. And he will destroy in this mountain the face

of the covering cast over all people, and the vail that is spread over all nations. 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 (death of His people Israel) shall he take away from off all the earth: for the Lord hath spoken it."—Isaiah 25:6-8.

So it is here, not in heaven, that God is going to do this mighty, lovable act, when He is going to wipe tears away, when He is going to return to us our beloved departed dead, make all things new, and restore to us a sinless earth, just as it was given to Adam. And this cannot be very far away, for the nations of earth are crumbling; soon David will come as king and counselor, and Jesus will come as our High Priest, and we shall "sit every man under his own vine and fig tree." Blessed be God. Midst the crash into which we are entering, God's word to us is: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26:20, 21.

Too long has vain man ridden ruthlessly over the earth and trampled the rights of God's poor beneath his unholy feet, too long has the oppressor got gain out of God's poor and downtrodden people; and now the day has come, God's day, His fearful day, the day of His recompense and of His indignation, and He is going to give back to His people an earth which will be covered with righteousness, as the waves cover the sea. So let us rejoice and lift up our heads, as the day of our redemption draweth nigh.—*The Torch of Israel*.

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## THE LORD COMETH

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THE end of earthly misrule is at hand. Human despotism is drawing to a close. Soon the scepter of misrule will fall from its nerveless grasp. Its blood-stained career will terminate when earth's rightful Ruler takes the reigns of government. God has selected a Ruler for this earth, One who will reign in righteousness. Man's misrule has burdened the pages of history with its tales of cruelty and oppression. Right has been ignored, and wrong upheld. War has been the god of injustice. Babylon, the world's first mighty empire, was the birthplace of religious and political despotism. Medo-Persia followed in its footsteps. Grecia died of moral gangrene. Iron Rome trampled upon the rights of humanity with despotic glee. Mohammed's crescent dripped with the blood of martyred men. Kingly ambition has sought to wear the crown of universal empire. It has made crime a stepping-stone and violence a ladder in striving to reach it. When God marked out the limits of human empire, He named the kingdom of His Son as the fifth in the series of kingdoms destined to hold sway over the human race.—*Selected by R. A. Curtiss from the writings of H. W. Bowman.*

# National Berean Department

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"O LORD OUR LORD, HOW EXCELLENT IS THY NAME IN ALL THE EARTH! WHO HAST SET THY GLORY ABOVE THE HEAVENS."—PSALM 8:1.

### A PRAYER

O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.—*Walter Rauschenbusch.*

### OBEDIENCE

*"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"*

OBEDIENCE is the complement of faith. The one implies the other. When one believes the gospel promises, and truly repents, he will change his course of life from sin to righteousness, from disobedience to obedience.

When a foreigner comes to this country, he has not yet qualified for citizenship. He must be tried and found true. He must prove for himself and by himself the meaning of the new ways he has adopted.

When one is a sinner he is free from righteousness. When one is free from sin he becomes the servant or righteousness.

Life offers but two pathways of conduct, obedience to sin and obedience to God.

God asks us to obey our parents; to obey as citizens; to obey in all of life's relationships; then to yield a willing obedience to His way that we may be prepared for that greatest of all blessings, eternal life.

—Lois Carpenter, age 14.

This article is based on lesson number 38 in the Senior Series Book One, *The Gospel Plan.*

### FAITH'S REPOSE

Father, beneath Thy sheltering wing  
In sweet security we rest,  
And fear no evil earth can bring;  
In life, in death, supremely blest.

For life is good, whose tidal flow  
The motions of Thy will obeys,  
And death is good, that makes us know  
The Love Divine that all things sways.

And good it is to bear the cross  
And so Thy perfect peace to win;  
And naught is ill, nor brings us loss,  
Nor works us harm, save only sin.

Redeemed from this, we ask no more,  
But trust the love that saves to guide—  
The grace that yields so rich a store,  
Will grant us all we need beside.

—Anonymous.

### DON'T FORGET

*That the National Berean Society, Oregon, Illinois, is offering a splendid selection of Bible lesson books for all ages at unusually low prices. Senior Book I or II, 25¢ a single copy, 22¢ a copy for 5-24, 20¢ a copy for 25 or more; Senior Series of 1921-23 or 1923-25, 10¢ a copy; Junior Book 3, 10¢ a copy; The Hebrew People, 30¢ a single copy, 27¢ a copy for 5-24, 25¢ a copy for 25 or more; Children's Bible Story and Study Book, 35¢ a single copy, 32¢ a copy for 5-24, 30¢ a copy for 25 or more. All books are postpaid. Tracts are furnished free.*

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"At the last it biteth like a serpent, and stingeth like an adder."*

### FRED'S UNCLE EDWARD RETURNS

"OVER there, behind that shed it rolled, Jimmie," called John. And Jimmie's swift feet carried him into the alley looking for the lost ball.

"What's under that bundle of old rags?" thought the startled boy, whose quick eyes perceived the dirty and ragged mass rising. There stood an old man, so disreputable, tattered, and unsteady on his feet as to be absolutely repellant. And what was worse, he was thrusting a claw-like hand into a barrel of refuse, searching for something!

A shudder of disgust swept over Jimmie, as he recovered the lost ball and returned to his playmates. Back on the clean diamond, surrounded by the healthy tanned group of boys, whose clear young voices cheered each other on in the game, somehow Jimmie could not entirely wipe from his mind the image of the revolting man he had just seen.

A knock sounded at the back door! It was just seven o'clock, and Jimmie and John were seated at the breakfast table next morning with Father and Mother. John had been entertaining Father with an account of the good game the boys had enjoyed the day before, and Jimmie had described the dreadful figure he had seen in the alley.

"Answer the door, please, Jimmie," said Father, and as he did so, there stood the same haggard creature!

His request for breakfast was answered with a plateful of well-cooked, appetizing food with which Mother satisfied the hunger of the twins, whose clean minds and straight bodies were her special pride. While the rest of the family finished their interrupted meal, Father sat on the back porch and talked with the degraded man who begged from door to door and slept in alleys, apparently unmindful of the disgust he caused in those who saw him.

Evening time, and the hour set apart by Father when, with the twins, he studied the lesson for next Sunday!

"Well," began Father, as he glanced at the subject of the lesson for Sunday, "we've had the best demonstration I can think of for our lesson." Then he proceeded to tell the boys the pathetic story the tramp had told him that morning, and which had been verified before noon.

"Do you remember the Gilberts who used to live next door speak of an uncle who ran away from home so long ago?" inquired Father.

"Oh! yes," answered John. "He was going to make his fortune and send Fred all kinds of fine presents. But they never heard a word from him."

"And Fred always bragged to me," put in Jimmie, "of how handsome his uncle was, and what fine manners he had, and how he hoped some day to be just like him."

"That was Fred's uncle, boys," said Father, slowly, "to whom we gave breakfast this morning."

Amazement, shock, unbelief, and horror passed in turn over the boys' faces, as Father told them the story of Edward Gilbert's downfall—how at first it was only a smoke he thought he had to have to enjoy life, then a drink now and then "just to brace a fellow up," then loss of position, gradual disrespect of all who knew him, and finally complete downfall into the wreck of humanity which had caused such disgust in the eyes of Jimmie and John that day.

With this picture before them, Father and the boys began their study of lesson four.

By this time I hope all you members of the Bible Scrapbook Club have finished your scrapbooks and mailed them to me, or put them just where they will be the first things to be packed when you are getting ready to come to Oregon for conference. I'll be anxiously watching the mail every day for a card from each one telling me that you have mailed your book to me or you are bringing it with you. If you have not been able to finish your book send it anyhow.

Be sure to write in your scrapbook your full name and address, also your age, the name of your Sunday school teacher, or the one who helped you if you had help. We want a full display of our Bible scrapbooks for the Exhibit at Oregon on August 1. Afterwards they will be returned to you so that you may keep them to show to your grandchildren. Wouldn't that be funny? I think it would be interesting, too.

The names of all those who send in their scrapbooks in time for conference will be printed on this page, and if you have something unusually good in your books, that will be mentioned also. I am not giving you any booklet work for this week in order to give you a chance to make up any back work you may have missed.

It is just June 22 when I am writing the story for this page, almost a month before it is printed, and so it may be that when you are studying the lesson for July 23, I will have received many of your scrapbooks. I hope so. See you next week, good bye!

# With Our Sunday Schools

LESSON 4. — July 23, 1933

## ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

Isaiah 5:1-30

Devotional Reading: Psalm 85:7-13

### GOLDEN TEXT

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

### A STUDY OF THE SUBJECT

#### Topic: Evils Which Must Be Overcome.

**I. Woe to the Avaricious.** (Vv. 8-10.) Avariciousness is a character-destroying form of selfishness, killing all sense of justice in the individual controlled by it. It is one of the greatest causes of present world unrest.

**II. Woe to the Drunkards.** (Vv. 11, 12.) The drunkard is forgetful of time and place and duty. His mind is deadened to all sense of right and wrong. The baser passions are aroused by the class of music that is heard in saloons and brothels where liquor is sold.

**III. Woe to Those Who Encourage Sin.** (Vv. 18, 19.) To frequent places of iniquity is to submit oneself to the slavery of vice. Associates will either elevate or debase.

**IV. Woe to Deceivers.** (V. 20.) Paul warns of the coming of deceivers in the last days (2 Tim. 3:13). The liquor interests attempt to make their vile business appear as righteous, but their punishment is sure.

**V. Woe to the Unwary.** (V. 21.) The warning of Paul is especially applicable to those who say, "I can use liquor or I can leave it alone"; "the use of beer or wine will never lead me to drink stronger liquors." "Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

**VI. Woe to Bribe-Takers.** (Vv. 22-24.) The liquor business debases all things with which it comes in contact. It destroys character, home, family, and even life, for the individual who indulges in its habitual use. It perverts the courts, debases politics, and places the government of the country in the hands of the most vicious element. It encourages the giving and accepting of bribes, thus undermining the morality of both officials and people. The only safe method of liquor control is to place it outside the reach of both old and young.

### PRACTICAL APPLICATIONS

**Woes:** There are several woes pronounced in our lesson today. The majority of these have to do with our social life. If heed were paid to the counsel of God in regard to the various problems touched on and dealt with in our lesson, much of the misery and suffering of the present would be eliminated.

"House to house"—"Field to field."

This is greed of the worst sort. It is one of the taproot evils of the present unbalanced economic crisis that is shaking the entire structure of human governments. It is this continual premeditated and organized effort

to acquire additional possessions for self at the expense of others that gives import to the saying, "The rich are getting richer, and the poor are getting poorer."

"Rising early to follow strong drink."

Comment on this ever-present evil almost seems unnecessary. Our daily observations of the tragic results of unrestrained intemperance should so stamp upon our minds the ever-recurring horrors and sufferings caused by indulgence in strong drink that no ground would be given to this great enemy of humanity. Yet we have forgotten the unholy scenes and blighting miseries of "yesterday's licensed liquor traffic," and many are giving personal aid to its immediate return. Before doing this we should ponder well the woe pronounced by the Almighty.

"Justifying the wicked for reward."

"Woe unto them that call evil good, and good evil . . . which justify the wicked." This is a clear-cut indictment of present-day opinion. Public discernment of good and evil is so obscure and the line of demarkation between right and wrong so obliterated that wickedness comes in for its acclaims and justifications along with righteousness. What a low ebb of righteous discernment! We are witnessing the reappearing antediluvian life when "God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually."—C. E. R.

### THE GOLDEN TEXT

Israel is a good example of this text. Whenever she did God's bidding and lived close to the Father, she was exalted and found favor with God; but when she went off after other gods, an abomination to the true God, she fell from grace and was allowed to go into captivity. The sin of idolatry was certainly a reproach to her.

Our United States is called a Christian country and has been exalted in man's sight, but just now every eye is watching to see the result of the sin of returning beer. I cannot help but feel that it will be a reproach to our people. We are not so different from the Israelites; if we want God's favor, we must be righteous in His sight. The return of alcoholic beverages may be as disastrous to us as idolatry was to the Israelites.—L. A. R.

### YOUNG PEOPLE AND ADULT

There are many evils in this world that must be overcome: international, national, and

personal. As far as we are concerned, our first anxiety is for our own personal evils. International and national ills will largely, if not entirely, disappear with the conquering of the personal. There is little to be accomplished by working for international peace as long as we continue to have trouble with our neighbors across the back-yard fence. When we learn to love those around us and love them all the time—never allowing the sun to go down upon our wrath—then there will be little need to work for international peace, for that will have been accomplished.

Paul tells us in Galatians 5:19-21 the evils which we must overcome if we would enter the kingdom of God. This is a formidable list, and it will keep one busy conquering these tendencies of the flesh.

A habit is really never broken. We can make it non-operative by substituting another habit. Paul gives us a list of substitutes for the evils listed above. These are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Peter gave his list which is very much the same: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. 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 1:5-8.—H. A. S.

### PRIMARY

Isaiah was a great man or prophet. A prophet is one who can tell you things that are going to happen before the time they are to happen.

He watched the people of Israel very closely. When they did good, he told them of the many good things God would do for them. When they became wicked, he also told them of what punishments they would receive.

It seems one of the things they did was to get drunk. Now Isaiah knew this was very wicked and told them not to do it any more. He said, "You will surely be punished if you do not listen."

He told them many other things they did were wrong and asked them to stop doing them.

These warnings from Isaiah are very good for us, too. Now we know we will never want to get drunk like some we see, but let's watch ourselves that we do not do some other things that might be just as bad.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Indiana Bible School and Conference at North Salem, near Plymouth, July 5 to 16  
 Michigan Bible School and Conference at Grand Rapids, July 10 to 23  
 General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas, August 3  
 Eastern Nebraska Conference at Florence, August 6 to 13  
 Western Nebraska State Conference, at Holbrook, August 20 to 29  
 Iowa Conference at Waterloo, August 22 to 27  
 Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

## RIPLEY, ILLINOIS

A two weeks' special meeting was held by Bro. S. J. Lindsay, beginning June 10 and closing June 25. Large crowds attended regardless of the intense heat and busy season.

Bro. Lindsay spoke every evening, excepting the 18th. On that evening the children gave a Children's Day program.

At the close of the meetings nine were obedient to the call and were baptized in the all-saving name.

We were indeed glad to have Bro. Lindsay with us again. He gave us much food for thought.

With these new members added to the body we have much to rejoice over.

May we all be strengthened to do more in the Master's service the coming days and finally hear His words: "Well done, thou good and faithful servant," is our prayer.

Tessa Laning, Sec.

## MICHIGAN CONFERENCE, JULY 10 to 23

By the time this issue of The Herald reaches you several days of the Bible School and Conference will be past. We wish to announce there will be no services either Saturday during the Bible School. Saturday evening, July 15, will be devoted to a meeting of the Knights of Abraham. Saturday, July 22, a picnic is to be held at Caledonia State Park.

There will be preaching services morning, afternoon, and evening on both Sundays. The Grand Rapids Church extends a cordial invitation to one and all. A real spiritual treat awaits you. Come!

The Annual Business meeting is to be held Thursday evening, July 20, at 8:30.

Wm. A. Hanson, Pres.

## ENTERTAINMENT AT CONFERENCE

All who desire to remain close to the church during General Conference will be accommodated in the dormitory. Those who prefer rooms outside should communicate with Miss Elizabeth Ordnung, 704 Jefferson Street, Oregon, Ill., who will be glad to make arrangements for them in advance. The price will probably be the same as it was last year, which was quite reasonable, and depended upon the length of time the rooms were occupied.

No direct charge will be made for meals at the dining hall, but the cost will be met by voluntary contributions. Fruits, vegetables, and other supplies of like nature, will be gladly accepted to help in lowering the cost of the gathering for everybody.

## THE INDIANA CONFERENCE

We extend the hearty greeting of the National Bible Institution and the Churches of God which it represents to the brethren now in session at North Salem Church for the annual state conference of Indiana. We pray that they may have a most successful and spiritually uplifting gathering, and that they will plan to press forward with renewed energy and faith in the work of the new conference year.

## THE MICHIGAN CONFERENCE

The National Bible Institution through its executive board extends to the brethren now assembled in their annual state conference at Grand Rapids, Mich., its Christian greeting. We pray for the success of the gathering and for God's blessing to rest upon the various local churches represented.

## GRAND RAPIDS, MICHIGAN

As these lines go to press our church is putting on two weeks of Daily Vacation Bible School. Last year our daily attendance averaged 93, and we are hoping to better that this year. There are nine classes for the different ages, and the daily program is as follows: 9:30 to 9:45, opening exercises; 9:45 to 10:45, class study; 10:45 to 11:00 supervised recreation; 11:00 to 11:25, dramatic period; 11:25 to 11:45, secretary's report and musical drill.

These sessions run till July 22, with meetings each day except Saturdays. The Michigan conference is convening with us at the same time. Bro. Austin is teaching a class each day, and there is a sermon each night, except Saturdays. The annual Sunday school picnic will be held on Saturday, July 22, and our meetings will come to a close with three services on Sunday the 23rd.

F. E. Siple, Pastor.

## ST. CLOUD MINNESOTA

It appears that the best way to keep from doing things we should not do and accomplish that which we should do is to be busy, not about other people's business, but God's affairs. This writing finds our people here busy for the Lord and the salvation of all.

Following our State Conference we enjoyed the fine program rendered by the children in honor of Children's Day. The church was prettily decorated with Minnesota's natural foliage, which added to the occasion messages of God's great love for humanity.

Thursday afternoon, June 29, on the banks of Sauk River, the church school enjoyed themselves with games and refreshments.

Wednesday evening, July 5, we shall again possess a feast with God's people, as Bro. S. E. Magaw of Tippecanoe City, Ohio, brings us God's Word in the splendid way that is his custom. Bro. Magaw will be with us five days. We are glad to welcome him and do earnestly solicit the prayers of all while he labors with us.

We shall rejoice with the hope that we can see through the prophet Isaiah, in his 21st chapter, the 11th and 12th verses, "Watchman, what of the night? . . . The Watchman said, The morning cometh." Our hope is in that morning or that time when the trumpet shall sound. Are we listening for it?

A. E. Hoskins, Pastor.

## OREGON, ILLINOIS

A special business meeting of the Church of God of Oregon, Ill., was held at the church, July 2, 1933, for the purpose of calling a pastor for the coming year. A motion was made and seconded that Bro. G. Eldred Marsh be retained as pastor for the coming conference year and that we cooperate with the General Conference to this end. This decision was unanimous.

Mabel Andrew, Secretary.

## SOUTHERN CALIFORNIA

Sunday afternoon, July 2, another Quarterly Conference of the Church of God of California ended. Sentiment became enthusiastic as the brethren gave short talks and old-time songs warmed the hearts of those who participated.

On Friday afternoon Bro. Lichty gave the chief sermon of the day on the subject: "The Fallacy of the Doctrine of the Immortality of the Soul as Revealed by Recent Medical Experiments," in which he presented many interesting details of the experiments reported on reviving people who had been pronounced dead, and of their statements as to their experiences. On Saturday morning Bro. Adamson gave the chief sermon of the day, "The River of the Water of Life," using a chart of his own composition to emphasize his remarks. He gathered together many circumstances to show that the centurion spoken of in various places in the life of Jesus was none other than Cornelius, the first Gentile convert. On Sunday morning Bro. MacLeod occupied the time with a discussion of "The Coming Conflict," in which he showed that life is a conflict from the cradle to the grave, and that this age will end in a conflict social, economic, religious, and political as well as military. Bro. Hatch conducted the communion service with his usual fervor. In the afternoon, as a fitting closing to the regular services, Sr. Railsback summarized the biblical method of "How to Become Adopted Sons of God." Her sermons are noteworthy because of the great number of Scripture passages she is able to quote. The Bible school sessions were of great interest, and culminated in the best one led by Sr. Kauffman on Sunday morning.

On Saturday morning a permanent conference organization was set up, Bro. MacLeod being elected president; Bro. Adamson, vice president; Sr. Kauffman, secretary; and Bro. Hammond, treasurer. The next conference was tentatively set for early in October, and both Pomona and Los Angeles bid for it to come to their church homes. As one of its last acts the conference officially designated Bro. and Sr. E. C. Railsback, Bro. and Sr. Norman J. MacLeod, Sr. Jessie Kauffman, and Bro. Geo. P. Lichty to act as delegates from California to the General Conference. Those who attended the conference were delighted with the spirit of cooperation that pervaded the entire meeting, and are looking forward to the fall assembly.

At this writing we are grieved to hear that Sr. A. R. Dresser of Santa Ana is very low; she is well over eighty and is in bad condition with her heart. May the great Healer of all diseases take her case in hand. The two patients in our midst who are suffering from fractured hips, namely, Sr. Rich of Long Beach and Sr. Lizzie Railsback of Los Angeles, are getting along quite nicely.

### HISTORIC PROPHECY

The class to be conducted by Bro. Norman J. MacLeod at the coming Bible School in Oregon, Illinois, which will have largely to do with fulfilled prophecy, will of necessity depend much on sacred and profane history for support. Bro. MacLeod was chosen to have charge of this important branch of biblical study owing to his special educational fitness for it, and because of the many years of experience he has had in the teaching of history in high school.

Prospective ministers and other Christian workers who contemplate engaging eventually or immediately in public activity, should not fail to avail themselves of this particular course in Bible and secular history, and its prophetic application. This course alone would more than repay one for the time, effort, and money expended in order that he might be present at the Bible School this year.

### A BEREAVED SISTER

The following letter reaches us telling of the death of Mr. C. H. Nye, of North Anson, Maine. The bereaved widow will be remembered by many by her maiden name, Ervena S. Emery. May God's comforting arms surround her. Her communication is in part as follows:

"My husband (C. H. Nye) died a week ago last Sunday morning, June 18, from an internal cancer. He had an operation four years ago this month, but the disease had gone too far, and all that could be done was to make him as comfortable as possible. In all of his affliction he never wanted to speak of his trouble to others, and would answer when asked concerning his condition, 'Not too bad,' and turn the conversation to other things.

"Mr. Nye was a firm believer in the one 'precious faith,' the necessity of Christ's second coming; that living again depended on this, and on the resurrection when He comes. He would generally make an opportunity for talking on these things to those he met, and also of the signs of the times, passing out Restitution Heralds or some other literature on these important truths of God's written Word.

"We always found so much in The Restitution Herald that was helpful, and we looked forward to its coming each week, and when he was able we loved to read together.

"What would we do if we did not have this 'blessed hope' of the resurrection to look forward to? May I ask the prayers of God's dear children that we may all be faithful to the end and accounted worthy to share in the first resurrection when He comes, and moment by moment be found with the 'wedding garment' on."

### FROM THE OLD DOMINION

The following items are gleaned from the "Gospel Searchlight," the excellent local paper issued by the energetic pastor of the Maurertown, Virginia, church. We omit quotation marks.

We are planning to be at General Conference the first of August, and busy in the Virginia Bible School the first of September, so we are not expecting to publish the Searchlight again until October.

We wish it were possible for each reader of the Searchlight to attend the Illinois Bible School and General Conference. We are living in very important days, and the classes on past, present, and future fulfillment of Scripture should prove of unusual interest and value.

We expect to spend the fifth Sunday of July with the brethren at Browntown.

Again we remind you that our own Vir-

ginia Bible School and Conference will be held at Maurertown, Aug. 24 to Sept. 3. We solicit the prayers of all for its success. Bro. M. W. Lyon will be our chief speaker this year. We invite you all to attend, and promise you a big welcome, and Christian, as well as Virginian, hospitality. Those desiring further information should write the pastor, Eld. Harry A. Sheets, Woodstock, Va., R. D.

The Restitution Herald has been so good recently that we feel that we must make mention of it again. If you do not take it you are missing some very fine, inspiring and instructive articles. We feel that The Herald should be in every Church of God home. We know that it is hard to meet all expenses and that there may be some who really cannot afford to subscribe but we would encourage you to try. It is necessary to feed the "inner man." We know that the source of all spiritual food is God's Word, but The Restitution Herald will help you to digest and assimilate that "food".

Mr. and Mrs. Glenn Coffman are the parents of a son, born on June 3. The mother of this fine boy will be remembered as Sr. Mary Ritenour.

We also congratulate Bro. and Sr. Ezra E. Boyer on the arrival of a son in their home, born June 27. When we have learned the names of these little ones we will report concerning them again.

Sr. E. Regina O'Neal was graduated from

the National University Law School and School of Economics and Government. We rejoice with Sr. O'Neal in her success.

### BIBLE PRINCIPLES

One of the most valuable classes of the coming Illinois Bible School will undoubtedly be that conducted by M. W. Lyon, pastor of the Church of the Golden Rule (Church of God), of Cleveland, Ohio. This class, under the leadership of this experienced teacher in first principles, will be of special help to at least two different groups of people, whether they are old or young.

First, all who are seeking to know the essentials of Christian faith and practice as they are given in the Scriptures will find exactly what they need in this series of lessons. If you should have a friend whom you especially desire to interest in the gospel of the kingdom, the nature of man, coming of Christ, and similar basic truths, urge them to attend the class on Bible principles.

Second, those who wish to perfect themselves for teaching and preaching these elements of truth will also find in Bro. Lyon's logical and appealing method much of value, not only presented in a theoretical way, but demonstrated practically.

The committee in charge of the curriculum of the Bible School plans to make these lessons a part of the regular work of the Workers' Class in Christian service.

## BETWEEN YOU AND ME—

Bro. Arlen Marsh of Oregon, left last Wednesday for Indiana, where he is to assist in the Bible school and conference now in session at North Salem Church of God, five miles north of Plymouth.

Sr. Mary A. Gesin and her daughter, Alice, are spending a few days in St. Louis, Mo.

We notice that Bro. S. E. Magaw of Ohio, has just concluded a five day evangelistic effort at Eden Valley, Minn. Bro. Magaw is a powerful and interesting speaker, and we await a report of the meeting with much interest.

Speaking of the Exhibit, we are placing in the hands of the committee a number of our exchanges for comparison with The Restitution Herald, and that you may learn what others are doing and thinking with reference to the Lord's coming and conditionalism.

Inquiries are coming into the office regarding the possibility of resuming the Bible Training School work this fall. The entire matter rests upon the decision of the General Conference to be held next month, the funds that are made available, and the possibility of placing our students in active work when they have graduated. Let us all pray over this problem.

The splendid results following the joint effort of S. J. Lindsay and C. E. Lapp at Ripley, Ill., is a source of great encouragement to the church everywhere. A year ago last May twenty were baptized in Ripley at the close of the meeting conducted by F. J. Austin, and together with the nine more now reported indicates a splendid growth going on in this church in this rural community. May God continue to bless the efforts of our evangelists and pastors everywhere.

Bro. Cecil Smead, accompanied by his mother, Mrs. John Hammond of Los Angeles, and his sister, made a short stop in Oregon on their way to Indiana for the conference.

The summer Bible school now in progress at Grand Rapids, Mich., should result in much good to Sunday school and also to the local church. The greatest work of the church begins with children.

Pastor A. E. Hoskins of the Eden Valley, Minn., church has been getting out some very attractive bulletins which will be on display at the General Conference. They will provide one of the hundreds of helpful ideas to be presented by the Exhibit Committee this year.

Is there an aged one in your congregation who has no one to care for him or her? Suggest to all such that they investigate what Golden Rule Home has to offer in the way of tender care and lifelong security.

Bro. L. E. Conner and Bro. J. H. Williams, president and vice president respectively of the National Bible Institution, donned their overalls last Wednesday, and demonstrated their ability as cement workers by laying the foundation for a garage at the rear of a property owned by the Institution in this city. The rest of the board say, "Thank you!" by way of paying for their time.

With deepest sympathy we learn of the serious loss sustained by Sr. Ervena S. Nye, North Anson, Maine, Route 2. Sr. Nye will be remembered by many in New York and in Ontario, as well as in the middle west, by her former name of Emery. For many years she has been a faithful supporter of the Lord's work and a most earnest student of the Word. A line of sympathy will be appreciated we know.

# Menacing National Perils

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**I**N THESE days when the world is so rapidly making history our nation is menaced by many grave perils both from within and without. Want and hunger stalk through the land, little children are starving for bread; husbands and fathers, crazed by their failure to provide for loved ones, are taking their own lives; armies of the unemployed are growing desperate and Bolshevistic; rural life, the backbone of our nation, is being sapped and destroyed by the unbearable burden of exorbitant taxation; human life is held cheaply, murder for gold, for lust, for thrills is a daily occurrence; law enforcement is lax—while greed, graft, thievery, vice, and every form of dishonor prevail among public officials from the highest to the lowest—until we know not whom we may trust; meanwhile war clouds threaten, the skies grow darker.

A noted evangelist tells that in his boyhood days, while guarding cattle on a great western ranch, he learned to detect the signs of an impending stampede by the general nervousness prevailing throughout the entire herd just before the stampede began. And so it is throughout the world today; this great preacher tells that all the nations seem restless and nervous, so to speak, as if in expectation of some mighty impending catastrophe.

Yonder in Geneva, the wise and the great gathered to discuss peace—while wars and rumors of wars shook the earth. God's Word tells us plainly that there shall be no lasting peace on earth till the "mighty Prince of Peace" comes to begin His reign of righteousness. Until that day the only real peace shall be that peace which abides in the heart of the true believer—a peace which the world cannot give—a peace "which passeth all understanding."

The spiritual bankruptcy which we are facing today is the peril of all perils which menace our nation. America's future rests with our young people of today—the citizens of tomorrow. It is to these young people, God help us, that the evil one is making his strong appeal; seeking to break down the faith of our fathers, our heritage of the ages. Little by little, inch by inch, rank heresy under the guise of "modernism," "New Thought," "high science," and what not, has crept into the majority of our colleges and other institutions of learning. Many of our theological seminaries are tainted with it, and from thence it goes out to be broadcast from the pulpits throughout the land.

The Bible—God's own Holy Word in all its purity—is out of date and not to be taken literally, so say these self-styled wise ones—but must be changed and modified to suit the "itching ears" of the present generation. Once let these ideas of modernism get a foothold—and it is but a step into infidelity.

Whither shall we turn, and how shall we protect our children in these perilous times? God's Word answers this in Ephesians 6:11, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Yes, the Word of God, "the sword of the Spirit," is our only weapon for fighting the powers of darkness.

Christians, are we studying, teaching, and living God's Word today? Are we keeping the "sword" bright and shining, or is our "weapon" idle and dust-covered while we follow the god of pleasure and worship the idols of gold?

And what of the church today? Is she busy wielding the sword of the Spirit? "Be ye separate," commands the Lord in 2 Corinthians 6:17. Yet instead of pursuing its appointed way, following the Lord Jesus in its heavenly calling, the church has used its powers to acquire wealth, in building fine churches and institutions, in the observance of meaningless form in worship, and in the endless red tape of much organization. Instead of gathering her young people in colleges and schools where they might be trained after the manner of the Spirit in separation from the world, she has followed after the things of the flesh in order to build up large institutions with worldly prestige.

A president of a well-known denominational college once remarked in all seriousness, "We have to overlook many things in our college which are not permitted in state colleges—otherwise we could not get students to come." At another denominational university, the president of which is the head of his denomination in the South, great football games are held throughout the season. A large part of the men attending these games openly display bottles of whiskey, many of the girls are seen to be under the influence of drink, and many of the men publicly and shamelessly are drunk. Yet the Lord's money is used to support colleges like this and others; the Lord's money goes to hire students to come to these colleges and play on these teams in games which are scenes of such drunken revels. And ministers of the gospel are there and look on these scenes; then from their pulpits they plead for funds to support our denominational colleges.

Is it any wonder that our contributions are falling off? Is it any wonder that church boards all over the land are facing bankruptcy when the Lord's money, sorely needed for sending the gospel to lost souls, is so misappropriated in keeping up with the world? If such things must be, leave them to the secular institutions. Why have church schools and colleges unless they differ from those of the world? "Be ye separate," says the Lord. "Come out from among them."

Truly the forces of evil surround us today. Never was there a time when God's Word was so sorely needed. Never was there a time more imperative that Christian people be wielding "the sword." Great peace conferences, the League of Nations, arms, ships, and soldiers shall not avail for our protection—but the truth of God alone. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Caroline S. Colman in *The Bible Advocate*.

# THE RESTITUTION HERALD

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## EPILOGUE TO HORROR

By Arlen Marsh

AT NO time in the history of the world has the mighty god of war exercised such power as that he is wielding today. In the dark days of 1914 immediately preceding the historic assassination of the Austrian

Archduke Ferdinand at Sarajevo Europe bristled with a forest of swords, Mars held the entire continent in a grip of iron, peace was manifestly impossible; yet under the conditions aroused by the suspicion-breeding and invidiously governed international conferences of recent years the entire world is more ripe for a martial holocaust than it was when the Hapsburgs and Hohenzollerns pursued their mad dream of universal empire. Failure of the economic conference is inevitable; adjournment will be but an excuse for inability to reconcile differences; and, consequently, the ancient racial animosities will be raised to a still greater fever by domestic propaganda and by strict nationalistic policies. With Lausanne, London, Versailles, and all the other half-hearted attempts by men to insure perpetual military peace and monetary stabilization, this new convention will augment the forces of the great Red God. For such is Jehovah's will.

Predictions of this inevitable conflict and the irresistible pressure which now is evolving it indicate a period of terror and carnage such as has never been known before. Not only are all the death-dealing devices invented or controlled by men to be used in the terrible decimation to come, but the Bible also declares that at the worst of the struggle Jehovah will fight as in the day of battle, and the horrors of great earthquakes and plagues and storms will be added to the awful destruction of the war itself. So intense will be the fear created in the combatants by the divine visitation that they will cry for the rocks to fall upon them. Quick death will be sought in preference to a life of constant terror.

Joel describes these conditions in his closing chapter: "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar

*"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation."—2 Peter 3:14, 15.*

out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Zechariah augments this description by saying of the plague "wherewith the Lord will smite all the people that have fought

against Jerusalem": "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth . . . And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague." Of such tremendous proportions will be the earthquakes that "the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Convulsions so terrific as to equal those which must have torn the earth during the deluge will flatten and split mountains, create new and destroy old valleys, and establish an entirely new topography. The rule of Mars will be forgot in the face of cataclysms too dreadful to be described adequately. In establishing the eternal kingdom God will unleash every force among the elements to impress upon men that He is Jehovah and to punish them for their deliberate rebellion against His omnipotent will.

But when the awful carnage and destruction is complete and the civilization erected by man is almost completely wrecked, God will begin the operation of His government in Zion in a tranquillity unprecedented among nations. Ruling through His kingly Son, Jehovah will make peace where once was war, a haven for His own and for all other people. With its capital set up in Jerusalem this new form of rulership will gradually extend itself throughout the world at the voluntary invitation of all other nations. David's kingdom again will come into its own; and, as promised in a multitude of texts, the Israelites will become a respected and, perhaps, an envied race. Under this regime "the (Please turn to Page Ten)



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Be not thou envious against evil men, neither desire to be with them. For their heart studieth destruction, and their lips talk mischief."—Proverbs 24:1, 2.*

## The Editor's Prayer

**M**OST gracious heavenly Father, Thou who art the Preserver and Protector of Thy people, once again we present ourselves before Thee as suppliants at Thy throne. Because we realize our weakness, we come unto Thee, the source of all strength, asking Thy help that we may battle more successfully against the forces of evil around us; that we may resist the insidious influences that press on every side; that we may not be led away from Thee and from Thy truth by the specious promises of the pleasure-loving world; but may we be kept close to Thee, sheltered from the ravages of sin until the Master comes, in whose name we pray. Amen.

## Among Those Present

**A**SPORTS writer for one of the large dailies, in commenting on a recent prize fight in New York, says that the management of the event passed out to the representatives of the press a mimeographed list of "prominent or notorious names entitled, 'Among those present were —.'" The correspondent observes, "Down in front, as named in the long list, we had with us, among others, half a dozen of the most cynical grafters that the City of New York has produced. All were well dressed, well behaved, and famous for their private virtue and their goodness of heart, at general public expense, to poor democrats in the slums. But in the back seats, no doubt, we had with us a correct proportion of petty thieves and hoodlums, loafers, chain store stickup men, wife beaters, and such. But being in the 'crowd,' they were the masses; the longsuffering, noble masses."

However cynical his remarks may be, the reporter, nevertheless, shows an interesting and suggestive cross-section of American life that "points a moral" if it does not "adorn a tale."

We are not concerning ourselves here with the brutality of the prize fight. That is too obvious to need emphasis. What we are concerned about is the matter of associations and their effect on character. Not only is "a man known by the company he keeps," but he is largely what he is because of the company he keeps.

Consciously and unconsciously we are affected for bet-

ter or for worse by those with whom we habitually associate. Every individual, however lacking he may be in the qualities of leadership, is possessed of a certain degree of influence over others. It is impossible for us to entirely insulate ourselves against the power of personal contact. We are by nature emotional beings. We absorb sensations as a sponge does water. It is this fact that makes the matter of associations of such vital importance. Pour a bottle of red ink about the roots of a plant bearing a white flower and in a short time the blossom turns to pink, and if the treatment is continued it will take on the exact shade of the color applied to the roots. It is the same with men. They readily take the "color" of their constant associates.

If we are frequently counted "among those present" at places given over wholly to worldly pleasure, sinful or otherwise, we will soon take on the tint of worldliness as a consequence. This is inevitable. On the other hand, if we form church-going habits, seldom absenting ourselves from Sunday school, Berean and church services, we will become in a measure a reflection in character of those whom we meet in the house of God. And this change in disposition and character will be brought about quite as much by the associations we enjoy as it will through the teaching and preaching to which we listen.

Contrast, if you please, the "atmosphere" of the church—any church—with that of the theater, the dance hall, the card room, and the prize fight arena! Which of these places where people gather in mass association will uplift the jaded spirits most? Which will quiet the tired nerves, bring new hope and courage to the "down-and-out," ease the sting of sorrow or regret, and send forth the individual who attends them with the greatest degree of spiritual and bodily rejuvenation? Need we even pause for the answer?

In the not distant future there will be assembled in one place the largest and most distinguished gathering of men and women that has ever been seen in a single company. It will be composed of the noblest and most faithful souls of all history—men and women who have given their lives to the self-sacrificing service of God and man. They are Jehovah's *choice ones*. They are His *called ones*. These are they who have passed through the fires of testing successfully, and are now awaiting the laurel wreath of victory from the hand of the King. Shall we be numbered "among those present" when the Lord calls and crowns His own?

# THE INDIGNANT CHRIST

*"Take these things hence; make not My Father's house an house of merchandise."—John 2:16.*

THE CHRIST has been painted in His gentleness, which would not break a bruised reed nor quench a smoking flax. He has been painted in His meekness, turning the other cheek to His smiters, and healing the ear of one who was His enemy. He has been painted in His patience, excusing the sleeping disciples for their torpor, after, in His supreme crisis, He had besought them to watch with Him but one hour. But if anyone thinks of the Lord Jesus as a mollycoddle, let him behold Him as He comes suddenly into His temple!

In the court there is a perfect hubbub of activity. The sharp voices of the buyers and sellers engaged in their bargaining mingle with the bleatings of the animals. The sanctuary on Mount Zion has become transformed into an Oriental bazaar!

Upon that scene of seething commercialism the Man of Galilee makes His appearance.

Year after year that pandemonium has gone on, sanctioned by the priests as a source of revenue. Did not Jewish pilgrims to the temple need to procure sacrifices? Was this not an accommodation to them?

From the steps Jesus of Nazareth beholds the scene of desecration with a soul stirred to its depths. Suddenly, above all the bedlam, His voice rings out like a trumpet blast. It reaches the ears of every man in that multitude, and in an instant quiet prevails. All eyes turn in the direction of the sound.

Jesus stands alone, in a commanding position. His eyes flash, and in His hands there is a whip of small cords. With burning gaze He sweeps the whole area of profanation. And He cries, in a tone which winds and waves and devils and the dead are powerless to disobey, "Take these things hence; make not my Father's house an house of merchandise."

He overthrew the tables of the money changers, and cast out the buyers and sellers. Like guilty culprits they cowered before Him as if afraid He would use upon them the scourge He held in His hand. From the force of moral authority they shrank, and in their haste and confusion to get away, overturned their own tables, leaving their dishonest gains scattered upon the ground.

The wrath of the Lamb is infinitely more dreadful than the wrath of

the dragon. To those cowering Jews was given that day a glimpse of a coming day when the captains, the great men and the mighty men shall flee into the holes of the rocks "for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

Jesus was never angry for Himself. No personal affront ever ruffled His temper. But that in the place consecrated to the worship of God should have been so forgotten and the principles of His cause so outraged—that the Son of God could not endure. In the name of His Father He rebuked the high sacrilege, and in so doing He revealed His divinity.

And He is still the same holy, sin-hating Christ. The presence of worldliness in His precincts He will not tolerate. A secular policy, a commercial spirit, irreverence, grieve Him as much today as then.

What if Jesus of Nazareth were to stand watching at the doors of modern church life? In a recent address, a prominent religious editor listed what he termed the "Seven Fatal Follies" of the church, as follows:

The political church, endeavoring to hold the influence of legislators by professional lobbyism.

The sensational church, with Jazz bands instead of choirs, and picked beauties as ushers.

The financial church, which makes the end justify the means.

The epileptic church, which institutes Bible marathons and endurance praying.

The social church, maintaining that its first duty is to solve race problems, install better bath tubs, and investigate coal mines.

The inactive church, smugly self-sufficient.

The modernistic church, which would equalize Einstein with Christ.

This list might be almost indefinitely extended to include among others:

The somnolent church, altogether indifferent to the needs of humanity and careless of the trend of the times.

The tenetless church, which has no teaching which is counted of sufficient moment to be worthy of emphasis.

Great Purifier of the Church, purge Thy temple of its unholy traffic! Before the white light of Thy holiness, make every evil thing to flee!  
—Llewellyn A. Wilcox in *The Bible Advocate*.

## The Star Road

"The star, which they saw in the east,  
went before them."

The star road is the fairest road  
That we may ever follow;  
It winds, as sweetly as a song,  
Through desert and through hollow.  
It leads us to high mountain peaks,  
And into promised lands—  
And, at its end, A Baby sleeps,  
With tiny, outflung hands.

The star road is the straightest road,  
Although it climbs and dips;  
There always is a garden spot,  
A spring for parching lips,  
There always is a bit of shade  
When midday gilds the skies—  
And, at the end, a Mother stands,  
With wonder in her eyes!

Oh, we who follow in the path  
That starlight has made bright,  
Need never fear the crash of storms,  
The tumult of the night;  
For through the crowding centuries  
The angel voices call—  
And, at the end, the Savior waits—  
A haven for us all!

—Christian Herald.

# The Renaissance of the East

By Mrs. H. H. Kent

RECENTLY, it was the writer's privilege to hear an address given by E. Stanley Jones, lecturer, author, and missionary of the East, who spoke on the above subject at a mass meeting of about two thousand people.

Just before sailing for America he had a round-table experience for ten days with Gandhi. He said there was never a time that he felt more like being a missionary than after he had left Gandhi; and he thinks he would rather live in India the next ten years than in any other country. He says the immediate future there lies between Karl Marx (communism) and Jesus Christ, and that communists are just waiting for Gandhi to pass off the scene.

In the beginning of his lecture he told of the vast changes that were going on both in China and India because of the revival of learning that is revolutionizing this entire country. They are turning to the facts of life and do not listen to old ideas as they used to do. They expect to be on equivalent terms nationally with any other nation; for India's three hundred and fifty millions have great faith in themselves, and there lies the chief tendency toward revolution which, if not controlled, will undoubtedly completely overthrow western civilization.

The tragedy in the western world is that we have more power than characters to control it and stabilize our industries and institutions which are trembling because of the breaking of character. The great underlying principles of integrity and unselfishness are sadly lacking in our present system, and these are the only conditions that can keep it from a collapse.

He said that Americans have too soon forgotten whence they came and that it is a long way from the Scotch of the fourth century to Henry Drummond, and that when the Indians were highly cultured our ancestors were savages. India never will forget this, and again wants to stand on its feet as a nation of the world, thinking that they can match anything the western world has.

In this connection he told of a conversation which he had with an Indian. They had been talking about the airplane as an American achievement. The Indian did not like to acknowledge American superiority, so he said that when India was a great nation, they even had flying houses. Mr. Jones said he looked at him a moment to see if he meant it and then said, "You don't mean that, do you?" To this he replied, "As an Indian I do, but not as

*In the following review of a most enlightening lecture on conditions in India, Sister Kent indicates the danger that menaces Western Civilization through the awakening of the Eastern races, and then very forcefully declares that the only hope, not only for the West, but also for the East, and for all the world, lies in the speedy coming of the Lord as King of kings. An article entitled, "Why Do the Heathen Rage?" dealing with the same subject appeared in our issue of June 20.*

a man." He told how their absolute faith in themselves was bound to give them a place of equality nationally. The seriousness of this condition will be in what follows. What will India's national consciousness mean to the world?

In speaking of the caste system, he told how dead their life had been for the past thousand years because of this system which has so greatly hardened them that they are the most rigid of any nation. Now a new day seems to be opening to them, and there are actually five revolutions going on there at the same time which will cause vast and possibly sudden changes, not alone in India, but in the entire world.

Taking these revolutions in the order that he gave them, they are: the intellectual and spiritual; the industrial, for India is trying hard to turn to modern industrialism; the social; the political; and the national. The effect of these revolutions upon the life there is terrible and their minds are most sadly confused, one would imagine, as a result. He thinks it is a shame for outside nations to take advantage of the chaotic conditions there, for it has taken other nations a much longer period of years to accomplish what India "expects" to do in a comparatively short period.

He spoke of the crashing of outside industries that is going on in India's great struggle for economic independence, and he said that India was ruined industrially for years because of so many foreign industries. In order to bring about the crushing of them the average day wage in their march for freedom is the pathetically small sum of six cents. For months they did nothing. Then the idea came to them to "sit and spin," for which India seemed to have a tremendous capacity. "India judges wages on one-fourth-stomach or one-half stomach and not on a Cadillac or a Ford," he said. He mentioned capitalism, saying that communism was "a mustard plaster on the back of capitalism," but on account of the atheistic tendency he fears it cannot endure long. But it has truly stirred the life of India to the very depths. He then told of a missionary meeting in which revolutionary literature was cast down from the balcony and some one cried out "Long live revolution!" He stated some of the dire results revolution would have upon the sixty-two million outcasts, who are restless and on the move. "Where are they going?" he asked. They

*Please turn to Page Ten*

# The River of the Water of Life

By J. E. Adamson

I AM reading for a text the first two verses of the twenty-second chapter of the book of Revelation: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." The chart we have before us is made with the desire that the thoughts expressed in the text, and the other scriptures we will read, may be presented to our minds in a somewhat concrete form, and perhaps leave a more lasting impression than would otherwise be the case.

We propose to present the idea that these passages deal with the spiritual aspects of life as contrasted with the fleshly side of life, and that the two together form a stream or river of life from the earliest dawn of spiritual qualities in man, the Spirit always warring with the flesh and the flesh against the Spirit. There have been periods when the Spirit seemed to predominate, and at such times the power and blessings of God were seen spread abroad in the world. Then again there were times when the flesh seemed to get the leadership, and there was little or no evidence of any relationship between God and man.

In the chart the spiritual is shown in blue, originating in the Garden of Eden, with the streams named for the fruits of the Spirit which grew and fruited along their banks. These are Love, Joy, Peace, Gentleness, Goodness, Faith, Meekness, and Self-control. (Galatians 5:22-24.) This blue stream has feeders all down through the ages, but we only attempt to show the more outstanding examples, such as the time of the great movement of Abraham and his followers and heirs; then the time of David and the prosperity of the nation of Israel up to the time of the Babylonian captivity; then the time of the Maccabees, when the Spirit had great out-pourings and mighty deeds were done in the name of the Lord God. Then came the Christ and the greatest single advance in spiritual up-building ever known, affecting the River of the Water of Life more than any other inflow of the clear as crystal type of water up to now. The time of the Protestant martyrs brought another small flood, which was added to by the times of the Reformation.

The fleshly side of the stream is shown in red, rising in the land of Nod from the influence of Cain and his clan.

*The following thought-provoking sermon was delivered before the California Conference held recently in Long Beach. We regret that some of the force of the discourse is lost through our inability to reproduce the original chart with which the speaker illustrated his remarks. Brother Adamson is a Bible student of many years' experience and of unusual ability. For many years he was the pastor of the Church of God ("Williams Street Chapel") in Pomona, California, which he was also largely instrumental in establishing.*

These streams are named for the fruits which they produce, Adultery, Wrath, Strife, Envy, Drunkenness. (Galatians 5:19-21.) These fleshly elements have polluted the stream of life from the time that the sons of God took themselves wives of the daughters of men. (Genesis 6:2.) The pollution became greater in times of prosperity, until man in the pride of selfishness seemed almost to forget God; then came times when God let

man fall into the hand of the spoiler and hard times of one kind or another brought him to his knees, and the stream was partially purified.

Sometimes it became a broad quiet stream, "The Waters of Shiloh," which flow softly and which the people of Israel refused (Isaiah 8:6); and then they were flooded by the wildly rushing stream of the king of Assyria.

Never was there a book so full of figures of speech as is the Bible, and there is no figure used more often than this one of water in its various characteristics, of springs, brooks, rivers, and seas. They represent the people of the earth in their various groups, such as tribes, nations, and groups of nations. When we come to understand the use of these figures the Book takes on a new interest.

Never was there a river flowing to the sea but it had its source somewhere in brooks and springs. So with this River of the Water of Life. We find at its source the "fountain of living waters" (Jeremiah 2:13), which is Jehovah of Israel. In Jeremiah 18:14, 15 it goes back even to the melting snows of the mountains of Lebanon. Again, Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

In Psalm 46:4 we have this: "There is a river, the streams whereof shall make glad the city of God." To my mind there is no doubt that this can be none other than the River of the Water of Life which we find as the outstanding feature of the street of "the city that lieth foursquare." This river is shown with its source of supply coming out from under the throne of God and the Lamb (Revelation 22:1). Joel sees the stream coming from the house of the Lord (3:18). John calls it "the fountain of the water of life" (Revelation 21:6), from which all who thirst may drink freely.

Every living being may, if he so desires, not only take of this fountain of the water of life, but he may go even

farther and become one of the springs from which the branches are supplied. Hear what the Master says in John 7:37, 38: "On the last day of the feast Jesus stood up and cried aloud, 'Whoever is thirsty let him come to me and drink. He who believes in me, from within him rivers of living waters shall flow.'"—Weymouth. Are we keeping the outlets of this spring clear of weeds and filth, so that the water may come bubbling forth clear as crystal and able to make the tree of life bear the fruits of love, joy, peace, gentleness, goodness, and faith? Or is it kept choked with the things of the flesh, so that the outflow is tinged with red? If it is filthy let us come to the fountain and wash, for we are promised that though our sins be as scarlet He will make them white as snow (Isaiah 1:18).

The teachings of Christ act to cleanse the thoughts and actions of them who hear and believe, as a filter cleans mud out of water as it passes through. It is not usually done in a moment or a day, and sometimes it takes years. One story to portray this will not be out of the way. We are told that Jesus entered into Capernaum at a time when the centurion's servant was sick and ready to die. The elders of the Jews urged Jesus to heal this man's servant, because the centurion was such a good man, having helped them by the building of a synagogue and had done much alms to the poor. The centurion, however, showed his character and his faith by asking Jesus not to bother to come to the house, but to only say the word and his servant would be healed. Jesus told them that this was faith beyond any He had found in Israel; and the servant was healed at once. (Luke 7:1-10.)

Months passed, and the centurion was moved to the city of Jerusalem, and we come in contact with him on Calvary, sitting to one side as the terrible tragedy of the cross was being carried out; and out of his sorrow and disgust at the scene we hear him saying, "Truly this was the Son of God." (Matthew 27:54.)

Then for several years we lose sight of this most remarkable centurion of the Roman army. Almost without warning we have him brought back into the picture in Acts the tenth chapter, where we have set before us the finished product of a man, once a pagan officer in the Roman army, now a Christian in every way except for burial in the grave of water, as "the answer of a good conscience toward God." The "fountain opened in the house of David for sin and for uncleanness" has done its work, and this man of the flesh is now the man of God. Here he is set before us as Cornelius, captain of the Italian regiment quartered in Caesarea. He was religious and Godfearing, and so was every member of his household. He was also liberal in his charities to the people, and continually praying to God.

No one can doubt that this was the same centurion we saw at Capernaum and at Jerusalem. Seven years or more the Spirit of God had been striving mightily with the once pagan mind to rid it of unfruitful works of darkness and bring it into oneness with the infinite Jehovah, and now the work is nearly complete.

We have set before us also the Jew, Simon Peter, who still thought God did not want anyone except Jews for His people. It would seem that the final scene was as much

for Peter's benefit as for the completion of the conversion of Cornelius. When he heard the story of the vision of the angel from the lips of Cornelius, Peter cried out, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Down through the ages great characters have come on the scene from time to time whose lives have fed with crystal water the River of the Water of Life. David says (Psalm 84:6), "Blessed are the ways of them who, passing through the valley of Baca findeth in it springs." The springs are there if we but look for them and the Valley of Baca is a figure of the course of our lives. We may find it a desert, or we may in the name of Christ find in it springs of that water which "springs up into everlasting life."

In Isaiah 33:21 we are told that in God's city the "Lord will be unto us a place of broad rivers and streams." And again, in Isaiah 35:6: "In the wilderness shall waters break out, and streams in the desert." One of the effects of these waters will be to make "the lame man leap as an hart and the tongue of the dumb sing." "The mouth of a righteous man is a well of life."—Proverbs 10:11. "Understanding is a wellspring of life unto him that hath it."—Proverbs 16:22. "The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook."—Proverbs 18:4. "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isa. 58:11.

Well did the sweet singer of Israel say, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Psalm 1:1-3.

Ezekiel, in his forty-seventh chapter, pictures these waters of life flowing out from the throne room of the temple, at the right side of the altar, and flowing out to cleanse the nations of the world in a stream that increased in volume as it flowed on its healing mission. These waters are made up of all nations and languages, people and tongues, coming up to the throne from year to year for the story of how to be clean. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:3, 4.

On the way through the years these waters have furnished the background for some notable symbols. In Revelation seventeen the harlot of all times is shown sitting

upon the waters, and they were red with the blood of the Protestant martyrs. "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues."

In the future will be displayed the blue waters gathered to form "as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God . . . 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."

Every person has the opportunity to partake of the fountain of the water of life freely, and when it has been taken it will, if we only let it, spring forth into everlasting life. When we get into the wrong environment we will be

liable to get some red into the blue, but we have with the Father a sympathetic Advocate in the person of our Lord and Savior Jesus Christ, who is able to save us to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for us.

"And he shewed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

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## How Would I Face Death?

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By George B. Alldridge

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*"My eager desire and hope being that I may never feel ashamed, but that now as ever I may do honour to Christ in my own person by fearless courage, whether that means life or death, no matter! As life means Christ to me, so death means gain."—Philippians 1:20, 21, Moffatt.*

ONE week ago today, July 4, a brother, also an elder in the Church of God, was present with a gathering of young people members of the ecclesia over which for several years he served as senior elder. Today he lies in his grave. My wife and I attended the obsequies, which were held in the church, he being a member of that body for many years; also his father, brother, and sister.

The minister who presided gave a brief eulogy, and after reading a selection of scriptures appropriate to the occasion gave an eloquent discourse, basing his remarks upon the text of Philippians 1:21: "For to me to live is Christ, and to die is gain."

The last words of the deceased as he passed away in his brother's arms, were, "I don't want to die; I would like to live a little longer."

To some these words may seem inconsistent to the profession of faith he always faithfully maintained in the hope of a resurrection from the dead. The more I think of his last words, the more I feel he expressed the same wish that Jesus expressed in the Garden of Gethsemane (Luke 22: 42-44), and which Hebrews 5:7 confirms: "In the days of his flesh, with bitter cries and tears, he offered prayers and supplications to Him who was able to save him from death; and he was heard because of his godly fear."—Moffatt.

My wife's mind was deeply impressed with what she had heard and seen. She remarked, "Pa, death is a hor-

rible thing, and far from a thing desired."

This has set me thinking. Suppose I had been in his place. A sudden illness swoops down upon me. No one but me seems to guess its extent. My friends are quite calm about it; I am not so, for I have felt the chill of death. It advances; others begin to stir around me. It advances still; they grow alarmed. And while it is gaining on me rapidly, surely, one distracted soul is looking out for its way. Unless Jesus or an angel be standing by, it is horrible. For agony has seized upon me, and hardly leaves me power to think.

They say this is the experience of drowning men. The abyss summons me. My whole being seems to shrink from itself; but my mind, if I am conscious, looks on, contemplating the inevitable, this near dissolution, that it has no power to prevent.

How cold it is where we are going, how bare, how sad! It seems as though a mere void were opening out; nothing more that is familiar; nay, nothing whatever.

Those we love are standing by, mute, alarmed,—they weep; but those tears seem to me far off. I feel I am quite alone, most completely denuded of all. I am traveling a road whose end only I discern. No one—not even those whose pale faces are more altered than my own—no one comes with me. I seem to hear them. They remain in the place inhabited by men: I—I am swept away: I must go: darkness surrounds me. All is over, life has passed away

and returned to that glorious God who gave it.

This, my brothers, is death. Was our brother justified in saying, "I don't want to die; I would like to live a little longer"?

Shall I give you another picture of One to whom I look for final deliverance from this terrible enemy?

Poor! Jesus was poor! Depreciated! who was ever more so? He who came eating and drinking; public respectability was in arms against Him. He, the disturber of the people, the destroyer of the law—why! Caiaphas, listening to His words, tore his robes and cried out, "Blasphemy!" He, the Heir to the throne of David, was dragged by the partisans of order and good government before Pilate and condemned by Pilate to be beaten with rods, and crowned with thorns. Oppressed! Jesus lived in the very midst of the coarse and ignorant, and those rough natures weighed upon Him. Weary! No cross in the world could ever repeat His lassitude. Despoiled in His affections! Judas sold Him; Peter denied; His brothers even proclaimed Him mad. Tortured by inner conflicts! Satan tempted Him. Moved with beautiful sadness! Ah, yes! Beyond doubt He sighed for the kingdom of heaven, even as we do, only more emphatically so, because His vision of it was so much more exalted than ours. He yearned to save the world with a greater intensity than we do. Exiled as it were from the abode of His Father, what a longing desire! "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him 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."

Could I have uttered these words, my whole being must have been filled with an immense desire; yet afraid of death, trembling at the thought of encountering the divine justice as expressed in Isaiah 53:10.

Dear brethren, the agony of Gethsemane answers to ours. No sane man longs for death. Even the animal world seeks to avoid it. It is the law of our being.

As I think of this departed brother my heart warms toward him, for he was a manly fellow. To me these lines express his character:

"Our God is love; and all His saints  
His image bear below;  
The heart with love to God inspired,  
With love to man will glow."

My golden text is, "We know that we have passed from death unto life, because we love the brethren."—John 3:14.

Death will come to me sooner or later. How can I meet it? I realize that now I am living, that I am the master of my own conduct and accountable to no one here upon earth for the tempers which I cherish or the disposition I manifest in my daily life. Do I hate an enemy or refuse to forgive an injury? Do I pass by on the other side while my neighbor may be in grievous want? Do I spend my substance in selfish gratifications or even to hoard it up for others? God leaves me to follow my own bent; there is no fear, if I am churlish or malicious, that fire will come down

and consume me. Now God's sun shines alike upon the merciful and the uncharitable; and the rain waters alike those fields which spread their bounty upon God's needy creatures, and those which enrich no one but their covetous owner.

But it will not be always so. There will be a time when we must render an account. And just as it is appointed for men to die once and after that to be judged, so Christ, after being once sacrificed to bear the sins of many, will appear again, not to deal with sin, but for the saving of those who look out for him. (Heb. 9:27, 28.)

The question will then be, Have you used your strength to injure, your wit to insult, your power to oppress? If we now are guilty of these things, we are bearing the name, but do not possess the spirit of a Christian. "For the interests of the flesh are hostile to God; they do not yield to the law of God (indeed they cannot). Those who are in the flesh cannot satisfy God. But you are not in the flesh, you are in the Spirit, since the Spirit of God dwells within you. Anyone who does not possess the Spirit of Christ does not belong to him."—Romans 8:7-9, Moffatt.

It is the creed of some and the thought of most people, at times, that there is an evil one, some rival power who is the foe of God and the human race who is the author of all this darkness and destruction. They will not have it that an infinitely good and wise God is responsible for so much confusion in this world. They therefore vindicate God and indict the devil who, it seems, is almost equal to God, and in much gets the better of Him. If this could be done it would be an easy way for us to justify our impatience in times of trouble. We could then charge them up to the devil and be as vindictive as we wished. But it would not be so easy a matter to point out where infinite wisdom and goodness end, and where the evil work begins, or what is evil and what is good and to whom and under what circumstances they are such. Any attempt to point out what is the work of divine goodness in this world and what the mischief of a demon would be vain. Two rulers, whose powers are respectively in any proportion to the evil and the good that exist, would be a fatal dualism.

We are not always in a position to know what evil and good are. The only safe attitude is that of faith in God's infinite wisdom and goodness. We can with confidence depend upon God. He does not share His authority with another. We may not know, but we know that He knows. "Shall not the Judge of all the earth do right?" He sees the end from the beginning, and toward that end He beneficently works.

"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.

—————o—————

Once I knew a man who had a pious look;  
He'd been totally immersed, except his pocketbook.  
He'd put a nickel on the plate,  
And then with might and main he'd sing,  
"When we asunder part, it gives us inward pain."

# The Key to God's Prophetic Calendar

By John E. Hammond

DANIEL, a prophet greatly beloved of God, was used in a marvelous way to bring to view the order and many details of events leading up to the end of the present age. He, however, was not privileged to understand the final consummation of these, even though he sought diligently to do so. God's set time for this had not arrived; for His plans and purposes had not yet developed to the point when His deep mysteries and the unsearchable riches of His grace should be made known. He had purposed that the revelation of these mysteries should be given into the hands of His Son. Daniel was told: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

It is written by John as recorded in the fifth chapter of Revelation, "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book."

We must bear in mind that Jesus now sits with His Father in the midst of the Father's throne. The throne of David is the one promised to be His, and those who are His at His coming will reign with Him in the midst of that throne, on the earth, in Jerusalem.

The book here opened by Jesus is the book of Revelation, one of the least understood books of the Bible. Earnest and devout men have sought to find the time of its fulfillment and to unravel and apply its mysteries. The One who gave ample warning of His thief-like coming in the closing dark night of this present age has entered into this glorious God-given mission no other could accomplish. We have reached the day-dawn, and the illuminating Holy Spirit is the day-star heralding the coming of a new era (2 Peter 1:19).

Soon, after the sounding of the six trumpets, and the seventh, or last one, begins to sound, the Sun of righteousness shall arise with healing in his wings. The brightness of that day shall dispel all darkness, replace the stony

*The author of the following interesting prophetic study realizes that all will not immediately look upon the details of this theme exactly as he does, but he invites the prayerful and studious consideration of our readers to his message, being very firm in the conviction that the threatened destruction of the ungodly is not far away. In connection with the publication of this article it is well for us to state that the Church of God does not claim to be able to foresee the exact day of the Lord's return, but we watch with deepest interest the signs that indicate His speedy coming.*

heart of man with a heart of flesh, and write indelibly the righteous eternal laws of Jehovah in their inward parts. The Holy Spirit is the fire that shall burn as an oven in the hands of the righteous to tread down the wicked (Malachi 4:3). When God shall have poured out His Spirit upon all flesh, then shall all tears be wiped away from all faces.

The opening of these seven seals in the hands of the worthy Lamb of God is being fulfilled

before our veil-covered eyes. He has been a faithful High Priest and Advocate for a firstborn company at the right hand of God. From thence He comes, clothed with all power in heaven and in earth, to judge the world in righteousness. As a preparatory work He has been exercising that power through the Holy Spirit, making way for His personal return to call forth and change those who are His.

The World War was the result of the opening of the sixth seal. Seven is God's number of perfection. When the seven seals are broken, and the seven trumpets are sounded, God's curses shall be lifted from the scattered sons of Israel and they shall come into the blessings promised to them through their despised and long-rejected Messiah, the Son of God. Then shall these curses come upon the heads of Israel's enemies, when they, too, come into judgment through the plagues poured out upon them.

Then shall be fulfilled Deuteronomy 33:13-17: "Blessed of the Lord be his land (Joseph's), for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

These two horns have the blessing of the angel which redeemed their grandfather Jacob from all evil, and that have grown into a multitude in the midst of the earth (Genesis 48:16). These two horns comprise the "fruitful



bough, even a fruitful bough by a well; whose branches (have) run over the wall."—Genesis 49:22.

England and the United States, respectively, represent Ephraim and Manasseh, the two horns of Joseph. The international conflict now brewing, will bring a temporary overwhelming scourge upon them by the archenemies of these two nations as a result of deep-seated hatred and jealousy. But because of God's purpose in using them to protect Judah and the bringing in of everlasting righteousness, their bow shall abide in strength, and the arms of their hands shall be made strong by the hands of the mighty God of Jacob (Genesis 49:24). The Lion and the Eagle are kings of all the beasts of the earth and birds of the air. The Almighty has designed them as such, and His zeal shall accomplish the works He has purposed in His heart to perform from ancient times.

The attitude of most of the nations, given aid and nourished by the United States, has shown them unthankful for the unselfish benevolence extended to them. The liberality extended is now looked upon as a piece of foolishness. But, as is true with individuals, God shall use the foolish to confound the wise and mighty.

We return now to the opening of the seventh seal. In Revelation 8 we find that there was silence in heaven for the space of half an hour. It is well understood that heaven as here used signifies governments. In God's calendar there are twelve hours in the day; and a day is as a year, with 360 days in the year. Thus 360 days by His count equals 360 years. One month, or one-twelfth of a year equals one-twelfth of 360 year-days, or 30 years. The silence period, then, is one-half of 30 years or 15 years. Silence came at the close of the World War November 11, 1918. Fifteen years added to 1918 brings us to 1933. The revelator says *about* half an hour, leaving the time indefinite for the sounding of the first trumpet which must be not far from the 1933 Armistice anniversary in November.

It is easy to see that the present economic world conference will fail to accomplish what on the surface is sought; for the love of gold and selfishness will only hasten the day to be seen now when clouds of thick darkness are gathering.

When the time arrives for the sounding of the first trumpet the four winds of heaven will break loose. If you are not in the Ark of Safety I implore you, with all the earnestness I possess, to consider carefully the things I have here written. To the brotherhood they are meant as a contribution of an unworthy and unprofitable servant, trusting in the all-sufficient grace extended through Jesus Christ our Lord who is able to keep all that are His until the day of the Father's finished mystery in His worthy Son.

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## THE RENAISSANCE OF THE EAST

*Continued from Page Four*

are waiting for an opportunity. Will it come when the nations are all ready for the world's last great war, is the question that seems to come to one's mind as we ponder

these gigantic problems that no one but God can ever solve.

Yes, the East is being stirred to its very depths. We hear it from many sources. The outcasts are rising everywhere and demanding social equality. They are not interested in going into temples any more, but are waiting for an opportunity to conquer. If it comes, they will take everything they can get. Our present foreigner against whom we often hear outbursts of wrath and disgust, may not be a drop in the bucket to what the future one may be, and should Christ tarry much longer we do not see a very cheerful outlook for the white race, who are, it has been reported, outnumbered greatly by the dark skinned races.

But now, to go back to the speaker. In conclusion he illuminated the cross and told the great need of Christian teaching and training there. Yet after all had been said by this forceful speaker, one could not help but feel a little disappointment to think that he had not mentioned that the great and only hope of deliverance for India from its present seething condition, as well as for all other nations, was the soon coming of Christ as King of kings, for the situation is such the world over that nothing but a divine Ruler could handle the present almost chaotic conditions.

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## EPILOGUE TO HORROR

*Continued from Front Page*

ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: and they shall obtain joy and gladness, and sorrow and sighing shall flee away."

As an eternal epilogue to the horror of Armageddon, the Plain of Esdraelon on which countless decisive battles have been fought and on which the mightiest conflict of all time is to occur, will be the peace and safety of the empire of God. Measures of righteousness and not of selfish war will cause the kingdom to cover eventually the entire world. Graft and immorality of every sort will be eradicated from the government of Israel; and, in consequence of their recognition of this fact, "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

In accordance with the predictions of Daniel and of the Christ the growth of Jehovah's government will be slow; the kingdom will not at first be established throughout the earth. The nations, seeing the benefits to be derived from union with the rulership of the Messiah, voluntarily will seek to be added to His territory. Torn by the awful destruction of the tribulation period and by the convulsions wrought by God, the countries gladly will ask admission to the kingdom of prosperity, health, and happiness, so putting a period to the insensate warfare and argument in which human government always indulges. Thus, slowly the divine will is to grasp the scepter of the world; and in this grasping lies the conclusion and the epilogue to the terrors and horrors of man's rule.

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"THEY THAT TRUST THE LORD SHALL BE AS MOUNT ZION, WHICH CAN-  
NOT BE MOVED, BUT ABIDETH FOR EVER."

### BEREAN DAY AT GENERAL CONFERENCE

WE KNOW that many Bereans from different localities are coming to Conference and Bible School at Oregon, and that these Bereans are looking forward to obtaining a great deal of benefit from the Berean Day activities. An interesting program is being planned, the details of which will soon appear on this page.

### SOME DUTIES OF A CHRISTIAN

#### *Joy*

"Rejoice in the Lord always: and again I say, Rejoice."—Philippians 4:4. The Christian has a positive command from God to be joyful, and it should be kept as scrupulously as the others. After all, a Christian's is the only happy life. To the natural joy in living is added, in the Christian's case, the hope of a better and happier condition in the future.

A Christian and a believer in Jehovah has many definite reasons for being glad. Psalm 5:11 gives one of these.

#### *Firmness*

After one has taken on Christ, one must remain true and unshaken in order to be worthy of Him. Christianity is no field for weakness and vacillation. This duty is expressed in Hebrews 10:23: "Let us hold fast the profession of our faith without wavering."

#### *Kindness*

Certainly this is not the least important of Christian virtues. It is, in effect, the spirit of true service. It lies behind the work of teaching Christ to the world. "Be kindly affectioned one to another with brotherly love."—Romans 12:10. Kind to whom? The answer to that is given very plainly in the Sermon on the Mount, Matthew 5:43, 44: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies." As Christ says, even the worldly love those who do good to them.

#### *Gentleness*

Here gentleness means meekness or mildness. Gentleness is a good attitude to have for the world. "Meekness, temperance (fruits of the Spirit): against such there is no law."—Galatians 5:23. Christ counseled the twelve apos-

ties to be "wise as serpents, and harmless as doves," which is another way of saying meek. To those faithful who are meek is promised a great inheritance in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth."

#### *The Language of a Christian*

Since Christ's followers are His representatives to the world, it is their duty to keep words and actions fit for so high a calling. James 1:26: "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." "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12:36. So strong a statement would seem to exclude gossiping from the things a Christian may do.

This was written up from a Berean lesson used in Oregon recently, based on one in the 1923 to 1925 series of lessons.

### HIS SERVICE NEVER DIES

A letter received recently by the Sales Committee ordered one copy of The Hebrew People for Roscoe Story. This fact in itself was hardly enough to deserve attention in the columns of this paper, but it was augmented by the circumstances. Mr. Story's address is the Orthopedic Hospital, Lincoln, Nebraska, and the letter in a postscript remarked, "He is a cripple and has been there for more than two years and thought he could use it in teaching Bible lessons there. He has been conducting Bible lessons there for some time."

Service such as this is rare. Paul preached regardless of the fact that he was under constant military guard throughout the period of his imprisonment in Rome. The Christ taught His people in spite of handicaps, persecution, and ridicule. But unfortunately for the church this spirit of labor seems to have perished almost altogether from the earth. When one like Mr. Story is brought to our attention, we feel that it is only right and proper that recognition should be accorded him. May all others in similar—and better—circumstances profit by his example.—Arlen Marsh.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Gideon said unto them . . . , The Lord shall rule over you."*

## MORE ENEMIES TO CONQUER

Two weeks ago we were in Palestine, following Deborah and Barak as they drove back the Canaanites on the battlefield below Mt. Tabor, and now we are back there again. This time we are following Gideon, a fearless young man who put the Midianites to flight after they had persecuted the Israelites for seven years.

What would you think of a person, having received wonderful presents from some one, a beautiful home to live in, and every want supplied, who soon forgot all about that one and did just the things he would not like? You'd say he was a pretty poor sort of individual, wouldn't you?

That was just the way the Israelites did! God gave them Palestine for their home, where everything grew that was good to eat and beautiful to look upon. And all He asked in return was that they should not worship the gods of the heathen, but that they should worship only Him. And, you know, they were in their beautiful new home only a little while when they began to bow down to idols.

When they wandered too far away from God, He allowed them to be troubled so that they would leave the idols they were following. God really was good to them in allowing that to happen, don't you think? He wanted them to worship Him, because He knew that worshiping idols would only bring them sorrow, disappointment, death in the end.

This time the people of Midian began to steal from the Israelites. They took everything the Israelites raised, left nothing for them to eat, nor any food for their animals. They had to hunt for all sorts of hiding places for their food, caves and dens and holes in the mountains.

How many of you boys and girls have seen big grasshoppers come into your fields and gardens and destroy everything? Well, the Midianites were as bad as that. But God never let the enemy completely destroy His people; He always found some one to fight for them. This time it was Gideon.

You know, Gideon was something like Moses because he didn't think he was great enough to do God's work. Sometimes God chooses even boys and girls like you to do something for Him. Read Judges 6:16-21 and 36-40, and learn three things that showed Gideon he was to work for God.

Gideon saw at last that only God could do those things and that it was really God talking to him, and so he started out with thirty-two thousand men. But they hadn't gone

far when most of them turned back. Read Judges 7:3, and find out why.

Now Gideon went forward with ten thousand, but that was still too many. You see, if the Israelites had so many soldiers they would say they had conquered the enemy themselves. God wanted to show them that He was the One who was doing it, so that they would once more trust Him.

Now read verses 5 to 7, and find out how God chose three hundred men out of the ten thousand. Can you see the thirsty men coming to this stream of water, some of them kneeling to drink and others just quickly dipping a handful up and drinking it on the run? Read verse 13, telling the funny dream one of the Midianite soldiers had.

Now they are ready for the battle. Verses 16 to 18 tell us how Gideon equipped his men. Did he give them sharp swords, or bows and arrows, or machine guns? It took really brave men, don't you think, to face the enemy as they did? But what did Gideon and his men have that the great army of Midian did not have? What was Gideon's battle cry?

The Midianites were so confused and frightened when those lights flashed up, trumpets were blown, and soldiers shouted, that they turned on each other with their swords. Once more God was the Victor, and His people were saved.

Now make your "Gideon" book. Take three or four sheets of paper, as before, fasten them together and decorate your cover page. Answer these questions in story form:

Why were the Israelites in trouble?

How long had Midian bothered them?

What were some of the things the enemy did?

How did God show Gideon he was chosen deliverer?

How was Gideon's army reduced in number?

Tell the soldier's dream and what it meant.

Describe the battle and tell the result.

Add pictures or drawings of your own.

Another new member joined us just lately, and it's a dear little girl from St. Louis, Mo. Her name is Ina Ruth Graham, and she just celebrated her seventh birthday by inviting in her little friends for a party. I think the surprise was really on Mother, for she didn't know it very long ahead of time and had to hurry around and get the birthday feast ready. I saw Ina Ruth's booklet on Caleb, and the picture she drew of Moses and the spies was very good. How nice it is to have a mother and a daddy to teach you the beautiful Bible stories!

Are your scrapbooks on the way to me?

# With Our Sunday Schools

LESSON 5.— July 30, 1933

## GIDEON

Devotional Reading: Psalm 98:1-6

Judges 6 to 8

### GOLDEN TEXT

The Lord is the strength of my life; of whom shall I be afraid?—Psalm 27:1.

#### A STUDY OF THE SUBJECT

**Topic: Gideon: Winning With a Few.**

**Aim:** To show that much can be accomplished by a few if God is with them.

**I. Gideon Excludes the Fearful.** (Judges 6:1 to 7:4.) Thirty-two thousand responded to Gideon's call to come and help repel the invaders of Israel. Twenty-two thousand were rejected because they feared to engage in the hazardous enterprise. All but three hundred of those who remained were also sent away at the command of God. It is always better when a difficult task is contemplated to weed out the fearful and the doubters. Much more can be accomplished by a small but united company than by a much larger one that is filled with forebodings concerning the outcome.

**II. Gideon Discharges His Reserves.** (Vv. 5-7.) As is often the case, God had more than one purpose to accomplish in this instance. He would repel and punish the invader, and He would revive the failing faith of His people. To accomplish this second purpose the Israelites must not be permitted to feel that the success of the enterprise was in any way due to their own wisdom and valor; it must be made very clear that Jehovah alone accomplished their deliverance. It was for this reason that Gideon was commanded to send beyond immediate recall all but his little band of valiant followers.

**III. Gideon Routs the Enemy.** (Vv. 16-21.) Apparently without weapons of war, with nothing more dangerous than lamps and pitchers and trumpets in their hands, Gideon and his three hundred marched quietly down from the hills in the darkness and took their places about the enemy's camp. When the moment for action came, they broke the pitchers, revealing the lamps; they sounded the trumpets and shouted their challenge to the sleeping Midianites. The rout was complete, not because Gideon and his little band were there, but because Jehovah was present in mighty power!

#### PRACTICAL APPLICATIONS

Our lesson today reveals a perfect victory. Well may we say that all victories where God is the Leader are "perfect."

God planned the method of attack. It was vastly different from methods employed by man. No mistake was made. The very first attack was made at the most vulnerable spot or weakness. This was fear. When the attack was made, it was their own fear that wrought havoc and disaster among the Midianites. The enemies of God always meet defeat. It would seem that after six thousand years of experi-

ence man would learn that he cannot fight against God. "If God be for us, who can be against us?"—Rom. 8:31. Before sending His army against the enemy God made a couple of tests. These tests eliminated the unqualified. They were God's method of choosing His workers or soldiers. Just anybody will not do. God's workers are selected individuals, people selected according to rules and regulations provided by the Father. And unless these are minutely complied with, we are automatically eliminated from the field of acceptable ones. The perfect Leader directed this attack.

The majority are always against God. To be on the side of the majority is almost positive proof that you are on the wrong side. These statements are made concerning the world of mankind. God's minority always triumphs over the world's majority. God works with the few rather than the many. He does not need numbers. He wants only those who will accede to His wishes and who will give all the glory and honor to Him. To this group, no matter how small, the "sword of the Lord" is a seal of victory.—C. E. R.

#### THE GOLDEN TEXT

Gideon could truly say with the Psalmist, David, "The Lord is the strength of my life," for it was God who directed every act of Gideon in today's lesson. The Lord spoke to Gideon a number of times to assure him that it was He who was directing.

Gideon was told not to fear the gods of the Amorites in whose land they dwelt, so he trusted and did as he was told. Gideon no doubt lived close to God, so could be directed by Him; and thereby the Lord became his strength, and he need not fear anything.

The Psalmist also said, "The Lord will give strength unto his people."—Psalm 29:11. Do you belong to Him and receive strength from Him? If not, why not?—L. A. R.

#### YOUNG PEOPLE AND ADULT

Many times God has used a few to accomplish His work. He has done this that man might know that He can accomplish His will without man's aid. He has also revealed to man His great wonders and power that man might have faith enough to go where He directs. God wants us to know that His side is going to win even if there are but a few with Him. It is not human nature to follow God, and it may be for this reason that the multitude is seldom right. Our lesson is a good example of how God wins with a few. Gideon and his three hundred, selected from thirty-two thousand, put to flight an army of considerable more than one hundred twenty thousand.

Would this not be a very good plan to follow today? The Sunday school teacher would do well to have one or two from her class that can work with her to the advancement of the group. Build up the few, and let them help build the rest. Inspire them with a sense of duty, share responsibility with them, and let them help to inspire the rest. These few should be selected carefully. Gideon selected ten thousand from the rest, and then the three hundred were selected from these. God selected the qualifications for this smaller group.

In the church there are many who are willing to fight the enemy. These are of great value, but the smallest group should be selected according to the qualifications specified by God. The church which is controlled and directed by the few can be much stronger than the one directed by the multitude. This is not man's democracy, but it is God's theocracy; and it will work.—H. A. S.

#### PRIMARY

**Topic: Gideon and His Three Hundred Men.**

Gideon was now the leader of the Israelites. He had gathered thirty-two thousand men together to fight against the Midianites.

God said, "No, Gideon, you cannot take all those men. The people would say that they had conquered the Midianites without my help. You tell all that are afraid to go home."

Gideon obeyed God, and twenty-two thousand went home.

"Ten thousand are still too many," said God. So He told Gideon to take his men down to the water to drink. He said, "Put all those that lap up their water as a dog into one group, and all those that kneel down to get a drink into another group."

In the first group were just three hundred men. God said, "Now take these three hundred men and go fight the Midianites. Let the others return home."

Now listen carefully to see how they defeated the Midianites. Gideon divided the men into three groups. He gave each man a trumpet (horn) and a pitcher with a light in it. Doesn't that sound strange? Think of fighting with those things! They were to blow their trumpets when Gideon blew his. Then they were to break their pitchers.

When they came to the camp of the Midianites they blew their trumpets and broke their pitchers. They cried, "The sword of the Lord, and of Gideon." How frightened the Midianites were! They fled, and even fought each other in trying to get away.

Who do you think was helping the Israelites? I can just hear you answer, "God."

—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas August 3  
 Eastern Nebraska Conference at Florence August 6 to 13  
 Western Nebraska State Conference, at Holbrook, August 20 to 27  
 Iowa Conference at Waterloo August 22 to 27  
 Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

## THAT WORKERS' CLASS

The Illinois Bible School is progressing. During the sessions of the last two years a class has been provided where workers in the Master's vineyard might share their joys and sorrows, problems and experiences to the up-building of all. Last year a special course in Teacher Training was studied. This year we are going even farther.

Three special classes for teachers and workers have been provided. First is a class in Fulfilled Prophecy (Bro. MacLeod teaching), which will give a rich background to any teacher or student of God's Word. Next in order for the teacher of today and tomorrow is the series to be given by Bro. Lyon, setting forth the fundamental truths of the Bible as generally accepted by our conference. Surely no teacher or personal worker will want to miss these lessons, for no one can teach without a working knowledge of his text. And even the older teachers need occasionally to renew their minds.

Each afternoon a specialized class will be conducted for those interested. Leaders especially qualified to handle their subjects will be provided. One lesson each will be given to Primary, Junior, Intermediate, and Senior teaching. In which are you interested? There will be a lesson on "Music and Church Work," "Worship and the Worship Service," and others which will be mentioned later.

Are you a worker now? Do you plan to become one? Then come to Oregon prepared to get the most from these three classes.

Local churches and conferences would do well to recommend these classes to those of their young people whom they expect to assume the mantle of active service. Send us their names and suggest their possible field of service, so that we may be prepared to aid them in selecting classes.

## ELDORADO, ILLINOIS

On June 26, Bro. S. J. Lindsay and Bro. and Sr. C. E. Lapp drove to Eldorado from Ripley, Ill., to conduct a week's meeting. Although the weather was extremely hot and the people busy with harvesting, the meetings were very well attended. A comfortably filled house listened very attentively to the sermons given by Bro. Lindsay. This was his first visit to Eldorado for nearly thirty years and he made many friends. At the close of the meeting the church members elected elders, deacons, and a secretary-treasurer. We feel the lack of organization at this point has been a very great handicap, and hope and pray that this new move will be for the honor and glory of God. Although there were no additions, we feel much encouraged and ask the prayers of the entire brotherhood.

## OUR EDITORIAL POLICY

Following a rule adopted two years ago when the present Executive Board came into office, every important matter pertaining to the management of the National Bible Institution and its various activities has been referred to the members of the board for careful consideration at their monthly meetings.

Our president and business manager, L. E. Conner, has declined to engage in any important activity, improvement, or change, without first securing the advice and consent of the entire board. The editor of our publications has followed the same rule, and submits any unusual manuscripts or requests for space in the paper to his fellow board members for their action. Thus the present business management and editorial policy rests in the hands of the Executive Board, rather than coming under the control of any one individual.

Regarding the policy of the paper, it was decided some years ago by an overwhelming vote of the General Conference that The Restitution Herald should not be opened for the discussion of any and all religious subjects which might be submitted to it for publication, but that the scope of its teaching should be restricted to those elements of truth, to advance which the General Conference was organized, as expressed in our constitution and working rules.

In the carrying out of this policy the editor has met with surprisingly little criticism from our subscribers, but on the other hand has received hundreds of commendatory letters regarding it. But from time to time articles are sent to us for publication, more often than otherwise from writers who do not endorse the National Bible Institution of which The Restitution Herald is the mouthpiece, and some of whom do not even subscribe for the paper, asking for generous space in our columns for the presentation of personal ideas or for the furtherance of purposes which are quite at variance with the clearly stated objects of the National Bible Institution and the churches it represents.

All such requests are referred by the editor to the Executive Board which acts as an editorial committee to assist him in carrying out the will of the great majority of our supporters. We believe that the success of our effort depends on the continuance of this policy, both in the business administration, and in the publication of the paper.

## ST. CLOUD, MINNESOTA

The week of meetings held here has come to a close. We were joyous to have Bro. and Sr. Magaw with us. His splendid sermons will be long remembered. Bro. Magaw preaches the Word. We highly recommend him to any congregation for special meetings. Thankful are we for his service and may God bless him in his work at Brush Creek, Ohio. Likewise are we thankful to the singers under the direction of Sr. George Savage for their messages in song; and to those who came out during the heat to attend. There were no confessions; but many feasted upon the Word of God, which will be helpful in these trying times.

One of our faithful sisters, Mrs. Charles Thoms, who recently underwent a throat operation, is recovering nicely.

A. E. Hoskins, Pastor.

## THE DOLLAR-A-MONTH CLUB

The "Dollar-a-Month" Club was started early in the summer of 1930, and has been maintained with considerable success since that time. At the present there are, according to our records, one hundred thirty-one active members who are regularly sending in their pledges of at least one dollar each month to help carry on the work of the General Conference of the Church of God through the National Bible Institution, which is its working body.

As we are aware, all forms of religious activity must be supported financially by those who are interested in such efforts. The work is not self-supporting in the sense of returning in cash certain profits on the investment made. From the beginning of Christianity the Lord's purposes, which have always required an expenditure of money, have been accomplished through the voluntary contributions of those who had already been benefited spiritually by the gospel. Giving was looked upon as a privilege by which men might express in concrete form their appreciation of that which God had done for them. It served also to provide each member of the body with an opportunity to have a definite part in the spreading of the truth, and thus be given greater cause to rejoice in the results that followed.

Were it possible for the local church or the General Conference to be placed on a wholly self-supporting basis by engaging in some form of business effort, it would neither be desirable from a spiritual standpoint, nor right, according to scriptural example and precept, for this to be brought about. The giving of tithes and offerings of a material nature is no less beneficial to the Christian than it was to the Israelite.

At the present time membership in the "Dollar-a-Month" Club is divided as follows among twenty states and provinces: Illinois, 40; California, 18; Ohio, 12; Indiana, 7; Minnesota, New York, and Virginia, 6 each; Michigan, 5; Louisiana, Washington, and Ontario, 4 each; Missouri, Nebraska, and Iowa, 3 each; Wisconsin, Wyoming, and the District of Columbia, 2 each; while one member of the club resides in each of the following states: Florida, Kansas, Mississippi, and North Carolina.

The membership rolls remain open for others.

## CASEY, ILLINOIS

On Thursday, July 6, Bro. S. J. Lindsay and members of the Restitution Church enjoyed a basket dinner at the park. Upon request Bro. Lindsay preached at the church in the evening on the subject, "The Three Crosses." There was a large attendance. Besides enjoying the sermon we all enjoyed having Bro. Lindsay with us again.

Our hearts were made to rejoice when two accepted Christ: Mrs. Rose Jenkins and Mrs. Dessie Miller. The baptismal service was held Friday morning.

Our Sunday school is working along very earnestly and the attendance is good. Several of the people who are not members are attending regularly. We have many things to be thankful for, and we pray that God's guidance and help will continue in all our undertakings.

Edna Weaver.

**MINISTERS AND BRETHREN**

For the last two or three years we have been having ministerial meetings in connection with the Illinois Bible School and General Conference. Much good has resulted from these meetings, but we realize that much more good could be accomplished if there were more time to devote to them. It has been hoped for some time that we could have a Ministerial Conference at a date which would not demand the dividing of time with any Bible school or conference. However, the financial condition of the present time, together with the limited time the ministers have free from their congregations, makes us feel that the time has not yet arrived for a separate conference.

We are calling a Ministerial Conference to meet at Oregon, Illinois, August 2 to 12. The Ministerial Conference is being called to meet at this particular time and place only because of its convenience to the large numbers who desire to attend the Illinois Bible School and General Conference, but it must be remembered that the Ministerial Conference is not a subsidiary of either of these two organizations.

We regret that many of our ministers will find it impossible to attend, but you can be benefited by those who do. If you have any matter to present to your fellow ministers, kindly write the same and submit it to your chairman and he will present it to the conference. In this way mutual cooperation can result in mutual benefit.

In times past some very fine suggestions and questions have come to the ministers from the laymen. We solicit all such questions and suggestions. If you cannot be there to present them in person you may mail them to the address given below and they will be given consideration, if time permits. You can be of great benefit to us in this manner.

We request the brethren everywhere to pray that the Illinois Bible School, General Conference, and the Ministerial Conference may result in glory to God and mutual advancement of His work.

Harry A. Sheets, Chairman,  
Woodstock, Virginia, Rt. 1, Box 56.

**GRAND RAPIDS, MICHIGAN**

On July 9 another man came forward for baptism, thus uniting a family, other members of which have recently walked the same path. The following day our Daily Vacation Bible School began, and the attendance and interest give us high hopes that several others will respond to the gospel call. Attendance at the school each morning is splendid, averaging for the first week about 140 per day.

Bro. F. L. Austin, who teaches the adult class in the school, has also been giving some splendid evening sermons. Sr. Austin is giving valuable help in music.

The Michigan Conference is cooperating with the local church in these meetings, and its business session and election will be held Thursday night, July 20, following the sermon at 8:30. Berean night will be Friday, the 21st.

F. E. Siple, Pastor.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mrs. Mae Mick; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Lois Hunt; Mr. and Mrs. Paul C. Johnson; John Miller and Family; Mr. and Mrs. Dclos Andrew; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mary Calkins; Mildred Stantial; Lillian A. Greiner; Silas M. Claypool; Mr. and Mrs. Chas. M. Updike; Mrs. C. Seely; Mrs. Ray Maysilles; Ella M. Siple; Albert Siple; Mr. and Mrs. G. B. Sprinkle; Ida F. Orem; N. Goodreau; Elizabeth Ordnung; Mr. and Mrs. M. Fetters; Harvey Krogh, Jr.; Anna Mae Bottofs; Mr. and Mrs. Chas. L. Netts.

**GEORGE NICHOLAS SITLER**

George Nicholas Sitler, husband of Sr. Vertie Sitler, a resident of Oregon, Ill., for many years, died in a Rockford hospital on July 7, 1933, following an operation. Mr. Sitler, a son of Albert F. and Laura Belle Sitler, was born at Haldane, Ill., May 26, 1884. He is survived by his widow, his mother, two children by a former marriage, a sister, and three brothers. Our hearts go out in sympathy to the bereaved family. The pastor of the Oregon Church of God gave the funeral sermon, being assisted in the service by the pastor of the Methodist Church, of which church the deceased was a member.

**CLEVELAND, OHIO**

The following items of general interest are gleaned from "Golden Rule News," which is published in the interest of the Church of the Golden Rule, of which M. W. Lyon is pastor:

The annual business meeting of the church was held on Monday evening, June 12. The following officers were elected for the coming year: pastor, M. W. Lyon; moderator, H. H. Hawkins; clerk, George Jones; treasurer, H. J. Stadden; Sunday school superintendent, W. J. Halls; elders, George B. Alldridge, H. J. Stadden, H. H. Hawkins, and W. J. Halls; deacons, J. O. Conrad, J. Don Swartz, R. S. Lindstrom, H. W. Stadden, George McMurtic, and George Jones.

On Sunday morning, June 18, we were glad to welcome to our services Bro. and Sr. Jas. A. Patrick, their two sons, Merle and Cecil, and daughter, Miss Ione, and also Mr. Alvin Leidigh, all of Ashland, Ohio. Mrs. Edna

Warren, from Painesville, who was visiting her daughter here, was also present, and we have been glad to have her with us again on two occasions since.

The new "Golden Rule News" title heading, which adorns our front page this month, was designed and lettered by Miss Peggy Blakemore. So now we have an artist on our GRN staff. This is the first issue of our fifth year, so we had to celebrate.

**CONTRIBUTIONS TO N. B. I.**

Ida F. Orem	\$2.00
Mrs. A. M. Siple	1.00
Mrs. O. W. Umphrey	3.76
Mrs. H. H. Kent	1.00
Blair, Neb., Sunday School	1.35
Leila E. Whitehead	45.00
<b>Total</b>	<b>\$54.11</b>

**HERALD RECEIPTS**

Mrs. Etta Hatch; G. A. Boyer; Mrs. Fred Paisley; E. O. Stewart (for others); Cecil A. Smead (for another); Charles W. Howe (for another); Mrs. Ervena S. Nye; Mrs. L. D. Decker; Mrs. Harold Starbuck; Mrs. Rosa McCurry; R. H. Judd; John Miller; John Lehman; James H. Vance; J. A. Dickinson; Mrs. Will Canode; Louise E. May; Mrs. O. W. Umphrey; D. W. Kirkpatrick; Paul Overholser; Abbie H. Fiske; Mrs. Martha Fields; S. H. Boyer (for another); Mrs. Sarah Austin; Chas. E. Anderson.

**HELPING FUND**

Mr. and Mrs. John Miller	\$1.00
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**BETWEEN YOU AND ME—**

Last Saturday a group of voluntary workers met at the Oregon church to lay an apron of cement about the outside wall of the building to prevent seepage of water into the basement. They wish to have everything in readiness for the biggest and best conference we have ever had.

Attention is called to the correction made in the dates announced for the Nebraska Conference which is to be held at Holbrook. The correct time of the gathering is August 20 to 27.

Robert Mattison, son of Bro. and Sr. C. V. Mattison of Oregon, Ill., who has been seriously ill for the past four weeks is slowly improving, for which all who know him are exceedingly thankful. Robert is a young man of sterling qualities and much promise.

The evangelistic effort under the leadership of S. J. Lindsay and C. E. Lapp at Eldorado, Ill., was brought to a close recently. Bro. Lindsay is one of the most successful evangelists the Church of God has ever possessed and has a happy faculty of making friends for the truth everywhere he goes. We regret that, owing to his pastoral work at Tempe, Ariz., he is not available for such labors throughout the year.

The president of the Illinois Conference recently received three aprons from Sr. C. B. Compton, Manassas, Va., for use in the dining hall at conference. Bro. Johnson and the board appreciate all such gifts. Others having bedding of any kind, fruit, vegetables, or meat that will keep, that they are inclined to send for the use of the gathering, will be contributing quite as acceptably to the success of the work.

Interesting individual reports are reaching us from various sources of the Indiana Conference which came to a successful close, with one baptism at least, last Sunday.

Oregon brethren welcomed among them last Sunday Sr. Leota B. Hanson of St. Louis, who drove the car for Sr. Gesin and daughter on their return trip. Sr. Hanson will return home in a few days, but will be on hand for the opening of General Conference on August first.

The obituaries of J. E. Roose of Sac City, Iowa, and Louis S. Haney of Fenwick, Ontario, will appear next week. We extend our sympathy to the families of these brethren and pray that the Father's comforting assurances may bring hope. Bro. Haney was a staunch supporter of the Lord's work at Font-hill, and will be greatly missed. Bro. Roose was equally dear to those of his community.

Our president, L. E. Conner, dropped in on the Indiana Conference the other day and was prevailed upon to give a sermon during the absence of State Evangelist J. H. Anderson, who had been called away for a funeral. Bro. Conner reports that an interesting and profitable meeting was being enjoyed at North Salem Church.

Sr. Mary Gesin and daughter Alice are happy to be back with home and church folks after a three weeks' stay at St. Louis, Mo., where Sr. Alice underwent the first of a series of operations on the eyelid, which we trust will eventually prove to be all that is anticipated. Our prayers ascend to the Father for His care and guidance over them during this period.

## THE GLORIOUS LAND

By Lyman Booth

POETS and historians have striven for centuries to render to their readers the most fancied and beautiful description of that region of bliss that their command of language could produce. Many beautiful word pictures have been drawn in prose and poetry, wherein the authors have located it in one of two places—one upon earth, the other beyond the limits of starry space. Wherever it is, all will admit it the eternal home of the saints. The question is, where is it?

The only land any mortal being has ever seen is upon earth. We have never seen anyone who has ever explored the region beyond the stars. No one has ever produced any authentic chart of those delightful regions, wherein the glorified forever dwell: with nothing to do but sing and play on golden harps, to walk the pearly paths of Paradise, to stroll along the River of Life and eat of the fruit of the Tree of Life, and to rest beneath the leafy bowers. They say it is a land of pure delight, with transporting, rapturous scenes, sweet fields of living green: there rocks, and hills, and vales, with milk and honey flow, and o'er all those wooded lots and wide extended plains shines one eternal day.

A beautiful picture! But is it true? We have no evidence of any land except what we find on earth. God, speaking through the Psalmist said, "The heavens, even the heavens are the Lord's: but the earth hath he given to the children of men."—Psalm 115:16. We find no promise of an inheritance of land or any other substance in heaven; but Jesus said, "The meek . . . shall inherit the earth."—Matthew 5:5.

In speaking of the reign of Christ, David said, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Psalm 72:7. Isaiah wrote concerning Christ's kingdom on earth and said, "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."—Isaiah 35:6, 7. In Isaiah's description of that condition he said that the wild and ferocious beasts and poisonous reptiles would become tame, and "they shall not hurt nor destroy in all my holy mountain (or kingdom): for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isaiah 11:9. The Lord said to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord."—Numbers 14:21. When that time shall have arrived the whole earth will be a glorious sphere, and all lands will be glorious.

David sang, "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."—Psalm 72:18, 19. Then, not only Pales-

tine, but every land of this old earth will be glorious.

John tells of a new heaven and earth, and a New Jerusalem, and "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death . . . : neither shall there be any more pain."—Revelation 21:3, 4. What better home could be found in all the infinite universe than the earth made new, when God Himself shall dwell with His glorified and deathless people?

The following poem, "There's Joy for Thee," is a beautiful exhortation for all to seek a home therein.

"Lonely pilgrim, sad and weary,  
Who hath many ills endured,  
What though troubles round thee gather,  
There's a final rest secured;  
For the children of the promise,  
Those in faith who firmly stand;  
Heirs with Christ, awhile they suffer,  
Soon to reign in Israel's land.

"God, His gracious mercy showing,  
Hath invited all to share  
Endless joy and bliss forever,  
In that realm of glory there!  
Bear thee, then, the contest bravely;  
Fear not, faint not, by the way:  
Soon shall boundless, ceaseless mercy,  
All thy weary toils repay.

"Soon the bitter tears of anguish,  
All those sighs that sorrow pays,  
Shall be lost in smiles of gladness,  
Merged in songs of endless praise.  
Here thy weary feet are bruised,  
There thou'lt tread a verdant sod;  
Here, by enemies surrounded,  
There, in friendship with thy God."

IF you would have friends, you must show yourself friendly. Very few people are able to resist the steady shine of friendliness. By and by they will unbend and like you. If they do not, you have not lost anything, and the effort you have put forth has done you good. If anyone you have to do business with is grumpy, fault-finding, jealous, suspicious, or sarcastic, do not let that person induce you to imitate him. Don't fret. Don't antagonize. Don't hit back. Life is too short. Most of such nasty tempers disappear after a while in the sunlight of friendliness. You don't have to be familiar. You don't have to be officious. You don't have to grin all the time. Just keep friendly and good-natured. It will create an atmosphere around yourself in which it will be pleasant to live and in which you will be much happier at your work.—*Dr. Frank Crane.*

# THE RESTITUTION HERALD

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## HOPE EVALUATED

*By Lyman Booth*

WHAT is hope? If I were asked to define the word, I would reply that it contained all the elements of *desire* and *expectation*. The two are inseparable. One without the other does not constitute hope. Hope applies to that only which is obtainable. We cannot say that we hope for that which we cannot obtain, even though we may have a great desire to possess it. Such things lie beyond the province or possibility of hope. If one desired to purchase an elegant home and had sufficient means with which to pay for it and knew it was for sale, he might reasonably expect to purchase it. Then, and not till then, could he say with confidence, "I hope to make it my home." Thus we see that confidence becomes the base or foundation upon which his hope must rest, and confidence is gained through knowledge.

Before gaining this confidence he may say, "I have hopes that I will be able to purchase the property." But that does not really constitute hope, because it contains an element of doubt, and the doubt makes the statement vain.

Hope and faith are very closely allied, and both must stand upon the statement of fact. A statement, unsupported by proof, though it be true, may be doubted, and therefore is lacking in the element of either hope or faith. When proved to be true, it becomes the foundation upon which both faith and hope can stand. If we plant seed, we do so with the desire and expectation of reaping a harvest. We do it with the confident belief that we shall be rewarded for our labor, because we have observed that others have done so and reaped bountiful harvests. This is not only true in agricultural pursuits, but in all industries.

It is the profit men expect to receive after the work is finished that prompts them to engage in any business. As a rule men do not toil for pleasure except that which they expect to enjoy as a reward for their industry.

A mere promise made by one person to give something of value to another is not enough to beget hope; but if made by one who is known to be truthful, it will beget a desire and expectation to receive the gift. If the same promise

be made by an unreliable, untruthful person, it will be considered doubtful and will not beget any expectation or hope in the mind of the other. Therefore, confidence must be established on the part of the party making the promise before the promise can be relied upon.

We hold that this principle will apply with equal justice to all promises found in Holy Writ. All along the line of ancient worthies men were given signs by angel messenger, sent from God to prove His word. Did not Gideon ask for a sign from the angel of the Lord that His promise was true when the angel told him he should smite the Midianites as one man (Judges 6:16)? Did he not ask the angel to give him a sign by burning the flesh and broth which Gideon placed before him? The angel did this to prove the message true. Still Gideon insisted on another sign when the angel told him he should save Israel. God gave him a sign by covering the fleece with dew and leaving the ground dry. His request was granted; and still he seemed to doubt, and asked that the fleece remain dry and the ground be wet with dew. This wish was also granted. He was satisfied and did as he was commanded to do.

Abram and Sarai both doubted when God told them that she should bear a son; but God's word was proven true in the birth of Isaac. Previous to this God had promised Abram that his seed should be as the number of the stars, and it is recorded "he believed in the Lord; and he counted it to him for righteousness."—Genesis 15:6. Although it is stated he believed God, still he seemed to want some assurance and asked God, "Whereby shall I know that I shall inherit the land?" In answer God told him to prepare certain animals and birds and place them upon an altar. Then at the setting of the sun Abram fell asleep and a vision of "an horror of great darkness fell upon him." In the vision he was told of the affliction his seed should suffer and that he should go to his fathers in peace; and God said, "Thou shalt be buried in a good old age." This vision was placed before him to assure him that God's promise was true, a purpose (Please turn to Page Nine)



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Let us consider how to stir up one another to love and good deeds—not ceasing to meet together, as is the habit of some, . . . all the more so, as you see the Day coming near."—Hebrews 10:24, 25, Moffatt.*

## The Editor's Prayer

UNTO Thee, O God, do we lift up our hearts in grateful praise for all of the comforts and blessings of this present life which we enjoy. But more than for these temporal things we are inclined to glorify Thee for spiritual and eternal gifts which Thou hast so bountifully conferred upon us. Realizing Thy goodness to us, and Thy constant care over us, we venture to call yet once again upon Thee to be the Director and the Teacher of our forthcoming Conference and Bible School. Help us, we pray, to strengthen the bonds of affection that already unite us in Christ Jesus our Lord, and inspire us with a holy zeal for service that is based upon a positive knowledge of Thy will. Amen.

## General Conference Prospects

WITHOUT claiming to be a prophet or the son of a prophet, we venture to predict that one week from today will witness the opening of the greatest General Conference the Church of God has ever held. The largest delegation that has ever represented the state of California has already reached the Middle West, and still others write that they are planning to come. Texas is sending a fine group from the shores of the Gulf of Mexico. Virginia and New York on the east are perfecting plans to be definitely represented. Minnesota and Ontario brethren will soon be on the way. Thus North and South and East and West are packing their bags with Bibles and notebooks and lifting their hearts in prayer in anticipation of imparting and receiving a great lasting blessing from the attendance at the forthcoming gathering.

## Conference Preachers and Teachers

WHILE the attendance of ministers at the gathering a year ago was perhaps the largest we had had up to that time, nevertheless there is a strong probability that more of our preaching brethren will be at the General Conference this year than were present then. In addition to these there will be Bible teachers of experience lending

their aid to the success of the meeting who have never before been available. Altogether the preaching and teaching staff of the conference will be the strongest it has ever been.

## The Bible School Curriculum

AS HAS been previously stated, the Illinois Bible School has been thoroughly reorganized and placed on a more definitely educational basis. Not that less attention will be given to the study of the Word of God, but that the plan of the various Bible classes has been so arranged that the greatest possible practical good may be derived by the earnest student from each of the various courses provided.

The Illinois State Conference has manifested from the beginning of its close association with the annual General Conference a most generous disposition toward the latter in every way. Realizing that many would be in attendance from out of the state, the Illinois board has consulted each year with the General Conference board as to the planning of the Bible school program, in order that the needs of the church throughout the country might receive as much consideration as those of the congregations of Illinois.

This year the joint committee of State and General conferences has planned the most complete and practically helpful curriculum that has ever been offered, instruction being provided suitable to all ages, from that of the child in the kindergarten to that of the most advanced student.

## Entrance Requirements

EVERY school of whatever nature requires certain scholastic attainments of those who continue their education under its direction and instruction. The entrance requirements of the Illinois Bible School do not pertain to scholarship, but to the heart and mind and spirit. Anyone, regardless of the educational advantages he has enjoyed or has not enjoyed, will be gladly welcomed to the various classes *provided* he comes with the earnest desire to "grow in grace and in the knowledge of the Lord Jesus Christ." Sincerity of purpose and a zeal for God are the only prerequisites of entrance into the Illinois Bible School.

# When Falls the Dew

By Arlen Marsh

HE WAS in charge of the registry bureau of the post office in a large city, a position calling for business acumen, severity, knowledge of men, and a remarkable degree of wisdom. Under a summer sky, black as the night from pole to pole, dotted with innumerable pin points of light which represented stars circling at an incalculable distance, he stood talking, talking not of business, nor of taxes, nor of politics, but of God and of religion. For a half hour he had stood there in earnest conversation, and he continued for half an hour more.

Presently, waving a hand upward toward the scintillating stars, he concluded his remarks with, "As long as there's anything like that, I'll believe there is a God. If there weren't, I'd be an atheist," and he left.

For a long moment his deserted companion remained silently speculating on his words. After all, was his philosophy not eminently proper? Had the Christian any reason for his tenets and his faith if he had no evidence of his God's existence? Certainly, that evidence could not be found within the common sources of religious dogmas; not even the Bible could be proved to be inspired until history and science had been applied to establish its veracity. And was there any stronger evidence than those indicated stars, distant by a thousand light years from the earth, twinkling red and green and blue and white—the cause of which variation no man precisely knows—that Jehovah ever has been and that He ever will be?

So, while the dew gathered on the grass and the bloody moon rose over the trees that constituted the horizon, these two men, one a leader in the business world, the other a confirmed logician, arrived at a conclusion that but paraphrased the expression of King David in the nineteenth Psalm: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." And yet, because in their sight heaven held more proof of the existence of Deity than did the Bible, they were, in the eyes of fellow church members, heretics, agnostics, skeptics of the rankest sort.

This was no skepticism, this was not even lack of faith; this was building of a solid foundation for their beliefs. The science of debating calls one of the many possible errors in reasoning the fallacy of simple iteration, and by it the debater signifies the at-

tempt to prove anything true by itself. It is an error common in all logic, conversational and formal; and unfortunately it is especially common in the church. *God is because He is* constitutes the sole argument the large majority of Christians can advance to establish the being of their worshiped Deity. And by this very fact they unintentionally confess a lack of the faith which they consider essential to their salvation.

Paul's definition of faith is undeniably one of the best known texts in all the Bible; yet, despite this, many refuse to accept it and set up in its place an erroneous definition of their own manufacture. "Faith," asserts the Apostle in Hebrews 11:1, "is the substance of things hoped for, the evidence of things not seen." In the place of "substance" the margin inserts "ground, or, confidence." The very Christian who declares this definition to be inspired by the Almighty refuses to countenance the existence of the trait it explains in his own life by declaring that God must be "accepted" as fact, since the Bible says He is and since no proof can be obtained external of the Scriptures that He is. A "ground" is a solid foundation; but the average Christian possesses no such basis. "Evidence" is composed of "any matter of fact that serves as a basis of proof," according to W. C. Shaw, Professor of Public Speaking at Knox College; but few indeed are the Christians who can provide any matter of fact in support of their contention that an omnipotent, personified Power holds sway over the universe.

We are told by such Christians to come to God through the Bible. Contrary to this, Paul insists that "he that cometh to God must believe that he is," so indicating that a belief in the being of God must precede a belief in the inspiration and truth of the Bible He has caused to be written. Paul prefaces his statement with a flat declaration that "without faith it is impossible to please him," that is, Jehovah. According to his own definitions and the method outlined for reaching an understanding of God, faith consists not in a casual, unreasoning, and hopeful acceptance of the being of Deity, but rather in a concrete system of factual and logical evidence—which was exactly what the two men were seeking and had found. They were to be praised, not adversely criticised; for they had fulfilled the thing desired most by God—they had secured an abiding faith, evidence, confidence, ground, foundation. (over)

## God Seeks a Prophet

You, O youth, can I reach you?  
 Can I speak and make you hear?  
 Can I open your eyes to see Me?  
 Can My presence draw you near?  
 Is there a prophet among you,  
 One with a heart to know?  
 I will flash My secrets on him;  
 He shall watch My glory grow;  
 For I, the God, the Father,  
 The Quest, the final Goal,  
 Still search for a prophet among you  
 To speak My word in his soul.

—Anonymous.

That this required faith cannot be found within the Bible is obvious. Until we know that there is a God, we cannot know that He has inspired certain men to wearisome literary toil in the creation of the Bible. It is, therefore, necessary to seek evidence outside of the Bible in support of the doctrine that there exists a mighty Creator, person as well as indefinite power. For the true Christian, no higher authority can be than the inspired Word of God; but even the apostles demanded that the followers of Jesus be able to state their reasons for believing that the Bible was inspired and that God Himself really was. The same requirement today remains, neglected and ignored, it is true; but nevertheless, it remains.

Science now is willing to concede that somewhere back of the orderly arrangement of the universe lies a great First Cause, and some few students of cosmology—the study of the universe—go even further and admit the anthropomorphic, or manlike, quality of this Cause. Even Einstein, he who has put the entire cosmos into a mathematical equation, confesses that some power must control to secure the perfectly governed swing of the planets in their orbits, the exactly timed drift of the entire universe, the careful manipulation and movements of planetoids and comets. Although science is willing to concede these things, the Christians, who can look as two men looked toward the heavens, who could, if they would, see as those men saw the argument there presented, stubbornly and ignorantly refuse to admit any proof outside of the Bible of the being of Jehovah, so failing to obey the inspired exhortations of Paul.

It is absolutely certain that the Bible itself, standing alone, can never be used successfully as evidence of the existence of a supreme Deity. The Christian believes it to be inspired by that Deity; but before any book can have divine origin, the Deity must be in existence; and, consequently, His being must be established before the Bible can be put into use as an argument in favor of Him and His power. This fact the Apostle recognized by stating in his epistles that belief in God must precede belief in and comprehension of that God as revealed in the Bible; but all too few modern Christians are able or willing to follow in his steps. The majority, therefore, having no firm basis of fact upon which to build their religious house, are open to all forms of skepticism, infidelity, and atheism, the arguments and evidence of which superficially appear to be excellent. Only a close and understanding examination, supported by strong “ground,” “confidence,” and “evidence” can dissipate entirely the effects left by continued exposure to the doctrines of the agnostic, who knows definitely why he doubts.

The time that witnesses the falling of the dew is unparalleled for gathering evidence in proof of the being of intelligent Deity. Stars, meteors, planets, comets, and planetoids blend in mighty evidence that God is and that He holds control. As Einstein reached his conclusions, so can every thinking man reach similar ones. With unvarying speed and on a constant course, the earth races through infinite space at over nineteen miles a second. In harmony immutable, harmony that has not changed since the Egyp-

tians began the study of astrology, the tiny dots of light that represent stars a million million miles away watch the revolution of planets about themselves as the sun watches the revolution of the earth and Mars and Venus about itself, a revolution that has been the same since the creation of the universe. Nothing save an omnipotent, reasoning, omniscient Power could have created anything in such perfect, unchangeable order.

Slowly every continent on earth drifts to the west, always at the same rate of speed. Flowers of variegated hues bloom on the same stalk—why, no man can tell. Darwin's theory of organic evolution has been discarded even as a tenable hypothesis by almost every really great scientist in favor of a theory that nothing will develop within itself but must be improved by external forces. Definitely disproved by recent experiments, the idea of spontaneous generation of life also has been discarded. Yet, in the face of these facts, those who confess themselves to be faithful followers of the Christ insist that no proof exists of the being of God outside of the Bible, that He must be taken as existing without question, that application of science, history, literature, and art to religion is rank heresy. Paul, David, and Jesus Himself found these things necessary; they referred to contemporary literature, art, history, and to the then known facts of science. No better example can be found. Establish through the medium of scholarship and logic that God is, and the faith which is required by Jehovah has been secured; but, until God's being has been so established, no Christian rightly can contend that he possesses that much-prized “substance of things hoped for, the evidence of things not seen.”

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## THESE ARE CHRISTIANS

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THAT which distinguishes the character and conduct of Christians from others is the principle of holy love. The powerful and purifying influence of divine love operates in the renewed heart, and nowhere else can it be found in the world.

The desires and pursuits of true Christians begin and end in love. Their words and works are an expression of this heavenly principle. Thus are we informed by the Scriptures.

Without the spirit of love, none is like Christ. With it in the soul, none is like the world. Christians are *like Him*. Our Lord loved every creature. He laid aside the riches of glory to seek after men and make them like Himself. Christians love their neighbors, their enemies, and all mankind. They will give up anything if thereby they may persuade some for whom Christ died to come to Him.

These are heart-searching words. They should cause us to examine ourselves whether we are in the faith.

Breathe on me, breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.

—Selected by R. A. Curtis.

# A Pentecostal Church

By George B. Alldridge

*"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts 2:41.*

FRANCESCO PETRARCH, the great Italian poet and first reviver of learning in medieval Europe, who lived during the years 1304-1374, had this said of him by Voltaire: "He is the genius of the world, most skilled in the art of saying always the same thing."

Gamaliel Bradford in "his 'Daughters of Eve' says of Madame Guyon that she carried the process even further than Petrarch. She was so absorbed with the one thing needful that all needless things that make the charm of life and especially the diversity of literature slipped by her unperceived. And when you distill the essence of her work, it comes down to a few very limited ideas, repeated over and over with extraordinary fertility of variation." Her complete works, in the most extensive edition, fill forty volumes. There are twenty volumes of commentary on the Bible; various volumes of poems, many of them delicate and charming and curiously enough setting the abstract passion of mysticism to popular secular airs; many solid volumes of spiritual letters; besides a few more formal works which are supposed to contain the quintessence of her doctrines. This also might be said of John Wesley.

Recently I was asked why so few men are joining the church. In reading the reports of the different churches (in fact this applies to all denominations) it is seen that women predominate. I read the Scriptures daily in accordance with a schedule which, if followed, will carry one through the Bible once every year. Today the selection is Acts 2. The verse quoted at the head of this article arrested my attention. I thought, "What is the secret of winning three thousand souls after hearing one sermon?"

Somebody may say, "This was a special occasion; it was the day of Pentecost." Well, maybe he is right; but would God have manifested such power if the human conditions were not in harmony with His will? I thought of Psalm 133. How many churches today meet this condition?

Note closely that on this day the disciples were all in one place (a good hint for our August conference); and, like us, there were not many, but they were all there. A broken circuit plunges a whole city into darkness: can it be that God's Spirit is somewhat weakened by the absence of brethren from our meetings? Vacant chairs do not help the work of the Spirit, and I am sure they do not help the preacher.

Recently I read a book the heroine of which became so because she had the presence of mind to scatter the embers of what seemed would become a terrible conflagration. Live embers compacted together burn and glow intensely. Thus it is with us; when there is a blending of our hearts and minds "with one accord," God will add to the church as it

was said of them: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

In the early church which God so singularly blessed there were no factions, no strifes, and no strained relations among the members to break and scatter spiritual power. It does seem that there is a spiritual law here which we must recognize. The Spirit cannot travel along a broken circuit, but must have continuous minds and hearts.

At this meeting there were one hundred twenty hearts and minds, all fused into one great thought and passion; it was simply an open channel free from any human clogs through which the Spirit of God could flow in unobstructed fullness. If our coming conference meets these conditions, I shall hope to see what I am praying for—a marked evidence of God's presence and the greatest spiritual blessing the church has yet experienced. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

I can always understand Jesus, His illustrations are so simple. He was a man of one idea. Listen to this: "I have glorified thee on the earth; I have finished the work which thou gavest me to do." Nicodemus was an able man, and Jesus dealt with him so simply that a child could understand; yet he failed to grasp Jesus' thought.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." How beautifully Jesus uses the wind as a fitting symbol of the Spirit's work!

Ordinarily the air lies around us invisible and impalpable, so soft and still it does not rustle a leaf nor fret an infant's cheek, so transparent and silent it seems to be so much emptiness and to have no power or use for us. But let the sun play upon it and wake its slumbering power, and it begins to blow in breezes and to gather into a storm, and at length it sweeps along in a gale or tornado that levels forest and city and tears and lashes the sea, imperiling the lives of those who are in the staunchest ships (Psalm 107:24-30).

God's Spirit is everywhere unseen and unfelt (Psalm 139:7-12). Let a gathering of God's people assemble and comply with Peter's admonition, "And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins" (1 Peter 4:8), and then see what will happen.

To win men the church must have the spirit of Christ. To have the spirit of Christ means that our lives will conform to that suggested by Paul: "Brethren, I count not

myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."—Philippians 3:13-15.

Science tells us that coal and wood are simply condensed sunshine. Listen to the words of Jesus: "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. Job realized this. He said, "The spirit within me constraineth me"; and Jeremiah offered the same testimony (Jeremiah 20:7-9).

How can we win men? Tell them just what John, Jesus, and Peter told them: Repent! When you tell men they must first repent, they think they have to pass through a terrible ordeal; but if the Word of God is correctly presented to them, repentance is seen to be a very simple thing. I understand that the Greek word translated "repent" means "change the mind." It is a broad, deep

word that grasps the inner character and the outer life and covers the whole man.

*Change your mind* is thus the first word Christ speaks to us and is the initial message of the gospel. Christianity is a revolution starting in the mind and spreading down through the heart and out into the life and producing a new man (2 Corinthians 5:17; Galatians 6:15).

All who hear the Word of God preached faithfully and earnestly to them have a tremendous weight of responsibility to accept it. And in fact it means to all of us that we are to change our minds toward sin and toward Christ out of indifference and inaction into faith and obedience.

If men were told how heinous sin is in God's sight and that He has made a way possible for the remission of sins, it seems to me that men would yield, for God's love is so manifest in Christ that it does seem terrible for men to spurn it.

To know and do one thing well is the secret of success. If our lives show something of this oneness of purpose, men will be drawn to the gospel and souls will be added to the church daily.

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## JEWISH NOTES

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THESE are many encouraging and important signs in these days that the Jews are more interested to know the truth concerning the Lord Jesus Christ than they have been in many a year. Over and over again questions concerning Christ are being asked in the Jewish daily and weekly papers.

Often these questions take an indirect turn, as in the case of a question recently asked by a reader of one of the Jewish newspapers in New York. The question was, "Whom does the prayer on the New Year Day, which says, 'for the sake of Joshua the Prince of the face' mean?" Different rabbis were asked to give their answers, but these answers were so vague and revealed such ignorance that even the unlearned Jew could see there was neither learning, nor wisdom, nor truth in the sophistries.

Another question was, "What should a Jew do with an English Bible he had bought for the young people, and in which he finds a verse in the second Psalm which reads 'kiss the son'?" Some of the Jewish readers sent protests to the editor of the Question Column, in which they insisted that such a Bible should not be kept in the holy synagogue. But one Jew, a teacher of the Talmud Torah, wrote, "There is nothing wrong in the translation 'kiss the son' because the great commentator Ibn Ezra gives it the same meaning." The conclusion of the matter was that it is better to throw out that Bible and buy another.

Such answers do not satisfy the Jews, and many of them are driven to seek elsewhere for solutions to their problems, so that we may well hope and pray that the Lord will use

those inquiring minds to bring them eventually to a saving knowledge of the Lord Jesus Christ.

From Warsaw, Poland, comes a report that a Jew by the name of Samuel Block made a unique attempt to hasten the coming of the Messiah. On the Day of Atonement last fall he entered upon a fast which he announced he would not break until the Messiah put in His appearance. The Jews looked upon him as a very righteous man, but besought him to break his fast. This he refused to do, however. After the first week of fasting, he became very weak, but started in to preach and to exhort, and in spite of his great weakness he displayed the energy of a strong man. At last, his endurance completely gone, he dropped to the ground and whispered, "The Messiah is coming, I see Him!" With these words on his lips he passed away.

Whether there are Jewish bees and Gentile bees is a question that may be debatable, particularly so since the Jewish publication, *The New Palestine*, tells of the beehive industry of Palestine. Both the Arabs and the Jews are in the beehive business. The beehives of the Arabs yield one and one half kilograms per hive, while the Jewish farmers obtain a yield of thirty to fifty kilograms per hive. There are 50,000 hives in Arab villages and only 4,500 in the Jewish colonies; yet the yields of honey are 50,000 tons from the hives owned by the Arabs against 150,000 tons of honey from hives owned by the Jewish farmers.—Leopold Cohn in *The Chosen People*.

# EXAMPLES OF LOVE

*By Lottie E. Young*

WE ARE more or less familiar with the men of the Bible; where they lived and what they did. But beyond knowing that certain women were mothers or wives of some of the men, their history is comparatively unknown. And yet, thousands of years after they lived we still love to read the stories so graphically told of Sarah and Rebekah, Leah and Rachel, Deborah, leader of her people into battle, and Esther, the queen who risked her life to save the life of the Jewish nation. While we do not know very much about the mother of Moses, although a learned man in these days puts her among the three greatest women the world has produced because of her son, we have quite a little insight into the life of Hannah, the mother of Samuel, last of the judges of Israel.

There is a saying: "All the world loves a lover." There are three outstanding cases in the Old Testament of love so devoted as to make us wonder even today. The first is the love of a man for a woman—Jacob for Rachel. Seven years of service to the father before Jacob could claim Rachel as his wife; and yet the record is, "They seemed unto him but a few days, for the love he had to her." Hundreds of years after this romance we have the love of a man for a man—David and Jonathan. The latter was the son of a king, while the former was but a shepherd boy. But we read that when they first met "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul"; and at the untimely death of Jonathan we hear David's lament, "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me. Thy love to me was wonderful, passing the love of women."

But perhaps the sweetest love story of all was away back in the days when judges governed Israel, or rather misgoverned, as the book of Ruth tells us "every man did that which was right in his own eyes." It was between two women, an elderly one and a younger one—Naomi and Ruth. We all know the story of how famine in Bethlehem sent a man, his wife, and two sons over into Moab to find bread; how during the next ten years the boys married and, with their father, died.

We who live in this land, in this century, can have little idea of the plight of a widow in the Orient, but we know that even today they are but slaves in the household, often ending a wretched existence by suicide. Very likely conditions were no better then, and it is not surprising that a flood of homesickness swept over Naomi when loss after loss by death came in the family and she resolved to return to kin in her native land. Both the younger women started on the journey with her, but on Naomi's telling them they had better remain with their home folk and marry again, as she could not offer them anything in her land,

while they all three wept, Orpah kissed her mother-in-law, went back, and was lost to history.

Not so with Ruth whose love was so deep and strong for Naomi that she uttered the memorable words, as sweet today as when spoken: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if ought but death part thee and me." After this proof of affection nothing more could be said, "so they two went until they came to Bethlehem."

All kinds of cruel words have been spoken about mothers-in-law through generations, so Naomi must have possessed a fine character to draw this daughter-in-law to her with "hooks of steel." Israelites and Moabites were ever at war and very likely Ruth had been brought up to look upon the former as hated enemies. The gods she had worshiped were very different from the Jehovah of Naomi. Weary days of walking were ahead of her; and hard work, with possible suspicion of her motives, awaited her among the alien people with whom she was ready to cast her lot. But she was "stedfastly minded" and went all the way with Naomi. We recall that she became the bread-winner of the two. She married, became the mother of a son, great-grandmother of David, and one of the ancestresses of the Lord Jesus Christ, truly receiving a great reward for her loving devotion.

What a wonderful life Naomi must have led with these daughters to make them love her so dearly! Years of being in close contact in a little house had not made her "cranky," nor caused these girls to say, "If that is the God you worship I want nothing to do with Him." Rather, "If Jehovah can make women like you, I want Him for my God." When days of affliction came Naomi could tell them of the One who had sustained her in similar trials and who had promised that "underneath are the Everlasting Arms," perhaps telling of a resurrection from the dead of the loved ones. Orientals have always desired to be buried with their ancestors; but listen to Ruth as she says, "Thy God shall be my God: where thou diest, will I die, and there will I be buried." These women had no blessed Book full of precious promises as to the future, but Ruth saw so much faith, hope, and love in Naomi that she was content to leave behind country, family, and gods and to go into a new life.

Naomi was a true "living epistle" and Ruth doubtless imitated her life. Is anybody imitating you for good or ill? Are you imitating the actions of your neighbors or doing as the Apostle Paul says we should do in Ephesians 5:1: "Be ye therefore imitators of God"? We know we

cannot possess the omniscience and omnipresence of our heavenly Father; but is it not possible for the oldest and youngest Christian to heed the words, "Be ye kind one to another, tender hearted, forgiving one another," and to "walk in love, as Christ also hath loved us, and hath given

himself for us, an offering," and in this way be "imitators of God"? Let us all remember the warning James gives in the third chapter of his epistle, and daily say the prayer of David, "Set a watch, O Lord, before my mouth; keep the door of my lips."

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## IMAGE OF ANTICHRIST

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*By Harvey Krogh, Jr.*

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*"And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." — Daniel 3:6.*

**I**N THE book of Daniel we find that God "ruleth in the kingdom of men, and giveth it to whomsoever he will." "He changeth the times and the seasons: he removeth kings, and setteth up kings." God changed the times from Jewish times to Gentile times by removing the kings of Judah and setting up Nebuchadnezzar, the king of Babylon.

Gentile times began with a great potentate over a world empire, and Gentile times will end in a similar manner with another great potentate over another world empire. The time is nearly ripe for the imperial type of government. Already we see a few dictators which are nothing less than kings. Not long ago a prominent dictator made a statement to the effect that men would no longer endure the corruptness of the representative form of government, but would turn to one-man rule in which one man will be directly responsible for the success or failure of a nation.

Our own country will not be an exception in accepting this apparently new system of governing because conditions are making it necessary. Already our president (dictator) is setting the price on commodities and fixing the wage of laborers. The government is taking things in hand in order to bring back prosperity, and one-man rule is aiding it. In fact, the world is rushing toward the time when one man will be hailed as world dictator because of his genius.

In the third chapter of Daniel we have a striking picture of the end of this Gentile age. King Nebuchadnezzar was an exalted ruler with great power. After his dream of the great and terrible image of chapter two Daniel said to him in interpreting the dream, "Thou art this head of gold." The king evidently forgot most of the interpretation except those six words, and thus he became proud.

It seems that he wished to perpetuate the "head of gold" or make the whole image of gold, so he erected in the Plain of Dura in the province of Babylon a great image all of gold. "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and wor-

shippeth shall the same hour be cast into the midst of a burning fiery furnace."

We behold in Nebuchadnezzar a type of the Antichrist, who will make similar demands. Paul tells us of him in 2 Thessalonians 2:3, 4, "That man of sin (shall) be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Like Nebuchadnezzar he will have power over all people, as we are told in Revelation 13:7, 8, "And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Also, like Nebuchadnezzar's commands, there will be an image that must be worshiped as prophesied in Revelation 13:14, 15. The Antichrist or beast spoke, "saying to them that dwell on the earth, that they should make an image to the beast . . . and he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed."

After Nebuchadnezzar had made the command that all should worship his image, it was reported that certain of the Hebrews were not obeying. Daniel's three friends, Shadrach, Meshach, and Abednego, the violators of the decree, were called before the king and given another opportunity to worship the image.

Why was Daniel not mentioned with those who did not worship the image? Was his name accidentally left out? No! If this were ordinary history, we might say that a mistake was made somewhere, but this book of Daniel was inspired by the Almighty. There are no mistakes, and nothing was left out that should be in it. We shall see later why Daniel was not present.

The king commanded that the furnace be heated seven times hotter because these three Hebrews were not careful in answering, but boldly stood for Jehovah the true God. They were thrown into the furnace, and the men which took them up were burned to death. Then the king saw four men walking in the furnace, and the fourth was "like

the Son of God." He called Shadrach, Meshach, and Abednego to come out; and they came forth without as much as a hair of their heads scorched or the smell of fire on their garments.

A great victory was won, and Nebuchadnezzar was shown that God is supreme. Then he blessed the God of the Hebrews and made a decree that every people, nation, and language which spoke against God should be destroyed.

We look once more at this chapter as a shadow of the end of the Gentile age, and we see Nebuchadnezzar a type of the Antichrist or beast who will demand worship of himself and his image and who will destroy all people who refuse to bow down to him.

At that time will be the great tribulation of which Jeremiah says: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."—Jeremiah 30:7. You remember the three Hebrews were saved out of the hands of Nebuchadnezzar. Even so will faithful Israel (the antitype of these Hebrews) be saved out of the tribulation. You remember Daniel, who was not present? If we may interpret prophecy in this way, Daniel represents the church, which we believe will not be present during the severest of the tribulations.

At the end of that time of trouble God will set up His kingdom on earth once more, and Judah will again be a nation. God will change the times by removing Gentile rulers and will place Jesus, the divinely anointed King, over the earth. No more will men be compelled to bow down to false gods, nor will there ever again be a great tribulation like Jacob's time of trouble.

My earnest prayer is that you and I may be acceptable in God's sight and be found in the class of worthy ones which Daniel represents in this lesson.

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"The capacity of receiving pleasure from common things is one of the secrets of a happy life."

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## HOPE EVALUATED

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*Continued from Front Page*

it must have served, for Paul said, "He looked for a city which hath foundations, whose builder and maker is God."

John the Baptist was a child of promise whose parents were Zacharias and Elisabeth. Zacharias held a doubt in mind, for he said to the angel who spoke to him, "Whereby shall I know this?" In answer the angel said, "Thou shalt be dumb, and not able to speak, until the day that these things shall be performed." We find that the promise from God which the angel delivered to Zacharias came to pass in every particular. Jesus was a child of promise, also, and the promise came to pass. There are many promises in relation to Him and His work, some of which have been fulfilled.

In Paul's letter to the Hebrew brethren he exhorted them to "go on unto perfection in Christ's doctrine" and

told them that "God had confirmed his counsel to the heirs of promise 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 of the hope set before us: which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail." The hope of those worthies was based upon the promise of heirship in land for an everlasting possession which referred primarily to Palestine, but will finally include the whole world; for Jesus said, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). These instances serve to prove beyond doubt the verity of God's word. It is, therefore, needless to cite others, for it is written, "In the mouth of two or three witnesses every word shall be established."—Matthew 18:16.

Paul began his letter to Titus by writing, "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."—Titus 1:1, 2. With these statements who can doubt or disbelieve any of the promises God has made by Moses, the prophets, Christ, and His apostles, who spoke and wrote as the Spirit dictated? Then who, knowing the good things God has promised, should fail to have faith in His promises? Why should not that knowledge beget a desire to receive the benefits that will follow? If the desire is strong enough to urge one to comply with the conditions connected with the promise, he could confidently expect to receive its benefits. His desire and expectation constitute his hope, and his faith will urge him to comply with the requirements.

Life is the most precious possession men have, and it is only lent to them that they may prepare for a better. This life is as nothing when compared with eternal life, which has been promised to all who will accept and comply with the necessary terms. The terms were briefly stated by Jesus when He was about to ascend to heaven. He said to His apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16. The thing to be believed is the gospel which Jesus and His apostles preached everywhere they went. The requirements are, "Believe, repent, and be baptized." This salvation is a release from the grave and death; and that is not all, for those who are saved have the promise of eternal inheritance in the kingdom. In order to enjoy the inheritance it is necessary that life be equal in duration to that of the inheritance, which is unending.

How sweet is the Christian's hope! It points him to a better time, to a goodly land he can call home. It bids him to look forward to the day when Jesus will give him glory, when he will be like Him. It gives him joy and peace. Though his friends whom he loved so dearly desert him, his hope bids him to rejoice and sing, for "his redemption draweth nigh." It plants his feet upon the solid Rock and keeps him in the narrow way.



## THE LITTLE CHURCH 'ROUND THE CORNER

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An unpretentious little church  
That stands just 'round the corner,  
Built by a humble little flock  
That loved their Lord to honor;  
A simple little edifice,  
That boasted no proud steeple,  
Reminding one of that small room  
Where Jesus met His people.

Its modest pulpit, humble pews—  
All told the simple story:  
"This audience met to worship Him,  
The Lord of life and glory."  
Its neighborhood, somewhat obscure,  
Not in an elite center,  
But in a place where lowly ones  
May always freely enter.

I merely thought to saunter in  
And while away an hour;  
But, wife, I never heard a man  
Imbued with so much power.  
And when he offered up a prayer,  
Direct to heaven reaching,  
The Holy Spirit seemed to come  
And rest on him while preaching.

He read Isaiah fifty-three,  
And, commenting upon it,  
He gave its simple meaning, and  
He put "no other" on it:  
How that the soul of Jesus died—  
Did not ascend to glory;  
And, wife, that version must be true  
Of that pathetic story.

They sang, "Nearer my God to Thee"—  
It seemed to bring us nearer;  
Then, wife, I never heard the Word  
Expounded any clearer.  
Some grand old truths (though new to me)  
Were read and clearly given,  
Which proved the dead unconscious are,  
And not alive in heaven.

The gospel, thus interpreted,  
I listened to in wonder;  
From my old pagan theories  
I must be torn asunder.  
That Christ will come, and raise the dead,  
Is taught in every section,  
And give His saints eternal life  
At the grand resurrection.

I'm done with creeds and theories,  
And hold the firm conviction,  
'Tis better to believe the Word  
Than follow pagan fiction.  
And now I pray that God will bless,  
And with the "Truth" adorn her—  
That little unpretentious church,  
That stands just 'round the corner.  
—Selected by Mrs. L. E. Conner from  
the writings of W. M. Dodson.

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## THE NEGRO PORTER

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DR. HARRY IRONSIDE tells of an experience he had on the train to Atlanta, Georgia. He was talking with the colored porter, who was a Christian and loved to read his Bible. The colored man told of a conversation he had with Clarence Darrow on that train not long before. The porter was reading his Bible one day, and Mr. Darrow walked through the car.

"What's that?" asked Darrow.

"The Bible," he replied.

"Well, do you colored folks read the white man's Bible? I shouldn't think you would have any use for it. My name is Clarence Darrow. I am an atheist; I have no use for the Bible, and if there is any man on earth should throw it away it is the colored man. How can you have anything to do with it when you think how cruel the white man has been to your race?"

The negro answered, "Mr. Darrow, I have often thought of that, and there is a verse in the Bible that explains it all. It is this: 'These things must needs be,' and, Mr. Darrow, I thank God for it all! My ancestors were wild heathen savages in the heart of Africa; maybe they were cannibals, but savage and ignorant at any rate; and, sir, God allowed the white man, a wicked man, to steal some of them and bring them to this country. He allowed their children to grow up and become slaves, and some of the white men were cruel and some were kind. Maybe some of them used the whip, but at any rate they taught my ancestors to work, to be clean, and gave us the gospel, so that we were changed completely. You know, I feel like taking off my hat to every white man I meet when I think that God allowed him to bring my forefathers to America that I might not be a poor ignorant heathen in the heart of Africa, but that I might have the knowledge of the Lord Jesus Christ, my blessed Savior."

Clarence Darrow said, "Well, I never heard anybody put it as you have. I will have to think about what you have said; you have put things in a different way from anybody else."

Certainly God works in mysterious ways His wonders to perform; and He uses the wrath of man to praise Him.

—*Christian Victory Magazine.*

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

Cecil A. Smead, President  
Culver, Indiana

Virgil Claypool, Treasurer  
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Robinson, Illinois

Arlen Marsh, Secretary  
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Berean Relief Committee, Mrs. Orpha Sanford, 1030 Warren Ave., Downers Grove, Illinois

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

"THE INHABITANT SHALL NOT SAY, I AM SICK: THE PEOPLE THAT DWELL THEREIN SHALL BE FORGIVEN THEIR INIQUITY."—ISAIAH 33:24.

OWING to the illness of the editor, Miss Genniel Carpenter, the office staff is filling this page.

THE secretary of the National Berean Society requests that reports be submitted to him immediately on the blanks recently distributed. Thank you.

### ANNUAL REPORTS

AT ITS annual business meeting held at North Salem Church, Indiana, the Indiana State Berean Society re-elected to office the members of last year's executive board: Mrs. Pearl Zechiel, Culver, president; Mrs. Lulu Stilson, 411 East South Street, South Bend, vice president; Edgar C. Harvey, 907 South Waugh Street, Kokomo, secretary; Mrs. Martha Senff, Bremen, treasurer. Societies at Burr Oak, Bremen, South Bend, and Kokomo were reported; with a total membership for the state of 129, divided as follows: primary, 5; junior, 14; senior, 31; adult, 79. The meeting was held on Wednesday, July 12.

The Minnesota State Berean Society, meeting at Eden Valley on Saturday, June 10, elected the following executive board and adopted for itself the constitution of the National Berean Society: John Savage, Waite Park, president; Vivian Bennett, Eden Valley, vice president; Miss Ella Randall, Mora, secretary; Marian Hopkins, 321 28th Avenue North, St. Cloud, treasurer. There were local societies at St. Cloud, Mora, and Eden Valley. A total unclassified state membership of 60 was reported on June 30.

### LOVE

LOVE is one of the most essential things that a Christian should have. In Matthew 22:35-40 Christ was asked which was the great commandment in the law. His answer was, "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." By this we can see that if we follow the teachings of Christ we must have love for God and our fellow men.

The reason that God sacrificed His Son was that He loved the world; and we should, to the best of our ability, return this love by obeying His commandments.

Jesus, while eating the last supper with His disciples, said to them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this all men shall know that ye are my disciples, if ye have love one to another."

If all men knew they were Christ's disciples because of the love they had for one another, why can we not have the same kind of Christian love for one another and be His disciples, also?

There are many ways by which we can show our love for our fellow men, but the question may sometime arise as to what is the greatest way in which we can show our love to our friends. In John 15:13 we have the words of Jesus as follows: "Greater love hath no man than this, that a man lay down his life for his friends." While it is improbable that any of us will have to show this kind of love, we should keep in mind the fact that Jesus gave His life for us because He loved us.—Harry Goekler, Marshall, Illinois.

ONE'S attitude toward things that should be held sacred has much to do with the respect in which others hold him. Paul's condemnation of foolish jesting we do not understand to apply to simple, harmless pleasantries and fun, but to displaying the fool's attitude by making light of sacred things and thus being irreverent. There are many relationships in life which should be held sacred and ideal, but instead are too often the points of vulgar jokes, and thus become lightly esteemed.

Many of us are entirely too careless, also, in our attitude toward and conduct in the house of worship. If a building has been dedicated to the service of God, it is God's house, and we should respect it as such. Oftentimes one's sincerity in sacred things is seriously questioned because of his loud, boisterous, or irreverent conversation and conduct in the church building. We should always bear in mind that our most telling influence is our example in personal conduct.—F. E. Siple.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“Thy people shall be my people, and thy God my God”*

## A GROUP OF INTERESTING PICTURES

MANY of the stories for this page have been of greater interest, perhaps, to the boys, but for the first Sunday in August we have one that appeals first to the girls. The boys will find a great deal of pleasure as well as profit in this story, however, for a wealthy man is introduced in it who became an ancestor of our great Ideal, Jesus the Savior.

The first picture we see is of a husband and wife, Elimelech and Naomi, parents of two boys, Mahlon and Chilion. A happy home is theirs in Bethlehem, where over a thousand years later was born the One whose history is interwoven with theirs. Famine hovers over their country, and Elimelech takes his family to Moab, a country south and east of Canaan. Here the boys grow up and marry girls of the new land.

Now the Moabites were an idol worshiping people, not knowing the God that Elimelech and Naomi loved. But through all these strange surroundings, we are sure Naomi continued to worship Jehovah and to teach her sons to love Him, also. Little glimpses of conversation with her son's wife tell us that. And she did it all in such a kindly way as to cause Ruth later to decide to leave her idols and accept the God of Naomi.

We turn the page of our picture book and find the three women, Naomi, Orpah, and Ruth, alone, death having taken the father and his two sons. The older woman had heard that God had blessed Canaan once more and removed the famine, and so she decided to return to her own people, having no near relatives in Moab and not wishing to be a burden on her young daughters-in-law, who naturally would marry again.

The picture of the parting of Naomi and the two beautiful young women brings the tears to our eyes, for the three must have loved each other dearly. Naomi is about to leave alone on a long and wearisome journey when suddenly Ruth decides to go with her, not being able to bear the thought of separation. We can hear Naomi explaining to Ruth just how much this will mean, for the people of Bethlehem would be strangers to this girl from Moab, their customs and habits different, and most of all their worship another worship altogether.

The next picture comforts us a great deal, for here we see the older woman cheered, aided, and comforted on the

long journey by the younger woman, who had left not only her people but her gods of wood and stone behind and had chosen the God of her dead husband's mother. We may be sure very great blessings came to Ruth, as always come to us when we choose God above all else. But we must hurry on, or we shall not finish our picture book.

Ah, here we have a beautiful picture! It is of the homecoming of these two and the welcome they received from Naomi's old friends. They find a little spot for themselves, and Naomi becomes the homemaker, Ruth the provider. Out in the fields Ruth goes, gathering the grain that the harvesters leave, and now enters the hero of the story.

The wealthy relative of Naomi, a kindly gentleman and a worshiper of God as well, could hardly help but notice a beautiful young stranger working in the fields, and thereafter Ruth's worries were ended. The next picture shows us Ruth's return at night, when she related to Naomi all that had happened—the generosity of Boaz and the kindness of the laborers to a strange young woman.

We hasten over several smaller pictures and finally find the one we are seeking—the wedding scene of Boaz and Ruth. Naomi is no longer without the comforts of life, but is cared for and loved in this new home, and later, in turn, cares for and loves the little ones that come to bless it. Chief among these was the boy Obed, who later became the father of Jesse, who was the father of David, one of the ancestors of our Savior.

*“God moves in a mysterious way  
His wonders to perform.”*

This is the lesson for the first Sunday of conference at Oregon, Ill. As I am writing this more than two weeks before that date, I am hoping that many of my Bible scrapbook boys and girls are planning to be here with your parents or older friends. If that is not possible, I'm sure you have sent your scrapbook to be put up in the Exhibit. Even if it is not finished, I hope you have sent it or will send it right now, today. We want as many of the thirty-seven scrapbooks or booklets as possible, so that the folks from near and far can see them. Send your little booklets of Joshua, Caleb, Deborah, and Gideon, at once. I'm looking for them, so don't disappoint me.

And now, who of you older boys and girls can write a play around the story of Ruth? Look in *Truth Seekers' Quarterly* for third quarter, page 27, Intermediate Class, for suggestions. Write and tell me about it. See you next week. Goodbye!

# With Our Sunday Schools

LESSON 6. — August 6, 1933

## RUTH

The Book of Ruth

Devotional Reading: Psalm 4:1-8

### GOLDEN TEXT

Let us love one another: for love is of God.—1 John 4:7.

#### A STUDY OF THE SUBJECT

**Topic: The Message of the Book of Ruth.**

**Aim:** To show the comforting effect of sympathy and the uniting power of love.

**Basic Truth:** "Let love be unfeigned . . . With brotherly kindness toward each other be tenderly affectionate."—Rom. 12:9, 10.

**I. United in Sorrow.** (Vv. 1-5.) There is no experience in life that tends to unite people more firmly together than does a common bereavement. Quite often death serves to break down the walls of misunderstanding that have divided families for years and to bring them together in tender affection. In this case no separation had ever occurred to mar the beauty of the relations that existed between Naomi and her daughters-in-law, but the loss these good women had sustained in the deaths of their husbands, who were so closely related to each other, brought them nearer than ever before.

**II. United in Love.** (Vv. 6-10.) Tennyson saw in the book of Ruth "a poem which no art can improve upon." It presents a charming picture of a home and family, the various members of which were of different religious faiths and racial backgrounds, successfully maintained by a spirit of mutual affection. If sorrow has a tendency to draw people together in sympathy, love possesses the power to hold them united in the closest and most lasting bonds. The affection shown between Naomi and her daughters-in-law, while by no means a rare experience, is not met with so frequently as should be the case. Should "in-laws" take each other fully into their hearts and lives, as true fathers and mothers, real brothers and sisters, much heartache that sometimes results from attempts to unite families of widely different backgrounds would be avoided.

**III. United in Faith.** (Vv. 14-19.) Sympathy for each other in their affliction held the little family of Naomi together for a time. Affection carried them forward in unison for a time. But differences of religious faith finally sent Orpah back to her people, but bound Ruth and Naomi at last together not alone for time, but for eternity! "Thy God shall be my God," declared Ruth. Religious faith and hope is the most blessed and lasting tie that can unite a family.

#### PRACTICAL APPLICATIONS

**Ruth's Devotion:** The name of Ruth is the symbol of devotion and loyalty. Her life as scripturally related is inspiring and nobly uplifting to everyone that is seeking highness of purpose and elevating ideals. Her personality and character stand out prominently because of the wisdom of her decisions and her de-

termination to cling to her choice. Her loyalty to a purpose right and true necessitated her forsaking her gods, bidding lifelong farewell to her flesh kinsfolk, that she might become heir with the "people of God."

**A Great Decision:** Her decision, "Thy God shall be my God, and thy people my people," was the turning point in her life. It was her making. Had she chosen otherwise, she would have dropped into obscurity as did her sister-in-law. What a lesson for those considering the same decision! Her pathway was to be God-directed. With this leadership she was led to pastures green and to still waters through paths of righteousness and became like a tree planted by the rivers of water. And so it is today. All that seek first the kingdom of God will have all necessary temporal blessings granted to them (Matt. 6:33). Peace, even God's peace, will be their portion, and an abiding rest their present day blessing.

**A Life-long Separation:** To become heir with the people of God, she must leave her former surroundings and come out from among them and be separate. This was not a sacrifice; it was an investment. It was not giving up; it was stepping up. This Gentile girl did what we must do today to become heirs with God—renounce our former life and live a new life in Christ Jesus. This requires a separation from those things that enslave us and keep us in bondage. 2 Cor. 6:14-18. Let us not think of it as a giving up, but a stepping up; not as being bound to a new code of precepts, but as deliverance from sin to liberty that is in Christ Jesus the Deliverer. Our citizenship is transferred. We become seekers of a new country. John 17:15, 16; Heb. 11:14-16.—C. E. R.

#### THE GOLDEN TEXT

"Beloved, let us love one another: for love is of God."—1 John 4:7.

Love is the root of all good works. All that God has done for humanity (and that is more than most people realize) has been done because of love. Ever since the foundation of the earth love has been the ruling spirit of those who followed after the things of God and not after things of the world. God Himself, being love, rules with a loving hand.

Ruth loved her mother-in-law and showed it in many ways. First, in verses 16 and 17 of today's lesson, then afterward in the care she gave by providing for her. Ruth no doubt had learned of Naomi's God, and this helped her to be loving and kind to Naomi. Since love is of God and God is love, His children should be in a way like Him. Jesus came because of love; we love Him because He first loved us; therefore, "let us love one another."—L. A. R.

#### YOUNG PEOPLE AND ADULT

The Message of the Book of Ruth

The practical lessons of the book of Ruth are manifold and impressive. Preeminent among these lessons is the one of loyalty and its blessing. Ruth learned to know and trust the true God. When the time of choice arrived, she was ready for the test. Ruth and Orpah were natives of Moab. They had married two Israelitish brothers who had settled in their land. When their husbands and father-in-law died, Naomi, their mother-in-law, decided to return to Judah. She called the two young women to her and gave them their choice of going with her or returning to their own people. It is stated that Orpah decided to go back. Ruth decided differently.

Naomi and Ruth returned to Judah. Ruth experienced dire want until her kinsman, Boaz, noticed her. This godly man recognized her great choice and asked God's blessing on her. She soon was married to the wealthy Boaz. They had a son named Obed, who in turn had a son named Jesse, the father of King David. Her family was selected as the royal family of Israel, and Ruth was thus the great-grandmother of the second king of Israel. Her name is mentioned in the genealogy of Jesus. Orpah returned to her people, her gods, and obscurity. Ruth remained loyal to the God of her selection, and her name will be remembered as long as the name of God is read. Loyalty pays.—H. A. S.

#### PRIMARY

**Topic: Ruth's Love for Naomi.**

A great famine came to the land where the people of Israel lived. So one man, Elimelech, took his wife and two sons and went to Moab. Here they lived for some time. But one day Elimelech became sick and died.

The two sons married two girls, Orpah and Ruth. But, sad to say, the two sons also died.

One day Naomi said, "I hear the famine is over, so I think I will return to my own country." Orpah and Ruth started to go with her, but Naomi said, "Do not go with me; go back to your mother's house." This she repeated several times.

Orpah finally did go back to her mother's home, but Ruth said, "Don't make me go back. I want to go with you. I want to live with you, do as you do, and stay with you until I die." When Naomi saw how much Ruth loved her she let her go with her to Bethlehem.

How surprised the people were to see Naomi again. But how sad she was. She said, "Do not call me Naomi any more; call me Mara."

What lesson can we learn from the story of Ruth and Naomi? I think we should love each other as Ruth loved Naomi.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Arkansas-Oklahoma at Mcgintytown, Arkansas August 3  
 Eastern Nebraska Conference at Florence August 6 to 13  
 Western Nebraska State Conference, at Holbrook, August 20 to 27  
 Iowa Conference at Waterloo August 22 to 27  
 Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

## GENERAL CONFERENCE BUSINESS MEETINGS

The annual business meeting of the General Conference of the Church of God will convene for its first session on Tuesday, August 8, 1933, at 3 p. m., and continue each afternoon at the same hour over the succeeding three days.

Be sure your delegates are provided with a list of the names and addresses of the members of the conferences and churches they represent.

G. Eldred Marsh, Secretary.

## ILLINOIS STATE CONFERENCE Annual Business Meeting

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held in the church at Oregon, Illinois, on Friday afternoon, August 11, 1933, beginning at three o'clock. May we have a good representation from all churches.  
 Paul C. Johnson, President.

## BEREAN DAY

The annual conference of the National Berean Society will convene at Oregon, Illinois, on Monday, August 7. All Bereans are urged to be present. The program for the day is as follows: 8:00 a. m., devotional service, followed immediately by a business session and forum on the work of the society. 10:45 a. m., Bible classes usually held each day at 9:30 a. m. 1:30 p. m., regular Bible classes. 2:45 p. m., open forum on Berean organization, methods, and work, led by M. W. Lyon. 3:15 p. m., business meeting and election of officers. 7:30 p. m., song service, led by Mrs. Harold Starbuck. 8:00 p. m., Berean sermon, delivered by J. Richard LeCrone.

Arlen Marsh, Secretary.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. E. C. Railsback; Mary Calkins; Mrs. I. W. Gould; Wm. H. and Regina Boyer; W. A. Reid; Adult Class of Dixon, Ill., Sunday School; C. B. Compton; Mrs. Eva L. Page; Alma Brandt.

## CONTRIBUTIONS TO N. B. I.

Samuel L. Burk	\$10.00
Mrs. Minnie Sudbury	2.50
Arlen Marsh	1.00
T. J. Ellis	10.00
Total	\$23.50

## HERALD RECEIPTS

Curtis Vance; Sarah E. Smith; Leon C. Pixley; Mrs. I. E. Brown.

## GENERAL CONFERENCE DAILY PROGRAM

The following order of services for the first week of General Conference and Illinois Bible School which is to open (D. V.) one week from today, will be adhered to as closely as possible.

7:00 a. m.—Breakfast served in the dining hall. No meals will be served at Golden Rule Home except to the regular residents, nor will meals be served at the various homes in the city where conference guests are entertained. All are urged to adhere strictly to this rule and to be on hand at the dining hall promptly at mealtime.

8:30 a. m.—Devotional services will be conducted each morning by a competent leader.

8:00 a. m.—The Ministerial Conference, which is an entirely separate organization from the General Conference, having its own officers and arranging its own program, has been assigned the period from eight o'clock to nine-thirty each day except Sundays. The organization extends a cordial invitation to all ministers and evangelists to meet with them and discuss the many problems that especially concern the work in which they are engaged.

9:30 a. m.—All classes will meet in the main auditorium of the church for a brief worship program. They will then proceed to the various classrooms for the study period. The first class in prophecy will meet at this hour under the leadership of G. E. Marsh.

10:45 a. m.—After a short recess the older classes will again convene. The second class in prophecy, led by Norman J. MacLeod, will meet at this time.

12:00 m.—Dinner.

1:30 p. m.—All classes will meet for a devotional opening service in the church. The third class in prophecy will meet under the instruction of F. L. Austin. At the same hour the class in Christian service will be held under various able teachers, each especially qualified by experience and education for the work he is to perform.

3:00 p. m.—General Conference session. A sermon will be given by one of the visiting ministers, to be followed if desired by an open forum for the discussion of what has been presented, or for the introduction of such other questions as may be submitted.

5:30 p. m.—Supper.

7:30 p. m.—Song service. Mrs. Harold Starbuck will have charge of the musical program during the week.

8:00 p. m.—Sermon.

The first Saturday afternoon no classes will be held, the time being given over to recreation, a suitable program for which will be arranged. The usual evening service, however, will be held.

During the devotional period on the first morning a meeting of the Bible School teachers will convene.

## OREGON, ILLINOIS

At the close of the Sunday morning service on July 16, a baptismal service was held, at which time four people were inducted into the body of Christ at the Oregon church. Those baptized were as follows: Mrs. Maude Young, Mrs. Kathryn Bullard, and Mr. and Mrs. Roy Blanchard, all of Oregon.

Mabel Andrew, Secretary.

## THE WORKERS' CLASS General Program

9:30 a. m.—Fundamental Truths, Lyon.  
 10:45 a. m.—Fulfilled Prophecy, MacLeod.

1:30 p. m.—Specialized Classes.

The outline for Specialized Classes is given below. Choose your subjects and be prompt:

Aug. 1.—The Junior Teacher, Mary Gesin.

Aug. 2.—Music for Church and School, Evelyn Austin.

Aug. 3.—Worship and the Worship Service, F. L. Austin.

Aug. 4.—Personal Evangelism, Emma Railsback.

Aug. 7.—The Senior Teacher, N. J. MacLeod.

Aug. 8.—Organization, M. W. Lyon.

Aug. 9.—The Primary Teacher, Verna C. Thayer.

Aug. 10.—How to Teach Stewardship, H. A. Sheets.

Aug. 11.—The Intermediate Teacher, Leila E. Whitehead.

Bring notebooks and pencils and your Bible.

Come prepared to get the most from every class you attend.

## INDIANA CONFERENCE REPORT

The Indiana Bible School and Conference convened at the North Salem church from July 5 to 16 with an attendance equal to that of preceding ones. Bible classes were taught by Bros. Anderson, F. A. Stilson, Smead, Arlen Marsh, Long, Parker, and Mrs. Lulu Stilson and Maggie Anderson. Sermons by the ministers present were enjoyed each evening except Friday when the young people, under the direction of Mrs. Mary Hatten, presented "The Voice of Youth."

The people of Indiana were very glad to have with them Mr. and Mrs. E. C. Railsback and Mr. and Mrs. Norman MacLeod and family of California. Sr. Railsback conducted two lessons on the old and new covenants and Bro. MacLeod delivered two impressive sermons.

One, Logan Pickeral, obeyed the call of the Savior and was immersed the last Sunday of conference.

Officers for the following year are president, F. A. Stilson; first vice president, O. J. Parker; second vice president, Paul Magnus; treasurer, Willis Roose; secretary, Verna Himmelright.

## DELTA, OHIO

On Sunday, July 9, Bro. S. J. Lindsay of Oregon, Ill., began a series of meetings at Delta, Ohio, continuing over Sunday, July 16. The attendance was good, and the attention unequalled. Each sermon was filled with good and wonderful thoughts concerning God's plan of salvation and contained an earnest appeal to accept Christ and to accept a more Christian living that we might gain an abundant entrance into His everlasting kingdom. While there were no visible results, yet the good seeds of truth that were sown brought forth many expressions of commendation which we hope in the near future will bring forth fruit unto life eternal.

Mrs. Roscoe Dunbar.

## SPECIAL CONTRIBUTION

C. B. Compton in behalf of Vocational

Committee to solicit Government

Employees

\$11.00

**GRAND RAPIDS, MICHIGAN**

Friends of Bro. and Sr. Randall were glad to have them stop for a day while en route to Minnesota. Sr. Randall has been a wonderful example of patience and endurance in her long affliction, and friends here were glad to see her cheerful and full of faith.

As these lines are written our Bible School is in the midst of its closing week. While a finished report cannot be given yet, it can be stated that the interest and cooperation have been wonderful. When you stop to realize that this one church alone has conducted a school for two weeks with larger daily attendance at its classes than has ever attended any school conducted at Oregon by all of our churches combined, then you can appreciate something of what the task has been.

All here were happy to have Bro. and Sr. Norman MacLeod and children and Bro. and Sr. Ezra Railsback present for a two-day visit. Bro. MacLeod spoke one evening, and his sermon was appreciated by the church.

F. E. Siple, Pastor.

**LOUIS S. HANEY**

Our hearts were saddened when Bro. Haney fought a losing battle with the dread enemy, death. He had been ailing for some time, and a couple of weeks previous to death went a couple of hundred miles north in hope of regaining his health. Shortly after leaving home he began getting worse and was removed to the Soldiers' Memorial Hospital at Orilla, Ont., where he died on Wednesday morning, July 12, 1933, in his sixty-first year.

About twenty-five years ago he was baptized by F. L. Austin and became a member of the Fonthill Church of God. He remained loyal to this espoused faith the rest of his life.

On Christmas Day, 1901, he was united in marriage to Edith Bertha Robinson, and they twin were one flesh until separated by death.

Funeral services were held from the home in Fenwick and burial made in Ridgeville cemetery. The pastor gave a short sermon on resurrection hope.

C. E. Randall.

**J. E. ROOSE**

John Eugene Roose, son of Carl Gustav and Carrie Johnson Roose, was born in Hallsberg, Sweden, October 24, 1860, and passed away at his home in Sac City, Iowa, July 7, 1933. At the age of nine he, in company with his parents, came to America and located in Denison. In 1872 the family moved to Lake View, where he helped his father build their home, the first frame house in the town.

On Feb. 11, 1885, he was married to Miss Augusta Johnson of Sac City. They resided in Omaha for two years, after which they moved to Sac County, where they have since made their home. To this union were born ten children, seven of whom survive; two sons, Alvin and Leland, and one daughter, Mrs. Esther Brownell, preceded the father in death. He leaves to mourn his loss his devoted wife; three sons, Garland of Sioux City, Walter and LaVerne of Sac City; and four daughters, Mrs. Alma Allard of Los Angeles, Calif., Mrs. Ellen Wilson of Storm Lake, Mrs. Ethel Blumgren and Mrs. June Saline of Sac City. In addition there are sixteen grandchildren, three brothers, and four sisters.

He was reared under religious instruction and has been a faithful member of the church for over thirty years, consistently living true to the faith of the gospel. He was a faithful, loving husband and father, held in affection by his family, and in esteem and love by all who knew him.

Bro. J. W. Williams had charge of the services, and he was laid to rest to await the resurrection call.

**COSTELLO - McINTURFF**

Sr. Eunice E. McInturff was united in marriage to Mrs. Robert L. Costello on July 19, 1933, at the Church of God parsonage, near Maurertown, Va. They left immediately after the wedding ceremony for a motor trip through southern Virginia and the Carolinas. They expect to return about the first of August, at which time they plan to establish their home at Middleburg, Va.

Sr. Costello is one of the finest girls it has been our privilege to know. She was reared in an excellent Christian home by God-fearing parents and from them she acquired the high ideals that have made her the true Christian girl she is today.

Mr. Costello has, during the five years we have known him, proven himself to be a young man with high ideals, clean Christian character, and a determination to succeed in life. He has been employed in a drug store for

over five years and is held in high esteem by his employer.

It certainly is a pleasure to see two such promising young people decide to go through life together as "one flesh," sharing life's joys and sorrows and fortunes and misfortunes as they come. We pray that God's blessing and guidance may be with them through their wedded life, bringing to them the richness and joy of spiritual lives and a Christian home with the promise of eternal life at the coming of Christ.

Harry A. Sheets.

In remitting for The Restitution Herald Miss Abbie H. Fiske of Maryland kindly says, "It is the best Adventist paper that is published. I enjoy reading it. The articles are scriptural, and spiritual, and I would not like to be without it."

**BETWEEN YOU AND ME—**

Dr. J. W. Lent of the Niagara Falls church is recovering from a short illness at his home in that city. He regrets his inability to attend the conference at Oregon this year, but hopes to visit our headquarters later in the summer.

Those who expect to attend the class in fundamentals at the Illinois Bible School will find any one of the senior Berean books of value to them in their study. Price lists have been given in former copies of this paper. Address all orders to the National Berean Society, Oregon, Illinois.

A pathetic letter reaches us from a stranger in New York to the following effect: "Will you please send me some tracts that will help to encourage one soul who thinks he is lost?" How much we regret that we have so few tracts along lines like these! The great doctrinal subjects must be thoroughly covered, but we should not neglect the equally vital individual problems.

Speaking of tracts, pressing calls are reaching us all the time for well-written, appealing, and scripturally true literature for free distribution. Let us think this over at Conference.

With one exception the group baptized at Oregon on July 16 were entirely unfamiliar with the faith of the Church of God a year ago. They, together with some ten or a dozen others, have been under special instruction preparatory to the action they have now taken. We pray for responses to the gracious gospel call from others of the group later.

Quilt pieces—do you have them? Ladies who are planning to attend the General Conference are requested to bring with them any material they may have that is suitable for quilt pieces. If they will do this Sr. Gruber of the Oregon church volunteers to see that it is worked into quilts for use of the conference next year.

A reader of The Restitution Herald in England who receives the paper, as do many others, through the courtesy of H. W. Patterson of El Cajon, California, said in a recent letter, "The various articles I have read in The Restitution Herald have been a great blessing to me personally." The comfort and the hope our writers provide each week reach far out into the world.

Sr. Leota B. Hanson of St. Louis dropped in on "Clean-up Day" at Oregon and joined the ladies of the Rockford, Dixon, and Oregon churches in their house-cleaning program in church and dormitory. Her ever-present smile did much to brighten the very dust-clouded atmosphere for everybody.

The wives of the pastors of three churches entered into the spirit of the occasion—"Clean-up Day"—and another pastor who was present had an equally efficient representative among them. When preachers' wives take hold of things, they move!

Those of you who really cannot attend the conferences now being held in various states can remember them in prayer, asking the Father's blessing to rest upon the efforts of His people to carry on His work.

Bro. S. J. Lindsay declares he has enjoyed one of the most successful and satisfactory evangelistic seasons this summer he has ever known. Bro. Lindsay is a zealous worker, a deep student of the Word, and a convincing speaker. May the blessing of God continue to attend his effort to advance the truth.

In addition to the General Conference and the Illinois Conference, which are to open jointly next week, the Arkansas-Oklahoma Conference meets at Mcgintytown, Ark., on Aug. 3, and the Eastern Nebraska Conference at Florence on the 6th to the 13th. May God bless each of these gatherings.

Mrs. Levi Mick, matron of Golden Rule Home, has been granted a short leave of absence. She left Sunday morning for her old home in Indiana, where she will remain for a brief rest from her difficult duties. She has been a faithful "mother" to the members of the "family" and will be greatly missed.

Mrs. Ida M. Stone, a member of the Oregon church, who was entertained at the home of the pastor during her recent illness, is again able to be about and has gone to the home of her son in this city.

Will you have room in the back of the car that brings you to Oregon next week to slip in a jar of fruit or a few vegetables? They will be appreciated. And how about an extra bed-sheet for use in the dormitory—one you can leave behind when you go home?

## THE PRUDENT SHALL KEEP SILENT

By Mrs. H. H. Kent

ONE of the hardest things to do in life is to be quiet. We are told in 1 Thessalonians 4:11 to "study to be quiet." The lack of this silence seems alarmingly true to us when we withdraw for even a short time from the world's noise and confusion into the stillness of God's presence and permit Him to talk to us. How refreshing it is! It is, however, much easier, as many Christians have learned, to talk to God, telling Him our needs, asking His blessing upon our efforts, and to feel a load lifted because we have done this.

All this is good and necessary. But how many times do we stay long enough in God's presence to have Him talk to us in order that we may have the confidence that we need to overcome the many distressing things that seem to loom up at times, that we may have courage to fight the good fight of faith, and that we may escape the things that are coming on the earth from which Christ told us to pray for escape.

Some of us may need more lessons than others, but the secret for the Christian has always been to learn in secret and in silence of God that He may exalt us in due season. That "due season" has not come yet, and just before the time that it is about due is the time for the Christian to be careful.

Even the best of Christians often have much of the creature haste in them, the feverish, ever-increasing tension so common to modern life that is making of us almost a nation of nervous wrecks and the pressure of which is driving many deluded people to destruction. It is not always an easy thing for Christians to maintain their peace of mind under the present almost chaotic conditions which are not at all conducive to peace of mind or poise of body. Hence, as the disturbing elements increase, we need to spend more time in quietness, for this is where the Christian's power begins. Isaiah tells us, "In quietness and confidence shall be your strength." Christ often went out alone and avoided the crowds so that He had renewed strength to give out the glad tidings.

The spirit of God is just the opposite of this modern world spirit. We notice this as we take note of how some of the godly men of the Bible acted after having sought God for some length of time. When God spoke to Job, he put his hand over his mouth in order that he might be silent long enough to permit God to talk to him (Job 40:4, 5).

Another reason why we must be silent is that there are so many voices and so many spirits that it is sometimes hard to distinguish between two ways that seem alike unless we are familiar with the Word of God. David said, "In thy word do I meditate day and night," and that is what we must do. But Solomon tells us that much study is

weariness of the flesh (Ecclesiastes 1:18; 12:12). This one way the Christian suffers, for godly wisdom is foreign to the carnal mind.

It is *power*, then, that we need and that we get in the stillness of God's presence in order that we may have strength and courage to hold up the truths of God's Word in these depressing times and, too, that we may be among those faithful servants that are giving out "meat in due season" when He comes.

Christ said, "Unless I wash your feet, ye have no part with me." And who is there who has not felt the refreshing of God's presence when he resorted to it after having mingled in this world with its conflict of ideas?

And now, when we are so near the end of this age for which we have been so long looking and waiting, how it behooves us that we walk in closer fellowship with Him whose wonderful presence we may soon behold! And what it will mean to us to see the holy, righteous God, the King of kings, face to face!

## MAN IS RESPONSIBLE

By R. H. Judd

THE minister of education in a despatch from Mexico City is reported to have said: "There is not a Divine Being who rules the lives of men, insensible to their pain, insensible to their misery, capricious and thirsting with absurd vindictiveness."

The writer would take the same words and give them a meaning the exact opposite of what was intended, as he agrees there is no such being, for God is not responsible for, neither is He indifferent to, the sufferings of mankind. Every good gift that man can want, to satisfy not only his needs, but his desires, has been supplied on this wonderful earth, and that, too, in abundance inconceivable, and in perfect and everlasting adaptation to the being He created to live upon it. Man himself is responsible for the misery and the chaos that now exist, and no man can deny the self-evident fact that, were every man true to his brother man, "to love his neighbour as himself," there would be no such conditions as at present obtain.

The true facts in the case are that men in their lust for gain have forgotten God and have forsaken His Word, because that same Word denounces their lust, upholding the right of the poor, and lays down laws for the well-being of all. Were His laws followed and obeyed, peace, plenty, and happiness would be universal. As surely as disobedience to man's laws brings penalty, so surely will penalty follow the breaking of the laws of God, which are always on the side of right, justice, and mercy. The only remedy for the world's ills is for the world to get back to God and to His Word; but, having despised His entreaties, judgment must and will follow as surely as the night follows day. And just as surely is the day coming when "righteousness shall cover the earth as the waters cover the sea."

# THE RESTITUTION HERALD

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## Will All Roads Again Lead to Rome

By H. A. Sheets

IN THE days of its greatest power Rome built substantial military roads which radiated to all portions of its great empire. These thirty-one arterial highways were supplemented with lesser ones until all strategic posts were linked with the capital city. It was during the days of Rome's greatness that some one remarked that "all roads lead to Rome." That proud observation was all too true at that time, but Rome declined and was finally so completely overthrown that its greatness became but a memory. However, that memory has stirred and is now stirring the heart of every "son of Italy."

Benito Mussolini has been and is dreaming dreams. In his fancy he can see all roads of Europe again leading to Rome. He stated in a public address that Rome must again rise to the position of greatness and power enjoyed in the days of the Caesars. He stated that they were going to fight any and all who attempt to thwart their rise to the chief position among the nations.

The leader of the Fascisti Black Shirts believes in war. In 1914 he advocated Italy's entrance into the World War on the side of the Allies. His chief argument was: "Neutrals have never dominated events; events have always dominated neutrals. Blood alone moves the wheels of history." That argument reveals the heart and mind of him who now rules Rome.

There are many scriptures which seem to teach very conclusively that Rome must be elevated to a position of authority over a vast empire that will duplicate or surpass the Rome of the Caesars. With this thought in mind the following Associated Press dispatch becomes very interesting, if not very significant:

"London, June 13.—The small nations of Europe tonight turned longing eyes toward Rome and a possible bloc under Benito Mussolini's strong-arm dictatorship as the big powers, squabbling over war debts and stabilization, threatened progress of the World Economic Congress.

"Should the United States, Great Britain, and France fail to point the way out of the economic morass at the World Economic Conference," Emile Francoui, the veter-

an Belgian diplomat told the Associated Press tonight, "the small nations of Europe will cluster about one sole statesman capable of leadership—Mussolini.

"Il Duce is fostering sensible ideas for united action while the great powers are talking about civilization dropping over the abyss, but doing nothing. The small nations, crying for leadership, will follow Mussolini."

"The northwestern European States—Scandinavia, Holland, Belgium, and Luxembourg—took the first step ten days ago toward the formation of the bloc at Stockholm, when it was decided to seek a powerful leader around whom they could gather should a stalemate develop at the economic conference.

"Representatives of these states said tonight Mussolini gained prestige by the four-power pact and Il Duce's recent pronouncements led them to believe he would step in—perhaps before the London conference ended.

"There was no hint, however, in Finance Minister Guido Jung's speech today that Rome contemplated accepting such responsibilities.

"Ten states, it was said, would be sufficient to force others to join a customs union. Opinions of the small nations are so hardy they believe France and Germany eventually would be drawn in.

"This scheme, a spokesman declared, would carry far-reaching political consequences, making all roads from small continental nations again lead to Rome."

Brethren, we are living in very important days. The Scriptures give us many signs which should enable us to know when the last days arrive. As we write, we are unable to recall one sign that is not in process of fulfillment unless it is the revealing of the Antichrist; and if Mussolini should be placed at the head of a great federation of nations now occupying territory formerly in the Roman Empire, then he might easily be in a position to fulfill that prophecy. We feel, therefore, that the second coming of Christ must be near. "What I say unto you, I say unto all, *Watch!*"—*Gospel Searchlight*.



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"When they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them."—Acts 15:4.*

## The Editor's Prayer

**M**OST gracious Father, Thou in whose service we assemble at this time, we would praise Thy most holy name for the privilege we now enjoy. To meet with others of similar faith and hope is inspiring. To exchange experiences with them, to receive and to impart something of the spiritual blessings which Thou hast bestowed upon us individually during the past year will, we believe, be mutually beneficial. Bless, we pray Thee, every effort that is made at this gathering that is in harmony with Thy will, and prevent the furthering of any purpose that is contrary thereto, for Jesus' sake. Amen.

## The Church of God

**U**NDER Article III of the constitution adopted by the General Conference of the "Churches of God in Christ Jesus for the United States and Canada" in Philadelphia in 1888, it is stated that "the Objects of this Conference shall be by concerted action to promote Christian work and fellowship, for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ."

Clearly and broadly stated as it was, the delegates at the conference realized that such an announcement of purpose was not sufficient, that it was not specific enough to reveal the definite objectives of those who had instituted the general conference movement among the scattered congregations of the Church of God. Something must be added to this inclusive scriptural statement that would serve to define its terms.

A Committee on Church Union was therefore appointed which in process of time submitted an acceptable report entitled, "Some Leading Principles of Faith." It is not necessary for us to repeat the entire statement contained in that report, as it is on file in the archives of the General Conference and available to all; but it is advisable to remind ourselves of its provisions in a general way. Its more outstanding declarations covered the following doctrinal points:

The Bible the only standard of faith and practice; each local church to be permitted to formulate its own statement of faith; the inspiration of the Scriptures; baptism by immersion of believers into the name of Jesus

Christ for the remission of sins; the Lord's supper; literal coming of Christ; the establishment of the kingdom of God on the earth under the rulership of Christ and His saints; mortality of man; immortality obtainable only through faith in the gospel by a resurrection from the dead; that "the wicked perish as a consequence of their persistent iniquity"; the restitution; the new heavens and new earth "as the future abode of the people of God"; and the restoration of Israel.

This analysis was followed by a concluding paragraph to this effect:

"These and other kindred truths distinguish us as a people from the great religious bodies of our time; and living, as we believe, near the close of this dispensation for taking out a people for God's name, we recommend our preachers, evangelists, and churches to place and keep these too much neglected doctrines of the Scriptures prominently before the people."

This outline of "those things most surely believed" did not result from the calling of the Philadelphia conference, but the conference was called because there was a rapidly growing number of Bible students who had already adopted these views. The report of the committee constituted a restatement of what had long been the general belief of the Church of God everywhere and presented to the world the real reason for the organization of this body as a separate and distinct company of disciples of Jesus Christ. Had there been no further purpose for them to accomplish than that which was stated under Article III of the constitution adopted, it would have been a useless and even sinful act for them to separate themselves from other religious bodies whose objectives could be honestly stated in exactly the same terms.

In reality, however, the Church of God then held, and it still holds, "some leading principles of faith" that are ultra-important, truths that are necessary to salvation if the positive force of Bible language is to be accepted. The dissemination of these vital requirements of the gospel is the only justification for the existence of the Church of God as a denomination.

A careful comparison of the truths stated forty-five years ago in Philadelphia with the teaching of those who are affiliated closely with the General Conference of the Church of God today will clearly indicate that these great revelations of divine will are still considered essentials.

# CHRIST OUR HOPE

**B**LESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter 1:3. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans 8:11. These scriptures are emphatic and conclusive, yet they are distinctive in their utterance. The New Testament never puts before the believer the probability of death while it recognizes the possibility. Our mortal bodies will need the quickening of His divine life in order to be changed, but it is only those who have fallen asleep who will need to be raised from among the dead. The one thing to which the resurrection of Christ begets us is "a living hope."

We do not *hope* to be saved, although we are saved "to the" or "in hope" (margin, Newberry, Rom. 8:24). Our condition before we were quickened by the Spirit of God and justified by His grace was "without hope" (Eph. 2:12). But we are not *hoping* for salvation, that is, hoping to be saved from the punishment due to our sin. "Ye are saved," writes the Apostle to the Ephesians: or, as the Revised Version has it, "Ye have been saved." When? Upon believing in the Lord Jesus (John 5:24).

WHAT IS NOT THE TRUE HOPE?

By noting what a thing is not, we narrow it to what it is.

*Death is not the hope of the believer in Christ.* Death is the result of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men."—Rom. 5:12. Again, "And as it is appointed unto men once to die, and after this the judgment"; this is the portion of man as a sinner. But notice what the Lord says further: "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. Death and judgment are the portion of each one through sin; but Christ has died the death and borne the judgment for those who believe in Him, so now we are looking for neither, but for the personal return of the Lord Jesus.

We have a most striking distinction between death and the coming of the Lord in John 21:18-23. The Lord was telling Peter that he would die: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This

spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me." But Peter, seeing John, wanted to know what he was to do. The Lord replied, "If I will that he tarry till I come, what is that to thee?" Then the other disciples jumped to the conclusion that John would not die; but Christ did not say that he should not die, but, "If I will that he tarry till I come, what is that to thee?" Peter knew that he was to die, as he himself says: "I must put off this my tabernacle, even as our Lord Jesus hath shewed me."—2 Peter 1:14. But the other disciples evidently thought that John would not die. And it is clearly seen by their words that they knew the difference between Christ's coming for them in person and their going to Him in death.

*The coming of the Holy Spirit is not the hope of the believer.* We are not told to look or wait for the Holy Spirit, which dwells in every believer in Christ. "Know ye not that your body is the temple of the Holy Ghost?"—1 Cor. 6:19. Again: "If any man have not the Spirit of Christ, he is none of his."—Rom. 8:9.

It was after Christ had spoken of His going away and coming back again that He said He would not leave His disciples orphans, but that He would send them another Comforter, which would be with them and dwell in them (John 14:16); and besides, it is by the power of the Holy Spirit that we wait for the hope of righteousness by faith (Gal. 5:5). Since we are indwelt by the Holy Spirit, we are not waiting for it to come, but we are distinctly told to wait for Christ.

Of the Thessalonian saints we read that they turned to God from idols to serve the living and true God.

WHAT IS THE TRUE HOPE?

It is the personal return of the Lord Jesus for His people. Just as He was seen in the flesh to go up into heaven, so will believers see Him return. Who saw Him go away? Or, we might ask, who saw Him after His resurrection? We are told in 1 Corinthians 15:5-7, "He was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once. . . after that, he was seen of James; then of all the apostles."

*This hope is the hope of the gospel* (Col. 1:23). The gospel not only tells us what Christ has done, what He is to us, and what He is doing for us, but also what He is yet going to do for us when He comes again. The Old Testament saints did not know of the Lord's coming for His people, only of His coming with them. But the gospel has brought this to light. (Please turn to Page Ten)

## "Hold Fast"

"Hold fast till I come!" Thy words,  
O Lord, we hear  
From out the glory, where enthroned  
Thou art,  
Thou once wast scorned, despised,  
a Man of tears,  
But Victor now art Thou, and  
crowned in part.

"Hold fast till I come!" Thy words,  
O Lord, we hear,  
"Hold fast" shall we to Thee, our  
Hope, our Strength.  
So shall our work be done, our lives  
brought near  
To Thee: our heart's desire fulfilled  
at length.  
—Gordon B. Watt.

# ZIONISM

By George B. Alldridge

**S**IMULTANEOUSLY with the victorious entrance into Jerusalem by General Allenby and his troops on December 11, 1917, there appeared an article in the *New York Times* written by Henry Morgenthau, America's gifted and clever ambassador to Turkey during the late President Wilson's first term. The opening paragraphs to me are wonderful, so pregnant with thought which covers all involved in the occupation of Jerusalem by the Allied forces.

"The fall of Jerusalem, its recapture by Christian forces after twelve centuries of almost uninterrupted Mohammedan rule, is surely an event of the greatest significance to us all. American Christians, and indeed Christians everywhere, will rejoice that the Holy Land, so well known to them through both the Old and New Testaments, has been restored to the civilized world. I with my co-religionists, rejoice not only as an American but as a cosmopolitan who recognizes the fertile seeds of civilization in all truly religious faith and experience. For the whole civilized world, the tenth of December, 1917, will be remembered as a day of profound historical interest, and, I hope also, of large meaning for the future.

"During my recent visit to Palestine, I was greatly impressed by the progress made by the Jewish colonies. These colonies had developed under most adverse circumstances, and had demonstrated fully that, when real opportunity is given, the people of the Jewish faith can create most creditable self-governing units. With Palestine liberated from the curse of Turkish misgovernment, this work will go on with ever greater success.

"All Jews, both Zionists and those of us who do not take part in the advocacy of the entire programme of the Zionists, rejoice at the prospect which is now open. Many Jews will wish to settle in Palestine. Many others, as well as great numbers of Christians from all lands, will wish to visit the Holy Land, and there undertake studies in history and religion. Many of us hope that the Hebraic language and the elements of the Hebraic culture will develop there sufficiently to be again, in a new way, of genuine service to the moral and cultural life of the world."

Everything appertaining to the acquisition of knowledge respecting our Lord's second coming and Zionism holds me, for it is the richest food I can find that nourishes and spiritually stimulates my "new mind." "It was his own will that we should be born by the Word of the truth, to be a kind of firstfruits among his creatures. Be sure of that, my beloved brothers."—James 1:18, 19, Moffatt.

*"You worship One of whom you know nothing. We worship One whom we know; for salvation comes from the Jews"*—John 4:22, Weymouth.  
*"You pay homage without knowledge; we pay homage with knowledge; because salvation comes from among the Judeans."*—Ferrar Fenton.

I read it; it will hold you, and your mind will feel as though it had partaken of a spiritual tonic. However, as I read the chapter under the caption, "Zionism: a Surrender, Not a Solution," which was originally published July, 1921, in the *World's Work*, I felt chagrined and mortified to think that this gifted man belonged to the ranks of the anti-Zionists.

How easily scriptures come to your mind if you know them. So John 6:66-71 came floating in, and what a deep meaning Jesus' words had for me: "Will ye also go away?" How glad I am that I belong to Peter's company: "Lord, to whom shall we go? thou hast the words of eternal life."

These are Morgenthau's words: "The political pretensions of Zionism are fantastic. I think the foregoing paragraphs have demonstrated this. Is Zionism a spiritual will-o'-the-wisp? I assent with all the vigor of my most profound convictions that it is. Its professed spiritual aim is the reassertion of the dignity and worth of the Jew. It is a mechanism designed to restore to him his self-respect, and to secure for him the respect of others. The means by which it proposes to accomplish this have been described above. How pitifully inadequate these means are has been demonstrated."

The previous chapter treats on "My Mission to Poland." This is what he refers to; and after reading his report presented to President Wilson, it is not necessary to go back to the medieval hatred and bigotry of the Jew, for his report shows it to have been just as bad during the last few decades in Poland, Russia, Ukraina, and Austria.

In reading history it often to my mind seems strange that powerful nations should champion the cause of those who are doing wrong and seek to oppress and destroy those nations who are weak and yet are doing right. Why has Great Britain always championed the cause of the Ottoman Empire? Well, my faith in God's Word is magnified and strengthened as I see how God holds the nations back until "the fulness of times" arrives. Then like "lightning from a clear sky" the foreign policies of nations will be suddenly changed!

During the last century and the first decade of this, Great Britain was the friend of Turkey. She could, if she

had wished, have destroyed Turkey back in the Crimean War by supporting Russia, in fact, at any time before Germany became the friend of Turkey. But God's time had come, and, as the old saw says, "Politics has strange bed fellows," there was a change in Europe. In four years God opened up the way for His people to return to their own land.

Hadrian, in the year 135 A. D., issued his edict that no Jew should be permitted to live in Palestine. In 1856 the Sultan lifted this ban; but nevertheless, even then it was not universally recognized. Ah, yes, Ezekiel knew; so he wrote, "After many days thou shalt be visited: in the latter years (see Deut. 32:29) thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Who accomplished all this? Just those whom God said would. Read Ezekiel 18:13.

What possessed President Wilson to get into this war when he was elected to keep us out of it? If your country is listed among God's "four hundred," the elect of nations, nothing can keep you out; so in this case the United States, being a young lion, and apparently the most lusty of the litter, had to go notwithstanding our noble first president's warning to refrain from foreign alliances.

Now, please read Jeremiah 33:9-14. Are we living in these days or not? My fellow Gentiles, deep down in your hearts you despise the Jew, do you not? Well, I love him;

but there is a reason why I do. I read Romans 9:4 from Weymouth's translation: "To them belongs recognition as God's sons, and they have His glorious Presence and the Covenants, and the giving of the law and the Temple service and the ancient Promises. To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the ages. Amen."

Did ever God say this about any other nation except to those to whom Jesus said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43)? Now read Deuteronomy 7:6 and 14:2. It is to be presumed that my readers believe that God changes not, that He is the same today, yesterday, and forever.

So, since God has decided as He declared through Moses that Israel should be made a peculiar people unto Himself above all the nations that are upon the earth God will surely do it. Hence, we read in Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." To accomplish this, soon He will put into operation Jeremiah 31:31 and 32.

I reiterate a former declaration that the Jews are the most intellectual, patient, suffering, and courageous race the human family has ever known; and by my knowledge acquired by reading their history and by observation of their loyalty and faithfulness to the God of their fathers I can see why God spared them through all the awful vicissitudes of suffering for their disobedience.

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## Predestination and Endless Misery

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MR. WESLEY, in addressing the reprobates on the supposition of eternal predestination, says, "There is no help for you in God. *Your God!* No. He is not yours: He never was; He never will be. He that made you, He that called you into being, has no pity upon you! He made you for this very end, to damn you; to cast you headlong into a lake of fire burning with brimstone! This was prepared for you, or ever the world began! And for this you are now reserved in chains of darkness, till the decree brings forth; till, according to His eternal, unchangeable, irresistible will,

You groan, you howl, you writhe in waves of fire,  
And put forth blasphemies *at His desire!*

O God, how long shall this doctrine stand?" (Wesley's Works, vol. 10, p. 145.)

Again in his letter to the Rev. Mr. Hervey, he says, "But what becomes of *all other people?* They *must inevitably* perish forever. The die was cast or ever they were in being. The doctrine to *pass them by*, has

Consigned their unborn souls to hell,  
And damn'd them from their mother's womb!

I could sooner be a Turk, a Deist, yea, an Atheist, than I

could believe this. It is less absurd to deny the being of a God, than to make Him an Almighty Tyrant." (Wesley's Works, vol. 10, p. 201.)

The ground on which Mr. Wesley believed that the system of predestination made God "an Almighty Tyrant" was its representing Him as having a disposition to delight in the torment of His creatures, from which disposition He is supposed to have predestinated their sins as the necessary means of their eternal misery! But if it be said that God now has a disposition to delight in the undiminished anguish of all that are in hell and hence fixes them under a necessity of sinning by His own decree for the sake of perpetuating their misery, will not this make Him an Almighty Tyrant as much as the predestinating system of the Rev. Mr. Hervey? The one doctrine is that He had an original disposition to *make* sinners, in order to *make* them miserable; the other, that He has now a disposition to *keep* them sinners, in order to *keep* them miserable. If He has such a character now, He always had it; for I must still repeat, "*With Him is no variableness, neither shadow of turning.*"—Selected by R. A. Curtis from Asa Shinn's work, *On the Benevolence and Rectitude of the Supreme Being.*

# The Purpose and Efficacy of Prayer

WHILE I do not expect to tell you anything which you do not already know about prayer, I think it proper at my advanced age of 92 years to stir up your minds by way of remembrance of what is written, lest we forget the purpose and efficacy of prayer.

Prayer in its relation to the plan of salvation is like a golden thread which runs through the whole fabric to give it strength and beauty. The purpose of prayer is to provide a means of communication between God, who is in heaven, and His people, who are upon the earth, through the medium of His Son, the Lord Jesus Christ, who is now in heaven interceding for His people as a high priest after the order of Melchizedek. (See Hebrews 4:1-14.)

In offering prayer much depends on the state of mind at the time. "To this man will I look. He that is of a contrite spirit and trembleth at my word." God has magnified His Word above all His name. Every word used in prayer should reflect reverence for God's Word and adoration, praise, and thanksgiving for His past blessings, and in all meekness make our requests known unto Him.

The history of God's people shows them to be a humble, contrite, praying people, trusting implicitly in His providence and in His promises. Solomon at the dedication of the temple prayed for wisdom to govern the nation. His prayer was answered and much more was added which he did not ask for. The Prophet Elijah prayed that it might not rain, and it did not rain on the earth for three years and six months. Again he prayed for rain, and it rained copiously and the earth brought forth abundantly (1 Kings 18:1; James 5:16, 17.) The Prophet Daniel had a custom of praying three times a day. But none of these worthy characters equaled the Lord Jesus as a man of prayer.

Although He was the Son of God, He was in our nature tempted to sin as we are; and He prayed continually for God's help to overcome sin. On one occasion He remained all night in prayer to God. All of His prayers were answered, except one. He knew that He had to die, and He spoke often of His coming death to His disciples; but, being in our nature, He dreaded the sting of a violent death, and He requested His Father, if it were possible, to remove the bitter cup from Him.

It being impossible, according to God's plan of salvation, for sinners to be pardoned or reconciled to God without the shedding of His blood, He qualified His request by saying, "Thy will, not mine, be done."

He was led like a lamb to the slaughter; He was followed to the cross by an angry mob crying out, "Crucify him! crucify him! We will not have this man to rule over us." And they crucified Him—the Son of the living God. Tender and loving hands took Him down from the cross and buried Him. But God would not suffer His Holy One to see corruption; so He raised Him from the dead and clothed Him with His own incorruptible Spirit nature. He

can also say, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and I will raise him up at the last day."

During His life upon earth, even before His death, He said, "My sheep hear my voice, and they follow me," and, "I will give them eternal life"—the life which He now has, of pure unmixed Spirit-nature manifested in a glorious, incorruptible body. Christ told Nicodemus, "That which is born of the Spirit is spirit" (John 3:6, 8; Rom. 8:11); being born of the Spirit, they will be equal to the angels of God and cannot die any more.

The Apostle Paul in his letter to the Hebrews in chapter eleven refers to many wonderful things which have been accomplished by faithful prayer and concludes in Hebrews 12:1 by saying, "Seeing we 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 run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." This was written about nineteen hundred years ago, and to those who understand prophecy and have observed its fulfillment as recorded in history that great cloud of witnesses can now be doubled, for history, both ancient and modern, is nothing more than a record of prophecy fulfilled and fulfilling. God sees the end from the beginning, and for the benefit of His people He has revealed the history of Adam's race in advance, by and through His holy prophets, who spoke as they were moved by the Holy Spirit.

Current history, in recording the events of the present time, is unwittingly recording the fulfillment of prophecy which was made more than twenty-five hundred years ago. Speaking of this age of the world, the Prophet wrote of an unprecedented time of trouble and that during that time the resurrection of the dead and the reward of God's people would take place. (See Daniel 12:1-4.)

The Lord Jesus Christ was requested by His disciples to mention some future event in the world's history by which they could know the time of His coming. He said there would be trouble among the nations, great distress upon earth, perplexity and fear in men's hearts, "looking after those things which are coming on the earth," and "they shall see the Son of man coming with power and great glory." "When you see these things," said Jesus, "then know that the kingdom of God is nigh at hand," and, "Lift up your heads: for your redemption draweth nigh."

In the last book of the Bible, Revelation 11:18, it is recorded that the resurrection and reward of God's people will take place when the nations are angry and the time of God's wrath is come. This truth is taught throughout the Scriptures. There are many people, including some of the world's wisest statesmen, who believe that the nations are preparing for the battle of Armageddon, in which a

great many of the wicked now living will be destroyed.

One of the queens of England is reported to have said, "The government of the world belongs to Christ by right of inheritance, and after the battle of Armageddon it will belong to Him by right of conquest; and I am ready at any time to surrender my crown to Him without opposition."

When the prayers of the faithful are answered, Abraham will realize the promise made to him, that all nations of the earth would be blessed by the administration of a righteous law by his Son, the Lord Jesus Christ. (Gal. 3:8, 16; Isaiah 2:1-4.) And David will realize the fulfillment of God's promise that his throne and kingdom will be established forever in his presence. (Psalm 89:20-27; 2 Sam. 7:12-16.) Both of these promises will surely be realized, for they were confirmed by God with an oath.

And Mary, the mother of Jesus, will realize the fulfillment of the promise made to her by the angel that her Son would be great and that God would give unto Him the throne of His father David and that He would rule over the twelve tribes forever. (Luke 1:25-33.) She will recall the time when she saw her Son as the Lamb of God led to the cross to be crucified. The next time she will see Him in power and great glory as the Lion of the tribe of Judah, destined to rule all nations with a rod of iron. She will behold Him as the nobleman who went into a far country to receive for himself a kingdom, now returned to possess it. She will hear Him say, "Bring hither those mine enemies

that would not that I should rule over them, and slay them before me." And to the righteous, she will hear Him say, "Come now, my people, inherit the kingdom prepared for you"; the kingdom for which you have been praying to come is now here that God's will may be done upon earth even as it is done in heaven. And she will see her Son occupy the kingdom and re-establish the throne of David; she will see Him crowned "King of kings, and Lord of lords" and all earthly kings, nobles, and potentates at His feet pleading for mercy. She will hear the voice of the great multitude praising Him, saying, "Thou art worthy, for thou wast slain and hast redeemed us by thy blood out of every nation, kindred, tongue, and people and hast made us kings and priests unto our God, and we shall reign on the earth." (Rev. 5:9, 10, 11; 20:4.)

What a grand and glorious hope is set before us in the gospel of Christ, which comes to us as the result of believing and obeying the Word of God. Among professing Christians in the world there are many hopes and many gospels, but to us there is but one hope and one gospel (Eph. 4:4-6; Gal. 1:6-9; Acts 26:6-9).

The coming of Christ and His righteous reign on earth is the one and only hope for a suffering world. To His people it means everything, so let us continue to pray, yea, let us pray fervently, pray without ceasing, "May Thy kingdom soon come, that Thy will may be done upon earth as it is done in heaven."—G. W. Banta in *Bible Truth*.

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## Gods of Travel Call

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*By Arlen Marsh*

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AS THE sun swings south toward the equator, leaving behind it midsummer heat, the problem of maintaining church attendance equal with that of fall, winter, and spring becomes increasingly acute. Despite the fact that membership and attendance in every denomination have been augmented considerably during the depression by those who ostensibly are returning to God out of appreciation for their dependence upon Him but who in reality are returning to God because they cannot afford to go elsewhere, the difficulties accompanying church work of all kinds during the summer months are enormous.

It is commonly known that June, July, August, and September mark among most churches a decided drop in interest on the part of their congregations. The precise cause of this varies, of course, with each locality; but in general the reasons for the sudden dearth of desire for religious services are not difficult to ascertain. The statement is made that summer is vacation time and that church members go traveling. Theoretically this constitutes no good excuse, since in most cases for every man who leaves the town of his residence to spend his vacation somewhere in the distance some one from a distance enters to spend

his vacation there, a mere temporary transfer of locales.

However, as is frequently true, practice disproves theory. When the average individual travels, he leaves his God behind. (This was something the ancient Greeks would not do. They refused to go anywhere without their lares and penates—household gods—believing that they gave protection and blessing. Christians would do well to follow their example.) Church is forgot. In the consideration of the one who is taking his vacation religion plays no part.

Obviously this evil should be eradicated. With equal obviousness it cannot be. Although the tendency toward religion is ingrained in humanity, men rebel against their gods upon the slightest provocation. In the opinion of the majority no vacation is a good one unless God is left behind, and this opinion is so deeply set as to be ineradicable under present conditions. When men have nowhere else to go, they turn to Jehovah; but while they can go elsewhere, the church must carry on as best it can without their poor assistance.

This is not pure pessimism, but recognition of the facts. Biblical predictions pointed to these circumstances; and

indeed conditions similar to these always have existed. The church should make every effort to conquer this tendency to ignore Jehovah when pleasure and the gods of travel

call, and it will succeed in some measure; but it cannot hope to subdue among all of its members the feeling that, when they are on vacations, God should remain behind.

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## The Tribulation and the Last Trump

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By John E. Hammond

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**T**HERE are two schools of thought having to do with the divine purpose regarding the church during the period known as Jacob's trouble or the great tribulation. One, and the most widely accepted view, is that the rapture of the church takes place before the tribulation; the other is that the church goes through this time of trouble, escaping any harm through God's miraculous protection.

If the last view be correct, there must be some necessary contributing service for the living members aside from the discipline afforded them. With the first view the wonder has always been that no statement is found as to where the place of waiting is to be in the intervening time of some three and one half years between the rapture and the return to Jerusalem. The pre-rapture thought involves the belief that some Antichrist man of sin coming into power makes a covenant with Israel for seven years, breaking it at the middle of the week of years. Others maintain that this was fulfilled by the prince that came at the destruction of Jerusalem by the Romans. The predominant teaching has been, and I have always held to it, the pre-tribulation-rapture view.

I shall endeavor to present what I have been recently led to understand as a definite and scriptural reason that this view is wrong. In Revelation, chapter 8, after the opening of seven seals, the first, sealing the servants of God, definitely designated as the twelve thousand from each of the twelve tribes of Israel, seven angels appear, each given a trumpet to sound, not simultaneously, but in succession. Immediately before the sounding of these trumpets another angel having a golden censer with much incense offered with the prayers of saints fills it with altar-fire which he casts into the earth.

At Pentecost the Holy Spirit came as cloven tongues of fire, and I believe the fire here represents the cleansing of the outpoured Holy Spirit of truth for the hundred forty-four thousand servants previously anointed or sealed. I am giving these details because of the light they throw upon events which follow.

The description of events following each trumpet's sounding is highly symbolical, but who can read it without a feeling of horror of the condition to prevail in the earth when these trumpets sound? It certainly gives the impression of a time of great trouble. Now at chapter 10, verse 7, we read: "But in the days of the voice of the seventh angel, when he shall *begin to sound*, the mystery

of God shall be finished, as he hath declared to his servants the prophets." Let us bear in mind that this is the *beginning* of the seventh and *last* trumpet, and let us now look elsewhere for light concerning this "finished mystery of God."

Let us look to the Apostle Paul, God's great mystery-revealing servant. He explains in 1 Corinthians 15:51, 52: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Again, 1 Thessalonians 4:16: "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."

If we go to Revelation 11:15, we find what follows as a result of the completed seventh trumpet sounding, thus: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Can this be any other event than Jesus' coming at the conclusion of the tribulation with the resurrection and translation immediately preceding, in this same last trumpet?

Our conclusion is that such destructive events accompanying the first six trumpets certainly present a picture of unprecedented disaster wherever one wishes to place it in the calendar of time. And wherever one does place it, the consummation reveals the completion of the mystery of God; for the redeemed shall be partakers of the divine nature when the Father's beloved Son comes in His glory, and all the holy angels with Him, then to sit upon the throne of His glory. We do well to walk in fear and trembling before the mighty God of Israel, to whom belongs the abundant storehouse of wisdom and understanding pertaining to riches in glory, who through His Spirit gives liberally to all who come to Him in faith and through that mercy extended through the merits of His Son.

All praise and honor to His holy name. The Lord is suddenly coming to His temple, even the messenger of the covenant. "A book of remembrance has been written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

## "AND HE BAPTIZED HIM"

By Wiley Jones

SUCH is the simple statement regarding the work of an earnest, Spirit-commissioned follower of our Lord. He was told to join himself to a chariot. An Ethiopian was therein. Philip "preached unto him Jesus." "And he baptized him." (Acts 8:30-39.)

"Baptize," read in the Greek Testament, is *baptizo*. It means to dip, to plunge, to submerge, to overwhelm, to immerse, to bury. There is another word in the Greek Testament which looks very similar to *baptizo*. It is *rantizo*. It means to sprinkle. It so reads in our Testament. It never means baptize. "Baptize" never means sprinkle.

Philip "baptized him." Let no one mistake. He did not *rantize* him.

Dean Stanley, the late Queen Victoria's preacher, is quoted in the *Nineteenth Century* magazine, October, 1879, as saying: "The change from immersion to sprinkling has set aside the larger part of the Apostolic language regarding baptism, and has altered the very meaning of the word, . . . speaking generally, the Christian civilized world has decided against it." (That is, against immersion.)

By what authority did the Christian world "decide against it"? By the authority of the Roman Catholic Church in council assembled. But is it not time for the Protestant Christian world to protest this Roman "decision" also? Paul says that "we are buried with him by baptism (not "rantism") into death."—Rom. 6:1-5.

Man was not created in Christ, but in Adam. All bear the "image of the earthy." But God has created a new man, a "second man," "the Lord from heaven." (1 Cor. 15:45-47.) God has further provided that each may have the opportunity of becoming dead to the old man and alive to the new. "If any man be in Christ, he is a new creature."—2 Cor. 5:17. Being then born of and in Adam, how will one become transferred into Christ? Paul answers: "So many of us as were baptized into Christ, were baptized into his death." Notice the word "into." They were out of Christ. "So many as were baptized into Christ."

God has laws for everything. Here is a law for getting into His Son. The writer has searched God's Word in vain for some other law of God, by obeying which one of Adam's children could be transferred into the second Adam. The Savior's last commission was to "preach the gospel to every creature. He that believeth and is baptized shall be saved."

The apostles followed this law, this order or method. It was from God. Compare Acts 2:37, 38, 41; 8:12, 26-39; 10:48; 16:33; Col. 2:12; 1 Peter 3:21.

Note carefully the method of getting into Christ in the following text and the result: "For as many of you as were baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29.

"There is none other name under heaven given among

men whereby we must be saved." May every one who has faith in His name and is repentant of all other names comply with that God-given law and become "baptized into Christ."

## GOD'S CHURCH AND SECTARIANISM

By J. G. Haupt

FROM the day of Pentecost all the apostles inspired by the great Father speak of God's church or the church of God as the name by which the one church should be called. Peter, Paul, John, and Luke all tell us about this one church. Any departure from the doctrines of this church has been called sectarianism, each branch being called a sect. When the Apostle Paul arrived in the great capital of the Roman nation, he gathered the members of this church and other interested men and women into his own hired house and taught them more fully of God and of Christ.

The words "universal church" mean "catholic church." It seems that the Roman believers in the city of Rome organized the Catholic Church. Whether the latter met with those gathered in the Apostle Paul's residence it is difficult to determine. Paul evidently officiated in the garb of the Jewish people of that day. It seems that those who gathered in a church edifice had adopted a garb of another type. But one Catholic Church existed until the believers of the East centered at Constantinople separated from the mother church and called their church the Greek Catholic Church. The bishop of Rome was called *papa*, father, pope. The name "bishop" at first referred to every individual preacher of a church. In time it became used for a preacher who was over other preachers. In the Greek Catholic Church every preacher was known as a *papa* or *pope*.

I cannot here speak of any divisions in the Greek Catholic Church, but the Roman Catholic Church remained together until King Henry of England asked the pope to grant him a divorce. This was refused, evidently upon full and sufficient grounds. King Henry, however, caused the Holy Catholic Church to be established in the British realm. This British church was also called the Episcopal Church or Bishop's Church. This went through several subdivisions. From one of the Episcopal churches sprang the Methodist Episcopal Church, also known as the Wesleyan Church. The Methodist Church went through several subdivisions.

Early in church history many fine preachers and their adherents became known as Anabaptists. *Ana* is the Greek prefix meaning "again." By Anabaptists was signified "again baptizers," as the pastors always baptized in water those who had been baptized by baptizers not considered qualified or by methods not considered regular. Not considering that they were "again baptizers," these in time



omitted the prefix and became Baptists. The Baptists have divided into several sects.

Years ago Alexander Campbell organized the Disciples' Church, a church with which I had some acquaintance as a boy and a young man. In perhaps a dozen or twenty years Mr. Campbell and his coworkers changed this name to the Christian Church. This was by degrees changed into a number of sects. The Church of Christ was established in Kentucky by those who refused to accept an accompaniment to the singing. I think there are several divisions of this sect in the United States, Great Britain, the New Zealand Islands, and other eastern British possessions. In the United States there is a sect that pronounces the first syllable with a long *i*. There is also the Christadelphian sect, whose meetings I have attended on several occasions. (I was present at a meeting when the preacher announced the discovery that electricity was the Holy Ghost. Upon learning this new truth, a man announced his desire to be rebaptized into this item of faith, a desire which was granted by the preacher, and the man was baptized in the cistern attached to the building.)

In Germany and Scandinavia Dr. Martin Luther early organized the Lutheran Church from adherents to the Roman Catholic Church. These early divided upon the nature of the emblems of the Lord's Supper. One branch held the emblems to be the real body and blood of Jesus miraculously transmuted, the other considered the emblems to be representatives of the broken body and shed blood of Jesus. The Lutheran churches have been divided into a number of sects in different parts of the world.

This sketch must be considered as quite imperfect. It is a hint to students to continue the study if desired.

God's church has remained the same from its organization, except that a branch in the United States has taught that the birth into the Holy Spirit has already occurred. The Bible teaches that the natural body will become the spiritual body when the Messiah returns again in the great resurrection day. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The regular Church of God expects this phase to come about with the resurrection of all those who have died in the Messiah and the transformation of those still alive who have put their trust in Him.

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## THE BIBLE

Give me the Bible, star of gladness gleaming,  
To cheer the wanderer lone and tempest-tossed.  
No storm can hide that peaceful radiance gleaming,  
Since Jesus came to seek and save the lost.

Give me the Bible, all my steps enlighten,  
Teach me the danger of these realms below.  
That lamp of safety o'er the gloom shall brighten;  
That light alone the path of peace can show.

—Selected.

## THE ABIDING EARTH

DOCTOR Seiss says that the prevailing notion that when Christ comes it will be to depopulate, destroy, and annihilate the earth is the mere dream of poets without foundation in the Word of God. This earth will endure forever, and in the light of its sister worlds roll on to all eternity. It will be changed in fashion, but not destroyed. It will be renovated, but not depopulated. It will be restored, not annihilated. It will yet be the bright dwelling place of righteousness and peace. The will of God will yet be done here as it is in heaven. The earth will be the perpetual home of a saintly population reflecting the glory of its Maker, and rejoicing forever in His smiles. All that is vile in principle or impure in effect will be purged away; but its firm substance, its splendid scenery, and its impressive images of the Creator's power and the Redeemer's love will never end.

After Christ comes and sets up His throne here, as Chalmers says, "There will be a firm earth as we have at present and a heaven stretched over it as at present. Heaven and earth will forever be. And on earth man in the flesh will spend his eternity. And glorified saints will dwell forever in the New Jerusalem which is to descend from God out of heaven and rest upon the earth. And thus man's endless dwelling place will be on the planet where he was born, bred, raised, and enjoyed his first life and had conscious existence. Happy thought. And may we all be prepared to enter into life and a joyful home. Amen."—Selected by R. A. Curtis from the work of Dr. Hatchett in the "Millenarian."

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## CHRIST OUR HOPE

*Continued from Page Three*

Remember the words of Paul by the Holy Spirit: "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. Notice the little word "we" because the Apostle is writing to believers. The "last trump" we read of here is the last trump in connection with the church, not the world (see Rev. 8, 9, 10).

"But," says some one, "by this you make two comings."

No. But as there were two stages in His first coming, so there will be in the second. In the former, He came first to Bethlehem and then to Calvary; and in the latter, He will come first in the air (1 Thess. 4:17) for His people and then to the earth with them (2 Thess. 1:8, 10).

*This hope is the blessed hope* (Titus 2:13). It is blessed because of Him who is the hope, because it tells us of what He is yet going to do for us, and because when it is realized it consummates His happiness and ours.—F. E. Marsh in *The Alliance Weekly*.

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"IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS."—1 JOHN 1:9.

### A PRAYER

**O**LORD our God, grant us grace to desire Thee with our whole heart; that so desiring we may seek and find Thee; and so finding Thee may love Thee; and loving Thee, may hate those sins from which Thou hast redeemed us. Amen.—*Anselm* (1033 - 1109).

### YOUR OPPORTUNITY

THE annual conference of the National Berean Society will convene at Oregon, Illinois, on Monday August 7, 1933. Therein lies your opportunity for service, since it is your presence and your ideas and votes, regardless of your age, that enable plans for the coming year to be laid. Young people particularly are urged to be present.

The program for the day is as follows: 8:00 a. m., devotional service, followed by a survey of the year's work; 10:45, Bible classes usually held each day at 9:30; 1:30 p. m., regular Bible classes; 2:45, an open discussion of all phases of Berean work, led by M. W. Lyon; 3:15, election of officers; 7:30, song service, led by Mrs. Harold Starbuck; 8:00, Berean sermon, delivered by J. Richard LeCrone.

It is true that business meetings usually are dry affairs, but they never can be made interesting until a group is present with the idea that their help is necessary to the session. In this case, your help is. If you have criticisms, especially constructive criticisms, offer them; nothing can improve without being changed. At the time of election of officers, make nominations and cast ballots intelligently; those you select will do your work and spend your money. Bring your suggestions to the forum at 2:45; you may assist others more than you realize. Check up what reports are given to insure their accuracy, and add whatever of interest you can to them. In brief, *make* this conference an interesting one; your officers cannot do it all. And, above all, come with the thought that it is a privilege and not merely a duty to work for God through this conference. Whether or not you are a Berean, you doubtless will find something of benefit to your church work during this meeting, so be there.

—Arlen Marsh, Secretary.

### WORKS OF CHARITY

LET not the hope of any worldly advantage nor the affection thou bearest to any creature, prevail upon thee to do that which is evil. For the benefit of him, however, who stands in need of relief, a customary good work may sometimes be intermitted; for, in such a case, that good work is not annihilated, but incorporated with a better.

Without charity, that is, *love*, the external work profiteth nothing; but whatever is done from charity, however trifling and contemptible in the opinion of men, is wholly fruitful in the acceptance of God, who regardeth more the degree of love with which we act, than what or how much we have performed. He doeth much, who loveth much; he doeth much, who doeth well; and he doeth much and well, who constantly preferreth the good of the community to the gratification of his own will. Many actions, indeed, assume the appearance of charity, that are wholly selfish and carnal; for inordinate affection, self-will, the hope of reward, and the desire of personal advantage and convenience are the common motives that influence the conduct of men.

He that has true and perfect charity, "seeketh not his own" in anything, but seeketh only that "God may be glorified in all things"; he "envieth not," for he desires no private gratification: he delights not in himself; but wishes for that which is infinitely transcendent, to be blest in the enjoyment of God: he ascribes not good to any creature, but refers it absolutely to God: from whom, as from its fountain, all good originally flows; in whom, as in their center, all saints will finally rest.—*Thomas a Kempis*.

### ILLINOIS BEREAN CONFERENCE

THE annual conference of the Berean Society of the State of Illinois will convene at Oregon, Illinois, on Friday, August 11, 1933, at 3:00 p. m. It is hoped that every Illinois Berean present at the General Conference will attend this business session, at which a new board will be selected for the coming year. An invitation to attend is also extended to everyone who is interested in Berean activities. Something must be done to better the work in Illinois, so give us the benefit of your ideas.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"For this child I prayed; therefore have I lent him to the Lord."*

### HOW A PRAYER WAS ANSWERED

AMONG the beautiful stories of the Bible, many of which we have illustrated this year in our scrapbooks, there are several stories of mothers who loved God and taught their children to love Him, also. But today we have a story of a young woman who had no little boys or girls and who wanted a son more than anything else. In fact, her longing was so deep that she prayed to God year after year about it. And because Hannah showed such constant faith in God, her prayer was granted.

Can you see in your mind the picture of Hannah, going with her husband each year to worship at Shiloh? You know the Hebrew people, or the Israelites as we sometimes call them, thought it a great blessing from God if in their homes they had several boys and girls. And Hannah was so grieved because she had none that she couldn't eat, and she bowed her head down and cried bitter tears.

These same people, if they were true Hebrews, were careful to keep God's laws and to teach their children God's way, also. Hannah promised God that if He answered her prayer and gave her a son she would give him back to God in service all the days of his life. It seems strange that she would find great joy in having a son, only to give him away again, doesn't it? But Hannah was such a devoted woman that she did that very thing.

God heard Hannah's prayer, as He hears all true prayers, and sent her a son; when he was old enough to be away from her, she journeyed once more up to Shiloh, the place of worship, taking her little boy with her. But she returned home without him, and she wasn't sorrowful either. For she left him in the tabernacle to help Eli, the aged high priest.

Now you can see why she would find great happiness in giving God's gift—her son—back to God again. Hannah loved that place of worship, and the thought of having her own boy growing up there, learning God's work, cheered and comforted her all the rest of her life. We give back to God a part of what He gives us, but Hannah gave all.

Now let's make a booklet for Hannah, taking a few sheets of paper and fastening them together. Decorate your cover page just as attractively as you can. Put the title on it, "A Wonderful Mother." Inside write the story of Hannah's prayer. Then draw a picture, and color it, of

the little coat she made Samuel each year.

Now look in the Bible dictionary and learn all you can about the tabernacle. Copy some of the simpler pictures of it. Next draw a map showing Lake Galilee, the Jordan, and the Dead Sea with Shiloh northwest of it. Copy your map several times on scrap paper until you can draw it without looking at the map in your Bible. Don't be afraid of making mistakes, because you know we learn by trying over and over.

Now find a picture of a mother with a child kneeling by her side, or paste the picture you receive at Sunday school. Then write the words, "Dear God, I thank you for my Christian mother."

Last copy these lines:

"Our Father, we thank Thee for Mother,  
No treasure on earth can compare  
With her guidance and care,  
Her love and her prayer;  
Our Father, we thank Thee for Mother.

"May we by our words and our actions,  
Give proof that we love her in truth;  
And all of our lives may we follow  
The way she has taught us in youth."

On July 20, I was very happy to receive the first Bible scrapbook for the Exhibit. And whose do you think it was? Jack Parsley's, grandson of Sr. Addington, from far-off Texas! He is a little boy of five, and his mother did the writing while he drew the pictures and colored some of them. He has two or three pages that are especially good—"Jesus, the Great Healer," and "Two Kinds of Gardens"; also, "Jesus Stilling the Waves," and "Feeding the Five Thousand." The boats and the baskets in the last two are very good. There is also a little drawing of a boy with a Bible in his hand that I like very much, Jack. I think it must be a picture of yourself. Did you look in a mirror while you drew it? All of the folks at Conference will enjoy looking at the work you did from January to June; and I hope, Jack, that you enjoyed doing it just that much, too.

Another new member for our club this week—Margaret Pearson of Troy, Ohio. She is just 6, and her scrapbook will be here for the Exhibit. I wish all our thirty-eight members were here with their scrapbooks. Don't you?

# With Our Sunday Schools

LESSON 7. — August 13, 1933

## HANNAH

1 Samuel 1 and 2

Devotional Reading: Psalm 128

### GOLDEN TEXT

A woman that feareth the Lord, she shall be praised.—Proverbs 31:30.

#### A STUDY OF THE SUBJECT

**Topic: Hannah: A Devout Mother.**

**Aim:** To teach children to appreciate the devotion of their mothers and to believe that God hears and answers prayer.

**Basic Truth:** "Her children arise up, and call her blessed."—Proverbs 31:28.

**I. Hannah's Faith Tested.** (Vv. 1-10.) To be as effectual and sustaining as it should be, faith must be known to be strong enough to stand firm and unyielding under the most severe circumstances. Such a knowledge of the dependability of faith can be attained only through hard experience, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Peter 1:7. Severe were the trials through which Hannah passed before her faith was rewarded, yet she never lost confidence in God.

**II. Hannah's Faith Shown.** (Vv. 11-18.) Year after year Hannah bore the taunts of her husband's more fortunate wife and continued to pray for the thing she desired above all else. True faith never gives up. It knows that confidence in God is never misplaced. "If thou wilt," (v. 11), was as much a part of her prayer as was her expression of desire. The vow she made indicated that her prayer was not wholly selfish, but that it was an expression of deep spiritual longing. Prayer to be effectual must take God's will and work into consideration as well as human desire.

**III. Hannah's Faith Rewarded.** (V. 19 to chap. 2:2.) Hannah was finally brought to the attention of Eli by her constant praying. The high priest, having learned the true meaning of her strange actions, assured her that God would grant the boon for which she asked. When the joyful event took place, Hannah looked upon her son as a blessing too great to keep for herself alone, she must give him to God from whence he had come. We, too, should remember "the giver of every good and perfect gift" when special blessings reach us in answer to our prayers, and return to Him in one form or another some of the riches He has granted. Such an act not only shows our appreciation, but it creates an uplifting sense of cooperation with God.

#### PRACTICAL APPLICATIONS

**A Good Vow:** Hannah in offering her prayers to God made a vow. It was a good vow and had no touch of selfishness in it. It was a vow that if her prayer were answered and she were given a son she would consecrate that son to the Lord and would lend him to the Lord. It is a common thing for people to make vows. And in the main it would be much better had they never been

made. For the majority of them are never considered sacred and fulfillment made. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."—Ecl. 5:5. Hannah kept her vow. She realized her son was an answer to prayer, that he was a gift from God and properly belonged to God; therefore, she "lent him to the Lord." This was not only her duty toward God, but it certainly was her responsibility toward the child.

**A Bounden Duty:** It is the duty of every mother, a responsibility that she shoulders, that she present her children to the Lord. Mothers owe this action to their children. It gives them a real start in life. Motherhood is a great blessing. It is God's way of filling the earth with His image-bearers. Mother will be held accountable for her stewardship in this matter.

**True Mothers of Great Price:** A true mother, that is, one that is God-fearing and rears her children up in the nurture and admonition of the Lord, is and will be greatly praised. Her children will rise up and call her blessed, and the blessing of God will rest upon her. Her price is far above rubies. Prov. 31:10. It is mothers that are keepers of home and whose adornings are to be found in the hidden man of the heart that are in the sight of God of great price. 1 Pet. 3:1-5. Such shall fulfill their true mission and give life to a people that shall glorify their Creator. Rev. 4:11. To this group Hannah belonged.—C. E. R.

#### YOUNG PEOPLE AND ADULT Devout Mothers

In almost every instance God has not chosen to bring the greatest blessing by the first, but by the second. Thus the human family is benefited more by the second Adam (Christ, 1 Cor. 15:45) than by the first. Israel was delivered by Moses and not by his older brother Aaron. God chose Isaac and not Ishmael; Jacob and not Esau. So, too, it seems that God selected, not man, His first created person, but woman, His second, through whom to give the greatest blessing to mankind. That woman he called "mother."

To man God gave the command to "replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." To accomplish this it is necessary for man to wield great power and to direct great forces. Man must be equipped morally and spiritually for this great task if lasting benefits are to be enjoyed. The moral and spiritual development of the man has been left to mother. Mankind is benefited by the wielding of this great power only in proportion to mother's loyalty to her task.

Hannah is a good example of a devout mother. Her work was well done, and Israel profited. The mother of Moses did her task so effectively that her son chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ (Moses believed that the Messiah would come) greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:25, 26. God gave Moses a great task and entrusted him with great power, all because one mother had been true to the task assigned to her.—H. A. S.

#### THE GOLDEN TEXT

"A woman that feareth the Lord, she shall be praised."—Proverbs 31:30.

The last few verses of this chapter are a description of a virtuous woman. As Ruth was the only one called virtuous in the Old Testament, it is thought by some that it is a description of her. It seems to me that it also fits Hannah, for she feared the Lord and trusted Him, as otherwise she would not have poured out her heart to God in petition for a son. Her prayer was answered, and she fulfilled her promise in lending him to the Lord. This, too, showed her love and reverence, which is godly fear, to the Lord.

Today our love and reverence should be shown to the Father as was Hannah's of old. We, as mothers, should train our children in such a way that they will honor us, that we may receive the praise due those who fear and reverence the Father.—L. A. R.

#### PRIMARY

**Topic: Hannah's Prayer Is Answered.**

A long, long time ago there lived a woman named Hannah. Hannah had no little boys or girls of her very own, and, oh! how she did want a little baby boy!

One day when Hannah and her husband had gone to the temple to worship Hannah wanted a baby boy so badly that she sat down and cried. When Hannah prayed to God there at the temple she said, "O Lord God, if you will just let me have a baby boy I will give him to you. He will work for you all his life."

Do you think Hannah's prayer was answered? Oh, yes! And now I can just hear your next question, "Did Hannah give him to the Lord?" Yes, she did.

When he was yet very, very small she took him to the temple. There he lived with Eli the priest and learned to do the work in the temple. Each year Hannah went to see Samuel, for this was the name of her little baby boy. She took him a new coat each time. We will learn more about Samuel next Sunday.

—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Eastern Nebraska Conference at Florence August 6 to 13  
 Western Nebraska State Conference, at Holbrook, August 20 to 27  
 Iowa Conference at Waterloo August 22 to 27  
 Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

### YOU ARE WELCOME

The officers of the local Oregon church, the Illinois State Conference, and the General Conference bid you in the name of our Lord Jesus Christ a hearty welcome to the annual gathering of God's people. May your stay be profitable to you in every way. We wish you to feel wholly at home among us and to exercise every privilege that naturally accompanies such an attitude of mind.

We are looking forward to meeting many whom we have seen here in the past and to grasping the hands of many more who have not before been present. May God's richest blessing attend you in every experience, both while on your journey here and on your return trip, and during your stay with us.

You will, we feel sure, bring to the gathering a message from God, some spiritual blessing to impart to us; and we hope that we may be able to do something for you of like nature in return.

### GENERAL CONFERENCE BUSINESS MEETINGS

The annual business meeting of the General Conference of the Church of God will convene for its first session on Tuesday, August 8, 1933, at 3 p. m., and continue each afternoon at the same hour over the succeeding three days.

Be sure your delegates are provided with a list of the names and addresses of the members of the conferences and churches they represent.

G. Eldred Marsh, Secretary.

### ILLINOIS STATE CONFERENCE Annual Business Meeting

The annual business meeting of the Illinois State Conference of the Churches of God in Christ Jesus will be held in the church at Oregon, Illinois, on Friday afternoon, August 11, 1933, beginning at three o'clock. May we have a good representation from all churches.

Paul C. Johnson, President.

### CONTRIBUTIONS TO N. B. I.

Verna Himmelright	\$15.00
Lottie E. Young	50.00
Alice R. Young	5.00
Maurertown, Va., Sunday School	3.70
J. W. Sweet	1.50
Total	\$75.20

### HERALD RECEIPTS

A. L. Brady; Mrs. Anna D. Springer; B. E. Decker; Mrs. J. S. Lyon; Pearl Hatten; Mrs. Pearl Zechiel; Mrs. Levona Thompson; Luella Caples; Mrs. Ida F. Orem (for others); Mina Knodle (for another); Mrs. Frances McCrodon; Lottie E. Young (for another); W. E. Boyer; Mrs. Lucy Lapp (for another).

## MICHIGAN CONFERENCE

The annual meeting of the Conference of the Church of God in Michigan convened at Grand Rapids, July 9, and continued over July 22. This was an unusual conference in that notwithstanding the abnormal conditions of the times it ran for two weeks instead of the usual time. This was made possible in that it was conducted in connection with the annual Bible school of the church at Grand Rapids. Bro. Austin, the outside speaker, and Bro. Siple of the Grand Rapids church outdid themselves in presenting the gospel message, especially as it relates to us today; and eager throngs daily listened to their discourses. Some indication of the intense interest manifested may be had from the expression of an outsider that "the only defect in their sermons was that they were not long enough." At the conclusion of the meetings, eight people, ranging in ages from those in their early teens to those whose hair time had turned to silver, went down in the watery grave to come forth new creatures in Christ.

Another happy incident, vital to the cause, was the ordination of Bro. Owen Barney in the ministry. For some time Bro. Barney has been conducting services at Dutton and has succeeded in effecting a wonderful rejuvenation at that place, and we predict that this addition to the ministry is going to be a healthy asset to the cause in Michigan.

It was regrettable that many of the brethren from outstate were prevented from being present because of infirmity and the press of economic conditions which weigh heavily upon us, but we are looking forward to that greater conference where the sordid things of today cannot interfere.

L. Bridegam, Sec.

## GRAND RAPIDS, MICHIGAN

Our church is rejoicing now in the added strength and encouragement furnished by the entrance of eight new members. Sunday afternoon, July 23, we went to the waters and the following took upon themselves the name of their Lord: Mrs. Jerry Keyes, Allen Road, S. E.; Mr. and Mrs. Earl Keyes, and their two daughters, Shirley and Arlene, Keyes Avenue, S. E.; Mrs. John Barrows, John St., S. W.; Marcella Conrad, Keyes Avenue, S. E.; Mary Ellen Bridegam, 101 Hall St., S. W.

The four adults in the above group have been attending faithfully, studying and meditating on this move for some months, and the four young people are the product of church, Sunday school and Berean activity. We thank God for these new members, and pray that we may be able to grow and develop together into true followers of our Lord.

The regular schedule of meetings for each week will be maintained through August except Sunday night services. These will begin Sept. 3.

Sr. Ada Simpson of our Grand Rapids church is helping as a teacher in the two weeks of Daily Vacation Bible School now being conducted at our church in Blanchard.

F. E. Siple, Pastor.

### OUR APPEAL

To date	\$768.35
Luella Caples	10.00
Total	\$778.35

## ILLINOIS BEREAN CONFERENCE

The annual conference of the Berean Society of the State of Illinois will convene at Oregon, Illinois, on Friday August 11, 1933, at 3:00 p. m. It is hoped that every Illinois Berean present at the General Conference will attend this business session, at which a new board will be selected for the coming year. An invitation to attend is also extended to everyone who is interested in Berean activities. Something must be done to better the work in Illinois, so give us the benefit of your ideas.

### ATTENTION, PARENTS AND TEACHERS

Pictures that will add greatly to your child's or your pupil's Bible scrapbook and booklets may be obtained from the National Bible Institution for the small sum of four cents for a complete set covering a full quarter's lessons. Order a set today and watch the enjoyment that comes to your boys and girls as they prepare their lessons from the Children's Page.

## OREGON AND WASHINGTON

Bro. Maurice Kerr and Miss Irene Crowhurst, both of Corvallis, Oregon, were married June 5 at Portland, Oregon. Bro. Kerr, who is the son of Sr. Minnie Kerr, was graduated from Oregon State College last month and now holds the position of State Dairy Inspector. The couple will make their home in Corvallis.

Bro. H. B. Hathaway has returned to Corvallis after spending several weeks at Felida, Wash. The new eight room house which Bro. Hathaway is building on Kiger Island to replace the old family residence which burned this spring is nearing completion.

Gladys Barber has returned from Newport, on the coast, where she spent a week visiting Bro. and Sr. Horace Prosser.

Mr. and Mrs. Wilbur Tremaine of Rt. 1, Corvallis, are rejoicing over the arrival of a nine pound baby boy, who was born July 21. He has been named Robert Henry. Sr. Tremaine was formerly Lulu Taylor, daughter of Sr. Flora Hogue.

Mr. and Mrs. Hal Gross, nee Sr. Evelyn Kerr, have come to Corvallis, Ore., to make this city their home, following a brief wedding trip. Sr. Kerr and Mr. Gross were married Saturday in a little chapel at Stevenson, Wash., with just a few relatives in attendance. Following the simple service they returned to Portland and were in that vicinity for a brief time before coming on to Corvallis. Both are graduates of Corvallis High School and are former Oregon State College students. Sr. Kerr is the daughter of Sr. Minnie Kerr and Mr. Kerr, while Mr. Gross is the youngest son of Mrs. Millie Gross.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Harvey Krogh, Jr.; Wayne Thompson; Georgia Thompson; Luella Caples; Mrs. Levi Mick; Mr. and Mrs. Jos. H. Williams; W. E. Boyer; Mr. and Mrs. G. B. Sprinkle.

### HELPING FUND

Mrs. Lucy Lapp	\$1.00
S. T. Shirley	5.00
Total	\$6.00

### TO SOUTHERN CALIFORNIA

The pastor of the Los Angeles church, to the people of Southern California, Greetings! We have been doing a great deal of traveling during the month of July without mishap, for which we give thanks to God. We have been enjoying meeting many of those of like precious faith throughout the states of Indiana, at Grand Rapids, Michigan, and now in Illinois. We had the pleasure of taking part in most of the Indiana Conference, of visiting for two days the conference and Bible school in Michigan, and are now resting up in preparation for work in the Illinois Bible School. Besides, we visited with Bro. Lyon in Cleveland, Ohio, and had the pleasure of seeing the church buildings there, though we were disappointed in being unable to attend services in that city.

To mention the various people whom we have met would be out of the question, and to mention some few without the rest would be favoritism; and so we make mention of only those who would be of general interest to the people of Southern California. We feel that many would be interested to know of dear old Sr. Maxey who lives in the vicinity of Burr Oak, Indiana. She is one of those people who have grown old in the service and are not in as affluent circumstances as formerly, in fact, she is in rather pitiable condition. She asks that the brotherhood remember her in their prayers. Though paralyzed on her left side and incapacitated in general, she still remains faithful to the Lord and Savior and longs for the time of His coming.

At the end of the Illinois Bible School we expect to travel westward to Holbrook, Nebraska, where we will take part in the Bible school and conference there which convenes from August 19 to 27.

Norman John MacLeod.

### NORTHWESTERN CONFERENCE

The annual Northwestern Conference of Oregon and Washington was held June 15-18, 1933, at Felida, Wash. The meeting was opened by Bro. A. W. Darby, of Gresham, Ore., who conducted a Bible study on the rich man and Lazarus. This was a very interesting study and was requested. At the afternoon meeting Bro. Darby gave another Bible lesson on meat in due season. "The Great Untils" was the title given a sermon delivered by Bro. J. C. Wilson of Lebanon, Ore. Some of the texts used were Ezekiel 21:25-27; Luke 21:24; and Acts 3:19-21.

On Saturday morning a Bible study on the resurrection was led by Bro. Darby, followed by a sermon by Bro. Wilson on "The Baptism of Jesus." Sr. Lottie E. Young of Seattle, Wash., conducted a very interesting study on hope. The business meeting followed. The evening message was given by Bro. Darby, the subject being, "God's Promises to Abraham."

Sunday was a day full of spiritual food. The morning lecture on "Baptism," preceded by a song service, was ably delivered by Bro. Darby. At noon a basket dinner served in the church basement was greatly enjoyed by all. The afternoon hours were spent listening to Sr. Lottie Young's interesting account of her trip through Palestine. Reports received late were submitted at an evening business meeting. Bro. Wilson delivered the closing sermon, "The Signs of the Times." There were about forty present, and this prophetic sermon was something entirely new to the outsiders who were present.

Letters were read from B. N. Bury, Mabton, Wash.; Anna Willey Carter (a gold star mother who is in France) Portland, Ore.; and Gladys Barber, secretary, Corvallis, Ore. Visitors were Sr. Minnie Rogers, Eugene; Sr. Flora Hogue, Corvallis; Bro. J. C. Wilson, Lebanon; Bro. Darby, Gresham; Sr. Debora

Knapp, Comas; Sr. Luella Caples, Vancouver; Srs. Lottie E. Young and Amy L. Young of Seattle; Srs. Edna Aithand and Verna Weatherwax, Aberdeen; and R. E. Nugent.

A resolution was passed that we extend to Sr. Flora Hogue, Bro. and Sr. Delbert Hathaway, Sr. Conway, Sr. Mabel Buck and family, Bro. L. G. Jaeger, Srs. Wilbur Tremaine and Lela Taylor our sincere sympathy for the loss of their loved ones during the past year.

The attendance was good, and a wonderful spirit of brotherly love prevailed. Some of the audience felt that they had been transported to the new kingdom age, so great was the enthusiasm of the ministers for their work.

May God continue to bless us and keep us steadfast unto the soon coming of our Lord and Redeemer.

(Note: Report written from notes submitted by Srs. Rogers and Weatherwax.)

Gladys Barber, Sec.

### A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1000.

Please give your denomination, also please mention The Restitution Herald.

The Layman Company  
730 Rush Street  
Chicago, Ill.

### AN INTERESTING NEWS ITEM

The following appeared in a recent issue of "The Austinite," a paper published in the section of Chicago where our former secretary and manager now makes his home. We are sure that the audience in this great church was as well pleased with Bro. Austin's sermons as we have ever been in the past.

"Rev. F. L. Austin, founder of 'Back to the Bible' evangelism and Bible conference speaker, will preach at both services Sunday in Judson Baptist Church, Austin Blvd. and Berkshire. His subjects will be: at 11, 'The City of God'; 7:45, 'The Suffering and Glory of Jesus Christ.'"

### THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## BETWEEN YOU AND ME—

Among the early arrivals for General Conference were Pastor C. E. Lapp and wife of Ripley, Ill. They were accompanied by Margaret and Gerald Cooper of the same place.

Sr. Marguerite Zechiel of Indiana returned to Oregon for the conference with Bro. and Sr. Frederick Claussen.

The last midweek service of the Oregon local church was made a consecration service that all might be prepared to put the most into the forthcoming conference and get the most out of it through a deepening of spiritual experience.

Norman J. MacLeod, pastor of the church at Los Angeles, Calif., with his wife and family, together with Bro. and Sr. E. C. Railsback, arrived in Oregon Sunday morning in time to attend services. Bro. MacLeod will be instructor in the Bible school, teaching a class in fulfilled prophecy.

Among the visitors on a recent evening at the Oregon prayer meeting were two young ladies from out of the city, who telephoned around to find a prayer meeting on their arrival here. Ours was the only church in town holding such a service. This would not be the case if people realized the value of prayer.

"The paper is getting better and more helpful to me all the time," writes Mrs. Jessie L. Groves as she renews her subscription to The Restitution Herald. Pray for us, Sr. Groves, that the paper may continue to honor the Master's name until He comes.

The quarterly Northwestern Conference will be held September 1 to 3 at Corvallis, Ore. Meetings will begin promptly at ten o'clock, Friday morning.

Do not forget at the last minute to include in your baggage something for the Exhibit. The display this year will be much larger than it was a year ago. Several of the largest publishing houses in the country are furnishing complete sample lines of their Sunday school and church supplies. A display has reached us from the Church of God (Seventh Day) Publishing House of Stanberry, Mo., which will be of special interest.

In a personal letter to Bro. Glenn M. Birkey Mr. C. B. McQueen, superintendent of Chicago Union Mission, which is located in the heart of that city, says, "The summer months are the hardest for rescue mission work, and it is still worse this summer on account of the return of 3.2 beer. Intoxication has increased at least 200 per cent in this locality. From the Mission door you can count nine places which have opened recently."

A recent issue of one of our exchanges which we consider to be one of the best that reaches our desk contained three articles selected from the columns of The Restitution Herald. One was "The Reasons Why," (a tract issued by us); another, "Minor Chords in Life," by Charles W. Howe; and the third, "Why We Are Thankful," by James A. Patrick. We, in turn, have copied extensively from this excellent paper, "The Bible Advocate," published by the Church of God (Seventh Day), at Stanberry, Missouri.

## TEXAS AROUSED TO DANGER

IT is said that "to be forewarned is to be forearmed," but this is not always true. If a dangerous condition is to be corrected, we must not only be made aware of the nature of the menace that threatens, but we must know the proper means to employ to prevent its development. The authorities of Texas evidently realize that a decline of spirituality is the cause of the present "crime wave" that is sweeping the country, but they fail to understand that something more than secular education is required to change the situation. Not even the church can bring about the complete moral regeneration of the nations. The coming of the Son of God and the establishment of His kingdom throughout the earth alone will bring the relief from sin so much desired by every thoughtful citizen of America.

We publish the following resolution passed by the legislature of Texas without quotation marks:

WHEREAS, the Legislature of the State of Texas has been called in extraordinary session by the Governor for consideration of actions necessary to the conservation of the resources of the State of Texas; and

WHEREAS, the most important of all concerns, even above material values, is the life of the people itself; and

WHEREAS, the unprecedented wave of crime sweeping over America, crowding our jails and penitentiaries and increasing the prison population of our State of Texas to more than five thousand prisoners, fifty per cent of them under twenty-five years of age, which is an alarming degree of delinquency, and the increase of divorces, in our state, by one tenth of the total national number of divorces, which, together, are signs of disintegration of family life; and

WHEREAS, in the opinion of sociologists, this alarming condition is due to the emphasis which in recent years has been placed upon material values and the small concern paid to spiritual values in home, school, and society, and

WHEREAS, the multiplicity of bills offered in other legislatures is proof of the concern felt, as well as the difficulty of enacting into laws provisions for producing the ends sought; and

WHEREAS, Washington stated in his farewell address, "No nation can exist without religion," for the strength and efficiency of any republic, a government by the people, depends upon the best development of those people, and which experience—the history of our nation—has demonstrated that the strength of our republic has been in the character of its citizens according to the moral character and intelligence of its people; and

WHEREAS, it uniformly is conceded that the remedy for prevailing conditions must be effected through the inculcation of morality, spirituality, and conscience in the young by parents, pastors, and teachers; and

WHEREAS, statesmanship must concern itself for the perpetuation of the state by building a future citizenship in the strength of morality;

THEREFORE, be it resolved by the Senate, the House of Representatives concurring, that the people of the State of Texas be enjoined to address themselves to renewed efforts to rebuild the idea and ideals of the family, to overcome the tendency of the present juvenile delinquency so prevalent and militating against the future security of the state, restoring the balance between the spiritual and the material by the precept and example of parents, that their children may be reared in inculcation of the principles of fundamental righteousness;

That parents be adjured to exert every effort to restore the old-time influence of the home for the development of conscience and morality, that family worship be restored, and that in self-sacrificing love the little ones be trained in the virtues of truthfulness, honesty and respect for the rights of others;

That the churches and Sabbath schools be urged and constrained to intensify their spiritual efforts to extend it to every child within their respective spheres of influence and responsibility;

That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences, be taught only as subordinate to righteousness, that the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and the subordination to authority, and that all learning is but the hand-maiden of eternal goodness;

That it is the suggestion of the Legislature of the State of Texas that only upon the lines herein suggested for the re-trenching of the ideals of family life can the true balances be restored, social confusion be corrected, the appalling crime wave checked, and the future of the state be assured by the conservation of the citizenship represented in our youth, and civilization itself be preserved.

—o—

## TIME TO WORK

PEOPLE of the world make great sacrifices to attend conventions and rallies of political, fraternal, and social organizations; and with this we have no fault to find or criticism to make. But we do believe that Christian people should be more willing to sacrifice for their faith and labor to make it a going and successful venture than these worldly people do for their organizations. Christianity that does not inspire the holder to sacrifice is an inferior kind and quality.

Time to work is short. The workers are few. The message is very imperative. It requires under these conditions the undivided loyalty and unfaltering support of every one whose heart is centered in and on the cause of Christ. This is no time to flirt with time. Of all periods of time this time is the most important for faithful stewardship. As the days of work become less, less time should be used on the unnecessary and on the lustful pastimes, and time redeemed for carrying on the gospel work. Lay aside your work that can possibly be laid aside and join your strength with other workers during the special conference efforts. Spending time with the Lord in His work is most profitable. —*Church of God Messenger.*

# THE RESTITUTION HERALD

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## JESUS IS COMING

*By Mary A. Gesin*

GATHERED together from near and far at Oregon, Illinois, are the ministers, leaders, teachers, young people and older ones, brothers and sisters from our several churches. Daily we are being nourished with that spiritual food which sustains the inner man, of whom the great Apostle writes so revealingly in his epistle to the Ephesians, chapter three, verses sixteen to nineteen. One is absent—our Elder Brother—One who is dearer than all others.

To us as a people no truth is more precious, however, than that this same Jesus will return from the right hand of His Father to the scenes of His ministry among men, to this very earth again. Two men in white apparel, messengers from the throne of God, announced this fact at the moment of Christ's departure. And that truth has been the stimulus to His followers throughout the years of His absence, even to the present day.

We read, in John 20:10, that after the disciples had found the empty tomb on that day of amazement and doubt so long ago, they "went again unto their own home." Not perceiving the truth their Master "must rise again from the dead," they rested from their labors. Discouraged and disillusioned, they concluded that the cause for which they had witnessed their Captain give His life blood in awful agony was lost. The Hope of the world—their Messiah—dead, even His body missing!

But on that very day they met Him, alive, vibrant with immortality, tangible, in that upper room which had become dear to them all through association with Him. He showed them His hands and feet, to dispel all doubt in their hearts and to establish the truth in their minds that theirs was a living Christ. "Then were the disciples glad when they saw the Lord"—simple words, but pulsing with emotion that filled them with peace and confidence!

Forty days later, days spent in "speaking of the things pertaining to the kingdom of God," days of preparation for His absence, days in which final instruction was given His followers, the Master left them. Theirs it was to carry forward this message of the kingdom and to witness for Him "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They

were not left, however, without the promise of power and wisdom with which to spread this glad news.

Not returning to their labor of fishing, nor in their homes, but continuing "with one accord in prayer and supplication," they remained in that upper room until the promise was fulfilled. No longer discouraged and disillusioned do we find them, but filled with power from God, confident, instructed, prepared for their task.

Our Master still is absent; He has not yet fulfilled the promise of the messengers in white apparel. But His delay does not weaken our faith in their assurance of His return; it does not cause us to question God's veracity when He told us He would come again. That fact is as dear to us today as it was to His disciples of nineteen hundred years ago. In truth, it is the impelling power of our service.

Equally, the promise of power and wisdom to carry forward the message of the kingdom of God comes down to us today. Were not almost His last words, "Lo, I am with you always, even unto the end of the world"? Would He forsake one who would carry on His work in this year of nineteen hundred thirty-three, any more than He would Peter or James or John on that day so long ago when He instructed them to "teach all nations"?

From here and there a few of us have gathered to receive that wisdom and strength to impart the glad news of the coming King which James assures us we have a right to ask of God. Through communion with Him in prayer and study of the message He has left us in His Book, we are enabled to fit ourselves better for the task. Grateful indeed are we who are permitted thus to share in the benefits to be derived under the instruction and the guidance of our best thinkers and workers.

If indeed, as Jesus assured His disciples, (and we have not the slightest reason to doubt) all power was given unto Him in heaven and in earth, and He has promised to be with us even unto the end, can we fail with such a Leader? Dare we drop the task until He returns? We must carry forward the glad news to dying humanity until that glad day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"We are members of his body, of his flesh, and of his bones. . . . This is a great mystery: but I speak concerning Christ and the church."—Ephesians 5:30, 32.*

## The Editor's Prayer

**M**OST gracious God, with thankfulness we come into Thy presence in this our service of the printed page. We realize that as our lives and our talents are wholly dedicated unto Thee that whatever we write should be written as unto the Lord as an act of worship. Thus each issue of THE RESTITUTION HERALD becomes a holy service unto Thee. Accept, we pray Thee, these weak and faulty efforts of ours and bless them to Thine own honor and glory through Christ Jesus. Bless those also who read the words contained in each succeeding issue of this paper that they may be drawn closer unto Thee and incited to greater zeal, to deeper spiritual conviction, and to a fuller realization of Thy grace. To this end we rededicate our paper unto Thee. Amen.

## Christian Fellowship

**N**EAR the close of the first week of what promises to be the greatest General Conference the Church of God has ever held, our minds naturally turn to thoughts of fellowship in the Lord Jesus Christ. Already brethren from thirteen states and one Canadian province are here to clasp each other's hands in greeting, to lift united hearts in prayer, and to strengthen each other's faith in God, in Christ, and in the Bible which we love.

As we look into the faces of those whose homes are on the Pacific coast or who reside on the Gulf of Mexico or who live near the Atlantic or in our great sister nation, Canada, we are impressed with the fact that from whatever place they come they all are brethren—brothers and sisters of a common family who love, and who possess the love, of a common Father.

As we type these words, the commodious Oregon church is filled almost to overflowing with a great audience that is listening with thoughtful attention to Pastor M. W. Lyon of Cleveland, Ohio, as he presents for consideration the inspiring truths of God.

What a wonderful and blessed experience it all is! How we wish that every reader of THE RESTITUTION HERALD might be here with us to enjoy the fellowship that we feel as we look into this sea of earnest faces that appears before the speaker's desk. Over yonder is a brother from Ontario,

and here one from Virginia; on the other side is a sister from Nebraska seated by one from Minnesota. And so it goes throughout the congregation.

What is the power that has drawn this great company of believers together from all parts of this wide land? What common motive has prompted them to leave their homes and come so far to be together here? Surely it was no sordid matter of material business that has carried them across the intervening miles to a converging point in northern Illinois! It is a force that is deeper, fuller, more irresistible than any other motivating influence in the world.

*It is the power of love—divine love—that has drawn these people from their homes!*

First, it is their love for God and for His truth that has brought them here. These are Bible-searching folk! In their distant homes they heard the glorious message of a coming Savior! Of a promised kingdom of peace and endless prosperity to be established upon this earth! Of an age of deathlessness and supernal joy to be ushered in by Jesus Christ! They believed the glad tidings which they heard. They repented of their sins. They were baptized into the saving name of the Son of God. All this they did that they might have a part in the wonderful things revealed in the gospel.

A second thing that has drawn them together here is the love they feel for each other. As they came to see in the promises of God a reflection and an assurance of *divine* love, they found their hearts glowing with tender affection one for another. They wanted to know each other better, to exchange their ever-increasing knowledge of the Father's goodness with others who also were growing in grace. They wished to hear others confess the blessed hope they also held.

Thus a common love and a common faith have brought us here to this great gathering, and God is pouring out upon us a blessing such as we have never known before. He is filling us with a desire to be ready when the Master's call for the conference of the ages will go forth. As we listen to the stirring words of those men and women who have consecrated their lives to God's service, our hearts go out to them in love. We are filled with joy at the prospect set before us that soon we shall be called together once again to part no more, for the dear Lord is coming, and with His coming we shall know a deeper, fuller, richer fellowship than we have ever known before!

## The Times and Seasons

THOSE there are who are almost determined to assume an indifferent attitude toward the proximity of our Lord's second advent under the guise: "We are too busy preaching salvation to spend any time speculating about 'the times and the seasons.'" "

Little may these good (but mistaken) folk realize that such an attitude always grows into an attitude of belligerency toward the glorious advent if we do not check it.

Their great bulwark is Acts 1:7. It serves, in their estimation, to close the mouths of all agitators touching the signs of our Lord's second coming and the nearness of it. The words of Jesus are: "It is not for you to know the times or the seasons." Behind these words they hide!

Now what does Jesus mean? Does He mean that the church cannot (should not) know anything about "the times and seasons" of His second advent? Let us see.

He answers the disciples' question: "Wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6.

His answer implies to them (not to us) that such a restoration—if such there be—is not for them, "at this time" (at that time, the time the question was put) to know; but they (not we) shall receive power and be witnesses "in Jerusalem, and in all Judea."

The question put by them, not by us, is replied to by our Lord; and the reply is addressed to them and not to us.

They asked Him nothing here touching His second advent; at least, not directly. When they did ask Him in Matthew 24, Luke 21, and Mark 13 about the time of His second coming, He never used these words: "It is not for you to know the times and seasons of My coming back." He rather willingly advised them just what would come to pass before His return; and He also told them about when His waiting church might look for Him. Now our Lord will not contradict this in Acts 1:7, just because He has been raised from the dead!

He said a great deal in Luke 21, Mark 13, and Matthew 24 about "the signs" and other things relating to His second advent. How can we ever treat His words with indifference or varnished contempt?

Let Acts 1:7 apply where it may and mean all it does mean and can mean; but it is perverting the Scriptures and twisting our Lord's words and misreading the connection entirely and misapplying the context to say He meant in Acts 1:7 that we should *not* study about the times and seasons of His glorious advent. He cannot contradict Himself, and He said in His great Olivet discourse that "when" certain things had taken place His coming would be near, even at the doors; and that the watchers could—and should—"know" it.

*We are indebted to the editor of "Messiah's Advocate," the journal of the Advent Christian Church published at Oakland, California, for the following rousing appeal to seek out the "old paths," the paths of truth that alone give any adventist body the right to exist as a separate people. The warning voiced by J. J. Schaumburg is as applicable to the Church of God as it is to the church the "Advocate" ably represents.*

If the watchers cannot "know" when these events come, it reflects on our Lord's wisdom as a teacher and prophet and on their knowledge as watchers, to see the prophetic word of our Lord come to pass.

We may say: "I prefer to be busy, and care little about the time." Such a course of reasoning at once betrays great ig-

norance of dispensational truths. Could Noah only have said: "The time, Lord, of this flood is a thing I'm not interested in; therefore, I'll preach instead of building an ark"; or, could Jonah only have said: "Nineveh will be overthrown; but as to when, I do not know, nor does anyone, and why should that worry us?" Both these men could have been busy enough, and been much more popular. The modern church *is* busy, but, what doing?

The last part of Matthew 24 tells us that there was a lazy "servant" (slothful). He was busy, too. But his laziness and his wickedness are joined by our Lord. And no one dares separate what He joined!

Now, was this servant lazy because he was inactive? No! He was active enough saying, "*My Lord delayeth his coming.*" Did Jesus condemn him and give him his portion "with the hypocrites" because he was inactive? No! But, because he was inactive about giving "meat (food) in due season," when the season was "due."

Is it true that adventists are losing out because they are preaching the imminent return of Jesus? No! A thousand times, no! Their losing out is due to the fact that they let down on the very things our fathers made most prominent; and when we did that, and where we did that, we multiplied fast. This is a manner of history among us.

We may turn up our noses at the horns and hoofs of Daniel and the Apocalypse, but that will not help us to grow. The chart made us. Where that is used, we are at least holding our own. Where it is shelved and we are becoming "like others," there we are losing out.

Nothing is gained by us to quote Acts 1:7 to sustain our ignorance as to where we are on the stream of time. We need not be ignorant. We may "know." And if we would call on God to awaken our interest in this matter and kill our laziness in regard to these things, we would yet get hearers. But if our message is just what any ordinary church may preach and does preach, there is no reason for our distinct existence as a people at all. None at all! To perpetuate an organization for the sake of hero worship or mere sentiment is a poor reason for any existence! Let us be done with that, and declare ourselves as a people with a message to warn the world of fast-approaching judgment and to comfort waiting hearts in this great time of world trouble. If we will do that, the Lord will bless us for it.

# "The Glory Is Departed From Israel"

By Norman John MacLeod

*"And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken."—1 Samuel 4:21. "And, behold, the veil of the temple was rent in twain from the top to the bottom."—Matt. 27:51.*

THE scene is one of consternation in the camp of Israel. Defeat has come, has come unexpectedly to the self-confident Israelites. How will they right the situation? God has forsaken their cause. Some one has a happy thought: let us get the ark of God—it will help us! But presumptuous Israel suffers defeat again with great slaughter. But worse yet, the ark of God that was intended to bring victory has been captured! "The glory is departed from Israel," for the ark of God is taken.

Many centuries have elapsed. Jerusalem has undergone many experiences since the days of Ichabod. And now again a dark page is added to the bloody history of Israel. The Savior, the King of Israel, hangs on the cruel cross at the instigation of the leaders of the "Chosen People." The priests are about to perform their duties in the Holy Place. The earth rocks, the day becomes night, and the veil which separates the Holy of Holies from the outer chamber is torn in two from top to bottom. "The glory is departed from Israel."

To him who had studied the prophecies of the great men of Israel from Deuteronomy to Malachi and had heard the discourses of the Savior, the disappearance of the glory of God from Israel was not strange. The predictions of centuries before were being fulfilled. History is prophecy written afterward to prove the truth of the prophecy. These two are inseparable. For centuries Israel has been in a sad plight. The Jew has been beaten about by all the nations of the world, has been persecuted, slain, tormented, and despised. But now new times are on foot. We are rapidly approaching the time near the end of the period of the absence of the glory of God from Israel. We see new symptoms in the world affairs which show that things are rapidly approaching a climax. The new persecution by the Hitlerites of Germany and the Fascists of Italy portends new things for Israel.

Over and over again the Jews expected that their kingdom would be restored by the long-looked-for Messiah. When would the glory return to Israel? In that attitude of mind the apostles asked Jesus just before His ascension: "Lord, wilt thou at this time restore again the kingdom to Israel?" His answer left them uncertain, in the dark. But now we see the land of Israel being restored. The prophecy of Ezekiel, "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," did not refer to the people of Israel, but rather to their kingdom. They will inhabit their land for some time as they are doing now and as they did in the days of Ezra and Nehemiah and Christ, but their great power and the

glory of God will not return until the proper moment.

The great horde from the north is developing: the hour of our depression is the hour of Japan's advantage. Only two places in the world is depression lacking: Japan and Palestine! Hence, Japan is coming to dominate the situation and is now driving slowly but surely westward toward the "glorious land," the "Holy Land."

The Jew is at last in his homeland again. The hour of England's need was the hour of the Jew's opportunity. Came 1914 and the World War and the disaster to the cause of Britain and her allies. And in 1915 England was on her knees. In order to beat her foes, the Germans, she must have help. She called the Italian to London and promised him that he could have the whole Dalmatian coastline, not counting on the complete disappearance of the Austrian Empire and that Jugo-Slavia would be there to counter that claim. She called the Frenchman into conference in London and loaded him with promises that could not be fulfilled. She called the wily Japanese to London and promised him dominance of the entire Far East if only he would take care of India. But as if that were not sowing enough of future trouble, she offered the Arab an independent land in the region that borders the Mediterranean on the east; and, then, finding that the Jews had certain chemicals without which she could not successfully defeat the Germans, she promised the Jews at London in several negotiations that she would grant them the identical territory when the war was over. Now comes the time for settlement.

Europe is alive with foreign statesmen assembled to make peace with the Germans in the famous halls of the Palace of Versailles. England's former friends become her enemies. But the Jew gains his homeland, with a partner to the enterprise, the Arab. Each is watching the other with anxious eye. All that is necessary to fill the situation with danger is the introduction of foreign gold to either Jew or Arab. And there are always strong governments who are willing to take advantage of the weaker in order to gain ends that will further the cause of commercialized nationalism. Things are not very bright for building up that period of peace in Palestine which the Jews desire so greatly; the future holds only further trouble for Jacob. But over beyond that time of trouble for Israel we read of other things.

Let us examine some elements in the temple of Ezekiel. As to whether that temple will really be built or not, we do not care to state. If it is to be built under the present dispensation, then there will be more trouble between the Jew and the Arab, for a mosque stands on the temple

site. But, be that as it may, we see that some day the glory is to return to Israel. "Afterward he brought me to the gate, even the gate that looketh toward the east: and behold, the glory of the God of Israel came from the way of the east: and his voice was like the noise of many waters: and the earth shined with his glory. . . . And the glory

of the Lord came into the house by the way of the gate whose prospect is toward the east. . . and behold, the glory of the Lord filled the house." When shall these things be? When the Lord returns and Israel's time of trouble is over; then and only then will the glory that once departed return again to Israel.

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## THE HOLY SPIRIT

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*By George B. Alldridge*

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*"But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."—Micah 3:8.*

LAST evening at the home of my daughter we met with some friends to discuss matters of a scriptural character upon which their minds did not seem clear. One question among many others was asked the writer: "Can we now receive the Holy Spirit as those did in the days of the apostles?" Luke 11:13 was quoted: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The editorial in THE HERALD of June 27, under the caption, "Mocking the Holy Spirit," was brought forcibly to my mind and suggested that the question asked seems to have many inquirers who are seeking to know the truth.

The scripture quoted (Luke 11:13), you will notice by reading the first verse, was addressed to Jesus' disciples, as only they upon this occasion could address God as their heavenly Father; the rest of the chapter seems to be addressed to the Pharisees. The question of the personality of the Holy Spirit is irrelevant to this article; as it is to be presumed my readers are sufficiently advanced in scriptural knowledge to know that the Holy Spirit is spoken of as belonging to the masculine gender because the personal pronoun "he" is used speaking of the Spirit. No one considers a man faulty in his grammatical speech when he speaks of the sun as "he" or the moon as "she" or a locomotive or ship as "she." Even the Bible speaks of wisdom as "she" and as an animated thing by saying, "She hath killed her beasts; she hath mingled her wine; she hath also furnished her table."—Prov. 9:2. And in Romans 6:16 Paul, whose language is always exquisitely beautiful, wrote, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" So we see sin is spoken of as being in the same gender as the Holy Spirit.

In Ephesians 4:4 we read, "There is one body, and one Spirit, even as ye are called in one hope of your calling." Please read 1 Corinthians 12:1-13. Paul herein reveals some of the manifold operations of the Holy Spirit, and concludes verse eleven with, "But all these worketh that one and the selfsame Spirit, dividing to every man several-

ly as he will."

One portion of Scripture I love to read is John 4:5-26. Verse twenty-four: "God is a Spirit: and they that worship him must worship him in spirit and in truth." Note Jesus says, "God is a Spirit." Now get this point, also: God has spirit. When I repeat Jesus' words, "God is a Spirit," Jesus by this reveals to me the very essence of God Himself. But while I do not understand what this essence is, any more than I do what electricity, gravitation, heat, light, or like forces are, I readily understand the various manifestations revealed in the operation of these forces, however diverse they may be.

Let me illustrate what I mean. Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I am very thankful to Jesus that He always used such simple illustrations that men possessing mediocre minds like mine can discern His meaning.

Jesus knew how limited our knowledge of things spiritual would be, so He said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

How beautifully water symbolizes the Spirit! The chemist, before the untutored mind, can with water apparently work miracles. So he invites me into his laboratory and points out a glass tube shaped like a U. This he inverts after filling it with water and places each opening over a terminal; he now turns on the current, and the water begins to boil. After awhile, the water is gone; and holding a lighted match, he slightly cants the glass tube, when, lo, there is an explosion!

He says, "You know, in our language, water is H<sub>2</sub>O; I have changed a liquid into a gas, its original element."

I walk along the docks. Men are using this gas to weld the structure of a mighty Atlantic liner. I notice monster cranes hoisting huge boilers into this ship: the only power the engineer uses is air and water. Passing me is a locomotive hauling a long train of cars.

I say to the engineer, "What is the secret of all this power?"

(over)

He says, "Steam, of course. That's it; look, that white vapor going out of the stack."

And then on a winter's morning I see rain, hail, ice, and snow, all composed of the same elements as water. And then the glorious vegetable and animal world can only live as they partake largely of these elements in water. Now, dear Paul, I understand you when you say, "Now there are diversities of gifts, but the same Spirit."

So, if I am born of water and I have been immersed into this wonderful element capable of such a diversity of operations, in like manner to be born of the Spirit I will be immersed in an element capable of such a diversity of operations upon the spiritual plane that a fleshly being can only partially understand. As Paul says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth: comparing spiritual things with spiritual."

Today President Roosevelt (a mortal man) is in touch with every civilized government throughout the world. Radio, telephone, and telegraph are controlled by the same unknown element—electricity. Almost instantly he can converse with his representatives; though they are thousands of miles apart, their voices are perfectly audible to each other as though they stood side by side.

I believe that as light and heat emanate and radiate from the sun so God's Spirit emanates and radiates from His person, filling space, surrounding and enveloping our earth. So when God's prophet Hanani said to Asa the king, "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," he stated a scientific fact.

God has put into His Word His Spirit. Jesus said in John 14:26 that the Father would send the Comforter in Jesus' name to teach us all things. In John 16:13 Jesus tells us that this is the Spirit of truth, and in John 17:17, "Sanctify them through thy truth: *thy word is truth.*" Can you have anything plainer than that? If you read carefully 1 Corinthians 2:9-16, you will see that God reveals things to us through His Word. Paul actually quotes Isaiah 64:4.

In Isaiah 66:1, 2 I find that God is seeking among men "even to him that is poor and of a contrite spirit, and trembleth at my word." If you do not read and obey God's Word, how can you tremble at the thought of disobeying Him or grieving His Spirit?

People say, "I do need the Bible. I am led by God's Spirit, the Holy Ghost."

Well, that sounds strange to me, that God should favor you more than He did Jesus and His apostles.

Peter says, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." What does he mean by "pure mind"? Surely that cannot be the mind of the flesh, for that is carnal, sold to sin and opposed to God. Well, James will answer because he and Peter always agreed (see Acts 15:14); so James says, "Of his own will begat he us with the word of truth." Ah, that is where this "pure mind" came from—the Word of truth. So how natural for Peter to say,

"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour."

Now, my friend, since Peter and the prophets are all dead, where will you find their words and commandment to stir up your "pure mind" except by the study of God's Word? And if you are praying that God will send His Holy Spirit down upon you, you had better open your Bible and begin to read Romans 10:8: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

Peter says in 1 Peter 2:5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices." Now, Peter, what do you mean? He answered me again right from the Scriptures: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."—1 Peter 2:6.

I wonder if Paul will amplify this for me? He says, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This is the building for a habitation of God through the Spirit.

So, brethren, never, never absent yourselves from church, which is the pillar and ground of the truth. If you want God's Spirit, and I know you do, pray by all means; but you will get the answer to your prayer in church through the ministry of the Word. "For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

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## "THE RESTITUTION HERALD"

By R. H. Judd

Yes, "The Restitution Herald"  
Is the paper you should buy.  
It seeks to find the truth of things,  
And to know the reason why.

It does not claim to "know it all,"  
No, nor yet to know the half.  
But it surely tries to winnow  
Lots of good wheat from the chaff.

But best of all it tells about  
The one Savior who can save,  
Not only in this present life,  
But in that beyond the grave.

It holds up the highest standard  
By which each of us should live,  
That each one may to everyone  
Give the best he has to give.

Its standard is the Book of books  
And its theme is Christ, the Lord.  
It worships but one living God,  
And it spreads His name abroad.

# WHEN TO OBEY

*By Arlen Marsh*

**T**WELVE men on one of the peaks of the Mount of Olives, twelve men dressed in the costumes of the ancient Hebrews of the period of the Roman Empire. Eleven of them stood together in a group; the twelfth, standing a little aloof from the others, looked on them benignly. Before this man the eleven bowed, some performing their genuflections with a vague skepticism apparent on their faces, some with almost fanatical eagerness. Jesus the Christ and His eleven remaining apostles. "And when they saw him, they worshipped him: but some doubted."

Presently the twelfth man, the Messiah of Israel, approached the group and, with the note of positive command in His voice which had frequently in the past confounded the Pharisees and priests alike, said, "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."

As He had taught them to pray, so now He taught them to work. With the same spirit with which they had been commanded to offer petitions to God, they were to go forth to the world, baptizing those who were in that number that comprehends the God we worship and which understands the truths laid down by Him. The method employed by that baptism was to be that suggested by the definition of the word itself, immersion in water. The form of the words used during the ceremony was immaterial; but it was absolutely necessary that the individuals receiving baptism be versed sufficiently in the Bible to live in accord with the Christ's doctrines, to be in communion with Him, to have Christianity deeply imbedded within them. Else, the rite possessed no significance for them.

The commission as recorded by Mark lends not only amplification but force to the text in Matthew: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There is nothing equivocal in this statement; clearly, positively, it sets forth the fact that those who fail to receive baptism are condemned to death, that only through baptism can salvation be obtained for them who have lived since the founding of the Christian church. Immersion is in a single sentence made an integral part of the Christian creed, and no deviation from it is to be tolerated.

But previous to that immersion, the baptism required by the Christ, definite belief in Him and in His teachings must be held. There is no meaning in the rite for one who knows little or nothing of the causes for his baptism; the ceremony is nothing more than the equivalent of floundering about in the unhallowed water of the muddy Mississippi. It is belief and faith that give baptism its significance. And that belief must encompass not merely the fact

that Jesus of Nazareth is the Son of God, but it must encompass the several great teachings which He delivered to men as necessary for their salvation.

At no time in the Scriptures is the rite of baptism mentioned without the implication or the definite statement that the baptized believed the gospel. Indeed, the great commission itself (that commission quoted from Mark) placed belief in a superior position to baptism; undeniably, belief in the doctrines of the Messiah must, according to His own commands, precede the act of immersion which God requires of all men who now wish to approach Him.

On the famous day of Pentecost, the day on which the apostles were given the gift of the Holy Spirit, "there were added unto them about three thousand souls." As a result of Peter's powerful sermon in Jerusalem, these three thousand received baptism; and, although it is not recorded definitely that they already possessed the essential beliefs, it is evident that they were all Jews. Because of their race, they had known the truths given them by God centuries before: they knew that man is mortal; they knew that a Messiah was to come who was to be their deliverer and that He would eventually set up an earthly kingdom of eternal peace over which God Himself would rule; they knew that God was one and not a combination; they knew that life could come only through the program evolved by Jehovah. Therefore, Peter found it unnecessary to conduct any pre-baptismal classes among them; and, consequently, the apostles were able to immerse them without delay.

The baptism of Saul may be placed in the same category. For years he had been one of the strictest and most devoted of the Pharisees; during his entire life he had been familiar with the teachings of the law and the prophets, which contained all of those things which Jesus taught to be essential to any man's salvation. He, Saul, believed in a unit God, in human mortality, in a coming Savior who would be the Son of God, in an earthly kingdom to be ruled over by God and by His Son. Certainly, it could not be said of Saul that he lacked in knowledge of the Bible, for that Book had been his lifelong study. He was, therefore, prepared for baptism; and, when converted by special call to a belief in Jesus as the divinely appointed Messiah, he was baptized forthwith by Ananias.

Luke, writing of the acts of the apostles, declares in the eighth chapter of his history of their deeds, "When they," the people, "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip."

Belief, as in every other recorded instance in the Bible,

was the prerequisite of baptism. The people believed Philip's teachings before they were baptized. Baptism would have been but an empty form, affecting them not at all. Simon, also, believed; and, after believing, he was baptized. Had he not believed that baptism was essential to his salvation, his baptism would have been nothing.

It is to be noted, also, that the people believed "the things concerning the kingdom of God, and the name of Jesus Christ." These things were the associated doctrines: human mortality, divine Sonship of the Christ, free moral agency of men, as well as the simple teaching that the Christ was the world's Messiah and that baptism was required for salvation from death. They concerned the kingdom, they concerned the Christ; and they were, consequent-

ly, auxiliary doctrines. With belief in baptism and the establishment of the kingdom on earth, they constituted the things which the apostles and early disciples required of their converts before baptism.

No change has been made in the commission originally given to the disciples of the Christ; the church possesses no authority to change that command by one iota. It still is necessary that the one baptized believe in the essential elements of Christian faith before his baptism; it still remains true that for the one who waits until after such baptism to learn about its causes and results the ceremony is of no avail. Now, as in apostolic times, belief and baptism go hand in hand; and baptism which is efficacious still remains the result and not the precedent of belief.

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## "SHALL NEVER DIE"

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*By F. E. Siple*

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IT WAS a broken-hearted Martha that went forth with tear-stained cheeks to meet her Master and said, "Lord, if thou hadst been here, my brother had not died." But though torn with grief and sorrow at the death of her brother Lazarus, yet extreme faith in Jesus was hers as she added, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."—John 11:22.

It is plainly evident that Jesus had emphasized the teaching of resurrection in His visits in their home and that Martha had not always been busy with household duties; for when the Master said to her, "Thy brother shall rise again," she immediately replied, "I know that he shall rise again in the resurrection at the last day." There was no question in her mind as to what death meant. Her brother had fallen asleep in death, and she did not consider him alive in any sense, but she did confidently look forward to the resurrection day realizing that he would awaken to new life then.

This knowledge of the facts of death and resurrection which Martha had received from the lips of the Savior is the knowledge that the Bible would impart to all of us if we would quietly listen to its teachings, banishing all preconceived ideas.

The Old Testament writers have plainly stated man's nature and the fact of death as the opposite of life over and over again. In Psalm 146:4 David, in speaking of man at death, says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." According to Psalm 6:5, in death there is not even any remembrance of God or ability to give Him thanks. In fact, as far as the condition of death is concerned, man and beast die alike and go unto one place (Eccl. 3:19, 20). Furthermore, he that has died has no knowledge of anything that takes place with friends or loved ones left behind. This latter

point is especially referred to in Job 14:21, where, in speaking of a man in death, the patriarch says, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." This is in accordance with the thirteenth verse of the same chapter, in which he has prayed for death, for the end of his sufferings and trials, that he might be laid away in the grave till a set time and then be remembered.

It is that set time, the resurrection day, that the New Testament talks so much about, showing us that the only hope of life for man beyond death is in being awakened out of death's sleep in the morning when the new day dawns. Immortality is not possessed by man today, but is a thing to be sought by patient continuance in well-doing. To those who thus seek, it will be given (Rom. 2:7). This gift will be put on at the resurrection (1 Cor. 15:52-54). Furthermore, immortality will be conferred upon the *body*, not upon an invisible nonentity (Phil. 3:20, 21).

All of this Martha understood and believed. There was no question in her mind but that her brother would rise on the resurrection day, but it was the time then present that was worrying Martha. She and her sister were left alone, and they needed their brother. The Master, observing her great faith, said to her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" There ought to be no difficulty in understanding this language if one carefully considers the whole conversation. "Though he were dead, yet shall he live"—when? The time under consideration has been named in verse 24, "The resurrection at the last day." In similar manner consider the next statement, "Whosoever liveth and believeth in me shall never die"—when? The same period of time is still the basis of the Mas-

ter's language. What He has actually said, then, is that if a person believes in Him, though he die, yet he will live again in the resurrection at the last day; and if he has not died, but is living and believing in Him at the last day, then he will never die.

This is in accordance with 1 Corinthians 15:51: "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." Also, 1 Thessalonians 4:16: "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."

The fact that men do not at death pass, one by one, into reward, but that the faithful of all ages will be ushered into life together, is one of the most beautiful teachings of the Bible. When Solomon built his temple, stone cutters worked in the quarries for many years, shaping, polishing, and finishing one stone at a time, then laying it to one side as they worked on the next. When all were done, Solomon proclaimed an assembling day; and the stones were all brought and placed in position at once, regardless of the order in which they had been prepared. In like manner

the different characters have all met their experiences and trials by which they have been shaped and polished, each in the period in which he lived, and then have been laid to one side to await the assembling day. "God having provided some better thing for us, that they without us should not be made perfect." It was to this day Paul referred in the language quoted above in 1 Thessalonians 4, and it was to this same event Jesus referred in His words to Martha in John 11:25, 26.

There was no suggestion in the Savior's language that to believe in Him then or now would keep a person from dying. It is a recognized fact that physical, Adamic death comes just as quickly to a Christian as to a person who does not believe in Christ. Belief in the Savior is not intended to keep a person from dying the natural death of mortality, but rather to make one worthy of the better resurrection. And so the Lord explained further that those living and believing at the time of the resurrection would not pass into death, but would be changed from mortality to immortality, translated into the likeness of the Son of God Himself.

It is for us, then, to recognize Christ as the Law-Giver, the Resurrection, and the Life; to consecrate ourselves to His service; and to order our lives so that though we die yet shall we be raised, or, if still living at His coming, we shall never die.

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## ANCIENT BABYLON

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**B**ECAUSE of the iniquity of Babylon and the wicked revelry of her rulers God decreed her judgments. Jeremiah consequently gave a prophecy (Jer. 51) that Babylon would fall and never rise, that the great city fifteen miles square, the metropolis of the world, would become a perpetual desolation.

It was the writer's privilege to visit the place where the ancient city of Babylon once stood. It was during last July, and I found conditions exactly as God had declared through His ancient prophet. The broad walls of Babylon were not to be seen, neither was there even a trace of them left. The glory of this great empire has faded away, and excepting the work of recent excavations only the shifting desert sands remain to mark the spot. Nebuchadnezzar was the king of ancient Babylon.

The Bible records many acts of cruelty and tyranny by Nebuchadnezzar which caused the God of the Israelites to visit punishment on him. He besieged Jerusalem three times and finally destroyed the city. At the first siege he put King Jehoiakim to death. At the last siege he captured King Zedekiah, ordered his eyes put out, and had him kept in prison for the rest of his life. He also carried the Israelites into captivity.

The book of Daniel tells how Nebuchadnezzar was troubled with many dreams. On one occasion he had a dream which he could not remember afterwards and called upon

his magicians, astrologers, and sorcerers to interpret it for him. As they could not do this, they faced the unpleasant prospect of being flayed alive. Then Daniel obtained the facts about the dream in a vision and was able to interpret it to the king.

After that Nebuchadnezzar committed an audacious sin when he ordered an image of himself to be set up and worshiped. The pious Hebrews, Shadrach, Meshach, and Abednego, refused to worship the image and were cast into the burning furnace; but they stepped out unharmed. The king promoted them, and the miracle is said to have cured him of his sacrilegious arrogance for a time.

But later he committed many more sins and iniquities, in consequence of which he heard a voice from heaven saying: "King Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee."

It was after this that he was condemned to become like an animal. He ate in the fields like an ox, his hair grew like eagles' feathers, and his nails became like birds' claws. It is now believed that the king suffered from the mental disease called lycanthropy, which makes a man think himself an animal. He appears to have suffered for seven years, after which he recovered.

In driving across the desert from Bagdad to the Euphrates River, westward, we saw a great heap of ruins on the plains of Dura to the north. It can be seen for fifty miles



in every direction and still tells the famous story of God's deliverance. It was on the foundation comprising these ruins that the golden image of Nebuchadnezzar was erected. The image was ninety feet high in addition to the great foundation, which it is estimated stood nearly two hundred feet in height, composed of brick and stone. The image, however, was of gold, as the Bible narrative states. God is no less able now to deliver His faithful people who put their trust in Him and who refuse to break His holy commandments.

#### ANCIENT AND MODERN BABYLON

As you read of the sinful orgies conducted in the highest places of ancient Babylon, compare them with what is now transpiring on a far greater scale throughout the entire world. Ancient Babylon is used as a symbol of present Christendom, the mother church and her daughters (Rev. 17:5). As old Babylon has fallen never to rise again and remains a perpetual desolation, likewise will modern Babylon speedily come to her end.

The sins of this present world will not pass without notice before heaven, and God has decreed the destruction of present Babylon (see Revelation 18:21, where she is compared to a mighty millstone cast into the sea).

A strange fate has overtaken Nebuchadnezzar's great temple at Kish in Babylonia, one of the oldest cities of Mesopotamia. Nebuchadnezzar was the mighty king of Babylon who imagined his gods were greater than Jehovah.

The place was excavated recently by Professor S. H. Langdon, the American archeologist, now of the University of Oxford and for some years engaged in research work for the University in Babylonia. After standing for more than two thousand, three hundred years, this temple-palace is to be pulled down to permit excavation for much more interesting remains that are believed to lie underneath. Thus modern science shows small regard for the fame and greatness of Nebuchadnezzar.

This temple-palace was one of the many places where the mighty king held his wicked revels, feasting and drinking with the fair slaves his soldiers had caught for him in all the known parts of the world. It was here that he vaunted himself to be greater than Jehovah and ordered various cruelties inflicted on the unfortunate Israelites.

One staggering misfortune after another fell upon Nebuchadnezzar in punishment for his sacrilegious pride and cruelty. After one outbreak of wickedness he was afflicted with a strange form of insanity, which caused him to act like an animal, and "he did eat grass as the ox." Soon after his death the degenerate Belshazzar was surprised in the midst of his shameless gayety and feasting and killed. Next Nebuchadnezzar's great capital, Babylon, with its many marvels, was destroyed by foreign enemies.

Some idea of the wicked revelry of these rulers may be gleaned from the biblical reference to old Nebuchadnezzar's descendants, the still more debauched Belshazzar. The Bible says that "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . Then they brought the golden vessels that were

taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives, and his concubines, drank in them."

From such passages it is clear that these vain kings were always seeking for new forms of sacrilege and idolatry.

The immense temple connected with the palace of Nebuchadnezzar is the best preserved and largest example of a Babylonian temple ever exposed in Mesopotamia, says Professor Langdon. From these ruins it was possible to obtain an idea of the upper part and roof of a temple. Walls reaching up to the very top of the building, and even part of the cornice, have been preserved.

There is ample evidence that the purpose of the temple was to accommodate Nebuchadnezzar upon those frequent excursions he made from his capital and to serve as the scene of the semi-religious rites and revelries at which the moon goddess was worshiped. One may say that it was here the king passed his week ends. Much of the merriment of Nebuchadnezzar's picturesque life occurred on such pilgrimages.

It is believed that at the feasts given in his temple-palace at Kish Nebuchadnezzar went through the ceremony of marrying the moon goddess, whose role was played by the most beautiful girl discoverable in that part of Babylonia. She also represented Ishtar, or Astarte, the Babylonian goddess of love and beauty. Through the ceremony the daring Nebuchadnezzar became a super-god, the husband of the greatest of goddesses. There is little wonder that he became insane.

The ceremony began with the worship of the ancient divinities with strange rites and sacrifices and passed by easy stages into a feast of wine and excesses. The chief goddess was clothed in an exquisite diaphanous costume. The wines and food were served in gold vessels plundered from the principal neighboring nations. At the close of the feast such of Nebuchadnezzar's friends as were able to walk carried away the golden objects. Amid the general intoxication many no doubt fell into the hands of the servants.

The soil has yielded abundant evidence of Nebuchadnezzar's gay life. Not only at Babylon, but at Ur of the Chaldees and at Kish, have been found the graves of many women of his harem. Their number is incredible.

At Ur alone were opened the graves of one hundred eighty women, all wives or favorites of this versatile monarch. In each of the graves were golden ornaments, rings and bracelets and necklaces cunningly devised and set with lapis lazuli, rock crystal, carnelian, and other semi-precious stones. There, too, were the toilet articles of these long dead women, their rouge pots, their powder boxes, their combs, and their hairpins.

Their bodies had crumbled to dust, but in the sealed scent bottles there remained a drop or two of the perfumes which they had delighted in thousands of years ago. The lips had turned to dust, but the lipsticks with which they had been brightened could still be used. It has been proved, by the way, that the fashionable women of early Babylonia made up very effectively and artistically.—A. N. Dugger in *The Bible Advocate*.

# National Berean Department

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"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND."

### "HOW GOOD AND HOW PLEASANT"

MAN is innately a social animal. It is natural for him to gather with others of his kind to consider ideals and aspirations, beliefs and hopes. Indeed, a renowned scientist has advanced the theory that this tendency to band together, which he calls "mutual aid," is responsible for the preservation of some forms of life, notably man, and its lack for the extinction of others. The deer, for instance, practicing the principle of mutual aid, is still numerous in a region where the wolf, who fights for himself alone, is practically extinct.

With some people this devotion to the group rather than to oneself has gone to fanatic lengths—all for the state, nothing for the individual. With others the opposite has been true, as with the medieval robber barons.

Mutual aid applies also to the Christian life. The fellowship of Christian brethren is one of the loveliest phases of Christianity. The affection between the followers of Christ is mentioned many times in the New Testament. Acts 2:42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." 1 John 3:11: "For this is the message that ye heard from the beginning, that we should love one another."

This love for others underlies all Christianity. It was the origin of Christianity according to John 3:16. Because of His love, Christ died. He tells of His love for His followers in the fifteenth chapter of John: "This is my commandment, that ye love one another, as I have loved you."

With such an example and with such a positive command, our Christian fellowship should be so sweet as to make us exclaim with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

### GOLDEN RULE BEREAN SOCIETY

AT THE annual election of officers, Friday, June 9, 1933, the following were chosen: Don Swartz, president; M. W. Lyon, vice president; Miss Mary Milburn, secretary; Mrs. Ethel Swartz, treasurer. There will be no meetings during August; there were none during July. The regular attendance is expected in September, when the society continues its meetings for the fall and winter. The annual Berean

picnic was held Tuesday, June 27, at the home of the retiring president, Miss Ruth Tomlinson, near Chagrin Falls. About 60 Bereans were there, and all enjoyed a delightful time.—*Golden Rule News*.

### JESUS SHOWS HIS POWER

JESUS stilled a raging tempest that arose as the ship in which He and His disciples sailed was crossing the Sea of Galilee. At the eastern shore, after they had arrived, the Lord was met by a demoniac of great strength and frenzy. The man desired to remain with the One who rescued him from what was worse than death, but was sent to Decapolis to act as a witness for Christ instead.—Florence Steffa, 12, Oregon, Illinois.

ILLINOIS Bereans should be present at the annual conference of their state society on Friday, August 11.

### DON'T FORGET

*That the National Berean Society, Oregon, Illinois, is offering a splendid selection of Bible lesson books for all ages at unusually low prices. Senior Book I or II, 25¢ a single copy, 22¢ a copy for 5-24, 20¢ a copy for 25 or more; Senior Series of 1921-23 or 1923-25, 10¢ a copy; Junior Book 3, 10¢ a copy; The Hebrew People, 30¢ a single copy, 27¢ a copy for 5-24, 25¢ a copy for 25 or more; Children's Bible Story and Study Book, 35¢ a single copy, 32¢ a copy for 5-24, 30¢ a copy for 25 or more. All books are postpaid. Tracts are furnished free.*

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"My son, give me thine heart."*

### AN OBEDIENT SON

A mother who loves God deserves to have a son who loves Him too; don't you think so? And that is just what Hannah had. Last week we learned how a godly mother gave her son in service to God to assist the high priest in the tabernacle. This week we will learn how that son followed his mother's early teaching and rewarded her sacrifice by his obedience and reverence.

We have no record of Samuel's life from the age of about three when his mother left him with Eli in Shiloh, the place of worship, to the age of twelve, where we find him in today's lesson. But no doubt he was busy at play with the little Levites and doing errands for Eli, who naturally came to take the place of father to the little Samuel.

By the time he was twelve he would know the tabernacle and the care of it as you boys know your church, and he would love it just as dearly. How carefully he would tend the lamps that were kept burning all night! How brightly he would help to polish the golden trimmings on the altar in the Holy Place! How clean he would try to keep the laver which held the water for the sacrifices!

Oh, there were many, many little tasks which a boy could help the Levites perform in and around the tabernacle! But into the Holy of Holies the boy Samuel never went. Do you know why? I'm sure he had great respect for all the rules and regulations of God regarding the place of worship, just as you boys and girls have for your own place of worship. When God said a thing should be done just so, we know Samuel tried his very best to do it just so. And I think he had a happy childhood, too, don't you?

Just before sunrise one morning Samuel heard some one calling his name. He supposed it was Eli, and jumping up from his bed, he ran to Eli's side, saying, "Here am I." But Eli had not called him and told him to lie down again.

The same voice sounded in Samuel's ears again and yet again. Then Eli knew that it was God calling to Samuel. So he told him to answer the fourth time, "Speak, Lord; for thy servant heareth."

God had not talked directly to man since the death of Moses, as far as we have any record in the Bible, and now He was speaking to a twelve year old boy. You know, God talks to boys and girls even today, and His voice reaches them from the pages of His Book. He says in one place,

"My son, give me thine heart." In other words, "Serve and obey me."

And on almost every page of the New Testament we find the words of God's Son, telling us of great rewards that will come to us if we give our lives to Him—rewards not only in the future but in the present as well.

Now read the last three verses of 1 Samuel 3, and learn that Samuel grew up something the same as Jesus grew up—in favor with God and man. He became a prophet of the Lord, and he led the people back to God after they had sinned in worshipping idols.

Now let's make a booklet for Samuel. I'm sure many of you have good ideas for these booklets by now, and I hope you are enjoying this work as much as your scrapbook work. It is pleasant work for minutes when you need a change from the strenuous games of ball or tennis, or from the daily tasks you do for Father or Mother. And besides, you are preparing your lesson for next Sunday and gaining something of value for later life.

I hope that all of you can find a good description of the tabernacle. Notice the care and the beauty the Israelites put into their place of worship. Write a description of one of the six departments of the tabernacle—the court, the altar, the laver, the tent, the Holy Place, or the Holy of Holies. Add any pictures you have or drawings of your own.

We have some very fine scrapbooks on exhibit—four from Oregon. They were made by Kenneth, Arlene and Leota Gruber, and Mildred and Oran Hiscox; one from Charles Smith of Forreston, Ill., which is fine; two booklets from Ina Ruth Graham of St. Louis, very well done for such a little girl. Several did not send theirs because they hadn't finished, but I wish they had. I am looking for more books next week.

Mildred and Oran worked on their book together, and a nice thing they have in it is a verse from the Bible for each letter of their names, also Oregon, Ill. What do you think they have for the last letter of their name? Kenneth, and Arlene and Leota have some good drawings, especially the two gardens, the Light of the World, and the child kneeling in prayer. Lucille LeCrone brought two that her class had made; eight of them finished their scrapbooks but did not send them.

Wouldn't it be nice if you were all here at Bible school? If all the members of the Bible Scrapbook Club could get together in Oregon, we could have a fine time during the conference, I'm sure.

# With Our Sunday Schools

LESSON 8. — August 20, 1933

## SAMUEL

1 Samuel 3, 7, and 12

Devotional Reading: Psalm 125

### GOLDEN TEXT

Serve the Lord with all your heart.—1 Samuel 12:20.

#### A STUDY OF THE SUBJECT

**Topic:** Samuel Responding to God's Call.

**Aim:** To teach the pupil that a child can understand the will of God and learn to serve Him.

**I. Samuel Enters the Service of God.** (1 Sam. 3:1-10.) Through the influence of a godly mother and the careful instruction of Eli the faithful high priest Samuel at a very early age developed a depth of spiritual understanding that was far beyond his years. Yet he lost none of the joys of childhood, and added much to the peace and contentment of old age. As soon as a child can understand and appreciate a story he is old enough to be taught many of the wonderful truths of God and of the Lord Jesus Christ. But care must be taken not to confuse truth with error. If Bible facts and fairy tales are both stored in the little mind it cannot be expected that the child will distinguish between them. It is much better to satisfy their natural desire for interesting and adventurous stories by telling or reading to them the splendid ones of the Bible. Teach them early, as Samuel was taught, to pray understandingly and with confidence. Teach them that God still speaks to children through the Bible and that He is calling them all to serve Him.

**II. Samuel Finishes His Service to God.** (1 Sam. 12:1-4.) For more than half a century Samuel continued in the public service of God. From a little boy of twelve years, who listened and responded to the call of God, he became a man of splendid character and ability whose faculties, like those of Moses, remained unimpaired until he was "old and grayheaded." Throughout his long life he showed himself to be the same humble, teachable, faithful servant of the Lord that he had been in childhood. When Israel sinned in demanding a king like the other nations, God comforted him with the assurance, "They have not rejected thee, but they have rejected me, that I should not reign over them."—1 Sam. 8:7. His distinctions were many and his life work a glorious success, his last days being crowned with the testimony of his people that he had done them good and not evil all the days of his life.

#### PRACTICAL APPLICATIONS

**Early Training:** Samuel was the product of his early training. His mother had loaned him to the Lord, and of course the Lord had a work for him to do, for He has a work for everyone that is presented to Him and who is willing to rise up at the Father's call as did Samuel. This great man is an outstanding vindication of the principle set forth in Prov. 22:6: "Train up a child in the way he should

go; and when he is old, he will not depart from it." His mother had paved the way for his life's work.

**A Great Ruler:** From boyhood to old age he had listened obediently to the voice of God. He did "justly, loved mercy, and walked humbly with God."—Micah 6:8. When his days were drawing to a close, no one could justly accuse him of wrong doing, defrauding, or receiving a bribe. Before man and God he was blameless. What a great life he had lived! It must bring tears of gladness to the eyes of an aged person to look backward over such a beautiful life.

**Like Other Nations:** Samuel had served Israel well and faithfully. Against him they had naught to accuse. They wanted to be like their neighbor nations—have a king. It was not a rejection of Samuel, but a rejection of God ruling over them. Israel learned a bitter truth in making this request. They found that God allows man to go his own way when he so chooses. "Choose ye this day whom ye will serve." This has been God's attitude toward man since creation; and experience has not taught us yet the folly of choosing the evil and rejecting the good. As a fact, time indicates man is more deliberate in his choice of the evil and in his desire to be more like the rest of the world.—C. E. R.

#### THE GOLDEN TEXT

Israel had been very wicked and sinned many times. The last wicked thing it had done was to ask for a king. Samuel was judge over Israel and felt that Israel was rejecting him when it asked for a king; but God said, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." This is why asking for a king was such a great sin.

When the people realized their sin, Samuel tried to comfort them by saying, "Though you have done this wickedness: yet turn not aside from following the Lord."

This admonition is just as good for Christians as it is for Israel. Let us strive to serve Him with our whole heart that we may be accepted when He sends His Son to claim His own.—L. A. R.

#### YOUNG PEOPLE AND ADULT

We know that God has called many people for special service. In our lesson we discover Him calling Samuel by speaking to him in the stillness of night. Moses was called at the burning bush, and David while he was watching sheep. Paul was called when he was smitten with a bright light, brighter far than the noonday sun. Other illustrations may be added to show how God has called people into His service. God always calls special people

by special means when He has some special work to be performed.

It will be noticed, however, that in each instance God called some one who was already trying to serve Him. Samuel was already serving in the temple. God called Noah who "was a just man and perfect in his generation." It is also stated that he "walked with God" (Gen. 6:9). Before his call Moses had chosen "rather to suffer affliction with the children of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25.

If we desire to be especially called by God, we must first accept Him and learn to obey His Word. Then if He needs us, we will be ready.

The expression "heeding God's call" is often used when referring to one's repentance and baptism. In this case God calls in a different manner. It is written: "It pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21. When you hear the gospel, you must remember that it is God calling to you—it is your special invitation. Preaching is God's method, and the gospel is His power. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."—Romans 1:16.—H. A. S.

#### PRIMARY

Do you remember the story we had last Sunday about baby Samuel? Tell what you remember.

Each year Samuel had grown just like you boys and girls do. The story today tells us something that happened to Samuel when he had grown to be a big boy.

One night after Eli and Samuel had gone to bed, Samuel heard some one calling him. Of course he thought it was Eli. He went to Eli's room and said, "Here I am."

Eli said, "I did not call you. Go and lie down."

Samuel went and lay down. Again he heard some one calling him. He was sure it was Eli calling, so into Eli's room he went again and said, "Here I am."

Eli said, "But I did not call you. Go lie down again."

The third time Samuel heard some one calling him. "It must be Eli, surely, this time," he thought.

Now Eli knew it must be God calling Samuel to tell him of some special work for the boy to do. He said this time, "Go lie down again. Should you hear some one calling, you must answer, 'Speak, Lord, for thy servant heareth.'"—

God did call again and Samuel answered as Eli had told him. God told Samuel he would become a leader of the Israelites.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

General and Illinois Conference and Bible School at Oregon, August 1 to 13  
 Eastern Nebraska Conference at Florence August 6 to 13  
 Western Nebraska State Conference, at Holbrook, August 20 to 27  
 Iowa Conference at Waterloo August 22 to 27  
 Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

## IOWA STATE CONFERENCE

Plan to spend your vacation at the Iowa State Conference, Aug. 22-27, at Waterloo, Iowa. A very interesting program is being planned with Bro. L. E. Conner as special speaker from out of the state. Other ministers and teachers are Bros. J. W. Williams, C. W. Howe, O. J. Allard, and Arthur Johnson; and Mrs. Alta King, Hester Berry, and Gayle Allard. Music will be in charge of Sr. J. M. Kiger. She is planning an orchestra, so you young folks bring your instruments. Also, come prepared with a number for the Berean Day program, Thurs., Aug. 24. Any vegetables and fruits that can be donated will be much appreciated. Come, let us reason together. A special invitation is extended to the brotherhood out of the state.

Esther Sealine, Cor. Sec.

## VIRGINIA CONFERENCE NOTICE

We would remind you again that our Bible School and Conference will, D. V., convene at Maurertown, August 24 to Sept. 3. We urge all who can to meet with us. We feel all owe it to themselves and their God to meet for common encouragement and edification, to the end that God's name may be glorified and His people prepared for the return of His dear Son.

It was planned to hold the morning and afternoon services of the first Conference Sunday at the Brick Church in the Powell's Fort Valley. However, it has been discovered that this is not best, so these plans have been definitely dropped. There will be no meetings at the Dry Run church during the time of the Virginia Bible School and Conference.

Harry A. Sheets, Sec.

## GRAND RAPIDS, MICHIGAN

A church business meeting was held Tuesday night, Aug. 1, at which serious consideration was given to plans and prospects for enlarging our building. Since in order to build some money will have to be borrowed in addition to what we can raise among ourselves and since Michigan banking institutions are loaning no money, it was decided to try the advice of our local attorney and see if several hundred people are willing to loan ten dollars each to the church on bank notes maturing in from two to ten years, bearing interest at the rate of 4 1-2%, payable semi-annually. An effort is being made to find three hundred or more who will do that in the next thirty days.

Bro. Albert Siple and wife and son, together with Miss (Sr.) Margaret Bylsma of Hammond, La., made the pastor's home and the Grand Rapids church happy by a visit August 1 to 3.

F. E. Siple, Pastor.

## JUST A HINT

One of our sisters here at conference, being a widow with five children and not being blessed very abundantly financially, desires to show her appreciation of the many blessings God has showered upon her and her family through the years. In addition to many other services, she gives one-tenth of all her canned products (and they are not a few). This year she brought them to be used at the table at General Conference.

## LOS ANGELES, CALIFORNIA

During the absence of Pastor Norman J. MacLeod, who is assisting in the General Conference at Oregon, the work in Los Angeles is being carried on under the guiding hand of Bro. John E. Hammond, an efficient elder of the church, and his coworkers.

Sr. Lizzie Railsback is now able to sit up in a wheel chair after four months confinement to her bed due to a broken hip. She is suffering, however, from a severe case of arthritis brought on by the fracture of the bone.

We pray that this year's Bible school and conference will be the best ever held.

Mrs. G. J. Rahn.

## WILL YOU LEND TEN DOLLARS?

The largest field, and most responsive, for church and Sunday school activity that has been opened by our people in the United States is the one at Grand Rapids, Mich. Average attendance last quarter exceeded three hundred, with building and facilities sufficient for only a little more than one third that number.

The members of the church are under the load wholeheartedly and enthusiastically, but in order to proceed with building operations more than three thousand dollars must be borrowed. This is no request for donations, but an appeal to everyone who can spare ten dollars or more to lend it to the church now. The church will issue to you a note to mature in from two to ten years, will pay you interest at 4 1-2% every six months, and on maturity will pay the full loan back to you. It is a safer and more remunerative place to put money than in your bank or in stocks and bonds, and the gospel will be taught to many by your help. Send your money to the treasurer, Harold W. Simpson, at Grandville, Mich., Rt. 1; or you may communicate with the pastor, F. E. Siple, 135 Pennell, S. E., Grand Rapids, Mich. A properly executed note will be sent on receipt of your money, interest to begin November 1, 1933.

Will you help all you can—and encourage others?

## MARATHON, IOWA

Services as follows will be held at the Wayne Titus home, four miles southeast of Marathon, Sunday, August 6. Sunday school will convene at 10:30 a.m., succeeded by a sermon at 11 o'clock in the afternoon. All who can do so are cordially invited to be present.

## FROM THE FIELD

Shortly after the St. Cloud, Minn., series of meetings a short series of services was held in the old home church near Lester Prairie, Minn. This small congregation has for a year or more been led by Bro. LeCrone, and many encouraging words were heard of his work. On Sunday, July 23, Miss Lilly Berry was baptized at Lake Mary, north of Winsted, Minn.

On Monday the family accompanied us to North Branch, Minn., where we had a pleasant visit with a former high school teacher.

On Tuesday evening, July 25, a series of meetings began at Graytown, Wis. It was indeed a pleasure to meet again the brethren there and to encourage them in Christian effort.

At present we are visiting a few days with Mrs. Magaw's mother and brother, Mrs. Hatch and Paul, of Harvey, Ill. In another day we will be on our way to the General Conference at Oregon, Ill., where we hope to meet many brethren even before these lines are in print.

We are thankful to have had the privilege to meet so many former friends in Minnesota, Wisconsin, and Illinois, and pray God's favors upon all.

After the General Conference a day or two will be spent at the Chicago Century of Progress, and then we shall be on our way back home at Tippecanoe City, Ohio, where we shall gladly take up the work with the Brush Creek congregation. Sydney E. Magaw.

## AN APPEAL TO WATCHFULNESS

While sending in a new subscription for a friend in Florida, together with a contribution to help in carrying on the general work, Bro. A. L. Corbaley, of Puyallup, Washington, writes as follows: "I would greatly enjoy attending the General Conference, but conditions forbid. Was pleased with the editorial on the subject of 'The Holy Ghost,' in the June 27 number. It is surely one of the greatest of the many modern delusions that are sweeping over the world. Those who claim they have received the Holy Ghost almost without exception believe in the natural immortality of the soul and other kindred beliefs. It is very evident that Jesus was referring to this cult in Matthew 7:21-23 and 24:24-27; and Paul, in 2 Thessalonians 2:8-12. Some of the members of the Church of God have departed from the faith and have given heed to seducing spirits and doctrines of devils, as predicted in 1 Timothy 4:1-5. Truly we are living in 'perilous times.' Jesus says, 'WATCH!'"

## HERALD RECEIPTS

H. S. Bell (for others); Mrs. Olaf Lewis; J. W. Grimsley; Mrs. E. L. Cronk; A. L. Corbaley (for another); John O. Conrad; Mrs. Chas. A. Harris; Mrs. Anna Smith; Norman J. MacLeod; Geo. F. Scott; David Elliott; Mrs. J. E. Hammond; Mrs. Geo. J. Rahn; Mrs. Arra Hanson; Ella C. Boyer.

## NICHOLS - CHADBOURNE

On Thursday, July 6, at the home of the bride's mother, Sr. Grove Chadbourne, which is located eighteen miles north of Spokane, Wash., on Wild Rose Prairie, Bro. Vernon Nichols and Sr. Ruth Chadbourne were united in marriage by the writer. The bridegroom is the son of Bro. Alexander Nichols of Cashmere and is a model young man of exemplary character and fine personal habits. He has been working as a lineman for the Great Northern Railroad for many years. The bride has for many years been a member of the Church of God at Wenatchee and has been secretary, organist, and song leader, and an earnest religious worker in that organization. It is seldom that one meets with young people of the Church of God so well suited by both character and disposition to be founders of a happy Christian home. They have the confidence and well wishes of the Church of God in Washington wherever they are known. The writer and wife went by auto with Bro. and Sr. Lyle Rankin (the latter a sister of the bride) from Puyallup to the home of the mother, a distance of 400 miles, to perform the ceremony. May the Lord's blessing attend them along life's pathway.

A. L. Corbaley.

## LOUIS BURK

On Sunday, June 11, Louis Burk, son of Mr. and Mrs. Ress Burk, was drowned in Puget Sound at Point Defiance, near the city of Tacoma. He and a companion were riding in a speed boat. The boat upset, leaving them struggling in the water. Louis could not swim, so went down before help could reach him. His companion could swim some, so kept afloat until rescued. Up to the present time Louis' body has not been found. Louis was seventeen years of age and a young man of exemplary character. His mother, Sr. Mabel Burk, and his grandfather, Bro. L. G. Jaeger, who live in Tacoma, have long been members of the Church of God and occasionally attend our services in Puyallup. He will be greatly missed, as he was the only son of his parents and Bro. Jaeger's only grandson. He is survived by his parents; one sister, Hazel; and his grandfather.

A. L. Corbaley.

## I AM THE BIBLE

I am the Bible.

I am a message to childhood, a challenge to youth, and a strength to maturity.

I came out of the past.

I have always been alive in the throbbing present.

I was fused into existence in the hot forge of human experience—where hearts are sensitive and where God can best speak to mankind.

I have through all the centuries challenged men when their souls were absorbed in the murky swamps of life's low levels.

I have constantly lifted their eyes to the sunlit summits where prayer and faith work their magic spell upon the soul.

Across my pages march the spiritual masters of the centuries and in me they still speak.

Through my printed page alone there looks out the wistful face of the One who has completely redeemed the whole life of humanity.

I have lost much of my power in the world because teachers have failed to interpret me aright to children and youth.

I move onward to capture the oncoming generation on the wings of teachers like you.

You are my last and only chance to be read aright by the world of tomorrow.

—Percy R. Heyward in "Church Chimes."

## HELPING FUND

Mr. and Mrs. Geo. J. Rahn

\$1.00

## HEROES OF ISRAEL

The history of any people is written in the lives of its great leaders—its heroes. Thus the story of America is told in the biographies of Columbus, Washington, Lincoln, and the men and women who have given of their lives and talents to the development and preservation of American institutions.

In our present quarter's Sunday school lessons we are to take up the study of some of the outstanding characters of Hebrew history; men and women of renown who lived during the interesting period that reached from the time of Joshua to that of Solomon, and whose faithfulness and devotion provided the strength of Israel from a human standpoint, and whose achievements form the major portion of her history. Such a study cannot be otherwise than helpful to all who engage in it.

It was Thomas Carlyle who said, "Great men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near." As we study our lessons for the next three months we will be repeatedly impressed with the truth of Carlyle's conclusion, for we will find ourselves, time and again, stirred to emulation by the inspiring examples of those noble men of old.

That, in a measure, is why those fascinating records of sacrifice and heroism in the service of God have been left us; they are our examples, living patterns, of the sort of men and women in which the Lord takes delight. "Wherefore," reasons the writer to the Hebrews, "seeing we are compassed about by so great a cloud of witnesses, let us, (as they did), lay aside every weight, and the sin (of faithlessness) which doth so easily beset us, and let us run with patience the race that is set before us."

## BETWEEN YOU AND ME—

Pastor M. W. Lyon of Cleveland, Ohio, occupied the pulpit of the Dixon Church of God Sunday morning, and Norman J. MacLeod, pastor of the Los Angeles church, was invited by the Methodist Church of Chana to conduct the Sunday evening service there.

Pastors of other churches in Oregon, who have inspected the exhibit of church and Sunday school materials and methods, expressed themselves as highly pleased with the exhibit, which is much more complete than was the case last year.

Sr. E. L. Cronk, who is eighty years of age and who lives in Vermontville, Mich., writes that she likes all of the writers for The Restitution Herald, but is especially pleased with articles from the young people who were members of the Training School. "They are so needed (these young workers) in the church. I have read our church papers since I was a child, and they have been a great help to me."

The Ministerial Conference is now in full swing at Oregon, and many questions of great importance not only to ministers but to the church in general are being thoughtfully considered. Questions pertaining to marriage, instruction before baptism, requirements before baptism, conditions of fellowship, defining Christianity, and many others equally interesting and vital are being presented.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. H. S. Bell; Mrs. Chas. A. Harris; Dixon Adult Class; Leota Hanson; Mrs. Arra Hanson; Florence Hanson; Mrs. Eva H. M. Fletcher; Mrs. Helen Chisholm; Silas M. Claypool; A. L. Corbaley; Mr. and Mrs. Delos Andrew; Mr. and Mrs. George Siple; Mary E. Carter; G. Long.

## CONTRIBUTIONS TO N. B. I.

Mrs. Harry A. Sheets	\$ 1.00
J. E. Coverstone	25.00
Mary E. Carter	2.00
Mrs. E. L. Cronk	1.00
Mrs. Clara Chaffee	1.00

Total \$30.00

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

The article by F. E. Siple, "Shall Never Die," printed in this issue, may be secured as a tract free and postpaid in any quantities by addressing the National Berean Society, Oregon, Illinois.

By special action of the Ministerial Conference which is being held in connection with the General Conference, the present editorial policy of The Restitution Herald was unanimously approved. The policy of limiting articles to a positive affirmation of the truths generally believed among us was adopted at the beginning of the General Conference movement in 1921, and restated by special action of the conference in 1930. It has met with the widespread approval of the brotherhood.

It is already evident that we are in the midst of one of the greatest gatherings that was ever held by the Church of God; the attendance is the largest and the most widely representative, the work of the Bible School is better organized, the curriculum most helpful and interesting.

Writing on Monday morning, following the splendid services of Sunday which were marked by a crowded auditorium and the deepest interest at all three sermon periods, we are impressed with the devotion shown by those who took part in the worship of the day. A deep spiritual atmosphere pervaded each service.

## THE JUDGMENT OF GOD

By S. J. Lindsay

*"Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen."—Deut. 27:18.*

THERE seems to be something in human nature that has a tendency to lead into strange paths and into ways where righteousness would not have us go. There is ever before us the tempter who asks, "Yea, hath God said?" This spirit in man appeared in the first parents of the race, and it has been with them ever since. That spirit amounts almost to a demand of the flesh to be given the right to do as it pleases. And this spirit needs no support.

All the way along the route God has given His commandments for our good, and all the way man has striven to go his own course. There have arisen faithful advocates who have labored hard to advance the cause of God because they have seen that it is for man's best interests that they do so. But wherever the true prophets of God have been, there we also find false prophets to encourage the flesh in its downward course. In fact, the false have generally outnumbered the true. Read the history of Israel during their Babylonian captivity, and you will find that while Ezekiel was hard at work trying to get Israel to take the proper course for their final deliverance there were many false prophets who had set themselves to destroy Ezekiel's influence. And it has always been so.

We believe that there are true teachers of God today who are striving to make the way plain for the wayfarers on the way to the kingdom. At the same time we find many who profess to love God, yet who are asking the old time question, "Yea, hath God said?"

The Church of God is built upon doctrine which is very distinctive. Among other things, it stands out severely against that insinuation of the first higher critic. God had said, "Thou shalt surely die." The higher critic said, "Thou shalt not surely die."

We believe it to be one of the chief duties of the church to keep ever before the people that on this occasion God told the truth, and the serpent told a lie. We believe also that we should stress the fact that by acting upon a lie, man lost life. Yet, within the membership of the church on one occasion we had conversation with one who had been baptized who said to us that if she had known before she was baptized that we did not believe in the natural immortality of the soul, she never would have come into the church. She very strongly expressed herself as believing that some parts of her would never die. We have found others who have come into the church who believe that their final home is up in heaven.

It is our contention that all who come into the body should be so thoroughly taught that such things should never be heard from any. It is here that we wish to call attention to the text quoted at the beginning of this article. Let our teachers take warning and use great care.—*The Bible Advocate.*

## OUR HOUSE WHICH IS FROM HEAVEN

By M. W. Perrine

IF WE find out where and what the Father's house is in which He is to dwell, we shall know what the mansions are and where they are located. Too many people jump to the conclusion that this house is located in heaven and that Jesus proposed to go there and prepare us dwelling places there in which we shall eternally dwell, utterly ignoring the many blessed promises that God has made that the earth is to be the saints' abode and their eternal inheritance.

That God's throne is in heaven no one will dispute, but I know of no place in the Scriptures where it states that His house is in heaven. However, that has nothing to do with our house, which Paul says is from heaven. Find out where the house is in which the Father will dwell, and what it is, and we will know where and what our mansions are.

Paul speaks of our earthly house as this tabernacle which is to be dissolved, showing that he means our mortal bodies made of dust. We have a building of God, a house not made with hands, eternal in the heavens, not eternally in the heavens as some would teach, but it is a house that will last forever.

Now our house, because it is mortal and must die, will be dissolved. Now we do not desire to be unclothed, but clothed upon, that mortality might be swallowed up of life. "Who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3:21. "It is sown a natural body; it is raised a spiritual body."—1 Cor. 15:44. This spiritual body is our body after it has been dissolved in death, raised up and immortalized.

The record is in 1 John 5:11: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." God's Son is in heaven; therefore, Paul could say, "Clothed upon with our house, which is from heaven," immortality, for does not Paul say, "This mortal must put on immortality"?

Now the church is God's temple, His house, His dwelling place. Writing to the Corinthian church, Paul says in 1 Corinthians 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. . . . And will be a Father unto you, and ye shall be my sons and daughters."

To have the belief in a home in heaven is to uphold the serpent in his lie: "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."

# THE RESTITUTION HERALD

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NUMBER 46

## Heard at General Conference

READING from Paul's second letter to the Thessalonians, " 'We are bound to thank God always for you, brethren,' " said Bro. Austin, applying the Apostle's words to those assembled at conference, " 'because that your faith groweth exceedingly.' " Out of the midst of this present day with its problems and perplexities you have come here to study. I thank God for you, one and all.

"It would be a lonesome road down the pathway of life were it not for those of like precious faith," he continued. "We stand for the same Lord and Master. Would that we were standing for Him stronger; that each first day, in honor of His resurrection, we would every one gather together and bow our heads in worship; that we would more and more refrain from the things of this world that detract from His honor."

Bro. Austin then proceeded to point out to us the insidious evil of atheism that is creeping into our homes and turning the youth of our land, our dearest possession, over to the religion of reason, as it is called. Reading from an especially alarming periodical, entitled, *Godless Man*, he declared that its purpose was to take belief in God from the heart of every man on the earth. This monster, atheism, is abroad in the land, thrusting its filthy tentacles into everything pure and lovely which tends to the worship of God, he warned us.

The speaker showed that the youth movement in the guise of education is purely destructive, and he proclaimed the judgment of God upon its leaders, referring to his text in 2 Thessalonians 1:7-10, where the Apostle predicts the coming of Christ "in flaming fire taking vengeance on them that know not God."

Reading from a second publication, Bro. Austin sounded another note of warning in regard to a federation of all religions which is being contemplated throughout the world, and which will most surely involve persecution for those who would remain firm in their faith.

"We are down near the end of time, brethren," he

*Splendid messages from the Word of God, faith-building, uplifting, and filled with the Spirit of God's eternal truth, distinguished the sermons presented by those who provided this portion of the great annual feast of the Church of God. In this series of brief reviews Sister Mary A. Gesin brings to us interesting echoes of the services held in Oregon during the past two weeks.*

exhorted us, "and His coming draws very near. We will not meet in many more conferences. The great question is, 'When the Son of man comes, will he find faith on the earth?' We must read and study His Word and then follow it up with a faith that acts, with a life of devoted service to Christ and His Father.

"May you all go often to the beautiful pages of His Book to strengthen your hearts so that no matter how fiercely the storms of life may blow about you, your faith will remain firm. Dear people of God, bow down before the Father day by day," Bro. Austin counseled us, "and when the Master comes may He say, 'Well done, good and faithful servant.' "

### THE COMING CONFLICT

EQUALLY forceful and instructive was the sermon delivered by Bro. Norman John MacLeod, pastor of our Los Angeles church, on Sunday afternoon, who took for our comfort and guidance some lessons from the life of the great Apostle. "Paul was about to make the supreme sacrifice," he said in opening. "Through many and long trials, severe, burdensome, and wearying, the aged man, bent but not broken in spirit, had come to the close of his career. Through his many journeys, we see the divine Word of God as an intensely human document, appealing to our hearts as well as to our minds. We hear him asking for the simple comforts of life—his cloak, his books and parchments, and our heart goes out to him. He is not whining or complaining, but comes back with this impassioned appeal, 'The Lord stood with me, and strengthened me. And the Lord shall deliver me from every evil work.'

"We see our own life as a constant conflict from beginning to end. We must choose between good and evil. If we choose the good, it is a continual conflict to carry it through. Many forces come in to weaken us in the battle, and we want to be able to say with Paul at the end of life that we have fought a good fight."

Referring to 2 Timothy 3:1-7, Bro. MacLeod pointed

*Please turn to Page Nine*



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . And the Gentiles shall come to thy light, and kings to the brightness of his rising."*—Isaiah 60:1, 3.

## The Editor's Prayer

OUR Father, at this time we would unite our hearts in praise unto Thee for the blessings which Thou hast given unto us during the General Conference and Bible school through which we have just passed. We thank Thee for the sweet spirit of unity and of cooperation that was manifest throughout. We thank Thee that so many were able to meet with us in those gatherings and bring to us their inspiring messages of fellowship and encouragement. Lay Thy hand in blessing upon us as we separate, we pray. Amen.

## God Never Forgets

GOD never forgets! When once His word has gone forth, it stands forever. Be it a promise of blessing or a warning of punishment, God never forgets! There is both comfort and cause for apprehension in this solemn reflection: comfort for the faithful, and apprehension for the unfaithful. The assurances that every act of righteousness will be rewarded are no more definite and final, no more certain of accomplishment, than are the punishments to be meted out to the transgressors.

As far back as the time of Moses Jehovah foresaw the disobedience and rebellion of the people of Israel and pronounced upon them the sufferings and sorrows through which they are passing today. God never forgets! The Lord still earlier recognized in Abraham a man who would teach the great truths concerning God unto his children and unto his children's children, and so pronounced upon him a blessing of far-reaching character which awaits its complete fulfilling in the distant future. Eventually through Abraham and his seed all the nations of the earth will be blessed, because God never forgets!

It was because Paul was firmly convinced of this splendid truth, that God never forgets, that he was able to say with so much conviction that "ye know that your labour is not in vain in the Lord." While the Master said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple . . . shall in no wise lose his reward." Such an assurance as this should serve to stimulate men to greater zeal in their efforts to press forward in the service of God.

## The Glory of Righteousness

HOWEVER depressing the picture may be that the prophets paint of the present evil world in its final condition of sinfulness, its darkness and gloom will but serve to make more vivid and glorious the "Sun of Righteousness" which is about to rise above the horizon of our experience. Let the storms sweep how and where they will, God is stronger than the tempest! Let the fiery billows of the time of trouble writhe and flame, God is greater than the fires of the tribulation! And we, His children, may press on without fear, for God is here! Christ leads the way! His truth is our shield and buckler, our defense in every hour of danger and of need.

Even now the portents of morning may be observed by the careful watcher, by the earnest student of the Word. As the darkness gathers, as it grows more dense about us, then is the time to lift up our heads and rejoice, for our redemption draweth nigh! Already we can see the light breaking faintly above the turrets of Jerusalem, and throughout the world the storm sweeps onward to lose its force beating vainly against the ramparts of God's eternal judgment!

## The Darkness of Sin

DARK and gloomy is the picture painted by inspiration of the closing days of time! As we study the prophecies pertaining to this present period, we can see little to relieve the darkness that broods over the entire earth. We realize that such a condition is not at all strange under the circumstances that now prevail. Crime is rampant. Iniquity is increasing. Spirituality and faith are rapidly declining. Men are forgetting God! And in the absence of God or in the failure of men to perceive God darkness always settles over the earth.

Speaking, no doubt of this same time, Isaiah says, "In that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." The same prophet says again, "They shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."—Isaiah 5:30; 8:22.

# HOME AND REST

By Lyman Booth

How true are the words, "There's no place like home." From childhood to old age, no matter where we may roam, whether for pleasure or profit, we cannot find a place that can afford the joy and sunshine that filled and shone round the place we called home when little children. Those days left an impression of serene happiness that time cannot efface. Old age looks back to scenes and friends that cannot be forgotten. Though time and fortune may favor one with a palatial dwelling in some foreign land, still it holds not the sweet joys of the place where one's earliest years were spent. How often one longs to visit the dear old home, and how often has this sentiment led gray hairs and tottering limbs back to scenes which have been cherished in memory's casket only to find the picture changed almost beyond recognition. The buildings are not the same; the orchard has died; the shade trees are missing; nothing seems natural except the brook, and even it does not present the same charm it did when the returned was a boy.

He turns from the scene with tearful eyes and in a melancholy mood, he sighs. Alas! alas! how everything has changed! nothing remains as it was. Upon further reflection his thoughts recall the words of David, "Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them."—Psalm 39:5, 6. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."—Psalm 90:10.

A man toils early and late to provide a comfortable home in which he hopes to rest in his declining years, but his hope is soon cut off and his expected rest is buried beneath a flood of worry and grievous disappointments; his mansion and money hold little or no comfort; his sleep is vexed with distressing dreams, premonitions of evil; his entire life has been devoted to laying up treasures for his own pleasure and to leaving a large legacy to his heirs. In this he may meet with a fair measure of

success, or his treasures may be swept away over night. "He has spent his years as a tale that is told," and at last he lies down to rest and silence in the damp and narrow chamber of death and is soon forgotten.

Is this the end of the chapter? Is this his final destiny? Will he remain a prisoner eternally in his lonely cell? Not if Jesus' words are true which He uttered at the tomb of Lazarus when He told the wondering throng that "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.

This is a cheering promise to those who have done good. To know that after years of trials and temptations, sufferings and afflictions, he will rise from his slumbers to life eternal is, indeed, the most cheering thought one can entertain. The Christian's hope is based upon the resurrection. He looks forward with extreme delight to the time when he will be clothed with incorruptibility, that state of physical perfection that will know no change. It is then the weary pilgrims will find rest in an eternal abiding place, for Jesus said to His disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."—John 14:2, 3. The mansions mentioned are "many abiding places." The rest spoken of does not mean that there will be nothing to do. Rest does not mean idleness, but it may mean a change of work. In this connection I take it to mean to cease from the cares and trials and temptations to which men are now exposed in mortal life. Here we labor and grow weary, then we shall run and not weary. Here labor may be an irksome task performed for personal benefit, there it will be a pleasure performed to the glory of God.

The homes that are built here are not permanent, for in time they fall into decay; but the mansions of the just will endure. The Christian's will be in a land of rest. It will be in the kingdom of our Lord, where His glory will shine forever. No grief or woe, pain or sickness

## The Glorious Land

We have heard from the bright, the holy land,  
We have heard and our hearts are glad;  
For we were a lonely pilgrim band,  
And weary and worn and sad.  
They tell us the pilgrims ever dwell there,  
No longer are homeless ones;  
We know the goodly land is fair  
Where life's pure river now runs.

They say green fields are waving there,  
That never a blight shall know;  
And the deserts wild are blooming fair,  
And the roses of Sharon grow.  
There are lovely birds in the bowers green,  
Their songs are blithe and sweet;  
And their warblings, gushing ever new,  
The angel's harpings greet.

We have heard of the palms, a robe, a crown,  
And a silvery band in white;  
Of a city fair, with pearly gates,  
All radiant with light.  
We have heard of the angels there, and saints,  
With their harps of gold, how they sing;  
Of the mount, with the fruitful tree of life;  
Of the leaves that healing bring.

The King of that country, He is fair;  
He's the joy and light of the place!  
In His beauty we shall behold Him there,  
And bask in His smiling face.  
We'll be there, we'll be there in a little while;  
We'll join the pure and the blest;  
We'll have the palm, a robe, a crown,  
And forever be at rest.

will afflict the inhabitants of that eternal city, for they will be crowned with eternal life. Now we have no abiding city; but we seek one that is to come, filled with everlasting light. It is a home of heavenly peace where weary pilgrims within its sacred walls will find rest.

When God fulfills His promised word, Zion, the city of our Lord, will shine in all its richness and splendor. Then the glory of God will shine on His people, for then it will be His abode. There He will plant His throne. Then the kings of earth will own His power; then all the tribes of earth will come and spread their presents at His feet. But who will see that glorious day when the Lord will remove

the veil which now blinds the nations, when pain will cease and tears be wiped from every eye, when the sighs and groans that sorrows bring will be lost forever in smiles and songs of gladness?

The accompanying stanzas, entitled "The Glorious Land," give a beautiful, poetical description of Palestine as the future home of the redeemed. They were published in *The Restitution* in 1868 or 1869 when Thomas Wilson was editor and J. M. Stephenson and Hiram V. Reed were associate editors. It appeared over the initials "J. M. S." In 1872 Bro. Wilson published it in the *Christian Psalmist*, a collection of hymns.

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## THE ATONEMENT

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*By George B. Alldridge*

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THE "atonement" in Christian theology is the action of Christ's ministry in bringing men by faith and obedience into right relation with God.

In *Elpis Israel*, page 164, the late Dr. Thomas wrote, "It is a well established principle of the sacred writings, that what the Everlasting Father does by His agent, He is considered as doing by Himself. There is a maxim in law similar to this which runs somehow thus: *qui facit per alios, facit per se*, what one doth by, or through, others, he does of himself. If this be borne in mind, many seeming incongruities will be harmonized."

How clearly this thought illuminates 2 Corinthians 5: 19, 21: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed (margin, "put in us") unto us the word of reconciliation."

The Hebrew word for atonement is *kawfar* to cover, cancel. The Greek word *katallagay* is to exchange, reconcile. In accordance with the force of these terms of Scripture, the atonement is the covering over of sin, the reconciliation between God and man accomplished by the Lord Jesus Christ. It is that special result of Christ's sacrificial suffering and death by virtue of which all who exercise proper penitence and faith receive forgiveness of their sins and obtain peace.

In the light of this, how significant Paul's words are in 1 Corinthians 5:7, 8: "Clean out the old dough that you may be a fresh lump. For you are free from the old leaven; Christ our paschal lamb has been sacrificed. So let us celebrate our festival, not with any old leaven, not with vice and evil, but with the unleavened bread of innocence and integrity."—Moffatt. Hence, we see that the death of Christ was not to appease the wrath of offended Deity, but to express the love of the Father in a necessary sacrifice

*"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. 5:10, 11.*

for sin that the law of sin and death which came into force by the first Adam might be nullified in the second Adam in a full discharge of its claims through a temporary surrender of its power; after which immortality by resurrection might be ac-

quired in harmony with the law of obedience. Thus sin is taken away, and righteousness established.

Suppose we consider the passover for a moment (Exodus 12:1-51). The passover was instituted in memory of Israel's preservation from the last plague visited upon Egypt (the death of the firstborn) and their deliverance from bondage. The deliverance of Israel from Egypt was accompanied by their adoption as the nation of Jehovah. For this a divine consecration was necessary, that their outward severance from Egypt might be accompanied by an inward severance from everything of an Egyptian or heathen nature. This consecration was imparted by the passover, a festival which was to lay the foundation of Israel's birth (Hosea 2:15; Ex. 6:6, 7) into the new life of grace and fellowship with God and to perpetuate it in time to come.

How easily we now understand Paul's words in 1 Corinthians 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

When the Jew upon the eve of each recurring fourteenth day of the month Nisan keeps the passover and the feast of unleavened bread, he shows that the death of the passover lamb spared his firstborn and delivered his nation from the bondage of Egypt and reconciled it to God as his especial treasure (Amos 3:2).

So the Lord's death to me shows that as one of His firstborn my life is spared and that He has delivered me from the bondage of sin (Heb. 12:23, 24). "For they themselves shew 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 delivered us from the wrath to come."—1 Thess. 1:9, 10.

Dear brethren, how cruelly God is misrepresented even by those who profess to be His friends! By the nominal church in general the death of Christ is regarded as the supreme act in that mediatorial agency. An efficacy has been ascribed to it beyond the emphasis it gives to the general influence of His character and life, as an attestation of the truth, as the highest proof the Son of man could give of the strength and sincerity of His conviction. In the view of many Christians, it is a good deal more than this. According to some, it is an expiatory sacrifice required by God for the remission of sins, the satisfaction of a debt due to divine justice, which has a right to demand the everlasting perdition of the human race as the penalty of Adam's sin but was willing to accept the death of Christ as compensation instead.

Compare this teaching with Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Again I will quote from Ferrar Fenton (2 Cor. 5:21, 22): "He who never knew sin, for our sakes was regarded as sin, so that we might be righteousness towards God in Him. And working together with Him, we also encourage you not to accept the gift of God in vain; for He says, I have heard you in a favourable season, and in a day of salvation *I have helped you.*"

Peter's words as translated by Weymouth read, "And it is to this you were called; because Christ also suffered on your behalf, leaving you an example so that you should follow in His steps. He never sinned, and no deceitful language was ever heard from His mouth. When He was reviled, He did not answer with reviling; when He suffered He offered no threats, but left His wrongs in the hands of the righteous Judge. The burden of our sins He Himself carried in His own body to the cross and bore it there, so that we, having died so far as our sins are concerned, may live righteous lives. By His wounds yours have been healed. For you were straying like lost sheep, but now you have come back to the Shepherd and Protector of your souls."—1 Peter 2:21-25.

The Bible does not reveal Christ as our substitute. The Bible teaches that when a man dies he pays the penalty of sin, irrespective of whether he is raised from the dead or not. Death is the penalty of sin; and when each man dies, each one pays the penalty himself; and if so, it is folly to say Christ paid it for him. So the "substitution" of Christ is as impossible as it would be immoral.

A text often quoted is 1 Timothy 2:5-7 (Weymouth): "For there is but one God and but one Mediator between God and man—Christ Jesus, Himself man; who gave Himself as the redemption price for all—a fact testified to at its own appointed time, and of which I have been appointed a herald and an apostle (I am speaking the truth; it is not a fiction) a teacher of the Gentiles in faith and truth."

Only three places in the New Testament is the word

"ransom" translated by Weymouth "redemption," viz., Matthew 20:28; Mark 10:45; 1 Timothy 2:6. In the first two the Greek word *lutron* is used, which means something to loosen by redemption, to release, to deliver. (See Hosea 13:14.) And in the other reference the Greek word *antilutron* is used, which means the price paid before the release can transpire.

Jesus declared Himself to be a representative personality, a revelation of God in man, a manifestation, a showing forth of the divine, by which mankind is to be taught and won, redeemed from evil and united to God. Paul says, "For in him dwelt all the fulness of the Godhead bodily."—Col. 2:9. John says, "Ye know that he was manifested to take away our sins."—1 John 3:5, 8.

Why did Paul say, "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2)? Jesus answers the question: "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32. Many quote the next verse and say this refers to the manner of His death. To me it means that through this death His release from sin and the world will establish Him in a position set forth in the Epistle to the Hebrews to draw men to God and to help them who are drawn die daily to sin and in due time gain deliverance from death and the grave.

Paul said, "I am crucified with Christ" (Gal. 2:20), but was he actually? No; figuratively, yes!

It is in the light of this idea that we are to interpret the atonement. That central truth of the Christian system finds its best expression in the words already quoted, "If I be lifted up from the earth, I will draw all men unto me."

We have here the end to be accomplished and the means by which it is to be effected. The end is spiritual emancipation, redemption from the power of sin and death, reconciliation and union with God. The means by which it is to be effected is Christ's *drawing power*. (See Acts 4:12.)

The moral attraction of that supreme example of self-renunciation, of self-annihilation, which the cross exhibits to our reverent contemplation is a great one. "He that seeketh his life shall lose it, and he that loseth his life for my sake shall find it."

As Christ is a typical personage, so all His history is typical; consequently, His passion is a manifestation, a symbol, the contemplation of which exerts a saving influence on our minds. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, *which is the church.*"—Col. 1:24.

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God warned against putting our trust in man or the rulers of this world. The wisdom of this warning is becoming more evident day by day. Man has failed and will prove a greater failure in future days. Permanent security is to be found in God and His Word. Do not build too much hope on better days as results of economic conferences and world gatherings. The only peace and prosperity that we can expect in this day is only temporary.

—Church of God Messenger.

# The Thief on the Cross

By F. E. Siple

*"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."*

THE conversation between the penitent thief and our Savior as they hung in dying agony upon their crosses is referred to by many as indisputable proof that death is not the cessation of man's life, but that at death of the body the inner, or real, man goes to its reward. The reply of Jesus is considered to be proof positive that Jesus and the thief went to a place called paradise when death overtook them that day. Therefore, we that believe the Scriptures to teach that death is not a transition, but the end of man's existence till the resurrection, should give this account careful consideration, and without prejudice try to determine just what the import of this conversation is.

We realize that some have endeavored to explain this matter by changing the comma of verse forty-three, so that instead of reading, "Verily I say unto thee, To day shalt thou be with me in paradise," it would read, "Verily I say unto thee to day, Thou shalt be with me in paradise." If the English language had been the tongue in which Jesus spoke and these the very syllables which came from His lips, this explanation might be permissible; but all who have ever studied any foreign language will recognize that when a translation has been made as nearly accurate as synonyms can be found to convey the meaning, it is unfair then to change the punctuation to conform to a person's idea. That comma in the English was considered necessary by the translators to convey the thought embodied in the original Greek. For this reason it is necessary, if we would get the essence of the matter, to go to the original text and examine it.

The words "to day," of verse forty-three, are translated from the Greek word *semeron*. This word occurs just forty times in the New Testament; and twenty-two of these times it is translated "this day," and the other eighteen times find it rendered "to day." Thus the translators recognized that the expression "this day" even better suits the original than the words "to day." For that reason we beg permission to use the preferred translation in this verse also, and thus it reads, "Verily I say unto thee, This day thou shalt be with me in paradise."

You may wonder what advantage is gained by this, and how that can harmonize any better than the other expression. In order to understand this perfectly it is only necessary to consider well the request that had been made by the thief. He did not say, "Lord, remember me today after we are dead." Nor did he ask to be remembered in heaven. His request was, "Lord, remember me when thou comest into thy kingdom." Jesus had preached the gospel of the kingdom throughout this whole region; and the thief,

without doubt, had heard that teaching and believed it to be true. That he believed Christ to be all He claimed to be is plainly shown by verse forty-one. He admitted that Jesus had done nothing amiss, although He had taught that He was born to be a king and that some day He would come to the throne of David and reign over the whole earth.

Consequently, the "day" spoken of by the Savior was not the day of their crucifixion, but the day that the thief had in mind when he made the request—the day when Jesus should come into His kingdom. The Christ's answer was, "This day (the day to which you refer) shalt thou be with me in paradise."

The whole matter, then, boils itself down to a study of the kingdom. If we would know whether or not the promise of Christ has yet been fulfilled, we must discern as to whether Christ has yet come into His kingdom or not. If He has not, then the time has not yet arrived when He promised he should be with Him; and, furthermore, the time has not yet come when the thief asked to be remembered.

Revelation 3:21 ought to be enough to answer that question for any sincere person. In it Christ, long after His ascension to heaven, says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Christ's own statement is that He is not yet on His own throne. He sits now at the right hand of His Father, on the Father's throne in heaven, there to act as mediator for us; and the promise is plain that when He comes to His own throne the overcomers will be given a place with Him.

A careful reading of Psalm 72:8; Zechariah 9:9, 10; Jeremiah 23:5, 6; and Luke 1:31-33 will reveal the fact that the only throne ever promised to Christ is to be on earth—a literal throne—the throne of His father, David. Add to this a study of Matthew 25:31; Acts 1:11; 2 Timothy 4:1; and Hebrews 9:27, 28, and it will be plainly seen that Christ was not to come to the throne of His kingdom until He should return from heaven in the same manner as He went up—visibly, literally, physically. Inasmuch as Jesus has not yet returned in fulfillment of these prophecies, we know that the kingdom has not yet been established; and, hence, the time spoken of by the thief and Jesus is still future.

Some endeavor to make a distinction between the request and the reply by saying that the thief spoke of a kingdom, but that Christ spoke of a place called paradise—a different place—a spirit world. The word "paradise" is of Persian origin, and means a beautiful garden, or park.

The only perfect paradise that we have record of ever having existed was the Garden of Eden as God formed it in all its beauty; and we know that paradise was lost through Adam's transgression. The only other paradise spoken of in Scripture is the future restoration of that former condition through Jesus the Christ. See Acts 3:19-21, and then behold John's vision of it in Revelation 21:1-5.

There are just two other places in which the word "paradise" is used in the New Testament. The first is 2 Corinthians 12:2-4, and there the word is used synonymously with "the third heaven." Now study 2 Peter 3:5, 6, 13, and you will observe that the first heaven and earth passed away with the flood, and the second is to pass away with the Lord's coming judgments, so that the new heavens and earth of verse thirteen constitute the "third heaven," or paradise—the Edenic condition restored. The other place in which the word "paradise" occurs is Revelation

2:7. The promise here is that the overcomers will eat of the tree of life in the midst of the paradise of God. Turn now to the fifth chapter, and the tenth and eleventh verses show that these same overcomers have been granted positions of honor in *the earth*.

Hence, "paradise," whenever and wherever found, refers to the perfection of God's creation—that which was lost through Adam, and is to be restored through Christ. In other words, the kingdom over which Christ is to reign and paradise are one and the same thing. Therefore, we are forced to confront the fact that perfect harmony existed between the request of the thief and the reply of Jesus. The former asked to be remembered when Jesus should come into His kingdom, and the latter promised that he should be with Him when "this day" should arrive.

May we, also, so understand His gospel and order our lives as to be included when that glad day shall come.

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## Harmony With God

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*By Lulu Johnson*

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SOME time ago I read an article in THE RESTITUTION HERALD under the heading, "Minor Chords in Life," pointing out that sorrow, suffering, and all complaints, which are a result of sin, are the minor chords of life. I would call them "discords of life," since minor chords are not without harmony, while discord is. Sin and its results are out of harmony with God.

The thought brought to my mind the opposite, or harmony and its relation to God and His plans. All that God has created, with the exception of man, has remained true to the principle under which and the purpose for which it was created. Man alone has broken and disregarded God's laws. All nature brings forth fruit in harmony with the nature God created in it.

Man recognizes the absolute necessity of harmony in all things except his relations with God. In the scientific world man realizes harmony's significance. The radio very clearly demonstrates the necessity of harmony, since it must exist between the two instruments before there is any reception. The same is true of telegraphy. The two instruments must be in perfect tune, harmonize one with the other, before one can expect communication. The same principle holds good in the mechanical world. Any machine must harmonize in each of its many parts before the whole can give proper service.

Man knows and enacts in every day of his life these many lessons which illustrate the necessity of harmony, yet sees no connection among the things governing everyday life and his relations with God. When it comes to religion, he expects any or all kinds to give him proper connection with God. The majority of the world will tell you

it makes no difference what we believe as long as we are sincere.

No one would undertake to handle a piece of machinery without first knowing how to operate it. Sincerity in belief will make no difference in the working of the machine. A knowledge on the part of the operator of the plan and purpose of the machine is necessary before there is harmony between the two. Yet how many readily admit that they make no effort to understand God's plan, that the Bible is too deep for them, and they do not believe those who do study it know much about it. The queer part of it is that many who say just such things profess to be Christians. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Romans 10:3.

It is just as necessary to know God's working principle for man as it is to know the working principle of an automobile. How can we expect any communication with God if we know nothing about Him or what He expects of us? The more we learn of Him, the nearer we are drawn to Him. Just as long as we make no effort to learn anything concerning God and His wonderful plan of salvation, just that long will we remain strangers to Him and miss the blessings true harmony can bring.

The story is told of an old man carrying a violin, who approached a group of workmen engaged in erecting the steel work of a structure. The old man remarked that he could play the structure down. The workmen looked upon him as not being just right mentally and paid no more attention to him. Day after day the old fellow sat at the foot

of the structure sawing away on his violin. At last the workmen discovered many loose bolts and connections, and the cause was finally traced to the vibration caused by the old man's violin.

Each piece of metal, wood, and even of stone, has a certain tone which will vibrate in answer to a tone of the same pitch. It would be difficult to determine the power of harmony. Remove its principle from the earth, and man could not exist. Man understands and uses it, yet fails to give credit for its being to the Maker thereof.

It is only through harmony with God that we can love our enemies and pray for them that persecute us (Matthew 5:44), for love is the ruling element in harmony. Without love in the church there is no harmony, but discord, and discord breeds all sorts of mischief.

"Out of harmony with God," is the answer to "What is the matter with the world?" Harmony is the keynote of the universe; and when we know and strive to do God's will, then will the soul vibrate with the Spirit of God.

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## A FOUNDATION FOR FAITH

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*By James A. Patrick*

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*"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Psalm 19:1, 2.*

FROM whence comes our faith in God, from nature and the starry heavens or from the Bible? Many otherwise enlightened men in India study the stars and nature, but they never find God. The men of Japan, one of the most advanced nations of the world in many respects, look at the heavens; they see the sun rise and set and the moon run her course, but they never find God. Scientists gaze at the sun, moon and stars through the most powerful telescopes and study cosmic and ultra-violet rays that emanate from these bodies; but they are drifting farther and farther from God. I know it is said that the greatest scientists in the world believe in God. Do they believe in God or in a god?

I heard a modernist preacher in debate with Clarence Darrow say, "When Christ said, 'Lo, I come to do thy will, O God,' He meant that He would bring Himself into harmony with the forces of nature that brought Him into existence."

With these men God is the creative forces that bring things into existence.

I like to think of God as revealed in the Bible; the One that walked and talked with Adam in the Garden of Eden; the One who called Abram out of Ur of the Chaldees and whose friend Abram was; the One who met Jacob in the

way; the One who talked face to face with Moses; the One whose tabernacle will be with men and who will dwell with them and be their God, and they shall be His people. And I like to think of a loving heavenly Father who "shall wipe away all tears from their eyes." The forces of nature cannot do these things; but they can rend and tear and send forth miasmas and fevers and reduce things to dust, but can never restore them again.

No, the study of nature has never brought anyone to have faith in God. Only when the Bible is taken to the Indian and the Japanese have they been brought to see God in nature. The Bible is the binoculars through which they look and see that the heavens declare the glory of God.

I wish to quote one scripture to clinch the foregoing argument: "So then faith cometh by hearing, and hearing by the word of God," and not by looking at the heavens or studying the stars.

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## THE CHURCH OF GOD

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THE following paragraphs contain part of a high school girl's questions concerning the Church of God as answered by Dr. J. W. Lent of the Niagara Falls, New York, congregation.

What is the belief back of baptism and christening? Baptism means immersion. Their tenets do not include sprinkling, as the members hold that one must come to an age of reason before one can live the new life. The ceremony of christening is not held.

Do they especially celebrate any one holiday? As a rule programs are presented on Christmas and Easter as observed by other denominations.

How is Lent kept outside of the regular services? It is not regarded, except for the final service at Easter.

Does the faith keep any fast or feast days? No.

Does the church sponsor testimonial meetings? If a member is moved to express his gratitude or thankfulness toward the Creator, he may so express himself at the informal gatherings, but generally emotionalism is frowned upon. Inward convictions of the heart are too deep for mere noise and emotion.

Do the people get very emotional and go around saying, "Amen," when anything moral is said? Not in this church, and I am sure the other churches do not sponsor it.

When one is baptized or immersed into the "New Life," as it is termed, it does not mean that he is a member of the organic Church of God especially, but that he enters into membership in that great body of men and women who are sincere believers in Christ and are trying to live after the precepts of the Master.

There is another denomination using or having the title, "The Church of God," their headquarters being at Anderson, Ind.; but they believe in faith healing, also in healing by prayer and in getting the Holy Spirit, while they think that under the Spirit they can speak in tongues.

—Church of God Messenger.

## THE TESTIMONY OF SCIENCE

By H. A. Sheets

ON THURSDAY forenoon, June 15, we listened to a program, "The Voice of Experience," which was coming to us over radio station WJSV (Alexandria). It proved of unusual interest to us, as the speaker was telling of a new ray discovered rather recently. This ray has the power to restore life when death is a matter of but a few hours. He told how one dog had been restored as many as thirteen times, and (if we heard correctly) he stated that several hundred persons had already been restored to life. In several cases death certificates had already been issued to the persons restored. As far as medical science could determine, death had been actual and complete in each case where one was raised.

The speaker stated that a number of clergymen had been invited to witness the operation of the ray. Every raised person was closely questioned regarding his experiences while dead. The clergymen wanted to know whether they had been "more alive than ever" and whether they had been conscious of anything whatsoever. Each one, without an exception, stated that death was like a deep sleep and that they experienced no joy or sorrow, pleasure or pain; in fact, they had no feeling whatsoever. A lawyer asked the speaker if this would indicate or prove that there was no heaven or hell at death. He replied, "No," and stated further that people often have dreams which they are unable to recall upon returning to consciousness.

With all of this proof we are wondering why people will continue to disbelieve the Word of God when it repeatedly speaks of death as a "sleep." (See John 11:11, 13; Acts 7:60; 1 Thessalonians 4:13-18.) The Bible states further that "the dead know not any thing. . . also their love, and their hatred, and their envy, is now perished."—Ecclesiastes 9:5, 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4.

## HEARD AT GENERAL CONFERENCE

*Continued from Front Page*

out to us the fact that throughout the history of the world there have been different periods when one or more of the perilous conditions enumerated by Paul were present. But he declared that we may with assurance know ourselves to be living in the last days because we find every one of these alarming conditions present now. Not one of these above tells the story, but when we find all of them prevalent, it is time we awoke out of sleep. "The world's greatest economists have said that our civilization is crumbling, that the world cannot stand another such depression. We see a so-

cial and moral breakdown all about us," the speaker averred.

But an anchor sure and steadfast has been given us in God's Word, and when we see these things coming upon us we need the encouragement that Paul found therein. We catch a glimpse of a day beyond the period of conflict, a day of universal and individual peace, a day of hope and confidence.

Coming from the lips of a thinker and an educator, the admonition of Bro. MacLeod to keep our faith firm unto the end despite the storms of doubt and unbelief, carried much weight with all present. Remaining firm we shall be able to say with the Apostle Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

### FOCAL POINT OF THE AGES

"THE COMING of our Lord is the Focal Point of the Ages," was the theme of Bro. G. Eldred Marsh, pastor at Oregon, Ill., on Sunday evening, August 6. He judged Christ's second coming to be an event of more importance to the world from a national as well as an individual standpoint than any other event of history. In fact, it marks the converging line of history.

"God in His wisdom has planned for the coming of His Son," Bro. Marsh declared, "through whom should flow all of His blessings. It is the focal point of all faith, all hope, all desire. No announcement is so pregnant with hope as that of the coming of our Lord Jesus Christ back to this earth again."

The speaker then proceeded to show the necessity of Christ's coming, the reality, and the nearness of that event. First, he said, it is a divine necessity, a human, political, social, and spiritual necessity. It was conceived in the plan of God ages before the world had heard of Jesus Christ, and His word shall not return unto Him void. All phases of life demand it, for we know God never issues a simple mandate that is unnecessary.

"True, the Master is with all His sincere followers today in spirit," Bro. Marsh said, "but the world needs to realize that there is a Man of love and tenderness alive today, who looks with pity on the hearts of men. We need Him in order to perceive the heart of the Father, His goodness, His greatness, His justice. We need some one who can understand youth and gratify the cravings of their lives in a legitimate way. The world needs the only One who can bring peace to the troubled nations, for word comes to us that all peace conferences have failed and the problems before them are lacking of solution.

"The coming of the Lord of lords is also a spiritual necessity," he continued. "The church has forgotten the message of Jesus and His apostles, forgotten the only gospel by which men and women can be saved. Men have been fleeing to the church to find relief from the perplexities of life, but the Bible is not an open Book in many of the churches. Adversity has driven men into the portals of the church, and its doors have been thrown wide."

Bro. Marsh likened conditions in the world religiously today to those in the time of Christ, when the Pharisees,



instead of the truth, taught the commandments of men. There is power in the gospel of Jesus Christ, but there is no power in the philosophies of men. Nothing save the coming of the Master can rescue man from the depths of sin to which he has descended.

"When we contemplate yonder cemetery," Bro. Marsh said, "we realize that Christ's coming is more precious than any other event. Our loved ones shall rouse out of their slumber. Our entire hope of meeting them once more and clasping their hands lies in His coming and kingdom."

The speaker concluded with the lines of the beautiful poem entitled, "The Coming of His Feet."

#### ALIVE YET DEAD

THE speaker of Tuesday evening, August 8, was Bro. H. A. Sheets of Maurertown, Virginia, who found his text in Revelation 3:1, "Thou hast a name that thou livest and art dead."

"Was God looking down to our day?" he queried. "Could such an indictment be pronounced over any church now? I verily believe that to be the case—a church having all the appearance of being alive, yet, as far as God is concerned, it is dead. People today are attracted by many things—prophecy, a great program, enthusiasm, entertainment. But nevertheless they are dead as far as faith in God is concerned.

"The people of Jesus' time," Bro. Sheets said, "felt that they were the chosen people. But they missed the real truth of the law, and Jesus called them a generation of vipers. They had the appearance of being alive and yet were dead. The words of Luke 3:7, and Matthew 5:20, show us what Jesus thought of them.

"We must be alive in fact and deed if we would gain salvation," the speaker warned us. "Salvation depends on what we do from the day of baptism forward. If we do not guard our conduct God will count us as dead, though we may have the appearance of being alive, God will forget the past if we arise to walk in newness of life."

Bro. Sheets enumerated several features of which we as a church might well be proud. For the Church of God has strongly influenced religious thought. Not many years ago we were the only ones who preached the second coming of Christ. There is hardly a denomination today that does not preach it. The return of Israel was once laughed at, but many now proclaim that truth, though not so many as should. As another teaching that is due to our influence, Bro. Sheets named the destruction of the wicked. One of our faith, Bro. Benjamin Wilson, is the author of the *Emphatic Diaglott*, that most valuable work so widely used among teachers and ministers of the gospel.

"But let us not live on the past or we will receive the awful condemnation pronounced in our text, that of being alive and yet dead," he counseled us. "I speak to you as representatives of seventeen states and Canada. Go back home and tell your people we must stand for certain fundamental truths laid down by Christ Himself. We must preach salvation in no other name than His. If we neglect that truth we are not teaching all that He commanded.

"If we stand upon these things and hold to them it

will not be said of us that we are alive and yet dead in the sight of God," Bro. Sheets continued. "If we fail to warn people their blood will be upon our heads. We must show them God's warnings. He has placed the responsibility on every member of the Church of God, and the Master will require an accounting of us when He returns. May we be true to that trust."

#### THE VISION THAT SUSTAINS

ON Wednesday evening the message was brought to us most convincingly and appealingly by Bro. Sidney Magaw of the Brush Creek, Ohio, church; and his text was found in Proverbs 29:18, "Where there is no vision, the people perish."

"The things we look at determine what our characters become," was his opening sentence. The admonition of the Apostle Paul to look upon things that are lovely, things that are pure, true, of good report, was pointed out to us as being of much assistance in ordering our lives. Our attention was then directed to the several opportunities God has placed in our pathway whereby we may be uplifted and strengthened, in spite of trial and perplexity.

"Isaiah cautions us in 51:1 to look unto the rock from which we were hewn and to the pit whence we were taken. We were once willing to remain where we were, but now God is using us, and this fact should encourage us greatly," Bro. Magaw continued. "Let us look up often and see how the heavens declare God's glory. Let us direct our prayer to God in the morning as David did. We shall not perish if we have the vision we receive when we look up." We are encouraged to seek God at all times, not to wait until disaster overtakes us. Jesus Himself tells us if we seek we shall find, and if we knock, it shall be opened to us.

We are instructed as well to look straight on, to have a goal in mind and steer our course straight toward it. Bro. Magaw, in illustrating this point, took a lesson from the life of Paul, who said that he pressed forward toward the mark he had chosen, forgetting those things which were behind him.

Another "look" that we should have is the outward look, looking upon the fields about us. "Be attentive to every circumstance about you," Bro. Magaw enjoined us. "Seize every opportunity to do good, every chance to sow the good seed. No two of us have the same opportunity; your duty is different from mine. Let us be watchful that the Master may not come and find us sleeping. It may be our fault if some one near us does not accept the Lord."

The heavenward look was also considered by the speaker. Nothing will purify us so much as the upward vision, looking for the coming of the Savior. Our hearts are interwoven with the doctrine of His coming and with the hope of receiving an incorruptible body, a body fashioned like unto His glorious one at that time. If we keep this vision, we shall not perish.

At the conclusion of Bro. Magaw's sermon, three young girls came forward with the desire to answer the Master's call by obedience in baptism, and all assembled were rejoiced at their decision.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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WHEN we think of Bereans, we always think of Acts 17:11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

There is a peculiar fact about the things of the Bible: it is impossible for one who believes them to keep them to himself. He has an urge to tell others. Go back to Andrew, the brother of James. After he had found Christ, his thought was to lead his brother to Him. So the young people of the Church of God should tell the news to others. Our neighbors need the "things" of Acts 17:11 as much as we do.

The world today is seeking the truth concerning life. No one has a better right than the Christian to go to his neighbors and say, "We have found the light." The world, proud of its knowledge, is seeking the light; and the Christian knows Jesus, the Light of the world. Paul explains the meaning of light in Ephesians 5:13.

Everyone has noticed the difference a little light makes. When one walks in the twilight, mysterious, frightening forms appear; but a flashlight's rays dispel any fears. Good things appear terrible in semidarkness, and sometimes the imperfections of horrible things are hidden by half-light. The Bereans are trying to spread the light.

Some people do not wish to be brought into the light because their actions are evil, for those who do evil hate the light. This is shown clearly by a happening in Omaha. There was a section of the city where the lighting was poor and which abounded in crime. The people appealed to the authorities for extra police forces. Instead of this, extra lights were installed. Immediately the crimes and misdeeds were reduced a great deal. Those who do evil refuse to come into the light, lest their evil deeds be made manifest.

When we have light, our daily life changes. Things look altogether different to us. Common everyday affairs are changed. "Shady" business deals no longer seem clever, but offensive. To the man of the world the depression seems terrible, but to the Christian in the light it is an opportunity to serve the Master, a sign to tell us of the nearness of the coming kingdom. We can turn the light around and focus it on ourselves. We see that we are com-

*At the close of an interesting and profitable Berean day program, the Berean sermon was given by Bro. Richard LeCrone of Minnesota. His subject was "The Light of the World," and he used the fourteenth chapter of Romans for his text. Bro. LeCrone is one of our talented young men, as his sermon shows.*

mitted to the service of Christ, that we are not our own master.

To the people of the world the earth is only a natural phenomenon, but to us it is a gift from God. To those out of the light the destiny of the inhabitants of the earth is a difficult social problem, but to us all people are individuals whom Christ died to save. To the world the church is rather peculiar. When we throw the light of the gospel on it, we see a group of people chosen for service. Our great Example, Christ, is to the world only a historical character at most. In the light He stands forth as the Son of God, sent to redeem the world. That is the light which the Berean society of the Church of God was organized to spread.

We are told in Matthew 5:14-16 to let our light shine and glorify our Father in heaven. The church organization is in the final analysis a candlestick to hold the light for the world.

When one goes on a dangerous road, one wants a bright light. On a smooth road this is not needed so much. Sometimes there is a place on our road that is rough, but we go on because we have the light. A brother's light is not so bright. Perhaps he follows us and stumbles. We often emphasize that we may do what we think right, but we sometimes forget that we must not do things that lead others astray. The Master died for all people, and there was rejoicing in heaven when one accepted Him; let us not destroy him by our pleasures. You may have light and liberty, but take heed lest you become a stumblingblock. Suppose we stood before the Master and had to answer for the fall of our brother. Let us hope we never have to do that. Paul says we should support the weak. If we wish to be kings and priests in the kingdom, we must prove ourselves worthy.

Sometimes we dim the light of the world by our conduct. If we hang useless ornaments on a candlestick, shadows are cast in which some one may stumble. In that case we would be responsible. We, the Bereans, have the light. We are doing a great work in spreading it, but sometimes we forget. Let us take advantage of our wonderful opportunity and hold high the light of the world so that the ways of all may be illuminated.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Turn again with me, that I may worship the Lord."*

### HELP ALONG THE WAY

THERE are so many fine things for us to enjoy at Bible school here at Oregon, Illinois, that today I am going to tell you about some of them. The first thing that comes to my mind, and that I know you would like very much to make, is a picture roll that Sr. Thayer has. You know, she is teaching the little tots, and she has about fifty of them in her class. They like the picture roll so much, and you who do not live near enough to attend Sunday school will like it especially.

Take a heavy cardboard or light wooden box about the size that quart fruit jars come in; cut off the covers and make two holes in one side and two holes in the opposite side near the ends. These are for the sticks to roll in, so have them fit your sticks nicely.

The pictures are made on part of a roll of wall paper, just as long as the pictures you want to use. Space your pictures each one the same distance apart. Now for your pictures you can get fifty-two pictures of the life of Jesus for thirty-three cents from David C. Cook, Elgin, Ill., or you can get a set on the life of Paul, eight pictures for fifteen cents. You can paste these pictures on your roll, or you can copy them if you are good at drawing, or you can transfer them with a duplicator if you know anyone who has one; also you might trace them with carbon paper. If you like, you may use any pictures that you have at home, or ask your friends for some.

Now fasten the ends of the paper on two nice smooth sticks for the rolls; roll up the pictures on one stick; insert the sticks in the holes you have made in the box; fix some little drapes of crepe paper at the sides, and, behold, you have a moving picture machine all of your very own!

I hope these directions are clear to you. If they are not, write to me and ask me any questions you want to, and I will try to answer. I know you'll have lots of fun making this picture roll, and you'll learn so much from it. Be sure and write me telling me you have made one, and I'll put your name on this page.

The lessons, you know, beginning October 1, are about the Apostle Paul, so if you send for the pictures of his life and make your box, you will be all ready for the new quarter. Several in a Sunday school class might meet with their teacher and together make a picture roll for use in their classroom. Each quarter you can have different pic-

tures to insert. So be sure and use a good strong box of heavy cardboard or light wood.

Another nice thing at the Exhibit is a large picture illustrating the different words in the Lord's prayer made by the children of the Blanchard, Mich., Bible school. In addition they have illustrated this little "Thank you" prayer:

Thank you, God, for the flowers so sweet;  
Thank you for the food we eat;  
Thank you for the birds that sing;  
Thank you, God, for everything.

Something else you would enjoy very much is an electrical map of Palestine made by Sr. Elton's class of intermediate girls in our Cleveland, Ohio, Sunday school. If you point with one pointer to a certain name in the list at the side, then touch the thumb tack with the other pointer that locates that spot on the map, a light will flash. But if you point to Jerusalem with one pointer and touch the spot with the other pointer where Nazareth is, you will not succeed in flashing on the light. That would be good map drill, wouldn't it?

And now I must tell you about some more Bible Scrapbooks we have here. Charles Timothy Pearson, age 8, and Margaret, age 6, of Troy, Ohio, have such nice books. Charles Timothy's JOY verses are very good, also his drawing for "Gifts for Jesus." Margaret's, "Feeding the Five Thousand," and "A Good Habit," are especially nice.

Then we have two other very fine Scrapbooks, from Malcena Catherine Cleek and George Kime Cleek of Warm Springs, Va. Malcena has three very nice drawings in her book, "Preparing the Way of the Lord," "A Busy Day," and "Three Crosses." George has two extra good lessons on "The Storm and Calm on Galilee" and "Preparing the Way of the Lord."

Now, all of you boys and girls who read this page, begin to save your work; do the lessons each week given here; get all the pictures you can illustrating the lessons. Then keep them for the Exhibit next year at Oregon—unless we do not have a conference because Jesus should come back in the meantime. I think that would be the only reason we would not have one.

In the meantime, let us all work for Jesus, big and little, just the best we can. You know by working our best always grows better, and Jesus will be pleased with that. Who will be the first one to make a picture roll?

# With Our Sunday Schools

LESSON 9. — August 27, 1933

## SAUL

1 Samuel 9 to 11, and 15

Devotional Reading: Psalm 40:1-8

### GOLDEN TEXT

Behold, to obey is better than sacrifice.—1 Samuel 15:22.

#### A STUDY OF THE SUBJECT

**Topic: Saul: His Strength and Weakness.**

**Aim:** To teach that disobedience to God is a serious sin and obedience necessary to attain the highest success in life.

**I. Saul Disobeys God.** (1 Sam. 15:13-15.) Saul, like all succeeding kings of Israel and of Judah, was but the agent of Jehovah who was the supreme Ruler of the nation. All that the king did was to be done as God ordered. God had commanded Saul to utterly destroy a very sinful race of people and all that they possessed, lest Israel be led into idolatry. But upon demand of the Israelites he reserved the best of the cattle taken from the enemy for a sacrifice, apparently not remembering that these animals were accounted as unholy by the Lord, and therefore altogether unacceptable to Him. No matter how righteous the purpose in view may be, God will not accept and bless a gift to Him that is the fruitage of sin.

**II. Saul Tries to Justify Himself.** (Vv. 16-21.) Saul's sin consisted as much perhaps in his attempt to justify himself at the expense of others and thus evade personal responsibility as it did in his disobedience. David, on the other hand, was quick to acknowledge his iniquity before God (Psa. 51:1-4). Saul had to be forced to make such an acknowledgment of guilt. Saul was possessed of certain praiseworthy qualities (1 Sam. 10:9, 10) but they were more than counterbalanced by his weakness of will in submitting to the demand of the people.

**III. Saul Seeks in Vain for Pardon.** (Vv. 22-26.) God's merciful spirit "shall not always strive with man," and there will come a time when the disobedient, like Esau of old, will be able to find "no place for a change of mind in his father, though he (seek) it diligently with tears."—Heb. 12:17, A. R. V. By no means could Saul be reinstated in the favor of God. His rejection was final, although he continued to exercise kingly authority over Israel until his tragic death occurred on the field of battle. (1 Sam. 31:1-13.) The experience of Saul presents an impressive warning against disobedience to God, and suggests the reward of obedience.

#### PRACTICAL APPLICATIONS

**Disobedient Saul:** For nearly forty years Saul had ruled the children of Israel. He was chosen by God as king over Israel when Israel clamored for a king like the other nations. His reign had been quite successful, but he was gradually going toward the final climax—his fall. Well might the rulers of nations today take a leaf from the experience of Saul. God sent him on a mission. Neither the letter nor the spirit of the commission were carried

out. Instead of fully carrying out the instructions of God, Saul spared the spoils of the victory and was going to use them in sacrificing to God. Securing anything contrary to the command of God cannot be made righteous by merely using it in God's service. An obedient use will not justify a disobedient gain. There is no excuse for disobedience.

**Obedience Only:** There is no substitute for obedience. There is only one thing that satisfies God and that is whole-hearted, true-hearted obedience. Rebellion against God is a great sin. To rebel against His Word is to rebel against Him. He holds His Word in great reverence. "For thou hast magnified thy word above all thy name."—Psa. 138:2. Saul rejected the Word of the Lord and in so doing robbed himself of many of the temporal blessings of life. Moses and Aaron did likewise at Meribah, and their unbelief became a barrier between them and the blessings that would have been theirs to enjoy had they been permitted to enter the promised land. It is undoubtedly true today that we separate ourselves from many of God's blessings, even some of the choicest blessings of life, because we reject in part at least the clear and plain-spoken Word of God. No matter how much we sacrifice and give to the Lord of our substance, unless we obey Him and His Word in our actions of life, we cannot expect to have His approval resting upon us.—C. E. R.

#### THE GOLDEN TEXT

From the beginning God has required obedience. Disobedience brings a penalty. Saul lost his kingdom by disobedience (1 Samuel 15:23).

There is a future kingdom in which Christians are promised to be kings and priests, for we read in Revelation 20:6 that "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 5:10: "And hast made us unto our God kings and priests: and we shall reign on the earth."

Let us by obedience make our calling and election sure, that we may be accepted of the Father and not, like Saul, lose our promised positions as kings and priests.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Strength and Weakness of Saul

So much of the account of Saul deals with his disobedience to God's commands and with his consuming hatred for David that we are inclined to think mainly of his weaknesses. But he did have some elements of strength and nobility. At the first Saul seemed to rec-

ognize his weakness, and he did not appear to want to become king. He hesitated about accepting such great responsibility. When he did accept, he entered upon his reign with vigor. He found the people under foreign dominion and left them free. He met with considerable internal opposition in the early part of his reign, but he extended great clemency to them who opposed.

Saul so endeared himself to the people that many continued to fight for his house after his death, even in opposition to God's anointed king, David. It may be that God foresaw this great love for Saul and his house and allowed Saul's sons, including the magnanimous Jonathan, to be killed so that there would be less bloodshed in Israel when His selection, David, came to the throne.

Saul's great weakness seemed to be his desire to make a great name for himself and to leave a son upon the throne. To this end he courted public favor even to the extent of risking God's wrath. When he learned of God's decree regarding his house, he developed a very disagreeable disposition that made him heartless. He sought David's life, tried to kill his son Jonathan, and did kill eighty-six priests of the house of Eli and all of the population of Nob. No wonder God completely forsook him.—H. A. S.

#### PRIMARY

**Topic: Saul Disobeys God.**

God was always willing to help the Israelites each time they needed help. But He usually asked that they do something in return.

In this lesson the Israelites, with Saul as their king, had gone to fight with the Amalekites. God had told them to destroy all the people, all their camels, all their cattle, and all their sheep, in fact, everything that belonged to them.

But Saul did not obey God. He did not kill the king. He saved all the best of the sheep, cattle, and everything and brought them home with him.

Samuel came to Saul and said, "What does this mean? Didn't the Lord tell you to destroy everything that belonged to the Amalekites?"

Now what excuse do you think Saul gave for not doing as God had said? Here is what he said to Samuel, "Why, I brought these sheep and cattle home with me to offer sacrifices."

Samuel said, "Don't you think God would much rather you had obeyed, than to offer animal sacrifices to Him? Yes, indeed, He would."

God wants us to obey, also, so why make excuses when we know what we should do?  
—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Western Nebraska State Conference, at  
Holbrook, August 20 to 27  
Iowa Conference at Waterloo  
August 22 to 27  
Virginia Bible School and Conference  
at Maurertown, Aug. 24 to Sept. 3

## GRAND RAPIDS, MICHIGAN

The pastor and family have been enjoying the association and inspiration of the General Conference and Bible school. It was our privilege to present the idea of the "Ten Dollar Loan to the Grand Rapids church" to the ministerial gathering and also to the General Conference, and the hearty endorsement from both these groups was very encouraging. If a sufficient number of people are willing to lend money to the church in amounts from ten dollars up, at four and one-half percent interest, receiving notes to mature as desired in from two to ten years, we shall proceed at once to enlarge our building sufficiently to take care of the attendance.

We expect to be back home for the men's meeting Saturday, Aug. 19, and to fill the pulpit the next day.

F. E. Siple, Pastor.

## WILL YOU LEND TEN DOLLARS?

The largest field, and most responsive, for church and Sunday school activity that has been opened by our people in the United States is the one at Grand Rapids, Mich. Average attendance last quarter exceeded three hundred, with building and facilities sufficient for only a little more than one third that number.

The members of the church are under the load whole-heartedly and enthusiastically, but in order to proceed with building operations more than three thousand dollars must be borrowed. This is no request for donations, but an appeal to everyone who can spare ten dollars or more to lend it to the church now. The church will issue to you a note to mature in from two to ten years, will pay you interest at 4 1-2% every six months, and on maturity will pay the full loan back to you. It is a safer and more remunerative place to put money than in your bank or in stocks and bonds, and the gospel will be taught to many by your help. Send your money to the treasurer, Harold W. Simpson, at Grandville, Mich., Rt. 1; or you may communicate with the pastor, F. E. Siple, 135 Pennell, S.E., Grand Rapids, Mich. A properly executed note will be sent on receipt of your money, interest to begin November 1, 1933.

Will you help all you can—and encourage others?

## NEBRASKA CONFERENCE

We wish again to call your attention to the Nebraska State Conference to be held at Holbrook, August 20 to 27. Norman J. MacLeod of Los Angeles, California, is to be the principal visiting minister. We cordially invite all who can to convene with us and enjoy Brother MacLeod's sermons and Bible lessons. Those who attended the General Conference are already assured of their interest and value. Brother MacLeod will be assisted by Grover Gordon, pastor of the Church of God at Holbrook.

Carol Wilson, Secretary.

## A GREAT CONFERENCE CLOSES

What was without a doubt the greatest General Conference the Church of God ever held was brought to a glorious conclusion Sunday night, F. L. Austin giving the final inspiring message to the large congregation that almost from the first day had filled the Oregon church to capacity. More than five hundred were actually registered by the secretary of the Bible school, and we are safe in saying that at the very least another hundred were present but escaped the recorder's pencil. Nearly twenty states and provinces were represented, and the ministers present numbered more than a score.

The expression was frequently heard about the grounds, "This is the most helpful Bible school and conference I have ever attended." One brother from the far South who enjoyed the annual meeting for the first time this year said, "If the Lord permits, I shall never miss another!"

The sermons, while widely varied as to subject, were uniformly of a spiritually uplifting and encouraging nature. They dealt with the blessed promises of God which find their fulfillment both in this life and in the life to come. The mysteries of God were laid bare concerning His eternal purposes for man, and all were urged to press forward more energetically and faithfully in their effort to advance the glad tidings of Jesus Christ throughout the world in these closing days of time.

The conference held by the ministers was both interesting and profitable, and its results we feel will be far-reaching and helpful to the entire church. The actual nature of their work we leave for the secretary and the various committees to report later.

The closing day of the conference saw ten young people take on the name of Jesus Christ in baptism. That service in itself was worth going many miles to witness; but as George B. Alldridge has promised to give us a review of his impressions of that service, we omit further reference to it here.

Altogether the conference just closed was a real feast where God presided at the table and provided the strengthening spiritual food and drink.

## CONTRIBUTIONS TO N. B. I.

Mrs. Clara Chaffee	\$ 1.00
Mrs. Mary A. Woodward	3.32
Mr. and Mrs. John Miller	5.00
G. A. Driskill	3.00
Mrs. Emma Eaton	3.00
Jeanne Lyon	2.00
Total	\$17.32

## TO CALIFORNIA

We have been having a whirl of classes and sermons till we feel that we have enough inspiration to last for several years to come. To hear so many good sermons from so many able young ministers, not to mention the older ones, is indeed a most unusual pleasure. Our only regret is that the people of California cannot enjoy them with us. We were thrilled to witness the confession and baptism of several young people during the conference and were privileged to receive the confession of three of them ourselves. After sojourning in Nebraska until near the end of this month, we expect to take our journey home again, and anticipate a great year of work in Los Angeles.

Norman John MacLeod.

## BAPTIZED AT GENERAL CONFERENCE

The following young people were inducted into the body of Christ through confession of faith and baptism at the hands of the pastor of the Oregon church before a capacity audience Sunday, August 13, 1933:

Misses Thelma Hardacre, Lanark, Ill.; Ruth Goekler, Marshall, Ill.; Edith Hendrix, Martinsville, Ill.; Dorothy Nedrow, Oregon, Ill.; Mary Margaret Vernet, Pierceton, Ind.; Ada Graham, 1943 Hodiament Ave., St. Louis, Mo.; Elizabeth Montross, Troy, Ohio; and Doree DeNise, Rock Springs, Wyo.; Messrs. James Nedrow, Oregon, Ill.; and Charles Smith, Forrester, Ill.

May God's blessing attend these young people and keep them faithful to their Lord until He comes!

## BRUMFIELD, KENTUCKY

On Wednesday, July 26, Bro. J. H. Anderson of Michigantown, Ind., with his son Harold and two daughters, Maggie and Pearl, arrived at the home of Bro. B. F. Skeels and on the same evening began a meeting continuing over Sunday, July 30.

Six sermons were given at the church, all consisting of prophecy. On Wednesday evening the subject was "Value of Prophecy," Thursday evening's subject was "The Nations in Prophecy," the following subjects were "The Antichrist," "The Burning Bush," "The Seventy Weeks Given to Israel." Sunday evening the meeting came to a close, the last subject being "The Battle of Armageddon and the coming of Christ."

In each of these lessons Bro. Anderson pointed out how the nations of the world are in trouble and how fast we are approaching the time of the end and how we need the return of our Lord. Many scriptures were read and proved that prophecy is fast fulfilling.

The Methodists were holding their annual meeting; however, meetings at the Church of God were very well attended, and attention was good. At the close of the Saturday evening service, two young ladies, daughters of Bro. and Sr. Bert Bottom, came forward for baptism; and on Sunday at 2:30 p. m. they were baptized into Christ. After baptismal service a number gathered at the home of Bro. Skeels, where the Lord's supper was made ready and where these two young sisters, Claudia and Floreme Bottom, received the right hand of fellowship. The church at Brumfield is considering having Bro. Anderson with us every other month as long as the weather permits, but we have not yet made any definite plans. Quincy Carpenter.

## COMMUNICATION

I take this opportunity of dropping you a line after receiving my paper, which reminded me that the time for which I paid expired sometime the fore part of July. My chief source of comfort, outside of the blessed Word of God and my ever-present Lord, is the paper.

I certainly appreciate the paper, as I do not believe there is a soul in all this great city (Everett, Wash.) that seems to be a believer of the gospel, and they scoff at me when I present to them the truth as it is in Christ. A Mr. Halley from the East, who gave a week's recitation from the Bible and who says he can recite the whole Bible by heart, after reciting the covenants of promise, laid special emphasis on the covenant with David; and speaking about Jesus' preaching the kingdom of God, said none of the apostles understood the kingdom. They thought it was to be a political affair just like the kingdoms of this world. They did not understand that it was to be a spiritual kingdom, as Jesus said, in the heart. Surely David could say to him, "Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground."—Psalm 89:39. What would become of David's throne and kingdom that was to be restored? and of God's promise that it should be no more until He came whose right it is (Ezek. 21:25-27; Amos 9:11)?

M. W. Perrine.

## GREETINGS FROM SOME WHO ATTENDED GENERAL CONFERENCE

Sr. E. C. Railsback, of Los Angeles, California, whom all were glad to welcome after an absence of some time, considers this by far the largest assemblage of those of like precious faith it has ever been her privilege to attend. "The discussions in the ministerial meetings and in all classes," she says, "are carried on in fine Christian spirit. The Exhibit exceeded my expectations, and the kitchen and dining room are being managed very efficiently. May all return to their respective fields of labor with more scriptural knowledge, better ideas for promoting and carrying on their work, and more zeal and earnestness in the Master's vineyard."

Dear old Brother Booth, whose inspiring words are often found on the pages of The Herald, tells us that he has attended every conference for the past thirty-seven or eight years, except one, says, "I do not hesitate in expressing the opinion that the present session is the banner, not only in the number of attendants, but in the spirit of unity and brotherly love."

An earnest admonition is given us by Sr. Edna Brewer of the Brush Creek, Ohio, church, that "we, as parents, recognize the dire need of consecrated lives and training of our children so that they will place their faith in God in these perilous days." To which we all echo, "Amen."

Sr. Mabell Eaton Bell, of La Crosse, Wis., who with her husband, Bro. H. S. Bell, and sons, Merle and Guilford, are always most welcome attendants at conference, is especially appreciative of the privilege. She wishes us to know that "it would be impossible to point out one part as more outstanding than the rest. Mere words could not express the joy and satisfaction of meeting with others of our faith and hearing and learning from our ministers, particularly for the isolated."

Sr. Jessie M. B. Kauffman, whose friendship we so happily formed at this meeting, her first visit to Oregon, calls this "a beautiful and inspiring place among God's trees and streams to assemble ourselves in conference, mingling with those of the household of

faith." We hope she enjoyed herself so much she will want to come again next year.

Here we have the greetings of a young sister and faithful contributor to all activities, Opal Robbins, of Riviera, Texas: "It has indeed been an inspiration to each one of us to be able to attend the various sessions of the Bible school and conference. The harmony and the cooperation demonstrated by members present are very commendable. We hope that this same unity may be enjoyed in the churches throughout the country."

Bro. and Sr. W. F. Hoskins of Eden Valley, Minn., express themselves as more than pleased to be able to attend General Conference again. "We feel the wonderful love and the manifestation of the Spirit that is shown in this body of God's believing ones. May we all continue faithful till our Lord's return," is their message to us.

Bro. Ezra C. Railsback, of Los Angeles, whose presence among us again was much appreciated, called this conference "the best ever." He noted a very decided spiritual uplift.

This is the greeting from Sr. Mary E. Elton, one of the very efficient junior teachers in Golden Rule Sunday School of Cleveland, Ohio: "We certainly have enjoyed meeting with a goodly company of God's people at this General Conference at Oregon, Ill. 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' Psalm 133:1."

The pastor at St. Cloud, Minn., and his good wife, Bro. and Sr. A. E. Hoskins, send greetings to all from the loyal and consecrated group at their home church. "The splendid fellowship and instructive messages are much appreciated," they tell us. "And we are glad of that Abrahamic faith. We cherish greatly this association with God's children."

A new visitor to General Conference and one whose acquaintance we prize very much is our young sister, Margaret Bylsma, of Hammond, La. She says, "The greatest inspiration of our conference to me lies in the wonderful demonstration of the unifying force of our faith. The mingling together in close

association of such a number, drawn from widely separated sections of our country, of those who would otherwise be strangers one to another, is most valuable. To be one in Christ, as was His desire for us, and to knit these ties still closer in the family of God—this we should find easier to feel and to manifest to others because of such meetings."

## HERALD RECEIPTS

C. N. Adams; Charles T. Lindsay; Mrs. Myra Renner; Mrs. W. H. Allard; Mrs. James Cassen; Mrs. Mary A. Woodward; George Knife; Mrs. Sue Williams; Mrs. Henry Fox; Janet Nicholson; Mrs. Myrtle Oliver; G. A. Driskill; Mrs. Lola Clark; Edna Wood; Mrs. Emma C. Railsback (for self and others); Geo. B. Alldridge; Arthur Gilbey (for another); Irvin Lathrop; Carol Wilson; Mrs. P. N. Benn; Mrs. Ida Eastman (for self and another).

## CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. E. C. Railsback; Mary Calkins; Sue Williams; Mr. and Mrs. John Miller; Mr. and Mrs. G. B. Sprinkle; Mrs. A. M. Siple; Ella Siple; Mr. and Mrs. Chas. Uppdike; Alma Brandt; Mr. and Mrs. Harold Starbuck; Mrs. Myrtle Oliver; Mr. and Mrs. Harry A. Sheets; W. S. Tomlinson; Ruth Tomlinson; Mrs. D. W. Brown; Mrs. Virginia Kincheloe.

## THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## BETWEEN YOU AND ME—

Among the Iowa group we were pleased to see Bro. O. J. Allard, who was present for a few days.

Two of the young ladies baptized at conference, Misses Elizabeth Montross and Doree DeNise, are grandchildren of Bro. J. E. Robins of Los Angeles, Calif., who for many years before his removal to the West was an active supporter of the work in Iowa.

Much appreciation was shown for Norman John MacLeod's lessons in fulfilled prophecy, which were based on both profane and biblical history. No branch of learning is more helpful to the student of prophecy than is history.

We were delighted to have with us George B. Alldridge of Cleveland, Ohio, whose regular contributions to The Restitution Herald have proved so interesting to our many readers. Later Bro. Alldridge will give us a resume of his impressions of the conference.

A group of men remained over Monday to help our local workers in putting a new roof on the barn at Golden Rule Home.

Ministers at the General Conference reported a widespread and growing interest in the study of prophecy. This is to be expected at this time. When human efforts fail, men naturally turn to God to learn the meaning of the conditions that sin has brought into the world. The Lord is coming!

One of the safest investments that can be made at the present time according to many thoughtful business men of our experience are loans to churches for the advancement of building programs. Moral as well as business integrity of the highest order stands behind these enterprises. As you read the suggestion made in this issue by the church at Grand Rapids observe that these brethren are not asking for contributions, but for interest-bearing loans to carry forward their building program.

# Thoughts for Thinkers

M. W. Lyon in "Golden Rule News"

## HUMAN OPINION SAYS:

1. "No one believes in the second coming of Christ any more."
2. "If He does come, it will not be a personal coming."
3. "But Jesus is now spiritual. We surely cannot expect Him to come back to this earth literally."
4. "The world must be converted before Christ will return."
5. "People aren't ready for His coming yet. They are still too wicked."
6. "Death is the Lord's coming, for the believer."
7. "Christ has come already, secretly, and is now present."
8. "Well, I don't think the Lord's coming will be in our day."

## THE WORD OF GOD SAYS:

1. "If I go. . . I will come again and receive you unto myself."—Jesus, in John 14:3.
2. "The Lord himself shall descend from heaven with a shout."—Paul, in 1 Thessalonians 4:16.
3. "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."—Angels, in Acts 1:11.
4. "When the Son of man cometh, shall he find faith on the earth?"—Jesus, in Luke 18:8.
5. "As it was in the days of Noe, so shall it be also in the days of the Son of man."—Jesus, in Luke 17:26-30.
6. "We shall *not all sleep* (die), but we shall all be changed."—Paul, in 1 Corinthians 15:51.
7. "Behold, he cometh with clouds; and every eye shall see him."—John, in Revelation 1:7.
8. "In such an hour as ye think not the Son of man cometh."—Jesus, in Matthew 24:44.

"Watch Ye Therefore, Lest Coming Suddenly He Find You Sleeping!"

## CHRISTIANITY AND THE MASSES

By S. J. Lindsay

IN A recent issue of *The Literary Digest* (October 29) are two articles, one entitled, "America Debunked," and the other, "The Modern Woman's Rediscovery of Religion," which gives the reader some idea of the view generally taken by religious people if one is taken at all.

Among other things the first article says, "America from a Ford—see it, as a literary traveler did, and find believers if you can." Upon an examination of some five hundred people, the author found one man who said, "My church, my God, is a prop to me." "He was sincere, and I believe him." "The others, too, were sincere, and I believe them. Nowhere did I encounter a genuine religious feeling. Everywhere I encountered skepticism, distrust, or amusement, at the beliefs of our fathers." And he came to the conclusion "that Christianity is hardly to be considered at all as a force in American life, in directing its currents or its desires."

In the other article, by Helen Cody Baker, she begins her article as follows:

"I can't think what keeps her going!"

"Perhaps she has a religion."

"Oh, no! It can't be that. She's too intelligent!"

"They were discussing a woman whose gaiety and

courage had withstood circumstances that would crush the ordinary mortal and had commanded the respect and affection of the entire community." Further it is said of Mrs. Cody, who had suggested the possibility that religion had something to do for the woman in question, that "soon she discovered that most of the enlightened women of her community unconsciously assumed, as had her fireside friend, that religion and intelligence had nothing in common." After she had brought them to the point where they cared to say anything about religion, they asked her frankly: "What is your religion, that you care enough about it to defend it?"

Mrs. Cody's defense, given all the strength it deserves, is weakness itself. In answer to the question, "Why are you a Christian rather than a follower of some other teacher?" she replies in part as follows: "And because I believe that when the story of His life is stripped of every superstition—every miracle, even—though I do not take it upon myself to deny His miracles—enough is left of fineness, of courage, of steadfastness and of hope to make Him the greatest of our teachers."

That there is a general trend in the direction of infidelity today there can be little doubt, but the kind of Christians who defend Christianity by apologizing for it can do little to stem the tide. Yet this is the kind of Christians who today make up the list of church memberships, thus forming high-toned moral and social clubs.—*The Bible Advocate*.

# THE RESTITUTION HERALD

VOLUME 22

OREGON, ILLINOIS, AUGUST 22, 1933

NUMBER 47

## General Conference Report

THE most widely representative and most largely attended General Conference ever held by the Church of God met at Oregon, Illinois, August 1 to 13, 1933. It would be difficult to enumerate the many distinguishing features of this great gathering of God's people that places it on a level above any similar meeting in the past. While we may not say that the spirit of unity was more noticeable than it was last year, nevertheless, harmony was observable throughout all sessions, both those of a purely spiritual nature and those which were devoted to the transaction of business. It was this spirit of unity and of recognized fellowship that made it possible for the delegates from the various states to complete their task of planning the work for the new conference year in so short a time and in such a satisfactory manner.

In justice to all who took part in the conference it should be clearly stated that much credit is due to the spirit developed in the Bible school before the beginning of the General Conference business sessions. Because of the deep spiritual tone maintained in the Bible study classes those who afterward took part in the business affairs of the conference entered upon their work with the spiritual thought uppermost in their minds.

Without in any way seeking to prevent full and open discussion of any and all biblical subjects which anyone might wish to present to the general body, the afternoon sessions of the first week were, by general consent, given over to sermons. Each day the invitation was given for anyone to introduce subjects for free investigation by the entire conference. No one embraced the opportunity thus afforded, and so the time was otherwise profitably employed.

The first business session of the General Conference was called to order by President L. E. Conner at three o'clock on the afternoon of August 8, 1933. Following a period of devotion, the minutes of the last business session of the last conference were read and approved.

The president then called for the report of the treasurer, T. J. Ellis, which was read as follows:

### TREASURER'S REPORT August 1, 1932 to August 1, 1933

	Debit	Credit	Totals	
			Debit (O. D.)	Credit \$
Balance brought forward				263.48
<b>National Bible Institution</b>				
Receipts	\$13,821.06			
Disbursements		\$5,232.12		
Salaries		5,457.30		
			13,821.06	10,689.42
<b>Greenhouse</b>				
Receipts	2,002.11			
Disbursements		2,460.40		
Salaries		1,654.92		
			2,002.11	4,115.32
<b>Maintenance Fund (Home Members)</b>				
Receipts	498.88			
Disbursements		1,120.70		
Salaries		95.74		
			498.88	1,216.44
Total Cash Received			16,322.05	
Total Cash Paid Out				16,021.18
			16,322.05	16,284.66
Balance Cash on Hand				37.39

Although covering a period of the greatest depression the country has ever known the financial statement of the treasurer was made more encouraging than could have been foreseen at the beginning of the year. Owing to the generous response made to the appeals of the board during the year the indebtedness of the Institution was appreciably reduced, and at the close of the period instead of showing an overdraft, as was the case last year, the treasurer had a small balance on hand.

In connection with the above report we give the following analysis of contributions covering the last four years, believing it will be of interest and encouragement to all concerned. *(Please turn to Page Six)*





# EDITORIAL



The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"The kingdom of God is at hand: repent ye, and believe the gospel."—Jesus.*

## The Editor's Prayer

WE THANK Thee, our Father, for Jesus Christ who has taught us the way of salvation. We thank Thee for the assurance that the reign of sinful men will soon be over, and Thou shalt send Him of whom the prophets wrote to be King of kings and Lord of lords over all the earth. Lead us, we pray, to believe the gospel, to respond gladly to its appeal, and to live in accordance with its demands that we may have a place in that kingdom of glory. Amen.

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## "Seek Ye First —"

THE GOD who set the great astronomical clock going in the heavens and timed it with such exactitude that it does not vary the fraction of a minute in a thousand years is obviously a God of order. He is a measurer of time. With God "to every thing there is a season, and a time to every purpose under the heaven." Because this is true, men are able to plan their work in advance. The farmer may plow his fields and sow his grain with the assurance that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Time and order are fundamental laws established by God and revealed both in Nature and in Revelation.

As we study God's dealings with man with reference to his redemption from sin, we are impressed with the orderly manner in which all things are arranged. The conditions of salvation which provide the stepping stones that lead to life in the eternal kingdom of God are placed in logical sequence in their relation to each other. One requirement follows naturally after another, each step on the way leading onward and upward toward God.

The element of time enters into the divine plan as definitely as does that of direction. All is planned and must be carried out on schedule. The second or the third step may not be taken before the first, and the desired destination reached. Each must be taken in its prescribed order. No deviation as to order or direction is permitted. He who attempts to climb up by some other way brands himself as "a thief and a robber."

When our Lord commanded, "Seek ye *first* the kingdom of God and his righteousness," He laid down a rule that

may not be disregarded and salvation obtained. The kingdom of God is the great incentive to salvation. It comprises the central theme of the gospel. Its nature, location, and purpose include all rewards held out by the Lord for faithful service. The peace, the joy, the assurance which men crave in this life and which God alone can give are contingent upon an intelligent faith in "the things pertaining to the kingdom of God."

And so the Master said, "Seek ye *first* the kingdom of God . . . and all these things shall be added unto you." That is the divine order. The heart of the gospel, which reveals as nothing else can do the heart of God, must first be discovered and understood; then all other blessings will follow in its train.

Throughout the New Testament, both in the teaching of Jesus and of the apostles, the same order is maintained. The first public message of our Lord had to do with the kingdom (Mark 1:13-15). It was not confidence nor trust in God, it was not prayer nor worship nor consecration that Jesus preached as initial conditions of salvation, but *faith in the gospel of the kingdom of God!* That must come before all else.

When "Philip went down to the city of Samaria, and preached Christ unto them," it was apparently "the things concerning the kingdom of God" that he first instilled within their minds; these things constituted the truth that saves, the "power of God" to save men and women from sin. Nothing but the gospel can do that. Prayer cannot accomplish it. Faith in the being and goodness of God alone cannot do it. Nothing but the "glad tidings of the kingdom" which Jesus is coming to establish on this earth possesses the divine regenerating power that brings life everlasting.

After such an understanding has been reached and is followed by repentance and baptism into the name of Jesus Christ for the remission of sins, the believer is started on the Highway of Faith that leads to Life. Not until he has taken these divinely appointed steps is he able to start true spiritual development. Until he has complied with these first requirements of salvation, he is "without Christ" and "without God in the world." But after he has embraced the gospel and become "a new creature in Christ Jesus," he continues to "grow in grace and in . . . knowledge" and is led into the closest and most beautiful communion with his Lord.

# Heard at General Conference

## GOD'S PROMISES ARE SURE

**B**ROTHER C. E. Randall, the speaker of Thursday night, August 10, brought us the greetings of our sister churches in the East, Fonthill and Niagara Falls, and extended a cordial invitation to all to accept their hospitality when on a visit to the Falls. He referred to the name by which the Oregon organization is known in the community, "The Church of the Open Bible," and commended the custom of having the Bible always open upon the speaker's desk.

Bro. Randall's theme was the promise of God made to Abraham, repeated to Isaac and to Jacob, centering in God's Son and reaching down to us. He showed us how that promise was not limited to Abraham or to the scope of his eye, but reached even to the ends of the earth. We should be interested in learning what those promises are, for they are of vital concern to us; and if we understand them, we can understand the other promises of God.

"God created the earth for a purpose, and we find that purpose plainly stated in Isaiah 45:18," Bro. Randall said. "God planned that His offspring, created for His honor, should enjoy the earth. Throughout Psalm 37 we hear David voicing assurances that the meek, the faithful, the upright shall inherit the land and dwell in it forever.

"But we learn from Stephen's sermon in Acts 7 that in his lifetime Abraham did not realize the promise," the speaker continued. "A great valley of darkness intervened; and not only Abraham, but all his offspring, likewise fell at the hand of the enemy. God's reason for so doing is summed up in the last two verses of Hebrews 11, 'that they without us should not be made perfect.'

"One great event must take place to bring these countless numbers together," the speaker continued. "All will be compensated at the resurrection of the just. When that event takes place, the faithful of all ages will come into possession of the promised inheritance. For our God is a covenant-keeping God, and what He hath spoken, that will He perform."

Bro. Randall then painted a picture of the earth made new, freed from the curse, the veil of sin lifted, and quoted the words of the Prophet Isaiah found in chapter thirty-five. He then exhorted us to be prepared for that day when angelic joy will be shared by the saints of all ages and the shekinah glory of God will shine over all.

## LET THE LORD BE YOUR FEAR

ON FRIDAY evening we enjoyed a fine musical program given by the pupils of the primary and intermediate departments, after which Bro. MacLeod brought us a brief message from the words of Isaiah found in chapter eight, verse thirteen.

"Throughout all the land of Israel there was a great deal of trouble because of the armies of Assyria," he be-

gan. "The northern kingdom had ceased to exist as a separate nation, and enemies had swept over the land, bringing distress over all Israel. The Prophet Isaiah had warned them that the king of Assyria would come against them, leaving Israel as a small island in the midst of a storm. But he tells them to let the Lord of hosts be their fear.

"What? Not afraid of the most cruel nation of all ancient times? No! Sanctify the Lord God, he tells them, and He shall be for a hiding place and a sanctuary."

Bro. MacLeod then applied Isaiah's words to our own lives. We see today the gathering of many clouds, and we may have the Lord God for a hiding place during the tempest if we will. Just as God was ready to be a sanctuary for Israel, so He will be for us if we will seek Him.

"But Judah did not fear her God," the speaker continued. "She feared the hosts of Assyria. Those foreign countries had made her land a pathway, laid it waste except for a small portion around Jerusalem; and Israel feared her enemies more than she did the Lord.

"Put yourself in the place of Israel. If you saw a vast army approaching, you would tremble, wondering what that army might do. Israel's experience should be a lesson for us. We should sanctify the Lord of hosts, fear Him with a fear mingled with love, and He will be a refuge and a hiding place for us."

Bro. MacLeod then considered some of the excuses people make who delay in their service to God, saying they are not good enough. We are none of us good enough. None was good save Jesus Christ only, for all have fallen short. The ancient worthies all had some flaw in their characters, but their faith in God and their fear of Him remained firm. No, we are none of us good enough, but that is all the more reason why we should come to God for a safe hiding place.

Some say they want to enjoy more of the pleasures of the world, but the speaker showed us that the greatest pleasure is to be found in God's service. And he counseled us to forsake those things that would draw us away from God, to lay aside every weight which hinders our progress. Let us accept that refuge which God has offered.

In response to the invitation three young girls came forward for baptism at the close of Bro. MacLeod's convincing message.

## THE KEYS OF THE KINGDOM

WE WERE privileged to hear Bro. A. E. Hoskins, of St. Cloud, Minnesota, on Saturday night, most of us for the first time. He took for his theme the answer of Jesus to Peter on the occasion of their conversation recorded in Matthew 16:15-19.

"We can see Peter as the Master asked him, 'Whom say ye that I am?' Peter, the old rugged fisherman, his

very features showing forth his occupation, the sturdy Peter of Galilee, acknowledged Jesus Christ as the Son of God. Perhaps some may wonder what the Master meant when He said He would give him the keys of the kingdom of heaven.

"I am wondering if there is not a connection between Christ's answer to Peter and the words of John 1:14, 'The Word was made flesh, and dwelt among us.' Jesus stood before Peter in the flesh; he had been under His guidance and teaching, and we can see the hand of God working in his life. A key is used for an express purpose—to unlock. And we find as we go on that Peter used the key and opened the way for many to enter the kingdom."

Bro. Hoskins then proceeded to show us how each one may use the key in preparation for that great day when the kingdom will be set up on the earth. Peter unlocked the door, opened the way for us, showed us how to acquire the gifts that will fit us to be partakers of that kingdom. He used the parable of the ten virgins to warn us not to be found sleeping when the Master comes to open the door of the kingdom to us.

"Jesus is the Key to the kingdom of God," he said. "Jesus, who suffered and died on Calvary, who was buried but rose again—He it is who will bring all the blessings of the kingdom to men. Let us all be watchful, for we know not the day nor the hour when our Lord shall come."

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## One Sunday Morning

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*By Arlen Marsh*

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IT WAS a hot, stifling day. The sun poured down a blaze of heat that brought the sap of every plank in every building to the surface. There was no breeze, save for an occasional gust that was still warmer than the ordinarily stagnant atmosphere. What few people moved upon the streets were as sluggish as the air.

Inside the church the preacher's voice droned on and on in a soporific monotone. Sprawled out uncomfortably over the hard wood seats, the congregation nodded dreary and unconscious assent to his remarks. Now and again, from a small boy up in front, came plaintive murmurs of protest against this enforced quietude. Presently his head tipped forward, jerked, bobbed a moment or two; and his mutterings grew still as he subsided into uneasy slumber.

Five minutes, ten minutes, fifteen minutes passed, an intolerable length of time for those listening to the sermon. Then, "Amen!" said the speaker with inflections of relief; and the members of his audience heaved sighs and drew themselves erect. The pastor strode to the communion table, covered with a cloth of pristine whiteness, and flicked its covering aside with a weary gesture.

"The deacons," he decreed sonorously, "will come forward."

The deacons came, and stood before him, their faces painfully devoid of human feeling. They stiffened to attention in an embarrassed silence.

"Brethren," the minister intoned, "once more we meet about this table —"

A man in the congregation turned to his wife.

"That," he whispered, "is the established formula. He's used the same words for the last ten years every time we hold a communion service."

"— to commemorate the death, burial, and resurrection of our Lord and Savior Jesus Christ," continued the

speaker automatically. "In accordance with the command He left with His disciples when they were gathered together in the upper room to celebrate the passover, we meet to partake of this bread and of this fruit of the vine which represent the broken body and the spilled blood of our Lord."

The preacher paused. The audience gazed steadfastly out of the windows or stirred restlessly as was their individual bent. Their expressions were vacuous, their thoughts still more so. The rote repeated for the one hundred twentieth time by their pastor had no more effect than the vapors of a small child.

"This is," went on the speaker, "a solemn occasion, an occasion for serious thought, but at the same time an occasion for intense joy. We must think of the awful agony of Christ as He hung on the accursed tree, dying between two malefactors, thieves of the worst degree. He died in atonement for our sins. He died in order that all who desired might be saved."

The people in the congregation stared out of the windows and stirred uneasily. Thoughts of lunch oppressed them, thoughts of a lunch delayed. The small boy down in front muttered sleepily.

Mrs. Reagers leaned toward Mr. Reagers. "Look!" she commanded lowly. "Mrs. Jensen has a new spring coat!"

"Um-hum," said Mr. Reagers, and returned to his bored examination of the cracked pane in the nearest window. The trustees should do something about it. Leaving a broken glass like that! Mr. Reagers shuddered with the thought.

"Let us stand," urged the minister, "while Brother Tompkins leads us in prayer over the emblem of the broken body of our Lord."

They stood. Brother Tompkins delivered himself of a

fervent repetition of the communion prayer he had memorized three years before, and they sat down noisily. The deacons passed the emblems.

"Shall we all partake," said the minister.

"Look!" whispered Mrs. Reagers. "Sadie Frontenac's got a new hat!"

"Um-hum," said her husband, and looked at the broken pane. Vaguely he wondered why, if the communion service was so important, the preacher did not invent some new form of describing it. It was, Mr. Reagers felt, a travesty. He withdrew his gaze from the window to consider how many others in the congregation could have used the word *travesty* correctly. None, he decided, except the minister. Momentarily he puzzled over whether he had.

"Let us stand," reiterated the pastor, "while Brother Landing leads us in prayer over the emblems of the spilled blood."

Again they stood, balancing first on one foot and then on the other. Brother Landing, more versatile than Brother Tompkins, succeeded in delivering a variation of the petition raised over the "broken body." Again they seated themselves noisily.

The small boy in front spoke aloud. "Shh!" warned his mother, and half the congregation scowled. Such interruptions in the communion service should not, they thought, be tolerated. The scream of a distant fire siren drew their combined gaze to the windows. The siren died away, and they removed glasses from the trays passed by the deacons with a mechanical precision.

Miss Frontenac straightened in her seat.

"Look!" exclaimed Mrs. Reagers. "The show-off!"

"Let us all partake," said the minister.

The deacons collected the glasses amidst a gloomy silence. Thoughts of lunch and hats and business and valves that must be ground filtered through the assembly. Three or four sat in a profound study of the deacons. Glass tinkled against glass.

"Now," said the minister, "that we have all been in communion with our Lord, we shall sing one verse of number five and be dismissed."

With a languor that made the hymn sound like a funeral dirge, they sang. The pastor pronounced a benediction, and the church became bedlam. The people poured into the aisles, blocked those who attempted to leave, vigorously shook hands with a happy disregard for whoever was unfortunate enough to get in the way, and engaged in voluminous conversation.

"Yeah," said one, "the N. R. A. is terrible!"

"What does it stand for?"

"National Recovery Administration, of course! Have you heard about the train wreck?"

"Mrs. Ginlon has an awfully pretty dress, don't you think?"

"Um-hum. But with that figure —"

"Prices aren't going up a bit. Why, I heard —"

"Yes, Roger will be home on the twentieth. I do so want you to meet him!"

"Wasn't the sermon awfully long?"

"Terribly hot, ain't it?"

Far in the back of the church, aloof from those who talked, stood a man. His smile was ironic as he surveyed the milling crowd. Presently he turned to the one who was by his side, one of the elders of the church.

"Quite a difference between modern communion and the original service," he observed quietly. "It would be interesting to know just how many really realize what that service signified."

The elder looked at him in astonishment.

"What do you mean?" he demanded.

"Just this," explained the man softly. "After they had met in the upper room, they took the things which represented the Christ's body and blood, sang a hymn, and went out. According to all the records, during the service the disciples thought only of what the service meant; thoughts of fishing, of tax collecting, of eating, were furthest from their minds. And when they were through, they spoke of what was to come; they went out filled with devotion and not with criticism, they went out inspired to service. How many here do that?"

The elder shook his head.

"Your forms—our forms—have become so fixed that they are automatic. We go through the rites like machines. When the bread is given us, we eat and long for more to satisfy our growing hunger; when the liquid our minister invariably calls 'the fruit of the vine' is handed us, we drink and criticise the deaconesses for not having made it more sweet. That it stands for agony that none of us would be willing to bear is something that never occurs to the majority of us. A dozen may have the thought, of course, but certainly not more. The end of the service is a time for rejoicing, not because Jesus died for us, but because the service is over.

"Paul's statements regarding the communion over in Corinthians might as well not have been made for all the effect they have. The communion service is like the Lord's Prayer; we repeat it out of habit, and not because it means anything to us." The speaker's voice rose a trifle. "Yes," he concluded, "and no greater blasphemy could be found than that. We object to the vain use of the Lord's name, but we're perfectly willing to profane the service that stands for Him. 'They which wait at the altar are partakers with the altar' is true enough, but we don't wait there. We go through the forms as the Jews did; and as the Jews were condemned, so are we."

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"SINCE the Spanish Republic declared for religious freedom, Spaniards have taken to reading the Bible," says Reuter's Madrid correspondent. "So many packets of Bibles now reach Madrid from Britain that the small hand-cart in which they were carried from the local station to the offices of the Bible society has had to be replaced by a motor van. The figures of 190,554 Bibles and Testaments sold in 1931 as compared with 130,554 sold in 1930, clearly show the considerable increase in sales. Two of Spain's present cabinet ministers were educated in Protestant schools, and the Republican government is more favorable towards spreading the use of the Bible."—*Selected*.

# GENERAL CONFERENCE REPORT

*Continued from Front Page*

## CONTRIBUTIONS TO THE NATIONAL BIBLE INSTITUTION

July 1, 1929 to June 30, 1930	\$5694.42
July 1, 1930 to June 30, 1931	5986.32
July 1, 1931 to June 30, 1932	5393.77
July 1, 1932 to June 30, 1933	7918.94

It will thus be seen that the brethren contributed to this work \$2525.00 more this last year than they did in the previous year in order that they might relieve the financial strain brought upon the Institution by the depression and the consequent failure of the bank with which we had carried on our business for so many years. This helpful spirit has done much to encourage the management to continue their efforts in behalf of the general work under what would otherwise have been exceedingly gloomy prospects.

## AUDITING COMMITTEE APPOINTED

It was moved by Mrs. T. J. Ellis, supported by Leland T. Hanson, that the chair appoint a committee to audit the books of the Institution; this committee to consist of three members. The motion was carried, and the president later appointed the following to act in that capacity: Norman John MacLeod, California, chairman; Leota B. Hanson, Missouri; and Francis Compton, Virginia.

In order that the report of the auditing committee appear in connection with its appointment the report as finally received by the conference is appended at this point.

## REPORT OF THE AUDITING COMMITTEE

Having checked over the treasurer's report (and examined the books of the National Bible Institution) we find it to be correct, and in addition (to our approval of both the books and the treasurer's report) make the following statement of the National Bible Institution for the end of the fiscal year July 31, 1933:

ASSETS		LIABILITIES	
Cash on hand	\$ 135.60	Accounts Payable	\$ 2,737.57
Real estate:		Notes Payable:	
Vacant lots	700.00	Held by the Bank	6,582.17
Golden Rule Home and		Held by Individuals	6,113.40
furnishings	18,000.00	Interest Payable	1,140.75
O'Byrne property	2,500.00		
Kerr property	1,500.00	Total Liabilities	\$16,573.89
Arkansas property	300.00	Net Capital	\$28,873.55
California property	500.00	Future Liabilities: (1)	
Restitution Herald		6% interest on annu-	
building	3,000.00	ity bonds, which	
Prepaid Insurance	122.59	total	\$5,950.00
Bonds Receivable	2,100.00	2) Life care of occu-	
Accounts Receivable	1,307.98	pants of Home	
Contracts Receivable	1,600.00		
Notes Receivable	5,471.32	<b>Note:</b> The greenhouse and the	
Interest Receivable	179.95	farm are covered by mortgage	
Rent Receivable	30.00	bonds amounting to \$10,750.00.	
Restitution Herald equip-		The purchaser of the greenhouse	
ment (replacement)	8,000.00	is under contract to pay off the	
Original cost:		bonds and leave the farm clear of	
\$12,000.00		all encumbrance to the National	
		Bible Institution.	
Total Assets	\$45,447.44		

(Signed) Norman John MacLeod, Chairman.

The chairman appointed the following committees:  
 Credentials; Leila E. Whitehead, Illinois, chairman;

Blanche Harland, Iowa; Lydia Railsback, Indiana.

Nominations: Virginia Kincheloe, Virginia, chairman; Elizabeth Ordnung, Illinois; Albert Siple, Louisiana; W. F. Hoskins, Minnesota; Lila Lathrop, Nebraska.

Survey: Clyde Pearson, Ohio, chairman; W. L. Robbins, Texas; Eva L. Stearns, South Dakota; Ernest Boyer, Virginia; Mary Elton, Ohio; Wilson Calkins, California; Ruth Hoskins, Minnesota; Cleora Denchfield, Minnesota; Verna Himmelright, Indiana.

The reports of these committees will appear in the order in which they were presented to the conference with exception of the Credentials Committee which reported each day.

Following the appointment of the committees the president and business manager gave his annual report, the substance of which is given below.

## BUSINESS MANAGER'S REPORT

The president spoke forcefully to this effect:

We have been passing through the worst time of economical distress any of us have ever known. I would venture to say that there is not another institution like ours, that has had the things to contend with that we have had to meet, which is still operating regularly as we are doing today. We have had criticism, both constructive and destructive. But criticism is welcomed at any time, especially that of a constructive character.

When this institution was started, we did not have a dollar. We purchased the Golden Rule Home property, and later the greenhouse property, and took over the Restitution Publishing Company's plant and equipment for the publishing of our paper and literature.

Regarding the publishing business, no money was ever made by the Restitution Publishing Company before the National Bible Institution took it over, and none has been made since. No publishing company of that character can pay expenses. No paper of any kind pays its expenses from its subscriptions. They make their money in advertising. There has been little job printing to be secured during the past two years and so there was no income from that source.

The Golden Rule Home is not paying expenses for the reason that we do not have enough residents. The cost for heat, light, taxes, etc., is the same when there are but a few in the home as it would be if every room were occupied, but the income is much less.

We require a certain amount of money from each person entering the home. Some think we should not do this, but it is unavoidable. We wish it were possible for us to maintain the home without charging the residents anything.

We have investigated other homes. Many that have a large reserve require their members to turn in all the property they have. We require a minimum of \$1,600, and what they have in addition up to \$3,000.

We have taken over properties, but we cannot realize much on them. We cannot sell them. We have made many mistakes, one of them when we bought the greenhouse property. We have lost thousands of dollars on it. But we did the best we could with it. Many of you have lost money during the past years on your personal investments. We want you to be sympathetic in your criticisms, unless you can tell us what to do to remedy the situation.

In 1925 we borrowed \$12,000 to pay off some of our indebtedness, as we had gone into debt about \$20,000 for the greenhouse and the Home. We sold mortgage bonds on the greenhouse and little farm for this amount. These bonds come due in 1935. The greenhouse did splendidly for the first few years. We thought everything was fine. We then spent \$5,000 in improving that property. By then things began to go down. Then we wanted to get rid of it, but could not do so.

We have been working on different propositions for a year, but none of them would protect the bondholders. We wanted to protect two classes of individuals, the residents of the home (they need have

no fear of losing what they have put in there, for they are amply secured) and the bondholders who loaned us the money on the greenhouse property. We communicated with the bondholders, and the majority of them were willing to take sixty per cent for their share. The young man who had been with us for two years at the greenhouse, one of the finest young men I have met, and who comes from a splendid family, wanted to know if he could get hold of that greenhouse. So we got hold of that proposition. He thought he and his people could raise the money to pay sixty per cent in cash to the bondholders. But when it came to cashing their securities, which are perfectly good, they could not dispose of them. He could have bought the property for approximately \$7,000 cash, but it is now costing him \$10,750. We talked it over, and I said if I could get the consent of the board and also the advisory board, and if he would pay off all those bonds so that the bondholders do not lose a cent, we would turn the greenhouse property over to him. We did want to get rid of it when it was losing us from one to three thousand dollars every year.

We have been asked why we did not close it up but, as we have explained before, we would have lost a great deal more from damage to glass and the heating plant. The insurance would have been rendered void, and after a time the property would be worth nothing.

So we worked out a proposition. We did not turn over the farm, because we needed it for the home. We gave Mr. Wallace one of our lots of rich ground instead of the farm. In order to make the security as good as and even better than it now is, he has agreed to spend at least \$2,000 in improving the property. That makes the security of the bondholders \$2,000 more than it was. If he paid off the bonds, we told him we would give him a deed to the property after he had spent at least \$2,000 on the property. He began paying the interest on those bonds the first of April.

We have been unable to pay our interest on those bonds for the last several payments. We have no property that has been bringing in money. We have less regular contributions. We have cut down the running expenses, discharged help, cut salaries, until we have reached below what is reasonable. When work gets slack, those in the print shop have helped at the greenhouse or at the home. They have worked to improve the property we hold. We utilize all our help and coordinate all departments as far as it is possible for us to do.

Now, where does this money go that we receive, besides for wages? Our notes payable amount to \$12,695.57 and our accounts payable, \$2,737.57. The interest on the notes payable and the annuity bonds amounts to over \$1,100 a year. We have to pay taxes and insurance, besides our help. We are back in interest on our mortgage bonds to the amount of \$523.75; interest on notes, at the bank and to individuals, \$108.00; on our annuity bonds, \$509.00.

Now as to our assets. We have the Herald plant. The building cost us \$5,000 cash. The equipment cost from eight to twelve thousand dollars. The home property when times were good would be worth \$20,000. It would not be worth half that now if we wanted to sell it. We have a contract for land in Ontario for \$1,600. It is perfectly good, but slow; and we cannot get the money. We have a mortgage note on property in Lanark, Ill., for \$1,600. The man who owns the property cannot pay the mortgage, and we do not want to take the property. It will be perfectly good when property comes back. We have property in Dixon worth \$1,500. We have a residence in Oregon that we are now remodeling which is worth \$2,500.

We have \$2,100 in bonds. These are mostly municipal bonds, but we couldn't get face value for them if we were to cash them now. A good many of our people fell down on their pledges. Many of our subscribers have not paid their subscriptions. I suppose the reason is because they do not have the \$2.00.

I have been the manager, looking after things, but always with the advice of the board. We have met every month. We have not missed a meeting in the two years we have served. We have always had a quorum present. When we fixed the garage at our residence in town, the boys from the print shop did the preliminary work, then two of the board members donned their overalls and laid the foundation.

At the conclusion of his report the manager asked for an expression from the conference as to its approval or disapproval of the present editorial policy of THE RESTITUTION HERALD.

The editor, G. E. Marsh, was called upon to define the policy followed by the paper, and replied in effect as follows: It is the design of the board to carry out the expressed will of the brethren as stated in the past, that is, to restrict as far as possible the subject matter appearing in THE RESTITUTION HERALD to those teachings enumerated in the constitution and by-laws and to such other subjects as are generally believed among us.

It was then moved by Norman John MacLeod, California, seconded by Albert Siple, Louisiana, that the board be commended and asked to continue its present policy. The motion was carried unanimously.

#### ELECTION OF OFFICERS

FOLLOWING the usual opening exercises on Wednesday afternoon, the president called for the report of the nominating committee, which responded by recommending for president, L. E. Conner; first vice president, Leland T. Hanson; second vice president, J. H. Williams; secretary, G. E. Marsh; treasurer, T. J. Ellis. Upon motion of F. L. Austin and C. E. Lapp the report was received.

Nominations were then made from the floor for president, and the names of L. E. Conner, F. L. Austin, and G. E. Marsh were submitted. The election resulted as follows: L. E. Conner, 1,823½ votes; F. L. Austin, 2. L. E. Conner was declared elected.

Nominees for first vice president: Leland T. Hanson, J. H. Williams, C. E. Lapp, F. L. Austin, and Paul C. Johnson. The election resulted in Leland T. Hanson's receiving 1,707½ votes; F. L. Austin, 114 2-3; C. E. Lapp, 3; Paul C. Johnson, 3. Leland T. Hanson was declared elected.

Nominees for second vice president: J. H. Williams, Benj. H. Carpenter, C. E. Lapp, Paul C. Johnson. The election resulted as follows: J. H. Williams, Rochelle, Ill., received 1,692 1-6 votes; Paul C. Johnson, 78; C. E. Lapp, 3; Benj. H. Carpenter, 2. J. H. Williams was declared elected.

Nominees for secretary: G. E. Marsh, F. L. Austin, C. E. Lapp. The election resulted as follows: G. E. Marsh received 1,498 votes; F. L. Austin, 232 19-24; C. E. Lapp, 3. G. E. Marsh was declared elected.

Nominees for treasurer: T. J. Ellis, Leota B. Hanson, Paul C. Johnson, Paul Hatch. The election resulted as follows: T. J. Ellis, 1,889 1-3; Leota B. Hanson, 4; Paul C. Johnson, 1; Paul Hatch, 1. T. J. Ellis was declared elected.

The entire executive board of the General Conference, which also serves as the executive board of the National Bible Institution, was re-elected by large majorities, evincing the satisfaction of the brotherhood at large with its past service. The large and favorable vote cast also provided a splendid expression of confidence of the entire Church of God in the integrity and faithfulness of its several members.

(over)

Before the election took place C. E. Randall of Fonthill, Ontario, spoke earnestly in protest against electioneering on the grounds during the progress of the meeting, stating that such action was contrary to the spirit of the gathering and should be severely frowned upon.

#### REPORT OF SURVEY COMMITTEE

Following the usual formal opening on Thursday, August 10, 1933, the report of the Survey Committee was submitted.

Your Survey Committee has visited the properties of the National Bible Institution located in Oregon, and has personally investigated Golden Rule Home, the Printing Plant, and other holdings of the Institution, and wishes to report that we find the condition of all these properties to be very satisfactory.

(Signed) E. C. Pearson, Chairman;  
Wilson Calkins;  
Eva L. Stearns;  
Ernest Boyer;  
Dessa Benn;  
W. L. Robbins;  
Cleora Denchfield;  
Mary Elton;  
Ruth Hoskins.—Committee.

After this brief written report was received by the conference, at the request of the committee Mrs. Eva L. Stearns of South Dakota gave a more detailed and comprehensive oral report of what had been observed during the investigation. She said in part:

First, we visited the print shop, which we found in very good condition and well organized. The offices are well kept and satisfactory. The Training School room, however, should be better ventilated.

With others, I have been staying at the home, and we are all well pleased with conditions there. The rooms are clean, the accommodations are good, and the food provided excellent. I wish that everyone here at the conference would report to the people at home the opportunity for entrance here, as we need more paying guests. As a means of economy would it not be possible during the winter to provide rooms for all the home members on the first floor?

The two sick ones in the home are receiving the best of care, including daily alcohol baths, orange juice, and the same careful attention they would have in a hospital or sanatorium.

If we were to put up other buildings to replace the ones we have, just as they are now, it would cost from \$35,000 to \$40,000, at least double the amount of our present indebtedness.

We really have a great organization, and we should be proud of it, and support it gladly and generously.

The president then asked Mrs. Clara Chaffee, who was the first member of the home and who has lived there from the beginning, as to whether any special preparations had been made in advance of the Survey Committee's tour of inspection. Mrs. Chaffee replied that no special effort had been made to prepare for the committee's coming and added that she was well satisfied with the comforts and care provided and especially thankful for the kindness and good work of the matron.

Miss Leota Hanson of St. Louis stated that she had visited the home on frequent occasions unexpectedly and always found everything kept in fine condition and the food excellent.

Several spoke in favor of putting on an educational

campaign to acquaint our people everywhere with the advantages the home provides for elderly people.

G. E. Marsh then explained that the board had already discussed plans for such a campaign to be carried on through THE RESTITUTION HERALD and by other more direct methods.

Mrs. Mary A. Gesin called attention to the fact that it had been reported that Golden Rule Home was an "Old Ladies' Home," owing to the fact that at the present there were no men resident there. She felt this misconception should be corrected, as the home was quite as comfortable and quite as much intended for men as it was for women.

The president then told of the way in which the home gardens provided vegetables for the home table and raised a goodly surplus for sale.

Mrs. G. E. Marsh emphasized the generous way in which various members of the Oregon local church assisted without pay at time of need in the home, to which F. L. Austin added a statement concerning various kinds of service the local church had freely rendered to the home and its family.

#### THE SECRETARY'S REPORT

Owing to the fact that the business manager had covered the entire ground thoroughly in his general report, the secretary limited his remarks to matters pertaining especially to the work of the publishing plant.

The annual review of the work of the National Bible Institution for the past year, like that of every other business enterprise, is a fluctuating story of success and failure, of advances and retreats, of anxieties and rejoicings. We feel sure, however, that we have had more occasion for encouragement than we have had for depression. God has been very good to us throughout the year—far more generous and kind than we deserve.

Retreat was necessary at the outset of the year before we could even plan an advance. As was the case a year ago, the first act of the re-elected board was to go over the entire financial standing of the institution with an eye to cutting expenses again if possible without reducing the efficiency of our work to any great extent.

The General Conference had instructed us to discontinue the Training School for a time, a thing which we were regretful to do, but could not avoid.

The board had also been fully authorized to dispose of the greenhouse as speedily and advantageously as possible. Our manager has informed you of our efforts along that line and the happy results that finally attended them.

We gave immediate attention to increasing the security of the home and its people, and we feel that the work there has been well done.

The minutes of our first board meeting which I append hereto indicates the way in which we have endeavored to retrench throughout the entire year.

Minutes of the board meeting of September 13, 1932, (in part): In spite of the importance and valuable service she had so long rendered to The Restitution Herald and to the Training Class, it was decided that it was necessary to discontinue the employment of Sr. Mary A. Gesin, her work to be taken over by the editor and by Paul C. Johnson.

The secretary volunteered to accept a further reduction in salary amounting approximately to 30%, his salary thereafter to be \$17.50 per week. The offer was accepted by the board.

Paul C. Johnson, in charge of the print shop, volunteered a further reduction in his salary of practically the same percentage. It, too, was accepted.

The bookkeeper and assistant treasurer voluntarily promised to

return to the institution \$2 per week out of her already limited salary. This promise has been faithfully kept.

In addition to these reductions members of the board and employees of the institution gave liberally in cash throughout the year.

A proofreader being necessary, the work was taken over by Arlen Marsh without salary. Later in the year he was placed on salary of \$1 per week.

Brethren throughout the country were sacrificing likewise that they might contribute to our mutual effort. Because of this sacrifice and support we have been able by the strength of God to carry on.

Many religious papers suspended during the past year, while many others were greatly reduced in size and frequency of publication; but The Restitution Herald was issued fifty-two times as usual, with no reduction in pages or contents.

With other papers, both secular and religious, our subscriptions fell off to a certain extent, yet not nearly so much as was the case with others. Last year we lost but 75 subscribers, the year before that 85, and the preceding year 125. So the number is being reduced rather than increased as time goes on, and we have every reason to believe that we will see an increase rather than a decrease in the present year.

The special issues, which were devoted to particular themes, proved popular with the brethren; and they were used more or less extensively in evangelistic work.

Working in the most perfect harmony, the editorial and mechanical departments improved the general make-up and appearance of the paper to a considerable extent. A comparatively small outlay in type would contribute to still further improvement along this line.

Our restricted editorial policy continues to meet with general approbation, as was evidenced by the resolutions of approval passed by both the Ministerial Conference and the General Conference this year. The same policy will be continued.

The Truth Seekers' Sunday School Quarterly has held its own throughout the period of depression. Our Sunday schools say they could not get along without this guide to the study of the International lessons.

We are in dire need of a complete line of doctrinal tracts and booklets for wide distribution. The recent action of the Ministerial Association in suggesting a basis of teaching will help materially in the preparation of such a series of publications.

The greatest unity prevailed within the board itself throughout the year. In addition to the regular monthly meetings held, many informal consultations were called to meet unexpected or unusual situations. These were very helpful in every department of the work.

The entire business of the institution has been kept before the complete board, no one member dominating action or governing the conduct of the business of the brotherhood. This has also contributed to harmony and to whatever degree of success we have enjoyed.

#### REVISION OF CONSTITUTION NEEDED

THE necessity of having the constitution of the National Bible Institution thoroughly revised was then presented. It was explained that as the constitution now stands the executive board must secure the permission of the advisory board, consisting of the presidents of all supporting state conferences and of the National Berean Society, before they can legally acquire and hold real and personal property, sell or otherwise dispose of real estate or personal property, raise money by subscription, receive gifts and donations, receive and hold money in trust, employ a manager and heads of various departments. The work of the board was thus seriously hampered and frequently delayed.

To meet this situation G. E. Marsh made the following motion: "I move that the president be and hereby is em-

powered to appoint a committee of three persons, including himself as chairman, the others to be selected by him, to thoroughly revise 'The Declaration of Understanding of the General Conference of the Church of God' to eliminate difficult phrasing and confusing conditions. Said committee to report at the next General Conference." The motion was seconded by Norman John MacLeod, and after due consideration was carried.

The president then appointed the following to act on that committee: L. E. Conner, chairman; F. E. Siple; and Norman John MacLeod.

#### REPORT OF THE EXHIBIT COMMITTEE

THE report of the Exhibit Committee was called for and read by the chairman, Mrs. F. L. Austin.

Your Exhibit Committee offers as its tangible report the Exhibit in the south half of the basement of the church.

We wish to thank heartily those who have so splendidly cooperated in making the Exhibit possible.

There are specially and well prepared materials from Cleveland and Brush Creek, Ohio; Blanchard and Grand Rapids, Michigan; Holbrook, Nebraska; Los Angeles, California; St. Cloud, Minnesota; South Bend and Burr Oak, Indiana; Fonthill, Canada; and Dixon, Rockford, and Oregon, Illinois.

These materials include church forms, attendance inducements, memory drills, finance methods, scrapbooks, notebooks, posters, maps, charts, banners, church bulletins, an electrical map of Palestine, and numerous miscellaneous helps for Christian service.

A "reflectograph," a "duplicator," and a "shadow-tint" outfit are on exhibit, all of which are helpful in lesson preparation and presentation.

A chart made of outing flannel and felt is on display showing the possibilities in the use of these materials.

The Children's Page Bible Scrapbook Club has planned all year to have their work at conference. The result is a nice lot of scrapbooks on display.

Besides all these, there are samples of tracts, books, etc., from our own Restitution Herald print shop; full lines of samples from David C. Cook Pub. Co., Elgin, Ill.; Standard Pub. Co., Cincinnati, Ohio; William A. Dietz, Chicago; Eye-Method Pub. Co., Oakland, Cal.; J. W. Miller Pub. Co., Decatur, Ill.; Layman Co., Chicago; and Oxford University Press, N. Y.

The Church of God General Conference, Stanberry, Mo., a Seventh Day Adventist Conference, publishers of the "Bible Advocate," one of our exchange papers, sent book samples and tracts.

There are also some historic things and pictures of various church groups in the exhibit room. There are copies of the "Advent Harbinger" dated 1850; one of the "Restitution" dated Oct. 19, 1871; and an account of the first attempt at a General Conference of our church people and photographs of many who were present at that meeting in Philadelphia in 1888; files of Restitution Herald, and Truth Seekers' Quarterlies, etc.

Many have visited the exhibit room again and again studying its various phases and making notes. We hope that it has been a truly helpful feature of the conference.

Again we thank those who have sent materials so beautifully prepared and explained in such a way as to help others in Christian service—all to God's glory and honor. We appreciate this thought and painstaking care.

Mrs. F. L. Austin, Chicago, Ill., Chairman;  
Mrs. W. J. Halls, Cleveland, Ohio;  
Mrs. Esta L. Starbuck, Rockford, Ill.—

Exhibit Committee.

It was moved by Mrs. F. L. Austin, seconded by Leila E. Whitehead, that the report be received and the committee discharged. Motion carried.

G. E. Marsh expressed the appreciation of the board of



the work of the Exhibit Committee and moved that another committee be immediately appointed to carry on the work for next year. The motion being seconded and carried, the president appointed Mrs. Mary A. Gesin, chairman; Miss Genniel Carpenter; and Mrs. Esta Starbuck.

Discussions pertaining to the Dollar-a-Month Club were engaged in extensively, but by motion the matter was left to the discretion of the board.

Reports of the various vocational committees appointed last year to solicit funds were received. Miss Margaret Ellis, chairman of the Committee of Teachers, reported that her committee solicited twenty-seven teachers, and received but two replies, one stating that she was paying in the Dollar-a-Month Club, and the other promised to contribute later.

C. B. Compton, chairman of the Committee of Government Employees, reported \$11 received as a result of its efforts.

These reports were properly received and placed on file.

Pastor Adna Hoskins of Minnesota suggested that it would be well for the board to set aside a certain day for the churches to observe for acquainting the people with the work and needs of the National Bible Institution and that on that day special funds might be raised for specified purposes.

Communications were presented from Sr. Mary A. Woodward, Dutton, Mich.; E. O. Stewart, Sweetwater, Texas; and John Hammond, Anaheim, California.

The manner in which the Oregon church had successfully carried its heavy load of paying off its building indebtedness, keeping up its local work, and contributing to the general work of the National Bible Institution having been mentioned, C. E. Lapp asked how it had been done. The answer came in one word: "Tithing!"

F. A. Stilson, South Bend, Ind., suggested that a display ad be published in THE RESTITUTION HERALD setting forth the desirability of the Golden Rule Home as a place in which our old people can spend their final years in peace and security. The editor stated he would see that the suggestion was carried out.

F. E. Siple, pastor of the church at Grand Rapids, Mich., presented the problems of his congregation and stressed the need of more room to carry on its rapidly growing work. On the advice of their lawyer they have undertaken the proposition of borrowing money from 300 or so persons who could lend \$10.00 or more at 4½% interest to run from two to ten years. They are not asking for donations and are willing to bear their own burdens and pay back every cent. They were wondering if the General Conference would back such a matter and give their moral backing to such a movement.

Moved by Norman J. MacLeod, seconded by Mrs. F. L. Austin, that the General Conference go on record as approving the proposition of the Grand Rapids church to ask the loan of money. Motion carried. It was explained that these would be regular bank notes, secured by first mortgage on the property.

The matter of finance having been presented, Mrs. E.

C. Railsback of California moved that the president immediately appoint a committee to solicit funds among those present and to secure pledges to be paid within ninety days. The motion was seconded by Norman J. MacLeod and carried.

The president appointed the following to act on the committee: Mrs. T. J. Ellis, Iowa, chairman; Mrs. E. C. Railsback, California; Miss Leota B. Hanson, Missouri.

Pledges were called for from the floor of the conference, and later on the grounds. Final report of the financial committee reported that some fifteen hundred dollars had been pledged. The report was received and the committee discharged.

It was suggested that these pledges should be listed under a special heading in THE RESTITUTION HERALD.

The General Conference thus brought to a close will go down in the history of the denomination as one of the most satisfactory and fruitful gatherings ever held by our people. The spiritual tone was high throughout. Unity and fellowship prevailed. The vital importance of the great basic truths of revelation that hold us together as a body of Christian workers was emphasized strongly. The blessed hope of a coming Savior was held ever before us as the inspiring incentive to service and sacrifice. Fine weather prevailed; and the local attendance as well as the attendance of those from a distance were large, more than five hundred being actually registered on the secretary's book. Nearly two thousand members were represented by official delegates.

May God's blessing attend the work and the workers that were assembled here that His name may be exalted and His eternal purposes advanced at our hands.

G. Eldred Marsh, Secretary.

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## WHERE WAS THE KEY?

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A LITTLE girl died at a hotel where she was stopping with her father. The mother was dead. Just two followed the body to the cemetery, the father and a minister. The man's grief was great. At the grave he took from his pocket a key, unlocked the casket and looked on the face of his child once more, then silently closed the casket and handed the key to the keeper of the cemetery. On the way back to the city the minister quoted to the broken-hearted man Revelation 1:18, explaining how the Lord Jesus though once dead was now alive.

"But what is that about the keys?" asked the man.

"It means this," said the minister, "You think the key to your little girl's casket is in the hands of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it."

Then the light broke through the man's tears, and he saw the glory of the resurrection.—Condensed from *Record of Christian Work*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

Cecil A. Smead, President  
Culver, Indiana

Virgil Claypool, Treasurer  
506 E. Chestnut St.  
Robinson, Illinois

Arlen Marsh, Secretary  
Oregon, Illinois

"GREAT IS THE LORD, AND GREATLY TO BE PRAISED; AND HIS GREATNESS IS UNSEARCHABLE."

### TWENTIETH ANNUAL CONFERENCE

THE twentieth annual conference of the National Berean Society was opened at 8:00 a. m., Aug. 7, 1933, in the Church of God at Oregon, Illinois, with a short devotional service led by Mrs. Louise Lapp. The business session which immediately followed was devoted to a survey of the year's work, formal and informal reports being accepted from each committee and affiliated society. At 10:20 the meeting was recessed to 2:45 p. m. The reports presented to the conference will be published separately.

The Colportage Committee established in 1931 declared that no work had been accomplished, but that the field was a large one. Its duty had been to direct the general sale and distribution of Berean literature. A new committee consisting of three members was to be selected by the president, and the old committee was discharged. A second special committee announced that transfer of the Relief Committee work to the National Bible Institution was impossible at the time.

The afternoon session of the conference convened at 2:45 p. m. with a forum conducted by M. W. Lyon of Cleveland, Ohio, on methods of leading Berean classes and organization. General agreement was reached that each local society should have its own constitution and by-laws and not rely on the state or national constitution for its government. The chairman declared that the problem of permanent or temporary teachers could be settled only on the basis of peculiar local problems and not by a blanket ruling. The value of the Berean society as compared with the value of the Sunday school, prayer meeting, and regular church work was stressed.

At 3:15 p. m. President Cecil A. Smead called the afternoon business session to order. Moved, seconded, and carried to donate fifty dollars from the National Berean Society treasury to the National Bible Institution, owing to the strength of the Berean funds as compared with that of Institution funds. After much discussion, it was moved, seconded, and carried to donate fifty dollars from the general Berean treasury to the Relief Committee. These donations left in the treasury a balance of something over \$225.00. (Receipts for the year had amounted to \$352.23 and expenditures to \$37.78. Twelve dollars in dues have since been received.)

Postage will be paid during the coming year for all committees and officers of the society for official business. A

detailed financial statement will be required of each committee or officer handling Society funds and will be presented for consideration by the executive board. "Detailed" is to mean "a complete record of every receipt and expenditure, including a record of from whom, by whom, and to whom payment was made, the amount of payment, when it was made, for what purpose, and from what fund."

Moved, seconded, and carried that the last two verses in Jude be adopted as the official benediction of the conference of the National Berean Society.

Moved, seconded, and carried to amend Article II, section 6, of the by-laws to read, "The Relief Committee shall consist of two members. It shall be the duty of this committee to search out those who are unfortunate and to assist such of them as are worthy." Formerly the committee had consisted of one member.

The following officers were elected: president, Cecil A. Smead, permanent address unavailable; first vice president, Norman John MacLeod, 1105 Val Vista Street, Pomona, California; second vice president, Mrs. Louise Lapp, Mt. Sterling, Illinois; secretary, Arlen Marsh, 211 North Fifth Street, Oregon, Illinois; treasurer, Virgil Claypool, 506 East Chestnut Street, Robinson, Illinois. The retiring officers, in the order given above, were C. A. Smead, M. W. Lyon, Mrs. Louise Lapp, Arlen Marsh, and Virgil Claypool.

Dues were interpreted to include collections taken up at each society meeting. Such offerings can be used to replace the formal dues collected by most organizations, provided that one half of the local collections (if such collections amount to less than eleven cents a month per member) be sent the treasurer of the National Berean Society by local isolated societies.

The conference adjourned at 4:55 p. m.

Arlen Marsh, Secretary.

### RELIEF COMMITTEE

ON FRIDAY, August 11, 1933, Mrs. Orpha Sanford signified her withdrawal from all church and Berean organizations in conducting her relief work by a letter in which she expressed a desire to resign from the Relief Committee of the National Berean Society. She will continue her work as she managed it previous to her inclusion in Berean activities, separate from any church organization. Her address is 1030 Warren Ave., Downers Grove, Illinois.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Arise, anoint him: for this is he."*

### A SHEPHERD BOY WHO BECAME KING

**S**AMUEL, that wise judge over Israel who had been given to the Lord when he was a little boy, you remember, was very much grieved because Saul had disobeyed God and could no longer be king. Many things had been in Saul's favor when he started to reign. He was very fine looking, taller than any other man in Israel; he had excellent qualities of heart and mind; he had a good friend in Samuel.

But it was not very long before Saul began to show weakness. He disobeyed a direct command of God and then tried to put the blame on the people. Don't you think, boys and girls, that was a cowardly thing to do? So God told Samuel that another must be chosen to take Saul's place, for God wanted obedience from Saul above all else, just as He wants obedience from us.

Samuel started out one day from Ramah, over the rough mountain road south toward Bethlehem. He took with him an animal to offer in sacrifice, as God directed him to do. Who would ever think that the aged prophet was journeying to find a new king for Israel! But that was just what he was doing.

Samuel invited Jesse, a farmer of Bethlehem, to bring his sons to the sacrifice, and while they passed in front of him, Samuel studied each one's face carefully. No one knew, of course, that a new king was being chosen, but they realized that there was a reason for their being invited to the sacrifice.

Perhaps they thought Samuel was choosing a leader to assist King Saul in his work, and no doubt each son hoped he would be the one chosen. The oldest son, Eliab, was a fine looking man; but Samuel had learned to his sorrow that a kingly heart and mind does not always go with fine looks. So God told him not to look at the outward appearances, but to look at the real character of each. God must have given Samuel wisdom to choose, don't you think?

One by one the seven sons of Jesse passed before Samuel; each time God told Samuel so that no one else could hear that He had chosen none of them. At last Samuel asked Jesse if all his boys were there, and he learned that the youngest was out with the sheep. Jesse thought it wasn't any use to call him, merely a boy of fifteen, for Samuel wouldn't want him.

You know, oftentimes it is when we are going about doing our everyday work faithfully and happily that the great opportunity of our life comes. And so it was with this boy. There he was out in the hills looking after the sheep, and God sent for him! It really was God sending, you know, even though Samuel was the one who called him.

When David, for that was his name, came up, Samuel saw at once that here was one who was different from the rest. He was fair, and you know most Jewish lads are dark. He had clear blue eyes, perhaps, and red hair, for we read that he was "ruddy." He must have stood out from all the rest, even though he was only a lad.

Can't you imagine how the boy grew to be dependable, trustworthy, kind, and self-reliant out there in the hills taking care of the sheep? Often he had to fight lions and bears that tried to steal the lambs; he had to find new pasture for the sheep sometimes, and cool water also. The sheep learned to know his voice and to come when he called.

And now, just think, he was chosen to be the king over all Israel. A young shepherd boy, king! But he didn't go at once; God told him to go back and continue to care for the sheep. And he learned many, many things about taking care of people while doing just that!

As you grow older and study David's life, you will find that he made many mistakes, but he always loved God and was true to Him. God said he was a man after His own heart, and that means a lot, doesn't it? One fine thing about David was that he always admitted his mistakes, never tried to put the blame on some one else, and always was sorry for his wrongdoing. That was the reason God forgave him.

Now take a few sheets of paper and make a booklet for David. You will like making this booklet, I know, because the story of David is so interesting. Write about the choosing of David for king.

There are several drawings you can make for your booklet: the horn of Samuel which held the oil for anointing David; the sling with which he killed the giant, much like the slings you boys make now; or you may draw a throne and a crown which were David's later on; underneath write the words of Luke 1:32.

All of you who are old enough learn the twenty-third Psalm; and as you learn it, think of that fine lad out on the hills caring for his father's sheep. Then copy it in your booklet or write it from memory.

Who will be first to write and tell me about a booklet you have made?

# With Our Sunday Schools

LESSON 10. — September 3, 1933

## DAVID

1 Samuel 16:1-13; Psalm 78:70-72

Devotional Reading: Psalm 101:1-8

### GOLDEN TEXT

Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16:7.

#### A STUDY OF THE SUBJECT

**Topic:** David: The Secret of Greatness.

**Aim:** To teach the pupil that true greatness depends upon character rather than upon appearance.

**Basic Truth:** "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will."—Acts 13:22.

**I. David Chosen by God.** (1 Sam. 16:1-13.) Saul, to Samuel's evident regret, was rejected by the Lord as king of His people because of his disobedience and weakness and David was chosen to take his place because God saw that he possessed the qualities of character which were lacking in Saul. It was not that God chose David arbitrarily and then created or developed within the young shepherd those elements of steadfastness and devotion that would result in a strong and godly monarch for Israel; but rather that God saw that those qualities were already possessed by the son of Jesse and that they were sufficiently prized by him to become the governing influence in his after life. It was because of this that the Lord said, "I have found in David the son of Jesse, a man after mine own heart, which shall fulfil all my will." Having found one who already cherished the qualities of character needed in His king, God sent His spirit upon him, thus adding vastly to the sum total of David's powers to rule righteously.

**II. David Justifies God's Wisdom.** (Psa. 78:70-72.) After his selection and anointing David remained for a time the simple shepherd boy, tending faithfully his father's sheep. He performed his humble task courageously, depending in every time of unusual need upon the help of God. Out in the open day and night, he found opportunity to meditate deeply on the power and mystery of Jehovah and so to draw very close to Him. This spiritual schooling proved very helpful in his after life when the great testings of kingship came to him. He could never forget that it was God to whom he was indebted for all that he was and for all that he had accomplished, and not to the people or to himself. Throughout his life he remained the humble, teachable, devout, and faithful shepherd-king of God's heritage Israel. Because he was with God and God was with him "he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands."

#### PRACTICAL APPLICATIONS

**Presence of God:** When Samuel went to Bethlehem to anoint the chosen son of Jesse to the kingship over Israel, the elders of Israel "trembled at his coming." They knew that this man was God's representative; and when he spoke, it really was God speaking. Therefore, it really was God before whom they

trembled. How weak man feels when he comes in contact with God or His great power. Israel at Horeb trembled at the presence of God. But this trembling is nothing in comparison to that great shaking that is yet due the world when God once more "ariseth to shake terribly the earth." The people will not say, "Comest thou peaceably?" as they did on the arrival of Samuel. They will know without a doubt the reason and purpose of God's coming and the coming of His Son.

**God's Choosing:** The selection of David as heir to the throne of Israel was strictly God-made. Man would have selected the firstborn. But the firstborn in this case could not fill the requirements. There was only one, and that one was the youngest. "Man looketh on the outward appearance, but the Lord looketh on the heart." David was the only one of the sons that had a heart that could be melted into the Father's own heart. It was later said of him, "He was a man after God's own heart." The mission upon which Samuel was come was an urgent one. When all the sons excepting David had passed before him and still the rightful one had not appeared, Samuel said, "We will not sit down till he come." This is the spirit of true and faithful service to the Father. His work must come first. Do not wait until there is nothing else to do or until a rainy day, do it now. If God has a work for you to do, and He certainly has, enter into it with such a spirit as Samuel exhibited and you will find that the "spirit of God will be upon you."—C. E. R.

#### THE GOLDEN TEXT

"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

Man with his finite mind is capable to judge only by the outward appearance, but God with His infinite mind can know the inmost thoughts of every creature. Isaiah 55:9: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The oldest son of Jesse would have been Samuel's choice, for he looked at his outward appearance, but the Lord said, "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

"David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."—1 Kings 15:5. God could see this trait of character in David, so He was free to have him anointed king. David is said to be a man after God's own heart. God knows our hearts and thoughts just as truly as He did David's.—L. A. R.

#### YOUNG PEOPLE AND ADULT

The apostles at one time disputed the question of greatness. They were ambitious and desired the chief positions in the kingdom. Jesus gave them the one and only rule to follow in Matthew 20:27, 28. This is not the glamorous greatness that men seek, but it is God's prescribed method for winning eternal greatness.

We consider one great if he occupies a great office and wields vast powers. This in itself is not true greatness. Jesus was careful to point this out. It is evident that He did not want His followers to seek such greatness.

Since God measures greatness by the amount and quality of service, we must recognize and accept His standard of greatness. On this basis we must give supreme honor to God because He has rendered more service to us than anyone else. Because Jesus became the servant of all, God has given Him a name above every name in heaven and earth. With service as the measure for greatness we must recognize the apostles as worthy of great honor. They served unto death.

If we would honor true greatness, we must recognize that the mother who serves her children until they develop into godly men and women is worthy of more honor than the one who flies the ocean or wins an Olympic championship. We do not do that now, but the time will come when God will reward the truly great. In that day "many that are first shall be last, and the last shall be first."

—H. A. S.

#### PRIMARY

In last Sunday's lesson we learned about Saul, the first king over the Israelites.

Today we learn how David, the second king, was chosen.

God sent Samuel to the home of Jesse to select one of his sons. God said to Samuel, "Choose the one who is the best, and not just the one that looks the strongest and largest."

Samuel went to Jesse's house. Jesse called one son and had him pass before Samuel. But Samuel shook his head and said, "No, God has not chosen this one."

Another passed before Samuel, and again Samuel shook his head. Seven sons passed in front of Samuel, but each time he said, "No, God has not chosen this one."

"Is this all the sons you have?" Samuel said to Jesse.

"No," said Jesse, "there is one more, a lad who is out caring for the sheep."

"Call him in," said Samuel.

When David the shepherd boy came, the Lord said to Samuel, "Arise, anoint him; he is the one." And David was chosen then to be king after Saul.—V. C. T.

# AMONG THE CHURCHES

## CONFERENCE CALENDAR

Western Nebraska State Conference, at Hq|brook, August 20 to 27  
Iowa Conference at Waterloo August 22 to 27  
Virginia Bible School and Conference at Maurertown, Aug. 24 to Sept. 3

## EASTERN NEBRASKA CONFERENCE

The Omaha Church of God held its annual conference at the city hall in Florence, Nebraska, commencing August 6. It was our pleasure to have with us again this year Bro. Lindsay, who gave us many interesting and valuable talks, assisted by Bro. Adams. The attendance was very good.

August 12, the business meeting was held when the following officers were elected: president, Bro. Frank Harper; vice president, Bro. Howard Appleby; secretary-treasurer, Sr. Perkins; corresponding secretary, Sr. Edna Kjargaard; and Bro. Almus Adams was chosen our evangelist for the coming year.

The conference closed August 13 with the baptism of six new members into the truth these being: Elsie and Pearl Appleby, Nadeen Burke, Fern and Meredith Nelson, and Cleo Dixon. Communion service closed the conference.

Edna Kjargaard, Cor. Sec.

## DUTTON, MICHIGAN

The adult Bible class of the Dutton Community Sunday School sponsored a program and party Tuesday evening, Aug. 15, for their Sunday school superintendent, Mr. Owen Barney, in honor of his ordination and also his birthday anniversary. We also celebrated another anniversary of which we were quite unaware until the party was nearly over. It was Mr. and Mrs. Barney's nineteenth wedding anniversary. Mr. Barney was ordained as a minister of the Church of God on July 23.

Mr. William Hanson, president of the Michigan Conference, gave the opening address of welcome and congratulations, and presented Mr. Barney with his ministerial certificate. Musical numbers, readings, and plays were a part of the program. Mr. Barney gave a very good talk at the close. Mr. Martin Cumminford spoke in behalf of the Sunday school of their appreciation and presented Mr. Barney with a beautiful Bible, a gift from them. Nearly a hundred members of the Sunday school, the children's parents, and others of the community were present to enjoy the program, after which refreshments were served in the church dining hall. We are very proud of our superintendent and minister, and hope his future career will be as enjoyable and perfect in every way as was his ordination banquet.

Mrs. Alberta Haines.

## SARAH MILLS

Sarah Mills, who was born in 1842, passed away at the home of her daughter, Mrs. Carrie Stewart, 6 North Cleveland St., Wenatchee, Wash., Thursday morning, August 3, after an illness of five months. She was born at St. George, New Brunswick, 91 years and 10 months ago. She is survived by two daughters, Mrs. Carrie Stewart, Wenatchee, and Mrs. Jennie Swan, Orondo, Wash.; one sister, Mrs. Belle Banes, Goodland, Ind.; nine grandchildren and twenty-nine great-grandchildren. In 1862, at Sumner, Ill., she married William Mills, who passed away in 1910.

Mrs. Mills was a charter member of the Church of God of the Faith of Abraham at Goodland, Ind. She moved with her husband to Andover, S. D., fifty years ago, when that state was still a territory. She was active in the church in that community; and when she moved with her family to Wenatchee in 1901, they brought with them the bell now used in the Church of God of the Faith of Abraham, Palause Street, Wenatchee.

Funeral services were held from the Church of God on August 7, N. D. Titchenal officiating.

Charles Lapp.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Elizabeth Ordnung; Golden Rule Sunday School, Cleveland, Ohio; Golden Rule Adult Class, Cleveland; Harvey Krogh, Jr.; Anna Mae Bottolfs; W. A. Reid; Mrs. Eva L. Page; Mr. and Mrs. M. Fetters; W. J. Halls.

## CONTRIBUTIONS TO N. B. I.

Peter Jeffries Estate	\$100.00
National Berean Society	50.00
Margaret J. Donaly	10.00
Charles Lapp	3.00
Rose Miller	2.00
Verna Thayer	1.00

Total \$166.00

## NORTHWEST CONFERENCE

The quarterly meeting of the Northwest Conference will convene at Corvallis, Oregon, at 10:30 Friday morning, September 1, and will last over September 3. The secretary of the conference will furnish road maps and other information to any who seek them. Her address is 1553 Adams Street, Corvallis, Oregon.

Gladys Barber, Secretary.

## SOUTH CAROLINA

The Church of God at Guthrie Grove, S. C., began their annual August meeting on Sunday, Aug. 6, and continued through Tuesday night, Aug. 15, 1933. The meeting was opened with a morning and evening address by the pastor, Bro. M. O. Williamson, later to be assisted by Bros. J. H. Anderson of Michigan-town, Ind., and W. H. Stone of Williamston, S. C.

The meeting was perfectly harmonious from start to finish. The attendance was the largest we have had for a number of years. The interest was excellent, being demonstrated by the fact that there were sixteen candidates who took upon themselves the all-saving name of Jesus in baptism. The names of those new members follow: Mr. Jesse Burrell, Piedmont; Mr. Harmon Durham, Piedmont, Rt. 1; Mr. Edd Elrod, Piedmont, Rt. 1; Mr. Robt. M. Saltz, Pelzer, Rt. 1; Mr. T. J. Edge, Appalachai Mills, Greer; Mrs. Josie Cullins, Hodges, Rt. 1; Miss Effie Harris, Piedmont, Rt. 1; Miss Addie Williams, 122 E. Earl St., Anderson; Miss Lula Williams, 122 E. Earl St., Anderson; Miss Linniebelle Martin, Williamston, Rt. 2; Miss Edith Williams, Liberty, Rt. 1; Miss Anniebelle Durham, 26 Virginia Ave., Greenville; Miss Helen Durham, Pelzer, Rt. 1; Miss Mildred Elrod, Piedmont, Rt. 1; Miss Azilee Bryant, Piedmont, Rt. 1; Miss Carrie Saltz, Pelzer, Rt. 1.

Notwithstanding the fact that the church building has been enlarged twice since it was organized, we could not seat the people at the night services. The meeting reached its height upon the arrival of Bro. J. H. Anderson on August 7; and the people of the surrounding territory, learning of his presence, began to arrive from far and near to hear him preach the gospel of the kingdom in that masterful manner that has always been typical of him.

Our prayer will always attend those noble souls that are sacrificing their lives and time to get the truth before the people in order that they may share an heir's part as is provided in the Father's will, in the everlasting kingdom of God. May we ever be faithful to the charge that has been committed unto us in the teaching of God's Word, "ever looking unto Jesus, the author and finisher of our faith," until we hear that "well done . . . enter into the joy of thy Lord."

A. W. McCoy.

## HERALD RECEIPTS

Carl W. Barber (for another); Rose Miller (for self and another); Frank S. Potter; Milton Long; Mrs. Edna Gruber; C. E. Weaver; Jesse Robins; S. P. Dismukes (for another); F. E. Siple; Mrs. Bess Kasper; Mrs. J. W. Lovett; Mrs. J. W. Dismukes (for another); Mrs. Alice Lindsay; Charles Lapp; Mrs. S. E. Maxwell; E. S. Logan; Eva M. Logan.

## WILL YOU LEND TEN DOLLARS?

The largest field, and most responsive, for church and Sunday school activity that has been opened by our people in the United States is the one at Grand Rapids, Mich. Average attendance last quarter exceeded three hundred, with building and facilities sufficient for only a little more than one third that number.

The members of the church are under the load whole-heartedly and enthusiastically, but in order to proceed with building operations more than three thousand dollars must be borrowed. This is no request for donations, but an appeal to everyone who can spare ten dollars or more to lend it to the church now. The church will issue to you a note to mature in from two to ten years, will pay you interest at 4 1-2% every six months, and on maturity will pay the full loan back to you. It is a safer and more remunerative place to put money than in your bank or in stocks and bonds, and the gospel will be taught to many by your help. Send your money to the treasurer, Harold W. Simpson, at Grandville, Mich., Rt. 1; or you may communicate with the pastor, F. E. Siple, 135 Pennell, S. E., Grand Rapids, Mich. A properly executed note will be sent on receipt of your money, interest to begin November 1, 1933.

Will you help all you can—and encourage others?

## GREETINGS

Bro. George B. Alldridge, whose visit this year was his first one to Oregon and whom many, having enjoyed his frequent contributions to these columns, were glad to meet, said that "the Cleveland delegation consisting of eight representatives, judging by their appearance, caught the spirit of the conference, namely, Behold, I bring you good tidings of great joy . . . Glory to God in the highest, and on earth peace among men of good will."

Sr. Lydia Railsback of South Bend, Ind., so long president of the National Bereans of years past, considered this the best conference ever. We trust she may attend the conferences until our Lord's return.

Bro. and Sr. Sydney E. Magaw deem it a great joy to meet so many brethren of like precious faith while worshipping at General Conference.

Sr. Albert Siple of Hammond, La., who enjoyed being with us once more, quotes for our consideration from the first verse of Psalm 133.

"The best behaved class I have ever had, though the largest," is the way Bro. Earl Thayer describes the intermediates, who enjoyed following the footsteps of the Apostle Paul under Bro. Thayer's guidance.

Our aged sister, Mrs. F. M. Cawby of North Judson, Ind., gives us the following: "I am thankful to God and to the friends who so kindly allowed me to come with them to this my first trip to Oregon. I enjoyed the classes very much, especially those on prophecy. The only thing I regret was the accident to my ankle the day I arrived. I am alone in the faith, and this was a great treat to be able to be among those of like precious faith and to get acquainted with people from the different states."

Bro. Harry Goekler, member of our Training School and now pastor at Marshall, Ill., says that the most lasting impression he received from the conference was the splendid cooperation and deep spiritual devotion manifested by those in attendance.

Among those from Iowa were three who had planned for three years to come to Oregon and finally succeeded. They are Sr. Casen, Blanche Harland, and Gayle Allard. The latter, who will assist Sr. Berry with the primary class at Iowa Bible school, expressed herself much pleased with Sr. Thayer's work with the little tots.

Bro. C. E. Lapp of Ripley, Ill., who cooperated with Bro. Austin in teaching the students of high school age, said that this was his third conference at Oregon and that he met new faces all the time. Bro. Lapp has a special aptitude for and enjoyment in making friends and said he made many new ones this year. His prayer is that he may have dropped some little thought that would make a lasting impression for good.

"The Illinois State Conference has given us a most instructive and uplifting Bible School. We pray that our Virginia State Conference can do as well in its Bible school August 24 to September 3."—Harry A. Sheets.

"Wonderful days! Such uplifting lessons, which make us realize that we are even at the door of our Lord's returning, when the tabernacle of God is with men, and He will dwell with them, and be with them, and be their God. It is my prayer that we may all have a part in that city of God."—Dessa Benn.

Bro. Norman J. MacLeod of Los Angeles, Calif., who made his first acquaintance with the majority of us at this meeting and who

added much of value to it, felt that this summer was the crowning point of his life thus far. His especial concern was that he may have been of some special service in teaching God's Word to the workers assembled. Sr. MacLeod was well known to many of us, and we greatly enjoyed renewing old friendships and becoming acquainted with the four lovable MacLeod sons.

Bro. M. W. Lyon, who has been with us in Bible school work many years, says that "the greater the depression, the better the church. When banks fail, we can cooperate and help each other in trouble, and we can find a never-failing source of strength in God's Word." Bro. Lyon provided his class and many others with valuable outlines of the ten lessons on fundamental truths which we all greatly appreciated.

Sr. Thayer's favorite Bible text is, "Suffer the little children to come unto me," and she surely is leading many of them to Him in her Bible school work. Almost fifty little tots twice daily is a large order for one, but she fills it uncomplainingly and efficiently.

Bro. F. L. Austin desires that, wherever he may be the coming year, we should know he is praying for us and think of him as always pressing forward in God's service. Bro. Austin taught two classes daily, one in future

prophecy and one composed of high school students who studied God and His various attributes and qualities. Bro. Austin's work was especially appreciated by the members of the board.

The delegation from Fonthill, Ont., and Niagara Falls, N. Y., consisting of Srs. Eastman and Haney, of Fenwick, Winnie Moat, Ridgeville, and Bro. C. E. Randall and son, Celaine, added their bit to the success of the conference. They all left feeling a wonderful conference had been held and will carry a most favorable report back to their churches.

Bro. Wilson Calkins, of Los Angeles, another "first-time visitor" whom we were glad to meet, said that he had the "time of his life" and stayed until the very last meeting was over. He considered the conference better even than he was anticipating, and that is saying a lot. He surprised his fellow brothers and sisters from California, as they did not know he was coming. Come again, Bro. Calkins.

Here comes Sr. Sybil Guthrie, of Mullin, Texas, with a good word for you. "I have thoroughly enjoyed every sermon and lesson," she says. "The spirit of harmony and unity prevailing throughout is especially sweet to all of like precious faith."

## BETWEEN YOU AND ME—

The last issue of one of our exchanges contains two articles from the pen of Harvey Krogh, Jr., "Are We Aware?" and "In the Spare Bedroom," both of which have appeared in these columns.

A book review was suggested as a profitable feature to include in The Herald. The plan would be to review works on Bible study and prophecy that might be of interest and value to our readers. We have the suggestion under consideration.

We have just issued a new and attractive edition of the tract, "The Coming of Christ a Divine Necessity." This is one of the best expositions of this subject printed. The tract is a six-page folder, envelope size, and is sent postpaid for 15¢ per dozen, or 90¢ per hundred. Better order a supply.

In a hundred different ways world events are saying, "The Lord is coming!" Let us watch and work and pray that that day may not overtake us as a thief in the night.

The latest word we have from Mrs. Levi Mick, matron of Golden Rule Home, who is spending a few weeks' vacation in Indiana, is to the effect that she is regaining her lost strength and will soon be ready to return to her beloved "family" in Oregon.

The interesting series of short interviews with various ones who were in attendance at the conference which appeared in our last issue and some of which also find place in this number of the paper were secured and edited by Sr. Mary A. Gesin, editor of the Children's Page.

The office is again busy in preparing the material for the next Truth Seekers' Quarterly. Please get your orders in early so that we may know how many copies to print. Why not order a sample to be sent to the teacher of a Sunday school class of some other church near you?

Business men of Oregon report a considerable increase in trade was shown through the buying power of our conference visitors.

"The Gospel" will be the theme of our next special edition of The Restitution Herald. Will our writers please take notice and prepare special articles on this vital element of truth. Publication date not yet determined.

A number of able ministers are available for evangelistic and pastoral work. Brethren, let us assign them a task as our personal representatives and support them in their field of labor. It can be done!

The business manager of the Bible Faith Mission, which carries on missionary work through native workers in India, is now making a tour of the Middle West in the interest of the mission. Bro. Holland (Limestone, Me.) expects to visit the churches of Ohio, Indiana, Illinois, and Iowa, during the latter part of the present month.

The program was full from early morning until late at night, as often committees had to work long after the evening audience had been dismissed. But it was a glorious experience that will be long remembered.

Such a splendid group of young people were present this year, and such splendid young people they were! We felt a degree of fraternal pride in introducing them to strangers as representative young men and women of the Church of God.

Among the many valuable features provided by the Exhibit Committee this year was the historical material that was placed on display. Here was shown the minutes of the first two general conferences held by the Church of God. The first was in Philadelphia in 1888, and the second in Chicago the following year. These records now form a permanent part of the annals of the church.

## THE BIG FEATURE AT THE FAIR?

THE Century of Progress exhibition at Chicago is so big a thing that one of our own ministers who attended it just recently is reported as saying that it was equivalent to a year's course in any school. With so many features of note and interest, it would be hard to say what one feature was the "biggest" anyway. However, the religious editor of *The Chicago Sunday Tribune* has a strong article, from which we cull the following notes:

"More than ten thousand persons, on an average, visit the Hall of Religion at A Century of Progress daily. In pointing this out last night, Dr. Hugh Magill, manager of the religious exhibit, said that the influx of visitors frequently exceeds two thousand each hour. Furthermore, comparisons made by Dr. Magill with the total Fair attendance show that ten per cent of the total number of persons entering the exhibition grounds visit the religious exhibits. The significance of these figures is evident when they are compared with attendance at the scores of other buildings and concessions on the exhibition grounds. Dr. Magill said that only the science group—around which the Fair was built—has a better attendance record to date.

"Dr. Magill told of the discouragements that had beset George W. Dixon and his commission shortly after being entrusted by the directors of the Fair with the responsibility for creating a religious exhibit. When the Hall of Religion was first projected, Mr. Dixon repeatedly was asked who would visit the religious exhibit, aside, perhaps, from the remnant of the late Victorian era. It was pointed out to Mr. Dixon and his committee that church attendance had been falling off, and that Protestantism for a number of years had been showing signs of sterility. It was remarked that only in exceptional cases have the pews of Methodist, Baptist, Episcopalian, or Congregational churches been regularly filled of late.

"When you add the great numbers who have attended or who will attend religious demonstrations in Soldier's Field, to those attending meetings in the assembly room of the Hall of Religion and who visit our religious exhibits, the total will be astonishing," he said. "Actually, religion is stealing the show. Look at the Jews and Lutherans alone. Nearly two hundred thousand saw that magnificent Jewish religious drama, "The Romance of a People," and with the two Lutheran days religion will have drawn one hundred twenty-five thousand more."

"Dr. Magill was then asked how he accounted for the great contrast between the apparent decline of Protestant church life and the religious vitality revealed at the Fair. Dr. Magill's broad, north-of-Ireland face beamed, and his eyes twinkled. He replied: 'You are a newspaper man. Here is some news that never could have been published in the world's history until now. Under one roof are housed exhibits of Mormons and Christian Scientists, Jews and Episcopalians, Lutherans and Baptists, Methodists and Presbyterians, and between the representatives of these

various groups there exists a bond of fellowship that goes deeper than mere politeness. There is an indescribable atmosphere in that heretofore delicate field of religious inter-relationships. It's a new thing.

"There is no appeal as universal as religion. The Hall of Religion responds to the aspiration common to all human hearts. There are no fascinating gadgets on display; nothing much for people to talk about, but a great amount of that which cannot be talked about because it is something which only may be felt. People will congregate wherever it is present.

"In Christianity, the lion and the lamb have lain down together. That does not mean that the lion became a lamb nor the lamb a lion, but rather that each knows he is necessary to the other. The same spirit prevails among the great religions. If I have helped to bring this about in this Fair, then I am ready to answer for my life."

I have given these quotations quite fully, in order to show that in this great Fair there seems to be a place for the religious side of the life of the world that perhaps has never been shown so fully at any display of human progress along material lines heretofore, although this does not mean that real Bible Christianity is becoming popular with the masses. There are some statements in this report that we can seriously question, but, as a whole, it is quite interesting.—A. E. Bloom in *The World's Crisis*.

## "OCCUPY TILL I COME"

"OCCUPY till I come" (Luke 19:13) is a very important command of our Lord which we all should heed much more than we do. By this command our Lord means that we are to do His work on earth, like one who looks continually for His return. We are to be like the faithful servant, who knows not what hour his master may come home, but keeps all things in readiness and is always prepared. We are to be like one who knows that Christ's coming will bring the day of accounting and that he must be ready to render an account. We are not to suppose that we have any freehold in this world, or even a lease. The greatest and richest of the human race are nothing more than God's tenants—at will. We are not to neglect any social duty or relation of life because of the uncertainty of the Lord's return. We must fill the station into which God has called us in a godly manner; and we are to be ready to go from the place of our business to meet the Lord in the air when He comes. We are to be like a man who never knows what a day might bring forth; and, therefore, we are to put off nothing till "a more convenient season." We should rise and go forth in the morning ready, if need be, to meet Him at noon. We should lie down at night upon our couch ready, if need be, to meet Him at midnight or the early morning. In one word, we should measure all our ways by the measure of Christ's sudden coming and do nothing of which we would be ashamed should He suddenly appear. This is what it means, "Occupy till I come." The Lord help us all to be faithful.—A. C. Gaebelien.

# THE RESTITUTION HERALD

VOLUME 22

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NUMBER 48

## Our Father

*John 16:27*

Absolutely tender!

Absolutely true!

Understanding all things!

Understanding you!

Infinitely loving!

Exquisitely near!

This is God our Father,

What have we to fear?

—*The Defender.*



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"I am astonished you are hastily shifting like this, deserting Him who called you by Christ's grace and going over to another gospel."—Galatians 1:6, Moffatt.*

## A Worker's Prayer

FATHER, help us to hear Thy call in every homely duty and every humble task, in the drudgery of housekeeping, in the dreariness of accounts, in the difficulty of study, in the hardness of toil, in the competition of trade, in the claims of society, in the fight with appetite, in the struggle with poverty, in the management of wealth, in the love of friends, in the courtesy of foes. In all the common experiences of life help us to see Thy love before us to point out the way our love must take; help us to feel thy strength within, making hard things easy, and translating the difficult into accomplished fact. Amen.—*Selected.*

## As One Having Authority

THE teaching of Jesus Christ was distinguished for the positive assurance with which it was presented as well as for the subject matter of His discourses. When He had finished the sermon on the mount, "the multitudes were astonished at his teaching: for he taught them as one having authority, and not as the scribes." In this instance the word *authority* refers to the "ability and weight which Jesus exhibited in His teaching," rather than to the *right* He possessed by divine commission and inspiration to speak for God. Our Lord taught with convincing power because He was an authority on the subject He presented. He knew whereof He spoke. He possessed a comprehensive understanding of the eternal purposes of God. His mind was not confused as to the order of events, the manner in which they were to come about, or the reason for it all. Jesus Christ was an *expert on the Scriptures!* He was an *authority* on their interpretation.

It was because of this definite and thoroughly digested knowledge of God's Word that He possessed that He was able to speak so impressively and convincingly. He knew what He was talking about! There came a time when the lawyers dared no longer question Him, for they found that His knowledge of the law was greater than their own and that His logic, based on His knowledge, was unanswerable.

"Knowledge is power," but only attains to such pre-eminence when the one who has acquired it becomes conscious of the fact that what he knows is unmistakably and

unchangeably true. There must be no lingering doubt in his mind to cast a shadow of uncertainty over the minds of those whom he seeks to instruct. It is impossible for a teacher to hide from his pupils his own questionings. If he is to convince his hearers, he must *know*, and know that he knows!

It is this fact that places so much responsibility upon the public worker. He is constantly leading men and women either into truth or into error. Perhaps he is even leading them into both truth and error, and the error into which he leads them may nullify the truth which he imparts and bring them to eternal loss. "Ye shall know the truth, and the truth shall make you free," Jesus declared. But nothing short of *the truth* can accomplish this deliverance. Nothing but the truth will be able to survive the faith-testing fires of the future.

History and our own experience, as well as the Bible, confirm the old Latin adage, *Veritas vincit et praevaleret*, "Truth conquers and will prevail!" To which we are justified in adding by way of emphasis, *Truth alone conquers! Truth alone prevails!*

To what does all this lead? To this conclusion: All roads may lead to Rome, but all theories of religion do not lead to salvation! There were many honest, sincere, and prayerful men and women in Jesus' day who believed in God and in the Holy Scriptures as they were possessed by the Jews and who looked for the coming of a Messiah, and yet were "without hope." The Jews who crucified Jesus were in most instances of that very type! The murderous fury which Saul turned against the disciples was inspired by deeply seated religious convictions which led him to desire to glorify God. He was convinced that Jesus was an impostor and that His followers were deluded blasphemers who should be mercilessly exterminated for the honor of Jehovah!

May God help us to cling close to the plain and positive teaching of Jesus Christ! May we endeavor with all earnestness to interpret His message, the gospel which is "the power of God unto salvation to every one that believeth," according to the meaning placed upon it by the Jewish Messiah, the Jewish prophets, and the Jewish apostles of our Lord. No other course of procedure is safe for us to follow. No other method of interpretation can by any means reveal the truth that saves and lead us into the eternal kingdom of our God.

# The Value of Prophecy

By George B. Alldridge

*"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Matthew 13:30.*

THIS article was suggested to the writer after hearing the masterful Bible reading given by Pastor G. Eldred Marsh upon the above text at the General Conference, Saturday afternoon, August 12.

It is important that the Church of God understand prophecy, especially in these "latter days." Daniel said to the mighty king of Babylon, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."—Dan. 2:28. The greatest evidence that proves we are children of God is the possession of this knowledge, for we read in Amos 3:7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." A prophet in this connection means an inspired man.

Daniel was told, "None of the wicked shall understand; but the wise shall understand."—Dan. 12:10. Who, then, are the wise? Thank God that James tells us, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Hence, then, to all who possess this wisdom from above God reveals His secrets.

When we begin to explain prophecy, we are met with Peter's quoted question, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:4.

Notice Jesus said, "Gather ye together *first the tares*, and bind them in bundles to burn them." This is opposite to our methods of farming. We first gather the crops and then destroy or burn the residue. Jesus' method is scientifically correct. How could a discrimination be made between the wheat and tare classes, unless a separation be first made? The wisdom of Jesus is made evident by this method so that Malachi 3:18 may be realized: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Never in the history of the world were organizations of every description and character being created as they are today: religious, political, scientific, social, industrial, philosophical, philanthropic, and humanitarian. As each becomes segregated, each unit constitutes one of the bundles Jesus classified as tares.

How significant are these words in Revelation 18:4, 5: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Jesus in Matthew 24:38, 39 gives us a wonderful key to unlock the book, the contents of which show He is at the door.

If we go back and read Genesis 6:1-4, we will note that the religious elements of society (the seed of the woman) and the carnal or political elements (the seed of the serpent) united in marriage and that the offspring of this union produced giants. "The same became mighty men which were of old, men of renown."

I have often wondered what is wrong in "marrying and giving in marriage." Paul in 2 Corinthians 6:14-18 elucidates this very clearly: "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" This was God's test in the days of Elijah (1 Kings 19:18), in Paul's day (Rom. 11:4, 5), and it is the final test Jesus will apply upon His return (Rev. 20:4).

The other morning I read in the morning paper, "The steel giants met to consider adopting a code relating to the N. R. A." I laughed to myself and thanked God that I had now solved what "marrying and giving in marriage" means. The uniting of the religious organizations throughout the land, with the political or carnal elements of society is producing gigantic industrial organizations known as "trusts." These are the oppressors of the people which James so clearly foresaw (James 5:1-7). Strange that he should couple this with the coming of the Lord and the gathering of the harvest if it does not apply today! (over)

## Best Things

Only melted gold is minted;  
Clouded skies are rainbow-tinted;  
Only wax that has been softened, takes the die;  
Plastic clay the potter useth;  
Tempered steel the wise smith chooseth.  
Clear the reason; none the need to question why.

Untilled soil is never seeded;  
Unsown fields are never weeded;  
Reaping never comes where seed has not been sown.  
Skill awaits the toiling fingers.  
Comes where patient effort lingers;  
To the humble, earnest seeker truth is known.

To the humble soul God calleth:  
In the softened heart seed falleth;  
Richest fruits of righteousness the sowing grace.  
Of the plastic will God maketh  
Vessel that His image taketh;  
Tempered lives He chooseth for the highest place.  
—H. V. Andrews.

When riding through the country, I observed that the farmers only gathered the crops; many beautiful flowers and weeds were cast aside. Why? Because only crops are of value to the farmer, however beautiful the other products of the soil may be. So God cast aside many admirable institutions, more pleasant to the eye than we who constitute the church of God. At the World's Fair I noted the beautiful robes of office worn by the ecclesiastical authorities during the services of worship in their denominations. But God can only use the wheat class, however repulsive they appear to the eye of man.

Jesus said to let both grow together, tares and wheat, each an extract of the soil, which nourishes its life. In like manner God's people and those of the world are protected by the same governments. God's people remember Romans 13:1-8 and obey it, and also Jesus' words in Matthew 22:21. They should refrain from all active participation in politics, as Paul's exhortation reads in Philippians 3:20, "For our polity begins in the heavens from whence also we are expecting a Savior, the Lord Jesus Christ."—Diag. And Peter's words: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

When we were passing through a town, our attention was called to a large factory. Outside, awaiting unloading, were several large trucks loaded with corn. Some one remarked that in the factory are canned all kinds of farm products to be distributed throughout the whole world to feed and nourish its famishing millions. In like manner Jesus gathers His wheat into His garner so that, being preserved for the coming age, they may feed earth's millions with the Word of God (see Amos 8:11, 12).

We read, "Noah was a just man, and perfect in his generation, and Noah walked with God." In Hebrews 11:7 it is stated, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Today God is warning His people of the coming catastrophe (2 Peter 3:7). Only those who are perfect in their generation (John 1:12, 13; James 1:18; 1 Cor. 4:15; 1 Peter 1:23) will heed the message.

Who can read Psalm 50:1-5 and not realize that God is speaking? Only those will be gathered who have made a covenant with Him by sacrifice. Jesus, speaking of this time, said, "For wheresoever the carcass is, there will the eagles be gathered together." In Luke 17:35-37 Jesus, speaking of this final separation, points out that at this time "the eagles gather where the body is." Every Bible student knows what the body is. "So we being many, are one body in Christ, and every one members one of another." "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

"For we being many are one bread, and one body; for we are all partakers of that one bread." This is the place to which the eagles gather.

Who are the eagles? The Bible tells us. I will quote a few verses showing how beautifully this class is connected with God. Whatever strength He himself possesses He will bestow upon them. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew (margin, "change") their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isaiah 40:28-31.

Let me quote again to prove that this occurs only to those who are changed from mortal to immortal beings. "Who redeemeth thy life from destruction (this can be no other place than the grave); who crowneth thee with lovingkindness and tender mercies (read 2 Timothy 4:6-8); who satisfieth thy mouth with good things (read John 6:47-58); so that thy youth is renewed like the eagle's."—Psalm 103:4, 5.

God today is using His people, the church of God, as witnesses of His truth, that His well beloved Son will soon return and establish His kingdom upon this earth. "Whereof he hath given assurance unto all men, in that he hath raised him from the dead." Upon this testimony God will condemn all who reject it. Even so, come, Lord Jesus, come quickly.

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## LOOKING FOR MERCY

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*"Looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 21.*

THIS is the last exhortation in the Epistle of Jude, that Epistle which describes the religious conditions of our own times. The exhortation concerns the coming of our Lord for His own waiting people. It is here called an act of mercy for us. Why? In the last days, when everything becomes weaker, dangers abound, Satan's power increases, troubles and trials for those who walk with God multiply, those who are true to Christ suffer and become weary. We may expect all these things in an increased measure should the coming of our Lord be delayed longer. Satan will attack us more. His wiles, to spoil us of our reward, will become more subtle. The world will be more antagonistic, and all who stand for Christ and the gospel will have to bear His reproach. Many of God's people groan under these conditions; and the groans will not decrease, but increase. And some day, the day appointed by God, the day known to Him, He will answer the groans, and Christ will come. What mercy it will be when He takes us home unto eternal life! What a mercy when he saves us out of this world to be with Him.—*Selected by R. A. Curtis.*

# The Modern Argument

**D**EBUNKING is the favorite indoor sport of the self-styled intelligentsia. All our revered beliefs have been subjected to the merriment of the debunkers. With great zest and much laughter George Washington, Abraham Lincoln, Henry Ward Beecher, and many others of our national heroes have been boastfully shown to have been mere men—very mere indeed!

The debunkers have gone out to twit us as having puerile moral codes that are foolish superstitions and a civilization that is a huge farce; everything has been properly debunked, even the Bible and Christianity.

The unbelief of the present day does not vent itself in ranting or in violent blasphemy. The present day skeptic does not mount the soap box and denounce in perspiring vigor. He drips learning; he exudes knowledge; he exhales science. He looks down in superior disdain on anyone who differs with him. He does not argue. He only laughs. That is what Mencken in the preface to his latest book, *Treatise on the Gods*, says. He tells us that he goes through life laughing at everything in heaven and on earth.

## MOCKING THE BIBLE

THE modernist is eruditely mocking. In sesquipedalian nomenclature he pokes polysyllabic banter at the "simple" believer. Failing in logic, the modernist, with the superior mien of a profound philosopher, brilliant scientist, and sophisticated theologian, debunks the Bible. With large pleasantry and jocund whimsy it is brushed aside as we discard the fairy tales of childhood. He talks chucklingly of the ignorance of those who believe that God made the world in six literal days instead of the two billion years about which the modernist talks so knowingly.

His banter reaches Flastaffian proportions when he comes to the biblical account of the creation of woman. Here witticisms run riot. Gales of laughter, with a doctor of philosophy terminology issue forth. Puns and wise cracks all in esoteric formula scintillate for the merriment of other learned gentlemen.

## THE BIBLE "MISUNDERSTOOD"

**ARGUMENT!** There is none. To argue would be to recognize another side. And the belief of those who still trust in the Bible as the Word of God must not be raised to such dignity. What the modernist cannot understand he at once assumes no one else can, and he condescendingly derides anyone who claims to understand what is not clear to "the modern mind."

At first the modernists only claimed that the Bible had been misinterpreted; the apostles were misunderstood. The modernists then gave us what they guaranteed was the real meaning of the Bible writers. They talked glibly of "settled" results. Oh, yes, they believed in the Bible! It was

merely misunderstood; but no one need worry now, for they would make everything plain as day.

For instance, we read that Jesus walked on the water. That is a miracle, and miracles do not happen in the modernist's theology. The apostles intended to say that Jesus only "appeared" to walk on the water, for, of course, the apostles knew as well as the modernists the absurdity of thinking that Jesus actually walked on the water. And the apostles were so sure that no one would actually assume that Jesus did walk on water—how amusing!—it never occurred to them that it would be nineteen hundred years before their real meaning would be plain. All other miracles were explained away in similar manner. But all the time the modernists protested most vehemently that they were true, really the only true, Bible believers.

## THE DISGUISE DROPPED

BUT the present generation of modernists have thrown off this pretense. They now boldly, baldly assert that the apostles did think and did write that Jesus walked on water. But what of it? Of course, the apostles were mistaken about this as about a thousand other things! It is not worth arguing about, for everyone knows no one can walk on water. The matter is not open to discussion.

Oh yes, such Bible stories were all right for the kindergarten age of the world; but now that we have come of age, no one is expected to believe such absurdity. And if you do believe Jesus walked on water, it is automatic proof that you are not intelligent, that you are still a kindergarten.

In this age of science, the modernist tells us, we are to believe nothing we cannot demonstrate. But, strange to say, the modernist is the very one who not only does not demonstrate, but who in place of demonstration and argument puts assertion. He assumes as proved the very thing to be proved. He tells us, as Dr. Harry Emerson Fosdick does in his latest book, wet from the press, *As I See Religion*, page 106, that the world is two billion years old, without offering a single word of evidence in support.

The modernist begins with the postulate that the Bible is limitlessly unreliable, full of superstitious absurdities, teeming with mistakes, overflowing with childish miracles. He enters the Garden of Eden at Genesis with a grin of derision, goes through the whole Bible with rollicking ridicule, and emerges in the new earth of Revelation with the smirk of one who has pulled a chair from under a friend about to sit down.

The essence of modernism is that there is no absolute standard. Everything is in the state of becoming, of flux, of evolution. So there can be no final standard in anything. The only positive teaching of liberalism is that we must deny all positive religious teaching. (over)

We often read modernistic books without being aware that the modernists have taken over evangelical terms and given them new meanings utterly foreign and often opposed to the meaning in vogue for generations. These new meanings are thus smuggled in. This theological jugglery is a species of dishonesty.

For instance, the modernist speaks of the atonement of

Christ as enthusiastically as the evangelical, but he means something utterly different from the fundamentalist. He denies every tenet that makes the atonement valid and meaningful for the fundamentalist; yet the unwary reader, not knowing what the modernist means by "atonement," thinks the modernist is evangelical at least in this.—*Earle Albert Rowell.*

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## The Living Word of God

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*By Glenn M. Birkey*

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*"For living is the word of God, and energetic, and more cutting than any knife with two edges, and penetrating as far as a dividing asunder of soul and spirit, of joints and marrow, and able to judge the impulses and designs of the heart."—Hebrews 4:12, Rotherham.*

I HAVE read and pondered over the above verse of Scripture and have concluded that it teaches there is no limitation as to the power of God's inspired Word upon humanity. It can change a vile sinner into a good person (James 5:15). The critic claims it is a dead Word, good, perhaps, but first written for the people of that day, out of date for our progressive times.

I disagree with this and think all lovers of God's Word are of the same opinion. If only the multitudes in the world today could realize what happiness the living Word could bring into their lives, they would let no time pass before accepting it.

Those of us who were privileged to attend the classes in prophecy at the recent General Conference were more than impressed with the way God has caused His prophecies to be fulfilled, and I am sure we are filled to overflowing with thanksgiving to know we have let this Word dominate our lives.

I present in closing a selection from the *Bible Faith Mission Standard*, which places emphasis on the power of God's Word.

"The Book is powerful. One writer declares that it has dynamite in it, so wonderful is the way in which it speaks to the hearts of men.

"Once, when Dr. John Chamberlain had read to the natives of an East Indian city the first chapter of the Epistle to the Romans, an intelligent Brahman said to him: 'Sir, that chapter was written by one of you missionaries about us Hindus. It describes us exactly.' But we know that those inspired words were written by the Apostle Paul almost two thousand years before the first missionary went to India.

"A learned Chinese student was employed to translate the New Testament into his native language. At first he worked stolidly, but after a few weeks he came to the missionary greatly agitated.

" 'What a wonderful Book this is!' he exclaimed.

" 'Why so?' questioned his employer.

" 'Because,' the Chinese replied, 'it tells me so exactly about myself. It knows all that is in me. The One who made this Book must be the One who made me.'

"An Armenian patient in a Christian hospital in Turkey was given a copy of the Book and carried it home with him to his native village. Very proudly he exhibited his new possession; but the priest, when he saw it was a Bible, snatched it from his hand, tore it in pieces, and flung it into the street. There it lay until a grocer, coming by, picked it up to use as wrapping paper in his shop. Thus the poor villagers took home bits of the Word wrapped around a bit of cheese, a few olives, or a candle. And in this strange way that one Bible was scattered all through the countryside. Soon the grocer's customers began to ask if he had any more leaves. They had read the torn pages and wanted to know more of the Book. The grocer, of course, knew nothing about the Bible and could not help them find another. But the leaves were treasured and read over and over again.

"A change came into the lives of these simple people as they tried to follow this new guide. And then one day a missionary colporteur on his round through the Turkish provinces reached this obscure village. To his great amazement a hundred persons came demanding Bibles or parts of the Bible when his errand was known. No Christian preacher had been at work; but the scattered leaves had proclaimed their own message of light and life, proving once more the power of God's Word to transform hearts.

"If only the scattered words and actions which go to make the volume of our daily living all reflected the Christ, then we would indeed be living epistles, worthy to be 'known and read of all men.' O, if we were only as good as our Book, what a different place this world would be!"

# Echoes From General Conference Sermons

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THREE of the best known ministers of the church gave the final messages on the last Sunday of General Conference at Oregon, Illinois. The morning service by Bro. G. E. Marsh was particularly planned for those who at its conclusion took on the name of Jesus Christ in baptism. We approached that most solemn and sacred ordinance established by our Master with God in our midst, and under Bro. Marsh's guidance our minds were brought into harmony with the thought that there is no true baptism without the presence of God.

## THE MEANING OF BAPTISM

"Baptism is an act of God to which man can contribute very little," the speaker began. "All that we may do or say is of little moment. Only the miracle that God performs can transform a man or a woman from an individual without hope to one filled with that blessed hope. We can but bring these splendid young people to the feet of Jesus Christ; we can but inspire them with an appreciation of the greatness and the wonder of the love of God; they will experience that miracle, the results of which reach far beyond this present life. From this day forward their lives will be enlarged and beautified."

Bro. Marsh then showed us that certain things are necessary and essential before taking on oneself the blessed name of Jesus in baptism. "We must understand that the Savior of men actually died for our sins on Calvary's hill, that He was buried, and that He rose again. To go down into the water without this understanding is to rob this ordinance of its most solemn meaning. This act is typical of His death, burial, and resurrection."

Baptism was likened by the speaker to the marriage vow, only being more sacred and binding than that step. For it holds not only during this life, but reaches into eternity itself. "You are from this day forward taking Jesus Christ as your Example, your Friend, your Teacher. He will be at your side at all times to guide, to comfort, and to instruct you. You are forsaking the leadership of all others for His leadership.

"As you go into the water, you signify your determination to die to sin," was Bro. Marsh's kindly admonition. "You signify your decision to cut off all those things in your life which might detract from your service to your Master. You signify your complete faith in Jesus Christ to bring you out of death. For if our Lord should delay His coming, you, too, shall fall asleep, helpless to rise again without His power. And we lose half the beauty and symbolism of baptism if we leave out the fact of mortality.

"You will arise from your watery grave new creatures, filled with the assurance that God has forgiven your sins. Life has a new purpose, a new outlook. Baptism opens the door into the riches of Almighty God, into the wisdom of

the heavenly Father. By it you pledge yourself to press forward into His service and follow His bidding."

Bro. Marsh in conclusion impressed upon the members of Christ's body their duty to the new members, the babes in Christ. "They are being bound together with us; they will be our companions, our brothers and our sisters. It is our duty to pray for them, sympathize with them, assist them at all times. They will make many mistakes, even as we do. We must remember they are dear to the Father, and we must build them up and gently lead them forward until we all shall come into the unity of the faith, unto the stature of the fullness of Christ."

## COMFORT OF A LIVING FAITH

MANY of those present for the afternoon service, particularly from Illinois where Bro. F. E. Siple labored so many years, were happy to have the privilege of hearing him proclaim the gospel again. In his usual persuasive manner the speaker presented the Christian's real relationship with God as bringing him more comfort and joy today than we generally presume to be the case. He opened with a story from life told to him by a young man, showing that it is possible to go to too great lengths in pursuing even a worthy ambition. And he described the blessings to be derived today from a communion with our Father such as is open to all true followers as so far transcending anything this world might offer that they cannot be compared.

"We need young people with ambition, with vigor, with ideals; but there is something in life more important than these," Bro. Siple said, "an enjoyment of a real, true relationship with God, an appreciation of our religion expressed in communion with the Father. As a denomination we are weak in this respect. In this period of time we have many problems to solve, and the comfort of religion is found in turning to God's Word. What a comfort to read His Book and then to close one's eyes and talk to the Father! Whatever the problem, it will not be able to settle upon us, in spite of its intensity. For we know that all things will work together for good (Rom. 8:28).

"Can you be too much worried or depressed by the problem over your head? If you are, are you making use of your religion? God does not disappoint us if we are living true to Him, for He says, 'Ask, and it shall be given you; seek, and ye shall find.' Regardless of what the past has held, look to the Father with an open heart, and He will hear you."

The blessedness of the realization of forgiveness for sin was pictured by the speaker and held out to his audience as something more desirable than all else. Reading from 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able;

but will with the temptation also make a way to escape, that ye may be able to bear it." Also, 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"It is a fine thing to study God's inspired Word, to understand the prophecies that have been fulfilled and those that will transpire in the immediate and more distant future. It is a wonderful thing to look to the beautiful promises of tomorrow, but there is something even more important than these," Bro. Siple concluded. "We need to settle down solidly in an enjoyment and an appreciation of our faith today. We need to realize the comfort of a living faith as we go forward in our service to God."

#### THE UNSEARCHABLE RICHES OF CHRIST

The final theme of the conference very fittingly was, "The Unsearchable Riches of Christ," given by Bro. F. L. Austin. "Paul tells us in his Ephesian letter that he was chosen to preach among the Gentiles the unsearchable riches of Christ," he began. "Let us discover the meaning of the word 'unsearchable.' The Diaglott rendering is, 'unfathomable'; another translation gives the word 'untraceable.' In the Roman letter these riches are described as 'past finding out' or 'insecurable.'"

Looking over the great works of God during the ages past, we see His marvelous orderliness, His perfect regularity. God is never short of creative power. We marvel at a Creator whose laws never vary, who gives the hungry food, the homeless homes, and the friendless friends. Whence is the great reservoir of supply?

"The heavenly Father has vested all these unsearchable, boundless, and unfathomable riches in His Son. The word was kept secret until it was declared unto the Gentiles that they should be partakers of the power and the riches of Christ Himself. The beautiful blooms which we see about us have been nurtured by the sun and the rain, those great powers of the Father in heaven. He asks us to plant ourselves into the life of His Son to be fashioned into immortal standing like unto His."

Bro. Austin painted two pictures for us, one showing the sin and degradation to which man descends when relying on his own activity and effort; the other, a glorious one, showing the darkness of sin past as the dawn of a new day comes in. "The latter picture is just now rising below the horizon of life. In the near future it will be revealed in all its glory, displaying to this sin-cursed earth all the boundless riches of Christ," he declared. "In the near future we shall see Him crowned as King of kings and Lord of lords, ushering in eternal peace. This picture our heavenly Father will enact, will perfect into reality by the unsearchable riches of power and wisdom vested in His glorified Son."

"We are about to say good-bye. One question before we part, 'Will you let the Savior develop you to a place beside Him in that coming new day of grandeur?' He and His Father are the only ones who have that power. May God lead you to place your trust in Him that you may share in His unsearchable riches in that day is my prayer."

## MUSIC HATH CHARMS

*By Arlen Marsh*

IN THE estimation of the poet, "Music hath charms to soothe the savage breast." Experience serves to establish the lyrical assertion as truth. Aztec, Hottentot, bushman, and European, regardless of the thickness of their veneer of civilization, all succumb to the melodies and rhythms drawn from the jazzy saxophone or the sullen tom-tom. Each to his kind, of course; but every human being has buried somewhere within him an appreciation of one of the many varieties of music.

Except in the church! There, alas! every vestige of his normal regard for tones and cadences seems to desert the average human being and leave him with neither respect nor courtesy for those who attempt to worship as did David—with instrument or song. That the Psalmist of the Hebrews implored all people to "praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings" is a fact that congregations are prone to forget.

Not in all churches, but in many, the beginning of a piano or organ voluntary or solo is the signal for a sudden outburst of enthusiastic conversation, pitched to carry clearly above the music. Disregarding the rules of courtesy, without thinking of the hours of practice that that playing represents, those in the audience brook no interference with their discussion of the new neighbors, the rising price of corn, and the "awful high taxes." On the contrary, they merely raise their voices and carry on.

But, in some services, the choir itself expresses the primary objection to this proclivity for uninterrupted talk by the popular opening sentence: "The Lord is in His holy temple. Let all the earth keep silence before Him."

Music, whether it be vocal or instrumental, can be made quite as expressive of worship as the prayers and sermon delivered during any service. Nor is it necessary that this music be hymnic in character. "I like to sing the old songs" is a beautiful sentiment; but David's urge to "sing unto him (Jehovah) a new song" may well be applied to the modern, unfamiliar anthems and solos sung by choirs. The mere fact that one is unacquainted with the number being rendered provides no cause for low-voiced criticisms of it to one's neighbors. It is natural to dislike certain songs, to like some more than others, and to be indifferent toward many; but this emotional reaction is immaterial. After all, the musicians of your church are, or should be, honestly striving to express their thought of devotion and to permeate the service with a spirit of reverence for God. Their purpose cannot be accomplished unless their hearers choose to cooperate with them.

So when the voluntary, opening sentence, offertory, solo, anthem, or response is being played or sung, remember that that part of the program is as sacred to the Almighty as the sermon and that, since this is true, it deserves as worshipful and as attentive consideration as is accorded the speaker.

# Thoughts for Thinkers

By M. W. Lyon

## HUMAN OPINION SAYS:

1. "The wages of sin is eternal torment."
2. "No one can ever get out of hell, for it is a place where sinners must suffer to all eternity."
3. "Hell is eternal and will never be destroyed."
4. "The wicked will be punished with everlasting misery."
5. "The torments of the lost begin on the day of his death."
6. "God is a tormenting fire."
7. "Sinners will burn forever but will never be consumed."
8. "The wicked will live as long as the righteous; they will only be in a different place."

## THE WORD OF GOD SAYS:

1. "The wages of sin is death."—Rom. 6:23.
2. "His soul was not left in hell . . ." "Hell delivered up the dead."—Acts 2:31; Rev. 20:13.
3. "Death and hell were cast into the lake of fire."—Rev. 20:14.
4. They "shall be punished with everlasting destruction."—2 Thess. 1:9.
5. "In that very day his thoughts perish."—Psalm 146:4.
6. "God is a consuming fire."—Heb. 12:29.
7. "The day that cometh shall burn them up, . . . that it shall leave them neither root nor branch."—Malachi 4:1.
8. "They shall be as though they had not been."—Obadiah 16.

*If you would learn to love God, instead of fear Him, think on these things.*

# Born of God

By M. W. Perrine

"**B**ORN again," or "born of the Spirit," has the same meaning and accomplishes the same purpose. It makes one a child of God by a resurrection, as Jesus says. It takes the flesh and blood man and changes him into a spirit man. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We surely are flesh; therefore, we have been born once and that of the flesh. When we are born again according to the words of Jesus, we shall be spirit. We can stand squarely upon these words, for they are the words of Jesus and we have no right to quibble over them or change them.

God's law for generating is through the female. No child has ever been born of a male. Jesus was God's Son, but He came through a virgin mother. All things are possible with God. A child can be born of God, who is masculine, by setting aside His law of generation and performing a stupendous miracle, using His wonderful power to change from flesh and blood to spirit which is both incorruptible and immortal. This takes place at the resurrection from the dead; afterwards the living saints are changed and caught away.

Paul teaches that those who have believed the Word, been begotten by the Word, and been baptized into Christ

are children of God by faith. Then they are waiting for the adoption, to wit, the redemption of their bodies, when, like Jesus, we will be declared to be sons of God with power according to the spirit of holiness by the resurrection from the dead (Rom. 1:4). Believing is only a matter of faith and changes the heart or affections but does not change the nature. He who believes is a begotten child, but is still flesh and blood and subject to sin.

Jesus gives us an insight into the nature of and the time when one is born of the Spirit and becomes a child of God by a resurrection from the dead. "Jesus answering said, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world and a 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 . . ." This statement of Jesus teaches this truth: they are children of God in a special sense, not by faith, but because of the fact that they are raised up from the dead by the Spirit of God into the spirit-world; therefore, as Jesus said, they are spirit and entitled to an entrance into the kingdom of God. They are sons of God in the same sense that Paul said Jesus was. He was the



firstborn among many brethren (Rom. 8:29).

The saints will be the firstfruits unto God and the Lamb (Rev. 14:4). These one hundred forty-four thousand that stood with Him on Mount Zion that were redeemed from the earth and had the Father's name written in their foreheads were the first body of saints that were born of the Spirit, born into the kingdom of God, born from the dead as Jesus their Head was. They can both see and enter into the kingdom of God. They can now produce the evidence, they can come and go like the wind (John 3:8), for they are spirit. Jesus said in John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." We repeat again the words of Jesus by way of emphasis. John 3:6: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Are you who claim to be born of the Spirit, spirit?

It was the Spirit of God that raised up Jesus from the dead (Rom. 8:11) and brought Him forth a spirit body and gave Him power to come and go like the wind. If Jesus was not born, made alive of the Spirit, poor mortal man need never hope to be. Remember "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.

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## "NOT INTOXICATING, BUT BE CAREFUL"

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**T**HE *Chicago Tribune* of April 2 reports that Municipal Judge Thomas A. Green, of the traffic court, issued a warning to motorists. The judge is quoted as saying: "Don't drive your automobile if you are going to imbibe excessively of the newly legalized brew. Any increase in intoxicated driver cases will be used by the drys in fighting the liberalization of our prohibition laws."

The judge, by implication at least, indicts the new brew as intoxicating. He warns against excessive drinking, which certainly would not be necessary if he were certain that 3.2 beer is actually non-intoxicating.

The judge was asked if it would be possible to convict anyone for drunkenness as the result of drinking a beverage which Congress has declared non-intoxicating. He replied:

"The question of whether the driver is intoxicated lies solely with the court. If witnesses testify the defendant talked incoherently, staggered, or lacked control of his faculties, there might be a finding of guilty, notwithstanding evidence that 3.2 beer was alone responsible.

"The maximum penalty for this offense is six months in jail and \$1,000 fine, and the minimum penalty is ten days in jail and \$100 fine.

"Understand, I am not saying that 3.2 beer is intoxicating. I am merely warning motorists to be careful."

In other words, it is not intoxicating; but be careful, or you might get drunk.—*Selected.*

## INVESTING WITH GOD

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*By C. E. Randall*

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*"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."—Matthew 6:19.*

**W**E ARE witnessing the tragic results of man's doing the very thing which God cautioned him not to do. Oh, the heartaches, disappointments, and bitter experiences of investing with man rather than God! All earthly investments are very, very insecure. Depressions, earthquakes, tornadoes, droughts, and a hundred and one other adversities can wipe out life's savings in a brief period of time. And even if heaven's choicest blessings shower upon us from the cradle to the grave and wealth, yea, abundance of wealth, comes into our laps, yet we pass away; and life, that period of man's existence for investment, has been spent, spent on the unenduring things. What a tragedy! Such a life has been unprofitable both to self and to humanity.

On the other hand, those wise and faithful stewards of God's blessings have with each passing day invested in those eternal securities that bring peace, happiness, and salvation to self and others; and when the mantle of death wraps its folds around them, life's past will be a pleasant memory and an eternal inheritance will be theirs to enjoy when the glories of eternal day burst forth upon them on resurrection morn. Faithful stewards will lay up "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matthew 6:20.

Christian work offers many opportunities of investment today. These openings are not going to stand long. The day of work will soon be over. The opportunities for service will soon be ended. Work that we might have done will be left undone. When we recall these neglected chances when the day is ended, how bitter the regrets will be! We cannot undo the past, but we can redeem the few days that remain. Shall we?—*Church of God Messenger.*

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## THE TWENTY-THIRD PSALM

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The heart-strings are rusted and broken,  
The kingdom has gone to decay;  
The harpist-king sleeps on Mount Zion  
Not far from the ancient gateway;

But the tender Psalm of the shepherd  
Sings on through the wearisome years—  
The shepherd may sleep, but his message  
Still lives to dispel mortal fears.

—E. E. Violette, "In Palestine With  
the Twenty-Third Psalm."

# National Berean Department

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“THUS SAITH THE LORD OF HOSTS; TURN YE UNTO ME, SAITH THE LORD OF HOSTS, AND I WILL TURN UNTO YOU, SAITH THE LORD OF HOSTS.”—ZECHARIAH 1:3.

### A PRAYER

Most merciful Father, who orderest the wills and affections of men; inspire in the heart of this Thy servant holy wishes and aspirations, that all base imaginings and sinful broodings may be cast out. Spirit of purity and grace, cleanse the thoughts of his heart and bring his whole being into captivity to the law of Christ. So direct and control his mind that he may ever think on whatsoever things are true and pure and lovely. Let no corrupt thought get dominion over him. Enter Thou into the house of his soul. Enlarge and renew it and consecrate it to Thyself, that he may love Thee with all his mind and serve Thee with all his might. Free him from the fascinations of false pleasures and the allurements of debasing desires. Fill his eyes with the eternal beauty of goodness, that vice and sin may appear as they really are, the last shame and despair of life. Keep him outwardly in his body and inwardly in his soul, and constrain him to reverential obedience to the laws Thou hast ordained. We ask it for Thy Son our Savior's sake. Amen.—*Samuel McComb.*

If we with earnest effort could succeed  
To make our life one long connected prayer,  
As lives of some perhaps have been and are;  
If, never leaving Thee, we had no need  
Our wandering spirits back again to lead  
Into Thy presence, but continue there,  
Like angels standing on the highest stair  
Of the sapphire throne—this were to pray indeed.

But if distractions manifold prevail,  
And if in this we must confess we fail,  
Grant us to keep at least a prompt desire,  
Continual readiness for prayer and praise,  
An altar heaped and waiting to take fire  
With the least spark, and leap into a blaze.  
—*Archbishop Trench.*

### SHINING FOR JESUS

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”—1 John 4:15.

AMONG the first requisites for salvation is faith. Without faith, works are of no value; belief is only fear. To

show our faith we must confess it. We are commanded by Jesus in the sermon on the mount (Matthew 5:16), “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Before this verse, Christ compares unenthusiastic, really unfaithful, but professed, followers of His with savorless, worthless salt.

1 Corinthians 14:8 gives us another warning: “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?” Are we who are left with the task of warning the world of the wrath to come going about our work so half-heartedly that we are not noticed? To be considered and noticed, though not believed, is better than complete indifference. Besides, unless we present our cause to the world so people must either accept or reject it, we are assuming the responsibility for their sins. But if we have warned them, we cannot be blamed. Let us not emulate those denounced in Revelation 3:15, 16: “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”

We show our faith and belief in Christ partly by the things we say. Do we share this faith and belief with others? Do we invite people to attend Berean meeting or church with us? Does our ordinary daily conversation reflect our following of Christ's precepts?

Another way we confess Christ is by act. “And why call ye me, Lord, Lord, and do not the things which I say?”—Luke 6:46. One of these “things” is baptism. There is something amiss with an individual who says he believes in Christ, but will not obey Him. In the description of the last judgment in Matthew 25 a good idea of how we can confess Christ in deed is given.

But the most efficacious confession, perhaps, is that of our general attitude. Too many have said they believed and have even been baptized, and then have gone on living a life of denial of Christ. Our faith and belief should take the form of constant, abiding service.

Paul said, “I am not ashamed of the gospel of Christ.” The half-hearted believers of John 12:42 dared not confess their belief because they were afraid to lose the praise and acclaim of men. The reward of all such people is terrible.

Let us remember Matthew 12:30: “He that is not with me is against me,” and that mere nonconfession and negligence border too dangerously on denial.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"A man that hath friends must shew himself friendly."*

## A TRUE FRIEND

**E**ACH one of you, I hope, has a very dear friend, one who comes first in your thoughts at all times. There is nothing finer in life than the friendship of one who is good and true and helpful. There is nothing that will teach you to be unselfish, to be generous, to be kind and sympathetic than having a dear friend of your very own.

You wouldn't think that one who was going to be the king would need such a friend, would you? But David did, and the strange part of it all, as well as the most beautiful, is that his friend was the one who would naturally expect to be king when a new king should take the throne.

Imagine yourself one day expecting to be president of your class and finding out that another had been chosen! Then imagine that one needing a friend very, very badly. Could you be that friend, true, trustworthy, loyal, and unselfish? That's just what Jonathan, the king's son, was to David! He was a much finer, much nobler character than his father, Saul. For it was because of King Saul's jealousy that David needed a friend so very much.

Saul permitted his hateful feelings to take such complete control of him that finally he could think of nothing else, and his mean thoughts showed in his face and in every action. But Jonathan stood right by David, even warning him when he knew he was in danger from his father.

Turn in your Bibles to 1 Samuel 20:1-34 and read how Saul planned to kill David and how Jonathan and David agreed upon a certain sign between them that would tell David when he was in danger. If it had not been for Jonathan, David would surely never have lived to be king over Israel. But God was watching over David and was pleased with him, for we read that "David behaved himself wisely in all his way; and the Lord was with him."

We all have our friends here on earth, and we need them and they need us. But there is a heavenly Friend who is better than all others who will be a Friend to all who ask Him.

The other day I read a story of a little girl who had a birthday book, a present from her dearest friend. As she showed it to a visitor one day, they read the dates of different friends' birthdays, and they came to December 25. After this date the little girl had written, "Dear Lord Jesus."

"But," said the visitor, "I thought this book was only for the birthdays of your friends."

"Why, Jesus is my very dearest and best Friend of all," said the little girl.

And I hope He is just that to all of you, dear boys and girls. You can go to Him and tell Him things you couldn't tell your earthly friends, and He will know every time just what you ought to do. He will tell you, too, if you are very quiet and do as David did, behave yourself wisely.

A booklet for Jonathan will be a very interesting thing to make. Write the story of David's and Jonathan's friendship. Then draw the girdle, sword, bow, and arrows that Jonathan gave David. The girdle was probably of fine silk and beautiful colors. It was wound several times around the waist. Giving these things to David was in reality giving him the right to the throne, as they were the sign of Jonathan's heirship. Jonathan was a prince, you know.

The bow was probably made of tough but pliable wood; the arrows of reed tipped with metal. All of you boys have made bows and arrows, I'm sure, and even wooden swords. Jonathan's sword was of metal, of course; was perhaps two-edged; and was worn in a sheath hanging from the girdle.

Now write the story found in 1 Samuel 24, showing how David could have killed Saul, but only cut off the skirt of his robe while he slept; and in 1 Samuel 26, how Saul was at David's mercy again, but David only took away his spear and his bottle of water. Could you have been so generous, do you think? I'm afraid I couldn't.

Look up the word "friend" in your concordance and copy several verses that are given under it. Notice especially that if we want to have a friend, we must be willing to be a friend. There is something for us to do, then.

Find out what it is we must do to have Jesus, that greatest One of all, for our Friend. You will find it in John 15. The thirteenth verse shows us what Jesus did for us, and the fourteenth verse shows us what we must do for Him. Last copy this:

"I have a blessed Friend above,  
His happy, loving child am I;  
He sends me pleasures every day,  
And kindly listens when I pray.

"I ask Him to forgive my sin  
And make me white as snow within;  
Since Jesus loves and cares for me,  
His happy, loving friend I'll be."

# With Our Sunday Schools

LESSON 11. — September 10, 1933

## JONATHAN

1 Samuel 18 to 20

Devotional Reading: Romans 12:1-5, 9, 10

### GOLDEN TEXT

A friend loveth at all times.—Proverbs 17:17.

#### A STUDY OF THE SUBJECT

**Topic: Jonathan: A Study in Friendship.**

**Aim:** To lead the pupil to place a high value on friendship and the obligations of friendship.

**Basic Truth:** "A man that hath friends must shew himself friendly."—Prov. 18:24.

**I. Jonathan Makes a Friend.** (1 Sam. 18:1-4.) Jonathan and David present a picture of true friendship that is not excelled anywhere in history or in literature. Their natures were similar, their spirits congenial, and each found in the other a companionship to be prized. They met for the first time after David's successful combat with Goliath, when David appeared before Saul to be questioned. So pleasing was David's attitude, so attractive and modest his bearing, that Jonathan became at once interested in him with an interest that never waned with the passage of the years. David appreciated the friendship of Jonathan quite as much as Jonathan rejoiced in David's, and the result was a fellowship that withstood trials and testings of the hardest kind.

**II. Jonathan Proves His Friendship.** (1 Sam. 20:35-41.) Jonathan as eldest son of Saul was the one to whom the throne would ordinarily be supposed to come at the death of his father. But Jonathan had already been informed that David by divine decree was to succeed Saul. This knowledge did nothing to turn him against the younger man, however. Jonathan's entire attitude toward David was that of a wholly disinterested friend. He wanted his friend to have all that was his by right. He warned David repeatedly of Saul's evil plottings against him and urged him to flee from the wrath of the king. No jealousy or envy was permitted to mar the friendship of these two remarkable men.

**III. Jonathan's Friendship Appreciated.** (1 Sam. 20:42.) True friendship has its basis in mutual trust and appreciation. Jonathan appreciated David's excellent qualities of heart and mind, and David in turn appreciated Jonathan. When conditions were reversed and David came into power, he punished with death the man who confessed to the killing of Saul.

#### PRACTICAL APPLICATIONS

**Friendship:** Friendship is a sacred thing. Real, true friends are not to be found every day. Such a friend is one that loves truly, one that you can talk to without weighing words, one that understands at all times, one that sees the good and helps to overcome the weaknesses. The friendship that developed between David and Jonathan was of the true type. It could be depended on. It was of

such quality that adversity enhanced it rather than weakened it. Smooth words of an enemy or mistrusting remarks of fly-by-night friends could not alter this unchanging friendship. Kinship was beneath friendship. Greater friendship is not exhibited between two men than is manifested between these two whose lives were knit together, shall we say, by the power and direction of God. Yes, a friend in truth is a gift from God.

**Christianity That Binds:** True Christianity will bind its possessors into a chain of unbroken links. The fellowship and friendships of such kindred minds will be of that kind that "sticketh closer than a brother." The relationships between those of like precious faith should be practiced in compliance with the words of inspiration. "Let us do good unto all men, especially unto them who are of the household of faith." Christianity that does not bind members into a trustworthy company is of an inferior kind and quality.

**Saul's envy:** Saul was more and more displaying the spirit of the natural man. Well did he know that God had chosen David to be his successor. He was so captured by the spirit of selfishness and carnality that he could not willingly allow another to take the office which he had failed to use to the glory of God. How often we see this same "Saul spirit," the spirit of the carnal man, take hold of religious workers and completely disqualify them for Christian service.—C. E. R.

#### THE GOLDEN TEXT

"A friend is one who knows all about you and loves you still." It must be a friend indeed to know all of one's bad qualities as well as the good ones and to love at all times, but this is speaking of earthly friends. "A man that hath friends must shew himself friendly."

David and Jonathan were earthly friends and truly loved at all times, clinging together when Jonathan's father was against them.

Christians have a friend that sticketh closer than a brother; this is Jesus the Christ. He loves us all the time and has given His life for us; but if we want Him for a friend, we must show ourselves friendly toward Him. We love Him because He first loved us and was our friend.—L. A. R.

#### YOUNG PEOPLE AND ADULT

This question was fully answered by Solomon in Proverbs 18:24. We might say it differently: If you want to be a friend and have friends, you must be friendly. It is the only way. Jonathan showed his friendship for David by shielding and serving him.

God proved His friendship for man while he was still a rebel. Friendship is revealed by love. "God so loved the world, that he

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus showed His friendship by loving service. While we were yet sinners, He died for us.

For the Christian the important question is, "How can I be a friend to Jesus?" He told us how. "Ye are my friends, if ye do whatsoever I command you."—John 15:14. It is easy to become a friend to the world. Serve worldly people by indulging their lustful impulses and following them in their way. But this will make you an enemy of Christ. If you become His friend, the world will hate you; but the friendship of Jesus will pay in many ways. Notice His words: "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 to you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he shall give it you." What other friend has promised so much? What other friendship has the promise of being blessed by the Father in heaven?—H. A. S.

#### PRIMARY

**Topic: The Friendship of David and Jonathan.**

We all have lots and lots of good friends; but for some reason each of us has one or two, shall we say, special friends—one, or maybe two, that we love more than the others.

This lesson describes the love of two boys for each other. Jonathan was the son of King Saul. David was to be the next king and not Jonathan. Saul did not like David and he tried to kill him. But Jonathan planned to save David.

Here is a little plan Jonathan made to save David's life. David was to hide in a field. Jonathan with a servant was to come to the field and shoot some arrows. If Jonathan said to the servant, "The arrow fell on this side of thee," David was to know that Saul would not harm David. If Jonathan said, "The arrows are beyond thee," David was to know that he was to flee before Saul could kill him.

Jonathan said to the servant, "The arrows are beyond thee," and David knew what that meant.

After sending the servant back to the city, David and Jonathan said good-bye.

This was one of the most beautiful pictures of real friendship found in the Bible. Jonathan's love for David, when he knew he would be king rather than himself, is very wonderful.—V. C. T.

## AMONG THE CHURCHES

### NORTHWEST CONFERENCE

The quarterly meeting of the Northwest Conference will convene at Corvallis, Oregon, at 10:30 Friday morning, September 1, and will last over September 3. The secretary of the conference will furnish road maps and other information to any who seek them. Her address is 1553 Adams Street, Corvallis, Gladys Barber, Secretary.

### WEBB, IOWA

Services will be held on Sunday, Sept. 3, 1933, at the home of Carl Bjurkland, three miles west of Webb, Iowa. Sunday school will convene at ten o'clock followed by a sermon at eleven, and a second sermon in the afternoon. Brethren of Marathon and other nearby localities are urged to be present. Anna Boyanovsky.

### GRAND RAPIDS, MICHIGAN

Now, as August comes to its close, we are settling down to the regular fall and winter program. The Sunday night service, which was dropped during August, will be resumed next Sunday.

Our church was happy on August 20 to receive two new members into its family. These are Bro. and Sr. Francis VanFleet of Conrad St., S. W. For almost a year they have been studying and laboring with us, and we are glad to have them add their type of character to the cause here.

We are feeling the need for greater spiritual strength in these trying times, and are praying God to guide our group into spiritual development this fall. F. E. Siple, Pastor.

### CONTRIBUTIONS TO N. B. I.

Elizabeth Ordnung	\$2.00
Mr. and Mrs. Russell Harman	5.00
J. W. Sweet	1.50
Mary E. Carter	1.00
Total	\$9.50

### FRANCES MABIE DRESSER

Frances Mabie Dresser was born Sept. 7, 1847, at Roscoe, Ill., and died Aug. 4, 1933, at her home at Santa Ana, Calif. The funeral discourse was given by Eld. F. L. Richardson of the Advent Christian denomination, who used Isaiah 35:10 as the basis of his remarks. The Spanish War Auxiliary (of which the deceased was a member) had charge of the ceremony.

A. R. Dresser, husband of the deceased, died June 11, 1919. They are survived by six sons, fourteen grandchildren, and four great-grandchildren.

Thus has passed from life a noble Christian woman, loved and respected by a host of friends and the church. Though active in every good work, she gave first consideration to the things of God. The question and answer of Job 14:14, 15 were her question and answer. She was always active, yet she found time to assure herself that her life was hid with Christ in God; and when Christ who is our life shall appear, she will appear with Him all glorious. She had enjoyed her usual degree of health until the earthquake shock of March 10, which prostrated her beyond the reach of human aid. We shall always cherish the memory of her as a sincere Christian woman. C. E. Hatch.

### OTSEGO, MICHIGAN

F. L. Austin, our "Back-to-the-Bible" evangelist of Chicago is announced for an address to be given on Sept. 3, at the M. E. Church in Otsego, Mich. His arresting topic will be, "Our Times and Christ's Return as Portrayed by the Prophets." Otsego is Bro. Austin's birthplace and we anticipate that a large gathering will greet him on Sunday evening.

### HERALD RECEIPTS

Mrs. Grace Russ; Etta L. Elton; Mrs. Wm. McWilliams; Mrs. George Sitler; Glenn Birkey; Claus Storjohann; Vernon Boggs; Mrs. G. H. Loudenslager; Mrs. John H. Long; Levi Gabrielson.

### CONTRIBUTIONS TO DOLLAR-A-MONTI CLUB

Mr. and Mrs. Paul C. Johnson; Etta L. Elton; L. E. Conner; Lois Hunt; Mary E. Carter; Hilda Fetters; Mr. and Mrs. Jos. H. Williams.

## BETWEEN YOU AND ME—

Mr. and Mrs. Earl Thayer and son Lyle of Rockford, Ill., stopped off at Kokomo, Ind., en route to the Virginia Conference and Bible School which meets at Maurertown, Va., August 24 to September 3.

Bro. and Sr. George M. Siple of Oregon, Ill., are spending a few weeks in and around their home in Louisiana. Last Saturday they were in New Orleans. Both are greatly missed from their customary places in the Oregon choir and Sunday school.

A letter from Frank S. Potter of Marshalltown, Iowa, tells of serious financial reverses from which Bro. Potter has suffered, but assures us that he is looking and praying more earnestly for the Lord's coming because of these things.

Do not forget the promise you made at the General Conference to encourage older ones to enter Golden Rule Home! You could not do them a greater kindness.

Bro. J. W. Sweet, who writes from Wolf, Calif., asks if there is a Church of God in Sacramento, Calif. We regret that we know of no organization either in that city or in other localities nearby. Bro. Sweet is anxious to hear a sermon from one of our ministers, it having been twenty years since he has had that privilege. Perhaps our new California State Conference may be able to help in this matter.

The pastor of the Ripley, Ill., church, who with his wife and her mother, Sr. Edna Brewer of Ohio, is enjoying a trip by automobile through the West, writes that the party has reached the Yellowstone Park, having passed through the Bad Lands of Dakota en route. They are heading for Bro. Lapp's old home in Washington, where they will spend a few weeks before returning to their pastoral duties in Illinois.

### ARKANSAS-OKLAHOMA

According to a recent report received from C. E. Weaver of Greenbrier, Ark., the Arkansas-Oklahoma Conference, which met at McGintytown, Ark., enjoyed unusual success from a spiritual standpoint. To quote from Bro. Weaver's letter: "We ask God in His infinite love and mercy to bless the good young people of this country around McGintytown for their help and lovingkindness to us all in the conference. I feel sure that we have had the largest attendance at this conference we have ever had. . . We now ask God to bless us all and help each one of us to do more for His great cause."

Mr. Weaver notes particularly the presence of Bro. Billingsley of Oklahoma, who preached about McGintytown in the past; of Bro. N. M. Shaemake, president of the conference; of Sr. Miriam Hendon, secretary-treasurer; and of Bros. L. H. Shelton and J. H. Luman, who preached during the four days of services. Bro. Weaver also gave discourses.

The energetic congregation of Kokomo, Indiana, is starting a series of special services under the leadership of C. A. Smead, on Sunday, August 27, to continue over September 3. We hope that much good may be accomplished.

Mrs. Anna D. Springer, 225 S. Front St., Lancaster, Ohio, writes interestingly of the Sherwood-Lott family reunion to be held in that city August 27, 1933, in connection with which religious services will be held to which all are invited. A business session of the Church of God is also announced for the same time and place.

One of the special issues of The Restitution Herald in the near future will be devoted and dedicated to Golden Rule Home. We will announce in advance when this number is to be issued; and the suggestion of Pastor Adna Hoskins of St. Cloud, Minn., for the churches to set aside a day for advancing the interests of the Home might well be carried out in connection with that issue.

We learn that Bro. R. H. Judd of Toronto, Canada, whose writings have proved so acceptable to our readers, has recently composed a poem descriptive of the Canadian National Exhibition that is of such merit that it is being printed widely in the Dominion and has called forth from the management of the Exposition a pleasing expression of approval.

According to the report of the Illinois State Conference Sr. Anna E. Drew of Dixon, who for many years has acted as treasurer of the conference and consequently of the annual Bible school, owing to ill health has declined to serve longer in that capacity. Sr. Drew has been a faithful servant of the Lord and of His church throughout her life and no doubt has done more for the advancement of the truth in a personal way than many others have while engaged in the public ministry. She will have her reward.

### ILLINOIS STATE CONFERENCE Annual Business Meeting

On Friday afternoon, August 11, 1933, the annual business meeting of Illinois State Conference was held during General Conference, August 1 to 13. The president, Paul C. Johnson, presided, and the meeting was opened with song and prayer for God's guiding hand during our deliberations and throughout the coming year. Minutes of the secretary and the treasurer were read and approved. Reports of the following churches were given: Ripley, Oregon, Plum River, Casey, Marshall, Eldorado, Dixon, and Rockford. Bros. Lapp, Marsh, Krogh, Goekler, and Conner gave added verbal reports as to the work at their respective churches. On the whole the belief seems to be that there is much work to be done throughout the state. The question of the work of the Home Department of our Sunday school at Oregon was raised, and was answered by Bros. Marsh and Johnson. Home Department members consist of isolated, aged, and mothers unable to attend Sunday school who study their lessons at home and contribute to the funds of the Sunday school. A substantial amount has been contributed by the members of Oregon's Home Department, part of which was donated to the fund used in paying for a new roof on the church building. Sr. Elizabeth Ordnung is the enthusiastic and efficient superintendent of this department. She will be glad to give information to those desiring it.

The election of officers for the coming year was next in order and resulted as follows: president, Paul C. Johnson; vice president, Esta Starbuck; secretary, Mary A. Gesin; treasurer, Leota B. Hanson, Lebanon, Ill. Board members elected for two years, Glenn Birkey, C. E. Lapp.

Our faithful and efficient treasurer for the past nineteen years, Anna E. Drew, previous to this election submitted her resignation and stated she would deem it a favor if we would not use her name, due to the condition of her health. A rising vote of appreciation was tendered Sr. Drew by all present for the splendid and self-sacrificing service which she has rendered to the conference during the years in which she has served as treasurer. All those present regretted very much the necessity of her release from the many duties of treasurer which she has so cheerfully performed. Her friends throughout the state, which she numbers by the hundreds, will join in appreciation of her service and in prayer for her comfort and restoration to health.

It was moved and seconded by Bros. Marsh and Hanson that the Illinois State Conference board be hereby authorized to renew and issue such ministerial certificates as it deems proper. Carried.

Sr. Whitehead recommended that the board find some practical means of welcoming visitors to our Bible school and conference so that all may feel a spirit of welcome, especially those making their first visit here.

A discussion of the work throughout the state was then entered into, and question raised as to what the conference has done the past year. The president stated that financial assistance has been given two points, Plum River and Eldorado, until such time as they should be able to support themselves, which time has not yet arrived. It was recommended

that a monthly report from the treasurer, Leota B. Hanson, be published in The Restitution Herald, showing just how much is contributed and how much money is disbursed.

The president then spoke on the function of the conference organization at the present time, showing that our problems are different from heretofore because of several points being self-supporting. He asked the judgment of those present as to what program ought to be followed—an attempt to establish work in new territory or reawaken old points. A diversity of opinion was expressed, some favoring the former and some the latter. It was left to the judgment of the board as to the best method of procedure.

A recess to the call of the chair was given in order to permit the board to meet and formulate some plan for presentation in open session.

An open session was called by the president on Saturday, August 12, at 1 o'clock, at which

effort should be made to encourage these points to grow financially and to stimulate them to the thought of keeping in touch with the state organization. In this those assembled heartily concurred.

It was moved by Sr. Whitehead and seconded by Bro. Goekler that the board be authorized to arrange for meetings for those churches who desire to cooperate with the conference and those who need assistance. Carried. Open session was then adjourned.

May we make a special appeal to all members of the churches throughout the state to stand loyally by your state organization? We who are now enjoying regular services were once assisted to our present position by the state organization. And, in turn, we should do our part, regardless of the amount we may be able to subscribe, to assist other points to the same favorable position we occupy before God. If we have benefited by thus cooperating our gratitude to the Giver of all good should impel us to service for others. May the new year find us all laboring together for the welfare of our whole state that many may be brought to the service of the Lord before His coming.

Mary A. Gesin, Sec.

### SARAH AUSTIN

After suffering illness for several weeks, Sarah Austin, widow of Isaac F., was stricken by death at her home in Manistee, Michigan, August 12, 1933. She was born to James and Rebecca Pallett of Martin, Michigan, on June 6, 1854, being the ninth of ten children, all of whom she survived. Her marriage to Isaac F. Austin took place on November 7, 1872. To them no children were born. Their dearly loved adopted daughter, Edith, died in the early bloom of womanhood. Later, October 5, 1906, her husband fell under death's power.

Thus in mid-life our worthy and much esteemed Aunt Sarah was left alone on life's trail, which she thus traveled for nearly twenty-seven years. But she was not alone. Back in the eighties she pleaded the Savior's entrance into her life to lead and to sustain. For Him she lived.

He was her comfort and stay.

A large group of relatives and friends from miles around gathered at the funeral parlors at Martin and escorted her lifeless body to the Hicks Cemetery, where she was laid at rest beside the husband of earlier years, at rest till He who is the resurrection and the life shall call. F. L. Austin.

### THE RESTITUTION HERALD

Published by  
National Bible Institution  
Oregon, Illinois

The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

## The Executive Board

The following are the names and addresses of the Executive Board of the General Conference of the Church of God and of the National Bible Institution as re-elected at the recent conference:

#### PRESIDENT

L. E. Conner, 610 Brinton Ave., Dixon, Ill.

#### FIRST VICE PRESIDENT

Leland T. Hanson, Franklin Grove, Ill.

#### SECOND VICE PRESIDENT

Joseph H. Williams, 816 Seventh St., Rochelle, Ill.

#### SECRETARY

G. Eldred Marsh, 131 N. Third St., Oregon, Ill.

#### TREASURER

T. J. Ellis, 319 Cutler St., Waterloo, Iowa.

time the following was read: At a meeting of the executive board held on Friday, Aug. 11, at 9:30 p. m. the needs of the different points in the state were considered at length. These points are Rockford, Dixon, Plum River, Eldorado, Ripley, and Marshall. Your board will endeavor to work out a plan for these points that will be for the best interest of the work at each place and that will work most harmoniously with other points. We pledge our continued support to these places and heartily recommend for your consideration the work at Plum River and Eldorado particularly.

Bro. Hanson advised the board should impress it upon the several churches to make definite plans for the next year, 1934-35, and present those plans to the conference of 1934 so that the board will have something to work upon. A motion was made by Sr. Whitehead, seconded by Bro. Birkey, that the secretary be authorized to write to every church in Illinois to ascertain the program for the year's work and especially plans for special meetings. Carried. The president asked those assembled if it was their judgment that the conference should continue to contribute \$15.00 a month each to Plum River and Eldorado, and if an

## THE FIERY FURNACE— AND ISRAEL

By Gerald Lee Cooper

IN THE third chapter of Daniel is told a very interesting tale. Not only is it interesting because of its story, but also because of its type. Let us review the story.

Nebuchadnezzar had a great golden image made. He issued commands to all his under-rulers that, when at a certain time music would be heard, all the people were to bow down before the image or be cast into a fiery furnace. After the first worship of the image had ended, several people came to the king and told him that there were three of his rulers who refused to worship the image. Who were these three men? Shadrach, Meshach, and Abednego, the friends and countrymen of Daniel.

We read of their being brought before the king to hear him once again issue the commandment that everyone bow down. The answer they gave him is as follows: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:16-18.

Now when the king heard this, he was very angry, so angry, in fact, that he commanded that the furnace be heated seven times as hot as usual. Then he commanded that the three men be bound and cast into the furnace. His instructions were carried out, so much so that the men who cast them in were burned to death.

Suddenly the king saw a strange sight. Four, rather than three, men were inside the furnace, "and the fourth was like the Son of God." After the three were brought forth, they were found to be uninjured by the great fire. Therefore, Nebuchadnezzar commanded that their God, Jehovah, be worshiped.

Israel, God's chosen nation, has been cast into the fiery furnace of trial and hardship by the world. Ever since the overthrow of their nation they have wandered back and forth in this great seething furnace with burning trials always present. The world has been so angry with them that the furnace has been heated many times over by persecution and wholesale slaughter.

But as the world looks on, it perceives that they are not alone. Why? Because any other nation would have perished long ago, while this one is still abroad and at present is making preparations to return to its native land, Palestine. Yes, the world can see that there is a companion with "the wandering Jew," and it is coming to believe more and more like Nebuchadnezzar—"and the form of the fourth is like the Son of God."—Daniel 3:25.

Soon the nation of Israel will step from the fiery furnace of the world unscathed. Then will not the world say, "Such a God who can preserve a nation for so long a time deserves to be worshiped. Let us bow down and worship

Him." Yes, my friends, I do believe that God's great care for His nation and bringing them back to their country will do much toward subduing the other nations when that time comes.

Let us look into the furnace. Can you not see God walking with His children and protecting them? Pray for the day when He will lead them forth, for that day will mean much to us.

## IN THE BEGINNING

By Elizabeth Louise May

THE above title, "In the Beginning," was suggested in conversing with a friend whom I met as I was returning from our public library. We passed quite a few moments pleasantly exchanging our thoughts and answering one another's kind inquiries regarding health, finally coming upon a subject that evidently had been causing my friend a good deal of perplexity. She became seriously thoughtful, rather hesitating a few seconds before she asked, "Miss May, do you believe in evolution?"

Well, I certainly must have looked rather blank for a moment, not really comprehending just how I could answer her. It all depended on what information I could give her of my opinion of so scientific a subject.

Seeing that I was considering, she asked, "Do you believe that you were once a pollywog?"

"Well," I was nonplussed, quite puzzled in fact, so I most emphatically replied, "no, I certainly do not! Of all things, I cannot imagine myself a pollywog!" So I waited for further enlightenment, looking my amazement, no doubt.

"Well," she said, "so many people are speculating about it these days, I thought I would see what your opinion might be."

I answered by asking her upon her arrival home to take her Bible and open it at the first verse of the very first book of Genesis. There you will read, "In the beginning God created the heaven and the earth." Then please follow with the other verses through to the twenty-sixth, and you will read as follows: "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 so God created man in his own image, in the image of God created he him; male and female created he them."

A thought of God being likened unto a pollywog (I speak reverently) is distinctly repellant to my idea of His majesty, of His divinity, as utterly apart from any human conception and not to be mentioned by those who adore and love Him and try from day to day to emulate Him, not without a great struggle for the upward growth of that inestimable effort, which will at last bring us into that condition of perfection when we shall be like Him, for we shall see Him as He is—which I am sure is not, or will not be, in the form of a pollywog.

# THE RESTITUTION HERALD

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## Holy Spirit Baptism

UNDERSTANDING what God has said on any Bible subject is a simple matter; confusion comes only when men misstate what God has said, then try to harmonize His statements with their misstatements. We must be willing for God to say what He wants to on any subject, because what He says is the truth, and only this is worthy of our interest. Truth cannot be invented and manufactured by human theories; it has its existence independent of our theories; and our one duty and privilege is simply to find it, then adopt it. We shall follow this rule in studying the baptism in the Holy Spirit.

Baptism in the Holy Spirit is mentioned in the following passages (A. R. V.): "I indeed," says John the Baptist, "baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire."—Matt. 3:11. "I baptize you in water; but he shall baptize you in the Holy Spirit."—Mark 1:8. "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire."—Luke 3:16. "Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit."—John 1:33. "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."—Acts 1:5. "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit."—Acts 11:16.

This is the entire New Testament on the promise of Holy Spirit baptism. There is much more about the Holy Spirit and about the gifts of the Holy Spirit received by many of the early Christians; but it is the baptism of the Holy Spirit that we are now discussing, and the passages above quoted are those that promise that baptism. Let us study them.

Baptism is from the Greek *baptisma*, which means a dipping, an overwhelming, an immersion. No matter what

*"The inclosed article is so lucid and scriptural that I feel it is worthy of being reprinted in The Restitution Herald," writes Rufus A. Curtis in submitting this treatise for publication. This is a subject that is attracting the attention of many, and the analysis here presented will be of undoubted help in a study of this important matter.*

element is used in performing baptism, whether water, Spirit, or fire, the person baptized is overwhelmed or immersed in the element. Nothing else can be a baptism.

Holy Spirit baptism, then, means an overwhelming of the human spirit in the Holy Spirit.

Hence the preposition "in"—"He shall baptize you *in* the Holy Spirit." "With" in the margin indicates the element employed, namely, the Holy Spirit. But the text invariably uses "in." While the Holy Spirit is the element employed, they were baptized in that element; overwhelmed, immersed, in the Spirit; the human spirit completely submerged in the Spirit of God. That fact shows that the party baptized in the Holy Spirit loses control of his own spirit to that of the Spirit of God. God's Spirit assumes control and dictation over the human spirit within the subject.

But the baptism in the Spirit, while completely assuming control over the human spirit, does this only in the especial work for which the baptism was given. The subject of that baptism is still a free moral agent responsible for his moral conduct. Indeed, the baptism in the Spirit was never given to aid moral living. Hence, persons receiving that baptism were afterward found guilty of wrongdoing. See the case of the Apostle Peter (Gal. 2:11-21), who "stood condemned" for his dissimulation with Barnabas and others. Peter was baptized in the Holy Spirit on the day of Pentecost (Acts 2). Was that baptism a failure? No. It fully accomplished what it was intended for, but it was not intended to make Peter a better man. If God makes men good, then, manifestly, He cannot reward them for goodness; and if He assumes sovereign control over their moral living or conduct, then they are under no necessity of trying to control themselves by living "soberly, righteously, and godly in this present world," as He has commanded them (Titus 2:12). Manifestly, then, Holy Spirit baptism was never intended to make better men of those who received it. We must, therefore, look for another purpose, under which (Please turn to Page Nine)



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Lord, teach us to pray, as John also taught his disciples."—Luke 11:1.*

## The Editor's Prayer

TEACH us to pray, O Father in heaven, that we may draw near to Thee in faith and in an acceptable manner. Help us to appreciate more deeply the privilege we do therein enjoy. Take the weak and faulty expressions of our lips as an indication of a fervent desire to draw near unto Thee which we cannot rightly utter. Amen.

## Meaningless Prayers

AMONG the many privileges to which the disciple of Christ is entitled through the relation he bears to the heavenly Father none is more blessed than that of prayer. Prayer places the child of God in direct and uninterrupted communion with the source of all power and unlocks for his benefit the treasure house of the universe. Nothing need be said concerning the value of prayer to the one who has become accustomed to calling upon God "without ceasing." Such a one knows that "prayer changes things," that it brings upon the believing petitioner the rich blessings of the Almighty.

The purposes of prayer are as varied as the needs of men. Prayer provides a devotional outlet for the expression of the spirit of worship and adoration which every Christian naturally and continually feels toward God. Prayer reminds men of God and His nearness to them. In prayer they recognize His presence and direct influence in their lives. Their joys and sorrows, their failures and their successes, their strength and their weakness, may all be poured out freely before the throne of grace with the knowledge that God sympathizes and responds heartily to their every appeal.

While the value of prayer cannot be overestimated nor its efficacy denied, nevertheless, like every other good thing which God permits men to enjoy, prayer may lose its power through their failure to use it properly.

When the blessed privilege of prayer is reduced to a mere formality; when it becomes a meaningless mouthing of sonorous phrases; when no definite desire, no deeply felt need, is being expressed; when the petitioner is conscious only of the words he is using and forgetful of the One whom he is ostensibly addressing, then prayer becomes not only "vain repetition," but the grossest hypocrisy as well.

## The NRA and the Church

JUDGING from recent editorials appearing in both the religious and secular press the letters "NRA" might well be thought to stand for "New Religious Awakening." The NRA was born the child of necessity. Depression had brought America to the verge of despair. The people could bear no more. They were out of employment and out of bread. Starvation or revolution stared the country in the face, and political leaders realized that immediate relief must be forthcoming if disaster was to be averted. The result was the New Deal and the NRA.

That which has overtaken the nation economically has fallen upon the church from a spiritual standpoint. Religious leaders of the more thoughtful type have realized the impending danger for a long time. They have devised many remedies, they have "sought out many inventions" by which they thought to stem the tide of moral and spiritual recession. When emotional revivalism failed, they attempted to stimulate the rapidly weakening enthusiasm of the church by directing its energy into the channel of political reform. For a little time the church took hold of the new effort with vigor; but its interest soon flagged, and the stimulant it had taken contributed to its decline.

An increasing number, however, are now coming to confess that the need of the dying church is not stimulation with political nostrums or a return to emotionalism, but a getting back to the bed rock of divine purpose! The church is homesick! It is suffering from nostalgia! It has wandered away from the Father's house and is pining with an intense desire to return. It has lived on husks long enough, and devout leaders of religious thought are suggesting a radical "right-about-face" action on the part of organized religion.

The Layman's League of the Missouri Synod of the Lutheran Church has prepared a code the gist of which is, according to *The Literary Digest*, "the renunciation of all political and legislative matters, the abandonment of all effort to influence Government policies in regard to social matters, and . . . a 'return to the charter purpose of the Church to preach the Gospel . . . to preach the message of salvation through Christ.'"

Dr. L. O. Hartman of the Methodist Church comes out with a very similar suggestion in which he says the churches should give themselves "to the espousal of the whole message of Jesus," rather than to political propaganda.

# The Father of Mercies and Comfort

By R. H. Judd

*"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort."*

THESE beautiful words occur over and over again in the Scriptures. We find them occurring, with slight variations, in the opening verses of Romans, and Corinthians, Ephesians, and Peter's first epistle; but to the writer the passage quoted above (2 Cor. 1:5, R. V.) is a gem among many hundreds that are to be found in God's wonderful Book. For beauty of language, conciseness of expression, and fullness of thought it would be hard to match. It gives evidence of a mind trained to think clearly, weigh facts, and draw conclusions that are incontrovertible. It has also, as we shall see, abundance of that marvelous intuitive force to which we give the name of "human interest," without which the most beautiful picture or the best literary composition fails in its appeal. We cannot wonder that men of the highest intellect concede to the Scriptures the unique position that they rightfully hold and that they tell us that no man or woman who has free access to its pages need lack for the fundamentals of an education best adapted for the journey through life.

The pivotal center of Paul's text is the Lord Jesus Christ, while the subject of it is God. I recently had the pleasure of doing to order on canvas this wonderful text. The purchaser had seen the copies that I took with me to the Fonthill May Meeting and desired a copy for himself. Not being acquainted with the Revised Version rendering, he thought I had made an error in inserting the definite article before the word "God" in the opening sentence, as to him it conveyed the suggestion that in Paul's mind there were more Gods than one. The writer believes that such was actually the case and that Paul, who revelled in comparisons, desired to draw attention to the amazing contrasts that existed between the gods of the heathen world by which they were surrounded and the God to whom he wished others might yield their whole-hearted allegiance. The idea of this contrast would seem to be the thought which the Revised Version rendering seeks to give special emphasis.

Those who have lived exclusively in nominally Christian lands can have but little idea of the ever-pervading influence, demoralizing influence, of idolatry upon those who are its devotees; nor can they realize as the missionary the truth of the Old Testament statement, "They that make them are like unto them." Paul speaks not infrequently of the "gods many and lords many" of the heathen world, and they were abundantly in evidence in his day. As he stood to give his never-to-be-forgotten address on Mars Hill, its very name, linked with the cohorts of soldiers who in all probability formed the greater part of his audience, would cause him to reflect on the parallelisms

that existed between the accredited characteristics of the idols and the characters of their distinctive worshipers. Just as men and women much in each other's company assimilate to some extent their several traits both physical and psychological, so do the worshipers of idols carry on their countenances the mental and material aspects portrayed in the idols which they have made and worship.

It is not without significance that the opening verses of Peter's first epistle contain almost word for word the earlier portion of our text. That Peter and Paul were close companions on various occasions would seem to be beyond question. There also can be little doubt that Paul's intimate knowledge of Jesus Christ was in large measure due to his close association with Peter and others of the apostles. He would gain much from their conversation and manner of life concerning the One who had left His impress on the lives and characters of those whom Paul now sought to make his close companions.

It may be a matter of minor importance, but nevertheless of interest, that Peter was a fisherman. Fishermen the world over are noted for the delight they take in relating reminiscences of past experiences. We can well imagine how Peter would call to mind many touching incidents of the life and compassion of the Savior he loved and the wonderful "words of eternal life" that came from His lips. He would go over and over again the story of the memorable visit to Peter's wife's mother, the masterly action of the Master in defending the woman taken in adultery, and the care of the Son of God for the little children whom the disciples in mistaken loyalty to Him would drive away from His presence. As Peter related these actual facts in a life's experience, so very different in their setting from the legends and myths of heathen mythology, Paul's heart would glow within him; and he could not help exclaiming as he realized the tremendous contrasts, "Blessed be the God and Father of our Lord Jesus Christ."

Yes, there may be other gods, so called, but "to us there is but one God the Father"—"the God and Father of our Lord Jesus Christ." As Christ often looked with compassion on the multitudes, He but reflected His Father, who is "the Father of mercies and God of all comfort." Surely such words from the lips of Paul show how deeply he was touched to the very core of his being. He knew much more than many of us, of the hardness of man to his fellow man; but he had evidently come to know much, too, of the comfort of the living God, so that he was able to comfort others with the comfort whereby he was himself comforted of God.

I like to compare the renderings of the different ver-

sions, for often additional light is thrown upon the subject, each aspect contributing to the pure white light of the glorious gospel. We do not see in the Authorized Version the full extent of the blessing that word "comfort" had for Paul, for it is somewhat obscured by the use of the word "consolation." The Revised Version, even at the risk

of tautology, gives us back the word "comfort" as conveying more truly the sense Paul would express. The comfort he speaks of is not merely consolation, which is limited to a particular occasion and limited in degree, but an abiding, satisfying, and overflowing comfort given by one who well knows the experience through which the sufferer is passing.

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## CAVEAT EMPTOR!

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*By Arlen Marsh*

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ALTHOUGH the system of business which adheres to the principle of *Caveat emptor*, Let the buyer beware! is rapidly reaching the last stages of old age, that great aphoristic warning still endures as the presiding genius of religion. Assailed on every hand with the glad tidings of some new philosophy purporting to be of greater truth and value than any other ever conceived, the seeker after God finds himself befuddled in a maze of conflicting theories from which he must make his own selection and thereafter abide by it.

He who, with Diogenes, gazes about him for wisdom and knowledge places himself in the same position as the man who, under the old method of *Caveat emptor*, made a purchase. His choice of philosophy is determinative of the course which he thereafter will follow, and the disasters or benefits to accrue from that choice are of his own volition. His bed is made, and he must lie in it, regardless of whatever may occur.

In no indefinite terms the Apostle Paul asserted that "the wages of sin is death," and it remains for the man beset with multitudinous doctrines of modern Christianity to choose for himself the way that may lead from these undesired wages. Upon his own responsibility he must choose; no one else may be held for his choice. Delusion may be laid at the door of another temporarily, perhaps; but in the final analysis the full brunt of the dire results of missteps rests upon the individual most concerned. He it was who chose; he it is who must suffer or enjoy the penalties or benefits. *Caveat emptor!*

There are equal possibilities for happiness with those for punishment. "There is therefore," according to Paul, "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Those who choose correctly, those who select the proper way out of the devious trails through the labyrinth of religious philosophy, are given the assurance that they will receive a reward commensurate with the wisdom and work they have done; they will receive "no condemnation"; they will not earn the dreaded "wages of sin."

But this immunity from the fruits of walking the pleasant paths of life, an immunity from punishment brought about only by following the ways most difficult to traverse,

is not alone sufficient to justify a complete reversal of the normal course of human events and a turning to the road accurately delineated by the Messiah in whom we are urged to take part. If we go no further than to consider lack of condemnation remuneration enough to solace us for the pleasures we lose through participation in the Christ, we provide no sound reason for that participation. Goethe may have been right when he remarked that "death must be a benefit, because it is universal." The priests of Issus may have been correct when they taught that there is no hope except in death.

In other words, immunity from death, unless evidence to the contrary can be found, may not be the blessing which it at first appears. Some reward greater than that must be discovered before we have any just cause for forsaking the ordinary habits of human life for the somewhat artificial living after the manner outlined by the Messiah of Israel and His divine Father. Death represents freedom from pain, from worry, from invalidism, from dishonor; death represents permanent relief from every form of persecution. Unless something greater can be provided, immunity from death would be no reward at all for pursuing the practices of Jesus.

It is at this point that the religious-minded individual must beware. He must choose between false doctrines which may lead to death and true doctrines which may lead to something better. But first of all he must determine whether or not immunity from condemnation, immunity from death, is desirable. Under some conditions it apparently is not.

Paul concludes his remarks concerning the wages of sin with, "But the gift of God is eternal life through Jesus Christ our Lord." This statement alone means nothing additional; the freedom from condemnation already discussed includes eternal life as a matter of course. If eternal life be of the same type of life that is possessed today, it may be that more desirable rewards than that exist; death among others, for it would bring release from the torments that eternity would only perpetuate.

Isaiah, silver-tongued poet of Judah, offers a picture of the endless life that is offered as remuneration for service to the Christ which would lead anyone to an active desire

to attain to it. "The inhabitant," he says flatly, "shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Illness, together with death, is to be abolished for those who have earned a reward for their work in behalf of Jehovah and His Son. Further than this, "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."

Not even perfect health and an endless existence, however, could compensate altogether for a perpetual cause for worry. Should the present conditions be made permanent, it is certain that many of the members of mankind would consider death an asset rather than a liability. Poverty and disgrace are not pleasant companions to contemplate forever. No greater curse could be pronounced than to sentence a man to eternal slavery. These things would have to be removed or at least ameliorated before immortality would be preferable to death.

Unconsciously replying to these vexing problems, Isaiah continues, "They," the inhabitants of the eternal earthly kingdom of God, those who will never die, "shall obtain joy and gladness, and sorrow and sighing shall flee away." Micah augments the idea with a description of a perfect government, so perfect, indeed, as to cause existing nations to seek voluntarily admission into its rule: "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." That poverty is to be made a thing of the past he also makes clear: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

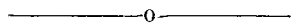
In the light of such descriptions of the eternal life promised to those who obey and who choose correctly, immunity from death becomes increasingly desirable; but still there remains some shadow of doubt regarding its desirability as an endless thing. According to the dogmas of the majority of religious teachers, death is a transition, a passing from one form of existence to a more perfect form; and, in fact, some philosophers insist that death marks the individual's becoming an actual part of the Deity and losing his own identity in the identity and person of an omnipresent and all-embracing God.

Solomon makes a very definite assertion regarding death by which he furnishes warning to those who are seeking to buy by action and word a part of some religious faith. "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." Previous to propounding this definition, the ancient exponent of wisdom draws a somewhat unflattering implied comparison. "For to him that is joined to all the living," he insists, "there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." Solomon refuses to concede the dead even the solace of an emotional existence:

"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."

Death, therefore, appears to be a complete severance of all relations with the world. Certainly, no believer in the inspiration of the Bible could deny that Solomon indicates definitely that death forbids the enjoyment of any of the blessings promised by the divinely-guided Isaiah to those who select the ways which lead to participation in the church of God. Life, immunity from death, obviously forms the only method by which those promises can be enjoyed.

*Caveat emptor!* Let the buyer beware! Upon him who seeks after religion rests the responsibility for determining what his religion will be; upon him, consequently, rests the responsibility for determining what his reward will be. Let him who seeks to buy a part in the kingdom of God beware, lest he misjudge the way and win the wrong wages. Only through the road set down by Jehovah can His reward be won; all other roads lead only to destruction.



## ORIGIN OF HUMANKIND



If monkeys, in a bygone day,  
 Could evolute, as some men say  
 They did, and start a race of men,  
 Why can't they turn the trick again?

If Darwin's theory be true,  
 They ought to even better do  
 Than what they did long years ago  
 Before they'd evolved so.

If they could breed a race of men  
 Back in the early ages when  
 They were but animated clods,  
 They ought now to produce near gods.

Who neutralized, and when, their pow'r  
 To pass along the priceless dow'r  
 In harmony with nature's norms,  
 Of higher and more perfect forms?

'Twas not the monkeys made us laugh,  
 But those who propagate this chaff  
 About the apish origin  
 Of all our human kith and kin.

The Holy Scriptures plainly state  
 That God Almighty did create  
 From dust of earth the primal pair  
 And in His holy image fair.

Why should we, then, forsake the Book  
 And to the speculator look  
 For aid in our attempt to find  
 The origin of human kind?—W. H. B.

# A Lesson in Tolerance

By George B. Alldridge

*"But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."—Mark 9:39, 40.*

AFTER meeting for a few days with a company of God's dear people, as was the privilege of the writer at the General Conference of the Church of God at Oregon, Illinois, different impressions are made upon the minds of those attending; in this case I rejoice to say only good impressions and thoughts were formulated.

The impression most prominent of all upon the writer's mind was the spirit of Christ, which may be expressed as the spirit of tolerance. Among the preachers and teachers and the little groups assembled to discuss biblical subjects he heard no harsh criticisms or unkind comments regarding the belief of others. The sweet spirit of Titus 3:1-4 prevailed. Hence, is there any wonder that Jesus' promise, "For where two or three are gathered together in my name, there am I in the midst of them," was fully realized? If there were any prominent leaders present, I did not observe it; but Jesus' words in Matthew 23:8, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren," prevailed.

With what force I recalled to mind an incident in the life of Jesus during the days of His flesh. The disciples had just been disputing among themselves as to who should be greatest and received a rebuke in an object lesson when Jesus set a little child in the midst of them and said, "Who-soever shall receive this child in my name, receiveth me."

This saying, which laid emphasis on receiving the humblest follower in the name of Jesus, seems to have recalled to John the case of a man whom they had seen casting out devils in the name of Jesus. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: . . . for he that is not against us is on our part."

Here we have an instance of conscientious tolerance toward one who was doing good in the name of Jesus and yet who did not belong to the regular apostolic order or company. It was admitted that he was casting out devils in the name of Jesus, but he had not been called and ordained after the manner of the twelve; he did not have regular credentials and was not orthodox in his standing; he was at least irregular, if not heretical. Here were the germ and budding of the ecclesiastic spirit that puts emphasis on official ordination and regularity and looks with suspicion, if not with hostility, upon anyone working, however successfully, outside of these lines.

I have seen this spirit, and it exists today among bodies claiming to be of the Church of God which are often stiff and most exclusive with those who "followeth not with us." Will we ever before Jesus returns learn this lesson: "For-

bid him not: for he that is not against us is for us"?

Suppose we read again Matthew 25:34-40 and then ponder over Jesus' words in Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Some one may be quoting Ephesians 2:9, "Not of works, lest any man should boast." But suppose we include with this verses seven, eight, and ten. You see, God called us unto good works, but those good works must redound to the glory of God. Jesus in Matthew 5:16 gives us the key of how this may be done: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

That I am a member of the Church of God means nothing to the world around me, but that which gives validity and power to the message of the gospel I am seeking to convey is the blessed spirit of Jesus working in and through my life as seen by those around me.

Many a man has been cast out of the church who yet proved to be a mighty worker for Christ, and we should ever be on our guard against any narrow sectarian spirit. Our blessed Master has room in His fellowship for all workers of good who are proclaiming the glorious message of the gospel, of which Paul was not ashamed (Rom. 1:16) "and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all."

And then there are the following verses I must quote, for they are very wonderful: "Put ye on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Jesus sent messengers through unfriendly Samaria to find a place of lodging. One village would not receive them; then two of his dearest disciples, James and John, said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?"—Luke 9:54. "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village." Now read Galatians 6:1-10, especially verse ten.

A writer, speaking of this matter, wrote, "This method has not been unknown or infrequent in ecclesiastical his-

tory; in fact it has stained the pages of the church through all the centuries with blood."

Killing heretics began early. Paul began the bloody business in Jerusalem and then had the sword applied to his own head. The Roman emperors, believing in the efficacy of this method, poured the fires of ten dreadful persecutions on the early Christians.

In time Christians began to decapitate and burn one another. Roman Catholics lighted pyres for Protestants in many cities and countries, and Protestants began to burn and hang one another. It is only in modern times that death for heresy has not been inflicted.

The method seems short and sure. When a man talks against us, pull out his tongue, cut off his head; and he will then talk no more. But, strangely enough, he often keeps on talking more widely and powerfully than ever. The match put to the tinder to burn a Christian has often proved the truth of what Latimer said to Ridley on the way to the stake, "We shall this day light such a candle by God's grace in England as shall never be put out." That candle, now become a sun, is burning in England and in all Protestant countries today; and in its light we live.

Persecution is no proper way to meet erroneous opinion and conduct, however wrong and dangerous they may seem to us. In doing injustice and violence to such views we are likely to stir up sympathy with them and give them free course; we are scattering embers that will start fires elsewhere.

Let us, brethren, search our hearts upon our knees before God. The disposition may still be in us that when others differ from us we would like to retaliate by some short and sure way; but this is a fallacious method, and grave wrong and even murder may lurk in the thought. See 1 John 3:15.

How little we know of all the evil things that are slumbering in our hearts, and what violence and wickedness and murder would come stalking forth out of us to persecute and slay and burn if we would only let ourselves loose or God did not in mercy restrain us! We know not what manner of persons we are, and we need the restraint of the spirit of Christ to keep from all unrighteousness.

To memorize and repeat often to ourselves Jeremiah 17:9, 10 would help. "The heart is deceitful above all things, and desperately wicked: who can know it? 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."

Dear brethren, the world has had enough injustice and persecution and war and bloodshed; and it now needs the healing grace and saving redemption of the spirit and the return of the Lord Jesus Christ, who will banish all enmity and strife and bring in that sweet brotherhood of man for which the world unconsciously is waiting (Romans 8:20-23).

Let us obey the spirit of 2 Timothy 2:23-25 and Titus 3:8-11, proclaiming the angel's message, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people . . . Glory to God in the highest, and on earth peace, good will toward men."

## EUROPE READY FOR WAR

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."—Ezekiel 38:7.

**I**N SPITE of bankrupt treasuries and starving populations the nations of Europe continue to plan for war. The resistless command of Jehovah has gone forth to "prepare war!" His word will accomplish its destined purpose; and the nations will assemble themselves before Jerusalem, the judgment seat of the Almighty, and receive the just recompense for their age-long crimes!

Returning on August 4 from the wheat conference in Geneva to which he had been a delegate, Henry Morgenthau, Sr., diplomat and Democratic counsellor, and former American ambassador to Turkey, said war is brewing in Germany. He asserted, according to an Associated Press correspondent, that the policies of Chancellor Hitler, if successful, would work for a general war; and if these policies were unsuccessful, civil war would result within that nation and spread over the continent. Whether successful or unsuccessful, the present German government is leading to war.

The Morgenthau statement reminds us of what was said recently in the *Deutsche Zeitung*, an extremely nationalistic German paper. Referring to the Nazi administration, it declared: "The road is now clear. The Hitler-Papen-Hugenberg Cabinet represents Germany's last reserve. If it fails, a catastrophe of gigantic dimensions is inevitable."

The *London Morning Post* looks upon the situation with equal gravity. Hitler's government is not, it insists, "a government which augurs well for international peace. It is, unfortunately, the kind which is apt to seek solution of its difficulties at home in adventures abroad."

Mr. Morgenthau was asked how Europe could prepare financially and physically for another war. He replied:

"By martial law. The nations of Europe can easily confiscate enough to carry on war. It is most pathetic, as the masses of the people want peace—but the leaders want war."

"Morgenthau said all the nations of Europe were conserving their resources.

"The unwillingness on the part of some of them," he said, "to go all the way in the matter of wheat curtailments is because of a feeling that they must prepare for war and in preparing they must have grains to store and draw upon."

"All Europe is ready for war," he added. "France is working tooth and nail to be self-contained and is offering a bonus on wheat. In Germany there will be war within or without. Conditions all over Europe are similar to what they were in 1913."

"All the countries are expending more for armament. All distrust each other. Europe will not look to us for manpower again, as she has all the men she wants, but one group or another would like a financial alliance with us."

"Morgenthau said he would present these views to President Roosevelt."

# Prophetic Interpretation

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God has declared "the end from the beginning," and throughout the ages students of prophecy have been unfolding the events that would one day be written (and have been) upon the pages of history, proving that the great and wise God who created the world is a divine and intelligent being. To study prophecy awakens one to a more earnest desire to go deeper into God's Word and find out what will be the next great event in history.

Today prophetic students do not have to look through a dark gloom into the future, as during the nineteenth century. The study of prophecy today is fascinating, for on every hand there are things coming to pass that bespeak to us that consummation and restitution are at hand. A knowledge of prophecy is needed, for this is an age when the challenge is going out for workers. Today prophecy is not a lower light as of other centuries, but is, truly, a beacon light, signaling to us that the day will soon dawn and the star arise.

Prophecy is of supreme value to mankind and is reliable according to history. God has spoken or predicted the future through His prophets who were called by Him, and history (or the written records of man) speaks to us and declares the fulfillment thereof.

In the study of prophetic interpretation there are thirty-nine elements to be considered, and, also, the laws and meanings must be ascertained. In this study we must seek out a method which will not lead to absurdities or become ridiculous in meaning. Laws of words, ideas, and figures of speech are to be considered, for the Record says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Knowledge and wisdom are to be sought for with diligence, and can be attained in no other way. In our study we should always use common sense and good judgment.

In finding the meaning of scriptural terms used in prophecy we must find their general use; and this is done by studying well the text and context, by considering well the circumstances, and by using good judgment.

Sometimes a prophecy is given to God's servants in vision. That is when future events are made to pass before the mind as if they were actually taking place. A vision can be symbolic. In this case the future events are expressed by analogous objects. This is especially true of the book of Revelation.

Some prophecy is literal, and other figurative. A literal prophecy is made when the prediction is given in words used according to their primary and natural import. It is figurative when given in figures of speech. To understand prophecy of this nature we must understand the law of figures. To do this we must consider each figure separately:

In the metaphor a striking likeness is used.

In the simile or comparison there is an affirmation that one agent, object, or act is like another.

Antithesis occurs when opposing ideas are placed together for sake of contrast.

An elliptical metaphor occurs when the figure is incomplete.

Personification is addressing an inanimate object as if it were alive and had intelligence.

The apostrophe is a digression from order of discourse and a calling upon the absent as present.

An allegory is similar to a metaphor, but is really a narrative in which abstract qualities are given the form of and attributes of objects or persons.

A parable is a similitude taken from natural things. It is really a comparison used to illustrate a point or truth.

Metonymy is a figure in which one object is allowed to stand for another, that is, related objects as, "Ye have eaten the vineyard," for, "Ye have eaten of the fruit of the vineyard."

A synecdoche is using a part for the whole.

A hyperbole is an exaggeration for effect.

Irony is contradiction of expression and meaning, not to deceive, but to add force.

Interrogation is the asking of a question, not for information, but for effect.

Fables are interpretations of the Scriptures in such a manner as to do no violence to Scripture teaching.

Synchronous scriptures are passages which have reference to any one and the same event.

Double vision is a sign of giving communication.

In the above paragraphs I have discussed briefly the figures of speech which are essential to and are elements of prophetic interpretation. Now I shall discuss laws governing symbols, or in other words, the laws of representation since the functions of all types and symbols is representation. First, there is always a distinct resemblance of the symbol and that which it represents; second, there is the presence of unnatural elements in the symbols of Bible prophecy. This indicates that there is something unnatural in that represented. This element is often valuable in making known the identity of that represented, as in the case of the seven heads of the beast of Revelation.

Aside from the laws and elements necessary in prophetic interpretation, there are inspired explanations of symbolic representations. These must be given careful study in order that we may readily recognize their meanings when interpreting God's Word.

The world moves onward at a rapid pace, knowledge has increased, chariots rage, and war clouds are muttering in the East; and with the distress of nations with perplexity the student of prophecy is inspired to go into the deeper prophecies just to find out what will happen next.—Mae Turnbow in *The Messiah's Advocate*.

## HOLY SPIRIT BAPTISM

*Continued from Front Page*

the baptized human spirit was perfectly subdued and controlled by the overwhelming Holy Spirit.

### WHO RECEIVED HOLY SPIRIT BAPTISM?

JOHN, in the passages already given, promised: "He shall baptize you in the Holy Spirit." John was addressing the entire Jewish nation as the people assembled from day to day to hear him. But were all Jews ever baptized in the Spirit? Only one dozen and one were ever so baptized according to the New Testament record. Then the "you" addressed by John meant that part of the multitudes that would be selected for such a baptism. To the people he introduced the coming Messiah as the One who should baptize them "in the Holy Spirit and in fire," some of them in the one, some in the other. We know this, because both baptisms were not received by all who heard John, for some "rejected for themselves the counsel of God" in rejecting the baptism of John. (See Luke 7:29, 30.) Therefore, John's promise was a conditional one and shows that only some of his disciples would be so baptized.

As to the ones that actually were baptized in the Holy Spirit, the following study will reveal.

To the apostles Jesus said: "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you."—Matt. 10:19, 20; Mark 13:11; Luke 12:12. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."—John 14:26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning."—John 15:26, 27. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you."—John 16:13-16.

These things, all of which were spoken to the apostles and to them alone, establish the following: the apostles were to receive the Holy Spirit as a promise; this Spirit would teach them "all things" that they were to teach men, bringing to their remembrance everything that He had spoken unto them; the Spirit would even do the talking when their mouths opened to speak; this Spirit would directly communicate to the apostles what it would hear from the throne of God, thus enabling their mouths to speak what God directed. The things of Christ were to be witnessed by them before the world. All this was to result from their reception of the baptism in the Spirit.

But Jesus designated a certain time when all this should

come upon or unto them. Luke testifies: to the apostles Jesus said: "Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city (Jerusalem), until ye be clothed with power from on high."—Luke 24:48, 49.

Everything thus far spoken regarding the baptism in the Holy Spirit is spoken to the apostles; and the time of receiving it is shortly after this, in Jerusalem. Referring to this latter promise, Luke says: "And being assembled together with them (the apostles), he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."—Acts 1:4, 5.

Here we are introduced to several things: the promise made by John the Baptist (which we have cited—Matt. 3:11) is now about to be fulfilled; the apostles are the subjects of that Spirit baptism which John the Baptist promised; Jerusalem is the place where John's promise is to be fulfilled; "not many days" after the Savior's reiteration of John's promise (which, to be exact, was just about ten days after) the apostles were to be baptized in the Holy Spirit; this Spirit baptism was to give power to the apostles as witnesses or preachers of Christ, verse 8: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

We now turn to Acts 2:1-5, and we read of the actual occurrence of this Spirit baptism. The apostles alone receive this baptism, for they are the subject of the narrative. The last verse of the first chapter of Acts, read in connection with the first verse of the second chapter, proves this. "And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was now come, they (the eleven apostles, including Matthias) were all together in one place." The twelve are all together in Jerusalem ready for the Spirit baptism. "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

Here, then, is the first case of Holy Spirit baptism bestowed upon men. The facts are: this baptism was a promise, not a command; it was promised to the apostles alone; it was bestowed upon the apostles alone; it gave to the apostles that divine inspiration by which they could know and accurately reveal to men the will of God, the plan of salvation; it gave to them supernatural power, miracle-working power, for they not only spoke "in other tongues," but the same word spoken by them was clearly understood by all of the sixteen nationalities present.

At least these five things are true of this first case of Holy Spirit baptism. Therefore, to apply any of the passages of Scripture that we have quoted regarding Holy Spirit baptism to any persons other than the apostles of



Christ (Paul, though as a "child untimely born"—1 Cor. 15:8—is reckoned among the apostles of Christ, though not till seven years after the baptism of the twelve on Pentecost) is to misapply those passages, for Acts 1:4, 5 shows that the apostles were the subjects of the baptism promised by John the Baptist. The disciples or converts of the apostles never were promised the baptism in the Holy Spirit. They were to enjoy spiritual gifts, but not Spirit baptism (1 Cor. 12:4-12).

#### CORNELIUS' BAPTISM IN THE HOLY SPIRIT

BUT Cornelius and his house (Gentiles) did receive the baptism of the Spirit, for they received "the like gift" bestowed upon the apostles "at the beginning," the day of Pentecost (Acts 11:15-18). Was Cornelius an apostle? He was not. Neither was he a brother in Christ with the apostles, for men enter into Christ through Christian baptism (we are "baptized into Jesus Christ"—Rom. 6:3; Gal. 3:27), and Cornelius was not baptized till after the Spirit baptism had been received (Acts 10:44-48). This is what "amazed" Peter and the brethren with him on the occasion: that somebody else, and that a Gentile family out of Christ, should receive the same baptism that was given the apostles on the day of Pentecost (Acts 10:45). This proves that no other case of Spirit baptism had occurred since the day of Pentecost, for not only were the brethren and Peter amazed at the reception of the Spirit by Gentiles, but they were convinced when they saw poured out upon them the like gift received alone, up until this occasion, by the apostles. That, says Peter, was the astonishing feature of the whole occurrence. Hear him: "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning." Then he concludes: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"—Acts 11:15, 17. Peter likens Cornelius' experience, not to the common experience of those who are converted to Christ, but to the exceptional experience of himself and the other apostles at Pentecost; and this is conclusive evidence that no such experience was common to believers in Christ. Had such been common, Peter would have said, "If then God gave unto them the like gift as he did unto all other converts to Christ"; but when he found a case of Spirit reception like this, he was forced to go back to the baptism of the apostles at Pentecost. That, therefore, so far confines Holy Spirit baptism to the two cases of the apostles at Pentecost and Cornelius at Caesarea, eleven years subsequent.

But if the promise of Holy Spirit baptism was to embrace only the apostles, why did Cornelius receive the same baptism?

The answer is found in the astonishment produced at Cornelius' conversion, which shows that such an exhibition—the baptism in the Spirit of others than the apostles—was wholly unexpected by even the apostles; and it was bestowed upon Cornelius for precisely the astonishing effect it would necessarily have upon the apostles and their Jewish brethren. It is an instance in which God went beyond His actual promise, did more than He had revealed as His purpose; and this He did the more to impress upon

the Jewish Christians the fact of the Gentiles' call to repentance. So it was understood (Acts 11:18).

So exactly was this baptism like the apostles' baptism at Pentecost, which was the fulfillment of John's promise, that Peter, on witnessing it, was reminded of John's promise: "And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye (apostles) shall be baptized in the Holy Spirit."—Acts 11:16. This baptism bestowed upon the Gentile, Cornelius, was, therefore, to impress permanently upon the apostles and Jewish disciples the fact that the Gentiles were now made amenable to the gospel law and were to be included in the offering of salvation through Christ; and to impress this with sufficient force God chose to bestow upon the initial Gentile subjects the same baptism with which He inaugurated the cause among the Jews. As the two cases introduced the two divisions of mankind to the privileges of the gospel, no repetition of either of these cases is possible, for as there are no more Jewish apostles to inspire and no new Gentile world to initiate into the gospel privileges, so there is no more occasion to bestow the baptism of the Holy Spirit upon men.

*Continued next week*

How many are suffering persecution? If we are not suffering, there is something wrong with us.—James A. Patrik in *The Suffering of Christ*, June 10, 1929.

#### "HERE LIES —"

THESE words, inscribed on many an old tombstone, express a fact concerning the nature and destiny of man which pride and fear and misunderstanding of God's Word has prompted millions of otherwise well-balanced people to deny.

"Here lies James Smith. Born June 27, 1842. Died October 14, 1898, aged, fifty-six years." Such is the tenor of the inscriptions found on the monuments erected in old time cemeteries. And yet so many were inclined to disbelieve the facts that were there recorded in unyielding granite!

"No!" they said, "that cannot be true. Man is the highest creation of God. Shall we acknowledge that he perishes as do the beasts of the field? And what a dreadful thought it would be to think that our loved one is really in the grave, that his physical body, now turning back to dust, is all that there is of him!"

The God of infinite love in the richness of His mercy brought to pass the most splendid miracle of all time, the resurrection of His Son, that He might prove that while the inscriptions on those marble shafts were true, that men really die, nevertheless hope concerning them need not falter in the breasts of the living. For "now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. 15:20.—G. E. M.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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“REJOICE IN THE LORD, YE RIGHTEOUS; AND GIVE THANKS AT THE REMEMBRANCE OF HIS HOLINESS.”—PSALM 97:12.

### A PRAYER

**O**BLESSED Lord and Saviour, who hast commanded us to love one another, grant us grace that, having received Thine undeserved bounty, we may love every man in Thee and for Thee. We implore Thy clemency for all; but especially for the friends whom Thy love hast given to us. Love Thou them, O Thou fountain of love, and make them to love Thee with all their heart, with all their mind, and with all their soul, that those things which are pleasing to Thee they may will, and speak, and do. And though our prayer is cold, because our charity is so little fervent, yet Thou art rich in mercy. Measure not to them Thy goodness by the dulness of our devotion, but as Thy kindness surpasseth all human affection, so let Thy hearing transcend our prayer. Do Thou to them what is expedient for them, according to Thy will, that they, being always and everywhere ruled and protected by Thee, may attain in the end to everlasting life; and to Thee and the Father be all honour and praise for ever and ever. Amen.

—*Anselm* (1033-1109).

### RESUME

DURING the General Conference held in Oregon there were four meetings of the executive board of the National Berean Society. Reports from the various committees handling Society funds were received and without exception approved. These reports were in general as detailed as those ordered by the Berean conference of 1932.

Several changes were made in the personnel of the various committees. Miss Verna Himmelright, 406 South MacDonald St., Attica, Ind., and Mrs. Virginia Kincheloe, Fairfax, Va., retained their respective places as chairmen of the senior and junior home study committees. Mrs. Rhoda Hanson, Caledonia, Mich., and Miss Dorothy Magaw, 648 Iglehart Ave., St. Paul, Minn., were appointed to their positions as chairmen of the senior and junior social correspondence committees.

As has already been noted, Mrs. Orpha Sanford resigned from her position on the relief committee. C. E. Lapp, Mt. Sterling, Ill., and Mrs. Leta MacLeod, 1105 Val Vista St., Pomona, Calif., were appointed to fill her place.

The publishing committee was completely renovated: Paul Hatch, R. F. D. 1, Harvey, Ill., chairman; N. J. MacLeod, 1105 Val Vista St., Pomona, Calif.; Arlen Marsh,

Oregon, Ill. The new committee expects to have a series of tracts written from a modern standpoint, but adhering strictly to the Bible, published before the year is out. Work on *Senior Book 3* is being pushed.

Genniel Carpenter was reappointed editor, and Arlen Marsh was reappointed sales committee.

### STATE SOCIETIES

AT THE Berean conference of August 7, 1933, the Iowa State Berean Society reported 35 members actually paying dues, with more members listed but not included in the report. Two local societies, one at Gladbrook, the other at Waterloo, existed. A more complete report is expected for this page following the state election and conference.

Reports from Minnesota and Indiana already have been printed. There was no state report from Michigan, but Miss Marjorie Siple and the national secretary remarked progress in the Michigan society during the past year.

Illinois reported a total state membership of 109, distributed among societies located at Rockford, Oregon, Dixon, Ripley, and Eldorado (which had organized during the year). The society at Marshall had been disbanded.

### MY TRUST IN HIM

I cannot always see the way that leads to heights above;  
I sometimes quite forget He leads me on with hands of love;  
But yet I realize the path must lead me to Immanuel's land;  
And when I reach life's summit, I shall know and understand.

I cannot always trace the onward course my bark must take;  
But, looking backward, I behold afar its shining wake  
Illumined with God's Light of Love; and so I onward go  
In perfect trust that He who holds the helm the course must know.

I cannot always see the plan on which He builds my life,  
For oft the sound of hammer, blow on blow, the noise of strife,  
Confuse me, 'til I quite forget He knows and oversees,  
And that in all details with His great plan my life agrees.

I cannot always understand the Master's rule;  
I cannot always do the task He gives in Life's hard school;  
But I am learning with His help to solve them one by one;  
And when I cannot understand, to say, Thy will be done.

—Selected.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"Lord God of Israel, there is no God like thee."*

### A GREAT KING AND HIS WORK

THE Feast of Tabernacles was the most joyous of the many feasts which the Israelites kept. It came in the autumn after the fruits of the summer were gathered in and was something like our Thanksgiving Day, though it lasted seven days. The hearts of the people were filled with thanks to God for His goodness to them during the Feast of Tabernacles. On this special feast the people had so much more to thank God for, and that was their new place of worship.

The month of Ethanim, also called Tishri, is the seventh month in the Jewish year, and the feast lasted from the fifteenth to the twenty-first. Can you think of some of the things the Israelites never forgot to thank God for each year? During these years of God's loving care for them, their church was merely a tent, though a beautiful one, for they had been journeying. Now they were settled and could build a permanent church.

How happy they were when they looked at their magnificent temple, we can imagine! I hope all of you boys and girls have pictures of this temple so that you can get an idea of its beauty. Solomon, the richest and wisest king, guided the people in the building of it.

Have you heard, boys and girls, how the materials for the temple were gathered? Did you know that the hammering and chopping and measuring were all done in the woods and quarries so that no sound was heard when all was put together? Have you read how the people brought willingly and joyfully all that was needed for the work? They even brought too much.

God, you know, gave the plans of the temple to David, and he helped his son Solomon to construct it, giving him the patterns and specifications. Mostly David helped Solomon in the way he trained him and brought him up to worship God. Then he prayed God to give him wisdom and a perfect heart and a willing mind. And God always answers a prayer like that.

The priests moved the ark from the tabernacle into the temple. The ark was very dear to them through all those years of hardship and traveling. It was an oblong box of wood overlaid with beautiful gold. Over it were two cherubim with outstretched wings, all of gold. Inside the ark were the tables of stone on which were written the law God gave to Moses.

When all was ready and the priests had come out of the holy place, a dazzling light filled the room, telling the people that God had entered the temple and approved of it. For this light was the glory of God, and it must have made the people very happy, because no work is worth doing unless God thinks it is good. And in the case of God's temple, it was doubly necessary to have God's approval.

Now they could all come and offer their thanks to God in a place that was beautiful enough for Him and worthy of such a great and marvelous God. It took seven years to build this temple, during which time, no doubt, the priests and the musicians were trained to perform their parts in the service. Only our very best is good enough to offer to God.

Don't you think all of the people, along with Solomon, felt they had a share in that place of worship? Didn't it belong to each one who had given something toward it? Just so it is with your place of worship. No matter how young you are, you can give something or do something for your church. And if you go to its services and do your part quietly and reverently, God will count you as one of the sharers in His work and also in His blessings.

When all was finished, Solomon offered up a wonderful prayer to God at the dedication. He asked God to forgive the people for wandering away from Him; he asked Him to answer their prayers; he asked Him to bless their work and increase their crops so that all people of the earth might know that the Lord is God.

And yet this great, wise, and wealthy King Solomon, who had greater possessions and a larger kingdom than all other kings of Israel, said that all this was as nothing compared to keeping God's commandments. The beginning of wisdom, he said, was the fear of God, and to fear God is the whole duty of man. He learned this after a life filled with great opportunity and much responsibility.

How many of you boys and girls know where this verse is found and can fill in the blanks? "I was — when they — unto —, Let — go into the — of the —."

Also this one: "O come, let us — and — —: let us — before the — our —."

Here is a harder one: "Praise ye the —. I will — the Lord with — — —, in the — of the upright, and in the —."

Who will fill these out on a post card and mail them to me?

# With Our Sunday Schools

LESSON 12. — September 17, 1933

## SOLOMON

1 Kings 5 to 8

Devotional Reading: Psalm 100

### GOLDEN TEXT

Enter into his gates with thanksgiving, and into his courts with praise.—  
Psalm 100:4.

#### A STUDY OF THE SUBJECT

**Topic: Solomon: The Value of a House of Worship.**

**Aim:** To teach that God approved the building of beautiful churches for His worship.

**I. Solomon Builds the Temple.** (1 Kings, chapters 5-7.) David proposed to build a house for the worship of God that would be worthy of so holy a purpose, but was forbidden to do so because he had been a man of blood. The building of a church is an act of worship and should be undertaken in the most reverent manner. Solomon was authorized to carry out the holy design. Only the finest materials went into the construction of the temple because it was to be the house of almighty God. The church should be the finest building in the community, not as a matter of pride, but from the deepest sense of worship and devotion. It is a material expression of the congregation's appreciation of God's holiness and of His goodness to them.

**II. Solomon Dedicates the Temple.** (1 Kings 8:1-9.) Solomon and his people gave freely and gladly of their best for the construction of the temple. As long as it was in process of building, it was their house. Their own materials went into it; and when the time for dedication came, it was still their building. Up to this point it was no more sacred than any other structure reared for any purpose. But now that all was finished, they could transfer it to whomsoever they would. That was their right, and they chose to give their building to God.

**III. God Glorifies the Temple.** (1 Kings 8: 10-66.) Solomon and the people of Israel could furnish the material and the labor for the building of the temple; but beyond that they could not go except to present the finished structure to Jehovah. The Lord only could accept it at their hands and mark it with His glorious presence as His own. Henceforth the temple was no longer man's, but God's. It was the Father's house. To use it for political, social, mercantile, or any other purpose that was not distinctly and exclusively for the worship and honoring of God, would be to defile it.

#### PRACTICAL APPLICATIONS

**A Righteous Ruler:** Our lesson deals with a new chapter in the religious life of the children of Israel. For a long time God had had no permanent place to meet His people, or it might be said the people had had no permanent place to meet their God. A dwellingplace for God's shekinah glory had been erected, a definite place of worship for a God-fearing people. At the instance of the temporal ruler the people were summoned to national worship.

What a grand spectacle this must have been! It had a great influence on the individual life of the nation. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."—Prov. 29:2. Great benefits accrue to a nation when the ruler is righteous. The head of a nation can by example lead his subjects either toward God or away from Him.

**Need of a Place of Worship:** All people need a place of worship. Not only do they need a place to worship, but they need to worship. Oftentimes people have houses to worship in but fail to go there to worship. Regularity of worship is fundamental to spirituality and Christian growth. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."—Heb. 10:25. The statement infers and conditions substantiate the fact that in the latter times people will become slothful in service and neglect to assemble for worship. It requires constant and diligent continuance in well-doing to keep from becoming dilatory in attendance and worship.

**A Great Sacrifice:** In calling the people together Solomon instituted a great sacrificial service. This immense sacrifice was not a waste. It impressed upon the minds and hearts of the worshippers the Source of their blessings and strength. Sacrifice is beneficial. Today we are not required to make animal sacrifices, but we should and are asked to present our tithes and offerings to the Lord. And of course there is a sacrifice that all must make, and that is self. Rom. 12:1, 2.—C. E. R.

#### THE GOLDEN TEXT

Solomon had finished the work on the temple, and it was ready to be dedicated. This was God's house and very sacred, as should be our places of worship today. Around the sacred part of the temple was a yard or court, and it was through gates that the court was entered. They were to enter there with thanksgiving and praises to God.

This place of worship was no more sacred to them than ours should be to us. It is just as becoming to us to enter a place of worship with praises and thanksgiving as it was to the people of Solomon's time. God is to be praised at all times, and Christians should be thankful to Him for all we have and all He has promised His children.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Value of a House of Worship

From the earliest times people have been building temples in which to worship their God or gods. Some of the earliest records of

people are regarding their religion. The most magnificent of ancient buildings were usually temples. It seems as though the people have wanted not only a place in which to worship, but also wanted that building to stand as a monument to their God. Israel knew that they were worshipping the only God, so they erected the building that surpassed all others of its time. It became the admiration of the whole world, and people of every country came to see it and to worship in it. It attracted people as a magnet does steel. Its beauty brought strangers to the great God of the universe.

In time the Jews began to worship the temple. They began to teach that Jerusalem was the only place where God could be worshiped. Jesus tried to correct this impression when He was talking to the Samaritan woman as recorded in John 4:21-23. While God today wants us to worship in spirit and in truth, we must not forget that our surroundings have considerable influence upon our worship. One can worship God in spirit even if the meeting is held in a dance hall, but he is less apt to than in a building especially built for worship. Many church bodies, in starting in a new community, have worshiped in a hall until able to build; but few of them have ever prospered much until they built their church, and then they usually prospered only in proportion to the neatness and attractiveness of their building. It is very hard to overestimate the value of a fine beautiful church building as the first means of attracting carnal people to God.—H. A. S.

#### PRIMARY

**Topic: The Temple Is Finished.**

Solomon was the third king of Israel. He was the son of David. While he was king he had a large, beautiful temple built. The temple was made so that the people could worship God. No more beautiful building had ever been built nor has ever been built since.

When today's lesson starts the temple had all been finished. But one thing seemed to remain to be done: Solomon wanted the ark and all the holy vessels from the tabernacle brought and placed in the temple. (Teacher, be sure that the children understand about the ark and its origin and why it was important to have it in the temple.)

The priests were sent after the ark. In the ark were the tables of stone upon which Moses had written the commandments.

God was so pleased with the temple that when the priests placed the ark in its place, He filled the temple with a great cloud.

Where do we go to worship? Do we worship God in our Sunday school work?—V. C. T.

# AMONG THE CHURCHES

## GRAND RAPIDS, MICHIGAN

Our church was happy to have Sr. Margaret Bylsma, together with her sister and family, drop in very unexpectedly at service on Sunday, August 27. Sr. Margaret visited here with the Albert Siple family from Hammond, La., in early August, en route to General Conference, and since then has been visiting the sister and family of Dearborn, Mich.

The church wishes to express its real appreciation to the ones who have offered encouragement and financial assistance toward the building plans. Will those who offered to lend money please not send it until notified, as it is quite evident the most of the building plans will have to be deferred till spring? If there are still others willing to lend money when it is needed, however, we should be glad to have their names and amounts.

With the resumption of choir practice this week all of our regular work is in full swing, and we hope to be led closer to our Master and to help many others through the coming months.

F. E. Siple, Pastor.

### AN ADDITION TO THE LIBRARY

An interesting and valuable addition to the library of the National Bible Institution was recently made by Sr. Anna E. Drew of Dixon, Ill., when she contributed the following bound volumes to the collection: "Yahweh-Elohim, the Memorial Name," by E. J. L.; "The Law, the Covenants, and the Sabbath," by Dr. L. C. Thomas; "Man's Destiny," a work on immortality, by George Storrs; and another standard work on the same subject by C. F. Hudson, entitled, "Christ Our Life."

These are thoughtfully prepared presentations of the themes of which they treat and are suitable for reference purposes. They are available to all who attend the General Conference or visit Oregon at any time.

### SPECIAL INDEBTEDNESS FUND

The following amounts have been received in full or in part payment of pledges made to pay off the indebtedness of the National Bible Institution. Contributions to this fund will be appreciatively accepted at any time.

Mr. and Mrs. T. J. Ellis	\$100.00
Mary E. Elton	50.00
Mr. and Mrs. E. C. Railsback	26.00
Sydney E. Magaw	25.00
John Lehman	15.00
Mr. and Mrs. Paul C. Johnson	9.00
Norman John MacLeod	5.00
Cecil A. Smead	5.00
Vivian Magaw	5.00
Vernon Robins	5.00
Arthur Johnson	5.00
F. E. Siple	5.00
Elizabeth Ordnung	3.00
Harvey Krogh, Jr.	2.50
Mrs. F. M. Cawby	2.00
Mrs. Doris Reye	1.00
Mrs. Mary Jackson	1.00
M. D. Cross	1.00
<b>Total</b>	<b>\$265.50</b>

### CONTRIBUTIONS TO N. B. I.

Luella Caples	\$ 9.00
Maurertown, Va., Sunday School	8.19
Mary E. Elton	10.00
<b>Total</b>	<b>\$27.19</b>

## BAPTISMS

The church at South Bend, Ind., was made glad when two young people from Sr. Lois Hunt's class requested baptism at the close of our Sunday morning service, Aug. 27. We, therefore, met at four o'clock at the Y. M. C. A. pool and assisted Albert Huat and Jeanette Romine in putting on Christ in baptism. We brought to their minds Solomon's words of advice: "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." May they each in the time allotted them before their Savior comes develop that beautiful life and be fit to stand before the King.

We also wish to announce a baptism which took place on Monday following Indiana Bible School and Conference. Willard Naylor of Nappanee, Ind., was baptized by Bro. Anderson. Our state secretary had previously returned home and had not been informed in time to include this in her report, which fact explains the omission.

F. A. Stilson.

### TO MINISTERS AND CONFERENCE SECRETARIES

It will soon be time for the annual publication of the official list of ministers who are recognized by the General Conference of the Church of God. In order that the list may be complete and each name properly authorized it is necessary that the secretaries of the various state conferences who have not submitted a new list since their last conference should do so before October 1, 1933. The General Conference has no authority to publish the names of ministers as accredited who are not authorized by some state conference or by some local body of believers or who are not generally recognized by the Church of God at large. So will conference secretaries please help out in this matter at once?

Local congregations which are not affiliated with a state conference are also urged to send the names and addresses of all whom they recognize as qualified ministers in their community. Pastors of such churches are asked to assist in securing compliance with this request.

Isolated men and women who have been recognized by local bodies or by state conferences of the Church of God as worthy of ministerial recognition, but who at the present time are not connected with any organization either local or state, are also urged to send in their names for publication.

All others who desire such recognition by the General Conference must secure the endorsement in writing of some established church or conference.

This annual list does not of necessity indicate that those whose names appear are themselves in full accord with the entire program of the General Conference or the National Bible Institution. It merely indicates that they are authorized by some body of Church of God believers to perform all of the duties which usually devolve on a minister of the gospel.

G. E. Marsh, Secretary.

### HERALD RECEIPTS

Mrs. R. E. Arthand (for self and another); Thomas Davis; Mrs. D. Cronbaugh; Mrs. Esther Holmes; Mrs. Clara Chaffee (for another).

## DUTTON, MICHIGAN

It was indeed a happy little group that gathered at a beautiful little lake southwest of Dutton last Sunday afternoon to witness the baptism of four of the young people of the Sunday school here. These young people are the first to accept Jesus as their Savior under Bro. Barney's faithful teaching here. The good seed is being scattered, and we feel sure it will bring forth more fruitage soon.

We wish to introduce to the household of faith these new sisters and brother in Christ: Misses Claudia and Marian Barney, Byron Center; and Miss Phyllis Brown and Russell Brown, Dutton.

Mrs. Wm. Hanson.

### TWENTY-SEVEN BAPTIZED

One of the most encouraging reports that has reached this office for some time has to do with the splendid results attained in a series of special midsummer services conducted by Evangelist J. H. Anderson in which he was assisted at various points by Bros. Lindsay, Williamson, and Stone. That God has wonderfully blessed the efforts of those who have been presenting the gospel of the kingdom in its simplicity is evident.

Leaving his home in Michigantown, Ind., July 26, Bro. Anderson proceeded to Brumfield, Ky., where he gave a series of prophetic sermons which ended on Sunday, July 30, and resulted in two baptisms.

Leaving Monday for North Carolina, the work was started in that state on Tuesday, August 1, and continued over the following Sunday.

On Monday, August 7, the evangelist and his party continued farther south, holding services day and night in South Carolina, in which he was ably assisted by Bros. Williamson and Stone. At this place they met with the largest attendance they had had during the summer. It was estimated that there were 200 cars parked around the meeting place on Sunday, August 13. Nineteen were baptized during the period in South Carolina, and others will be baptized later by the local pastor.

Returning to North Carolina, meetings were continued there on August 16 and 17, and five more were immersed. The church was so encouraged by the results that it was decided to repair the building in order that it might be more attractive.

On Friday morning, August 18, the evangelistic party started for Missouri, where Bro. Anderson was to assist Bro. S. J. Lindsay and others in the annual conference and Bible school. One was baptized here.

During the busy month Bro. Anderson gave 42 sermons and baptized 27 persons into the saving name of Jesus Christ.

Returning to Indiana, he is now engaged in a meeting at the Pleasant View church which is to continue over September 10.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Elizabeth Ordnung; Luella Caples; Mrs. Ida Jeffrey; Mrs. Lydia A. Railsback; Marian R. Richards; Grand Rapids Sunday School; Dorothy Magaw.

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

**KINGS MOUNTAIN, NORTH CAROLINA**

On Saturday, Aug. 26, the writer, his wife, two daughters, and youngest son, in company with Bro. W. H. Stone of Williamston, S. C., motored up to the Kings Mountain Church in North Carolina. That night Bro. Stone spoke to a number of men and women who assembled at the home of Sr. Shipman, on the subject of "The Gospel, and What It Is."

On Sunday morning, August 27, at 10:30, the writer conducted a Bible school at the church, using as his subject, "The Infallibility of the Word of God." This Bible lesson was followed by another sermon by Bro. Stone, on the subject of "Obedience." Bro. Stone handled this subject in a simple, yet very masterful manner.

The church at this place consists only of three members, although their former membership was some seven or eight; but some four or five are now in the death state awaiting the first resurrection. This church does not have any regular services; therefore, they appreciate it when any brethren stop with them and speak the words of eternal life to them.

We hope arrangements can be made to send these people a minister more often than they have been getting one, for they are isolated from others of like precious faith; so you can imagine how lonely they get. We are looking forward to the time when the true church of God will be gathered together as one large family in the everlasting kingdom of God. Let us continue praying, "Thy kingdom come," for this prayer will be answered soon.

A. W. McCoy.

**CORRECTING A POSSIBLE MISUNDERSTANDING**

Mrs. Orpha A. Sanford, 1030 Warren Ave., Downers Grove, Ill., who for many years has conducted relief work throughout the country under the auspices of the National Berean Society, wishes to correct any misunderstanding that may have been caused by the announcement which appeared on the Berean page in the issue of August 22, 1933. Sr. Sanford has not withdrawn either from the Church of God or from the Berean society, but has thought best to conduct her relief work independently of both organizations hereafter. The work is to be continued, but no longer under the auspices of the Bereans or the National Bible Institution.

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

**STERLING E. MAXWELL**

Sterling E. Maxwell, son of Mr. and Mrs. J. A. Maxwell, was born at Belgrade, Mo., June 16, 1888. Early in life he became a member of the M. E. Church, South, and later was baptized and became a member of the Church of God.

He was united in marriage with Miss Belva Wilson of Belgrade, April 7, 1912. To this union were born three daughters, Mrs. Doyne Bass of Sultan, Mo.; and Doris and Winona of Belgrade.

He leaves his wife, the three daughters above named, his mother, three sons, and four sisters to mourn the loss of one they will miss so much as they go on in life looking for the return of the Redeemer to wipe sorrow's tears away.

The funeral services were attended by a large number of friends and neighbors, many of whom had known him from boyhood. Afterward we laid him to rest to wait for the dawning of the Lord's new day.

L. E. Conner.

**JOHN DANIELS**

Another of the pioneer defenders of the faith in Michigan has ended his work.

John Daniels was born in New York State in 1860, the son of Martin and Mary A. Daniels. He came to Michigan when a child and spent his entire life here. In 1915 he was married to Mrs. Ada Cahoon, and since that time they have lived on a farm near Alma. Death came on August 16, leaving his widow, two brothers, and one sister to mourn his loss. The brothers are Henry of Lake City and Elwyn of Hastings, and the sister is Mrs. Emma Cronk of Vermontville.

Funeral services were conducted by the writer on August 20 from the farm home, and Bro. Daniels was laid away to await the Master's call. Sr. Daniels feels very lonely and would be glad to hear from any of the faith. Her address is simply Alma, Michigan.

F. E. Siple.

**LURETTA TURNER**

Lurette, daughter of Joseph and Artelia Claypool, was born in Clark County, Illinois, April 3, 1867. At an early age she united with the Brosman church, and later became a member of the Salem church, where she remained a faithful member during the remainder of her life.

She was united in marriage with Charles W. Turner May 14, 1885, to which union ten children were born, all of whom remain to mourn with their father the loss of one whose place in their present lives can never be filled by another.

As an indication of one of the outstanding qualities in Sr. Turner's character the following lines, which she enjoyed reciting to her friends, are given:

- A little more kindness,
- A little less creed,
- A little more giving,
- A little less greed.
- A little more smile,
- A little less frown,
- A little less kicking
- A man when he's down.
- A little more we,
- And a little less I,
- A little more laugh,
- And a little less cry.
- A little more flowers,
- On the pathway of life,
- And fewer on graves
- At the end of the strife.

After appropriate funeral services her loved ones bade her an affectionate farewell for awhile.

L. E. Conner.

**THE ROSE OF SHARON**

A Persian fable says: One day  
A wanderer found a lump of clay,  
So redolent of sweet perfume  
Its odors scented all the room.  
"What art thou?" was his quick demand;  
"Art thou some gem from Samarkand,  
Or spikenard in this rude disguise,  
Or other costly merchandise?"  
"Nay, I am but a lump of clay."  
"Then, whence this wondrous perfume—say?"  
"Friend, if the secret I disclose,  
I have been dwelling with the rose."  
Sweet parable! and will not those  
Who love to dwell with Sharon's Rose,  
Distil sweet odors all around,  
Though low and mean themselves be found?  
Dear Lord, abide with us, that we  
May draw our perfume fresh from Thee.  
—Selected.

**THE RESTITUTION HERALD**

Published by  
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Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

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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**HELL—WHAT IS IT?**

Anonymous

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8 pages. Per dozen 20¢; per hundred \$1.20.

## A MOMENTOUS QUESTION

"Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6.

THE above question was asked the Lord just before His ascension. Earnest hearts are still asking the same question and the Lord's answer is still the same, "It is not for you to know the times and the seasons, which the Father hath put in his own power."

The scribes and Pharisees were great students of the Old Testament Scriptures, but were so carried away with their hope and expectation of an earthly king and kingdom that they entirely overlooked the fact that the earthly king and earthly kingdom must be preceded by a suffering Messiah and an age of grace. When Jesus came, fulfilling the scriptures relating to the suffering Messiah, but did not establish the kingdom they were looking for, they rejected Him, instigated His death and caused Israel to lose (for a time) her special favor as a nation, in God's economy (Matt. 21:43).

I have long felt that many Bible students of today as well as yesterday are so weary of life's battles and disappointments and are so anxious to have the Lord return and deliver them from earth's sorrows and establish the long-looked-for kingdom that they are spending time and energy in trying to prove the time for the second coming is right at hand, which should be spent in prosecuting the work assigned to the church (Matt. 22:19, 10; Mark 16:15; Acts 1:8) which is God's plan for the present age.

I wish I had the power to press this thought on Christendom as I see it. If the church of today, with its wealth and facilities for carrying on, had the consecration and the power of the first century church, it could evangelize the world in two decades. Then we could expect the second coming and the new kingdom.

Evangelism is the headlight of the gospel dispensation. *Evangelism* has been the key word of my ministry. When I have been true to that work, God has given me success. When I have sidestepped that work, failure has come. The same is true of the church. To the extent that the church has been true to evangelism and the things that lead to evangelism, she has prospered. Other things being equal, the individual churches and pastors that have emphasized these things have always had the best success. Had I a thousand lives, I would gladly give them all to evangelism following God's plan as nearly as I could ascertain it from the written Word and the leadings of the Holy Spirit without a thought of assuming in any way the prerogative of God or interfering with His plan.

I heard a dear brother who is very anxious for the Lord to return say in a public address a few years ago that "if I could press a button and bring back the Lord, I would do it." I shudder at such a thought. That would be taking to oneself the work of God and interfering with His plan. Surely God has a plan, and He is wiser than we are and knows what He is doing and can be depended upon to send back our Lord at the right time. To move a hand to

bring Him back before God's time would be high treason against the government of heaven and shut off multitudes from the possibility of gaining eternal life.

For centuries Israel longed for the coming of the Messiah. Finally when "the fulness of the time was come, God sent forth his Son"; so in the fullness of time, He will send Him again, but that time rests with the Father and no effort on our part can locate it definitely.

It seems to me we would do well to follow the example of the early disciples and seek the power necessary to carry out the command set forth in Matthew 28:19, 20, and Mark 16:15, which must be accomplished before we can have scriptural ground for expecting our Lord's return. (Matt. 24:14.) World evangelism is our work. The time of the second coming rests with the Father, as did the first coming. Faithful, obedient servants will obey the Lord's command.—R. M. Simmons in *The World's Crisis*.

## DOOMED TO FAILURE

THE Soviet government is doomed to failure. Its Godless, Christless, anti-religious character alone is sufficient in itself to bring it about; but when in addition to this blasphemy the law of the land requires that children shall betray their parents, the eventual overthrow of the nation is determined. First the church is destroyed, and then the home is brought to the same fate.

The following Associated Press dispatch dated from Moscow, August 20, suggests the depths of moral degradation to which the Soviet government has descended in its efforts to perpetuate its damnable system:

"About one hundred thousand children are being organized in 'light cavalry detachments' to guard against grain thefts and retrieve stray kernels dropped by harvesters in the North Caucasus fields.

"The government is providing shelter and food on the collective farms for these youthful organizations charged with protecting 'the Socialist crop.' Rewards of one thousand suits of clothing are to be distributed to the more energetic.

"Children from the ages of ten to sixteen years are to guard against depredations by kulaks (peasants owning property) or other dissident elements and report such actions. Other children, from six to ten years old, are to pick up stray grain lost by the reapers.

"One nine year old boy, Mischa Sorokin, has been awarded a new set of text books and stationery for denouncing and causing the arrest of his own father. The elder Sorokin, the child charged, took more grain than was due him from the common store.

"An eight year old girl discovered a Kulak woman in possession of a bucketful of grain, and a twelve year old boy is credited with trapping three grain thieves in a collective farm field.

"A boy who helped organize the grain retrieving campaign was presented with a six volume set of Lenin's works."

# THE RESTITUTION HERALD

VOLUME 22

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NUMBER 50

## The Necessity of Baptism

By J. M. Stephenson

CHRIST taught the necessity of baptism in His discourse with Nicodemus. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. He had just said, "Except a man be born again ('from above,' margin), he cannot see the kingdom of God."—Verse 3. In the verse following He said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—Verse 6.

According to the context, there are just two births, viz., one of the flesh and one of water and of the Spirit. It requires the water and the Spirit to make the second birth. The birth of the Spirit is the real birth, that of water being only a symbolic birth. But the symbolic birth is just as necessary as the real birth from the dead.

Before proving this point, I will show that the resurrection of Christ as the firstfruits and the great harvest of the sleeping saints is called a birth. Paul said that Christ was "the firstborn among many brethren."—Rom. 8:29. In this verse the resurrection of Christ and His many brethren is denominated a birth. These all having been born previously, this will be a second birth; and that it will be "of the Spirit" is evident from the following testimony: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11. Hence, the resurrection of Christ and the saints is the second birth, or the birth of the Spirit. The birth of the Spirit is so closely connected with their resurrection that it is called the resurrection.

Again, Paul said that Christ is "the firstborn of every creature . . . the beginning, the firstborn from the dead."—Col. 1:15, 18. He was not the beginning of the old creation, for that was not "first which was spiritual, but that which was animal." Nor was He the beginning of the new creation by His first birth, but by the Spirit birth. In this sense He was the beginning of the new creation, the first-

*The accompanying article was first published in The Restitution Herald in the issue of February 8, 1912, the inaugural year of the paper. Few expositions on the subject in question that equal this have ever come to the editor's attention.*

born from the dead. Not that he was the first dead man raised to life, but He was the first dead man who had been quickened to Spirit, or immortal life.

As Christ's resurrection was a birth, so will the resurrection of all His saints be a birth, also; for the firstfruits and the harvest were always of the same nature. That baptism is just as necessary to salvation as the resurrection of the dead will be seen in the light of Peter's reasoning. He said, "Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . . by the resurrection of Christ."—1 Peter 3:20, 21. I omitted the parenthesis because his chain of argument is complete without it. I shall notice it after having considered his direct argument. Peter affirms that the water saved eight souls and that the like figure, baptism, saves us by the resurrection of Christ. Thus he teaches that baptism saves us as the water saved Noah and his family and that baptism saves us by the resurrection of Christ.

What relation does baptism sustain to the resurrection of Christ? It is a symbolic burial and resurrection with Christ. In proof of this please read the following testimony of Paul: "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." That this symbolic burial with Christ is essential to a resurrection with Him is evident from the fact that baptism is the door into Christ. "As many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

No man can become a Christian without first getting into Christ or having put on Christ. But we get into Christ or put on Christ by baptism, according to Paul; therefore, baptism is an essential prerequisite to our becoming Christians. But baptism, to be valid, must have been preceded by a gospel (Please turn to Page Eight)



# EDITORIAL

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G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion."—Joel 3:20, 21.*

## The Editor's Prayer

**O** LORD OF HOSTS, Thou who hast promised to redeem Israel from all her enemies and restore her people to the land of their fathers, we thank Thee that Thou hast given unto us the opportunity to see Thy gracious hand moving among the nations on her behalf. As we witness these things, strengthen, we pray, our faith in Thee and in Thy Holy Word. Help us to trust Thee without quailing, knowing Thy past and present faithfulness to Israel, the sons of Jacob are gathered out of the nations and are ready for their return to Zion, may we likewise be withdrawn from this present evil world and prepared in purity and in righteousness and in faith for the coming of Israel's King, in whose name we pray. Amen.

## Germany Seeks a Jewish Haven

**G**ERMANY must begin international negotiations to help find and set aside a new country larger than Palestine in which to settle the Jews from all parts of the world, asserts a dispatch from Berlin, dated September 4. It is said that such a solution of the German Jewish problem is the main point at issue in a new report now under discussion in official circles in Germany.

"The Jewish problem must be settled only by state measures and the only possible goal is a systematic emigration of all Jews from Germany," declared one of Chancellor Hitler's political experts according to the dispatch.

Thus is the wisdom and foresight of the God of Jacob justified by the developments of history and the conclusions of men! Not only must "a systematic emigration of all Jews from Germany" take place, but eventually the Jews throughout the world must be forced and aided by the nations (Isaiah 66:20) to turn their wandering steps finally toward a common destination.

That destination, however, will not be "a new country" in the sense in which German statesmen are using the word, but it will be a new country in that God will extend the present borders of Israel's historic homeland to include the far more extensive territory which God promised to Abraham more than four thousand years ago and which his descendants have never as yet occupied.

It will also be "a new country" in fulfillment of the divine assurance that its now barren hills will become richly productive, "for the Lord shall comfort Zion: he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden of the Lord."—Isaiah 51:3.

The present German Government is strongly opposed to forming Jewish settlements anywhere within German territory as under a "Judenvogt," or Jewish warden, the way it was in the Middle Ages. "This would anchor the Jews in Germany and create a group which might claim the rights of national minorities," Hitler's aide continued.

This, too, is in harmony with the divine plan for Israel. The Jews must not be permitted to rest in security for a moment in any considerable numbers or in any section of the world. By international negotiation, by financial inducement, by moral encouragement, and finally by physical compulsion, the people of Israel must be driven forth from all lands; and they must find but one door open to receive them, the door of the promised land.

It is Jehovah's honor and Jehovah's glory that is to be vindicated by their return! "I do not do this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen (nations), whither ye went." Again He cries, "Not for your sakes do I do this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel."—Ezekiel 36:22, 32.

Continuing his analysis of the Semitic situation as it is seen by the Hitler administration, the spokesman for the Government said:

"It is of interest to the whole world that the Jewish problem should be settled once for all, since Jews will remain centers of unrest, constantly creating secret societies which tend to Bolshevism. To scatter the Jews in all directions will not help. *It is best to afford them the possibility of forming a nation, settled in one country.*" (The italics are ours.—Ed.) "Then they will no longer wander restlessly through the world."

O how true that last declaration is! Such is God's most gracious plan for His people. Such will His mercy bring to pass. "In their land they shall possess the double: everlasting joy shall be unto them."—Isaiah 61:7.

# Diogenes Turned Modern

By Arden Marsh

IT is an ancient story, that of Diogenes. According to the most popular tradition concerning him, this Greek philosopher devoted his entire life to a vain search for wisdom. Whether or not he used the lamp which artists are prone to picture him as carrying is a matter of question, but the tradition indicates positively that the search described really was conducted as far as Athenian mythology was concerned.

Today Diogenes, turned modern, seeks both for wisdom and for God, although his search is considerably impeded by a conviction that the existence of Deity, while possible, is highly improbable. Driven on by an insatiable curiosity, this new version of the old philosopher turns the world and all its atoms upside down in his desire to acquire knowledge and a greater degree of intelligence. With indefatigable energy he plunges into unplumbed ocean depths and ascends to the limit of earth's atmosphere and beyond in his mad desire to find that which he unknowingly ignores, the Power behind it all, Jehovah omnipotent.

Blindly the present-day Diogenes walks in the presence of that Power which he seeks and cannot reach. He travels to the deserts and examines the stars and suns and planets through giant telescopes in an atmosphere so clear that the moon seems close enough to be touched. He evolves theories; and the unthinking world, seizing upon them as established fact, uses them as incantations to a modernized pantheistic Baal before which it performs its useless sacrifices. God is no person, God is Force; and to that thought men come to cling, blind followers of the blind.

Under the headline, "Young Children Seek Religion Spontaneously," Gladys Huntington Bevans in *The Chicago Tribune* commented on September 2 that every child has vague imaginings regarding God and that it is the parents' problem to cultivate them. She warned, however, that it is impossible to teach a child what one himself does not believe; consequently, if a parent possess "a deep and abiding faith in a personal and omniscient God" or if he have nothing save "a sure but vague feeling that there is a force, an order, a law in a universe that is beneficent," he can instill into his child only that conviction.

Felix Adler, who died not long since in New York, held a confirmed interest in the "sublime possibilities that dwell

in the individual and in the bosom of mankind." He was convinced that in every human being there lies a "moral force." This force springs into being in accordance with the mental vagaries of the individual, entirely separated from external training. (It is, to be sure, a moot point as to whether religious inclinations are instinctive or the result of unrealized training; but the preponderant evidence seems to favor Mr. Adler's conclusions. Only after one reaches the age of reason can he wholly divest himself of nebulous leanings toward belief in Deity.) In some, the spontaneous generation of religious thoughts takes the form of belief in the great power suggested by many scientists; in others, the form of belief in an anthropomorphic Jehovah.

In order to provide means for giving proper training to this indefinable desire to learn more of religion, so Paul wrote the Ephesian Christians, God "gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ."—Moulton.

Out of the unrecorded lives of prehistoric men evolved the beliefs which frequently have been called by scientists unwilling to accept the biblical account of religious progress the beginning of all religion. Animism and animatism, those beliefs have been named, the former system including the thought of inanimate objects deliberately aiding or injuring men, the latter system enduing those objects with spirit-life. These simple philosophies remain today as the controlling influence over the thinking processes of the South Sea Islanders, and there is no apparent reason in profane history that they should not control all men today save only that gradual evolution in men's thoughts occurred. He who seeks with the modern Diogenes, now dressed in the guise of the anthropologist and archeologist, for the record of the steady march forward of religion re-

**A Psalm of David**

The Lord to mee a shepheard  
 want therefore shall I not feare  
 Hee in the folds of tender mercie  
 doth cause mee downe to lye  
 To waters calme me gently leads  
 Restore my soule doth hec:  
 he doth in paths of righteousnes  
 for his names sake leade mee.  
 Yea though in valley of deaths shade  
 I walk, none ill I'le feare:  
 because thou art with mee, thy rod,  
 and staffe my comfort are.  
 For mee a table thou hast spread,  
 in presence of my foes:  
 thou dost annoynt my head with oyle,  
 my cup it over-flowes.  
 Goodnes & mercy surely shall  
 all my dayes follow mee:  
 and in the Lords house I shall dwell  
 so long as dayes shall bee.  
 —The Bay Psalm Book, 1640.

marks briefly that the more highly civilized a race of men, the fewer gods it worships, and fails to consider that the ancient Hebrews clung tenaciously to monotheism in the face of the polytheistic idolatry of their more scientifically advanced neighbors.

That the one true God may have been known from the beginning among some small circle of mankind the self-styled seeker after knowledge flatly denies. Our present Christianity, which is naught save an unwritten code of morals less stringent than the code laid down by Hammurabi four millenniums before, is the product, he insists, of progressive human thinking. The existence of a God he sets forth as a likelihood, but he presents that God with all the inspiring attributes of the law of gravitation. Positively he refuses to concede that that God for whom he searches possesses sufficient personality or intelligence to delegate some men as miracle-working prophets and apostles and to leave open definite tasks for every man to do if he feel so inclined.

(It cannot but be admitted that in his iconoclastic zeal Diogenes turned modern has accomplished much good. He has learned and taught the fact so long denied by our religious leaders that, in accord with strictly biblical teaching, man dies and is buried and so completely perishes as far as any conscious existence is concerned. By his work he has laid bare the fallacy that God directs the thoughts of every man: he has denied the being of Jehovah, he has blasphemed Him; he has contradicted His commands; and, therefore, he has established the fact of man's freedom, since no ruler, divine or human, would issue orders to men to oppose him. Finally, he has determined to a great degree the error of the theory of organic evolution and has discarded it save for a few tattered remnants.)

To their own satisfaction many of his ilk have determined through their tireless hunt for God that some great force controls the universe, but through their researches they can reach only general conclusions. For them God will never be a shepherd; for them He will hardly be a God. Their laboratory methods alone can establish the fact of the existence of a Governor, but without the revelations of the Bible nothing further can be accomplished. Herein the Christian possesses a distinct advantage both practically and psychologically; for to the new Diogenes God is impersonal and cold, while to the Christian God is a revered Friend, warmly personal and a mighty aid, all that David described Him in the twenty-third Psalm.

Julius Kostlin in the Schaff-Herzog Encyclopedia defines religion as "the conscious relation between man and God, and the expression of that relation in human conduct." Obviously, if this definition be correct, the humanists, the modernists, the pantheists, the theosophists have no religion at all, but merely a poor code for behavior.

The task of the Christian is to emulate these men, not to copy them; to search as they search, but to go beyond them. He is bound to learn all that he can concerning God, and he must learn further to consider God as an individual. Once he has possessed himself of this knowledge, he is obligated not only to practice it, but to teach it. He must look for

truth, and not for theory. He must found his relations with Jehovah upon a basis of concrete doctrine supported by factual evidence. The vague hypotheses of Diogenes are not enough, for by them he, too, may be blown about by every wind of doctrine. Search he must, but he must search correctly.

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## THE GUEST AT THE DANCE

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By Harvey Krogh, Jr.

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SOME of the church people had been talking about one of the younger couples because they had been attending a public dance now and then. Some one told these young people what the brethren had said; so they decided not to go to the public dances any more, but invited a few friends in for a quiet little party and dance one evening. They said there surely could be no harm in that, because the only wrong about dancing was the crowd that followed it.

Most of the guests had arrived, and they were about to start the dance when one came in whom no one recognized. He had a pleasant face that seemed familiar to everyone. He spoke kindly, but did not seem to have the gay, jubilant spirit of the others.

Everyone felt self-conscious and uneasy. The evening slowly passed, and no one seemed to feel like starting the music and the dance.

Finally the host asked the unknown guest who he was and why he had come without an invitation.

This was the humble reply: "I am Jesus of Nazareth. Many times you have asked me in your prayers to be in your midst, so I came this evening to be with you."

The guest vanished; the party broke up, and the dance was never started . . .

Jesus knows our thoughts and sees our actions, although He is not visibly in our presence.

And still some one persistently says, "Dancing doesn't harm me." Well, maybe it does not harm you; but the Bible tells us that it is good not to eat flesh, nor to drink wine, nor to do anything by which your brother stumbles, or is ensnared, or is weakened (Rom. 14:21, Diaglott). Though you may be strong, there are many, yes, many, who stumble, who are ensnared, who are weakened; yes, and some fall down to the lowest conditions of humanity because some one who was strong led the way.

Did you know that the originator of one type of dance gloried in the fact that many stumbled, were ensnared, weakened, and fell into the awful clutches of sin by it? Did you know that the dance started in the hotbeds of sin in Paris and spread even into the homes of our own nation? Now France has laws prohibiting it, but there are in our own country so-called Christians who encourage it.

Let us think about these things so that we may help others not to be ensnared, and may we allow the Lord to direct us in everything that we do. Happy are we if we follow Jesus.

# The Four Judgments

By Brayton E. Crandall

*“Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it.”*

ALL things must work in perfect harmony before they can be relied upon. Giving the seemingly mysterious and symbolic characters of Revelation a careful study prepared me to detect what may mark the place we occupy in the period of time.

*Although the views expressed by Mr. Crandall's article may be new or contrary to the interpretation held by many of the prophecies discussed, the theme is interesting and provocative of thought. As a matter for Bible study, it possesses great value.*

bishop of Austria, in a statement at Vienna recently, appealed to all religions to cooperate in providing relief for starving Russians. He said that within the last few months two millions had died of starvation and child murder and cannibalism were

The present time is the opening of the third seal.

Before presenting the proof of my theory, I wish to look back to the opening of the first seal (Revelation 6:2), leading up to the time of the World War. The white horse of righteousness went forth conquering and to conquer. Many were made righteous, churches flourished, and universally people desired more to see and to help one another. Men in general were at peace with themselves and others.

Then came the opening of the second seal, when a red horse, signifying blood and the sword, came forth; and he that sat on him was given power to take peace from the earth. This caused discontent, murder, envy, strife, greed, and graft; man was so busy seeking material wealth, he had no time to think of God. This was typical of the World War and its consequences.

Then the Russian Government, realizing that man was living and prospering apparently without the help of God, abandoned the divine law and sought to worship its own ideas. This is the fulfillment of prophecy as noted in Jeremiah 1:14: “Out of the north an evil shall break forth upon all the inhabitants of the land.” In the sixteenth verse the Lord promised He would utter His judgment against all those who had forsaken Him and worshiped the works of their own hands.

All of this was preparing for the opening of the third seal, when a black horse will come forth, signifying famine. The Lord will bring His “four sore judgments” (Ezekiel 14:21) upon His people, one judgment being the sword, one now presenting itself as the famine, and two yet to follow. We read from Ezekiel 6:6, “The black horses . . . go forth into the north country; and the white go forth after them.”

From a recent issue of *The Drover's Daily Telegram* I have clipped a concise but complete account of what I hope will prove that my theory is not misleading. The account, despatched from Moscow, Russia, by a correspondent of the *Christian Science Monitor*, says that the Russian Government has refused correspondents permission to visit the Ukraine and North Caucasus districts, where there is a severe food shortage. Cardinal Innitery, Arch-

becoming common occurrences among the people.

It seems there can be no mistake in identifying the above situation as having a striking resemblance to the vision foreseen by John the Baptist and other prophets. It is evident that within the next few months proof will present itself verifying the correctness of such a theory, should the remnant of surviving Russians through the aid of the relieving religious organizations see fit to return to worshiping the true and living God, thus fulfilling another prophecy found in Zechariah 6:8, which says that “these that go toward the north country have quieted my spirit.”

I recall another account which appeared some time ago; but, not realizing its value, I permitted its origin to slip my mind. It said that wheat was selling in Russia for an amount equal to nearly five dollars a bushel in American money. Should this prove to be an existing fact, it would mean the unraveling of another truth which played an important role in creating so great a famine. The truth is found in Revelation 6:6: “A measure of wheat for a penny, and three measures of barley for a penny.” The word *choenix* signifies the measure as being the twelfth part of a quart, thus bringing the price of wheat to nearly four dollars a bushel.

It seems needless to say that we are living in an age when great and mysterious things are presenting themselves everywhere about us. After analyzing the thoughts of many, we find the greatest number are standing outside patiently waiting for the wealthy to lift them to a higher plane of ease and contentment, not realizing that man's powers and abilities on earth are limited regardless of his ambitions and desires.

We ask, Will our own great America fall a victim of the great disaster which now claims Russia? Russia was given power by the angel to possess a fourth part of the earth, but the four sore judgments desired to walk to and fro through the earth; so the angel said to them, “Get you hence, walk to and fro through the earth.” So we may well expect them, though we do not invite nor welcome them.

# Holy Spirit Baptism

*Continued from last week*

**S**UPPOSE it were admitted that all converts to Christianity in New Testament times received Holy Spirit baptism; this admission would not prove that people today receive Holy Spirit baptism, for the purpose for which Holy Spirit baptism was administered to the apostles and the house of Cornelius no longer exists. This purpose, as to the apostles, was to inspire them as witnesses of Christ in revealing the gospel to men as it was revealed to them direct from heaven. The world is now in possession of the complete gospel and has been for two thousand years; hence, it is no longer in need of Spirit-baptized men to reveal the gospel.

As to the house of Cornelius, the purpose in baptizing those Gentiles in the Holy Spirit was to convince the apostles and the Jewish brethren that God had granted repentance to the Gentile world (Acts 11:18; 15:8, 9). Everybody knows that now, as it was revealed two thousand years ago; hence, there is no need for the baptism of any more Gentiles in the Holy Spirit. As the New Testament gives us no other case of baptism in the Holy Spirit, and the purpose expressed in the two cases given no longer exists as possible of duplication, we are forced to deny the existence of a case of Holy Spirit baptism among men subsequent to the baptism of Cornelius, 44 A. D.

All those baptized in the Holy Spirit were by that baptism endowed with supernatural power, for they performed amazing miracles. (See Acts 2:12; 10:45. The word "amazed" is used in both places.) It is superfluous to deny that supernatural power is possessed by any people now on earth, for there is no reason to deny that which all intelligence knows does not exist. No man living can perform any miracle. No man living, therefore, can truthfully say he has been baptized in the Holy Spirit.

## MAY WE EXPECT MIRACLE-WORKING POWER?

**BUT** why may we not expect miracles today, especially the miracle of speaking with tongues, such as we find exhibited both by the apostles and Cornelius when they were baptized in the Spirit; for of the apostles we read that they "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4), and of Cornelius and his house we read that Peter and those with him were amazed because "they heard them speak with tongues and magnify God" (Acts 10:46)? A sufficient reason why we are not to expect miracles, and especially tongues, today is this: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be (supernatural) knowledge, it shall be done away."—1 Cor. 13:8. They were to pass away when that "perfect" or complete revelation of God's will should come in the form of the New Testament Scriptures. (See verses 9, 10; see also Eph. 4:11-17.) Since the completion of said Scriptures, therefore, no tongues have ex-

isted among God's people; and as "tongues" accompanied all cases of Holy Spirit baptism revealed in the New Testament (the two only cases given), we cannot expect any case of Holy Spirit baptism today, for there has been none since the completion of the New Testament Scriptures, at which time said tongues should cease.

We are fully aware that many sincere people lay claim to having received Holy Spirit baptism; but all such claims are merely an honest deception, for of those professing such baptism we note there are a multitude of hostile sects, each anathematizing most all the others; and we know that the "one Spirit" in whom the apostles and Cornelius were baptized is not the author of these hostile sects. Mormons and Free Methodists serve as an example of this hostility among the many like sects laying claim to Spirit baptism. The Mormons do not recognize Free Methodists as children of God possessing the Spirit of God in any form; and Free Methodists, in turn, deny that Mormons have the Spirit of God in any form. Yet both lay equally bold claim to having received Holy Spirit baptism! Both claim to be able to prove their assertion by speaking in tongues and by other miracles, and we confess that one comes every whit as near proving it as does the other! The fact is neither the Mormons nor the Free Methodists have any more power to "speak with tongues" or do any other supernatural thing than we have, and we have none!

The false claims of such fanatical sects have very largely brought about the present disrespect for the Bible and its religion. The open claim to supernatural power among fanatical sects, the claim that true Christianity is to be known by the supernatural energy of the Holy Spirit manifested in healings, tongues, and rantings and ravings of religious devotees, is overthrowing faith in the Christian religion faster than the combined influence of skeptics; for if Christianity is genuine only when accompanied by supernatural demonstrations, then there is no genuine Christianity on earth, because no supernatural power is exhibited among those who profess the necessity and presence of it. Thus the average thinker is being turned away from God by the fanatical claims to Holy Spirit baptism.

## THE HOLY SPIRIT IS INDISPENSABLE

Now it is a fact that "if any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9), but men can have the Spirit of Christ without having the baptism of the Spirit. In 1 Corinthians 12:4-12 various gifts of the Spirit are enumerated, but none of these is the baptism of the Spirit. Christ alone, without any human instrumentality, bestowed the baptism of the Spirit upon the apostles and upon Cornelius, but the next highest manifestation or gift of the Spirit was bestowed through the apostles by the laying on of hands. When miracle-working power was needed by other than the apostles, it was bestowed, not by

a baptism of the Spirit, but by the laying on of the apostles' hands. None save the apostles could impart the Spirit through the laying on of hands.

Ananias (Acts 9:17) was specially qualified and commissioned (verses 10-16) to officiate for Paul, who, as an apostle, received the baptism of the Spirit; but because Paul was blind and needed the additional service of a miracle-working disciple to restore his sight before his reception of the Spirit baptism, this service was performed by Ananias. Verse 17 shows that the restoration of Paul's sight preceded his reception of the Spirit; hence, the peculiar need of Ananias on this occasion, not to impart the Spirit, but to restore Paul's sight that he might receive the Spirit immediately afterwards. Christ alone gave to Paul the Holy Spirit. (1 Cor. 2:10, 12; Gal. 2:7, 8.)

When the seven were chosen at Jerusalem, we read: "Whom they set before the apostles: and when they had prayed, they laid their hands upon them."—Acts 6:6. This imparted the Spirit to the seven, but the recipients of the Spirit thus imparted could not impart the Spirit to others; for Philip, one of the seven, went down to Samaria, preached the gospel, performed miracles, and converted many men and women, but he could not impart the Spirit; hence, "when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit."—Acts 8:14-18. On this occasion "Simon saw that through the laying on of the apostles' hands the Holy Spirit was given."—Verse 18. That was the rule. Paul, an apostle, laid his hands on the Ephesian disciples, after they had been properly baptized, and they received the Spirit (Acts 19:1-7). The Spirit thus imparted through the apostles (none others could impart the Spirit) always conveyed miracle-working power. But those receiving this power through the apostles could not impart it to others. It is clear, therefore, that when the last apostle was dead, there was no longer any who could impart miracle-working power; and when those were dead to whom the apostles had imparted this power, there were none who possessed such power, for it could not be transferred through these to others; hence, miracle-working power—all spiritual gifts—ceased with the death of the first generation of Christians.

The fact that we do not today receive the baptism of the Spirit or any of the supernatural gifts that were bestowed in apostolic times does not mean that the Spirit is not received today at all, for it is and must be received by all the children of God. Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."—Acts 2:38. He then shows that this law and its promise were for all people who come unto God through the gospel (verse 39). All baptized penitent believers were to receive the Holy Spirit in the same measure upon emerging from baptism, but where extraordinary

spiritual endowments were to be received, as in the case of many in the apostolic church, these endowments were, excepting the first Gentile conversion, bestowed through a subsequent and special provision. Witness the case of the seven at Jerusalem (Acts 6:6), the case of the Samaritans (Acts 8:15-17), the case of the Ephesians (Acts 19:5, 6), and others. These were all extraordinary endowments, and were no part of conversion. There was no more need then of supernatural endowment in conversion than there is now.

Conversion and its consummation of sonship in Christ was one thing, and supernatural spiritual endowment was another and very distinct thing. No man could be baptized into Christ as a son of God without receiving at that moment the Holy Spirit; for "if any man hath not the Spirit of Christ, he is none of his."—Rom. 8:9. It is, therefore, impossible to be a Christian without having the Spirit in its ordinary working. But does a man have to be able to perform miracles in order to be a Christian? Of course not. Then the reception of the Spirit is prior to and independent of any miraculous or extraordinary spiritual endowment; and this fact provides for a perpetuation of the Spirit's reception among Christians, notwithstanding the absolute cessation of supernatural spiritual gifts.

"And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."—Gal. 4:6. Here the bare fact of sonship is declared to be the basis of granting the Spirit.

#### CHRISTIANITY HAS NO NEED OF SPIRIT BAPTISM

WE HAVE proved that Christianity today has no need of any supernatural gift of the Spirit to be fully up to the original perfect standard. The Spirit is present and adequate in every case of conversion. Therefore, those who think Christianity is a failure, or at least short of perfection, because those who profess to have a supernatural manifestation of the Spirit, upon which it is alleged to rest, are known to be false pretenders, need have no fear; for, in the first place, supernatural power never was a part of Christianity. It was only employed to confirm the Word preached, the Word itself being God's power to save believers. "Seeing ye have purified your souls in your obedience to the truth: . . . having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth."—1 Peter 1:22, 23. "I begat you through the gospel" (1 Cor. 4:15), the gospel "by which also ye are saved" (1 Cor. 15:1, 2). "For I am not ashamed of the gospel . . . : for it is the power of God unto salvation."—Rom. 1:16. Miracles, therefore, were only to confirm the word or gospel, that those who heard it might know it was God's Word. (See Mark 16:20; Heb. 2:3, 4.)

In the second place, the word of God, having been confirmed two thousand years ago, has no more need of confirmation; hence, no more miracles are needed among Christians. In the third place, all those professing to have the Holy Spirit in its original or apostolic power are known to be able to give no demonstration of their claim, but are as powerless as the unbelieving world. True Christianity,

The absolute necessity of the resurrection of Christ in order to obtain any future life or salvation is placed beyond all question in Paul's masterly argument in 1 Corinthians 15:12-18: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Thus baptism saves us by the resurrection of Christ, so much so that no baptism signifies no part or lot in Christ's glorious resurrection. We must be born of water and of the Spirit, or we cannot see the kingdom of God; or if we be among the righteous living, we must be born of the water and pass through the same change from corruption to incorruption and from mortality to immortality, for "we shall not all sleep, but we shall all be changed."—1 Cor. 15:51. This change is not the new birth, but it is so indissolubly allied with the resurrection of the righteous dead that it is called a birth from the dead.

Again, the Apostle said, "If the dead rise not at all, why are they then baptized for the (resurrection of the) dead?"—1 Cor. 15:29. None will be raised when Christ comes except those who are "asleep in Christ" or who are "Christ's at his coming." (See 1 Corinthians 15:18, 23.) They are all raised incorruptible, glorious, honorable, spiritual; and they shout victory through our Lord Jesus Christ. None who live in the present dispensation will have part in this glorious and triumphant resurrection unless they have been baptized for it.

Baptism is the door into the church of God, which is the body of Christ. Paul said, "For by one Spirit are we all baptized into one body." In reference to the same body he said, "Now we are the body of Christ and members in particular." Christ calls those thieves and robbers who have entered in any other way. But we are told that baptism is the only answer of a good conscience: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."—1 Peter 3:21. No one believes that the object of baptism is to cleanse from physical pollution. It is, nevertheless, just as necessary to being cleansed from our past sins as though it did physically cleanse us. The text does not say a good conscience toward man, our creed, church, or favorite preacher, or even toward ourselves, but a good conscience toward God. This language can mean nothing less than a conscience illuminated by God's Word and conformed to His revealed will.

Hear the testimony of the Son of God as to whom His Father can approve: "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."—Matthew 7:21.

## GENERAL CONFERENCE

THE following interesting analysis of the recent General Conference is taken from the *Church of God Messenger*, published monthly by Pastor C. E. Randall in the interests of the churches at Niagara Falls and Fonthill.

ANOTHER General Conference of the Church of God is past. It was really "general," for delegates came from nearly every section of the field covered by the church. An excellent spirit prevailed. No one can question or doubt the permanent good that will result to the Church of God as a whole if the delegates will carry home an "honest-to-goodness" report of the gathering and impart to the folk at home some of the spirit that they must have received during the meetings.

Perhaps the ministerial meetings will have more far-reaching effects on the life of the church than any other part of the conference. These meetings were held every morning between eight and nine-thirty. The subjects that were discussed varied a great deal in topic material, but all were of vital nature and problems that face the minister in his labor and service. In these meetings questions and issues were discussed by the ministers in plain and more or less intimate ways, which, to say the least, if treated in like manner before the general body would have been confusing and possibly detrimental. Of course, this family of ministers differed on some points of issue as we do in our regular family circles; this should be expected and is quite essential to a balanced growth. One thing that was outstanding from beginning to the end was the spirit of brotherly love and affection that existed. If I properly grasped and sensed the whole effort and the spirit that pervaded the sessions, the ministers of the Church of God are knit more closely together today than they were before the conference convened. And as the leaders go, so go the people.

The central theme of Bible classes and sermons was the imminence of our Lord's return. We as a people are remarkably a unit in our views concerning the perilous times into which the world is about to pass. We expect in accordance with our interpretation of prophecy to see a continuance of the downward trend in social, moral, and religious life of the world and a progressive development of conditions that will bring the man of sin into his leadership and world activity when a man cannot buy nor sell unless he has the Antichrist's number or mark upon his goods. With the rise to power of the man of sin will come the judgments of God when men will call for the rocks and mountains to hide them. Of this impending judgment the General Conference of the Church of God is sounding a warning with no uncertain sound. It believes that God will deliver by translation His church out of this terrible furnace of tribulation and is endeavoring to admonish and encourage the people to be faithful that they may be able to escape all these things.

The Church of God as represented in the General Conference is standing steadfast for those things which are

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The Church of God as represented in the General Conference is standing steadfast for those things which are



vital and *essential* for today. The Church of God through much study and meditation of the Scriptures has a vision of the joys and sorrows of the morrow and with knowledge of these is laboring today in preparing the people for the deliverance that will come to the children of God in the very near future. The General Conference is doing much to steady the members of the Church of God in the midst of unprecedented restlessness and uncertainty.

I have confidence in the rank and file of the ministers of the Church of God that their moorings are securely fastened to the Word of God; and as long as they stand firmly upon this Word, their leadership as expressed through the General Conference will lead you into the deliverance that is in Christ Jesus. I can heartily commend the General Conference to the *Messenger* readers and do recommend that its spiritual labors of bringing the Church of God through the apostasy of the last days to the coming of the Son of God be supported with your temporal substance, for soon it must be left behind. The Conference is a blessing to you.

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“THE wicked are never spoken of as being *kept alive*, but as forfeiting life.”—*Archbishop Whately*.

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## GIVING NO OFFENCE

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WE FIND these words in 2 Corinthians 6:3: “Giving no offence in any thing, that the ministry be not blamed.” These are significant words; and if they were heeded, there would be far less trouble among both ministers and people. If the Apostle himself had need to avoid giving offence, surely all others have need of doing so. These words of his were addressed to the ministry and church, as the context shows: “We then (apostles), as workers together with him (Christ—see closing of preceding chapter), beseech you also (members of the church) that ye receive not the grace of God in vain.” The fourth verse makes it plain that the apostles are included among those who should avoid giving offence. In 1 Corinthians 10:32 he writes to the church: “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.” Twice he thus writes to the church at Corinth. Probably there was an occasion for his doing this, as this church went wrong in many things and doubtless did in this.

Much, if not really all, the trouble that exists in churches today comes through offences given by members and sometimes by ministers, offences which could have been avoided. . . . Offences given, even if small, will destroy the fellowship and harmony which always characterize the true church of Christ. Love, the bond of union, is lost; and there is the fearful absence of the saving power of God. Was it ever known that when offences were continually given and maintained by ministers and members of a church the blessing of God was bestowed and the true spiritual life existed? There might be a show of godliness on

the part of even those who gave the offence, and at the same time a spiritual dearth exist. We say again that God cannot work to the saving of sinners or professing Christians where offences abound.

Turning again to the Word, we find this subject often introduced. Jesus said: “It is impossible but that offences will come, but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones,” literally, “than that he should cause one of these little ones to stumble.” Offences cause stumbling. An offence is, therefore, a sin. The offender sins; and they who are offended are caused to sin, also, by being left to return the offender’s act. It is often that an offence given causes another offence than that the offence is taken patiently and borne in the spirit of Christ.

Ministers should be as careful not to give offence as laymen. Ministers have often set the members of the church the bad example of speaking against those they did not fellowship, both publicly and privately; and many a church has been more harmed in this way than good was done by the preaching. And, on the other hand, many a good faithful minister of Christ has been led by the course the members of the church have pursued in speaking against each other and those outside to favor their course, and by doing so, has lost his high standing before the public. Let there be a church and minister where no offence is given to any inside or outside of it, and there is truly the church of Christ, the power of God and salvation. The world will be attracted to such a church, for its members will be known and read of all men as the followers of Christ, and there will be confidence in them on the part of even the wicked around them. Love prevents the giving of offence, and without this none are the children of God and the subjects of salvation.

But some may ask, Is it possible to live and not give offence? We repeat the Apostle’s command: “Give no offence, neither to the Jews, nor to the Gentiles, *nor to the church of God.*” Could he have commanded or exhorted the church to do what it could not do? It may also be said that to preach the gospel faithfully will give offence to some. He says to this: the gospel itself, preached with the spirit of Christ, will give no offence. It is preaching in another spirit that gives offence. If with a kind, loving spirit it be preached, there is no offence given. There is much preached that is not the gospel of Christ; and the *manner* in which it is preached gives offence. One who goes out to preach and unkindly antagonizes all that do not see as he sees and do as he does gives offence and prejudices against him those he attacks, so that with them his influence is lost. What is not preached in love and with the spirit of Christ, though it be the Word of God, does little or no good, not reaching the hearts of those who hear. A church that desires such preaching, or that which gives offence, needs the Holy Spirit more than it needs a preacher. Therefore, my brethren and all, give no offence that the ministry and church be not blamed.—I. I. Leslie in *The Messiah’s Advocate*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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“BE YE ALSO PATIENT; STABLISH YOUR HEARTS: FOR THE COM-  
ING OF THE LORD DRAWETH NIGH.”—JAMES 5:8.

### CHRIST'S ANSWER ON CALVARY

OUR Savior, suspended in derision from Calvary's cruel cross, was about to perform the supreme sacrifice. He was humiliated and alone—yet, in a sense, not alone; for were there not two thieves crucified with Him, one on either hand? Foolishly, one of the malefactors sided with the mob in its malignant railing and jeering. But the other, apparently brought to the realization of the truth concerning the situation, rebuked him. He went further. He made the request of Christ, “Lord, remember me when thou comest into thy kingdom.” And it is the answer of our Lord upon which our attention is focused: “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

Because of its peculiar diction this twenty-third chapter of Luke and the forty-third verse is often misconstrued, and therefore is misleading. The point of difficulty lies undeniably in the word “to day,” which would seemingly have reference to the day of crucifixion. Through extensive study, however, it has been found that the Greek root of this word appears forty times in the New Testament and, singularly enough, in over half of these it is rendered “this day,” at the discretion of the translators. Therefore, it is altogether permissible to substitute “this day” for “to day” in our text. Thus it will read, “Verily I say unto thee, This day shalt thou be with me in paradise,” “this day” referring to the time designated in the thief's petition, the day in which our Lord or the exalted King of kings takes over the kingdom of His father David at the hand of God.

In accordance with this exposition, the words “kingdom” employed by the thief and “paradise” in Christ's answer are of necessity synonymous; and as Christ has not yet established His kingdom, the time indicated is still future. This is in perfect harmony with Bible teaching as we understand it.

Harold Hardesty, Oregon, Illinois.

### HOLBROOK BEREANS

THE Berean class of the Church of God of Holbrook, Nebraska, held its annual business meeting August 24. The following officers were elected for the coming year: president, Clyde Long; vice president, Mrs. Inez Gordon; sec-

retary-treasurer, Miss Beulah Wilson. The new board is making plans for the coming year, and with the cooperation of each member we hope to increase the interest and attendance of the class.

We feel that our Berean class is the school in which we prepare ourselves to carry on the work of our church in the future. With this idea in view each member will be given opportunities to lead in prayer and conduct classes.

Any month in which our attendance and interest merits a social we plan to have a party at the home of one of the members.

Beulah Wilson, Secretary.

To BE honest, to be kind, to earn a little, and to spend a little less. To make upon the whole a family happier for his presence. To renounce when that shall be necessary and not be embittered. To keep a few friends, but these without capitulation. Above all, on the same grim condition, to keep friends with himself. Here is a task for all that a man has of fortitude and delicacy.—*Robert Louis Stevenson.*

### SOUND THE LOUD TIMBREL

#### MIRIAM'S SONG

Sound the loud timbrel o'er Egypt's dark sea!  
Jehovah has triumph'd—His people are free.  
Sing—for the pride of the tyrant is broken,

His chariots, his horsemen, all splendid and brave—  
How vain was their boasting, the Lord hath but spoken,  
And chariots and horsemen are sunk in the wave.  
Sound the loud timbrel o'er Egypt's dark sea;  
Jehovah has triumph'd—His people are free.

Praise to the Conqueror, praise to the Lord!  
His word was our arrow, His breath was our sword—  
Who shall return to tell Egypt the story  
Of those she sent forth in her hour of pride?  
For the Lord hath look'd out from His pillar of glory,  
And all her brave thousands are dashed in the tide.  
Sound the loud timbrel o'er Egypt's dark sea;  
Jehovah has triumph'd—His people are free!

—*Thomas Moore.*

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."*

## GOD CALLS LEADERS

WHENEVER God's people were in any kind of danger, in trouble of any sort, or in need of help, He always found a man or a woman to lead them. If the nation was in danger, He called a great military leader; if there was need of some one to restore their worship, He raised up a religious leader; if the home or society needed assistance, He found a man or woman to aid them.

Always God knew when His people needed help, and always He found the very person to do the task. But He didn't allow just anyone to do His work. There was one thing He wanted all His workers to possess. Do you know, boys and girls, what that was? Perhaps if we review the lives of these twelve leaders we shall find out.

Let us make a list of those whom we have studied. On your blackboard or on a sheet of paper, write, "God Calls Leaders." Below make three headings thus: For the Nation; For Worship; For the Home or Society.

Under the first heading make a list of those whom God called when the nation needed help. First we have Joshua; next, Caleb; then that brave young woman, Deborah; then Gideon, the fearless young fighter; Isaiah, too; and last, Saul.

Under the second heading, "For Worship," write Samuel's name; then David's; and last Solomon's.

Under the third heading will come the name of that beautiful girl, Ruth, who chose Naomi's God; next Hannah, the self-sacrificing mother; and finally Jonathan, the dear friend of David.

Now after each person's name write a word or two that will describe that one's work or special office or chief characteristic. As you look at the name something special about the person should flash into your mind. Some of them you will think of at once; others you will have to ponder on for awhile.

For instance, under "Worship," we have Solomon. Why yes, he built the temple, didn't he? Under "Home," we have Ruth, who left her own home to help make a home for Naomi. Under "Nation," Isaiah, who brought the nation to realize their sins, especially drunkenness. Isn't it interesting trying to recall why God called each one and what he did?

Now what was it all possessed that pleased God and caused Him to select them for great responsibility? We may have to take out one name, for he really was a failure—

Saul. But the others all had a strange and abiding faith in God; that was it.

You can see that God would hardly give an important piece of work to a certain person to do for Him unless that one believed in Him and knew that He would keep His promises, can't you? Why, we can't do our best work for anyone today unless we believe in that person, can we?

Faith in God helps in so many ways. You can go right on doing what will please God no matter what others say, if you have faith in Him. And no matter what happens you know that God is true and will do what He says. He gives a person of that kind more strength to do His work, more wisdom, and even more faith.

Do you think God needs workers today? Would you like to be a worker for Him? Do you see anything around you that needs to be done to help people to be happier, more as God would have them be?

It isn't always a big thing that needs to be done, something that everyone will notice. More often it is a little thing, one that very few people see, one that you may not get any praise for doing. But you know Jesus said that giving even a tiny thing like a cup of cold water is always noticed by God. And He is the One for whom we are working after all, isn't He?

Let us bow our heads and talk to our Father in heaven: We thank Thee, our heavenly Father, for the lessons we have learned from these twelve men and women who worked for Thee so long ago. May we learn the value of their faith, that it was only through it that they could do such wonderful things. And may we find the task Thou wouldst have us do for Thee, and do it faithfully and humbly and honestly. In Jesus' name. Amen.

"Hear ye the Master's call,  
Give Me thy best;  
For, be it great or small,  
That is His test.  
Do then the best you can,  
Not for reward,  
Not for the praise of men,  
But for the Lord.

"Every work for Jesus will be blest,  
But He asks from everyone his best.  
Our talents may be few,  
These may be small;  
But unto Him is due,  
Our best, our all."

## With Our Sunday Schools

LESSON 13. — September 24, 1933

### REVIEW: SOME EARLY LEADERS OF ISRAEL

Devotional Reading: Hebrews 11:32 to 12:2

#### GOLDEN TEXT

Be strong in the Lord, and in the power of his might.—Ephesians 6:10.

**Lesson I.** Joshua 1:1-9; 23:1, 2, 14.

**Topic:** Joshua.

**Summary:** Immediately after the death of Moses Joshua assumed the leadership and the government of Israel. God promised to be with him as long as he lived on condition that Joshua would continue obedient to Him and to the law of Moses. Near the conclusion of his life Joshua called the elders of Israel before him and assured them that God had kept all the good promises He had made to them, and called upon the people to remain faithful and obedient.

**Lesson II.** Numbers 13; Joshua 14.

**Topic:** Caleb's Confidence in God.

**Summary:** When the larger part of Canaan had been subdued, Caleb came with certain other leaders of the tribe of Judah and asked Joshua to grant them permission to attempt the conquest of Hebron, which Moses had promised to Caleb for his faithfulness in spying out the land some forty-five years earlier. The request was granted, and Caleb, now a man past eighty-five years of age, but still as vigorous as at any time in the past, succeeded in overthrowing the stronghold of the Anakims and took over his promised inheritance.

**Lesson III.** Judges 4 and 5.

**Topic:** Leadership in Emergencies.

**Summary:** Israel had again sinned against God and had been brought under the punishing hand of Jabin, king of Canaan. In their distress they cried unto the Lord, and He sent Deborah and Barak to deliver them. Barak feared to make the attempt unless Deborah went with him. This she consented to do. The enemy was completely defeated, and the Canaanites never again rebelled against Israel. Deborah and Barak joined in a splendid song of rejoicing over the victory, in which they gave all the glory for the achievement to God.

**Lesson IV.** Isaiah 5:1-30.

**Topic:** Evils Which Must Be Overcome.

**Summary:** Under the pronouncement of six "woes" Isaiah denounces the sins of avarice, drunkenness, submission to temptation, deceit, egoism and complacency, and bribery. He points out the results that follow such forms of moral slavery and warns against them. All of these sins are encouraged by drunkenness and by those who engage in the business of selling liquor, which leads inevitably to moral, physical, and spiritual degradation.

**Lesson V.** Judges, chapters 6 to 8.

**Topic:** Gideon: Winning With a Few.

**Summary:** The Midianites made frequent forays into Israel, and Gideon was commanded by God to assemble an army and repel them. Thirty-two thousand responded to his call, of which 22,000 were rejected be-

cause they were afraid. All but 300 were finally sent away. Armed with lamps concealed in pitchers and with trumpets, Gideon and his company descended on the enemy's camp in the night. By their breaking the pitchers and blowing the trumpets the Midianites were dismayed, especially when Gideon and his band shouted their battle cry, "The sword of the Lord, and of Gideon!" The rout of the enemy was complete.

**Lesson VI.** The book of Ruth.

**Topic:** The Message of the Book of Ruth.

**Summary:** Naomi, mother-in-law of Ruth and Orpah, having been bereft of both husband and sons, plans on returning to Bethlehem. She advises her daughters-in-law, between whom and herself the greatest affection exists, to remain in Moab and marry men of their own race. After much show of affection Orpah turns back to the home of her people, but Ruth declares her place shall be forever with Naomi. Accompanying the latter to Judah, Ruth becomes the wife of Boaz, a Jew, and the great-grandmother of David, of whose line Christ was born.

**Lesson VII.** 1 Samuel, chapters 1 and 2.

**Topic:** Hannah: A Devout Mother.

**Summary:** Hannah, the wife of Elkanah, was exceedingly distressed because she had no children. She was constantly taunted by her husband's more fortunate wife, Peninnah, with her failure to bear a son. Each year when the family went to Shiloh to make sacrifice to God Hannah prayed for a son, pledging that she would dedicate him for life to the Lord's service should her prayer be granted. Eli observed her moving her lips silently in prayer and supposed her to be drunken. She explained the real situation, and he promised that God would give her a son. Samuel was born in answer to her prayer, and she expressed her appreciation by giving him to the Lord and in singing a beautiful song of praise to God.

**Lesson VIII.** 1 Samuel, chapters 3, 7, 12.

**Topic:** Samuel Responds to God's Call.

**Summary:** Samuel at about twelve years of age assisted Eli in the Lord's service. One night he heard a voice calling him and supposed it was Eli, to whom he responded. Eli told him he had not called. The third time the voice reached him Eli concluded it was God who was calling and instructed Samuel to answer, "Speak, Lord; for thy servant heareth." Samuel became judge and prophet of Israel and was the one appointed to anoint both Saul and David as kings over the nation. He was the last of the order of judges.

**Lesson IX.** 1 Samuel, chapters 9-11, 15.

**Topic:** Saul: His Strength and Weakness.

**Summary:** The people demanded a king;

and Saul, the son of Kish, a Benjaminite, was anointed by Samuel to the office. He was a man of striking appearance and kingly bearing, but of weak and erratic temperament. Saul led the people successfully against the Philistines on various occasions, the war continuing throughout the forty years of his reign. The king failed to obey Samuel in sparing Agag and was denounced by the prophet. Saul's weakness was shown in his frequent submission to the will of the people, even when it was opposed to a direct requirement of God through Samuel. It was for this weakness that he was rejected.

**Lesson X.** 1 Samuel 16:1-13; Psalm 78:70-72.

**Topic:** David: The Secret of True Greatness.

**Summary:** Saul having been rejected for disobedience, Samuel is sent to Bethlehem, where he is divinely guided in the selection of David, youngest son of Jesse, to be anointed king over Israel. The kingly qualifications as announced by God had nothing to do with outward appearance, but with the heart. The Psalmist bears eloquent testimony to the integrity of David's heart and to the success of his kingly leadership, as well as to the humbleness of his origin.

**Lesson XI.** 1 Samuel, chapters 18-20.

**Topic:** Jonathan: or True Friendship.

**Summary:** Jonathan, son of Saul, king of Israel, when David was established in the royal favor, became deeply attached to him and showed him every kindness. The two young men finally made a solemn agreement that when David should come to the throne, an event which both knew was to take place eventually, he would not destroy Jonathan and his children after the cruel custom of those days. When a king of a new line came into authority, he generally caused the entire family of his predecessor to be killed. The covenant of David and Jonathan, based on true friendship, was fully kept.

**Lesson XII.** 1 Kings, chapters 5-8.

**Topic:** Solomon: or the Value of a House of Worship.

**Summary:** Solomon, having been made king in place of David his father, planned for the building of the temple which David had desired, but was not permitted, to erect. He put into immediate effect elaborate preparations for the providing of materials of all kinds and for the securing of experienced workmen, and put the vast machinery into operation. The splendid structure was at last completed; and the king called the elders of Israel and the rulers of the people together, and in the most solemn and impressive manner dedicated the magnificent temple to the service of God.

# AMONG THE CHURCHES

## GOLDEN RULE HOME DAY

Sunday, October 1, 1933, has been set apart as "Golden Rule Home Day" among the churches throughout the country. A special issue of The Restitution Herald will be dedicated to our splendid Home for older ones immediately before that Sunday, giving essential information concerning the Home, its history, and its opportunities.

The pastors of the various churches are asked to cooperate in making this a real "Golden Rule Home Day" so far as possible. Plan to have the older ones present in church on that day, and perhaps devote a portion at least of the sermon period to presenting the obligation of the church in general to care for its older ones.

Sing the old songs that our grandmothers and grandfathers knew; preach a sermon on the kingdom or an old-fashioned sermon on the coming of Christ that will recall the sermons of an early day.

To the younger ones call attention to the requirements of the Bible concerning the care and protection of parents by their children. Such passages as Ephesians 6:1-3; 1 Timothy 5:1-11; etc., may be used effectively.

If it is thought best an offering might be taken to provide something special for the Home family, and an effort might be made to interest older ones to seek to make this beautiful and comfortable Home their abode. We will be glad to furnish descriptive literature at any time, and such additional information as may be desired.

Pray for Golden Rule Home and its Family!

## SOUTHERN CALIFORNIA

Inspiration galore has been our experience this summer as we went from conference to conference in the Middle West. When we concluded our tour of conferences by speaking each evening during the conference at Holbrook, Nebraska, and started homeward across the stretches of the western arid region, we carried with us an experience never to be forgotten. But now is the time to consider work for the coming year.

All those of California will please note and set aside the first Sunday in October (October 1) for the fall meeting of the Quarterly Conference of the Churches of God of California. We are planning for an enthusiastic gathering of those of like precious faith throughout California. Now is the time for us to work for the Master as we have never worked before. Let us make this a gathering worth while!

On our return from the East we stopped for a nice visit with Bro. and Sr. Howard Moore and family in Northern California. Then we came south, and stopped at Wheatland, California, to baptize Sr. Verda Renner. We introduce and commend her to the church as a young woman who has been brought up in the faith by the careful instruction of her father, Bro. Geo. Renner. Though these people have been isolated for a long time they have kept the faith. We then visited the Thompson family in Tulare, and found them in good health and spirits, and then the next day completed our journey of over seven thousand miles to Los Angeles and Pomona without mishap (for which we are truly grateful to the heavenly Father).

Norman John MacLeod.

## PLUM RIVER, ILLINOIS

There were 24 at Sunday school and 29 at church Sunday morning, September 3. One family came about thirteen miles, and another couple came about twenty miles for the services. The Sunday school attendance for the two preceding Sundays was 21 and 22.

Beginning Sunday, September 10, and continuing for a two months' trial, Sunday school will open at 9:30, followed by the morning worship at 10:30.

We earnestly ask your prayers for the work at Plum River. May none of us forsake the assembling of ourselves together as do some; but let us encourage one another, and so much the more as we see the day of the Lord approaching. Harvey Krogh, Jr., Pastor.

## BEAR, ARKANSAS

Bro. L. H. Shelton of Driggs, Ark., closed a series of meetings on July 25 which had lasted for eleven days, services being held each night and twice on Sundays. They made some of us feel our need, as did those of old: "Lord, teach us to pray," as John also taught his disciples." The meetings concluded with a promise from Bro. Shelton to hold another meeting at Bear beginning Friday night, September 1. Please pray for us here at Bear. R. A. Humphreys.

## WESTERN NEBRASKA

The Nebraska Conference of the Church of God, which opened at Holbrook on Saturday evening, August 19, and closed on Sunday evening, August 27, was one of the most inspirational meetings that Nebraska has experienced. The ministers who conducted the services were Norman John MacLeod of Los Angeles, California; Mrs. Emma C. Railsback of Los Angeles; E. E. Giesler of Moorefield, Nebraska; Earl Cowles of Moorefield; and Grover Gordon of Holbrook. The congregation also had the privilege of hearing a sermon from Wilsie McKnight of Moorefield. Bro. McKnight completed his high school work last year and is planning to study for the ministry. Judging from his ability and from his interest in God's Word shown at conference, Nebraska is expecting to hear more from Bro. McKnight in the future.

The program for the week consisted of Bible lessons each morning and a sermon each afternoon and evening. Sr. Railsback taught the adult class, Bro. MacLeod the young people, and Beulah Wilson and Roscoe Story had charge of the junior class. The attendance throughout the week was good. Bro. MacLeod spoke to a full church each evening.

The business meeting was held on Wednesday, at which time the officers for the coming year were elected. They are: president, Roscoe Story; vice president, Arthur Hornaday; secretary, Carol Wilson; corresponding secretary, Ola Hornaday; and treasurer, Grover Gordon.

Although none were baptized into Christ at the close of the meeting, those present felt that there would be much good come from the efforts put forth by those in charge. All went from the conference with new zeal for work in their respective churches and a greater desire to learn more of the truth presented at the conference.

Representatives from a distance were present from Bartley, Moorefield, and Omaha.

Carol Wilson, Secretary.

## OREGON, ILLINOIS

On Tuesday evening, Sept. 5, 1933, two men in the prime of life presented themselves for baptism at the hands of the pastor of the Oregon church. They were Merritt E. Knodle and William L. Canode, both of this city. The former is a son of Sr. Martha Knodle (resting now in Jesus), who, together with her son Fred, daughter Mina, and Bro. S. J. Lindsay, formed the charter membership of the Oregon church. Mr. Canode has also been associated with this church community for more than a quarter of a century and has been a faithful attendant at its services. His wife and children were baptized years ago.

Thursday afternoon, Sept. 7, Miss Bernice R. Renner and Mr. Merle L. Renner, son and daughter of Bro. George Renner of Wheatland, Calif., drove from Lanark, Ill., where they were visiting relatives, to Oregon, and having made a good confession of faith in the gospel of the kingdom of God, were immersed by the pastor into the name of Jesus Christ for the remission of sins. These are splendid Christian young people whom it gives us much pleasure to recommend to the brethren of the California Conference and to the world at large as members of the body of Christ. They come of a long line of believers, the family having been instrumental in establishing the work in Lanark and at Plum River, Ill. May God's blessing attend them until the Master comes.

Mrs. Mabel Andrew, Sec.

## GRAND RAPIDS, MICHIGAN

On Wednesday night, Sept. 6, the young men, ages 16 to 25, met at the church to organize for a definite program of activity. We are hoping that a splendid group of young men may be developed this fall and that the work may prove of definite value to them and to the cause of truth.

The pastor's family are happy to have the privilege of entertaining Sr. Jeanne Lyon of Citronelle, Alabama, youngest sister of Mrs. Siple, who is here for a brief visit.

Our local church is rejoicing with her sister church, Blanchard, over the prospect of regular pastoral work. Bro. Cecil Smead begins work there next Sunday, Sept. 17, and we hope and pray it may develop into a permanent pastoral activity. There are some splendid workers at Blanchard, and we trust that God may use them and Bro. Smead to build up an active church.

Increased attendance and enthusiasm at our mid-week meetings are very encouraging. F. E. Siple, Pastor.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Silas M. Claypool; Mr. and Mrs. Delos Andrew; Alma Brandt; R. H. Judd; Lillian A. Greiner, \$2.00; Jessie M. Shea; Mr. and Mrs. Geo. Siple; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mrs. Mae Mick; Mr. and Mrs. Paul C. Johnson; W. A. Reid, \$2.00; Mr. and Mrs. D. W. Kirkpatrick; Adult Class, Dixon, Illinois.

## CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. B. F. Cook	\$4.00
Jesse Harrold	2.80
Elizabeth Ordnung	2.00
<b>Total</b>	<b>\$8.80</b>

**KOKOMO, INDIANA**

We have just closed a very successful series of meetings with Bro. C. A. Smead as the chief speaker. While there were no new members added to the flock, we feel sure that seed has been planted that will bear fruit in the future. Bro. O. J. Parker opened the series on Sunday, August 27, and Bro. Smead arrived on Monday. Both interest and attendance were good.

Sunday, September 3, we held our Rally Day and home-coming, an all-day meeting with basket dinner at the church. There were 73 present for the full day's services. Bro. Smead spoke morning and evening and also gave us a model Berean class at 6 p.m. I spoke in the afternoon. Much interest was shown in the question box, Bro. Smead receiving from one to three questions each evening.

It is our hope to hold such a series again soon.

It is indeed a joy to work with Bro. Smead. May the Lord's blessing be upon his labor wherever he may be called is the prayer of the Kokomo church. There are many who have spoken of the regret that was felt when Bro. Smead, his mother, and sister left Kokomo for Culver, Ind., last Monday evening.

Bro. and Sr. Hatten of Culver spent Sunday with us, driving over for the morning and afternoon services. We hope they return again soon. D. G. Harvey.

**INTERESTING SERMONS AT OREGON**

On last Sunday night Bro. Marsh concluded a short series of very interesting and instructive sermons. In the first one he pictured to us God, the Almighty Creator, our heavenly Father, as a very real Person having bodily parts such as we ourselves possess. He described Him as One whose power and wisdom are boundless and infinite, and yet One whose eyes are watchful of every need of His creatures and whose ears are attentive to their prayers.

The second of the series portrayed Jesus Christ, the Son of God, who was sent into the world that men might come to know more fully their Creator and Sustainer. In this sermon Bro. Marsh presented the only begotten Son of God as our Savior, our Elder Brother, our very near Friend, One who was tempted as we are tempted, yet without sin. He described Him as One who understands us fully, is daily interceding in our behalf before His Father, freely forgiving every penitent heart.

The Spirit of Power was the concluding theme of our pastor, wherein he explained the true meaning of the words, Holy Spirit, in such beautiful and yet simple language that all could comprehend. The Holy Spirit is not a mysterious undefinable personality, he said, but is likened in God's Word to the air we breathe without which no life could be sustained. It is accompanied often by God's spoken word, as in Genesis 1; it is also comparable to the mind, as in Phil. 2:5; it is that power emanating from the Father which sustained His Son and the early disciples, and will sustain His faithful followers today in their work of proclaiming God's message of glad tidings to sinful men.

We may not fully understand God today, but we can approach a comprehension of Him in the life and example of His Son, in the knowledge that His Spirit is with us in our efforts to love and serve Him, opening our minds to His truth until that blessed time when our Savior shall return to earth to complete His works and God shall be all in all. —M. G.

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

**COMMUNICATION**

With great appreciation I wish to thank those who have inspired and encouraged me to seek and to know the truth of God's purpose and His dealing with man. It seems, for the short period that I have given my undivided time and effort to this work of all works, that the great Teacher has become very near and dear to me; and after analyzing the thought of various writers, I am assured His instruction is beyond compare. Remembering a great promise that we shall know the truth and the truth shall make us free, thus giving to the world a standard by which to separate the truth from the untruth, we must be very careful in giving instruction to the public lest some should read and be misled.

Brayton E. Crandall.

**HERALD RECEIPTS**

R. A. Humphreys (for others); Mrs. Ruth H. Kinsey; Roy Blanchard; Jesse Harrold; Mrs. Orval Shepherd; S. L. Burk; L. A. Chaplin; Mrs. Frances Picree (for others); Lulu Johnson; Mrs. R. P. Story (for self and others).

**A NEW BULLETIN IDEA FOR PASTORS**

The Layman Company is now putting out its Tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithing education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1000.

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**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return of Christ, Acts 1:11, and life only through Him, Col. 3:3; the literal resurrection of the dead, John 5:28; the immortalization of those in Christ, 1 Cor. 15:53, 54; the final restoration of Israel as the kingdom of God under the kingship of Christ, Luke 1:32, the church to be joint heirs with Him, Rom. 8:17, and Israel to be made head over Gentile nations, Isa. 60:13; the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began", Acts 3:21. It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins, Acts 2:38, and a consecrated life as essential to salvation.

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

**"THE HEBREW PEOPLE"**

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

**BETWEEN YOU AND ME—**

How rejoiced we should be to read of the many baptisms reported in this number of our paper! God is wonderfully blessing His workers and giving power to His Word.

Bro. and Sr. S. J. Lindsay, after a very successful summer in the Middle West started early last Saturday morning for the Far West. They expect to stop off at certain places en route, where Bro. Lindsay will hold meetings for brief periods, before returning to his pastorate in Tempe, Arizona.

In the report from Southern California the baptism of Miss Verda Renner of Wheatland, is reported. Sr. Verda is a sister of Sr. Bernice and Bro. Merle Renner whose baptisms are also reported in this issue. How wonderful and blessed it is to have a splendid family of young people like this united in the Lord!

Such a splendid letter! Such was the reaction of the editor to a communication from an old and beloved brother in northern Illinois, who writes interestingly of his Christian experience since his baptism by George Moyer in 1886. Nearly half a century of splendid service to God! We would like to publish his letter for the encouragement of others, but it is his desire that we should not do so. We thank him for it, anyway.

Do not overlook the announcement of the Golden Rule Home number of The Restitution Herald. Plan to make Sunday, Oct. 1, a "Rally Day" for old people as well as for the Sunday school.

We have Bro. Jesse Harrold, Blythedale, Mo., to thank for several copies of "The Restitution" of an early date. Before finding a permanent place in our historical department certain articles they contain will be republished for the benefit of our readers.

Plans are now being perfected by many of our churches for Rally Day. Rally Day at Oregon will unite the entire body, Bereans, Sunday school, and church, in an effort not alone for one day, but for the entire year. It is to be a "Glad Year!" That is, the joyful, uplifting, and encouraging features of the gospel are to be specially emphasized.

Bro. Jesse Harrold, Blythedale, Mo., writes that while "I am crippled and feeble and feel that my days are not long, I am still strong in the faith of the soon coming of Christ." He thinks "all signs bespeak His soon return," and asks for the prayers of the brethren that he may hold out faithful. He also suggests that some one write on the possible meaning of the NRA eagle from a prophetic standpoint.

## REMINISCENCES

*By George B. Alldridge*

MONDAY morning, August 14, I stood alone upon the bank of the beautiful Rock River and watched it gently flowing on toward its destiny, the Mississippi, "Father of Waters." The words of Isaiah 66:12 came into my mind: "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

From seventeen states and one province in Canada assembled a group of people known as members of the Church of God of the Abrahamic Faith. Five hundred eight had registered their names for this annual conference. As I stood upon the river's bank, almost the last to leave for my home, I felt somewhat sad, thinking as each party drove away, "Perhaps I may never see them again." For to me no people felt so near and dear as they.

The arrangements for the entertainment of the delegates were perfect. The buildings consist of a church edifice approximately thirty-five feet wide by sixty feet long suitably arranged and furnished. In a room set apart for the purpose were displayed exhibits and samples of the literature published by the National Bible Institution, also exhibits from the various ecclesias showing the work of their units. Maps adorned the walls. The exhibit that appealed most to me was that of the Sunday school and Berean societies. The work of the children who had responded to Sister Gesin's page in THE HERALD was truly remarkable and reveals the wonderful work she is doing. This room was in charge of Sister Austin, who always maintained a quiet demeanor and permitted the efforts to speak for themselves.

Attached to the church is an annex known as the dormitory, thirty-two feet wide by forty-eight feet long. Its style of architecture is beyond my ability to describe. It consists of three stories. The basement is used for the dining hall, kitchen, and storage. Ninety persons were accommodated in the sleeping quarters on the other two floors. I heard no word of complaint, everyone seeming to delight in helping his fellow and endeavoring to seek the comfort of all.

Tables were arranged in the dining hall which could easily be served and vacated without causing any discomfort. Five thousand meals were served during the entire session. The food was well cooked, well served, and there was plenty of it; the utensils clean and serviceable.

Adjoining the buildings are lawns. Seats and chairs were provided, and after each service groups would form and discuss the subjects considered in the church auditorium. The writer heard only one theme discussed, viz., the coming of the Lord. Everyone would gather around a brother or sister discussing this question. No questions were asked if the scriptures were quoted. This always seemed to satisfy every enquirer. I heard no speculative

theories, but on every hand a desire to hear what God's Word declared, and nothing else was requested.

The speakers were good, and their subjects timely and instructive. The sessions for Bible study I think aroused the most interest, for at these meetings questions were asked and answered which proved that this conference consisted of Bible students. The thing which impressed me was the modesty and deportment of all the speakers. Each speaker felt that he had a message from the Master, and his desire was to let the Master speak through him.

On Sunday morning, after an eloquent sermon by Bro. Marsh on baptism, nine were obedient to the faith, and one later during the afternoon. These were all young people, their faces all aglow with joy and happiness. Each was clothed in a black robe, and an Oxford collar adorned his neck and shoulder. To me this was beautifully significant: the robe, death; the white collar, righteousness and life as represented in Christ.

At the afternoon session Bro. Siple preached, showing that now in this life God is bestowing upon us untold blessings of which the world knows nothing, an earnest of the joys and blessings God is preparing for those who love Him. Following this service was the breaking of bread. Bro. Marsh conducted this communion, assisted by Bro. Siple and six deacons. Two hundred four partook of the emblems.

At the evening service Bro. Austin preached the final sermon, "The Unsearchable Riches of Christ." I noticed Sister Gesin taking notes; so I refrain from commenting to permit a more able pen to review it.

During my visit to the National Bible Institution office I was impressed with the equipment for printing and mailing THE HERALD. The organization seems to be efficient and prepared to extend its efforts in more lucrative fields. The room in which the Training School sessions were held impressed me very much. If the observance of economy were practiced as it is regarding the furnishing of this room and its library in all other departments, then there would be no place for criticism. The students who have graduated from this school reflect much credit upon the able teachers who were responsible for their education. I regret that this school is closed for lack of financial support.

On Sunday evening we visited Golden Rule Home. "Surprise" does not convey my feelings. Whoever is responsible for this home should be highly commended. We found the residents happy and comfortable, the one in charge affable, courteous, and sympathetic. Upon entering, we noticed two aged sisters in conversation. One read from the Bible, and the two then discussed it. This seemed to be the spiritual atmosphere of the institution. In one room was a dear old soul, who, they tell me, is eighty-eight years old, too infirm to get around; yet her face revealed contentment, patience, and appreciation.

I thank God for this conference and the blessed people I met. As we were driving away, these words rang out in my mind, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

# THE RESTITUTION HERALD

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## The Trees of the Lord

By Lyman Booth

SOME attributes peculiar to the human species find a counterpart in trees. Trees have been used by Bible writers to represent men, as in the parable of Jotham (Judges 9:8), and by

our Lord in Matthew 7:17, where He compares the fruit of a tree to the acts or characters of men. Our Lord cautioned His apostles as follows: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He then gave them the rule by which character might be known, namely, "Ye shall know them by their fruits."

Good and bad trees are known by the kind of fruit they bear. The trees may look alike in general appearance, their fruit may appear equally enticing, but the flavor and taste may widely differ. It is, therefore, impossible for both to produce fruit of the same quality. When trees are clothed with the richness of full bloom, they are very beautiful and are admired by every beholder; but their beauty may fade, blight may deaden the foliage and twigs, the fruit may fall or yield only a meager supply for man's benefit.

How much like trees are men! In the innocence of childhood they are altogether lovely and admired by everyone and are fit emblems of that purity of heart which fills the breast of everyone who will be privileged to enter God's kingdom and whose eyes will behold Him in His glory. But as the beauty of infancy and childhood fade, advancing years bring great changes to all, not only in form and feature, but in mental and moral development, most of which depends very largely upon environment, the principal elements being association and parental training. "As the twig is bent, so is the tree inclined." It is the same with children.

The wise man said, "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6. But how little is that rule observed at the present! Many, very many, are permitted to grow up without any parental restraint or advice; and some of them drift into paths of shame, vice, and crime, which end in

*"The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted."—Psalm 104:16. . . . . "As the days of a tree are the days of my people."—Isaiah 65:22.*

punishment at the extremity of the law. "And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

Solomon has said, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."—Psalm 92:12. David said that he whose delight is in the law of the Lord "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Psalm 1:3. "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."—Song of Solomon 2:3. An apple tree among forest trees is a delight, but of rare occurrence; so is a Christian among sinners. Where a truly good man is known to be good, he generally commands the respect and confidence of his acquaintances.

In Ezekiel 17 we find two parables, one in which the dispersion of Israel is portrayed, the other giving a miniature outline of Christ and His kingdom as the highest Branch of the high cedars. He says, "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

The Psalmist has said, "The trees of the Lord are full of sap; the cedars which he hath planted." The sap is the principle which gives the tree life and adds new branches to it. Likewise our Lord has been "given power over all flesh, that he should give (Please turn to Page Ten)



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"O God, give thy judgment to the king, and thy righteousness to the king's son; that he may judge thy people with righteousness, and thy poor with judgment."*—Psalm 72:1, Septuagint.

## A Psalm of Praise

For the beauty of the earth,  
For the glory of the skies,  
For the love that from our birth  
Over and around us lies:  
Lord of all, to Thee we raise  
This our grateful psalm of praise.

For the joy of human love,  
Brother, sister, parent, child;  
Friends on earth, and Friend above,  
Pleasures pure and undefiled;  
Lord of all, to Thee we raise  
This our grateful psalm of praise.

For Thy church that evermore  
Lifts her holy hands above,  
Offering up on every shore  
Her pure sacrifice of love;  
Lord of all, to Thee we raise  
This our grateful psalm of praise.  
—F. S. Pierpont in *New Century Leader*.

## When America Owns a King

DOES so radical a change as here suggested seem beyond the bounds of possibility? Far stranger things have happened in the history of nations, and far stranger things are destined to occur in the future. That America should have a king is no stranger than that freedom loving America should submit to a dictator! And that eventually seems practically a certainty both from the standpoint of present political indications and from that of the Bible.

Whether it be a human dictator or a divine King, if the government resulting leads to the peace, prosperity, and contentment of our people, every patriotic citizen should welcome the change. Patriotism means "love of country," and love of country prompts men to want the best form of government possible for their country. No system of human rulership can equal that which is to be inaugurated by Jesus Christ when He comes and governs not only this beloved land of ours as its supreme Head, but reigns in righteousness and love over all the nations of the world.

## "When They Believed"

THERE is a world of meaning in these words which testify to the success of Philip's preaching in Samaria when they are considered in the light of the context. "*When they believed!*" It was not until they had come to an intelligent and apparently comprehensive understanding of Philip's teaching that they asked to have that most sacred seal of faith, baptism, applied. It would have been useless for them to have done so before they believed for at least two reasons.

In the first place Philip would not have baptized them under such circumstances. Before the evangelist would consent to immerse them, he must be convinced that they understood the meaning of the act he was to perform on their behalf. When Philip was led to question the Ethiopian eunuch concerning his understanding of the prophecy of Isaiah which he was reading, the eunuch responded with a question of his own. "How can I (understand), except some man guide me?" Using that scripture as a starting point for his teaching, Philip "preached unto him Jesus." That is, Philip gave him a clear understanding of all that Jesus had accomplished through His death, burial, resurrection, and teaching, and all that He was still to accomplish when He came again as the Life-Giver of His people and King of the world. It was not until this instruction had been received that the eunuch ventured to say, "What doth hinder me to be baptized?"

The second reason why their baptism would have been without value before "they believed" rests in the fact that the act of baptism is a seal of the faith already possessed. Faith precedes baptism, and baptism becomes the first act of righteousness prompted by faith. A faith acceptable to God rests upon a belief of what God has promised in His Word. Without such a belief there can be no definite faith that God "is a rewarder of them that diligently seek him." "Faith cometh by hearing, and hearing by the word of God." There is no other way by which a saving faith can be acquired. We must "study to shew (ourselves) approved unto God, . . . rightly dividing the word of truth," or, as Moffatt renders it, that we may have "no need to be ashamed of the way (we) handle the word of Truth."

The converts of Samaria, when they had come to believe what Philip preached concerning the kingdom of God and the name of Jesus Christ, were baptized.

# NIRA: RECOVERY OR 666?

By Norman John MacLeod

*"But 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 . . . But ye brethren, are not in darkness, that that day should overtake you as a thief."—1 Thessalonians 5:1-4.*

THINGS about which we know little cause us to fear. When I was a boy, there was a bridge near by that was said to be haunted. The older boys had told me that the ghost of a Mexican horseman hung around that bridge at night.

Not long afterward I began to deliver milk to some people who lived in the neighborhood, so that I had to pass over that bridge. Ordinarily I would deliver the milk before dark, but one evening I was later than usual. The moon was not shining, and the way seemed very dark. Thoughts of the bridge filled my mind as I went my way. The closer I came to the bridge, the more I feared. Every sound and sight increased my fear.

As I was about to go over the bridge, I heard a voice raised in anger somewhere the other side of the bridge. My heart stood still. Other strange sounds came to my ears. Suddenly I saw a white horse come up from the other side of the bridge. Surely I was about to see an apparition! But the horse ran off with most unghostly clattering of hoofs. I was about to run, but curiosity held me to the spot. Soon I saw a man crawling up the bank. My hair stood on end; I could not have moved had I wished to do so. As he reached the road, however, an automobile turned the corner behind me, and in the full glare of the lights I recognized my own uncle. His horse had strayed away, and he was trying to catch it. The light made all the difference in the world.

So it is with us as we run our Christian race. Light makes all the difference in the world. The things ahead of us appear fearful, and so we try to reassure ourselves about them that we may steel ourselves against them, when all we need to do is to turn on the strong light of God's Word and to see that we walk in the light as God's children. I knew within myself when I set out to deliver milk that there was no such thing as a ghost, but fear overcame my knowledge. The strong light of an automobile was needed to reveal to me the thing I knew before.

A new unescapable thing has come into our lives, directing our waking and sleeping hours, dominating our work, our households, our relationship with one another, and all our other activities. It is on the tongue of all and is the subject of much conjecture. We hear people praise it highly as the sum total of all human good, and others condemn

*At a time when much thought is being devoted to the questions raised by the National Industrial Recovery Act, better known in the newspaper headlines as "Nira," it gratifies us to be able to present this study of the subject by one who combines the Bible with reason and a wide knowledge of world affairs, without which modern events cannot rightly be interpreted.*

it soundly as the work of the Adversary. And yet when I mention it, you will be surprised that I would say that it is new. It is the most constant thing in life; in all ages it has been with us, and yet it is ever a new problem to mankind. It affects our every thought and action and even our relation to God. It was

noted by the ancient Greeks to be the only constant thing in the universe, and the modern sage endorses his opinion. It takes from us our most cherished possessions and makes us old, world weary, and tired of this life. It is the despair of life and yet gives us hope for bettering ourselves in the future. That thing is change!

At times changes come slowly so that we can easily adjust ourselves to them. Men do the same thing in the same way for centuries and centuries. Then the modern day lays violent hands on the traditions of generations, and we must adjust ourselves or die. When the changes are in accord with our ideas, we adopt them readily and accept them as good; but when they go against us, we turn to God and endure them with grudging acceptance. But changes come. Men are upset by them. They like to do things in the accustomed way. They try to set back the hands of time to make things as they were. But after a time they accustom themselves to the change. The change in turn must be discarded for a newer one. But now changes are coming so rapidly and in so many different fields of human activity that we lose our bearings completely.

Law is an outgrowth of conditions. Law, therefore, is the most conservative of our institutions. A sure index to change, then, is law. If the laws of the land are altered markedly, it is certain other changes have already taken place. Furthermore, the people of the United States are the most conservative of the conservative Anglo-Saxon race. We will endure a great deal before we will suffer changes to be made in our habits. Wierd forms remain in our government for years: witness the electoral college. The constitution is more difficult to change than ordinary law, but even it has not escaped recently. Not only do we see congress sending forth a deluge of new laws, but new amendments to the constitution are coming faster than at any time since the Civil War.

But a most dramatic thing has happened under our very eyes which seems not to be portrayed in the laws of the

land. In Europe for over a century labor unions have been much more powerful than they have been in our nation. America has lagged behind the rest by almost a century in its recognition of labor unions. All at once the labor leaders are bewildered, and sit up figuratively and rub their eyes. Are they dreaming? It cannot be! They are taken into partnership with the government, loaded with favors, and their fondest dreams become realities before their eyes. America has suddenly in six short weeks gone farther than the rest of the world in a century!

There is no movement on record more startling unless it be the rapid changes that took place in the first French Revolution or those that saw the end of the Tsar's regime in Russia. In France of that time the entire traditions and laws of centuries were wiped out in one night. In Russia the imperial government collapsed at one blow. Truly we are witnessing another revolution!

What means this lightning-like rapidity of change? What does it presage to the man in the street? What can he hope for? What do these revolutionary movements indicate for the future? They indicate that men are not satisfied with the economic and social changes that have taken place and are trying to right them. It indicates that further revolutionary changes are about to take place and that men are afraid of the results that may come from them.

That our old economic system has received a death blow is so trite a fact that we almost turn away when people discuss it. And yet that is only one part of what has happened. Social and moral conditions always follow the downward path in the wake of economic depression. Financial loss leads to despair: when our income vanishes, we will do many things that ordinarily we would not do. Despair leads to immorality: the young man who is jilted turns to drink for solace.

But what of the winter of our despair? Is it coming to an end? Are the measures that have been taken bringing back the golden age of 1929? Or are we not rather being introduced into a new age that gives us fears that deaden? The worn-out politician, disillusioned in his day of power, Calvin Coolidge, said that a new day had dawned that struck terror to his heart, a day with which he was unfamiliar, a day which he could not understand. He was glad to leave the new problems to other people to solve: men of the new day.

Three surveys have been taken of the attitude of the people toward the new era which is being crystallized for us by the new recovery laws. One was made by the friends of the administration at Washington. It covered the industrial field and found that though the picture still had its shadows the darkness was silver-edged. Much there was to give encouragement. The people were more cheerful, to say the least. A new confidence was evident throughout the land.

Another survey was made by big business corporations. They found things not so cheerful as the former survey; but still there was much encouragement in the industrial horizon. The blackest clouds had drifted away, though the sky was far from clear.

The other survey was made by a group of people who wanted to find out how the people of the city of Washington felt about the new "recovery program." The whole thing was pessimism and gloom. The people who could see things close at hand could not see the light in the dark shadows. No man is hero to his valet, and so people there would be bound to be pessimistic.

But we made our own survey this summer. You can find out what you want to find. But we tried to understand as far as possible just what was happening. Everywhere the question came to us: What of the NRA? Is it a good thing for us to support, or is it the "mark of the beast"? My answer is no. I do not believe it is the "mark of the beast." It indicates things that are yet to take place.

In six weeks we have made more radical changes than were made in Europe in a century. Can they last? Will they stay changed? Or will there be a reaction? If we can place any reliance on the facts of history, we can be certain that there will be a reaction. None of us likes to make radical changes. Revolution and reaction cause strife and commotion.

What should be our attitude? That should be the attitude of the Christian in all days. "Ye are the children of the light, and the children of the day: we are not of the night, nor of darkness." We should not be frightened by ghosts! There are no such things.

What does the Apostle mean in his statement here quoted? Does he mean that we should be prying into every nook and corner of apocalyptic prophecy to be sure that we understand it so that we will not be taken unawares? Are we to be held accountable for our understanding of beasts, men on horseback, and scarlet women on wierd beasts? Are we supposed to be able to comprehend to the uttermost all the dark sayings that sages have pressed upon us? Or are we rather not to be comforted by assurances of real promises of God? Are we not rather to rest on that word of prophecy made more sure that shines as a light to brighten our path to the coming of the Lord? The simple clear statements of the Scripture are more satisfying to the peace of mind. Those lovely old truths are so much more to the one who is weary of the struggle of existence with this cruel world.

Let the Apostle explain himself: "Therefore let us not sleep, as do others; but let us watch and be sober. . . But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. . . See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you . . . And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. . . The grace of our Lord Jesus Christ be with you. Amen."—1 Thess. 5.

# The Sons of God

By George B. Alldridge

*"Though he were a Son, yet learned he obedience by the things which he suffered."*—Hebrews 5:8.

JESUS never misrepresented nor exaggerated facts. Among all the sayings of the world's wise men and philosophers the testimony of Jesus stands preeminently at the head of the list. The times in which we live or the customs, however they may change, cannot change in any way the words which He uttered and are written "even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word."—Luke 1:2.

Even His enemies bore this testimony. "The officers answered, Never man spake like this man."—John 7:46. And in Matthew 7:29, "For he taught them as one having authority, and not as the scribes." Jesus, speaking of His own words, said, "Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35. Upon another occasion He said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Note the verse which follows, showing the thought He had in mind. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:18, 19.

In the face of these testimonies from the lips of Jesus, it surely behooves us, who claim by faith and obedience to be sons of God, to give heed to His solemn words of warning and to remember Peter's words, "Seeing then that all these things shall be dissolved (read verse ten), what manner of persons ought ye to be in all holy conversation and godliness?"—2 Peter 3:11.

One of the most searching texts of the Bible are these words of Jesus, "For many are called, but few are chosen."—Matt. 22:14. In that wonderful parable of the laborers in the vineyard, He says, "So the last shall be first, and the first last: for many be called, but few chosen." So Jesus points out that God has been calling men from the first hour until the present hour, the eleventh. Each laborer was to receive a penny a day. This penny to my mind represents the promises of God, or as Paul states it, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

We are called as laborers in the Lord's vineyard, God having previously agreed at the time we were hired to pay us wages, which Jesus clarifies in John 4:35, 36: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Again Jesus said, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."—Luke 14:28-30. Let me repeat, "For many are called, but few are chosen."

It is a solemn and serious thing to enter into covenant relations with God.

You recall Paul's words to the church at Corinth: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the day of salvation)."—2 Cor. 6:1, 2.

Now see how beautifully this works out: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." This is how it can be done: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Phil. 2:12-16.

Some one may ask, "How does God work in me to will and to do of His good pleasure?"

I always like to answer questions from the good Word of God, since then I feel it is not I, but God, who is speaking. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: where-by are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:2-4.

The following verses tell us how to attain unto this. God does the multiplying; we are to do the adding. It is a singular fact that sin at first in its action upon the human mind is a slow development. Pride and disobedience lead eventually to depravity and estrangement from God. Pope's well known lines make this clear.

"Of all the causes, which conspire to blind  
Man's erring judgment, and misguide the mind,  
What the weak head with strongest bias rules,  
Is pride: the never failing vice of fools." (OVER)

Jesus is our example if we are desirous of winning the "crown of life." His character was perfect. The two traits which stand out the most prominently are humility and obedience.

Somebody said, "The Old Testament was written that we who are living in the days of the New Testament might understand it."

How true Romans 15:4 then is, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." This chapter reveals God as the source of patience, consolation, and hope. Hence, then, these graces of the Spirit, if they abide in our hearts, are from God through study, knowledge acquired, and putting it into daily practice, until our lives conform to these divine principles.

How true Jesus' words are today: "And because iniquity shall abound, the love of many shall wax cold." But, thank God, He also said these comforting words: "But he that shall endure unto the end, the same shall be saved."

Brethren, the end is not far off now. A few days ago my daughter and I visited a Bible depot where the Scriptures are exhibited in every known tongue, even the New Testament in the Scotch dialect of Bobby Burns. How this thrills my heart as I recall Jesus' words, "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Through Isaiah God said, "Behold, I have given him for a witness to the people, a leader and commander to the people."

Among the most important state papers of modern times are the Preamble and the Articles of Confederation issued by Francis of Germany, Frederic William of Prussia, and Alexander of Russia, signed and published at Paris in the year 1815, and solemnly recognizing before Europe and the world the religion of Jesus Christ as the only true basis of all political relations and the only directory for the nations of the earth. Whatever may have been the motives of these distinguished kings in issuing it, it is a noble testimony to the power of Christian principles upon states and governments. Considering the sources from which it came, a stronger and more emphatic tribute to the principles of Christianity as the only true principles of government and the only foundation of national prosperity cannot be expected nor demanded. It is an interesting fact that these three great monarchs, ruling over more than seventy millions of people, then amid the clashing and din of war, should assemble in secret conclave and pay such a tribute to the Bible.

I will conclude by quoting Bishop Blomfield from a sermon upon this text, "Drawn away of his own lust, and enticed."—James 1:14.

"Look well to this, ye who venture within the precincts of forbidden pleasure, under a notion that your sin, if any, is but a little one, and that your religious principles will not be seriously impaired. Temptation wins upon the soul by secret and almost insensible gradations. A first acquaintance with sin is by degrees improved into familiarity, the heart's aversion to it is lessened, and at length is

changed to love. Our first and most earnest prayer then ought to be, 'Lead us not into Temptation.'

"Great as is the believer's privilege of asking for grace to support him under all the trials of his faith, when they come upon him, it is still a more blessed thing to be preserved from falling into temptation by God's preventing grace, to which indeed is to be ascribed that all men are not tempted to the worst sins, and that the world is not a scene of wickedness and disorder. . . . Secure yourselves against temptations by putting away every habit which may lead to forgetfulness of God. Lay aside every weight, and the sin which doth so easily beset you—the more easily from its apparent insignificance—and run with patience the race set before you, looking unto Jesus, the Author and Finisher of our faith."

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## THE VOICE OF THE PROPHETS

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"PREPARE WAR, wake up the mighty men, let all the men of war draw near."—Joel.

"The nations were angry, and thy wrath is come: and the time of the dead that they should be judged."—John.

"Upon the earth distress of nations with perplexity."—Jesus.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Jesus.

"Gather them (the kings and their armies) together to battle against that great day of God Almighty."—John.

"In the days of these kings shall the God of heaven set up a kingdom."—Daniel.

Says a graphic writer: "The exuberant exclamation of the soldier of Napoleon's army when crossing the Alps seems likely to be realized. Looking back from a lofty height whence he could see the immense army filing and defiling up the mountain sides, surrounded on every side by lofty mountain peaks and overhanging crags, he could contain himself no longer, but stepping aside from his comrades he shouted in thunder tones, 'ATTENTION THE UNIVERSE! *Wheel by kingdoms!*' What was thus spoken in ecstatic rapture seems on the eve of fulfillment as we behold in the old world the marshalling of forces never before dreamed of for number and gigantic armament, and hear the low rumbling of distant armies taking their appointed places for the last great conflict of the ages."

The brain reels and the heart sickens as we contemplate its horrors. The murmurings of discontent whisper its coming. The deep undertone of the wailing masses sounds the funeral dirge of earthly kingdoms as it bubbles, seethes, and boils. The military dam which has kept the pent-up waters of discontent from bursting their barriers will soon give way and thrones and dominions be engulfed in one common maelstrom of destruction. The scepter of the man of sin will be broken. The triple crown will fall from the brow of Antichrist.

The Crescent wanes, to rise no more. "The bloody Turk" goes forth on his last insane mission of slaughter

and comes "to his end" with none to "help him" (Daniel 11:43). The rich oppressors weep and howl as their miseries come upon them (James 5:1-9). Revolution serves as the pay-car of retribution while it runs over the rails of social vengeance with anarchy acting as engineer. O God! What a scene that will be! Roaring cannons, bursting bombs, rattling rifles, clashing swords, burning cities, and contesting armies all over the earth!—*Selected by R. A. Curtis from the writings of H. W. Bowman.*

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## CONDITIONS OF IMMORTALITY

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SINCE biology is the science of life, let us see what it may be able to teach us concerning the possibility of prolonging life eternally. The biologists teach us that life depends upon the ability of an organism to correspond with its environment. The individual that can adjust itself to the most changes in environment will live the longest. This leads us to Herbert Spencer's statement of the conditions of immortality from the scientific viewpoint.

He said, "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." It follows that eternal life requires a perfect and changeless environment and a perfect and changeless organism in perfect and endless correspondence with each other.

There already exists a perfect and changeless environment—the spiritual realm in which God dwells. But man is not a perfect and changeless organism—and his nature is not essentially spiritual. Furthermore, this earth, which is his only natural habitat, is not a perfect and changeless environment in its present state. Therefore, the conditions of immortality cannot be fulfilled on the earth as constituted at present. A radical change of both organism and environment is required.

But, thank God, the needed changes have been promised! They are to occur at the second coming of Christ. Mankind is to be changed to conform to the glorified Lord. Read 1 Corinthians 15:42-44, 51-53; Philippians 3:20, 21; 1 John 3:2. This earth is to be changed, re-created, and restored to its Edenic state. Read Psalm 102:26; 2 Peter 3:13; Revelation 21:1-4. Best of all, it is expressly declared in Revelation 21:3 that God and man are to dwell together in the New Jerusalem. The perfect organism will have found its perfect environment.

Science and Scriptures agree in making immortality conditional. Science says: "If I am to inherit eternal life, I must cultivate a correspondence with the Eternal." The Bible says: "This enduring Life is to know thee as the only true God, and thy Messenger, Jesus, as the Christ." John 1:1, 12; 3:16, 36; 1 John 4:9; 5:11, 12, unite in teaching us that in order to have eternal life we must become sons of God through faith in His Son Jesus Christ.—*World's Crisis.*

## THE BRIDGE OF THE WORLD

*By Sidney Jackson*

WHEN I was a child, many passages of Scripture seemed confusing. As I grew, some of them gradually clarified themselves. One of the several puzzles was an explanation of the numerous battles in the Old Testament. I could not understand why, when fighting was wrong, there should have been so much war with God's people Israel. I believe that there may yet be many who feel the same way about the question of "Why so much warfare?"

One reason for their troubles, though a minor reason, was that the followers of Moses moved into a land already somewhat settled and proceeded to establish their homes. They allotted certain pieces of land to certain tribes without considering that this land was already the home of other people. Thus Dan and his children found that they were in constant strife with the people already in their portion of the country in southwestern Palestine, and they were forced to move to the very northern part of the land to find a place of peace. It was not enough that these various peoples were already in the land; they had to be descendants of the same family as the Chosen People, but not the ones in line for the promised inheritance. Thus many of them had a grievance against the Israelites brought down through the generations.

It is true that Abraham had little or no trouble with these same people. However, Abraham had not an army of people expecting to possess the whole of the land, but rather a few who were satisfied with only enough room for their simple needs. Thus they but seldom crowded each other.

While these battles with the Ammonites, the Edomites, the Canaanites, and others were frequent, yet they were of minor importance when compared with the battles against the would-be rulers of the world.

In considering the question of warfare in Palestine many of the influences are as important today as they were three thousand years ago. Refer to the map of the Promised Land in your Bible, and you will find the following to be the borders of the country in question: to the north, Europe, also partially known; to the east and southeast, nothing but desert country permitting little or no travel; while to the southwest lay the fertile valley of the Nile and Egypt; the western border was the shore of the Mediterranean Sea.

Early history dealt with only a small portion of the world. The only avenue of travel between the great nations of the north and the wealth of the Nile valley lay through the Promised Land. This meant that traders, travelers, and armies moving between these great nations used this little strip of country fifty miles wide and one hundred fifty miles long as their highway. Consequently, the control of this natural bridge between the nations was of vast importance both politically and economically. It is not strange, therefore, that it should have been of first importance to all of the powers of the earth. The battle for con-

trol differed from the defense of their homes by the occupants of the land, for it meant the armored drive of trained soldiers seeking world supremacy.

This little territory, no larger than some counties to be found in the United States, is well sprinkled with mountains, deep valleys, spots of desert and others of tropical fertility, and has a wider variety of climate than any other piece of land to be found in the world. Together with these climatic differences we find the widest variety of flora, animals, and birds to be found in so small a natural area.

Due to its strategic geographical location, the Promised Land was the logical home of the chosen people of God to rule the world. Due to the same geographical influences, together with the climatic variations, flora, animals, and birds, this tiny country is today and will be in the future the logical laboratory of the world for working out its various problems. Because of these valuable assets it is even today, with our larger knowledge of the world, the logical location for the capital of the world and the home of God's chosen people. Thus, clear reason and logic prove that the great Ruler and His aides, when they rule the earth, will completely possess and control the "Bridge of the World."

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## "NONE OTHER NAME"

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By Gerald Lee Cooper

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*"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.*

THE above words were spoken by Peter to the Jews and were brought about by the following circumstances.

After the apostles had been given the gift of the Holy Spirit, we find Peter and John going to the temple to worship. As they passed through the gate called Beautiful, a man who had been crippled from his birth asked them for alms. Peter, looking upon him, spoke the words so familiar to most of us: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."—Acts 3:6. Can you imagine the feelings of this man as he jumped and ran into the temple praising God? Of course, he was recognized by those who had seen and helped him day after day, and numerous questions were asked. When the questioners were told of Peter and John, they besieged them and began to marvel at their power.

We see Peter then preaching to them. "Why do you marvel at us? We have done nothing. It is the God of Abraham, Isaac, and Jacob, the God of your fathers, who has done this through His Son, who was crucified by you a short time ago. It was faith in the name of Jesus Christ that saved this man." He went on then and exhorted them to repent, have faith, and receive remission of their sins.

Now this displeased the Sadducees very much, because they thought that if Peter and John gained favor among

the people they would lose some of their leadership. So they had Peter and John arrested and commanded them to preach no more in the name of Jesus. Then it was that Peter spoke the words of our text.

You will notice that Peter said: "In the name of Jesus Christ of Nazareth rise up and walk." There was no other name under heaven that could save the man.

In Acts 2:38 we are told: "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." We baptize yet today in the name of the Lord Jesus, realizing that it is the only name that will save us.

We hear many people today who believe that they can save themselves with their moral goodness. Their favorite excuse is: "I'm as good as that one or this one in the church. I believe in God and live right to the best of my ability." They do not realize that God has commanded that nothing can save man except belief in and accepting the name of Jesus Christ of Nazareth.

Another thing I have noticed is that many do not, apparently, believe in Jesus' saving power, but rather in the person who baptized them. Some people will put off baptism until a certain minister can find it convenient to perform the baptismal rites. This is a grave mistake, for it matters not who baptizes us, that is, if the person is designated to do such; the thing is to be baptized into Jesus' saving name.

May I say to those of us who have already been baptized that we should reverence the name of Jesus more and more, for it is our only salvation. Do you who have not yet been baptized realize that there is "none other name under heaven given among men whereby we must be saved," except that of Jesus?

"Take the name of Jesus with you,  
Child of sorrow and of woe,  
It will joy and comfort give you,  
Take it, then, where'er you go."

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## TITHING IN HARD TIMES

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THERE is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage. If tithing were a sure thing, like buying a five dollar bill for four dollars, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town. That is not the tithing God has promised to bless. Tithing is a sure thing, and usually it leads to material betterment. But not always; and never in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons

and special values attached to *tithing in hard times*.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the Prophet:

“For though the fig tree shall not flourish,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail;  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet will I rejoice in the Lord,  
I will joy in the God of my salvation.”

The tither who can make the Prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight “show open promise of God's blessing to the giver.”

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John MacDonald and Company that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the MacDonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave forty thousand dollars to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? “Getting ahead” may be a curse. A tithing business man puts the fact thus:

“There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?”

A man who is almost at the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said, “From this moment on, as long as I live, of all that God gives me I will give Him one tenth.” Since then he has prospered far beyond the ordinary. But what is more, he has made “hundreds of investments for human betterment and to advance righteousness on earth.” The feeling that one can thus be a colaborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.—*Tithing Bulletin issued by The Layman Company.*

## LET'S AGREE ON SOMETHING

A LITTLE article in *The World's Crisis* with the above heading has drawn my attention. When Adventists agreed on certain great doctrines which they believed should be made specially prominent at this time because they had for a long time been neglected or rejected altogether, they also agreed to allow liberty of opinion on other subjects which do not necessarily conflict with those referred to above. As long as they continued in this attitude toward one another, they got along well together and, though comparatively few in number, they gave a powerful testimony concerning the fulfilled and fulfilling signs of Christ's early coming and the necessity for this in order to consummate His redemptive work and provide endless life for otherwise perishing humanity.

When, however, they departed from this tolerant attitude and began to employ as tests of fellowship certain things contained in creeds of other bodies of Bible believers which have no direct connection with the main Adventist positions, they introduced an element of weakness into their own special work. I know a man who had been an Adventist minister, writer, editor, and Bible class teacher for more than forty years, and who, during that whole period, had held some views concerning present security in Christ and conditions in the new earth different from those of many other Adventists without interfering with his work among them, but who was finally practically disfellowshipped because he could not help but believe that John 5:24 was literally and verbally true and therefore that the life into which believers pass at regeneration would last forever, even though it might be suspended for a while; also, that the seventy-second Psalm, Isaiah 65:17-23, and similar scriptures required a literal fulfillment in every particular.

Does it not seem too bad that the spirit of toleration which has existed among Adventists on the subjects of preexistence and the “thousand years” could not have been extended or rather continued to those other views mentioned above?

“Let us agree on something.” Yes, let us agree to be tolerant to whatever does not conflict with our faith in our Lord Jesus Christ as the “only begotten Son of God,” His atoning death and resurrection whereby He obtained new and endless life for otherwise perishing mankind, and in His second coming to consummate His redeeming work and establish His kingdom under the whole heavens in the new earth.

But we could not and should not attempt to labor with those who either privately or publicly express contempt or indifference for those things which are absolutely essential to true Adventism.—W. R. Young in *The World's Crisis*.

Of the entire Sunday school enrollment of the United States, Pennsylvania's proportion is one-eighth, according to estimates of the State Sabbath School Association.



## THE TREES OF THE LORD

*Continued from Front Page*

eternal life to as many as God has given him."

On account of their antiquity the cedars have been called the "trees of the Lord," and this gives rise to the simile, "As the days of a tree are the days of my people." In the search of woodland scenery which has been made through the dim vistas of past geological epochs there has been revealed a background in which arborescent fossils are traceable to this ancient tree. They were the same in that far away day when nature seemed to delight in the exercise of her power and to manifest her strength in the production of those giants of the forest. They are indeed monuments to the unchangeableness of the "Ancient of days."

People of this age are familiar with the description of the cedars of Lebanon. They are favorably mentioned in the Bible, and poets have sung their praise so long that they have become the most renowned natural monuments in the world. They crowned the rugged hills of Lebanon with their beauty and loveliness for untold centuries; but the ravages of the woodman's ax have laid them low, and the hillsides are stripped of their beauty.

Only a few scattered groves remain to remind us of their beauty and excellency. The one at Kedisha is a magnificent relic of its kind. Though scarred and hoary with the elements for hundreds of years, their huge trunks still hold aloft and spread their boughs, loaded with rich emerald foliage. They are held in venerated esteem by the Arabs, who in their superstition attribute to them not only a vegetative power, but an instinct by means of which they can understand and provide for the recurring changes of the weather. Under the shelter of those templed bowers the natives meet annually in June and observe mass.

It is a unique and hallowed spot. At an elevation of six thousand feet they stand with their roots still firmly clinging to Lebanon's breast, their trunks scarred by lightning stroke and with the snows of Lebanon mantling their foliage, while at their base earth's mightiest forces lie in silence. Who could look upon them in their solitude and not recall the Psalmist's words? "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted."

The desolation which has been spread over those mighty forests has left only a few groves as reminders of the inevitable destiny of all temporal objects, that man himself is doomed to be cut down and waste away. But as there is hope that if a tree be cut down it will sprout up again, so also there is hope for man that if he die he will live again. As the cedar clings to the mountain with strength, so likewise the Christian must cling, rooted and grounded firmly to the "Rock of Ages" through storm as well as in calm with the same firmness of faith and hope in the dark and sad hours of adversity as in the sunshine of joyous seasons of prosperity.

Change is stamped upon all things earthly and upon the earth itself. Long before the recorded dates of an-

tiquity huge forests flourished; but they were, by some unseen and infinite power, laid low and buried beneath hundreds of feet of earth and have been transformed into coal. This has proved to be a wise provision for man's benefit by Him who sees the end of His works from the beginning.

By the mouth of His holy prophets He has told us of another and better change for both the earth and its inhabitants. He has promised "a new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13. In Isaiah 66:22 we read, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Then the glory and grandeur of Lebanon will be returned to it, and her cedars will renew their beauty and loveliness and shed their fragrance abroad.

Many stately cedars of Lebanon were used in the construction of Solomon's temple which was dedicated to the worship of Jehovah. Only the very best trees were selected, cut, hewed, and fitted to fill some specific place in that magnificent structure, which upon its completion was filled with the glory of God. In beauty and grandeur it excelled all other temples of worship, but because of Israel's sins and their turning from God that building was destroyed. Though it lies in ruins, its history serves as a reminder that the great Architect is employing a similar method in selection, shaping, and fitting timbers for a greater and far more glorious temple which will endure through the eternal years.

As the material for that ancient building was prepared in distant and neighboring quarries and forests and transported to Zion's holy mount, so also the materials for another temple are being chosen and prepared in all lands. They are being laid aside one by one, some on the hillside, some in the valley, and some in the sea. There they will remain till the trumpet will call them forth as imperishable materials to be used in the construction of the "house not made with hands." As at the erection of the former temple all material was fitted into its proper place "without the sound of a hammer," so also all material for the new will be assembled and given its setting without the least element of discord. Over all will be the "chief corner stone."

The glory of Solomon's temple, grand and brilliant as it was, will fade into insignificance in comparison with the new temple. It will never fall nor crumble into decay. Its timbers are of "The Trees of the Lord," and the foundations are of twelve kinds of precious stones, "more precious than gold, yea, than much fine gold." It will endure eternally as a perfect specimen of God's infinite wisdom, power, and skill.

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"We should love the house of God,  
For it is a house of prayer;  
In it we may always find  
Joy and peace and rest from care."

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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“SEEK YE THE LORD WHILE HE MAY BE FOUND, CALL YE UPON HIM WHILE HE IS NEAR.”

### KOKOMO BEREANS

THE senior Berean class of the Church of God, Kokomo, Indiana, held its annual business meeting August 23, 1933, at 907 South Waugh Street.

The officers elected were: Charles Martin, president; Alton Shaw, vice president; Berniece Shaw, secretary; Mary Harvey, treasurer; and Ellen Prichard, corresponding secretary.

A new method of teaching was discussed. The adviser, D. G. Harvey, is to have charge over all teaching. He will teach at least one Sunday night each month. He has the power to appoint some one for each of the other Sundays.

The meeting was closed by repeating the Berean benediction.

Ellen Prichard, Corresponding Secretary.

### READING THE SCRIPTURES

NOT eloquence, but truth, is to be sought in the holy Scriptures, every part of which must be read with the same spirit by which it was written. In these, and all other books, it is improvement in holiness, not pleasure in the subtlety of thought, or the accuracy of expression, that must be principally regarded. We ought to read those parts that are simple and devout with the same affection and delight as those of high speculation, or profound erudition. Whatever book thou readest, suffer not thy mind to be influenced by the character of the writer, whether his literary accomplishments be great or small. Let thy only motive to read be the love of truth; and, instead of inquiring who it is that writes, give all thy attention to the nature of what is written. Men pass away like the shadows of the morning; but “the word of the Lord endureth for ever”: and that Word, without respect of persons, in ways infinitely various, speaketh unto all.

The profitable reading of the holy Scriptures is frequently interrupted by a vain curiosity which prompts us to examine, discuss, and labor to comprehend those parts that should be meekly and submissively accepted. But to derive spiritual improvement from reading, we must read with humility, simplicity, and faith; and not affect the reputation of profound learning.

—Adapted from *Thomas a Kempis*.

“Self-conquest is the greatest of all victories.”

### WHO IS MY BROTHER?

Must I my brother keep,  
And share his pains and toils,  
And weep with those that weep,  
And smile with those that smile;  
And act to each a brother's part,  
And feel his sorrows in my heart?

Must I his burden bear  
As though it were my own,  
And do as I would care  
Should to myself be done;  
And faithful to his interests prove,  
And as myself my neighbor love?

Must I reprove his sin,  
Must I partake his grief,  
And kindly enter in  
And minister relief—  
The naked clothe, the hungry feed,  
And love him, not in word, but deed?

Then, Jesus, at Thy feet  
A student let me be,  
And learn, as it is meet,  
My duty, Lord, of Thee;  
For Thou didst come on mercy's plan,  
And all Thy life was love to man.

Oh! make me as Thou art,  
Thy spirit, Lord, bestow—  
The kind and gentle heart,  
That feels another's woe;  
That thus I may be like my Head,  
And in my Savior's footsteps tread.

—Anonymous.

JOHN WESLEY gave the following Christian advice: “Condemn no man for not thinking as you do. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment. Since every man must give an account of himself to God, abhor every approach in any kind of degree to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all.”

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children."*

## THE BOY SAUL

**G**OOD MORNING, boys and girls. With the beginning of the new quarter, October 1, we shall have a new subject to study, one subject through the entire three months. But we will not tire of it, because it concerns one of the most active and most interesting persons that ever lived—Saul, better known to us as Paul, the greatest preacher the world has ever seen excepting Jesus our Savior.

As a boy he went by the name of Saul, and we shall call him that in today's lesson. Let's try and get a clear picture in mind of his boyhood. First, the city in which he was born—Tarsus. All of you turn to your maps in the back of your Bibles or in Father's Bible atlas. The smaller ones may get Mother to help you. Find the map that shows the journeys of the Apostle Paul.

Notice that the Mediterranean, or "Great," Sea makes an unevenly rounded shore line. Up in the northeast elbow of the sea, in the province of Cilicia in Asia Minor, lies the city of Tarsus. Notice also its location in regard to Jerusalem in the country of Palestine. Tarsus is quite a distance north and east of Jerusalem, isn't it? Look at your map long enough and often enough so that you will always know just where to look for Tarsus.

Asia Minor looks quite large, but you could drop it down inside our own state of Texas and have more than enough room to walk around the outside. In fact, it is only about two thirds as large. Notice that, you Texas boys and girls. Now look up in your encyclopedia and find out all you can about Tarsus. You will understand Saul's life better if you know something about the city where he was born. You know, one's birthplace usually has a decided effect upon one's life.

You will learn that Tarsus was the capital of Cilicia, was about twelve miles inland from the coast, and was at that time one of the leading cities of the Roman world. It was a busy city, one where many people met to trade, and so we know that Saul even in his boyhood days became acquainted with many folk and liked them. Can you see him talking to strangers from distant lands, learning how other people lived, what they thought, what they hoped for, and what they did?

Next, we shall learn something about Saul's home. We know his father was a Roman citizen, though of Jewish

blood. In those days it meant much to be a Roman citizen, because the great majority of men were held as slaves to the great Roman Empire. But not Saul's father. You will learn how this helped Saul in his work when he was grown up.

His father also must have been a rich man, for later on he sent his son to Jerusalem to the school of the best teacher of that time—Gamaliel. Saul's first education, however, was received at home and at the synagogue school, and his text-book was the Old Testament. Think of that, studying only the Old Testament! But surely that was enough, for he would get to be a good reader by the time he could pronounce all those hard words. He would know most of the history up to that time, and he would have beautiful poetry to learn in the Psalms.

Saul's parents were very particular people. They didn't let him run the streets and learn mischief. He had time to play, of course, but he must get his lessons first, and that is one reason he grew to be such a great man. His parents wanted him to be a rabbi, which is a Jewish minister, you know.

When a Jewish boy got to be thirteen years of age, he was considered a man and must learn a trade, no matter how educated he was. You all know, I'm sure, what trade Saul learned, and know it helped him a great deal all his life.

Now, my Bible Scrapbook boys and girls, we are going to start in again on our scrapbook work, and we hope many more will join our club. Those of you who have plenty of room in your first scrapbooks may use them; the others may get any good notebook.

Write at the top, "The Life of the Apostle Paul." Now draw a little outline of the Mediterranean Sea and place a star where Tarsus is, writing the name over it. Then write a little story about the city and about Saul's home; tell about his schooling, his text-book, and teachers. Now draw Saul making a tent.

Last, draw a picture of a little boy studying at the knee of his father, with a scroll in his lap. You know, their books were in the form of scrolls. If you would rather, paste the picture of Saul as a boy which your Sunday school teacher will give you. Or you can get pictures for the whole quarter for four cents from the National Bible Institution, Oregon, Ill. I wonder if any of you have started to make a picture roll. It's lots of fun and helps you, too.

And now, good-bye, till next week.

# With Our Sunday Schools

LESSON 1. — October 1, 1933

## SAUL IN TARSUS

Acts 21:39; 22:3, 27, 28; 26:4-7; Philippians 3:3-6

Devotional Reading: Psalm 119:9-16

### GOLDEN TEXT

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2:15.

### A STUDY OF THE SUBJECT

**Topic:** Paul's Training for Leadership.

**Aim:** To teach the pupil the value of a scriptural education for Christian service.

**Basic Truth:** "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."—2 Tim. 3:15.

**I. Paul's Education and Zeal.** (Acts 21:29; 22:3.) Paul's life was an open book that all men might freely read. There was nothing dishonorable in it. From a human standpoint he was proud of his Jewish origin. His education had been carried on under the most able teacher of the day. Because of natural inclination coupled with the influences that had surrounded him in youth, he was exceedingly zealous in his efforts to advance what he believed to be the cause of God.

**II. Paul's Roman Citizenship.** (Acts 22:27, 28.) Without denying his obligation to his own people, Paul apparently found satisfaction in knowing himself to be a Roman citizen by birth. His sense of loyalty to the government that granted him its protection and freedom is expressed in Romans 13:1-7, where he asserts that the civil officers of the Roman Government were ministers of God at whose hands no righteous man had anything to fear. Loyalty to the government of which he was a citizen was one of the elements of character that contributed to his success as a missionary in the Roman Empire.

**III. Paul's Life and Hope.** (Acts 26:4-7; Phil. 3:3-6.) From boyhood Paul had been true to the standards he had been taught, which were the highest rules of conduct known to the Jews of his day. He was blameless as far as observation of the Mosaic law was concerned. He was equally blameless before the Roman law. He had lived throughout his career before his conversion quite as moral and lawful a life as he did thereafter. His only fault had been the result of education which had not taught him the spirit but only the letter of the requirements laid down by Moses. The consequence was that there was malice and murder in his heart even while he carefully kept the commandments which forbade the committing of such evil deeds. Only the gospel of Jesus Christ can cleanse the heart of sin.

### PRACTICAL APPLICATIONS

**Patriotism:** The early career of Saul of Tarsus was actuated by a zeal to serve his family, his sect, his nation. Were he living today, he would be called a dutiful son, a religious zealot, a patriotic citizen. Not only did he serve his own nation faithfully, but he was clever enough to combine the religious

and political views of the Jews with the militaristic and legal leadership of Rome, their overlord, in a way that gave him political and legal prestige with both groups. There are few men in our country who can say with Paul, "Touching the righteousness which is in the law, blameless." And yet we have many leaders of political and patriotic organizations who are pointed out to the youth of the land as ideals in patriotism. Is such idealism high enough?

**Christian Patriotism:** After his conversion to Christianity Paul's viewpoint of life seems to have changed. He still mentions his family, his tribe, his Roman citizenship, and his connection with the Pharisees. But instead of boasting of these associations, he says, "Those I counted loss for Christ." He has no rebuke for those who are good citizens, but he tries to show them a higher way.

Do the people in your community accept you as a leader in Christian affairs? Such leadership is a thing to be earnestly desired, not because of the distinction it lends to your name, nor yet because of the authority it gives, but because such position earnestly sought will cause you to try to live more nearly like the Christ pattern each day. The Christian leader is something more than a good citizen of his community. He is preparing himself for citizenship in the kingdom of God. Because of this the community should be able to say of him, "He is a good citizen, a good neighbor, a good friend, because he is a good Christian."—G. M. M.

### THE GOLDEN TEXT

Paul wrote a number of letters to different people and peoples, among them being this one to Timothy, whom he calls his dearly beloved son (2 Tim. 1:2). Timothy was not Paul's own son, but was his son in the faith (1 Tim. 1:2). This being the case, Paul was anxious that Timothy should be all that God would have him be; so he admonished him to study to the extent and in such a way as to be approved by the Father, so that he might not be ashamed and also that he might rightly divide the Scriptures.

Teachers, ministers, and every Christian, give diligence to this admonition and note the threefold purpose of study: first, to be approved of God; second, that we be not ashamed; and last, that all scriptures may be rightly interpreted.—L. A. R.

### YOUNG PEOPLE AND ADULTS

#### Training Christian Leaders

The necessity for trained Christian leaders

cannot be over-emphasized. This does not always mean that a worldly education is necessary. Moses was educated in all the wisdom of the Egyptians. Paul was instructed by the great teacher of his day, Gamaliel. Jesus, as far as we know, did not attend any school; and His apostles were poor, unlearned fishermen. If not all did have a worldly education, all did have an unusual knowledge of God's Word. All Christian leaders today should be trained in God's Word and should have a deep reverence for God and His work.

Worldly education can and should be a help. Worldly people must be reached first through the carnal; so if one can appeal to them by using correct English and by engaging in intelligent conversation, he should do so. This education should, however, be but a means to an end. It should never be used to exalt self, but to win to Christ. Paul, at Athens, made use of his knowledge of their religion; when in Crete, he quoted from their prophets; but to the Corinthians he wrote: "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. 2:1, 2. It is easy for us to see how Paul used his worldly wisdom to attract the attention of worldly people to himself so that he might lead them to Christ. He never used it as a display of self.

Above all a leader must know God's Word and be able to impart it to others. A teacher should never trust to inspiration to the neglect of preparation.—H. A. S.

### PRIMARY

#### Early Life of Saul

We have been studying for the last quarter some of the great leaders of the Bible. Name some of them. For this quarter they have selected for our study one of the greatest characters found in the Bible. This man is Saul, or Paul, as he came to be later.

Saul was a Jew. He was very well educated, being taught by Gamaliel, one of the greatest teachers of that time. He believed and worshiped God, keeping the laws taught by the Jews. He was a Pharisee, a religious group of people who believed in the resurrection of the dead. He was a Roman citizen, living in the Roman Empire.

This gives you some idea of the early life of Saul as taken from various verses in the Bible given to us by Saul himself. He was what we would say a very important person, even before he became a Christian.—V. C. T.

# AMONG THE CHURCHES

## KANSAS - OKLAHOMA

The Kansas-Oklahoma annual meeting will be held at Arkansas City, Kansas, from October 8 to October 16. Bro. Sydney Magaw will be with us at this time. We are a little late with our meeting this year, hoping that we might have our church building nearer completion than it now is. But we have decided to arrange to have the meeting in the church even though it is unfinished. We shall arrange things temporarily for a meeting there. The church is located at 707 North A Street.

We hope that our church people will all make a special effort to be present during this meeting. The Scriptures tell us that we should "meet often one with another . . . And so much the more, as we see the day approaching." I know it will mean a sacrifice this year for many, perhaps all; but we must realize how much has been sacrificed for us and how much we need the spiritual food that Bro. Magaw will bring to us. Brethren and sisters, come to the feast and receive strength for the trying days before us that we may be able to stand the test. Come in the spirit of Christ, and God will bless you.  
Mrs. A. J. Chaplin, Sec.

## HEDRICK, INDIANA

We read in God's Word, "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

For ten years Bro. J. H. Anderson has been sowing the seed and preaching the gospel in Hedrick, and during the meeting of the past week God has given a bountiful harvest.

On Sunday, September 3, Bro. Anderson began a meeting at this place, and he has been teaching the gospel truths each night. His efforts have been well rewarded, twelve persons having taken their stand for Christ. Sunday afternoon a large crowd gathered on the banks of our beautiful Wabash River for the baptismal services. What a beautiful spot and what a glorious gathering as the following were baptized into the all-saving name of Christ: Mr. and Mrs. Leslie Smith, Mr. and Mrs. Ralph Smith, Mr. and Mrs. Ora Beardsly, Mr. and Mrs. John Sweney, Mrs. Tenza Flint, Mrs. Eureka Wesley, Mr. George Jones, and Mr. Eugene Hurley. They were extended the right hand of fellowship at the evening services.

Wednesday evening brought the meeting to a close. It was well attended and very successful, Bro. Anderson giving us a wonderful sermon each night. We truly appreciate having a minister like Bro. Anderson, for we feel he is doing a great work here.

On Thursday morning we again had the privilege of being permitted to gather at the river's edge when another brother, Mr. Fenton Wesley, was baptized into Christ. We rejoice with Mrs. Wesley, who was among the twelve baptized Sunday afternoon, that her husband has also taken a stand for Christ and that they may continue in that straight and narrow way together.

May God bless the seed that has been sown in this place, that it may take root in yet other hearts and bring forth still another harvest.  
Dora Hurley.

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

## SOUTHERN CALIFORNIA

Hearty cooperation marked the first fall meeting of the Ministerial Association and the California Conference board at the MacLeod home in Pomona on Sunday afternoon, September 10. The chief topic of discussion was the program for the coming Quarterly Conference to be held the first Sunday in October in Pomona.

A committee consisting of Sr. Adamson, chairman; Sr. Emma C. Railsback; and Sr. Leta MacLeod was appointed to take charge of a demonstration lesson on primary Sunday school methods to be presented at the conference at the Sunday school hour at 9:30 a. m. All Sunday school teachers are especially urged to be present at that time; materials as well as methods will be demonstrated.

This is the first of a series of lessons planned for each conference period. The remainder of the program will be as follows: 10:30, worship hour under the direction of Bro. Adamson; communion, by Bro. S. G. Elton; 12:00, picnic dinner at Ganesha Park; 2:00 p. m., Bro. Lichty presiding; short talks by Bros. Lichty, Hatch, and Hammond, interspersed with songs; 2:30, sermon: "Signs of Christ's Coming: in Israel," by Bro. MacLeod; tea at Williams Street Chapel or at the MacLeod home; 6:30, Berean vesper service, conducted entirely by the young people of the church; and 7:30, sermon: "Signs of Christ's Coming: in the Church and in the World," by Sr. Emma C. Railsback.

Californians are requested to mark the date of October 1 on their calendars for this gathering and to be sure to attend. Sr. Grace Adamson was appointed to head a reception committee which should have charge of the register and of making people acquainted with one another. Other matters such as a program for the Ministerial Association meetings for the coming year, future demonstration lessons for the benefit of Sunday school teachers, and the possibilities of an exhibit at the Quarterly Conference were discussed.

The Los Angeles church celebrated a homecoming meeting for its delegation at the General Conference. Short talks were given by each of the members of the delegation and also by Bro. Calkins (who attended General Conference but was not a delegate). Much joy was expressed at the return home, and many hearty greetings were features of the occasion. The prospects for a very good year are evident on every hand with the return of the fall season.

Norman John MacLeod.

## TEACHERS AND PARENTS

With the beginning of the new quarter on October 1, the work of the Bible Scrapbook Club will be resumed through the guidance of the Children's Page. The lessons on the life of the Apostle Paul furnish a fine opportunity for scrapbook work, not only for isolated children but also for Sunday school classes. The results of the children's work in this form will be of much benefit not only for the present but for the future, and will present a concrete example of their efforts for your own exhibits as well as conference exhibits.

## CONTRIBUTIONS TO N. B. I

Mrs. Sid Martin \$1.20

## EDEN VALLEY, MINNESOTA

Bro. Richard LeCrone started his work as pastor of the Eden Valley church on Sunday, August 27. We are very glad to welcome Bro. LeCrone and feel assured that the work of the Lord will be kept advancing in this place.

The many friends of Bro. and Sr. Denchfield were glad to see them again on their return from their trip to the Oregon conference and various other places during their vacation. As they are leaving soon to begin work in another field, the people here gave them a farewell party in the basement of the church on Thursday evening, September 7. Bro. and Sr. Denchfield were presented with a set of silverware as a token of appreciation of past services. They take with them the best wishes of the entire congregation for success in their new field.

Mrs. Herman Ruhn, Clerk.

## PASTORAL REACTIONS TO THE GENERAL CONFERENCE

We publish the following report which appeared in a recent issue of "Golden Rule News," published by M. W. Lyon, pastor of the Church of God in Cleveland, Ohio, because it sets forth so clearly and so emphatically the financial condition of the National Bible Institution at this time, and recalls to mind the recent official report of the secretary.

"General Conference this year was the largest in its history, over 500 being registered, against 391 last year, the largest up to that time. Daily attendance at Bible classes from the very first day was far over last year's record. From Virginia to California and from Texas to Canada, came delegates from many states who formed an unusually representative group. There was an inspiring earnestness and enthusiasm pervading the whole gathering. During these depression years the attendance has been steadily growing. The fires of affliction have only welded our people the closer together, and in the face of unprecedented financial losses they are supporting the work more liberally than ever before. It is doubtful if there are many other denominations that have gone forward as much, proportionately, as have we in the face of the obstacles of the last four years.

"If you have not read the report of the conference in The Restitution Herald of August 22, turn to it now and read it in full. The financial crisis is not yet over, but it is not so acute as it was last year. The danger point just now is an obligation in notes payable of \$6582.17 owing to a closed bank in Oregon. This bank is in the process of liquidation and payment may be demanded at any time. If the money for this can be raised in time, and the notes paid off, we shall be over the top, and in a much more secure financial situation than for several years. \$1500 of this was pledged by the delegates in conference. If every member of the church would give just \$1 immediately this debt could be cleared up at once, and the threat to our work averted. Can you help?

"But finance is not our only interest, though for some years it has stolen the show. Many other reports and activities were considered and acted upon which are worthy of your careful thought. It was a great conference."

**GRAND RAPIDS, MICHIGAN**

Miss Jeanne Lyon after a week's visit in Grand Rapids left on Sept. 14 en route to her home in the Southland.

Bro. Cecil Smead spent a couple of days with Grand Rapids church folk while on his way to Blanchard, where he is now doing ministerial work. Since he is president of the National Berean Society, our local Bereans were glad to have him at their regular meeting on Sept. 14. We pray for the success of the work at Blanchard.

Special effort has been put forth the past two weeks in organizing and developing our young men's class, ages 16 to 25. A noticeable pick-up in attendance is evident already, and the boys are planning some interesting activities for the fall and winter.

Monthly teachers' and officers' meetings for the Sunday school have been resumed, and a valuable session was held on Sept. 13.

Activity is in the air, and we are feeling the spirit and desire of service in all departments.  
F. E. Siple, Pastor.

**IOWA CONFERENCE**

The Forty-sixth Annual Conference of the Iowa Church of God opened Tuesday evening, August 22, and closed Sunday evening, August 27, at Waterloo, with an attendance which exceeded that of last year's conference.

The lessons and sermons were very inspiring and much brotherly love was manifested throughout the week. Bible lessons were held each forenoon and afternoon by Bros. L. E. Conner and O. J. Allard (adult class); H. S. Hunt and J. Arthur Johnson (young people); Sr. Alta King (juniors); and Sr. Hester Berry (primary). The sermons each afternoon and evening were by Bros. J. W. Williams, L. E. Conner, and O. J. Allard.

The out-of-the-state speaker this year was Bro. L. E. Conner of Dixon, Ill. He is a very able speaker, and his services were enjoyed very much. The results of the election to the state conference board were as follows: H. S. Hunt, Clarksville, president; J. Arthur Johnson, Sac City, vice president; Mrs. W. H. Allard, Cedar Falls, treasurer; Mrs. J. M. Kiger, Marengo, recording secretary; Miss Esther Sealine, Stanhope, corresponding secretary.

There was much rejoicing over the six baptisms this year, three during conference: Robert Bowen, Maxwell; Dorothy Herrick, Waterloo; and Claude Williams, Gladbrook; and three the previous week on August 13 at Stanhope: Alton Berggren and Eldred Lundquist, Stanhope; and Melferd Sealine, Stratford. They are all young people, and it is good to see them take this stand early in life.

Bro. and Sr. Denchfield were among the several out-of-the-state visitors with whom we were so happy to form new acquaintanceships and renew some of the old.

We wish to thank all who helped in any way, whether by their presence or otherwise, to make this conference a successful one. And the glory be to the heavenly Father.

Esther Sealine, Cor. Sec.

**HERALD RECEIPTS**

Mrs. Geo. Siple (for another); S. T. Shirley (for another); Almeda Wertz; Mrs. Lottie Logan Pickerl (for another); Edna Hobart; Mrs. H. H. Kent; Mrs. W. L. Cusey; Mary E. Staley; Mrs. I. L. Wood; Rachel M. Whitcomb; B. F. Skeels (for another); Norman John MacLeod (for another).

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mrs. A. M. Siple; Ella M. Siple; Anna Mae Bottolfs; Mr. and Mrs. M. Feters; Mrs. Eva L. Page; Wm. H. and Regina C. Boyer.

**BETWEEN YOU AND ME—**

Is your program ready for "Golden Rule Home Day" on the first Sunday in October?

Under a new arrangement the church at Rockford, Ill., is enjoying the ministrations of L. E. Conner on the second and fourth Sundays of each month.

We regret to learn of the death of Sr. Almeda Pike of Sanborn, N. Y. Sr. Pike was a faithful and devout "mother in Israel" in the Niagara Falls congregation and will be greatly missed. We hope to meet her soon in the Master's presence.

Material is coming in already for our special "Gospel" number of The Herald. This will appear, the Lord willing, on the last day in October and will be filled to overflowing with the glad message of the kingdom of God. Plan to distribute extra copies among your friends.

Under the active leadership of their ministers the California brethren are pressing forward along several lines of endeavor that promise much for the future of the work in the Golden State. If you are planning to spend some time in California this next winter, be sure to send your name and address to us and we shall see that it reaches the body of believers closest to the place where you are going.

The Church of the Golden Rule, Cleveland, Ohio, celebrated the fifth anniversary of its dedication on Sunday, Sept. 10, 1933. The services continued throughout the day, dinner being served by the ladies of the church. In the morning Pastor M. W. Lyon spoke on "The Diamond Rule," and in the evening on "What Stephen Saw." The afternoon was given over to a Berean program.

An even dozen more dear ones have responded to Bro. Anderson's earnest appeal and have been baptized! Praise the Lord for His goodness to them in sending the gospel to them. One way in which we are deeply impressed with the many who have responded to the call this year is the fact that they are thoroughly informed concerning the facts of the gospel which they have come to believe. Theirs is an intelligent faith.

The board of the National Bible Institution deeply appreciates the splendid support it is receiving from the pastors of the various churches. C. E. Randall of Fonthill, Ont., and M. W. Lyon of Cleveland, Ohio, in recent issues of their respective church bulletins review the work of the General Conference and appeal to their congregations to assist in bearing the financial obligations of the institution.

Official lists of accredited ministers have been received from Indiana, California, and from some unorganized states, but Iowa, Illinois, Virginia, Minnesota, Oregon, Washington, Nebraska, Texas, and others have not reported. We would like to publish the full list, with names and addresses, very soon. Will conference secretaries and ministers generally aid in this matter? It is to your interest.

After a brief vacation spent in Indiana, Levi Mick, whose wife is the matron of Golden Rule Home, has returned to Oregon and is again busily engaged in preparing for the comfort of the Golden Rule family.

Bro. R. A. Humphreys writes that the brethren of Bear, Ark., are expecting Eld. L. H. Shelton of Driggs, Ark., to begin a three-days' meeting at Bear on September 22. May this and all other similar efforts be blessed of God.

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

Another church has awakened to the need of regular pastoral work. Blanchard, Mich., long a stronghold of the faith in that state, has for a number of years been in a more or less inactive condition. May God bless the church there under the leadership of Bro. C. A. Smead.

"Golden Rule Home Issue" will be the next. Many of those who attended General Conference this year visited this beautiful and comfortable home for older ones and came away enthusiastic concerning it. It is a place of security and comfort for those who are not able by reason of advancing age to care longer for themselves.

A special contribution has been made by Mrs. Lillian Dauntler of Dixon, Ill., for the special use of The Restitution Herald. We are not listing this amount (\$25.00), under the regular contributions, as we will soon announce the particular object to which it will be devoted. The publishers greatly appreciate the gift at this time.

Another of the Training School graduates is making a change in pastorate this fall. Bro. Richard LeCrone, during the past year pastor at Lester Prairie, Minn., assumed the pastorate of the church at Eden Valley in the same state on the last Sunday in August. Bro. LeCrone possesses marked ability as a speaker, and we hope for his continued success.

We gather from the "Church of God Messenger," published by the pastor of the Fonthill, Ont., church, that a special effort is to be put on soon at Welland, Ont., at which time Adna Hoskins, pastor of the St. Cloud, Minn., Church of God will assist C. E. Randall of Fonthill. Welland is the county seat town some five miles from Fonthill and a promising place to begin a new work for God.

Norman John MacLeod, whose splendid historical studies were followed with so much profit at conference, submits to us an interesting list of recent books having to do with conditions in the Far East. These are not works on prophecy, but very valuable in the interpretation of prophecies relating to the East. The student of prophecy must be familiar with present and past conditions throughout the world if he is to understand God's wonderful messages to His people in these days.

## LEARNING TO PRAY

COMPARATIVELY few people actually learn to pray. This does not mean that the ordinary person feels no desire to pray. It is sometimes said—and perhaps truthfully—that at times all men pray, that prayer is the universal expression of religion. But, while people as a whole may be moved to prayer in certain extremities, few devote their lives to the faithful practice of prayer. In other words, they fail to heed the scriptural admonitions to pray constantly.

Doubtless one great difficulty is that prayer is not developed from infancy. We learn to talk, but not to talk with God. It needs to be stressed that genuine proficiency in prayer comes as a result of faithful practice. Dr. E. M. Bounds, who was a mighty man in prayer and has left several books well worthy of consideration, urges that prayer is a sublime art—the sublimest of all arts—to be learned by diligent experience. He writes: “To graduate in the school of prayer is to master the whole course of a religious life. The first and last stages of holy living are crowned with praying. It is a life trade. The hindrances of prayer are the hindrances to a holy life. The conditions of praying are the conditions of righteousness, holiness and salvation. Prayer is a trade to be learned.”

A rich faith is essential for successful praying, as all Christian prayer is based upon our faith in God's care for us. We must believe not only that God is, but that He is a rewarder of them who diligently seek Him. This means that our faith must be childlike. We need to be overwhelmed by the conviction that God is our Father. How implicit was the trust of Jesus! How simple was His reasoning upon the great realities of life! An earthly father is good to his child; he will not give him a stone for bread, nor a serpent for fish. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?”

We need to study anew the promises of God concerning prayer. They are numerous and practically limitless in scope. Consider this one from the twenty-first chapter of Matthew: “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” A study of the prayer promises of the Lord's farewell discourse, given in the fourteenth, fifteenth, and sixteenth chapters of John, should be helpful to the faith of every Christian. Ah! what power for good we fail to use in our neglect of prayer. R. A. Torrey once said: “Prayer can do anything that God can do, and, as God can do anything, prayer is omnipotent.” And Robert Hall, one of Britain's greatest preachers, reflects about the same sentiment: “The prayer of faith is the only power in the universe to which the great Jehovah yields. Prayer is the sovereign remedy.” Let us learn to “pray without ceasing.”

We should be encouraged to pray more by the faithful testimony of the great souls of the church. How true that “more things have been wrought by prayer than this world dreams of!” God's great servants of every age have been

praying men. Consider Daniel and Elijah and Jeremiah and David. Reference has been made already to the Master's own glorious life. Read the Epistles of Paul or John or Peter with special attention to the references to prayer. Luther is reputed to have prayed three hours daily at times, and he prayed most when pressed the hardest for time. We may seriously question if there ever has been a truly great preacher who was not a praying man. In recent times the testimony of such great souls as Russell H. Conwell, Phillips Brooks, and Charles H. Spurgeon is overwhelming. And God forbid that we should forget the missionaries—Robert Moffett, Adoniram Judson, William Carey, David Livingstone, A. L. Shelton, and countless others. Enthusiasm for the salvation of the world has been nurtured by prayer wherever manifested.

Perhaps the greatest man of prayer of modern times was George Muller, of Ashley Down, Bristol, England. His story is well known, but not well enough known. He has inspired many men to greater faith and to richer prayer experience; he should inspire hundreds and thousands more. He raised more than seven million dollars in caring for and educating thousands of orphan children and circulating biblical literature all over the world. Though gone, he yet speaks; and his work stands as a glorious testimonial to the faithfulness of God to His promises concerning prayer.

We are often prone to overlook the need for prayer for modern missionary enterprise. Let us pray believing, that more workers may be sent, that they may proclaim faithfully the redeeming message of our crucified Lord and Savior.

To be certain, we must meet certain conditions if we expect our prayers to be answered. We must be unselfish, we must seek the Lord's will, we must guard our hearts from iniquity, we must pray in the name and to the honor of Christ, if our petitions are to be heeded. Further, we must pray unceasingly, and not faint. Prayer is not a magical process by which our foolish whims are granted; this power is given us for our own spiritual uplift and for the promulgation of God's work in the world.

Every lover of the Lord should resolve today to pay more earnest heed to his spiritual development. He should resolve to pray more, to make prayer a vital part of each day's program. The world awaits the redemption of the Lord. Prayer is our mightiest power in prosecuting this program. May we look to Him, as did His servants of another day, and cry, “Lord, teach us to pray!”—*Standard Bible Teacher*.

INVESTIGATION by the Department of Justice in Washington shows more crimes of all kinds are committed by youths of 19 years than of any other age. This report is based on 80,785 arrests. Of this number 5,221, or 6.5 per cent were females. Most of the crimes committed by youths were theft in some form. Of all persons arrested under 21, 45.8 per cent had stolen autos, and no one says anything about repealing the law against stealing!—*Selected*.

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## The Trees of the Lord

By Lyman Booth

SOME attributes peculiar to the human species find a counterpart in trees. Trees have been used by Bible writers to represent men, as in the parable of Jotham (Judges 9:8), and by our Lord in Matthew 7:17, where He compares the fruit of a tree to the acts or characters of men. Our Lord cautioned His apostles as follows: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He then gave them the rule by which character might be known, namely, "Ye shall know them by their fruits."

Good and bad trees are known by the kind of fruit they bear. The trees may look alike in general appearance, their fruit may appear equally enticing, but the flavor and taste may widely differ. It is, therefore, impossible for both to produce fruit of the same quality. When trees are clothed with the richness of full bloom, they are very beautiful and are admired by every beholder; but their beauty may fade, blight may deaden the foliage and twigs, the fruit may fall or yield only a meager supply for man's benefit.

How much like trees are men! In the innocence of childhood they are altogether lovely and admired by everyone and are fit emblems of that purity of heart which fills the breast of everyone who will be privileged to enter God's kingdom and whose eyes will behold Him in His glory. But as the beauty of infancy and childhood fade, advancing years bring great changes to all, not only in form and feature, but in mental and moral development, most of which depends very largely upon environment, the principal elements being association and parental training. "As the twig is bent, so is the tree inclined." It is the same with children.

The wise man said, "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6. But how little is that rule observed at the present! Many, very many, are permitted to grow up without any parental restraint or advice; and some of them drift into paths of shame, vice, and crime, which end in

*"The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted."—Psalm 104:16. . . . . "As the days of a tree are the days of my people."—Isaiah 65:22.*

punishment at the extremity of the law. "And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

Solomon has said, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."—Psalm 92:12. David said that he whose delight is in the law of the Lord "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Psalm 1:3. "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."—Song of Solomon 2:3. An apple tree among forest trees is a delight, but of rare occurrence; so is a Christian among sinners. Where a truly good man is known to be good, he generally commands the respect and confidence of his acquaintances.

In Ezekiel 17 we find two parables, one in which the dispersion of Israel is portrayed, the other giving a miniature outline of Christ and His kingdom as the highest Branch of the high cedars. He says, "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

The Psalmist has said, "The trees of the Lord are full of sap; the cedars which he hath planted." The sap is the principle which gives the tree life and adds new branches to it. Likewise our Lord has been "given power over all flesh, that he should give (Please turn to Page Ten)



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"O God, give thy judgment to the king, and thy righteousness to the king's son; that he may judge thy people with righteousness, and thy poor with judgment."*—Psalm 72:1, Septuagint.

## A Psalm of Praise

For the beauty of the earth,  
For the glory of the skies,  
For the love that from our birth  
Over and around us lies:  
Lord of all, to Thee we raise  
This our grateful psalm of praise.

For the joy of human love,  
Brother, sister, parent, child;  
Friends on earth, and Friend above,  
Pleasures pure and undefiled;  
Lord of all, to Thee we raise  
This our grateful psalm of praise.

For Thy church that evermore  
Lifts her holy hands above,  
Offering up on every shore  
Her pure sacrifice of love;  
Lord of all, to Thee we raise  
This our grateful psalm of praise.  
—F. S. Pierpont in *New Century Leader*.

## When America Owns a King

DOES so radical a change as here suggested seem beyond the bounds of possibility? Far stranger things have happened in the history of nations, and far stranger things are destined to occur in the future. That America should have a king is no stranger than that freedom loving America should submit to a dictator! And that eventually seems practically a certainty both from the standpoint of present political indications and from that of the Bible.

Whether it be a human dictator or a divine King, if the government resulting leads to the peace, prosperity, and contentment of our people, every patriotic citizen should welcome the change. Patriotism means "love of country," and love of country prompts men to want the best form of government possible for their country. No system of human rulership can equal that which is to be inaugurated by Jesus Christ when He comes and governs not only this beloved land of ours as its supreme Head, but reigns in righteousness and love over all the nations of the world.

## "When They Believed"

THERE is a world of meaning in these words which testify to the success of Philip's preaching in Samaria when they are considered in the light of the context. "*When they believed!*" It was not until they had come to an intelligent and apparently comprehensive understanding of Philip's teaching that they asked to have that most sacred seal of faith, baptism, applied. It would have been useless for them to have done so before they believed for at least two reasons.

In the first place Philip would not have baptized them under such circumstances. Before the evangelist would consent to immerse them, he must be convinced that they understood the meaning of the act he was to perform on their behalf. When Philip was led to question the Ethiopian eunuch concerning his understanding of the prophecy of Isaiah which he was reading, the eunuch responded with a question of his own. "How can I (understand), except some man guide me?" Using that scripture as a starting point for his teaching, Philip "preached unto him Jesus." That is, Philip gave him a clear understanding of all that Jesus had accomplished through His death, burial, resurrection, and teaching, and all that He was still to accomplish when He came again as the Life-Giver of His people and King of the world. It was not until this instruction had been received that the eunuch ventured to say, "What doth hinder me to be baptized?"

The second reason why their baptism would have been without value before "they believed" rests in the fact that the act of baptism is a seal of the faith already possessed. Faith precedes baptism, and baptism becomes the first act of righteousness prompted by faith. A faith acceptable to God rests upon a belief of what God has promised in His Word. Without such a belief there can be no definite faith that God "is a rewarder of them that diligently seek him." "Faith cometh by hearing, and hearing by the word of God." There is no other way by which a saving faith can be acquired. We must "study to shew (ourselves) approved unto God, . . . rightly dividing the word of truth," or, as Moffatt renders it, that we may have "no need to be ashamed of the way (we) handle the word of Truth."

The converts of Samaria, when they had come to believe what Philip preached concerning the kingdom of God and the name of Jesus Christ, were baptized.

# NIRA: RECOVERY OR 666?

By Norman John MacLeod

*"But 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 . . . But ye brethren, are not in darkness, that that day should overtake you as a thief."—1 Thessalonians 5:1-4.*

THINGS about which we know little cause us to fear. When I was a boy, there was a bridge near by that was said to be haunted. The older boys had told me that the ghost of a Mexican horseman hung around that bridge at night.

Not long afterward I began to deliver milk to some people who lived in the neighborhood, so that I had to pass over that bridge. Ordinarily I would deliver the milk before dark, but one evening I was later than usual. The moon was not shining, and the way seemed very dark. Thoughts of the bridge filled my mind as I went my way. The closer I came to the bridge, the more I feared. Every sound and sight increased my fear.

As I was about to go over the bridge, I heard a voice raised in anger somewhere the other side of the bridge. My heart stood still. Other strange sounds came to my ears. Suddenly I saw a white horse come up from the other side of the bridge. Surely I was about to see an apparition! But the horse ran off with most unghostly clattering of hoofs. I was about to run, but curiosity held me to the spot. Soon I saw a man crawling up the bank. My hair stood on end; I could not have moved had I wished to do so. As he reached the road, however, an automobile turned the corner behind me, and in the full glare of the lights I recognized my own uncle. His horse had strayed away, and he was trying to catch it. The light made all the difference in the world.

So it is with us as we run our Christian race. Light makes all the difference in the world. The things ahead of us appear fearful, and so we try to reassure ourselves about them that we may steel ourselves against them, when all we need to do is to turn on the strong light of God's Word and to see that we walk in the light as God's children. I knew within myself when I set out to deliver milk that there was no such thing as a ghost, but fear overcame my knowledge. The strong light of an automobile was needed to reveal to me the thing I knew before.

A new unescapable thing has come into our lives, directing our waking and sleeping hours, dominating our work, our households, our relationship with one another, and all our other activities. It is on the tongue of all and is the subject of much conjecture. We hear people praise it highly as the sum total of all human good, and others condemn

*At a time when much thought is being devoted to the questions raised by the National Industrial Recovery Act, better known in the newspaper headlines as "Nira," it gratifies us to be able to present this study of the subject by one who combines the Bible with reason and a wide knowledge of world affairs, without which modern events cannot rightly be interpreted.*

it soundly as the work of the Adversary. And yet when I mention it, you will be surprised that I would say that it is new. It is the most constant thing in life; in all ages it has been with us, and yet it is ever a new problem to mankind. It affects our every thought and action and even our relation to God. It was

noted by the ancient Greeks to be the only constant thing in the universe, and the modern sage endorses his opinion. It takes from us our most cherished possessions and makes us old, world weary, and tired of this life. It is the despair of life and yet gives us hope for bettering ourselves in the future. That thing is change!

At times changes come slowly so that we can easily adjust ourselves to them. Men do the same thing in the same way for centuries and centuries. Then the modern day lays violent hands on the traditions of generations, and we must adjust ourselves or die. When the changes are in accord with our ideas, we adopt them readily and accept them as good; but when they go against us, we turn to God and endure them with grudging acceptance. But changes come. Men are upset by them. They like to do things in the accustomed way. They try to set back the hands of time to make things as they were. But after a time they accustom themselves to the change. The change in turn must be discarded for a newer one. But now changes are coming so rapidly and in so many different fields of human activity that we lose our bearings completely.

Law is an outgrowth of conditions. Law, therefore, is the most conservative of our institutions. A sure index to change, then, is law. If the laws of the land are altered markedly, it is certain other changes have already taken place. Furthermore, the people of the United States are the most conservative of the conservative Anglo-Saxon race. We will endure a great deal before we will suffer changes to be made in our habits. Wierd forms remain in our government for years: witness the electoral college. The constitution is more difficult to change than ordinary law, but even it has not escaped recently. Not only do we see congress sending forth a deluge of new laws, but new amendments to the constitution are coming faster than at any time since the Civil War.

But a most dramatic thing has happened under our very eyes which seems not to be portrayed in the laws of the

land. In Europe for over a century labor unions have been much more powerful than they have been in our nation. America has lagged behind the rest by almost a century in its recognition of labor unions. All at once the labor leaders are bewildered, and sit up figuratively and rub their eyes. Are they dreaming? It cannot be! They are taken into partnership with the government, loaded with favors, and their fondest dreams become realities before their eyes. America has suddenly in six short weeks gone farther than the rest of the world in a century!

There is no movement on record more startling unless it be the rapid changes that took place in the first French Revolution or those that saw the end of the Tsar's regime in Russia. In France of that time the entire traditions and laws of centuries were wiped out in one night. In Russia the imperial government collapsed at one blow. Truly we are witnessing another revolution!

What means this lightning-like rapidity of change? What does it presage to the man in the street? What can he hope for? What do these revolutionary movements indicate for the future? They indicate that men are not satisfied with the economic and social changes that have taken place and are trying to right them. It indicates that further revolutionary changes are about to take place and that men are afraid of the results that may come from them.

That our old economic system has received a death blow is so trite a fact that we almost turn away when people discuss it. And yet that is only one part of what has happened. Social and moral conditions always follow the downward path in the wake of economic depression. Financial loss leads to despair: when our income vanishes, we will do many things that ordinarily we would not do. Despair leads to immorality: the young man who is jilted turns to drink for solace.

But what of the winter of our despair? Is it coming to an end? Are the measures that have been taken bringing back the golden age of 1929? Or are we not rather being introduced into a new age that gives us fears that deaden? The worn-out politician, disillusioned in his day of power, Calvin Coolidge, said that a new day had dawned that struck terror to his heart, a day with which he was unfamiliar, a day which he could not understand. He was glad to leave the new problems to other people to solve: men of the new day.

Three surveys have been taken of the attitude of the people toward the new era which is being crystallized for us by the new recovery laws. One was made by the friends of the administration at Washington. It covered the industrial field and found that though the picture still had its shadows the darkness was silver-edged. Much there was to give encouragement. The people were more cheerful, to say the least. A new confidence was evident throughout the land.

Another survey was made by big business corporations. They found things not so cheerful as the former survey; but still there was much encouragement in the industrial horizon. The blackest clouds had drifted away, though the sky was far from clear.

The other survey was made by a group of people who wanted to find out how the people of the city of Washington felt about the new "recovery program." The whole thing was pessimism and gloom. The people who could see things close at hand could not see the light in the dark shadows. No man is hero to his valet, and so people there would be bound to be pessimistic.

But we made our own survey this summer. You can find out what you want to find. But we tried to understand as far as possible just what was happening. Everywhere the question came to us: What of the NRA? Is it a good thing for us to support, or is it the "mark of the beast"? My answer is no. I do not believe it is the "mark of the beast." It indicates things that are yet to take place.

In six weeks we have made more radical changes than were made in Europe in a century. Can they last? Will they stay changed? Or will there be a reaction? If we can place any reliance on the facts of history, we can be certain that there will be a reaction. None of us likes to make radical changes. Revolution and reaction cause strife and commotion.

What should be our attitude? That should be the attitude of the Christian in all days. "Ye are the children of the light, and the children of the day: we are not of the night, nor of darkness." We should not be frightened by ghosts! There are no such things.

What does the Apostle mean in his statement here quoted? Does he mean that we should be prying into every nook and corner of apocalyptic prophecy to be sure that we understand it so that we will not be taken unawares? Are we to be held accountable for our understanding of beasts, men on horseback, and scarlet women on wierd beasts? Are we supposed to be able to comprehend to the uttermost all the dark sayings that sages have pressed upon us? Or are we rather not to be comforted by assurances of real promises of God? Are we not rather to rest on that word of prophecy made more sure that shines as a light to brighten our path to the coming of the Lord? The simple clear statements of the Scripture are more satisfying to the peace of mind. Those lovely old truths are so much more to the one who is weary of the struggle of existence with this cruel world.

Let the Apostle explain himself: "Therefore let us not sleep, as do others; but let us watch and be sober. . . But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. . . See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you . . . And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. . . The grace of our Lord Jesus Christ be with you. Amen."—1 Thess. 5.

# The Sons of God

By George B. Alldridge

*"Though he were a Son, yet learned he obedience by the things which he suffered."—Hebrews 5:8.*

JESUS never misrepresented nor exaggerated facts. Among all the sayings of the world's wise men and philosophers the testimony of Jesus stands preeminently at the head of the list. The times in which we live or the customs, however they may change, cannot change in any way the words which He uttered and are written "even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word."—Luke 1:2.

Even His enemies bore this testimony. "The officers answered, Never man spake like this man."—John 7:46. And in Matthew 7:29, "For he taught them as one having authority, and not as the scribes." Jesus, speaking of His own words, said, "Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35. Upon another occasion He said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Note the verse which follows, showing the thought He had in mind. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:18, 19.

In the face of these testimonies from the lips of Jesus, it surely behooves us, who claim by faith and obedience to be sons of God, to give heed to His solemn words of warning and to remember Peter's words, "Seeing then that all these things shall be dissolved (read verse ten), what manner of persons ought ye to be in all holy conversation and godliness?"—2 Peter 3:11.

One of the most searching texts of the Bible are these words of Jesus, "For many are called, but few are chosen."—Matt. 22:14. In that wonderful parable of the laborers in the vineyard, He says, "So the last shall be first, and the first last: for many be called, but few chosen." So Jesus points out that God has been calling men from the first hour until the present hour, the eleventh. Each laborer was to receive a penny a day. This penny to my mind represents the promises of God, or as Paul states it, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

We are called as laborers in the Lord's vineyard, God having previously agreed at the time we were hired to pay us wages, which Jesus clarifies in John 4:35, 36: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Again Jesus said, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."—Luke 14:28-30. Let me repeat, "For many are called, but few are chosen."

It is a solemn and serious thing to enter into covenant relations with God.

You recall Paul's words to the church at Corinth: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the day of salvation)."—2 Cor. 6:1, 2.

Now see how beautifully this works out: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." This is how it can be done: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—Phil. 2:12-16.

Some one may ask, "How does God work in me to will and to do of His good pleasure?"

I always like to answer questions from the good Word of God, since then I feel it is not I, but God, who is speaking. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: where-by are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:2-4.

The following verses tell us how to attain unto this. God does the multiplying; we are to do the adding. It is a singular fact that sin at first in its action upon the human mind is a slow development. Pride and disobedience lead eventually to depravity and estrangement from God. Pope's well known lines make this clear.

"Of all the causes, which conspire to blind  
Man's erring judgment, and misguide the mind,  
What the weak head with strongest bias rules,  
Is pride: the never failing vice of fools." (OVER)

Jesus is our example if we are desirous of winning the "crown of life." His character was perfect. The two traits which stand out the most prominently are humility and obedience.

Somebody said, "The Old Testament was written that we who are living in the days of the New Testament might understand it."

How true Romans 15:4 then is, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." This chapter reveals God as the source of patience, consolation, and hope. Hence, then, these graces of the Spirit, if they abide in our hearts, are from God through study, knowledge acquired, and putting it into daily practice, until our lives conform to these divine principles.

How true Jesus' words are today: "And because iniquity shall abound, the love of many shall wax cold." But, thank God, He also said these comforting words: "But he that shall endure unto the end, the same shall be saved."

Brethren, the end is not far off now. A few days ago my daughter and I visited a Bible depot where the Scriptures are exhibited in every known tongue, even the New Testament in the Scotch dialect of Bobby Burns. How this thrills my heart as I recall Jesus' words, "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Through Isaiah God said, "Behold, I have given him for a witness to the people, a leader and commander to the people."

Among the most important state papers of modern times are the Preamble and the Articles of Confederation issued by Francis of Germany, Frederic William of Prussia, and Alexander of Russia, signed and published at Paris in the year 1815, and solemnly recognizing before Europe and the world the religion of Jesus Christ as the only true basis of all political relations and the only directory for the nations of the earth. Whatever may have been the motives of these distinguished kings in issuing it, it is a noble testimony to the power of Christian principles upon states and governments. Considering the sources from which it came, a stronger and more emphatic tribute to the principles of Christianity as the only true principles of government and the only foundation of national prosperity cannot be expected nor demanded. It is an interesting fact that these three great monarchs, ruling over more than seventy millions of people, then amid the clashing and din of war, should assemble in secret conclave and pay such a tribute to the Bible.

I will conclude by quoting Bishop Blomfield from a sermon upon this text, "Drawn away of his own lust, and enticed."—James 1:14.

"Look well to this, ye who venture within the precincts of forbidden pleasure, under a notion that your sin, if any, is but a little one, and that your religious principles will not be seriously impaired. Temptation wins upon the soul by secret and almost insensible gradations. A first acquaintance with sin is by degrees improved into familiarity, the heart's aversion to it is lessened, and at length is

changed to love. Our first and most earnest prayer then ought to be, 'Lead us not into Temptation.'

"Great as is the believer's privilege of asking for grace to support him under all the trials of his faith, when they come upon him, it is still a more blessed thing to be preserved from falling into temptation by God's preventing grace, to which indeed is to be ascribed that all men are not tempted to the worst sins, and that the world is not a scene of wickedness and disorder. . . . Secure yourselves against temptations by putting away every habit which may lead to forgetfulness of God. Lay aside every weight, and the sin which doth so easily beset you—the more easily from its apparent insignificance—and run with patience the race set before you, looking unto Jesus, the Author and Finisher of our faith."

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## THE VOICE OF THE PROPHETS

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"PREPARE WAR, wake up the mighty men, let all the men of war draw near."—Joel.

"The nations were angry, and thy wrath is come: and the time of the dead that they should be judged."—John.

"Upon the earth distress of nations with perplexity."—Jesus.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Jesus.

"Gather them (the kings and their armies) together to battle against that great day of God Almighty."—John.

"In the days of these kings shall the God of heaven set up a kingdom."—Daniel.

Says a graphic writer: "The exuberant exclamation of the soldier of Napoleon's army when crossing the Alps seems likely to be realized. Looking back from a lofty height whence he could see the immense army filing and defiling up the mountain sides, surrounded on every side by lofty mountain peaks and overhanging crags, he could contain himself no longer, but stepping aside from his comrades he shouted in thunder tones, 'ATTENTION THE UNIVERSE! *Wheel by kingdoms!*' What was thus spoken in ecstatic rapture seems on the eve of fulfillment as we behold in the old world the marshalling of forces never before dreamed of for number and gigantic armament, and hear the low rumbling of distant armies taking their appointed places for the last great conflict of the ages."

The brain reels and the heart sickens as we contemplate its horrors. The murmurings of discontent whisper its coming. The deep undertone of the wailing masses sounds the funeral dirge of earthly kingdoms as it bubbles, seethes, and boils. The military dam which has kept the pent-up waters of discontent from bursting their barriers will soon give way and thrones and dominions be engulfed in one common maelstrom of destruction. The scepter of the man of sin will be broken. The triple crown will fall from the brow of Antichrist.

The Crescent wanes, to rise no more. "The bloody Turk" goes forth on his last insane mission of slaughter

and comes "to his end" with none to "help him" (Daniel 11:43). The rich oppressors weep and howl as their miseries come upon them (James 5:1-9). Revolution serves as the pay-car of retribution while it runs over the rails of social vengeance with anarchy acting as engineer. O God! What a scene that will be! Roaring cannons, bursting bombs, rattling rifles, clashing swords, burning cities, and contesting armies all over the earth!—*Selected by R. A. Curtis from the writings of H. W. Bowman.*

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## CONDITIONS OF IMMORTALITY

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SINCE biology is the science of life, let us see what it may be able to teach us concerning the possibility of prolonging life eternally. The biologists teach us that life depends upon the ability of an organism to correspond with its environment. The individual that can adjust itself to the most changes in environment will live the longest. This leads us to Herbert Spencer's statement of the conditions of immortality from the scientific viewpoint.

He said, "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." It follows that eternal life requires a perfect and changeless environment and a perfect and changeless organism in perfect and endless correspondence with each other.

There already exists a perfect and changeless environment—the spiritual realm in which God dwells. But man is not a perfect and changeless organism—and his nature is not essentially spiritual. Furthermore, this earth, which is his only natural habitat, is not a perfect and changeless environment in its present state. Therefore, the conditions of immortality cannot be fulfilled on the earth as constituted at present. A radical change of both organism and environment is required.

But, thank God, the needed changes have been promised! They are to occur at the second coming of Christ. Mankind is to be changed to conform to the glorified Lord. Read 1 Corinthians 15:42-44, 51-53; Philippians 3:20, 21; 1 John 3:2. This earth is to be changed, re-created, and restored to its Edenic state. Read Psalm 102:26; 2 Peter 3:13; Revelation 21:1-4. Best of all, it is expressly declared in Revelation 21:3 that God and man are to dwell together in the New Jerusalem. The perfect organism will have found its perfect environment.

Science and Scriptures agree in making immortality conditional. Science says: "If I am to inherit eternal life, I must cultivate a correspondence with the Eternal." The Bible says: "This enduring Life is to know thee as the only true God, and thy Messenger, Jesus, as the Christ." John 1:1, 12; 3:16, 36; 1 John 4:9; 5:11, 12, unite in teaching us that in order to have eternal life we must become sons of God through faith in His Son Jesus Christ.—*World's Crisis.*

## THE BRIDGE OF THE WORLD

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*By Sidney Jackson*

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WHEN I was a child, many passages of Scripture seemed confusing. As I grew, some of them gradually clarified themselves. One of the several puzzles was an explanation of the numerous battles in the Old Testament. I could not understand why, when fighting was wrong, there should have been so much war with God's people Israel. I believe that there may yet be many who feel the same way about the question of "Why so much warfare?"

One reason for their troubles, though a minor reason, was that the followers of Moses moved into a land already somewhat settled and proceeded to establish their homes. They allotted certain pieces of land to certain tribes without considering that this land was already the home of other people. Thus Dan and his children found that they were in constant strife with the people already in their portion of the country in southwestern Palestine, and they were forced to move to the very northern part of the land to find a place of peace. It was not enough that these various peoples were already in the land; they had to be descendants of the same family as the Chosen People, but not the ones in line for the promised inheritance. Thus many of them had a grievance against the Israelites brought down through the generations.

It is true that Abraham had little or no trouble with these same people. However, Abraham had not an army of people expecting to possess the whole of the land, but rather a few who were satisfied with only enough room for their simple needs. Thus they but seldom crowded each other.

While these battles with the Ammonites, the Edomites, the Canaanites, and others were frequent, yet they were of minor importance when compared with the battles against the would-be rulers of the world.

In considering the question of warfare in Palestine many of the influences are as important today as they were three thousand years ago. Refer to the map of the Promised Land in your Bible, and you will find the following to be the borders of the country in question: to the north, Europe, also partially known; to the east and southeast, nothing but desert country permitting little or no travel; while to the southwest lay the fertile valley of the Nile and Egypt; the western border was the shore of the Mediterranean Sea.

Early history dealt with only a small portion of the world. The only avenue of travel between the great nations of the north and the wealth of the Nile valley lay through the Promised Land. This meant that traders, travelers, and armies moving between these great nations used this little strip of country fifty miles wide and one hundred fifty miles long as their highway. Consequently, the control of this natural bridge between the nations was of vast importance both politically and economically. It is not strange, therefore, that it should have been of first importance to all of the powers of the earth. The battle for con-

trol differed from the defense of their homes by the occupants of the land, for it meant the armored drive of trained soldiers seeking world supremacy.

This little territory, no larger than some counties to be found in the United States, is well sprinkled with mountains, deep valleys, spots of desert and others of tropical fertility, and has a wider variety of climate than any other piece of land to be found in the world. Together with these climatic differences we find the widest variety of flora, animals, and birds to be found in so small a natural area.

Due to its strategic geographical location, the Promised Land was the logical home of the chosen people of God to rule the world. Due to the same geographical influences, together with the climatic variations, flora, animals, and birds, this tiny country is today and will be in the future the logical laboratory of the world for working out its various problems. Because of these valuable assets it is even today, with our larger knowledge of the world, the logical location for the capital of the world and the home of God's chosen people. Thus, clear reason and logic prove that the great Ruler and His aides, when they rule the earth, will completely possess and control the "Bridge of the World."

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## "NONE OTHER NAME"

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By Gerald Lee Cooper

*"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.*

THE above words were spoken by Peter to the Jews and were brought about by the following circumstances.

After the apostles had been given the gift of the Holy Spirit, we find Peter and John going to the temple to worship. As they passed through the gate called Beautiful, a man who had been crippled from his birth asked them for alms. Peter, looking upon him, spoke the words so familiar to most of us: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."—Acts 3:6. Can you imagine the feelings of this man as he jumped and ran into the temple praising God? Of course, he was recognized by those who had seen and helped him day after day, and numerous questions were asked. When the questioners were told of Peter and John, they besieged them and began to marvel at their power.

We see Peter then preaching to them. "Why do you marvel at us? We have done nothing. It is the God of Abraham, Isaac, and Jacob, the God of your fathers, who has done this through His Son, who was crucified by you a short time ago. It was faith in the name of Jesus Christ that saved this man." He went on then and exhorted them to repent, have faith, and receive remission of their sins.

Now this displeased the Sadducees very much, because they thought that if Peter and John gained favor among

the people they would lose some of their leadership. So they had Peter and John arrested and commanded them to preach no more in the name of Jesus. Then it was that Peter spoke the words of our text.

You will notice that Peter said: "In the name of Jesus Christ of Nazareth rise up and walk." There was no other name under heaven that could save the man.

In Acts 2:38 we are told: "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." We baptize yet today in the name of the Lord Jesus, realizing that it is the only name that will save us.

We hear many people today who believe that they can save themselves with their moral goodness. Their favorite excuse is: "I'm as good as that one or this one in the church. I believe in God and live right to the best of my ability." They do not realize that God has commanded that nothing can save man except belief in and accepting the name of Jesus Christ of Nazareth.

Another thing I have noticed is that many do not, apparently, believe in Jesus' saving power, but rather in the person who baptized them. Some people will put off baptism until a certain minister can find it convenient to perform the baptismal rites. This is a grave mistake, for it matters not who baptizes us, that is, if the person is designated to do such; the thing is to be baptized into Jesus' saving name.

May I say to those of us who have already been baptized that we should reverence the name of Jesus more and more, for it is our only salvation. Do you who have not yet been baptized realize that there is "none other name under heaven given among men whereby we must be saved," except that of Jesus?

"Take the name of Jesus with you,  
Child of sorrow and of woe,  
It will joy and comfort give you,  
Take it, then, where'er you go."

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## TITHING IN HARD TIMES

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THERE is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage. If tithing were a sure thing, like buying a five dollar bill for four dollars, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town. That is not the tithing God has promised to bless. Tithing is a sure thing, and usually it leads to material betterment. But not always; and never in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons

and special values attached to *tithing in hard times*.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the Prophet:

“For though the fig tree shall not flourish,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail;  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet will I rejoice in the Lord,  
I will joy in the God of my salvation.”

The tither who can make the Prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight “show open promise of God's blessing to the giver.”

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John MacDonald and Company that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the MacDonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave forty thousand dollars to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? “Getting ahead” may be a curse. A tithing business man puts the fact thus:

“There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?”

A man who is almost at the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said, “From this moment on, as long as I live, of all that God gives me I will give Him one tenth.” Since then he has prospered far beyond the ordinary. But what is more, he has made “hundreds of investments for human betterment and to advance righteousness on earth.” The feeling that one can thus be a colaborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.—*Tithing Bulletin issued by The Layman Company.*

## LET'S AGREE ON SOMETHING

A LITTLE article in *The World's Crisis* with the above heading has drawn my attention. When Adventists agreed on certain great doctrines which they believed should be made specially prominent at this time because they had for a long time been neglected or rejected altogether, they also agreed to allow liberty of opinion on other subjects which do not necessarily conflict with those referred to above. As long as they continued in this attitude toward one another, they got along well together and, though comparatively few in number, they gave a powerful testimony concerning the fulfilled and fulfilling signs of Christ's early coming and the necessity for this in order to consummate His redemptive work and provide endless life for otherwise perishing humanity.

When, however, they departed from this tolerant attitude and began to employ as tests of fellowship certain things contained in creeds of other bodies of Bible believers which have no direct connection with the main Adventist positions, they introduced an element of weakness into their own special work. I know a man who had been an Adventist minister, writer, editor, and Bible class teacher for more than forty years, and who, during that whole period, had held some views concerning present security in Christ and conditions in the new earth different from those of many other Adventists without interfering with his work among them, but who was finally practically dis-fellowshipped because he could not help but believe that John 5:24 was literally and verbally true and therefore that the life into which believers pass at regeneration would last forever, even though it might be suspended for a while; also, that the seventy-second Psalm, Isaiah 65:17-23, and similar scriptures required a literal fulfillment in every particular.

Does it not seem too bad that the spirit of toleration which has existed among Adventists on the subjects of preexistence and the “thousand years” could not have been extended or rather continued to those other views mentioned above?

“Let us agree on something.” Yes, let us agree to be tolerant to whatever does not conflict with our faith in our Lord Jesus Christ as the “only begotten Son of God,” His atoning death and resurrection whereby He obtained new and endless life for otherwise perishing mankind, and in His second coming to consummate His redeeming work and establish His kingdom under the whole heavens in the new earth.

But we could not and should not attempt to labor with those who either privately or publicly express contempt or indifference for those things which are absolutely essential to true Adventism.—W. R. Young in *The World's Crisis*.

Of the entire Sunday school enrollment of the United States, Pennsylvania's proportion is one-eighth, according to estimates of the State Sabbath School Association.



## THE TREES OF THE LORD

*Continued from Front Page*

eternal life to as many as God has given him."

On account of their antiquity the cedars have been called the "trees of the Lord," and this gives rise to the simile, "As the days of a tree are the days of my people." In the search of woodland scenery which has been made through the dim vistas of past geological epochs there has been revealed a background in which arborescent fossils are traceable to this ancient tree. They were the same in that far away day when nature seemed to delight in the exercise of her power and to manifest her strength in the production of those giants of the forest. They are indeed monuments to the unchangeableness of the "Ancient of days."

People of this age are familiar with the description of the cedars of Lebanon. They are favorably mentioned in the Bible, and poets have sung their praise so long that they have become the most renowned natural monuments in the world. They crowned the rugged hills of Lebanon with their beauty and loveliness for untold centuries; but the ravages of the woodman's ax have laid them low, and the hillsides are stripped of their beauty.

Only a few scattered groves remain to remind us of their beauty and excellency. The one at Kedisha is a magnificent relic of its kind. Though scarred and hoary with the elements for hundreds of years, their huge trunks still hold aloft and spread their boughs, loaded with rich emerald foliage. They are held in venerated esteem by the Arabs, who in their superstition attribute to them not only a vegetative power, but an instinct by means of which they can understand and provide for the recurring changes of the weather. Under the shelter of those templed bowers the natives meet annually in June and observe mass.

It is a unique and hallowed spot. At an elevation of six thousand feet they stand with their roots still firmly clinging to Lebanon's breast, their trunks scarred by lightning stroke and with the snows of Lebanon mantling their foliage, while at their base earth's mightiest forces lie in silence. Who could look upon them in their solitude and not recall the Psalmist's words? "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted."

The desolation which has been spread over those mighty forests has left only a few groves as reminders of the inevitable destiny of all temporal objects, that man himself is doomed to be cut down and waste away. But as there is hope that if a tree be cut down it will sprout up again, so also there is hope for man that if he die he will live again. As the cedar clings to the mountain with strength, so likewise the Christian must cling, rooted and grounded firmly to the "Rock of Ages" through storm as well as in calm with the same firmness of faith and hope in the dark and sad hours of adversity as in the sunshine of joyous seasons of prosperity.

Change is stamped upon all things earthly and upon the earth itself. Long before the recorded dates of an-

tiquity huge forests flourished; but they were, by some unseen and infinite power, laid low and buried beneath hundreds of feet of earth and have been transformed into coal. This has proved to be a wise provision for man's benefit by Him who sees the end of His works from the beginning.

By the mouth of His holy prophets He has told us of another and better change for both the earth and its inhabitants. He has promised "a new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13. In Isaiah 66:22 we read, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Then the glory and grandeur of Lebanon will be returned to it, and her cedars will renew their beauty and loveliness and shed their fragrance abroad.

Many stately cedars of Lebanon were used in the construction of Solomon's temple which was dedicated to the worship of Jehovah. Only the very best trees were selected, cut, hewed, and fitted to fill some specific place in that magnificent structure, which upon its completion was filled with the glory of God. In beauty and grandeur it excelled all other temples of worship, but because of Israel's sins and their turning from God that building was destroyed. Though it lies in ruins, its history serves as a reminder that the great Architect is employing a similar method in selection, shaping, and fitting timbers for a greater and far more glorious temple which will endure through the eternal years.

As the material for that ancient building was prepared in distant and neighboring quarries and forests and transported to Zion's holy mount, so also the materials for another temple are being chosen and prepared in all lands. They are being laid aside one by one, some on the hillside, some in the valley, and some in the sea. There they will remain till the trumpet will call them forth as imperishable materials to be used in the construction of the "house not made with hands." As at the erection of the former temple all material was fitted into its proper place "without the sound of a hammer," so also all material for the new will be assembled and given its setting without the least element of discord. Over all will be the "chief corner stone."

The glory of Solomon's temple, grand and brilliant as it was, will fade into insignificance in comparison with the new temple. It will never fall nor crumble into decay. Its timbers are of "The Trees of the Lord," and the foundations are of twelve kinds of precious stones, "more precious than gold, yea, than much fine gold." It will endure eternally as a perfect specimen of God's infinite wisdom, power, and skill.

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"We should love the house of God,  
For it is a house of prayer;  
In it we may always find  
Joy and peace and rest from care."

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

Cecil A. Smead, President  
Culver, Indiana

Virgil Claypool, Treasurer  
506 E. Chestnut St.  
Robinson, Illinois

Arlen Marsh, Secretary  
Oregon, Illinois

“SEEK YE THE LORD WHILE HE MAY BE FOUND, CALL YE UPON HIM WHILE HE IS NEAR.”

### KOKOMO BEREANS

THE senior Berean class of the Church of God, Kokomo, Indiana, held its annual business meeting August 23, 1933, at 907 South Waugh Street.

The officers elected were: Charles Martin, president; Alton Shaw, vice president; Berniece Shaw, secretary; Mary Harvey, treasurer; and Ellen Prichard, corresponding secretary.

A new method of teaching was discussed. The adviser, D. G. Harvey, is to have charge over all teaching. He will teach at least one Sunday night each month. He has the power to appoint some one for each of the other Sundays.

The meeting was closed by repeating the Berean benediction.

Ellen Prichard, Corresponding Secretary.

### READING THE SCRIPTURES

NOT eloquence, but truth, is to be sought in the holy Scriptures, every part of which must be read with the same spirit by which it was written. In these, and all other books, it is improvement in holiness, not pleasure in the subtlety of thought, or the accuracy of expression, that must be principally regarded. We ought to read those parts that are simple and devout with the same affection and delight as those of high speculation, or profound erudition. Whatever book thou readest, suffer not thy mind to be influenced by the character of the writer, whether his literary accomplishments be great or small. Let thy only motive to read be the love of truth; and, instead of inquiring who it is that writes, give all thy attention to the nature of what is written. Men pass away like the shadows of the morning; but “the word of the Lord endureth for ever”: and that Word, without respect of persons, in ways infinitely various, speaketh unto all.

The profitable reading of the holy Scriptures is frequently interrupted by a vain curiosity which prompts us to examine, discuss, and labor to comprehend those parts that should be meekly and submissively accepted. But to derive spiritual improvement from reading, we must read with humility, simplicity, and faith; and not affect the reputation of profound learning.

—Adapted from *Thomas a Kempis*.

“Self-conquest is the greatest of all victories.”

### WHO IS MY BROTHER?

Must I my brother keep,  
And share his pains and toils,  
And weep with those that weep,  
And smile with those that smile;  
And act to each a brother's part,  
And feel his sorrows in my heart?

Must I his burden bear  
As though it were my own,  
And do as I would care  
Should to myself be done;  
And faithful to his interests prove,  
And as myself my neighbor love?

Must I reprove his sin,  
Must I partake his grief,  
And kindly enter in  
And minister relief—  
The naked clothe, the hungry feed,  
And love him, not in word, but deed?

Then, Jesus, at Thy feet  
A student let me be,  
And learn, as it is meet,  
My duty, Lord, of Thee;  
For Thou didst come on mercy's plan,  
And all Thy life was love to man.

Oh! make me as Thou art,  
Thy spirit, Lord, bestow—  
The kind and gentle heart,  
That feels another's woe;  
That thus I may be like my Head,  
And in my Savior's footsteps tread.

—Anonymous.

JOHN WESLEY gave the following Christian advice: “Condemn no man for not thinking as you do. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment. Since every man must give an account of himself to God, abhor every approach in any kind of degree to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all.”

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children.”*

## THE BOY SAUL

**G**OOD MORNING, boys and girls. With the beginning of the new quarter, October 1, we shall have a new subject to study, one subject through the entire three months. But we will not tire of it, because it concerns one of the most active and most interesting persons that ever lived—Saul, better known to us as Paul, the greatest preacher the world has ever seen excepting Jesus our Savior.

As a boy he went by the name of Saul, and we shall call him that in today's lesson. Let's try and get a clear picture in mind of his boyhood. First, the city in which he was born—Tarsus. All of you turn to your maps in the back of your Bibles or in Father's Bible atlas. The smaller ones may get Mother to help you. Find the map that shows the journeys of the Apostle Paul.

Notice that the Mediterranean, or “Great,” Sea makes an unevenly rounded shore line. Up in the northeast elbow of the sea, in the province of Cilicia in Asia Minor, lies the city of Tarsus. Notice also its location in regard to Jerusalem in the country of Palestine. Tarsus is quite a distance north and east of Jerusalem, isn't it? Look at your map long enough and often enough so that you will always know just where to look for Tarsus.

Asia Minor looks quite large, but you could drop it down inside our own state of Texas and have more than enough room to walk around the outside. In fact, it is only about two thirds as large. Notice that, you Texas boys and girls. Now look up in your encyclopedia and find out all you can about Tarsus. You will understand Saul's life better if you know something about the city where he was born. You know, one's birthplace usually has a decided effect upon one's life.

You will learn that Tarsus was the capital of Cilicia, was about twelve miles inland from the coast, and was at that time one of the leading cities of the Roman world. It was a busy city, one where many people met to trade, and so we know that Saul even in his boyhood days became acquainted with many folk and liked them. Can you see him talking to strangers from distant lands, learning how other people lived, what they thought, what they hoped for, and what they did?

Next, we shall learn something about Saul's home. We know his father was a Roman citizen, though of Jewish

blood. In those days it meant much to be a Roman citizen, because the great majority of men were held as slaves to the great Roman Empire. But not Saul's father. You will learn how this helped Saul in his work when he was grown up.

His father also must have been a rich man, for later on he sent his son to Jerusalem to the school of the best teacher of that time—Gamaliel. Saul's first education, however, was received at home and at the synagogue school, and his text-book was the Old Testament. Think of that, studying only the Old Testament! But surely that was enough, for he would get to be a good reader by the time he could pronounce all those hard words. He would know most of the history up to that time, and he would have beautiful poetry to learn in the Psalms.

Saul's parents were very particular people. They didn't let him run the streets and learn mischief. He had time to play, of course, but he must get his lessons first, and that is one reason he grew to be such a great man. His parents wanted him to be a rabbi, which is a Jewish minister, you know.

When a Jewish boy got to be thirteen years of age, he was considered a man and must learn a trade, no matter how educated he was. You all know, I'm sure, what trade Saul learned, and know it helped him a great deal all his life.

Now, my Bible Scrapbook boys and girls, we are going to start in again on our scrapbook work, and we hope many more will join our club. Those of you who have plenty of room in your first scrapbooks may use them; the others may get any good notebook.

Write at the top, “The Life of the Apostle Paul.” Now draw a little outline of the Mediterranean Sea and place a star where Tarsus is, writing the name over it. Then write a little story about the city and about Saul's home; tell about his schooling, his text-book, and teachers. Now draw Saul making a tent.

Last, draw a picture of a little boy studying at the knee of his father, with a scroll in his lap. You know, their books were in the form of scrolls. If you would rather, paste the picture of Saul as a boy which your Sunday school teacher will give you. Or you can get pictures for the whole quarter for four cents from the National Bible Institution, Oregon, Ill. I wonder if any of you have started to make a picture roll. It's lots of fun and helps you, too.

And now, good-bye, till next week.

# With Our Sunday Schools

LESSON 1. — October 1, 1933

## SAUL IN TARSUS

Acts 21:39; 22:3, 27, 28; 26:4-7; Philippians 3:3-6

Devotional Reading: Psalm 119:9-16

### GOLDEN TEXT

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2:15.

### A STUDY OF THE SUBJECT

**Topic:** Paul's Training for Leadership.

**Aim:** To teach the pupil the value of a scriptural education for Christian service.

**Basic Truth:** "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation."—2 Tim. 3:15.

**I. Paul's Education and Zeal.** (Acts 21:29; 22:3.) Paul's life was an open book that all men might freely read. There was nothing dishonorable in it. From a human standpoint he was proud of his Jewish origin. His education had been carried on under the most able teacher of the day. Because of natural inclination coupled with the influences that had surrounded him in youth, he was exceedingly zealous in his efforts to advance what he believed to be the cause of God.

**II. Paul's Roman Citizenship.** (Acts 22:27, 28.) Without denying his obligation to his own people, Paul apparently found satisfaction in knowing himself to be a Roman citizen by birth. His sense of loyalty to the government that granted him its protection and freedom is expressed in Romans 13:1-7, where he asserts that the civil officers of the Roman Government were ministers of God at whose hands no righteous man had anything to fear. Loyalty to the government of which he was a citizen was one of the elements of character that contributed to his success as a missionary in the Roman Empire.

**III. Paul's Life and Hope.** (Acts 26:4-7; Phil. 3:3-6.) From boyhood Paul had been true to the standards he had been taught, which were the highest rules of conduct known to the Jews of his day. He was blameless as far as observation of the Mosaic law was concerned. He was equally blameless before the Roman law. He had lived throughout his career before his conversion quite as moral and lawful a life as he did thereafter. His only fault had been the result of education which had not taught him the spirit but only the letter of the requirements laid down by Moses. The consequence was that there was malice and murder in his heart even while he carefully kept the commandments which forbade the committing of such evil deeds. Only the gospel of Jesus Christ can cleanse the heart of sin.

### PRACTICAL APPLICATIONS

**Patriotism:** The early career of Saul of Tarsus was actuated by a zeal to serve his family, his sect, his nation. Were he living today, he would be called a dutiful son, a religious zealot, a patriotic citizen. Not only did he serve his own nation faithfully, but he was clever enough to combine the religious

and political views of the Jews with the militaristic and legal leadership of Rome, their overlord, in a way that gave him political and legal prestige with both groups. There are few men in our country who can say with Paul, "Touching the righteousness which is in the law, blameless." And yet we have many leaders of political and patriotic organizations who are pointed out to the youth of the land as ideals in patriotism. Is such idealism high enough?

**Christian Patriotism:** After his conversion to Christianity Paul's viewpoint of life seems to have changed. He still mentions his family, his tribe, his Roman citizenship, and his connection with the Pharisees. But instead of boasting of these associations, he says, "Those I counted loss for Christ." He has no rebuke for those who are good citizens, but he tries to show them a higher way.

Do the people in your community accept you as a leader in Christian affairs? Such leadership is a thing to be earnestly desired, not because of the distinction it lends to your name, nor yet because of the authority it gives, but because such position earnestly sought will cause you to try to live more nearly like the Christ pattern each day. The Christian leader is something more than a good citizen of his community. He is preparing himself for citizenship in the kingdom of God. Because of this the community should be able to say of him, "He is a good citizen, a good neighbor, a good friend, because he is a good Christian."—G. M. M.

### THE GOLDEN TEXT

Paul wrote a number of letters to different people and peoples, among them being this one to Timothy, whom he calls his dearly beloved son (2 Tim. 1:2). Timothy was not Paul's own son, but was his son in the faith (1 Tim. 1:2). This being the case, Paul was anxious that Timothy should be all that God would have him be; so he admonished him to study to the extent and in such a way as to be approved by the Father, so that he might not be ashamed and also that he might rightly divide the Scriptures.

Teachers, ministers, and every Christian, give diligence to this admonition and note the threefold purpose of study: first, to be approved of God; second, that we be not ashamed; and last, that all scriptures may be rightly interpreted.—L. A. R.

### YOUNG PEOPLE AND ADULTS

#### Training Christian Leaders

The necessity for trained Christian leaders

cannot be over-emphasized. This does not always mean that a worldly education is necessary. Moses was educated in all the wisdom of the Egyptians. Paul was instructed by the great teacher of his day, Gamaliel. Jesus, as far as we know, did not attend any school; and His apostles were poor, unlearned fishermen. If not all did have a worldly education, all did have an unusual knowledge of God's Word. All Christian leaders today should be trained in God's Word and should have a deep reverence for God and His work.

Worldly education can and should be a help. Worldly people must be reached first through the carnal; so if one can appeal to them by using correct English and by engaging in intelligent conversation, he should do so. This education should, however, be but a means to an end. It should never be used to exalt self, but to win to Christ. Paul, at Athens, made use of his knowledge of their religion; when in Crete, he quoted from their prophets; but to the Corinthians he wrote: "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. 2:1, 2. It is easy for us to see how Paul used his worldly wisdom to attract the attention of worldly people to himself so that he might lead them to Christ. He never used it as a display of self.

Above all a leader must know God's Word and be able to impart it to others. A teacher should never trust to inspiration to the neglect of preparation.—H. A. S.

### PRIMARY

#### Early Life of Saul

We have been studying for the last quarter some of the great leaders of the Bible. Name some of them. For this quarter they have selected for our study one of the greatest characters found in the Bible. This man is Saul, or Paul, as he came to be later.

Saul was a Jew. He was very well educated, being taught by Gamaliel, one of the greatest teachers of that time. He believed and worshiped God, keeping the laws taught by the Jews. He was a Pharisee, a religious group of people who believed in the resurrection of the dead. He was a Roman citizen, living in the Roman Empire.

This gives you some idea of the early life of Saul as taken from various verses in the Bible given to us by Saul himself. He was what we would say a very important person, even before he became a Christian.—V. C. T.

# AMONG THE CHURCHES

## KANSAS - OKLAHOMA

The Kansas-Oklahoma annual meeting will be held at Arkansas City, Kansas, from October 8 to October 16. Bro. Sydney Magaw will be with us at this time. We are a little late with our meeting this year, hoping that we might have our church building nearer completion than it now is. But we have decided to arrange to have the meeting in the church even though it is unfinished. We shall arrange things temporarily for a meeting there. The church is located at 707 North A Street.

We hope that our church people will all make a special effort to be present during this meeting. The Scriptures tell us that we should "meet often one with another . . . And so much the more, as we see the day approaching." I know it will mean a sacrifice this year for many, perhaps all; but we must realize how much has been sacrificed for us and how much we need the spiritual food that Bro. Magaw will bring to us. Brethren and sisters, come to the feast and receive strength for the trying days before us that we may be able to stand the test. Come in the spirit of Christ, and God will bless you.  
Mrs. A. J. Chaplin, Sec.

## HEDRICK, INDIANA

We read in God's Word, "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

For ten years Bro. J. H. Anderson has been sowing the seed and preaching the gospel in Hedrick, and during the meeting of the past week God has given a bountiful harvest.

On Sunday, September 3, Bro. Anderson began a meeting at this place, and he has been teaching the gospel truths each night. His efforts have been well rewarded, twelve persons having taken their stand for Christ. Sunday afternoon a large crowd gathered on the banks of our beautiful Wabash River for the baptismal services. What a beautiful spot and what a glorious gathering as the following were baptized into the all-saving name of Christ: Mr. and Mrs. Leslie Smith, Mr. and Mrs. Ralph Smith, Mr. and Mrs. Ora Beardsly, Mr. and Mrs. John Sweney, Mrs. Tenza Flint, Mrs. Eureka Wesley, Mr. George Jones, and Mr. Eugene Hurley. They were extended the right hand of fellowship at the evening services.

Wednesday evening brought the meeting to a close. It was well attended and very successful, Bro. Anderson giving us a wonderful sermon each night. We truly appreciate having a minister like Bro. Anderson, for we feel he is doing a great work here.

On Thursday morning we again had the privilege of being permitted to gather at the river's edge when another brother, Mr. Fenton Wesley, was baptized into Christ. We rejoice with Mrs. Wesley, who was among the twelve baptized Sunday afternoon, that her husband has also taken a stand for Christ and that they may continue in that straight and narrow way together.

May God bless the seed that has been sown in this place, that it may take root in yet other hearts and bring forth still another harvest.  
Dora Hurley.

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

## SOUTHERN CALIFORNIA

Hearty cooperation marked the first fall meeting of the Ministerial Association and the California Conference board at the MacLeod home in Pomona on Sunday afternoon, September 10. The chief topic of discussion was the program for the coming Quarterly Conference to be held the first Sunday in October in Pomona.

A committee consisting of Sr. Adamson, chairman; Sr. Emma C. Railsback; and Sr. Leta MacLeod was appointed to take charge of a demonstration lesson on primary Sunday school methods to be presented at the conference at the Sunday school hour at 9:30 a. m. All Sunday school teachers are especially urged to be present at that time; materials as well as methods will be demonstrated.

This is the first of a series of lessons planned for each conference period. The remainder of the program will be as follows: 10:30, worship hour under the direction of Bro. Adamson; communion, by Bro. S. G. Elton; 12:00, picnic dinner at Ganesha Park; 2:00 p. m., Bro. Lichty presiding; short talks by Bros. Lichty, Hatch, and Hammond, interspersed with songs; 2:30, sermon: "Signs of Christ's Coming: in Israel," by Bro. MacLeod; tea at Williams Street Chapel or at the MacLeod home; 6:30, Berean vesper service, conducted entirely by the young people of the church; and 7:30, sermon: "Signs of Christ's Coming: in the Church and in the World," by Sr. Emma C. Railsback.

Californians are requested to mark the date of October 1 on their calendars for this gathering and to be sure to attend. Sr. Grace Adamson was appointed to head a reception committee which should have charge of the register and of making people acquainted with one another. Other matters such as a program for the Ministerial Association meetings for the coming year, future demonstration lessons for the benefit of Sunday school teachers, and the possibilities of an exhibit at the Quarterly Conference were discussed.

The Los Angeles church celebrated a homecoming meeting for its delegation at the General Conference. Short talks were given by each of the members of the delegation and also by Bro. Calkins (who attended General Conference but was not a delegate). Much joy was expressed at the return home, and many hearty greetings were features of the occasion. The prospects for a very good year are evident on every hand with the return of the fall season.

Norman John MacLeod.

## TEACHERS AND PARENTS

With the beginning of the new quarter on October 1, the work of the Bible Scrapbook Club will be resumed through the guidance of the Children's Page. The lessons on the life of the Apostle Paul furnish a fine opportunity for scrapbook work, not only for isolated children but also for Sunday school classes. The results of the children's work in this form will be of much benefit not only for the present but for the future, and will present a concrete example of their efforts for your own exhibits as well as conference exhibits.

## CONTRIBUTIONS TO N. B. I

Mrs. Sid Martin \$1.20

## EDEN VALLEY, MINNESOTA

Bro. Richard LeCrone started his work as pastor of the Eden Valley church on Sunday, August 27. We are very glad to welcome Bro. LeCrone and feel assured that the work of the Lord will be kept advancing in this place.

The many friends of Bro. and Sr. Denchfield were glad to see them again on their return from their trip to the Oregon conference and various other places during their vacation. As they are leaving soon to begin work in another field, the people here gave them a farewell party in the basement of the church on Thursday evening, September 7. Bro. and Sr. Denchfield were presented with a set of silverware as a token of appreciation of past services. They take with them the best wishes of the entire congregation for success in their new field.

Mrs. Herman Ruhn, Clerk.

## PASTORAL REACTIONS TO THE GENERAL CONFERENCE

We publish the following report which appeared in a recent issue of "Golden Rule News," published by M. W. Lyon, pastor of the Church of God in Cleveland, Ohio, because it sets forth so clearly and so emphatically the financial condition of the National Bible Institution at this time, and recalls to mind the recent official report of the secretary.

"General Conference this year was the largest in its history, over 500 being registered, against 391 last year, the largest up to that time. Daily attendance at Bible classes from the very first day was far over last year's record. From Virginia to California and from Texas to Canada, came delegates from many states who formed an unusually representative group. There was an inspiring earnestness and enthusiasm pervading the whole gathering. During these depression years the attendance has been steadily growing. The fires of affliction have only welded our people the closer together, and in the face of unprecedented financial losses they are supporting the work more liberally than ever before. It is doubtful if there are many other denominations that have gone forward as much, proportionately, as have we in the face of the obstacles of the last four years.

"If you have not read the report of the conference in The Restitution Herald of August 22, turn to it now and read it in full. The financial crisis is not yet over, but it is not so acute as it was last year. The danger point just now is an obligation in notes payable of \$6582.17 owing to a closed bank in Oregon. This bank is in the process of liquidation and payment may be demanded at any time. If the money for this can be raised in time, and the notes paid off, we shall be over the top, and in a much more secure financial situation than for several years. \$1500 of this was pledged by the delegates in conference. If every member of the church would give just \$1 immediately this debt could be cleared up at once, and the threat to our work averted. Can you help?

"But finance is not our only interest, though for some years it has stolen the show. Many other reports and activities were considered and acted upon which are worthy of your careful thought. It was a great conference."

**GRAND RAPIDS, MICHIGAN**

Miss Jeanne Lyon after a week's visit in Grand Rapids left on Sept. 14 en route to her home in the Southland.

Bro. Cecil Smead spent a couple of days with Grand Rapids church folk while on his way to Blanchard, where he is now doing ministerial work. Since he is president of the National Berean Society, our local Bereans were glad to have him at their regular meeting on Sept. 14. We pray for the success of the work at Blanchard.

Special effort has been put forth the past two weeks in organizing and developing our young men's class, ages 16 to 25. A noticeable pick-up in attendance is evident already, and the boys are planning some interesting activities for the fall and winter.

Monthly teachers' and officers' meetings for the Sunday school have been resumed, and a valuable session was held on Sept. 13.

Activity is in the air, and we are feeling the spirit and desire of service in all departments.  
F. E. Siple, Pastor.

**IOWA CONFERENCE**

The Forty-sixth Annual Conference of the Iowa Church of God opened Tuesday evening, August 22, and closed Sunday evening, August 27, at Waterloo, with an attendance which exceeded that of last year's conference.

The lessons and sermons were very inspiring and much brotherly love was manifested throughout the week. Bible lessons were held each forenoon and afternoon by Bros. L. E. Conner and O. J. Allard (adult class); H. S. Hunt and J. Arthur Johnson (young people); Sr. Alta King (juniors); and Sr. Hester Berry (primary). The sermons each afternoon and evening were by Bros. J. W. Williams, L. E. Conner, and O. J. Allard.

The out-of-the-state speaker this year was Bro. L. E. Conner of Dixon, Ill. He is a very able speaker, and his services were enjoyed very much. The results of the election to the state conference board were as follows: H. S. Hunt, Clarksville, president; J. Arthur Johnson, Sac City, vice president; Mrs. W. H. Allard, Cedar Falls, treasurer; Mrs. J. M. Kiger, Marengo, recording secretary; Miss Esther Sealine, Stanhope, corresponding secretary.

There was much rejoicing over the six baptisms this year, three during conference: Robert Bowen, Maxwell; Dorothy Herrick, Waterloo; and Claude Williams, Gladbrook; and three the previous week on August 13 at Stanhope: Alton Berggren and Eldred Lundquist, Stanhope; and Melferd Sealine, Stratford. They are all young people, and it is good to see them take this stand early in life.

Bro. and Sr. Denchfield were among the several out-of-the-state visitors with whom we were so happy to form new acquaintanceships and renew some of the old.

We wish to thank all who helped in any way, whether by their presence or otherwise, to make this conference a successful one. And the glory be to the heavenly Father.

Esther Sealine, Cor. Sec.

**HERALD RECEIPTS**

Mrs. Geo. Siple (for another); S. T. Shirley (for another); Almada Wertz; Mrs. Lottie Logan Pickerl (for another); Edna Hobart; Mrs. H. H. Kent; Mrs. W. L. Cusey; Mary E. Staley; Mrs. I. L. Wood; Rachel M. Whitcomb; B. F. Skeels (for another); Norman John MacLeod (for another).

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mrs. A. M. Siple; Ella M. Siple; Anna Mae Bottolfs; Mr. and Mrs. M. Feters; Mrs. Eva L. Page; Wm. H. and Regina C. Boyer.

**BETWEEN YOU AND ME—**

Is your program ready for "Golden Rule Home Day" on the first Sunday in October?

Under a new arrangement the church at Rockford, Ill., is enjoying the ministration of L. E. Conner on the second and fourth Sundays of each month.

We regret to learn of the death of Sr. Almada Pike of Sanborn, N. Y. Sr. Pike was a faithful and devout "mother in Israel" in the Niagara Falls congregation and will be greatly missed. We hope to meet her soon in the Master's presence.

Material is coming in already for our special "Gospel" number of The Herald. This will appear, the Lord willing, on the last day in October and will be filled to overflowing with the glad message of the kingdom of God. Plan to distribute extra copies among your friends.

Under the active leadership of their ministers the California brethren are pressing forward along several lines of endeavor that promise much for the future of the work in the Golden State. If you are planning to spend some time in California this next winter, be sure to send your name and address to us and we shall see that it reaches the body of believers closest to the place where you are going.

The Church of the Golden Rule, Cleveland, Ohio, celebrated the fifth anniversary of its dedication on Sunday, Sept. 10, 1933. The services continued throughout the day, dinner being served by the ladies of the church. In the morning Pastor M. W. Lyon spoke on "The Diamond Rule," and in the evening on "What Stephen Saw." The afternoon was given over to a Berean program.

An even dozen more dear ones have responded to Bro. Anderson's earnest appeal and have been baptized! Praise the Lord for His goodness to them in sending the gospel to them. One way in which we are deeply impressed with the many who have responded to the call this year is the fact that they are thoroughly informed concerning the facts of the gospel which they have come to believe. Theirs is an intelligent faith.

The board of the National Bible Institution deeply appreciates the splendid support it is receiving from the pastors of the various churches. C. E. Randall of Fonthill, Ont., and M. W. Lyon of Cleveland, Ohio, in recent issues of their respective church bulletins review the work of the General Conference and appeal to their congregations to assist in bearing the financial obligations of the institution.

Official lists of accredited ministers have been received from Indiana, California, and from some unorganized states, but Iowa, Illinois, Virginia, Minnesota, Oregon, Washington, Nebraska, Texas, and others have not reported. We would like to publish the full list, with names and addresses, very soon. Will conference secretaries and ministers generally aid in this matter? It is to your interest.

After a brief vacation spent in Indiana, Levi Mick, whose wife is the matron of Golden Rule Home, has returned to Oregon and is again busily engaged in preparing for the comfort of the Golden Rule family.

Bro. R. A. Humphreys writes that the brethren of Bear, Ark., are expecting Eld. L. H. Shelton of Driggs, Ark., to begin a three-days' meeting at Bear on September 22. May this and all other similar efforts be blessed of God.

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

Another church has awakened to the need of regular pastoral work. Blanchard, Mich., long a stronghold of the faith in that state, has for a number of years been in a more or less inactive condition. May God bless the church there under the leadership of Bro. C. A. Smead.

"Golden Rule Home Issue" will be the next. Many of those who attended General Conference this year visited this beautiful and comfortable home for older ones and came away enthusiastic concerning it. It is a place of security and comfort for those who are not able by reason of advancing age to care longer for themselves.

A special contribution has been made by Mrs. Lillian Dauntler of Dixon, Ill., for the special use of The Restitution Herald. We are not listing this amount (\$25.00), under the regular contributions, as we will soon announce the particular object to which it will be devoted. The publishers greatly appreciate the gift at this time.

Another of the Training School graduates is making a change in pastorate this fall. Bro. Richard LeCrone, during the past year pastor at Lester Prairie, Minn., assumed the pastorate of the church at Eden Valley in the same state on the last Sunday in August. Bro. LeCrone possesses marked ability as a speaker, and we hope for his continued success.

We gather from the "Church of God Messenger," published by the pastor of the Fonthill, Ont., church, that a special effort is to be put on soon at Welland, Ont., at which time Adna Hoskins, pastor of the St. Cloud, Minn., Church of God will assist C. E. Randall of Fonthill. Welland is the county seat town some five miles from Fonthill and a promising place to begin a new work for God.

Norman John MacLeod, whose splendid historical studies were followed with so much profit at conference, submits to us an interesting list of recent books having to do with conditions in the Far East. These are not works on prophecy, but very valuable in the interpretation of prophecies relating to the East. The student of prophecy must be familiar with present and past conditions throughout the world if he is to understand God's wonderful messages to His people in these days.

## LEARNING TO PRAY

COMPARATIVELY few people actually learn to pray. This does not mean that the ordinary person feels no desire to pray. It is sometimes said—and perhaps truthfully—that at times all men pray, that prayer is the universal expression of religion. But, while people as a whole may be moved to prayer in certain extremities, few devote their lives to the faithful practice of prayer. In other words, they fail to heed the scriptural admonitions to pray constantly.

Doubtless one great difficulty is that prayer is not developed from infancy. We learn to talk, but not to talk with God. It needs to be stressed that genuine proficiency in prayer comes as a result of faithful practice. Dr. E. M. Bounds, who was a mighty man in prayer and has left several books well worthy of consideration, urges that prayer is a sublime art—the sublimest of all arts—to be learned by diligent experience. He writes: “To graduate in the school of prayer is to master the whole course of a religious life. The first and last stages of holy living are crowned with praying. It is a life trade. The hindrances of prayer are the hindrances to a holy life. The conditions of praying are the conditions of righteousness, holiness and salvation. Prayer is a trade to be learned.”

A rich faith is essential for successful praying, as all Christian prayer is based upon our faith in God's care for us. We must believe not only that God is, but that He is a rewarder of them who diligently seek Him. This means that our faith must be childlike. We need to be overwhelmed by the conviction that God is our Father. How implicit was the trust of Jesus! How simple was His reasoning upon the great realities of life! An earthly father is good to his child; he will not give him a stone for bread, nor a serpent for fish. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?”

We need to study anew the promises of God concerning prayer. They are numerous and practically limitless in scope. Consider this one from the twenty-first chapter of Matthew: “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” A study of the prayer promises of the Lord's farewell discourse, given in the fourteenth, fifteenth, and sixteenth chapters of John, should be helpful to the faith of every Christian. Ah! what power for good we fail to use in our neglect of prayer. R. A. Torrey once said: “Prayer can do anything that God can do, and, as God can do anything, prayer is omnipotent.” And Robert Hall, one of Britain's greatest preachers, reflects about the same sentiment: “The prayer of faith is the only power in the universe to which the great Jehovah yields. Prayer is the sovereign remedy.” Let us learn to “pray without ceasing.”

We should be encouraged to pray more by the faithful testimony of the great souls of the church. How true that “more things have been wrought by prayer than this world dreams of!” God's great servants of every age have been

praying men. Consider Daniel and Elijah and Jeremiah and David. Reference has been made already to the Master's own glorious life. Read the Epistles of Paul or John or Peter with special attention to the references to prayer. Luther is reputed to have prayed three hours daily at times, and he prayed most when pressed the hardest for time. We may seriously question if there ever has been a truly great preacher who was not a praying man. In recent times the testimony of such great souls as Russell H. Conwell, Phillips Brooks, and Charles H. Spurgeon is overwhelming. And God forbid that we should forget the missionaries—Robert Moffett, Adoniram Judson, William Carey, David Livingstone, A. L. Shelton, and countless others. Enthusiasm for the salvation of the world has been nurtured by prayer wherever manifested.

Perhaps the greatest man of prayer of modern times was George Muller, of Ashley Down, Bristol, England. His story is well known, but not well enough known. He has inspired many men to greater faith and to richer prayer experience; he should inspire hundreds and thousands more. He raised more than seven million dollars in caring for and educating thousands of orphan children and circulating biblical literature all over the world. Though gone, he yet speaks; and his work stands as a glorious testimonial to the faithfulness of God to His promises concerning prayer.

We are often prone to overlook the need for prayer for modern missionary enterprise. Let us pray believing, that more workers may be sent, that they may proclaim faithfully the redeeming message of our crucified Lord and Savior.

To be certain, we must meet certain conditions if we expect our prayers to be answered. We must be unselfish, we must seek the Lord's will, we must guard our hearts from iniquity, we must pray in the name and to the honor of Christ, if our petitions are to be heeded. Further, we must pray unceasingly, and not faint. Prayer is not a magical process by which our foolish whims are granted; this power is given us for our own spiritual uplift and for the promulgation of God's work in the world.

Every lover of the Lord should resolve today to pay more earnest heed to his spiritual development. He should resolve to pray more, to make prayer a vital part of each day's program. The world awaits the redemption of the Lord. Prayer is our mightiest power in prosecuting this program. May we look to Him, as did His servants of another day, and cry, “Lord, teach us to pray!”—*Standard Bible Teacher*.

INVESTIGATION by the Department of Justice in Washington shows more crimes of all kinds are committed by youths of 19 years than of any other age. This report is based on 80,785 arrests. Of this number 5,221, or 6.5 per cent were females. Most of the crimes committed by youths were theft in some form. Of all persons arrested under 21, 45.8 per cent had stolen autos, and no one says anything about repealing the law against stealing!—*Selected*.

# THE RESTITUTION HERALD

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## Golden Rule Home



A Haven of Contentment, Security, and Comfort for those who appreciate beautiful surroundings and tender care in the twilight period of their lives. ¶ Golden Rule Home is located in the heart of the Rock River Valley in Northern Illinois, the most delightful section of the Middle West, where Nature contributes of her best to increase health and prolong life.



# EDITORIAL

The Restitution Herald was entered as second class matter, October 16, 1911, at the Post Office at Oregon, Ill., under act of March, 1879.

G. Eldred Marsh, Editor

Two Dollars per Year

Paul C. Johnson, Associate Editor

*"Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."—Isaiah 30:15.*

## God Bless Our Home

OUR FATHER, we repeat again these words so dear to our fathers' hearts, *God Bless Our Home!* Memories of childhood are recalled to our minds as we say them over. O, God of our youthful days, God of our mature years, Thou who art the consolation of the aged, we invoke Thy blessing to rest upon our home, *Golden Rule Home*, the home of our beloved older ones. Pour out upon it the fullness of Thy love. Protect and keep from harm those who dwell within its walls. Raise up friends to interest themselves in the extension of its benefits to others. May many be made to realize that here is a place where peace reigns, where contentment broods, where kindness and love prevail. For Jesus' sake. Amen.

## Our Grandparents' Home

GRANDFATHER and Grandmother, in their favorite chairs in the bright and cheerful sun parlor with open Bibles on their knees or the latest copy of THE RESTITUTION HERALD in their hands, protected from labor, anxiety, and need, spending the beautiful twilight hours of life together, with other grandfathers and other grandmothers "of like precious faith."

Such was the inspiring picture that prompted the founding of Golden Rule Home long before it became an

actual reality. And now that it has been brought about through the earnest prayers and faithful labors of many, there is no reason why its comforts and its blessings should not be more generally enjoyed.

There are many elderly people possessed of sufficient means to provide themselves with a house in which to live and to pay for the food, clothing, and fuel necessary for their comfort, who lack the physical strength to care for themselves. This is the lack that Golden Rule Home supplies—the watchful care, the tender ministrations, the freedom from anxiety, so vital to the peace and comfort of advancing years.

Golden Rule Home is *Grandfather's Home*, it is *Grandmother's Home*, provided for them by loving children in the gospel as a delightful place for them to enjoy until the Master comes and clothes their weary bodies with the vigor of eternal youth. There they may await His coming without anxious thought for the morrow. There they may meet with dear ones of like precious faith and exchange memories of bygone years. There, under the ever attentive eyes of the Church of God everywhere, they may rest from their labors and find comfort for their souls. There they may join together in song and in prayer and look joyfully forward to a home even more happy than the one they now know.

Those who have come here to make their abode in Golden Rule Home are men and women who have had homes of their own, who appreciate what a real home provides. They have grown weary of all that the world has to offer and are glad to withdraw themselves from its excitement and noise. They prefer quietude that they may meditate on the lessons life has taught, and so they rejoice in the peaceful atmosphere of Golden Rule Home. Home means more than all else to the world-weary and to the aged, and they echo the words of the poet:

"Far from me, all ye senseless joys,  
That fade before they reach the heart,—  
The crowded dome's distracted noise,  
Where all is pomp and useless art!  
Give me my Home, to quiet dear,  
Where hours unfold and peaceful move;  
So God ordain I sometimes there  
May hear the voice of Him I love."



ANOTHER VIEW OF GOLDEN RULE HOME

# A Visit With the Home Folk

By Mary A. Gesin

LAST Tuesday was a beautiful autumn day, and I decided to accept Sr. Mick's very cordial invitation to spend a day with her at Golden Rule Home. Evidences of the fall season were abundant. Invigorating breezes swept about me; fallen leaves scurried ahead of me; tints and tones of the landscape began to take on a different hue. And as I walked along I thought of the changes that inevitably come into every life.

Into some lives changes come early. A loved one is laid to rest; a very dear friend moves many miles away; material possessions increase or fade away. Every phase of life is altered by these and many other circumstances, some of them entirely beyond our control.

My meditations, both happy and sad, were interrupted by my arrival at Golden Rule Home. "The Home," as we call it, presents a very comfortable and substantial appearance, exactly similar to illustrations I have seen. On approaching it from the south, as I did that morning, a most pleasing picture comes into view—red brick with white trimmings, a wide porch to the front, and a cozy sun parlor to the side.

No answer came to my light knock upon the door to the sun parlor, and so, being just an "everyday" visitor, I turned the corner and entered the little porch off the dining room. Sr. Mick was not to be found in dining room or kitchen, and while I hesitated a moment or two, she hurried in from multitudinous errands she had performed down town for different members of her "family." It was past eleven o'clock, but dinner had been merrily cooking away during the half hour she had been gone.

The usual welcome was extended to me, and I chatted a few minutes with Sr. Mick while she completed dinner preparations. Proceeding upstairs to greet the "children" of the Home family, I found Mrs. Chaffee resting in bed, just "for a few repairs," as she said. She was not so ill but that she was glad to have a caller, and so we visited, recalling the past, commenting on the present, and speculating as to the future. All of this might, and might not, be interesting to my readers, but you'll no doubt be glad that space forbids its repetition.

"A wonderful privilege, having such a home," is the way Mrs. Chaffee expresses the surroundings into which her life has been cast, and she wishes more people could experience it. The association with one another in the Home and among the Oregon church people is a source of much enjoyment to her, and she mentioned particularly the many nice gifts that have been sent for the comfort of the Home family by brothers and sisters from all over the country.



THE COZY SUN PARLOR

Quoting from Psalm 84:11, Mrs. Chaffee knows that "the Lord God is a sun and shield. . . no good thing will he withhold from them that walk uprightly."

Just down the hall, a few steps brought me to the room of dear little Alice Kerr, whom I found reading that beautiful old love story, "Evangeline." Not being able to hear the sound of a friend's voice, being denied the privilege of enjoying the music that she loves, her days are spent reading world's best literature, her favorite of course being the dear old Book, as all of you know who are acquainted with her. Upon asking her (with pencil and paper) how she felt, the cheery smile she gave me was sufficient answer. Then followed a great deal of writing on my part and answering on hers, all of which we enjoyed very much.

The Savior's words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," are dearest to her of all His promises, if she can choose one above another, she says. And the Home is to her the fulfillment of that promise to give the weary rest. I was impolite enough to ask her age, and in turn she gave me a problem in arithmetic to work. But I'll not tell the number of her years, nor pass on to you the problem. She is full of a dry humor, and Sr. Mick tells me that she is the cheeriest and sunniest "child" in her family.

The dinner bell sounded just then, and those who felt able gathered about the table and enjoyed the well-cooked and well-served meal, as did their guest likewise. Sr. Mick had previously prepared three trays to be carried to those who were indisposed, but the return of the trays bespoke good appetites at least.

Following the dinner hour I found Mrs. Steffa and

Mrs. O'Byrne chatting together in the latter's large and sunny room. The response I received from Mrs. O'Byrne contained for me a hint of ironical humor, though none was intended, when during our conversation she said that her favorite text was, "In the world ye shall have tribulation." I asked her the reason of her choice, and therein lay food for thought. She said that there was no disputing that particular promise, and if one promise of God's is kept, all the rest will be. What do you think of that, readers? I must admit it never occurred to me in just that way.

Mrs. Steffa, who has a cozy room upstairs, told me that, though only a boarder, she likes the Home very much, considers it a pleasant place to live, and recommends it to all elderly people who desire a comfortable home. Words could hardly express more, could they?

A step or two into the next room brought me to the side of "Grandma" Crowell, who, though totally blind, has nothing but cheery words for her visitors. As I sat there I closed my eyes and tried to imagine her feelings and her reactions to her surroundings. It was impossible of course, but it gave me just an inkling of what it must mean to her.

Not being able to see the face of Sr. Mick who is kindness itself to her, nor those of any of her many friends! Not a word of complaint, nothing but good words for the Home and all the Home folks! Sometimes I think those who have the greatest burdens to bear make the least fuss about them. Let's all take a lesson from "Grandma."

Characteristically enough, Sr. Mick quoted the last part of Mrs. O'Byrne's favorite text, as one of her favorites, "Be of good cheer; I have overcome the world." Surely Sr. Mick's success as matron of Golden Rule Home is due to the fact that she loves older people, that she enjoys her daily tasks of making them happy and comfortable, and that she feels it is the Lord's work she is doing.

After good-byes and warm invitations to "come again," I turned my footsteps homeward. My thoughts, somehow, fell into the same channel they had followed in the morning, with this additional thought: When the time comes that one must make the great change in one's life—that of giving up one's own home because of inability to longer care for it unaided—how reassuring to have one's life cast into such comfortable circumstances as those surrounding the family in Golden Rule Home.

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## History of Golden Rule Home

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LONG before the General Conference of the Church of God was organized, thoughtful brethren realized the desirability of providing for the needs of older ones of the brotherhood who had no one to care for them in their declining years. In one instance a brother in Iowa took such a one into his own home and ministered to his needs as tenderly and freely as he would have done for his own father. This, of course, was a Christianlike thing to do, but such a course is not generally possible. Yet it was recognized that an obligation rested upon the brotherhood to care for the aged and alone of the body.

It is not only those who are without means to provide for their own requirements that should be cared for, but others, also, who because of homes broken by death or otherwise do not have loved ones to watch over them tenderly in sickness and in health while they go down the shaded side of life's hill.

On the suggestion of many brethren one of the first efforts made by the newly organized General Conference in 1921 was to devise ways and means for the establishment of a home for the aged where they could find the security and the comfort to which their faithful service to the church in the past entitled them.

Among the inducements that caused the committee to select Oregon, Illinois, as a permanent headquarters for the National Bible Institution was the fact that it was possible to secure here at a reasonable price an attractive brick residence, beautifully situated and of ample size to meet the requirement of a church home for old people.

When the location was finally decided upon, contributions began to pour in at once, showing the widespread interest the brethren felt in the enterprise. And now, after more than ten years have come and gone, those who are familiar with Golden Rule Home as it stands today rejoice that the committee appointed to choose a location decided as wisely as it did. It is felt that it would be difficult, if not impossible, to find a more pleasant or desirable situation for a home than Oregon provides or to find a residence that more fully meets the needs of such an institution.

Through the self-sacrificing efforts of our executive secretary, F. L. Austin, throughout the difficult years during which the Institution was being established, generously supported by faithful brethren everywhere, Golden Rule Home stands today without a dollar in mortgages against it or against any of the properties that have been contributed to provide an income for its maintenance.

Golden Rule Home was impressively dedicated to its beneficent purpose with services held both in the Home and in the Oregon church on December 31, 1922.

Mrs. Clara Jane Chaffee was the first to cross the portals as a permanent resident. Others soon followed her example, and for more than ten years Golden Rule Home has striven to maintain itself true to its name and faithful to its purpose.

There is ample room for several more to enjoy its gracious home-like atmosphere and to rejoice with its present family in the assurance of lifelong care and security.

# Maintenance of Golden Rule Home

LIKE every other place in which men and women live, Golden Rule Home requires a constant supply of the material necessities of life: food, clothing, heat, and light. That it is a church home does not signify that its residents can live comfortably without these necessary things. Hence, means must be continually forthcoming from some source to pay the ordinary expenses of everyday living, as well as doctor, nurse, and other unusual requirements from time to time.

To care for all this is a *business matter* as well as a religious obligation that is placed jointly upon those who enter the home and upon those who are interested in its maintenance on behalf of others. *Some one must meet the bills!* The manner in which this obligation is taken care of is clearly suggested in the following statement which was issued by the management of Golden Rule Home some years ago.

Statistics show that about twelve additional years is the average time that remains to those who have passed the age of sixty. But we rejoice to find that those who have come to make Golden Rule Home their place of abode as a rule add considerably to their life-span beyond the average stated. The reason why this is true is not hard to find. *Their future is guaranteed in Golden Rule Home!* If it is their desire to turn over all of their business obligations and financial holdings to the Institution upon their entrance, they will have nothing of this kind to cause them worry or anxiety. Concern for their care *as long as they live* is thereafter entirely in the hands and on the hearts of the executive board of the National Bible Institution. Worry shortens life, causes disease, and takes all the pleasure and comfort out of human experience. All this is removed from those who enter as permanent residents the portals of Golden Rule Home.

Although the average life in the Home is extended beyond the period of those who must care for themselves in their own homes or be maintained in the homes of their children or friends, nevertheless the following table has been computed on the basis of twelve years as the average prospect of life for those entering Golden Rule Home.

### COST OF MAINTENANCE

It is estimated that in addition to the fruits and vegetables grown in the Home gardens it will require about \$175.00 a year per member to provide food, warmth, clothing, light, and other necessities of like nature. Now \$175.00 per year for twelve years would amount to \$2,100. This latter amount must, therefore, be recognized as necessary for the maintenance of an individual for the remainder of his life who comes into the Home.

It is not necessary, however, for one to have this entire amount in cash or in property in order to obtain residence in the Home and be guaranteed his future support, because \$1,600.00 put on interest at 6 per cent per annum will,

at the end of twelve years, amount to the required total sum of \$2,100.00, with a little left over to care for sickness and other expenses. For this reason \$1,600.00 was decided upon as the amount which must be available either in cash or other assets for everyone who entered the Home. Compliance with this requirement makes it possible for the National Bible Institution to guarantee lifelong care to each member of the Home family, but without such a requirement this could not, of course, be done.

The following brief analysis will place the matter clearly before us:

\$1,600.00 for one year at 6 per cent earns	\$96.00
This amount added to the original	\$1,600.00
<hr/>	
Amounts to	\$1,696.00
From this deduct for the year's maintenance	\$ 175.00
<hr/>	
This leaves a balance of	\$1,521.00

This amount continues to draw interest the second year. The same process is repeated each succeeding year, being continually reduced until at the end of the twelfth year but \$267.27 remains of the original deposit. This amount is counted as being sufficient to care for final expenses for the individual.

Returning to the fact that the estimated cost for each Home member is \$175.00 per year, it will be observed that this amounts to about \$3.37 per week. This includes all of the necessities of life, together with care and doctor's bills in times of sickness. This complete maintenance is guaranteed by the National Bible Institution not only for the period of twelve years, but *for life!*

When life comes to its close, as all mortal lives must eventually, there is the question of final expenses, which often mount high. The National Bible Institution meets all of these expenses, also, although they are not included in the average cost of \$3.37 per week which was mentioned heretofore. These final expenses are in addition to life-time maintenance, and are cared for in full by the Institution.

In addition to these individual costs in the Home, there are other necessary expenditures that must be made. Furniture, rugs, curtains, bedding, painting, papering, and many other such items demand money all the time. These things, unprovided for by the individual members, are supplied by contributions from the brotherhood at large.

A competent matron must be constantly employed to carry on the work of the Home and maintain the Golden Rule spirit at all times. A man must be had to care for the extensive gardens which contribute so much to the food supply of the Home. He must also find time to care for the lawns and buildings. In times of sickness in the Home still more help is required. All of this demands money, and it is for these purposes that the brethren are asked to

assist as they are able in the meeting of such additional expenses.

Many similar institutions require an applicant for membership to turn over to it for his maintenance *all that he possesses* in the way of property or money. This is not true with Golden Rule Home. In order to maintain itself safely, so that none need feel the least anxiety regarding the future of the Home and of his or her place in it, Golden Rule Home asks each applicant for membership to turn over to the Institution all that he possesses up to \$3,000.00. (This figure experience now shows should be higher.) It requires this because it would actually cost this amount—

and more—to shelter and care for the average person for the balance of life after sixty years of age. And it is only right that one who has the means to pay in full for his maintenance should be asked to do so.

Here is a wonderful Home, a *Golden Rule Home*, where one can actually prolong his life and enjoy each one of the remaining years which God gives free from all anxiety as to his physical welfare and comfort, realizing that he will never be a burden on children or friends so long as he lives and that even after he is gone his final expenses will not fall upon the dear ones left behind in his family. All this is provided for by Golden Rule Home.

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## The Old Folk's Home

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By George B. Alldridge

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*“Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.”*

THE most vivid impression stamped upon my mind as I bade adieu to the last General Conference was the home for the old folk of our faith.

One of the residents, who was reading her Bible when I was introduced to her, remarked how much she enjoyed reading the articles in *THE RESTITUTION HERALD*. As we were leaving, she said, “Brother Alldridge, won't you write a good word for us and the Home?”

Anything I may write could not add to their comfort or the pleasant arrangement of the rooms by those who are in charge. Everything was scrupulously clean, neat, and well adapted for the purpose intended. It does not have the earmarks of an institution governed according to set rules, the violation of which would incur disciplinary measures. Everybody seemed free and acted just as naturally as he would in his own home, and probably in many cases with more freedom.

I wish that I were financially able to endow this home, for it is worthy of liberal support. Whoever inspired the suggestion to establish the home for our old folk surely should be by the brotherhood esteemed very highly. Paul's words come to my mind as I write: “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.”

The golden rule of Jesus is, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”—Matt. 7:12. Although the writer is considered an “old man,” he asks for no sympathy or encouragement save for those who are old and have no place whereon to lay their heads.

Nearly one hundred years ago the Countess De Gasparin wrote, “Happiness is as the glory of the sunshine, and when I picture to myself the happy, I seem to see one of those antique festal processions whose mazes come rolling

on by the side of the shining sea, beating the air with thyrsi, all garlanded with flowers. It is for these that the lustre of the day is made; their steps raise perfumed breezes, they move circled with harmonies, their faces beam, that supreme grace of joy and liberty floats upon their tracks; as they draw near, the intoxicated glance hastens onward to meet them, and when they have passed, it follows after them long.

“But there is yet another phalanx, and this, too, I know well. This walks in the pallid twilight, keeps solitary paths, moves on, gloomy, silent, shuddering; it is much if some star sheds a spark on its way, and even that ray alarms it; no song accompanies it: if we listen, we only hear a sound of dull and lagging footsteps, as of those who are weary. He who should look closely would distinguish dejected brows; in those downcast eyes—tired, one would say, of seeing—he might surprise some furtive tear: I know not what of faded and of chill hovers over it; at its approach a void is made, everyone moves away in order not to meet it. It is the hand of sad souls, and at one bound my whole heart has sprung towards it.

“These last I recognize: they are of my kindred. While joyous, and passing on in the triumphal march of life, they had no need of me, I had no need of them. A tear has fallen: Ye weep! Ye are my flesh, ye are my blood! My hands are stretched out towards you; they tremble, they are weak, weaker perhaps than your own; but take them, will you not?”

“Sad! How completely this one word is the very secret of our day! Flourishes of trumpets, cries of the chase, bursts of orchestral music, gallop of race horses, shouts of laughter, racket of gaieties; there is nothing else to be heard. The clamor is at the highest, when lo! a note rises, swells, pierces, overpowers; ever more and more heart-rending; an agonizing note, the cry of the distressed soul

lamenting in the midst of pleasure. And yet it is not the most unhappy that are the most sad. There is something worse than the pangs of misfortune, there is the passive state of a subjugated heart.

“You have given way beneath the burden of the days; you have experienced the incapacity of resistance; these latent sufferings, this pack, that does not bark but rends, has fallen upon you. Passers-by look at you, and remark: There goes one of the happy! God sounds your spirit, and says: This is a sufferer!

“It is to you that I come (the old and infirm). Others, better authorized, will dress more open wounds. Great griefs have their acknowledged place in open day. The care of them belongs to great Christians. The lesser draw near to the small; they listen to those complaints which men occupied with grave affairs have not the leisure to hear. The anguish that is dumb, the torments that are hidden; all that is agitating itself, all that is struggling beneath life’s calm surface,—*this the lowly can understand, for this they have felt.*”

We must catch the spirit of Jesus. No human being was so humble and lowly as He. He was profoundly human, burdened with the same vexations, wounded by the same blows, bowed down by the same weaknesses that attack us all; yet never did He claim a monopoly of sufferings, nor to the weight of all the sadnesses; nor did His spotless character ever become tainted with the wickedness that afflicts society. Yet He was cognizant of it all. He knew the anguish of every pain, but may not have endured it in all its forms.

“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. How many of us, old or young, can say truthfully as He did, “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)?

In what respect was Jesus rich? Paul declares we can attain to it, for he says, “Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of servant, and was made in the likeness of men.”

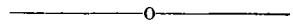
I have read many explanations of this verse, but to me it is all right as it reads: “Thought it not robbery to be equal with God.” Read John 14:8, 9; this makes it quite clear without changing the text.

I believe if Jesus came to Oregon, Illinois, in person He would surely visit the Home and would tarry awhile with the inmates, for the very atmosphere of the place seems to be surcharged with His spirit: quiet, peaceful, and everyone desiring to serve one another. I would delight to finish my course in this place; but, like our dear old brother Lyman Booth, I feel I am yet too active to retire to the Home.

But, thank God, our love and sympathies are with you; our affection grows for you as we realize that, like you, we are growing older and must soon pass away. Probably when you were young the world offered you its incense;

but we shall love you better because the world has deserted you and you it. Your apparent isolation, far from repelling, attracts us, your brethren in the Lord. Your foibles, if you have any, do not weary us; and on becoming a member of this glorious home your misfortunes cease, and your spiritual wants are well served under wise and loving care.

So we say, “God bless you!” And may your numbers and support increase to the glory of God and the return of His dear Son from heaven.



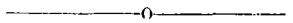
## HOW TO READ THE BIBLE

*Read the Scriptures regularly through.* Read alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.

*Read with prayer.* You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus’ sake that He will enlighten you.

*Read with meditation.* Ponder over what you have read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

*Read with reference to yourself.* Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, “How does this affect me?”



## OUR GOLDEN RULE HOME

*By G. Eldred Marsh*

(Tune: “Home, Sweet Home”)

We praise Thee, O God, for our Golden Rule Home,  
From which by Thy blessing we never shall roam;  
Content here in peace and in love to abide,  
Where nothing can harm us, no ill can betide.

Chorus:  
Home, home, sweet, sweet home;  
We praise Thee, O God, for our Golden Rule Home!

Our long day of labor now draws to its close,  
And here safely sheltered we find sweet repose;  
Surrounded by loving and tenderest care,  
We wait for our Savior with psalm and with prayer.

O teach us, our Father, to number our days,  
That many or few we may fill them with praise  
To Thee for Thy goodness, Thy mercy, and grace  
Until we shall find in Thy Kingdom a place!

# Seeking the Lost

By H. L. Hastings

“**T**HEN drew near unto him all the publicans and sinners for to hear him.” A very unorthodox looking congregation! All the tax-gatherers and sinners, with not a scribe among them. They drew near to Him. The great problem in these days is how to reach the masses. The masses reached Him very soon—they found Him, they went where

He was. If men knew where they could find Christ today, we should see, perhaps, some of the publicans and sinners drawing near. The trouble is they go after Christ and frequently find somebody else there; they go after the gospel, and they find something else in its place; and then the publicans and sinners go somewhere else.

“And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.” Now a great many people are terribly distressed with the idea of a sinner *outside* of them and alongside of them. It does not worry them half so much to have a sinner inside of them, as it does to have one alongside them. The Pharisees were whitewashed over on the outside, but within there was nothing but dead men’s bones. They thought they were all right. Some of them never had had an introduction to themselves since they were born. They knew everybody else, but had never seen the sinner inside. When a man is converted to God, the sinner within troubles him a good deal more than anybody outside. It is like a speck of dust in the eye, which makes more trouble than a cart load of gravel in the street.

“This man receiveth sinners, and eateth with them.” A pretty crowd, publicans, tax-gatherers, roughs, outcasts, the offscouring of all creation: that is the kind of folk He went with. “And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?”

We should naturally say ninety-nine sheep are of a great deal more importance than one; we cannot leave these sheep here; the ninety-nine will be scattered. This is the way a man might talk who did not know anything about sheep. But a shepherd would know better than that. He knows that a flock of sheep will get along after a fashion, so he goes to seek the one that is lost. He sought this sheep until he found it. A great many people go after a lost sheep who do not go very far nor hunt very long; and if they do not find it the first hill they climb, they say, “Well, it was always a bad sheep anyway; always running

*The following, which we appreciatively copy from “Messiah’s Advocate,” is from the fluent pen of one of the most beloved ministers of the Church of God of an early day. It was not at all unusual for H. L. Hastings to preach for two hours or more, holding his audience’s closest attention and interest throughout. The article here given is as timely now as it was when originally presented half a century ago.*

away, everlastingly jumping over fences”; but the shepherd goes until he finds it. “And when he hath found it, he layeth it on his shoulders, rejoicing.”

I saw a picture of a man carrying a sheep on *one* shoulder. When anybody has carried as many sheep as I have, he will find out that one has to lay them on both shoulders and hold their

feet with both hands. They are a good deal like some folk: when one has them, he must hold on to them. “He layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.” He did not have any rejoicing over his flock of ninety and nine sheep, though they were an occasion of rejoicing; but it was over the one that was lost. He did not say, “Rejoice and see what splendid lambs there are in that flock.” The joy was not over them; it was over the one that was lost.

“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” So if one gets one back which was wandering in the wilderness, gone “away on the mountains, wild and bare”; if one gets one sheep that was lost to the fold, all heaven is glad.

There was a woman who had ten pieces of silver. It was not much; perhaps it amounted to a dollar and a half. Still it was worth a great deal to her. “If she lose one piece, doth she not light a candle, and sweep the house, and seek diligently till she find it?” You see that woman was in earnest; she did not look around a little on the floor and give up. But she first said, “Well, we will have a candle,” and she lighted a candle, “and now,” she said, “we will have a broom,” and she went through that house from one corner to the other until she found the lost silver.

Some would save sinners if they could; they would like to see them crowding to the altar. If *they* lost a piece of silver they would sit down and expect it to come to them. But a piece of silver will never find itself, it must be found—and so they sought until they found. “And when she hath found it,” just that little piece of silver, “she calleth her neighbours and friends together, saying, Rejoice with me; for I have found the piece which I had lost.” She always remembers how she lost that piece of silver, perhaps she keeps it the longest of any, prizes it more than anything else, and rejoices over it; especially if, as it is said, that piece of silver was a husband’s gift, and was prized much

in the same way as a wedding ring in modern times.

"Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." It does not say there is joy among the angels, or that the angels rejoice; but there is joy in the presence of the

angels, joy in the heart of him who saves the lost. And if there is joy over a sinner thus saved, will the scribes and Pharisees murmur because this man received sinners? Will they complain if he go in for deep-sea fishing, when there is such joy in heaven over one sinner that repents?

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## The Glorious Resurrection Body

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**A** GAIN we inquire regarding those to be raised from the dead, "With what body do they come?" And Paul gives a fourfold reply: "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 Corinthians 15:42-44.

The resurrection body is incorruptible. "It is raised in incorruption." That certainly is different from our present body. This is subject to decay, illness, pain, disintegration, and death. It is easily injured, disorganized, destroyed. Disease feeds on it, dims its eye, dulls its ear, disarranges all its functions.

But the resurrection body will not be so; that is "a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1. No shock will ever shatter its frame. No effort will ever weary its powers. 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 on 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 grow old and feeble. It will never feel pain. It will never die. It is eternal, immortal, incorruptible.

The resurrection body is glorious. "It is raised in glory." You have seen an Easter lily. As you have looked into its beautiful heart, have you ever thought what it came from? Sown in dishonor, truly, but as truly raised in glory. Sown a rough, forbidding bulb, but raised in an altogether matchless glory of form, which makes of it a thing of entrancing beauty. So it is in the resurrection.

The resurrection body is powerful. "It is raised in power." We cannot even imagine the powers of the resurrection life. Our bodies then will throw off and transcend the limitations which handicap them now. There will be no weakness, no deformity, no limitation of space, no limitation of movement. The resurrection body of Jesus passed from place to place merely by the volition of His will. No material barrier stopped Him. So will our bodies be; for He "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:21.

All the faculties will be raised to the highest power. Your body may be frail and weak and feeble now; but be comforted with this good word, "It is raised in power."

### A REAL AND LITERAL BODY

THE resurrection body is spiritual. "It is raised a spiritual body." Be sure to notice here that "spiritual" is not contrasted with "material," but with "natural." The spiritual body of the resurrection will be a material body, a real, actual, literal body; but it will not be a natural body.

The natural body is the body of the natural man, the body that fulfills all the lusts and desires of the natural, fallen, sinful life. The resurrection body is not like that.

The spiritual body will be the body of the spiritual man, fulfilling perfectly and instantly all the desires of the regenerated, saved, spiritual life. Here, "the spirit indeed is willing, but the flesh is weak." There, there will be no natural body to hinder, but a spiritual body which will be a perfect vehicle for doing all God's will. All that God's Spirit prompts us to do the body will promptly carry out, and there will be no task the spirit yearns to accomplish that the resurrection body cannot carry through.

### ETERNAL LIFE OR ETERNAL DEATH

BUT all this, be it remembered, applies only to the redeemed of God. These promises of eternal life are for those who obtain that life in Christ. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. They cannot be claimed and the future life cannot reasonably be expected by those who have not surrendered all to Christ.

Even now every reader is preparing for a harvest of glory or a harvest of shame. Even now we are deciding upon what that body shall be. 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 hoping for in 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.

May you know the "power of his resurrection" now in being given life from the dead, and may the Lord Jesus quicken you who are dead in trespasses and sins that you may live His life here in the conquest of sin as well as in the hereafter when death will have been conquered.—*Carlyle B. Haynes.*



# The God-put Man

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“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.”

THUS far God had taken full control. He formed man (verse 7) as it pleased Him. He planted him as pleasure, desire, or need might demand. He put the man where He wanted him. Every necessity was provided for. Man himself had no choice; no alternative had been presented until man had established his residence in the garden. Then came the demand for order. “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.”—Verse 15. Whatever God’s purpose was in planting the tree of knowledge of good and evil in the garden, precaution was taken to guard that purpose. It was not intended for food. It had both a physical and spiritual effect. The physical effect made it impossible for man to live forever, and the spiritual effect rendered him unfit to live forever. Thus God’s purpose was, for the time, frustrated; for He had already promised eternal life (Titus 1:1, 2).

But, you say, why was not man satisfied? Why the temptation to wrongdoing? There was no hunger, no necessity, no demand.

When was man ever satisfied? Would any man of our present day, if placed in the garden of Eden as it then was, be satisfied? Think over your history; run back over the Bible line, which is an epitome of human nature in every conceivable circumstance and condition. Note the people of Babel. They had the whole world before them and could have the best; but they started building a tower to heaven, and like nearly all such projects it resulted in a very serious misunderstanding. Then there were the children of Israel; they were fed on the best from heaven’s bakery, yet they cried out for the leeks and onions and fleshpots of Egypt. They forsook the fountain of living water and hewed them out broken cisterns that could contain no water (Jer. 2:13).

So it has always been. God has planted many beautiful gardens for the benefit of man, but man has spurned these favors and turned to his own way.

But God has provided for exceptions to this rule. Note, Adam was a “God-formed” man. God pronounced him “very good.” But the record shows that he was not perfect. We have man-made men and school-made men and self-made men, but all fall short of perfection. When we look at this God-formed man, we cannot help having a feeling of disappointment come over us. He failed in his very first test; he fell for the wiles of the first woman he ever saw; he made a failure of the first boy he tried to raise; he lost his first job and had to take another at harder work and less pay. But God has made other men since Adam, better men; not God-formed men, but transformed men, transformed by the power of the Holy Ghost; men who are not so easily deceived.

Nor was Mother Eve entirely perfect. No doubt she was beautiful; we know she was very good, for God ex-

presses this opinion of everything that He had made. But Moses tells the sad truth without any attempt at apology. Nor does Paul excuse her for the mistake of the garden. “The woman being deceived was in the transgression.”—1 Tim. 2:14. The Greek is *apatao*, “to cheat, i.e., to delude,” and not *planao*, “to (cause) to roam (from safety, truth, or virtue),” as we are sometimes taught. She was deluded by a lie and deceived by a false interpretation of God’s Word, just as thousands of people are today, and from the same source.

Eve was both deluded and enticed. This tree was to make her wise. Did you ever eat anything that made you wise? I remember when a boy I bought ten cents’ worth of apples. They looked good to my boyish appetite, and I ate them. Twenty minutes later, if it had been possible, I would have traded those apples for my ten cents back and given a dollar to boot. Believe me, they made me wise. And no doubt Eve before she got a fig leaf dress done with no pattern to go by would gladly have handed that apple back, if such a thing had been possible. We do not know to what extent she was made wise. But we note that she declined to meet company that afternoon with the modern excuse, “I really haven’t a thing to wear.” And we note, too, that she was careful to see that the fig leaves were on straight when she was finally compelled to come out of hiding.

But God is making better women today, women with ribs of their own and backbones, too. The first woman led her husband into sin and caused him to lose his life. But the God-made woman of today is being used in a marvelous way to lead men out of sin and to the promise of eternal life. These women are new creatures in Christ Jesus, transformed into His image; women who can face the serpent in any guise he may assume and command him to “get behind”; women who cannot be bought with forbidden fruit nor wheedled by flattery into his slimy net. Women have been the principal sufferers because of sin, and the God-transformed woman is wise.

The transformed man and woman still have their eyes on the garden, the new Eden that God is planning, the garden into which God will put the new man. He will divest him of the animal skins and fig leaves and clothe him once more with that halo of glory that was once his. The tears of mourning and the sweat of his face will be replaced with the oil of joy. The thorns and thistles will blow away in the smoke of the last day, and the vine and fig tree will flourish. The tree of life in eternal bloom and monthly fruitage will delight the eye and satisfy the hungry soul. And there He will put the man whom He has transformed.—Charles E. Bennett in *The Bible Advocate*.

# National Berean Department

Miss Genniel Carpenter, Editor, Oregon, Illinois

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Oregon, Illinois

“BLESSED IS THE NATION WHOSE GOD IS THE LORD.”—PSALM 33:12.

### IOWA BEREAN DAY

**T**HURSDAY, August 24, was the date of the annual conference of the Iowa State Berean Society. The election of officers resulted as follows: president, J. Arthur Johnson, Route 2, Sac City; vice president, Eldridge Ellis, 319 Cutler Street, Waterloo; secretary, Mrs. Lora Reinhard, Gladbrook; treasurer, Miss Esther Sealine, Stanhope.

One interesting feature of the Berean program in the afternoon was the “penny march,” or presentation of the cradle roll and children’s offering, which amounted to \$9.21 in pennies that had been saved during the year. There are twenty-four cradle roll members and five others who contributed to this offering. Mrs. Blanche Harland has charge of the cradle roll department. She gave an account of the National Berean Conference.

We were very much pleased to secure John Denchfield for the Berean sermon on the evening of Berean Day while he and his wife were visiting points in Iowa.

Esther Sealine.

The Bereans at Niagara Falls, New York, reopened their meetings on Tuesday evening, September 12, at the parsonage in Fonthill, Ontario.

### DO YOU READ THE BIBLE?

**SILLY** question, you may think, and answer, “Of course!” But do you actually *read* your Bible, except in Sunday school and Berean class when you are asked to locate one or two verses, or occasionally when you have a paper to write, or when you get into an argument about some text? If you do, you are wise, and should be commended. But too many Bereans “don’t have time,” “can’t get interested,” or resolve to and forget after perhaps a week.

Sometimes we get into the deplorable habit of thinking the Bible is just another reference book, comparable with the dictionary. We know it is very valuable and it always holds the answer to our question, but no one *reads* reference books! Then, too, the Bible is everywhere, always obtainable. When we must go to much trouble and expense to obtain a copy of some erudite dissertation or very new novel, we place a higher value on it. But here are count-

less copies of the most valuable book man ever possessed, and how few habitually read them!

There is so much in the Bible, such a variety of books, that it has been well termed a library in itself. For one thing, there is history. Much of the Old Testament is devoted to it. The language is simple and direct, but there is a certain grandeur and glory in the record of these people of God, dead for—oh, so many years!—that makes them seem more real than some of the individuals chronicled by more modern authors. For those interested in human beings and their actions, foolish and wise and good and bad, the Bible stories will prove fascinating. They will find pleasure, perhaps, in realizing how like us today people of centuries past were. Not since Job uttered his ironic, “No doubt but ye are the people, and wisdom shall die with you,” has human resentment of officious advice, even if good, diminished. And surely to any believer in Jehovah, there is a satisfaction in knowing the rewarded trust and faith those of ages past had in the same God we worship today.

Some of the loveliest poetry and songs in all the world are found in our same neglected Bibles. Look for them in Psalms and Isaiah, Ecclesiastes and Song of Solomon. Where is there a more beautiful picture than the much-quoted thirty-fifth chapter of Isaiah? “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.” And the loveliness of these words will be *true*; they are not mere vain imaginings of a human poet. There are also dramatic scenes in glorious and awful language in the book of Revelation. The Bible abounds in suggestive and meaningful figures of speech, and probably from no other one source come as many of the proverbs, phrases, and bywords in common use today.

If we will only search the richness of the Bible, we shall surely find that to read it is not dull duty, but a joy and a privilege.

THE Oregon, Illinois, Berean Society is observing Rally Day, October 1, with the rest of the local church by eliminating all previous age restrictions on membership.

# THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*“Lord, what wilt thou have me to do?”*

## RIGHT ABOUT FACE, SAUL!

**L**ITTLE did his playmates and neighbors realize that one day the boy Saul was to be the world's greatest missionary. Diligently working away at his occupation of tent making, earnestly studying the Old Testament scriptures at the synagogue school, zealously pursuing his advanced education at the college of Gamaliel in Jerusalem, Saul was daily building his future.

Just so does each activity of our life place another stone in the building which we are erecting. And if we build in a weak stone the whole structure is liable to topple over. Let's be very careful what we build into our life.

The day that Saul went to Damascus on a certain errand, he built the very finest stone into his life, the one that changed his whole career. I'm sure that every one of my Bible Scrapbook boys and girls knows just what happened on this eventful day. And don't you imagine that on that trip the face of the dying young Stephen must have often come into Saul's mind?

As Saul hurried toward Damascus his thoughts must have been very busy ones, and we can't help but wonder how one so educated in the Old Testament could not see that Jesus was the One sent by God to be the Messiah of Israel and the Savior of the world. Saul believed in God and worshiped Him very earnestly, but he didn't believe in Jesus, God's Son. And everybody he found that did believe in Jesus he treated most cruelly, put chains on them, separated them from their loved ones, and cast them into dark prisons.

Poor Saul! He was certainly a very much mistaken young man, wasn't he? But this very energy of Saul's was one of his best aids later in life when he realized his mistake and joined himself with those whom he had been mistreating.

Read the wonderful story of that great day in Saul's life as he journeyed to Damascus. See him hurrying along thinking of the Christians he was going to imprison, his heart filled with hate, when suddenly at midday a light brighter than the sun shone upon him and struck him down by the roadside, blind! God had a work for Saul, and it took a great power to make such a man as he change his course.

Picture the faithful followers of Jesus, perhaps kneeling in prayer in some hidden place in Damascus, waiting with trembling hearts for the coming of that furious Saul

of whom they had heard such terrible things. But that Saul never came! Instead there came one who had to be led by the hand, put into a darkened room to rest, and who went without food or drink for three days, while he prayed to God to show him what He wanted him to do.

The dear heavenly Father didn't leave Saul in this sad state, but He sent one of His faithful followers to this house where Saul waited, who gave him back his eyesight. This man, Ananias, was at first afraid of Saul, but God told him to go ahead because He had a great work for Saul to do. Before even he would sit down to eat, Saul was baptized, and God forgave him for all the mean and wicked things he had done to those who believed in Jesus.

Now a new, clean page is before Saul. He is ready to turn about and make a fresh start in life. And oh! what a busy and upright and happy life it was, with all its trouble and pain and sorrow.

### FOR YOUR SCRAPBOOK:

Write the number and title of the lesson, also the golden text, across the top of the page. Next draw a little map, showing Jerusalem, which, as you know, is directly west of the northern end of the Dead Sea, about one third of the way to the coast. Locate Damascus, and draw a connecting line between these two cities. Damascus was about one hundred forty miles northeast of Jerusalem, and it took six days to make the trip on foot. Damascus was a beautiful city, the oldest in the world, and Straight Street, where Saul was cared for while he was blind, still runs through the city from the east to the west gates.

Write these facts about Damascus, and tell what errand Saul was on when God stopped him. Then tell what Saul did.

Now draw pictures of Saul, first, as he hurried along to imprison the Christians; then, as he was struck down by the roadside; last, as he was led by the hand along Straight Street in Damascus. Don't be afraid to draw, even though your first efforts may not suit you at all. Your best grows better each time you try, you know. Use straight lines if you can do better that way.

Last, draw two foundations, one showing how Saul built his life before he was converted, using crooked and uneven stones; the other, representing his later life, using only even and straight stones. You can see how the first is liable to fall down, but the second one will stand because it is built on belief in Christ and love for Him.

# With Our Sunday Schools

LESSON 2. — October 8, 1933

## SAUL IN DAMASCUS

Acts 9:1-31

Devotional Reading: 2 Corinthians 5:14-21

### GOLDEN TEXT

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Corinthians 5:17.

### A STUDY OF THE SUBJECT

#### Topic: Conversion of Saul.

**Aim:** To show that true conversion brings a complete change in conduct.

**Basic Truth:** "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. Saul's Wasted Talents.** (Acts 9:1, 2.) Saul was a man possessed of remarkable talents and highly developed ability. Before his conversion he was as deeply religious as he was after it had taken place. In his anxiety to serve God he sought at any sacrifice to himself to destroy all opposition to Him, together with all teachers who might lead the Jews away from what he looked upon as the essential of truth. Sincerity, zeal, and energy marked his life from the beginning, but these splendid talents were worse than wasted because of the ignorant bigotry that directed their activity.

**II. Saul's Complete Conversion.** (Acts 9:3-12.) Fired by a sincere though misdirected zeal, Saul sought for authority from the high priest to go to Damascus and arrest and imprison or destroy all professed followers of Jesus. On the way his purpose was completely changed. In a miraculous manner his heart was transformed in its attitude toward Jesus, for he found that Jesus was his Friend and the Friend of every man, and Saul came to love and serve Him. The transforming power of the gospel had wrought this tremendous revolution in his spiritual outlook. His talents remained unchanged, but they were now dedicated to the service of Him whom they had formerly so bitterly opposed. Saul was "a new creation in Christ Jesus," old things had passed away for him, all things had become new. His conversion was complete!

**III. Saul's Consecrated Talents.** (Acts 9:17-19.) Following his conversion Saul must have felt that life as he had known it had suddenly come to an end. He could not see into the future, but he prayed unto the Lord who heard and heeded his petition. His life was accepted as a "living sacrifice" and filled to overflowing with the "fruits of the Spirit" to the honor and glory of his blessed Lord.

### PRACTICAL APPLICATIONS

**Revelation:** Paul had been taught the Word of God in childhood in his home. Later he had received a thorough education in Hebrew law under Gamaliel. To this was added a knowledge of Greek philosophy and culture. In short, he had a "finished education," com-

bined with an earnestness of purpose to serve his God. But like many another man, his mind was hedged about with traditions born in the need of earlier times. The "thou shalt" and the "thou shalt not" of the law had been carefully kept, but the final purpose of the law had been lost sight of. He could not recognize in the Christ and His followers the fulfillment of prophecies learned in youth. And with all the fiery courage of a radical politician he went about destroying that new sect which had arisen.

On his way to Damascus he had the direct revelation of truth which was to alter his after life.

**Obedience:** Paul's anxiety to do the will of God is evidenced by his quick response to the command of Jesus. Although physically blind, he now had a glimpse of the Light of the World, and his first desire was to learn more of the great cause behind this wonderful vision. In Damascus Ananias gave him instruction and baptism and the disciples in the city gave him physical and spiritual encouragement.

How like us "moderns" Paul was! We forge ahead with our own ideas, deceiving ourselves into thinking that we are serving God, until finally the vision reaches us. The tragedy of it all lies in the fact that we so often wait until a physical or economic depression overtakes us to recognize true obedience to Christ. And yet the very fact that He helps us to rise above these trials of mind and body and to come closer to Him in spirit and in truth adds to the power and glory of His name.—G. M. M.

### THE GOLDEN TEXT

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Corinthians 5:17.

At the beginning of Paul's (Saul's) career he was a very wicked man and did all he could to prevent the cause of Christ from being effective: but after his conversion he was an entirely different man, and indeed was a new man in Christ Jesus. He then worked just as hard or even harder for Christ than he had worked against Him before. Old thoughts and ambitions passed away. He took up new work and lived a new or different life that he might work for the Father and do all he could in the name of Jesus.

Just so today, when one gives up the ways of the world and is baptized into Christ, he puts off the old, or things of the world, and arises from the watery grave to walk in new-

ness of life. He is indeed a new creature, a Christian, a follower of Christ.—L. A. R.

### YOUNG PEOPLE AND ADULTS

#### Conversion and Its Importance

Literally, conversion is a turning about and is so translated in Mark 5:30: He "turned him about in the press." In the applied sense it means a turning from sin and its pleasures to righteousness and its service to God.

Conversion is essential to salvation. Peter directed: "Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 3:19. This is the only road to salvation and must be followed by all who would seek eternal life. Saul, the oppressor, turned about and became Paul, the servant of God.

Conversion must be lasting to be effective. Lot's wife turned her back upon Sodom, but she left a portion of her love behind. Hers was a turning about in body but not in spirit, and it cost her her life. Conversion must be complete in both mind and body. "Faith (mental conversion), if it hath not works (bodily conversion), is dead, being alone."—Jas. 2:17.

The Israelites after their deliverance from Egyptian bondage, longed for the fleshpots and other food of the Egyptians. This led to dissatisfaction and murmuring. Finally, because of their open rebellion to Him, God decreed that they should perish in the wilderness. They failed to reach their promised land because their turning about was not complete.—H. A. S.

### PRIMARY

#### Saul Becomes a Christian

We learned in last Sunday's lesson that Saul worshiped God. He truly believed that he would be serving God if he took all people who were following that man Jesus and had them thrown into prison.

One day, as he was traveling along the road to Damascus, a very bright light appeared. It was so bright that Saul fell to the earth.

He heard a voice saying, "Saul, Saul, why are you persecuting me?" Paul said, "Who art thou?" The voice said, "I am Jesus." Paul answered by asking, "What would you have me do?" Jesus said, "Arise and go to the city. You will find out what to do there."

But Saul was blind, and the men who were with him had to lead him to the city. After three days Saul was baptized and became a Christian. He also received his sight again.

He was going to try to find the Christians so he could have them thrown into prison, and now he was one of them himself. But God knew what a great leader Saul would be, if he were only shown the right way.—V. C. T.

# AMONG THE CHURCHES

## RALLY DAY AT SOUTH BEND

Sunday, October 1, has been set for Rally Day at South Bend, Ind. Sunday school will convene at ten o'clock and will be followed at eleven by a sermon. Special music will be featured, and the communion service will close the worship hour. The congregation will then journey to Potawattomie Park, where a pot-luck dinner will be enjoyed. "Come thou with us, and we will do thee good."

Floyd A. Stilson.

## OREGON AND WASHINGTON

Bro. and Sr. D. H. Hathaway are rejoicing over the arrival of a daughter, born August 6. The baby, who has been named Shirley, is the fourth girl in the family.

Another newcomer is the little daughter born recently to Mr. and Mrs. Max Butz of Menlo, Wash. Sr. Butz is a grand-daughter of Bro. A. W. Darby, and the little girl and her brother are Bro. Darby's only great-grandchildren.

Word has been received of the birth of a daughter to Mr. and Mrs. Phandhoefer of Schenectady, N. Y. Mrs. Phandhoefer is a daughter of Sr. Anna Cady of Corvallis, Ore., and was formerly Mahlo Cady.

The next quarterly Northwestern Conference will be held December 1, 2, and 3, 1933, at Felida, Wash. Gladys Barber.

## THE RESTITUTION HERALD IS YOURS

The secretary of a conference recently sent in an announcement of a meeting to be held with the request that we submit a bill for its publication which the conference would be glad to pay. We mention the incident here in order that we may again emphasize a fact that is frequently forgot. The Restitution Herald is not a private enterprise and makes no charges for the publication of anything pertaining to the work of the Churches of God anywhere. The paper is yours, brethren, to use for the glory of God and the advancement of your local, state, and national work to the best possible advantage. Our news columns are the most widely read of any department of the paper; so send in reports and news items concerning the progress of your work, and we shall cooperate with you to the fullest possible extent in the effort to increase results.

## ROCKFORD, ILLINOIS

An unfortunate error occurred in the announcement made recently concerning the work at Rockford. Bro. L. E. Conner will meet with the church there on the second Sunday of each month only, rather than on the second and fourth Sundays as previously stated.

The next regular preaching service at Rockford will be held on the second Sunday in October, which is also the Rally Day of the church and Sunday school. All who can arrange to be present on that day are urged to do so.

The successful Sunday school which the Rockford brethren have maintained for several years continues to prosper.

## HERALD RECEIPTS

Elnora Waldo (for others); H. A. Urdike; C. H. Belshaw; Mrs. F. Moran; R. H. Judd; Fred Huber.

## OREGON-WASHINGTON CONFERENCE

The quarterly conference of Oregon and Washington was held September 1, 2, and 3 at Corvallis, Oregon.

Many were the good sermons delivered by our faithful ministers. Some of the subjects were, "Faith"; "Baptism"; "Resurrection"; "Hope"; "Israel, the Nation"; "The Mark of the 144,000"; and "The Mark of the Beast." The last two subjects dealt with present-day fulfillment of prophecy.

Sunday school was held Sunday morning with an attendance of seventeen.

Visitors from a distance were Bro. A. W. Darby and Alice Darby-Pryor, both of Portland, Oregon.

We can truly say that it has been good to meet together again in Christian service and brotherly love. May the almighty Father bless our efforts and give us strength to stand firm, never wavering, until our course is finished. Miss Gladys Barber, Secretary.

## GRAND RAPIDS, MICHIGAN

Full, interested houses have followed the series of Sunday morning sermons on "What Is a Christian?" which closed last Sunday. Next Sunday, October 1, the subject will be: "The NRA and the Mark of the Beast." The Sunday evening series is "Dramatic Moments."

For the past few weeks the devotional services on Tuesday nights have dealt particularly with the thought of forgiveness, and what it means to us to be forgiven of God, and how much we need to forgive one another. The study and discussion of the subject brought out the suggestion that we have a "Prayer and Forgiveness Week." The week of October 1 to 8 was selected. Each morning during that period a thirty minute devotional service is to be held at the church from 6 to 6:30. Every member of the church is urged during that week to seek the forgiveness of any who by word or act or neglect have felt injured, and to use every power within his possession to remove any unhappy feelings that may prevail. It is the earnest hope of the church that much spiritual growth and strength may result from such a week of devotion.

Further offers to lend money to our building fund are still being received. We appreciate this spirit greatly and will be glad to list all who are so inclined, but please hold the money until it is called for unless it is a definite contribution, in which event we are glad to add it to the fund at any time.

Our young men's class has been working hard to earn a little money for some activities. This is an energetic group and we hope to see some real developments in that department.

F. E. Siple, Pastor, 135 Pennell, S. E.

## SPECIAL INDEBTEDNESS FUND

To date	\$265.50
Eva L. Stearns	50.00
Mr. and Mrs. H. S. Bell	25.00
Opal Robbins	25.00
W. L. Robbins	15.00
Guilford Bell	15.00
Wilson Calkins	15.00
Mrs. Lydia Railsback	10.00
Verna Thayer	5.00
Mrs. L. E. Lindsay	5.00
Mrs. Nellie Ling	5.00
Total	\$435.50

## MINNESOTA FALL CONFERENCE

The Fall Conference of the Minnesota Church of God will convene Friday evening, September 29, 1933, with the church at Mora and will hold over Sunday, October 1. A good attendance is hoped for.

Mrs. E. J. Randall, Secretary.

## PLUM RIVER RALLY DAY

Rally Day will be observed at the Plum River Church of God near Mt. Carroll, Ill., on Sunday, October 1, 1933. The pastor, Harvey Krogh, Jr., and the superintendent are planning for a big day. Brethren at nearby points are invited to come and help make it an enjoyable and profitable gathering. In addition to the Sunday school service the pastor will preach both morning and evening.

## A "GOLDEN RULE HOME" SERVICE

The following is suggested as an outline for a service on "Golden Rule Home Sunday," October 1, 1933. Modifications and rearrangements may be made according to local requirements.

Organ or piano prelude: This may be some simple transcription of "Home, Sweet Home," or of some familiar and well-loved hymn.

Call to Worship: A short worshipful number may be provided by the choir, or a single verse and chorus sung by the congregation, as a verse from "Coronation" (No. 223 in "Gospel in Song"), followed by the Lord's Prayer in concert.

Hymn: The hymns used throughout the service should be old familiar devotional selections that everybody loves. A good "praise" number would provide a suitable opening, something after the order of Fanny J. Crosby's, "Praise Him! Praise Him!" (No. 106 in "Gospel in Song").

Scripture Reading: A Psalm (the 23rd, 91st, or 147th) or a passage from the sermon on the mount might be read by pastor and congregation alternately or in unison.

Hymn: "Sweet By and By" (No. 145 in "Gospel in Song," using the words at the bottom of the page) might be effectively used.

Invocation: A few moments of silent meditation, followed by a brief prayer by the pastor on behalf of old people generally and of the family of Golden Rule Home especially.

Announcements.

Offering: A special offering for Golden Rule Home might be taken at this point in the service or following the sermon, after the pastor has made his appeal for the Home.

Hymn or special number by the choir.

Sermon: The entire period need not be taken up with matters pertaining to Golden Rule Home, but sufficient time should be allowed to state the advantages the Home provides, together with a statement of its needs.

Hymn: "Our Golden Rule Home," published in this issue in the corner of page 7, would make an effective closing number for the service. All are familiar with the music of "Home, Sweet Home," and will find no difficulty in joining heartily in the new words, which were specially written for this service. The hymn might be clipped from The Herald or copied and placed in the hymn books before the service.

Benediction.

**ILLINOIS CONFERENCE WORK**

Illinois Bible School and Conference for 1933 are past. Receipts were sufficient to defray all expenses, for which we are grateful to our Father in heaven. A new year's work now opens up before us. What shall be accomplished in that time, should our Lord delay His coming?

Many of our churches are now self-sustaining, but there was a time when they were not. To arrive at their present fortunate condition they received aid from the state organization. Without it they could not have had the privilege for so many years of hearing the gospel proclaimed by our evangelist and having their number added to yearly through the power of that gospel.

But there are still points that have not yet arrived at that favorable position. Gratitude for our own blessings from God should cause us to desire that others should share in them also. The state organization is regularly assisting two points—Plum River and Eldorado—until they, too, shall be self-supporting as Oregon, Dixon, Ripley, etc., are.

Many say they are not able to help beyond their own locality. If all had felt that way years ago we would have no churches today in Illinois holding services every week.

If you who tithe will budget your monthly contribution, you will be able to help in the work the state organization is doing. A fair proportion is as follows: six tenths to your local work; two tenths to your state work; one tenth to your national work; one tenth for your own special charity or emergency that arises.

Our treasurer, Miss Leota B. Hanson, Lebanon, Ill., has turned over to the board a full report of all receipts and expenditures for Bible School and Conference, also the following report of our General and Evangelistic Fund:

Balance on hand August 1	\$ 3.89
Receipts to date	18.00
Expenditures	3.21

Balance on hand Sept. 15 \$18.68

Sr. Hanson is waiting for your contribution to assist the work at our two regular points and any other new work so badly needed that we may be able to do. Won't you tithe consider the recommended budgeting of your funds and assist in this important labor?

Mary A. Gesin, Secretary.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Mr. and Mrs. Harold Starbuck; Lois Hunt; R. H. Judd; Mrs. R. A. Robinson; Luella Caples.

**CONTRIBUTIONS TO N. B. I.**

Howard H. Moore	\$10.00
Amy L. Young	10.00
Arlen Marsh	10.00
Luella Caples	9.00
J. W. Sweet	1.50
Blair, Neb., Sunday School	1.17
<b>Total</b>	<b>\$41.67</b>

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**APPRECIATION**

According to a letter from Bro. N. H. Geiselman of Tampa, Fla., for the past eight months he has been the acting pastor of the First Church of the Advent Christian faith in that city. He was invited to undertake the work under difficult conditions simply to carry over until an able successor could be secured. How successfully his work was accomplished is attested by the letter of appreciation from the officers of the congregation which follows. Bro. Geiselman is well known in the North, where he preached years ago at Dixon, Ill., and at many other points. He says he is at liberty again to respond to calls for service among the Churches of God.

The letter, addressed to Bro. Geiselman at the conclusion of his recent pastoral service, follows:

"Dear Brother Geiselman: The Frances Avenue Advent Christian Church extends to you a unanimous vote of thanks for your untiring work while our pastor. We want you to understand that every member of this church appreciates to the fullest extent your willing efforts put forth for the advancement of the cause of Christ and the great harmony established among our own people under your ministry. We shall ever remember you and pray God's blessing upon you. We want to extend a cordial invitation to meet with us at all of our services when it is convenient for you to do so, and to take part in all our deliberations.

"Done by order of the Church Conference assembled in regular monthly meeting, Sept. 4, 1933.

"(Signed) Mrs. Hogler, Church Clerk."

**COMMUNICATION**

The following letter recently was received at The Herald office and possesses such general interest that we now are publishing it. Miss Robbins' home address is Riviera, Texas; but she is teaching at Harlingen in the same state.

"We arrived home safely August 28. Our return trip was very enjoyable. We visited at various places; but one of our most enjoyable visits was in Sweetwater, Texas. Here we visited Bro. Stewart's family; he, however, was not at home. We also had a few minutes to spend with Bro. and Sr. Scott and with Bro. and Sr. Hall. It was very pleasing to see these fellow members again even though it were for a short while. Bro. Stewart plans to hold a meeting here in October or November.

"I suppose you have read of the terrible hurricane which swept through the Rio Grande Valley. I arrived in Harlingen to begin teaching school the day the storm struck. Large brick buildings as well as smaller dwellings were destroyed. House after house was unroofed. I've never seen so much wreckage and ruins in my life. Despite the fact that thousands of dollars' worth of citrus fruit, livestock, and other property was destroyed, the people are not grumbling but are very thankful to be alive. It does seem wonderful that there were so few lives lost while there was so much other damage done.

"People will probably be slow in paying taxes. Our school was put off until September 18 in order that storm damages might be repaired.

"Opal Robbins."

**BETWEEN YOU AND ME—**

The article by George B. Alldridge in this number is of special interest, as it presents in a most interesting way the impressions received on his first inspection by one who had never before visited the Home.

Mrs. Martha Wilson, mother of Sr. Mabel Lindsay of Oregon, Ill., has been seriously ill in the Deaconess Hospital at St. Louis, Mo., and is slowly improving. Her home address is 2669 Sutton Avenue, St. Louis.

Sr. Rachel M. Whitecomb, Frankfort, Ind., says she enjoys the paper very much and regrets she was not able to be at General Conference this year, especially that she might meet Bro. and Sr. Ezra Railsback of California, who are friends of long standing.

Working alone for the advancement of the truth of God, Bro. R. H. Judd of Toronto, Canada, writes ordering books and tracts to aid him in his effort. In addition to his literary labors Bro. Judd is an energetic personal missionary.

Mrs. E. P. O'Byrne, who entered Golden Rule Home a year ago and who has expressed her appreciation of the care provided, wrote us too late for her word to be added to Sr. Gesin's series of interviews, as follows: "One promise for a better world was to the effect that the solitary shall be set in families. This promise is fulfilled in Golden Rule Home, where provision is made for comfort and contentment."

Bro. C. E. Randall, Fonthill, Ont., who always gives the National Bible Institution most enthusiastic support, is observing "Golden Rule Home Day" at both of his churches, Fonthill, Ont., and Niagara Falls, N. Y.

Writing from her home in Seattle, Wash., Sr. Amy L. Young comments kindly, "We appreciate the many good articles in The Restitution Herald." It is such assurances that reward our writers for their efforts in making the paper what it is.

Four states, Indiana, California, Minnesota, and Illinois, have now submitted their official lists of ministers in good standing. Will others send in the names and addresses of their ministers quickly?

Sr. Mary A. Gesin very kindly acted as "special correspondent" for The Herald to interview the various members of Golden Rule Home for this issue. This is but one of many services that Sr. Gesin continues to render freely for the benefit of our readers.

The local church at headquarters is putting on a complete "Golden Rule Home Day" program in connection with its Rally Day program next Sunday. The pastor will speak on "The Golden Rule in the Home," and an effort will be made to get out as many old people as possible to the service. An outline of the history of Golden Rule Home will be given, and a brief statement of the conditions of membership in the Home family.

## SOME INTERESTING BOOKS ON THE FAR EAST NEW AND OLD

*Reviewed by Norman John MacLeod*

*The Far East*, by Payson J. Treat (Harpers, N. Y., 1928). No better general work exists than this particular one. It handles primarily China and Japan, though it touches on the United States in the Far East as well as many other things that have to do with European diplomacy in the Far East. Prof. Treat is head of the history department at Stanford University and spent many years in the Far East studying its life and its history at close quarters.

*Japan and the United States, 1853 - 1921* (Revised and continued to 1928), by Payson J. Treat (Stanford University Press, Stanford University, Calif.). This is one of the best books with authority that can be found on this particular subject. It gives many things in the diplomatic history of the Far East that cannot be found in any other work. Prof. Treat had the valuable assistance in this work of his colleague Prof. Ichihashi, who knows Japan as his native country.

*An Outline History of China*, by Gowen and Hall. Gowen writes under the *nom de plume* of Upton Close and is a newspaper man who has spent a great deal of time traveling in China and Japan as well as in other parts of Asia. His statements are not always well authenticated, but his books are always readable. His most famous work is quite sensational: *The Revolt of Asia*.

*A History of the Japanese People*, by Brinkley. The standard work of authority on Japan by an English army officer. Extremely thorough, going back to the archaeology of Japan and starting with an analysis of its myths and legends which worked into its history. Not the most interesting reading because of its excessive amount of detail, but absolutely reliable in all its points.

*Japan*, by Longford. The standard American work on Japan. Just as reliable as Brinkley's history, though not so dry nor so full of details. The best volume for the busy student who wishes to get a good working knowledge of Japan.

*Bushido*, by Nitobe. A most fascinating analysis of the moral code of the Japanese warrior, the Samurai. This book can be read in half an hour and will give the reader a remarkable insight into some of the striking characteristics of the Japanese warrior. It will show why it is that the Japanese soldier is absolutely fearless in battle.

*The Washington Conference and After*, by Yamato Ichihashi (Stanford University Press). Written by the only real authority on the Washington Conference, the only man who understood without an interpreter all the languages that were spoken at the conference. This gives, therefore, a most authentic analysis of the conference and the affairs that developed from it. Furthermore, he has the back-

ground of having been raised in Japan.

*Manchoukuo, Child of Conflict*, by K. K. Kawakami (Macmillan, N. Y., 1933). The very latest thing in Japanese diplomacy. Kawakami is a newspaper correspondent and writes with the vividness of that profession. He holds a brief for Japan as would be expected, but he is not quite so obnoxious with it as some writers would be. Completely from the Japanese point of view, but quite authentic, nevertheless.

## STARVATION IS FACED BY GERMAN JEWS

THE *Chicago Tribune* published the following announcement concerning the present situation of the Jews in Germany. It is significant in that it indicates that persecution is to have much to do with forcing the Jews to return to their homeland. The report issued from New York under date of August 20, 1933, reads:

"Rabbi Jonah B. Wise, national chairman of the campaign to raise \$2,000,000 for relief work in Germany, announced today that figures submitted to his organization have shown that 100,000 Jews in Germany have already lost all opportunities to earn a living.

"Since Jewish reserves in Germany are already dwindling, the plight of these persons will become serious before winter, he predicted. The report on which the conclusions were based was described in the announcement as having been prepared by a noted social worker who made a survey of conditions in the reich at the request of the American-Jewish joint distribution committee.

"To the above total the survey added some 8,000 Jews who have managed to escape from Germany.

"The report also pointed out, Rabbi Wise's announcement said, that the majority of Jews in Germany are of the opinion that neither the government nor the National Socialist party has any intention of changing its basic attitude toward the Jewish population, and that there is every indication of continued anti-Semitic measures."

## NAMELESS FEAR FOR THE FUTURE

A REPORT of the Lord Mayor's banquet was given in *The Times* of some while ago. In answer to Mr. Henderson's words of welcome to the members of the diplomatic corps, the Spanish ambassador referred to the "brooding everywhere of a nameless fear for the future." We have sometimes been reproved by well-meaning, though somewhat shallow observers of the time, because of an unduly gloomy outlook on our part. The leaders of European governments are under no illusion in this respect. Theologians may be blind, but men of the world are not.

The Spanish ambassador recalled that "in the Victorian Age the constant lesson was of the silver lining to every cloud." For faith the coming of the Lord is the complete answer.—*The Advent Witness*.